

TODAY'S WORLD

JULY 2004



**WCSF 2004: Lasting Impressions
What Makes Our Church Grow**

**Imam Bundakji: His Story
Character Education for the World**

International President's Message

Rev. Dr. Hwang Sun-jo



The Providence of Community Outreach

The following is an excerpt from Rev. Hwang's speech at a workshop for rural and urban district hoondok family church leaders held in June. The hoondok family churches will provide members with spiritual support in their efforts to breakthrough in neighborhood outreach, tong ban gyeokpa. Korea and Japan have this year organized to establish hoondok churches in each designated district nationwide.

AS YOU may know, True Parents' lives represent a providential course to restore through indemnity the entire history of humankind. Thus, we can put a spotlight on each of the numerous providential shifts in history through the course of True Parents' lives.

Numerous events and changes have occurred in their lives as they walked along the path of sacrifice to restore all of human history. Among those changes, the current activities of the hoondok family churches in the rural and urban districts are in fact the final providence and the culmination of True Parents' lives.

True Father was born in 1920 so he'd lived eighty years by 2000. The first forty years of that providentially significant life were spent walking the course of the Messiah; the ensuing forty years were spent walking the path of the True Parents.

From a providential point of view, 2000, the start of the twenty-first century, was the year in which the first eighty years of Father's life were completed and the providential history of restoration was brought to a conclusion. It was also the year of True Father's eightieth birthday, the fortieth anniversary True Parents' Holy Wedding and the twelfth anniversary of the proclamation of the Foundation Day for the Nation of the Unified World. It was the eighth year of the Completed Testament era, and the third year since the proclamation of the realm of the Cosmic Sabbath.

A historic transition in the providence came about in the months of April and May this year. That important turning point occurred during the time of the forty-fifth anniversary of True Parents' Day and the fiftieth anniversary of the founding of our church. During the period from April 19, the forty-fifth True Parents Day, to May 1, the fiftieth anniversary of the founding of our church, True Parents concretely established four providential initiatives for Cheon Il Guk.

The first was the designation of *Cheon Seong Gyeong* [Holy Scriptures of Heaven]. On April 18, True Parents designated and proclaimed *Cheon Seong Gyeong* as the word for Cheon Il Guk, and offered this to Heaven.

Second, Father proclaimed *Ahn Shi Il* [Day of the Attitude of Safe Settlement]. This indicated a revolutionary transition. As we pass through the Completed Testament era and enter the era of Cheon Il Guk, this lasting Sabbath culture has now been changed. During pledge service for

the forty-fifth True Parents' Day on April 19, True Parents established and proclaimed *Ahn Shi Il*. Based on True Parents' Day on April 19, Father designated the period after the fiftieth anniversary of the founding of our church as the time after heaven comes [*Hu Cheon Shidae*]. Since then, True Parents have observed *Ahn Shi Il* every eight days.

Third, the Family Pledge has been perfected. On True Parents' Day in the fourth year of Cheon Il Guk it was completed through the addition of the words "of the family" in part two and "and the realm of being completely free" in part eight.

Fourth, during hoondokhae in East Garden on April 13, Father proclaimed the era of the realm of being completely free [*Seokbang Shidae*]. This means that we are in the age of being set completely free [from our debt of sin], which goes beyond the value of liberation.

The Time after the Coming of Heaven

With these four initiatives, True Parents designated *Ssang Hab Shib Seung Il* on May 5 and proclaimed the arrival of the era of heaven. This declaration is proof that God's ideal of creation has been substantially manifested on earth.

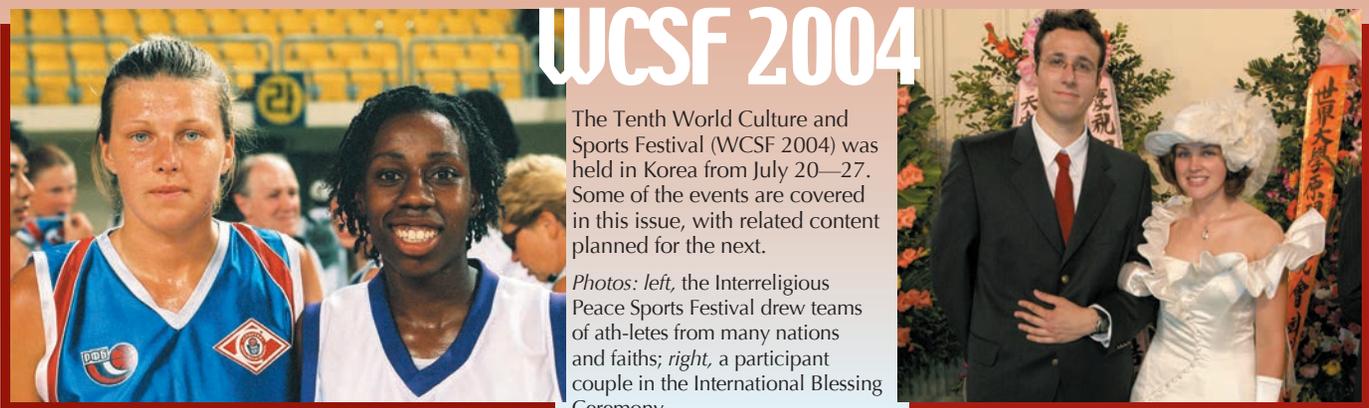
What kind of day is *Ssang Hab Shib Seung Il*? On that day Father reported in his prayer:

Heaven and earth were reversed; top and bottom were reversed; left and right were reversed; front and back were reversed. Evil, that was the darkness in the beginning, has been changed into goodness. A time for glowing victory has come, an original era when we can attend the Parents of Heaven and Earth—the Parents of Heaven, Earth and Humankind. The sun is at high noon in heaven and on earth, and will never set. Due to the Fall, an era of struggle and the evil kingdom of Satan developed in place of a peaceful kingdom. Now the day of the final battle has come. We can clear away this kingdom and restore the world as the peace kingdom based on true love. With *Ssang Hab Shib Seung Il*, we moved from the time before heaven to the time after the coming of heaven. Centering on the number 13, heaven and earth have become one, and God's throne and authority have become the center of heaven and earth. Through *Ssang Hab Shib Seung Il*, we have entered the age for the day of great victory, where we can proclaim the fatherland [hometown], and the kingdom of love in God's unified universe, based on the world being the expansion of the family connected to God's true love, true life and true lineage.

Thus, in pioneering the era before heaven, True Father invested his entire life of eighty years in this period. Now with the opening of the era of heaven, he is offering devot-

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THE PROVIDENCE MONTHLY



WCSF 2004

The Tenth World Culture and Sports Festival (WCSF 2004) was held in Korea from July 20—27. Some of the events are covered in this issue, with related content planned for the next.

Photos: left, the Interreligious Peace Sports Festival drew teams of athletes from many nations and faiths; right, a participant couple in the International Blessing Ceremony

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Cover Photo: True Parents give the benediction at the International Blessing of 400 Million Couples (5th Phase) on July 26, 2004

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10th World Culture and Sports Festival



Congratulatory Banquet

Tenth World Culture and Sports Festival Closing Ceremony Address

The Advent of a Revolution of True Heart and the Era of True Liberation and Complete Freedom

July 26, 2004 Little Angels Performing Arts Center, Seoul

DISTINGUISHED present and former heads of states, ladies and gentlemen: Please join me in returning the glory of the accomplishments and success of the Tenth World Culture and Sports Festival to God with a heart of gratitude.

When we look about the world today, we see that it is lost in chaos and despair. The sight of people lost and without direction truly pains our hearts. There is no one among all the people of the world who is presenting a means that all can agree upon for resolving this present state of affairs. The world, with its population of six billion, is on the verge of being shipwrecked.

In the Bible it is written, "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it." As I mentioned at the WCSF opening ceremony a few days ago, it is impossible to establish a world of peace for all mankind on the basis of human effort alone. This can only be done with heavenly fortune.

Tomorrow you will all depart for home. The gift that I wish to give to you all tonight is the gift of heavenly fortune in the form of the word of God. This is a great blessing, yet also a warning from Heaven to humankind as we usher in the new millennium in this era of the kingdom of heaven. Whoever loses his life by

holding onto these words will be given new life by Heaven. Those who ignore these words will be weeded out through natural selection. I ask you to please give your full attention to what I am about to say. Please do not forget that God called you all at this extraordinary time.

Dear guests, when we look at the present time not only from the viewpoint of history but also from the viewpoint of God's providence over the ages, we can see that we live in an era of tremendous significance. God has brought to a close the era before the coming of heaven [*Jeon Cheon Shidae*] and has ushered in the time after the coming of heaven [*Hu Cheon Shidae*]. He is busily guiding the dispensation with the heart of making each day worth a thousand years. To awaken you to the heart of God, and to help you clearly understand what kind of position you are in today from the providential point of view, I would like to speak on "The Advent of a Revolution of True Heart and the Era of True Liberation and Complete Freedom."

True Parents Are the Hope of God and Mankind

To fallen mankind, God stands in the position of the teacher of all teachers, the parent of all parents, and the king of all kings.

and Sports Festival



It is because God is an omniscient, omnipotent and omnipresent being. He is the origin and root of true love and He is absolute, unique, unchanging and eternal.

Today the hope of fallen man is to meet the true Son of God. This means the Son on the individual level, the Son on the family level, the Son on the tribal level, the Son on the level of the people, and the Son on the national level. For this to be possible, humankind must pass through a course of many hardships and difficulties. Consequently, God sent the Messiah representing the realm of the Son on the foundation of a nation.

The day of the Messiah's advent is the very day that the Messiah is found, because the Messiah is in the position of having restored the Son on all levels from the individual, family, tribe, race and nation. As descendants of the Fall, we must free ourselves from the realm of Satan's accusations and meet the son of God. We must then find the family that has formed around the parent whom God can love. On that foundation, we can find God's love for the first time and ultimately meet God directly.

Accordingly, only the perfected Adam, the True Father, can create a relationship of love centering on God's love. But a father alone cannot become a parent. He needs to find his true partner. That partner must be a true woman, a woman with an absolute standard. Christianity was in the capacity of the bride, representing woman on the world level. The central ideology of Christianity was the concept of the bride that receives the Lord of the Second Advent and Messiah, but the True Parents consist of just one man and one woman. There can be only one man and only one woman. This is absolute. There cannot be two. Accordingly, one man and one woman meet to become the True Parents. The True Parents are a genuine ideal couple centered on God's ideal of creation.

Consequently, the True Parents become the unified center from the individual to the world and cosmos; and they can be engrafted onto all dimensions—from the individual, family, tribe, race, nation and world. I have been preparing for this task throughout my life. The essential condition for mankind to go in the direction of heaven, after determining the goal of restoration, is to pass through the gates of parenthood. Unless we pass through the gates of true parenthood, we cannot connect to God's heart.

The world today has become one in which tribes are unable to connect in heart with one another, religions are unable to connect in heart with one another, and families are unable to connect in heart with one another. To break down the walls that block us in this way in all four directions, we first need to establish a relationship with God's heart. Who indeed will take on this task? We can conclude that only the True Parents, who come as the true mediators of Heaven, can do so. It has been God's desire and mankind's dream to find the True Parents that have been lost.

Ladies and gentlemen, Adam and Eve, the first human ancestors, should have become the true ancestors of humankind, in other words, the True Parents of humankind whom God had sincerely longed to see. The human race was meant to descend from the lineage of those True Parents. The True Parents of mankind should have appeared with the beginning of history as the glorious incarnation of God, eternally victorious in front of mankind. It is precisely here that we find Adam and Eve's failure.

We know very well that this has been the basis for the bitter pain that has led to our sad history until now. Due to the Fall, human beings fell away from the laws of Heaven, lost their original selves, and were degraded to an evil race that trampled on the heart of God. Consequently, all people must rediscover their original selves through the word of God, and they are struggling

through the course of restoration in search of the true world of the heart.

Due to the Fall, mankind fell into a position lower than that of the creation. People fell into a sad position with which God could not freely deal. Since they cannot restore themselves from this position on their own, God has awakened humankind and has been working to re-create us. From the position of the servant of servant, to servant, through that of the adopted child, the illegitimate child, to the legitimate child to the position of the true couple, and finally to the position of the true parent who has victorious dominion, God has been restoring humankind. You must understand that this tremendous secret has been hidden behind the six thousand biblical years of the history of God's providence.

From God's point of view, this is a fallen world. Hence, there are no sons exhibiting filial piety, no patriots, saints or divine sons and daughters. God desires to save humankind. However, He is helpless as mankind has fallen below the realm of the Fall; God could not have anything to do with the Fall. Thus, God has waited for the day when the Messiah, as the perfected Adam who stands in a position above fallen Adam and Eve, could establish God's family and become the True Parent. Only on the foundation of such a family can the true son appear. A true patriot can emerge from a nation based on that kind of family. When this foundation expands to the world level, true saints will come forth one after another. When expanded to the cosmic level, divine sons and daughters will appear. The representative of Heaven, Heaven's heir, will appear only on the basis of such a true family.

Originally the term "father and son" denoted the original father and his sons and daughters. They create a family and a nation. All people long for a world of peace. Yet a world of peace cannot be realized through the secular customs and level of culture pursued by the developed countries of today. The only way is through the culture of true love that is conveyed by the True

Parents. Even if the True Parents appear with a straw mat, carrying a bag of tattered rags, wearing discolored clothing and in total exhaustion after emerging from a bottomless pit, fallen mankind has no other choice—they must engraft to the heart of God through those True Parents.

If that is the case, to what degree must fallen mankind be engrafted to God's heart? They must be born again through the womb of the mother after establishing the condition to have received the engrafting of the father's body and to have lived with him. From birth, we must live with an absolute standard in attendance to that parent. However, it does not end there: Fallen people must set the condition of establishing relationships with their blood relatives and with members of their clans and tribes. Further they must set the condition of establishing a basis for a relationship of heart with their people and nation, the world, the cosmos and ultimately God. Only then will God say, "You are my son!" or "You are my daughter!" Those who establish relationships with primary consideration for themselves and their own self-interest have nothing to do with God.

God Is the Vertical True Parent; True Parents Are the Horizontal True Parents

Ladies and gentlemen, the term "true parents" was conceived in God's mind even before the beginning of creation. All the ideals connected to God's creation began under the concept of the true-love ideal based on true parents. Thus, we must know that this term "true parents" was one full of hope that God longed for even before the creation. You all must know that countless people throughout the course of God's providence lost their lives before God could send the True Parents. God worked through various religions that He established at appropriate times in the course of His providence. Thus among religions there are those on the level of angels, Cain-type religions, Abel-type religions, religions on the

Opening Ceremony

July 23, 2004, Yul Gwan-sun Gymnasium, Cheonan, Korea



level of an adopted son, religions on the level of an illegitimate son, religions on the level of foster parents, religions on the level of the True Mother and religions on the level of the True Father.

When we look at the history of Christianity, we see that Abel-type Protestantism and Cain-type Catholicism should have brought together all religious spheres that were independently working for the sake of the salvation of humanity, based on various cultural spheres and areas of the world and in accordance with God's overall will. Christianity should have then established one nation, and one world, that is, a world of peace. That is because among all religions Christianity was the mainstream.

If God is the invisible tip of a needle, then our first ancestors are the visible other end of that needle. That is why God is the vertical True Parent. How wonderful would it be if God, the vertical Parent, could produce children in the world of the spirit! However, having children in the spiritual realm is impossible. That is why God created Adam and Eve horizontally in the position of the True Parents of humankind and through them created a "production line" to generate the citizens of the heavenly kingdom. A vertical line has only one focal point. Consequently, it cannot engage in reproduction, which requires volume [three dimensions]. The volume needed for reproduction is created only when vertical lines meet horizontal lines, thus creating the dimension of space.

Babies are not given birth to by God. They are given birth to by true parents. Accordingly, God is the vertical True Parent of humankind and Rev. Moon, who carries the horizontal love at a ninety-degree angle to the vertical True Parent centering on true love, stands in the position of the horizontal True Parent of mankind. The position of the True Parent is that which overall represents the long-awaited Savior, Messiah and Lord of the Second Advent. This position is based on the foundation of teachings that express the purpose of religion. When we find and attend the vertical True Parent and horizontal True Parents and produce children of true love, there is nothing more to say. The words "True Parents" thus signify the Savior, Messiah and Lord of the Second Advent. That is why the representatives of the five great religions, saints and sages, and even those people who are considered the most evil in history, such as Stalin and Hitler, now in the spiritual world, have proclaimed that Rev. Moon is the Savior of mankind, the Messiah, the Lord of the Second Advent and the True Parent. They have been sending a series of resolutions from the spirit world declaring their resolve to devote their lives to the practice of my teachings.

For the creation of new life, the love of these two parents is absolutely necessary: One parent is our Heavenly Father, the Lord of Creation, the vertical and invisible True Parent. The second parent is the horizontal True Parent who has appeared on earth in a substantial body to establish the ideal of creation of the invisible True Parent [God]. Thus, God stands as the True Parent in the position of the mind, and the horizontal True Parent stands in the position of the body.

Although humankind is descended from the Fall, we were all originally created with a dual structure, so that we can resemble these parents and freely convey and enjoy vertical and horizontal love. Our vertical self is our mind. To this day people have lived in distress since they did not have a correct understanding of the mind. Buddhism and Confucianism have struggled to clarify the identity of the mind and heart. But it is impossible to understand the heart without correctly understanding the identity of God who is its root.

My teachings clearly explain the identity of the mind and heart. Man's heart can position itself centering on horizontal true

love, with vertical true love as the axis through the realized ideal of God's creation. God's true love, which connects the front and back, increases in volume to establish the spherical and three-dimensional ideal. On that foundation, there is no exhaustion of strength in any of the four directions, and that force will always be ready to be activated. There is no room for things we dislike, or which are evil, to enter. There is no contradiction whatsoever. The vertical self and horizontal self become one centering on God's true love. The reason your heart even now is in a state of conflict and contradiction is because, due to the Fall, at the point at which the vertical and horizontal lines intersect—where true love can reside—the lines are not at a ninety-degree angle to each other. Put simply, without God's true love, the complete unity of the mind and body can never come about.

Even regarding the issue of ownership, all things originally belonged to humankind. The basis to decide original ownership—in other words, the realm of mind and body unity based on God's love, which is removed from the sphere of Satan's accusation from the Fall—must be secured. Heaven will allow you to take ownership again only after God advances to the position where He can declare his ownership with an absolute standard. In other words, only after you completely offer all that you own to God and receive His affirmation can you receive the ownership of Heaven through the True Parents on earth. Because of this heavenly law, I have refrained from selling anything that I have bought even if it has meant becoming a beggar. Without the proper procedures for disposal, through the True Parents, this should not be done.

Ladies and gentlemen, you are not just isolated individuals. If you live with the conviction that you are the central point representing the entire world, you can become that. In reality, everyone lives with that kind of conviction. The children represent the parents and the parents represent the family. Likewise, logically you must all inherit my heart as my representatives, because you stand on the solid foundation of my victory on the world level.

Your efforts and endeavors are acts of creation. A lifetime of love is one in which you can work all your life in joy and feel no fatigue, a life in which you seek out a path where you can feel the world of God's true love and give comfort to God. I am asking you to try living your life with the idea and mindset to make heavenly "souvenirs" from the things created by God, as a hobby. Then all directions—north, south, east and west, front and back, left and right—will be opened up to you. That is why I have loved nature, spent time in nature throughout my life and made nature my friend. I have been to virtually all the seas, five oceans and six continents on earth. We should go to every river and mountain and live there. You should all be like me and seek out nature with God's love, make it your friend and live with the heart that you will liberate nature, which still dwells in the realm of lamentation without an owner. In that regard, the *Sansuwon* [mountain and water garden] mountain hiking program in our Unificationist movement is necessary. The wise way is to quickly escape from patterns of life that render us captive to a corrupt urban culture, and keep us as slaves to an individualistic, self-centered life—a life style that pollutes the environment in various ways and obstructs the emotional development of our children.

True Parents Liberate God

Unfortunately, due to the Fall, the first human ancestors, Adam and Eve, failed to establish a true family that has been God's aim since the time of the Creation. In the Garden of Eden, Eve was tempted by the archangel, who was in the guise of a snake, and Adam failed to overcome Eve's temptation. Thus, self-

At the closing banquet award ceremony



centered, false love was implanted in this world. In this way, the sin and misfortune of humanity was a result of the first human ancestors' illicit love, which originated from Satan.

God's providence of restoration therefore began to remove the walls of conflict that have divided the mind and body of man, to restore the true family and enlarge the global domain of true love and goodness. Early in my life, I delved into this truth and the secrets of heaven, and since then for more than half a century, I have consistently revealed this truth to Christians, to other religious people and to all of humankind. Without this truth there is no other way to unite the hundreds of different religious groups and Christian denominations, and, moreover, the entire human race.

What has been God's anguish? His anguish has lain in the fact that despite weeping for the people and this world, He had not been able to shed tears of joy and of deep emotion for the victorious son that He has longed for. That is to say, God's anguish had persisted throughout history because there had never been a person whom God could affirm as His own victorious son. There had been no one who could weep uncontrollably for God, who had wandered through the backstreets of history in search of His lost sons and daughters.

Humankind has now entered a new era, that of the kingdom of heaven. We must allow God to perfect Himself centering on true love. This does not mean there is an imperfect part of God

Himself. It means that human beings, who were created as objects to God (who is the perfect subject) must become His perfect objects or partners, who embody absolute values. Our responsibility is to resemble the True Parents, who already stand in such a position, and to become the owners of true, ideal-family love. Then God, in the absolute position, can secure an absolute partner and be liberated. Centering on God as the subject being, I made myself into a minus and attained complete unity with God. In the same way, when the relationship between True Parents and you is that of a substantial plus and minus, you can freely reach the point of unity with God.

Thus, you are not just the sons and daughters of your natural parents. You must first proclaim that you are the sons and daughters of God. Even though you may be unworthy now to call yourself God's son or daughter, you should have confidence on the conditional standard of having become the sons and daughters of True Parents after receiving the marriage blessing from them. Although you were born from the wrong root, you should sever your connection to that root, cut away the branches, engraft the true lineage of True Parents and sprout new buds. That is the short cut for you to liberate God.

Even if you say you have become a family of loyal patriots, without a nation it is of no use. Without a nation, a patriot has no basis upon which to establish himself in history. Thus, through the family, the nation must be regained; through the nation, the world must be regained; and through the world, the cosmos must be regained. When you secure such a position, you and your family can have the same value as owners of the cosmos.

The Perfection of the Era of Heaven

Ladies and gentlemen! As we open the era of heaven, we are establishing a new, true culture and tradition of heaven. For example, I designated and declared *Ahn Shi Il* on April 18, in accordance with heavenly decree. We have already observed this day eleven times, and July 16 was the eightieth day since the first observance of *Ahn Shi Il* on April 27. The number eighty comes from the numbers eight, the number of a new beginning, and the number ten, which is the returning number and the number of perfection. This day has profound providential significance. Originally, God's victory and the beginning of the era of heaven should have been declared and borne fruit when I was eighty years of age. Yet, it was completed and declared after a prolongation of five years.

You who have become the owners of Cheon Il Guk have participated in this providential event and have inherited God's heart. You have come here to receive the new wine that will be kept in a new wineskin. You have come from far away to this place, to directly observe the unfolding of the providence of the True Parent, who has walked this lonely path day and night for some eighty years, and to become the soldiers who advance the establishment of the peace kingdom.

You have come to receive this heavenly decree, to find and establish Cheon Il Guk from within your families by offering your mind and body, your entire being, to heaven without dwelling on the past practices of the era before the coming of heaven [*Jeon Cheon Shidae*]. This destiny is a heavenly decree that must be obeyed. It is an absolute decree that must be carried out through the offering of yourself as a living offering to God before you die.

Dear guests, the time has come to free yourselves from the fallen Garden of Eden, and to stand with firm resolution before Heaven's call. As at the Exodus, humankind has now entered an age of true liberation and complete freedom [from the past], unprecedented in history, the time after the coming of heaven

Holy wine ceremonies were held at different locations



[*Hu Cheon Shidae*]. I am sure you all know about human history, stained with the false and evil love that came from the original mistake of Adam and Eve. A twenty-first century exodus is now unfolding centering on all of you. The time has come to free yourselves, as did the Israelites, from all ties to the corrupt and foul world of today.

I have accepted my destiny to be the True Parent of humankind, and in this year, the fourth year of Cheon Il Guk, I have been working with firm resolution to fulfill the providence of Heaven with victory and glory. On March 23 of this year, at a U.S. Senate building on Capitol Hill, I was honored as the "king of world peace" in a ceremony attended by U.S. legislators and distinguished world religious leaders. Upholding the solemn heavenly decree that a world of peace for all six billion people on earth is possible only when all religions and ideologies are united in harmony within the realm of true love, with True Parents as the axis, I have invested all of my energy to realize this.

With the designation and declaration of Ahn Shi Il, God no longer rests only on Sunday, which comes just once every seven days. The seven-day period being put aside, He has designated the eighth day as Ahn Shi Il, and has become the True Parent of Heaven who can receive the joy, attendance and glory from not only the spiritual world that He created but also from all humankind and the creation in the physical world. Now the path has been opened up for the entire spiritual world to be mobilized to cooperate with the physical world.

On the second Ahn Shi Il, May 5, I designated and declared the historic day, *Ssang Hab Shib Seung Il*. The providence of God ushered in the number ten—the returning number and number of perfection—and opened the gates to a world of the realm of *shib seung* [victory of the number ten] that brings the providence to a conclusion. Just because I declared and celebrated the perfection of the realm of the *ssang hab shib seung*, which brings in the era of heaven, does not mean that it was automatically established. The realm of the *ssang hab shib seung* signifies the perfection of the true realm of heart. It means that you have to enter into the realm of

unity with God's heart and advance to the position where you can receive the authorization of heaven, so that God can declare, "You are my son!" or "You are my daughter!"

This led to my declaration that "the harmony and unity of true love is the absolute value for a true, ideal family" on the third Ahn Shi Il, May 21. When the practice of true love becomes a lifestyle, harmony and unity in the individual, family, nation and world can be achieved, and the absolute values for a true ideal family can also be created from there.

When we observe God's creation of man, we can see that in creating man, God, who is the absolute subject, was asking him to become His absolute partner. However, due to the human Fall, this heavenly decree was not carried out. People ended up living like those who are blind, holding on to relative values while unable to conceive of absolute values.

Now the eighty-five-year life of the True Parent has vividly manifested before you and serves to guide you. I am clearly showing what a life of true love is actually like. Who can say otherwise before the model lives of the True Parents, who have given and given, forgiven and forgiven, and have loved their enemies? You must realize that your life is destined to go only on this path of absolute faith, absolute love and absolute obedience. If you are resolved to practice and complete the three great revolutions—the revolution through indemnity, the revolution of conscience and the revolution of heart—in your daily life, and to become the heavenly soldiers that can open the gates to the era of true liberation and freedom from past sins, raise both hands and express your resolve before Heaven.

When you leave today, I hope that you can make good use of the gift of the heavenly fortune that I have given you. This will become the eternal tradition and family heirloom for all your families for generations to come. May God's blessings be with you all. I pray that you will return home safely.

Thank you.◆

10th WORLD CULTURE AND SPORTS FESTIVAL
ASSEMBLY 2004
 ESTABLISHING A WORLD CULTURE OF HEART:
 INNOVATIVE APPROACHES TO PEACE IN A CHANGING WORLD
 SEOUL, KOREA • JULY 23 - 27, 2004

Jointly sponsored by IIFWP and IIPC, Assembly 2004 addressed a range of issues critical to the quest for peace. These included relations among corporations, religions and states, the Middle East question, the reunification of Korea, the role of NGOs in peace-making, and the significance of character education in human development. This latter section dealt with ethical principles, personal growth and creating successful relationships, including marriage and family.





Group photo of the fourteen thousand participants at the Wish Prayer Gathering at Cheongpyeong on June 6

The message that follows was prepared by Heung-jin nim and Daemo nim in the spirit world and given as grace to members during the Special Wish Prayer Gathering for the Advent of Heavenly Fortune and the Inheritance of Heavenly Fortune held in each of Japan's sixteen regions between March 30 and the end of May. The message explains how the situation in the spirit world has changed, and includes the voices of both liberated ancestors and ancestors who have not been liberated, and are thus suffering, calling out to their descendants.

MAY THE LOVE of the Parents of Heaven and Earth be with all of you who are gathered here for this Special Wish Prayer Gathering. The Parents of Heaven and Earth love you, and remember you. This gathering is significant in that through this special and meaningful meeting, you, your families, and your nations will inherit great heavenly fortune.

Before you can inherit heavenly fortune, however, you must know about the spiritual world. The spiritual world is a world that functions according to strict principles. The standards of these strict principles exist in order to make a world of true love. According to these principles, those spirits who lived for the sake of others and loved others while they lived in the physical world, are allowed to reside in a better part of the spiritual world after they shed their physical bodies. However, those spirits who had only caused grief and suffering for others are made to live for tens of thousands of years in grief and suffering. The spiritual world was not divided into heaven and hell at the very beginning. As the sins of people on earth grew and expanded so did the evil realm of the spiritual world, which caused the spiritual world to become what it is now. The evil realm of the spiritual world was drastically expanded in the 1980s to take up about 80 percent of the spiritual world.

Satan caused evil spirits to enter the bodies of their descendants on earth, blocking the descendants from walking the path of goodness through the guidance of their consciences. Due to this, the number of cruel and evil incidents occurring on earth greatly increased from the 1980s until now. The souls of human beings became stubborn, and the realm of the environment of love became smaller and smaller.

Because the Parents of Heaven and Earth knew of the history of the spread of evil, they prepared the sacred holy ground of Cheongpyeong with their tears laced with blood, and put all their effort into making the works of Cheongpyeong possible. Through their effort, we were finally able to start the miraculous work of separating the evil spirits from the bodies of their descendants on earth and sending them to the training center in the spiritual world so that the root of their sin could be removed on a fundamental level, and they could be reborn as absolute good spirits.

The resentful spirits who hold grudges against your ancestors are even now working, though invisibly, in you. They cause diseases and suffering, and many difficulties, large and small, in your everyday lives. Therefore, if the root of the ancestors' sin cannot be completely dug out, the descendants are made to suffer from diseases and difficulties. The problem lies in the fact that this suffering and these hardships are not for just one generation; unless the problem is solved on the fundamental level, the descendants are made to suffer generation after generation.

It is same on the part of the ancestors. If anyone commits any wrongdoing while they are on earth, they have to live forever in an environment of suffering in the spiritual world even after they have shed their physical bodies. If you consider what these spirits have to live through for tens of thousands of years in the spiritual world, you may be able to realize how pitiful and acute the situations of your ancestors are. However, the sad fact remains that those on earth do not know the circumstances well.

You cannot imagine how much those ancestors who are living in pain in the spiritual world are wishing and hoping that their descendants would participate in the Cheongpyeong workshops. This is because the spirits know how they can be liberated.

The workshops of Cheongpyeong are the work of rebirth being carried out on behalf of the Parents of Heaven and Earth. These workshops are also carried out on behalf of the Holy Spirit, who embraces all the pain and suffering of humanity like a mother and solves all problems and hardships with a mother's love. In Cheongpyeong, evil spirits are separated from the bodies of their descendants on earth, and the ancestors who are living in suffering and pain in the spiritual world are rescued and sent to the training center in the spiritual world. In the training center, these spirits are made to repent, and to cleanse themselves of the sins they have committed. Afterwards, they are first sent to the realm of the spiritual world in which they used to reside, and then sent to the realm in which they can now reside after cleansing themselves. In this way, they can compare the two realms and realize that the more sins they cleanse themselves of, and are thus reborn, the better the realm of the spiritual world can they reside in. In this way, the spirits are made to cleanse themselves totally of sin and evil, and by receiving the ancestors' Blessing, they are transformed into absolute good spirits. The ancestors who have become absolute good spirits come down to earth and separate evil spirits from the bodies of their descendants. The ancestors give more love and blessing to their descendants than they have ever received themselves, and they try to help them in whatever way they can.

On the other hand, the spirits who are still living in hell-like environments in the spiritual world are continuously hoping and praying for their descendants to liberate them. However, even those of you present here cannot realize how much your ancestors are suffering in the spiritual world. In the

process of ancestors liberation, I have met many spirits who told me the names of their descendants and asked me to pass on to their descendants that they are in endless suffering, and to ask the descendants to come to Cheongpyeong and liberate them.

Distinguished participants!

Though you cannot see the spirits, because your spiritual eyes are not open, there must have been times when you felt that somebody is helping you, or that someone was trying to hinder you in whatever you did. These phenomena are the result of the work of spirits, the former being the work of good spirits and the latter being the work of evil spirits. Inheriting heavenly fortune is very simple. The only way you can do so is to increase the number of absolute good spirits around you who can help you. To do so, you must carry out ancestors liberation and send the evil spirits residing in your bodies to the training center in the spiritual world, so that they can be educated, blessed and transformed into absolute good spirits, who will later come back to earth to help you.

Wealth and happiness in the present moment are not important. From now on, there will be a clear division between those who have transformed many spirits into absolute good spirits through the ancestors liberation, and those who have not. This will determine those who will inherit heavenly fortune and those who will not.

This meeting is being held to inform you clearly of how to inherit heavenly fortune, according to the clear principles and laws of the spiritual world, because the Parents of Heaven and Earth love you. Through this meeting, you will be the first to be given the opportunity to receive the great love and heavenly blessing of the Parents of Heaven and Earth, who have sacrificed themselves in order to open the path to inheriting heavenly fortune and who were finally victorious through offering conditions of indemnity, have bestowed a special grace on Japan. This special grace is none other than the "Special Wish Prayer Gatherings for Inheriting Heavenly Fortune."

Participants, you must realize that our ancestors are also present at this gathering. Your ancestors who have been blessed and transformed into absolute good spirits are now appealing to you with earnest hearts. The following is the appeal of our ancestors who have been blessed and transformed into absolute good spirits:

"Beloved descendants, after we ended our lives in the physical world and came to the spiritual world, we were amazed and astounded to find that another world, which we had never even dreamt of, existed after our physical death. We also learned that the spiritual world was divided into many separate levels, including heaven and hell.

However, we learned that no spirit could ever enter heaven, and all the spirits in the spiritual world ended up as wandering ghosts or spirits who resided in the bodies of their descendants in the physical world in order to resolve their bitter feelings. We could finally realize, though belatedly, that the life we led in the physical world was very important, after seeing the reality that the spirits who committed sins and evil acts due to their fallen natures would inevitably end up in hell.

We grieved and wept tears of repentance, when we realized that we could never return to the physical world after shedding our

physical bodies and coming to the spiritual world. We had been suffering for tens of thousands of years in total darkness, when a beam of light, promising salvation, reached us. Through the grace of the Parents of Heaven and Earth, Heung-jin nim and Daemo nim were able to mobilize the angels, lead us from endless suffering in hell out into a world of light, allow us to cleanse ourselves of our sins and to escape from ceaseless grief and suffering. There are no words on earth that can express our gratitude for this grace that has been bestowed on us.

Beloved descendants, now that we have escaped from the darkness and torture of hell and become absolute good spirits, we are truly happy and joyous. From now on, we will aid our descendants on earth. We will repay the descendants for saving us from the darkness of hell. We will no longer sit back and watch our beloved descendants suffer from diseases and difficulties. We will soothe the pain and grief of our descendants. We will help them to receive heavenly grace and to be happy forever."

As you can see from this message, the absolute good spirits have cleansed themselves of their past sins, and they have been liberated from hell. That is why they want to devote their lives to protecting and aiding their descendants.

However, there are other ancestors in the spiritual world who have not been liberated and blessed like these absolute good spirits; they are still in the darkness and agony of hell. The following is the cry of our ancestors who have not been liberated and

blessed:

"Descendants, our hopes and expectations have disappeared, and we are now filled with resentment and animosity. We have waited for the day on which we can finally escape from the darkness of hell through the works of our descendants, but we cannot wait any longer. Our cries and messages telling you of our lives here have gone unheeded; no one can hear our screams of pain, and no descendant has ever understood the lives we lead here. Therefore, this is the final cry from deep within us,

hoping you will listen to it.

Descendants, how many minutes can you bear to stay underwater without breathing? Can you imagine the agony of holding your breath underwater? Only those who have experienced that would know how agonizing it is. Living here in hell is like holding our breaths underwater for years and years. You cannot imagine the suffering we have to go through from those stronger than we are. Please listen to what we are saying. Please save us from this place of ceaseless pain and agony.

We wish we could bring you here, and show you what life here is like, just so that you would believe us. This place is filled with darkness, stench, ceaseless fights, envy and jealousy. What will it take for us to convey to you and make you understand the reality of this place? We will do everything it takes to convey to you the pain and suffering we are going through. Even if we need to give you pain or disease in order to convey our suffering, we want to be free from our suffering and anguish.

Descendants, please hear our cries. And please save us from this pain and agony. Please remember that to us, a day seems like a thousand years. We believe in our descendants. We believe that our descendants will save us, and we will wait until the day our salvation comes."

Participants, we must know and understand the serious situ-



14th Chil Il Jeol

Declaration Day of God's Eternal Blessing (Tribal Messiah Providence)

July 1, 2004



ation our ancestors are placed in. This Wish Prayer Gathering is being held to console those of your ancestors who have not been liberated or blessed, and to put them at ease.

Participants in today's Special Wish Prayer Gathering!

This prayer ritual is a great blessing from heaven. It is a gift of love and a blessing from our Parents of Heaven and Earth. It is a joint operation between the spiritual world and the physical world, which are working in oneness. At this meeting, you will experience the amazing miracle of having your diseases cured and the pain you are suffering from disappear. You will be able to see the spiritual world, and the beautiful appearance of the absolute good spirits. You will also see the ancestors who are suffering in the darkness of hell.

At this meeting, the wall created at the time of the Fall, which blocks us from seeing the spiritual world, will be opened. You will be able to see the miracle of the spiritual world.

The grace bestowed on you today is the grace and blessing of the Parents of Heaven and Earth. This is the first time in human history that descendants are allowed to rescue their ancestors who are suffering in the spiritual world and to transform them into absolute good spirits through the ancestor liberation ceremony and the ancestor blessing ceremony. I had to offer thousands and tens of thousands of bows to heaven to find your ancestors. I also had to endure hours of pain in ice-cold water, as if the flesh were being cut from my body. I prayed to heaven all day and night for

40 days, without sleeping.

By praying to heaven in a way never seen before in all times and places I have tried to solve all the disease and suffering of humanity. And I have done my utmost to save your ancestors.

The work of Cheongpyeong has been in progress for nine years now. This would not have been possible were the truth and the reality of the spiritual world not behind the work. I am also sure it would have been impossible for this work to continue and develop had it not been for the fact that the Parents of Heaven and Earth were working with us.

Your sincere faith can move mountains. What are you worried about when you can see the path to the solution right before you? The small prayers and conditions you offer to heaven will accumulate, and as you carry out the liberation of your ancestors, there will be more absolute good spirits around you who will aid and support you. In this way, you will finally be on the path to inheriting heavenly fortune.

Those of you participating in today's Special Wish Prayer Gathering, I hope you will become descendants who can never be forgotten by your ancestors, by liberating them from their suffering and agony in the spiritual world.

May the blessing of our Heavenly Father be with your families and this nation. Thank you.◆

March 30, 2004
From the Spiritual World

Exploring Principled Directions for Church Development



Dr. and Mrs. Hendricks

Tyler Hendricks
President,
Unification Theological
Seminary, U.S.A.



OUR True Father recently decentralized the church in Korea—adding the teeth of tithing reallocation. This leaves local families and small groups responsible to initiate viable ministries, attract new people, assimilate them, raise them in the Unification tradition, and liberate them as blessed central families. With this responsibility is now given the freedom to figure out the best way, on our own, in our own circumstances and with our own resources. Church growth theory and practice tells us that there is nothing more effective than this. Nothing that our True Father could have done is more effective in order to vitalize the membership and break open the deadlock. Why is decentralization into small, house churches the best way to energize the church?

The main reason that decentralization and small group ministry is so effective is that it places responsibility in the hands of people who are on the front line. This puts church leadership and decision-making in direct touch with the people we are trying to reach. What is the significance of the “front line”? It is the spiritual DMZ, the meeting point of the heavenly and worldly cultures. It is here that we will figure out what really works in bringing our neighbors across the line of fire and into communion with God through True Parents.

In the process of house church development, Unificationists throughout the world will find out what our friends and neighbors

are doing, in particular those people who are devoting their lives to God. With respect and love, our seminarians are researching this front line, academically and in practice. As students, they reflect upon how God is working in our church and in the world around us. Their work allows us to grasp some important realities and possible directions for our church. In this article I will draw upon the work of three seminarians in my spring class on church growth. The first two deal with our young adult ministry. The third outlines a strategy that brought significant church growth in Japan.

Potential for Young Adult Ministry



Kim

A woman member from our second generation, Kim Hwa-un, wrote an insightful essay on reaching the young adults of the church. Her analysis is important for the church in considering its ability to assimilate its second

generation.

“Almost every Korean college student member belongs to the student [*hak-sa*] church and the student churches belong to CARP,” she writes. “However, after they graduate from college, they face the difficulty of choosing [an adult, or Family Federation] church to attend. As they are accustomed to attending worship services for students, which are very active and varied, they are not familiar with the strict and monotonous atmosphere and the activities

of the Sunday service for adults. ...it is not easy for them to adapt to the regular Sunday service for adults in a local church with their parents.”

Thus it is difficult to integrate into the adult church, but if they attempt to return to the student church, they find the door not open there either. “Because a student church as a local church is quite different in terms of the structure, activities and worship style, once they graduate and receive the blessing, it is difficult for them to participate in the activities of the student church with young college students. At the same time, even though they attempt to attend their parents’ church, it is frequently observed that they easily fail to adjust to the strange atmosphere and soon just give up on attending.”

Kim draws a picture that is typical of routinized churches throughout the world. Adults easily get into a rut. Traditional formats are observed for their own sake. Little if any adjustment is made for new members or children. This is not to say tradition is a problem. The problem is when the adult members do not invest in or get life from the tradition. Older folks are able to digest the formalized patterns, to grin and bear it. The younger people, or new guests, lack the commitment necessary to tolerate the boring formalities. They want to experience a living faith imbued with a living spirit. This means, as all church growth scholars tell us, that vitality, creativity and expansion come from the youth and new members.

Kim elaborates on how dead worship sends young adults out of the church and into the arms of the secular world. "I myself had such an experience and I have heard that many second-generation members at that age do not attend church. Moreover, it becomes worse for those who experience difficulties in the blessing. A friend of mine who talked to me on this matter is typical. When she goes to the student church, she tends to lose her confidence in front of the young students, and when she attends a local church, she feels a lack of confidence as well in front of her elders. Therefore, it becomes more comfortable for her to communicate with just her 'secular' friends than church members."

Kim is telling us that we, along with many other churches, have a generation gap. The adult church isolates itself from the surrounding culture, focusing on the church agenda. That agenda stands as a distinct alternative to the fallen world. The agenda is so demanding upon the adults that the children are left behind. The children are left to cope with the unredeemed world more or less on their own. Nonetheless, upon reaching maturity, tremendous expectations are placed upon the children for faith-based performance in the arena of matrimony and vocation.



Another female student of the second generation, Kawamura Harumi, explains the contrast between the low-level of investment into the Unification youth, on the one hand, and the high-

level of presumption that those same young people will meet the demanding expectations of the movement.

She notes that young adults in modern societies typically distance themselves from their parents' church. Surveys of young adult religious behavior, she finds, show that "Young adults are less likely to report that religion is 'very important' in their lives, or that they have 'a great deal of faith currently.'" For most of us, this is not surprising; nor is the follow-up finding that a majority of those who reject church life in their college years return a decade or so later. Kawamura states, "Many note with relief that many young adults who leave the congregational fold eventually return, the average age of return lying between the ages of twenty-five and thirty-five years."

While this might be tolerable in traditional Christian settings, faith rejection by young adults in the Unification Church is an entirely different matter, because of the lineage-shaping that people do while young adults. In Kawamura's words, "... in the Unification tradition, where the purity of the lineage is vital to providential success and

efforts, the wrong choice and action of its second generation in regard to sexuality, or in Unification-speak, 'falling,' is irreversible. Thus the necessity of creating programs and ministries for the young adult population is crucial."

I return to Kim Hwa-un's paper for two more points. She points out one reason for young adult separation from the Unification faith tradition. "There is still a cultural gap between the church and the secular world.... In some sense [the church] explains our identity and nature, but the second-generation is in a very difficult situation: they have not been able to find the harmonizing point between secular culture and Unification culture. Furthermore, they have antipathy about their parents' hard life course and also about their fate inherited by their parents considering that their faith is not theirs but that of their parents."

It cannot be overemphasized that this cultural dissonance is not unique to the Unification Church. Every prophetic church presents a cultural alternative. Every church creates its own distinct culture that stands in opposition to the mainstream secular culture on fundamental grounds. The reason that this is so important for Unificationists to understand is that if we share problems with other churches, then we also can learn from their solutions. We needn't copy their solutions, because every church is unique, but we can learn from them.

Kim's final point is highly compelling and tentatively hopeful, and it fits with the conclusions of all scholars of religion in contemporary society: "The answer is based on how [the second generation] can own their faith. This cannot be substituted by the first generation or by anyone else. It has to be solved by the second generation themselves."

Kim proposes that young adults of this cadre who are favorable toward the church begin small group meetings, solidify their identity and gradually invite more distant friends to their meetings. The meetings would be low-intensity, focusing on creating a warm atmosphere, and only gradually and sensitively introducing spiritual matters. She goes on to note that gatherings of second-generation alone "have a tendency of being horizontal rather than centered on a vertical standard." Hence interaction with elders is necessary. She issues a call for "a place where anyone can share his or her own story with others [and] find a solution together."

Kawamura has jumped ahead of Kim in actually designing and running two retreats, thus far, for college-aged American Unificationists, many of who were disaffected from the church. She has done this in the context of her seminary studies. She applied an insight that she gleaned from attending several mega-churches in the New York area. "Generation X religion," she writes, "emphasizes the sensual and experiential, and enjoys incorporating text, image, music, dance, and the body as venues for the expression of religious beliefs." She goes on to state, "It is my belief that this brief statement encapsulates important elements of the needs of young adults of the beginning twenty-first century in their religious experience. More specifically I refer to the experiential component in faith development and the incorporation of contemporary music and image in worship sessions. To this list I add the importance of testimonies." She formed a core group that designed and led two retreats incorporating these diverse elements. It was exciting to them, because it was their natural faith expression.

Kawamura's two retreats led several



The inaugural Sunday service at the Yoido (Seoul) Hoondok Family Church

participants to claim their parents' faith even as they reshaped that faith. Her next step, in addition to a follow-up retreat, is to address the wearing off of the intense experience after the retreat. Small group formation is the answer that she is going to explore. "While researching young adult ministries," she writes, "I was surprised to discover that all authors came to the same conclusion: they all agree that small groups are essential for young adults. In the small group system I believe the retreat participants can support and encourage each other as well as revitalize and re-inspire themselves through the elements that made up the retreat: worship, testimony, interaction, and to continue to be empowered in their spiritual endeavors."

It is my view that these retreats struck a chord among the young adult participants in part because they were "for us by us." The very fact that the events were germinated, planned, organized and executed by peers, without elders' influence or intervention, was the foundation for the Holy Spirit to work. Kawamura's ministry to reintegrate marginalized young Unificationist adults is worth careful attention on the part of church leadership.

Direct Witnessing to True Parents in a Hostile Environment

No one is comfortable introducing a discussion of God, Jesus and True Parents. Most of us tend to avoid sharing our faith. The sad reality is that in some areas, our church as a whole does not proclaim or even explain its own affiliation with the Reverend Sun Myung Moon. A Japanese seminarian, Sugita Yashitada, bucked this trend as a church leader in Tokyo and achieved dramatic growth. "One day," he writes, "I determined to witness to people without hiding our church's name.... In that way my church could have a miraculous victory, and this event became famous." Rev. Sugita inculcated a spirit of confidence in "the second Messiah, special fortune [and] all of the spirits assisting us" by calling his members to openly proclaim about Reverend Moon. "Everyone was thinking that victory depends on witnessing to True Parents directly." He reminded members of the vision at every opportunity.

The church received opposition as their identity spread. "Though our church had to fight with local residents and opponents, it became a very big issue. This problem got on TV every day and I had to go to the police, to the TV station and to court. We brought those who opposed us into court and finally we won a case. Why did I receive such persecution? It was because I witnessed without hiding our church's name and I did it well."

Instructed by study of Paul Cho's Yoido Full Gospel Church¹, Sugita utilized proven methods for church growth and discovered that they meet with success even in an environment in which the Unification Church suffers heavy media and official attack.

His "basic point" is to start with true love, "not use the congregations with the motivation to raise donations. We leaders should have the fervent passion that we want to love them as much as we love God and True Parents." Staff and members should "cherish each person completely." He encouraged members to witness to their neighbors by first "giving things which they want and need. Give and give, and gain their trust." In order to increase evangelism, he reduced the number of church meetings. "We should stop meetings and make opportunities for members to meet many people."

His members witnessed at a large train station, using questionnaires and a booklet on the Unification movement. Guests coming to the church would meet him, hear a small choir sing, see a video about the movement, and hear the pastor's introduction "explaining what you can get in our church, like Warren." The reference is to Rick Warren, pastor



Rev. Sugita with Rev. Levy Daugherty

of the Saddleback Community Church in southern California, and author of *The Purpose-Driven Church*. Warren stresses that the church should be completely transparent to new people as to what it offers and requires of them. People should enter with their eyes open about the costs and benefits of a life dedicated to God through the Unification Church.

The initial meeting would end with refreshments and an invitation to return to hear a lecture. This lecture was adapted to the specific issues confronting the person's life. It was "still not Divine Principle. We change the content according to the people." Thus, proclamation of Reverend Moon and the church identity was up front, but theological and doctrinal education was delayed in favor of presenting the value of the doctrine to one's personal life. In other words,

instead of explaining how the car works, they showed the new person how advantageous it is to have the ability to travel. As a result, new people were attracted to the church. "Education was free, young people were happy to come. They ate dinner in the church; members made the meals with love. Donation started when they understood our church well enough and became a member. As we showered them with love, they donated voluntarily. Soon the church was filled with new young people. We began to have a problem, because the place became more crowded and members were too few." In order to serve all the guests, "new members helped voluntarily."

To assimilate and disciple these new people Rev. Sugita utilized Dr. Cho's model for small group worship, and his members used that system to attract their neighbors and friends. Dr. Cho's material applies biblical principles in daily life. As Sugita put it, "His success is not only the system but also the material...." Sugita simplified the "difficult" Unification Church doctrine, creating a "practical textbook using Divine Principle." He utilized the text in two "outstanding district groups" and gained three new members. This success with two experimental groups set the stage for broader application of the strategy. "[Two or three] is not such a large number, but it was an innovative event." Growing churches, like Sugita's, try many methods, drop those that do not work, and adopt those that do.

Rev. Sugita also developed an effective worship service, utilizing three pillars: music, video and sermon. For music, he created a youthful choir. They sang gospel and folk music before starting service, using guitar, contemporary instruments and hand clapping. They also sang the national anthem and "revival type holy songs. They played a short beautiful melody after prayer." As a result, "We could experience the effect of music. The atmosphere changed completely."

Sugita's greatest innovation, I believe, was the use of church-made documentaries in worship services. He correctly identified our church's "unique selling point," and that is True Parents and their global ministry. "Our work is more wonderful than any other denomination. We can be proud of it. Actually, our activity is of a higher level than the Full Gospel Church. Our activity is beyond denomination or nation completely. Therefore, I make use of our activities video in every service." He would show selections from the church-made videos before the sermon. The entire congregation was inspired, including guests, and some people even shed tears. Through the carefully edited video, "they were filled with the Holy Spirit.... The

Japanese church makes a good providential video every month; however, most of our members never see them. I decided each week which video we should use at the next service. Honestly, *this had the most effect of the three techniques.*” (emphasis mine) I note the effectiveness of multi-media, multi-sensory communication to reach the heart in the contemporary world.

Sugita’s sermon applied Divine Principle to daily life. He spoke “in order to teach how to use our doctrine in our life. Therefore, I made a Principle sermon. I distributed a handout, which I made every week, which was a series, from the Principle of Creation to the Second Advent.” He also included two real-life testimonies to “give joy and hope to the people.” To increase the impact on the content for the sake of learning, he utilized “a big screen with PowerPoint.” These elements are conventional in growing churches. A simple message aims at finding God and blessings in daily life. A printed handout, a consistent sermon series planned in advance and, most importantly, moving personal testimonies.

After the service, fellowship with food is very important. During that time, he, as senior pastor, “called the new people and their spiritual parents, and gave a special card on which was written a welcome, an introductory book, and our activity pamphlet. Furthermore, I prayed for them. Lastly, the staff gave a present to the new people. Spiritual parents and our members felt delight when we did this. As the church leader and staff loved the guests, the congregation began to trust our church.” Thus, Rev. Sugita’s members could rely on the fact that week in and week out, their pastor would provide a solid worship experience designed to win new members.

Prayer was another key element of the worship experience and overall church success. Sugita notes that, while Reverend Moon strongly supports teachings on the spirit world and revelations received from spirit world, members do not learn, in general, how to mobilize spirit world. In short, we do not



Yun-ah nim, wife of Hyo-jin nim, graduates from UTS in June

really believe that “prayer changes things.” He observes, “I’m afraid that our church members do not so much believe that our prayers have the power to make wishes come true, even our leaders, too. As leaders do not have confidence in prayer, they cannot lead the congregation. This is a big problem. Therefore, our churches have detailed information about the spirit world, but actually we do not use this good point.”

To remedy this, based upon his many experiences of victorious prayer, Rev. Sugita taught his members how to pray, based upon his studies of Christian Science and the American “New Thought” movement of the late nineteenth century. Thus, prayer time during worship created miracles. Sugita emphasized “seeing in our imagination with three dimensional images. The secret of working with spirits is to imagine. This method is extremely powerful; I experienced it many times. Dr. Cho is using this way, and many successful Americans are using it. We use this prayer power for witnessing and economic success.”

Sugita developed an effective church newsletter. He surveyed news from throughout the Japanese church, choosing the three most inspiring reports. He found a member with good computer and artistic skill, and created a full color newsletter “which was an innovation in those days.” He added a weekly message on “how to live this week.”

He searched for testimonies that would “warm their hearts” and inserted two in each bulletin.

The final strategy of note is the team witnessing system. When he noticed that, even though he had an impressive worship service, the head count did not grow much, he reflected that members in his culture “were accustomed to being given a target.” So he gathered his area leaders, all of them women. He showed them the attendance book from the previous week’s service and reported who came and who did not come in each area. He asked them to take the report to those members who did not come. They were to “write some warm words on it, and visit and hand it to them. Amazingly, next Sunday most of the people who did not come last week came. Again we had the same meeting. I praised the leader who did well. Gradually attendance increased more and more. I realized that we need to assess accurately and create a good service; these two strategies are a key to success.”

As a result of these practices, he reports, one church tripled in size, and his next church had one hundred people join within ten months. This supports the contention that even in a difficult environment, when the Unification Church effectively utilizes conventional growth principles, it grows. ♦

Endnote

1 Once reputed to have the largest congregation of any single church in the world.

Kim Hwa-un holds bachelors degrees in fine arts from Sungshin Women’s University and philosophy in Seogang University, Seoul, Korea. Kawamura Harumi is a graduate of the University of Bridgeport in the U.S.A. and is pursuing masters degrees at Harvard Divinity School, Cambridge, MA, and Unification Theological Seminary. Sugita Yoshitada, a Master of Religious Education student at UTS, served for twenty years as a church leader in Tokyo. Tyler Hendricks is President and Professor of Ministry at the Unification Theological Seminary, Barrytown, New York.

Editor’s note: When Tyler Hendricks was president of the American church, he led the Manhattan Church service every Sunday, which he worked to make seeker-friendly—attractive to people seeking spiritual understanding. He even played the guitar in the band. After each service any and all members were invited to come upstairs to his office for an informal post-service discussion about what appeared to be the service’s strong points and what might be improved upon. It was heartwarming to see such



efforts directed toward creating a model church-growth environment. The services were organized so that guests could gain significant insight into our principles and ethics for daily life, and experience the personal warmth of our members, whilst not having to deal right away with concepts and announcements that only established members would understand.

As his article shows, Dr. Hendricks is continuing his work. ♦

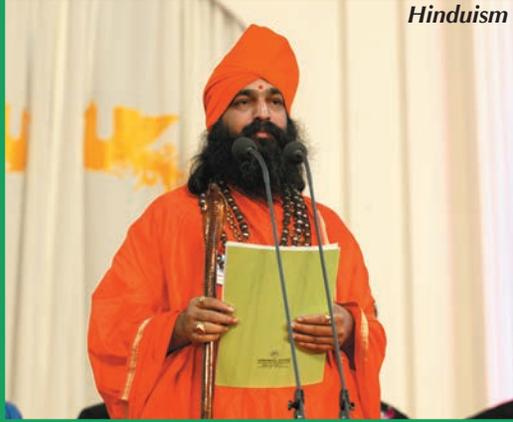
Photo: Tyler Hendricks leads the worship band at Redhook Family Church

International Blessing

Islam



Hinduism



Shintoism



of 400 Million Couples Fifth Phase



Confucianism



Buddhism





Blessing Address

*Rev. Kwak Chung-hwan
Special Representative of True Parents*

The first marriage blessing ceremony—of three couples—was held in 1960; but as the years progressed, the number of families receiving the blessing increased dramatically. That is because the gate of the blessing has become wider each year in accordance with the expansion of True Parents' victorious foundation, which is beyond the accusation of Satan. In particular, the grace of the International Holy Wedding of 30,000 couples in 1992 paved the way for hundreds of millions of couples to receive the blessing, and so the blessing ceremonies have become festivals celebrating humanity's hope for eternal life.

Although civilization today boasts of prosperity from the advancement of science and technology, it is being shaken to its roots by conflicts arising between races and religions. Moral values have deteriorated as time has passed, and humanity faces an uncertain future because of immorality, the breakdown of the family and the corruption of youth.

Under such circumstances, this amazing marriage blessing is being fulfilled internationally, interracially and interreligiously, leading to the realization of harmony through true love and the ideal of humanity as one family. An unprecedented revolution to hasten a beautiful culture of heart—a true love culture—is happening across the globe. All over the world, international, interracial and interreligious couples are giving birth to a second and third generation; their children are growing up with beautiful and open minds, without barriers to nationality, race or religion. As they develop their loving characters, these children are becoming the future and the hope of peace for humankind, melting away all obstacles with true love.

From 1998, True Parents bestowed their grace on the people in the spiritual world by allowing them, also, to attend the blessing ceremonies. From that time, the era of universal blessing has opened up. The spiritual world and the physical world, which were until that time completely cut off from each other due to the fall, were finally able to communicate under the grace of the blessing, with the amazing opening of the era of unity within the cosmos in which the two worlds cooperate with and support each other....

In this ceremony, the fifth phase of the international blessing of 400 million unmarried couples, men and women from 186 nations have gathered together transcending nationality, race and religion to establish exemplary families. This intercultural marriage is also the holy occasion through which you will take the first steps toward the renewal of all humanity as brothers and sisters, the world as one family under God, based on true love.

God's ideal of true love does not only exist in the physical world, but also eternally in the spiritual world. You must realize the ideal of true couples, have good children and raise them to become model citizens of Cheon Il Guk. Your lives, based on love and centered on the ideal of the blessing, will become sources of new hope and guideposts for the diseased societies of the world at large. I ask each and every one of you to play a leading role in establishing a world of peace, by following in True Parents' footsteps in living for the sake of others.◆





Congratulatory Address

Stanislaw Shushkevich
Chairman of the Supreme Soviet of Belarus
1991—1994 (pictured above)

Respected Dr. and Mrs. Moon, distinguished guests, brides and bridegrooms: It is my high honor to have this opportunity to share a few words of congratulations on this very special occasion. I have been privileged to attend these kinds of ceremonies ever since I participated in the First World Culture and Sports Festival in August 1992 as head of the state of Belarus. Since that first meeting, I have been given many opportunities to see, first-hand, the great works that have been done by Dr. and Mrs. Moon. It was a privilege to have Mrs. Hak Ja Han Moon speak in my home country in November 1993.

Today we are witnessing the moving scene in the holy blessing ceremony of so many beautiful young couples representing dozens of nations, religions and races from throughout the world. Truly, this is a profoundly historic occasion, and I heartily congratulate each one of you!

In an age when divorce rates are rising and we are confronted with the plague of AIDS, you represent the brightest hope for a better future. You are pioneers at a time when many people question the meaning and validity of marriage and family. Through you, the world will have hope to turn

the tide and create model families which can inspire others.

All the events in the World Culture and Sports Festival have as their goal the realization of world peace. However it is clear that the creation of good families is the foundation for a culture of peace. Your participation here today, therefore, represents a very public statement of your commitment towards that noble goal.

I come from a part of the world where, until quite recently, we were not free to pursue our own ideals. Since the end of the Soviet Union, people have much greater freedom of choice, yet it is sad to say that many of the youth in our societies are misusing that freedom and losing their soul in a blind rush to fulfill material desires, often in an immoral way. We are seeing some of the negative results of freedom without a sense of responsibility or a moral guidepost.

Here in the World Culture and Sports Festival program we are witnessing the rebirth of a new idealism among the youth of the world. My heartfelt gratitude goes out to Dr. and Mrs. Moon for their vision and commitment, which has resulted in this event.

I recently had the opportunity to attend the celebration of the fiftieth anniversary of the founding of the Unification Movement. I could not help but reflect upon the fact that Dr. Sun Myung Moon, who today is known throughout the world, is the same person who endured the long, cold North Korean winters while imprisoned under the harshest communist regime in the world. The sincerity of one's beliefs is tested under hardships and Dr. Moon has proven himself to be a champion. Even at the age of eighty four years old, Dr. Moon is working harder than people half of his age.

May I wish Dr. and Mrs. Moon many more years of good health and long life!

I also want to wish all of you, new brides and grooms, much happiness in your new lives as husbands and wives. *Kamsa hamnida.* ♦

A prominent scientist prior to his presidency, Stanislaw Shushkevich is one of three signatories to the founding accords of the Commonwealth of Independent States, which brought an end to the existence of the USSR.





ed effort every day for the realization of God's will, fully prepared to dedicate himself for another eighty years for this purpose. Even though Father is elderly, he is offering intense conditions here at Blue Sea Garden for eighty days, which represent eighty years.

This is the current situation of the providence and the beginning of the time for final change.

Throughout the course and stages of the providence, there have been times of change. Without these changes, we would still be in the era of restoration through indemnity. Change is the first sign of the coming of a new age. The changes we are seeing nowadays are the ultimate changes needed for the final stage of the providence—the completion of Cheon Il Guk—by 2012.

Hoondok Church Leaders are True Parents' Representatives

We are living through the fourth year of Cheon Il Guk and in this time of ultimate change, in this time after the coming of heaven, have been given unprecedented position and responsibility. Namely, the mission of tribal messiahs, neighborhood outreach activities [*tong ban gyeokpa*] and the hoondok family church activities in the rural and urban districts.

Our doing neighborhood outreach and hoondok family church activities all over the nation has been the long-cherished desire,

wish and ambition of True Parents throughout their lives. It is a destiny we must fulfill. In order to achieve this, we must secure a stronghold for our activities in these local areas. Without a stronghold in the rural and urban districts, we can never succeed in our neighborhood outreach activities.

Father's life in Yeosu these days can be likened to that of a woman in labor, who, overcoming the pain with perseverance and hope, gives birth to her baby.

Rev. Hwang at a recent meeting for church leaders

In this regard, the providential status of those who are in charge of the hoondok family churches in these districts is indescribably great. You must deeply realize this point once more. The hoondok family church activities in each community are an inevitable part of True Parents' work and the unchanging mainstream of the providence. Only when these are fulfilled can the will of Heaven be realized.

Dear leaders, be strong and courageous as you go forward to clear the

way; burn your bridges behind you and be prepared to have your bones buried in your assigned area. Know that your children will have to take on the task if you do not.

Please engrave the following, which Father has been emphasizing this year, in your heart:

First, the hoondok family church activities in local rural and urban districts are God's ultimate providential works and the hope of humanity hinges on them. Second, hoondok family church leaders in the areas you are working in are True Parents'

The Federation of Oriental Ideal Homes [Families] is inaugurated in Inner Mongolia (China), attended by FFWPU leaders



Chinese and Korean women's sisterhood ceremony in Korea





representatives. A representative of True Parents means a person who has inherited everything from them.

As their representatives, we have already inherited the land and people from them. Land here means your towns, rural or urban districts, wards and villages. There you must establish God's kingship and become ancestors of goodness.

As True Parents' representatives, we must now educate and take care of the members, restore our land and establish the kingship of Heaven and the tradition of Cheon Il Guk. Among the many tasks that need to be accomplished to establish this tradition, the most urgent one is raising church leaders.

God's will can be fulfilled when church leaders are firmly established in all rural and urban localities in Korea, which number more than 3,500. For this, the leaders must be upright people. By creating a culture where the members are strong and at the side of their leaders, the great wheel of God's providence can turn.

Toward the Realization of Cheon Il Guk

Now I would like to talk about exactly what you must do in your district churches. You must not think of them as the kind of churches where we hold services. Large halls of worship like those we used in the past are no longer needed. All we need is an administrative office for the town or district.

Like the district government office that offers many services to the people of a district, you must create a church that can function as a Cheon Il Guk district office in the Cheon Il Guk era. What shall we do about church services? When God's will is fulfilled, there will no longer be any need for a separate place of worship. Wherever people gather will be a place of worship—be it a church, temple, district office, school classroom or family home.

The services we hold are not our exclusive rituals; they should be festivals shared with Christians, Jews, Buddhists, Muslims and all seekers of truth. Only then can the world of peace take root. In order to introduce this initiative, we are creating these district churches.

How will we conduct our activities based on these district churches? The district church is a base for Cheon Il Guk activities. In the future, the district church must take on tasks similar to those of a government district office. In particular, it should aid alienated sectors of society, such as elderly people living alone and orphans so that all citizens can live together as one.

A good example is the hoondok family church in the Cheolwon

area, which established a food bank where they collect leftover food and produce that is still edible from cafeterias and bakeries at the end of the day and distribute it to people that are in need of food. This service activity is slowly changing the local community.

This is but one of many tasks that the Cheon Il Guk district office should be involved in. There are many places that are waiting for our support. The problem is our will to act.

We must also organize our tribes. When a child is born, you register his birth at the district office. In the same way, the district churches must witness to people, organize them into tribes, and create name lists. If you can take good care of the blessed families and ambassadors for peace living in the area, the foundation for Cheon Il Guk will surely be made. Thus, the churches in the rural or urban districts will become the strongholds of Cheon Il Guk and the epicenter for educating ambassadors for peace.

My dear leaders, in order to create a foundation of love and peace in the districts that we live in, we must be the first to invest there. We are fortified with an ideology and we have the will to commit ourselves to this task of service. If we can invest our determination, effort, time and ideas, Heaven will help us.

The headquarters will spare no effort in supporting the rural and urban district churches throughout Korea. If we can sacrifice, serve and commit ourselves for one, two or three years and embrace the world, it will lead to the fulfillment of the will of God. Our culture of heart will, in the end, be incorporated as the general culture of society.

Beloved hoondok family church leaders, even now True Parents, who are at the center of all providential change, are tirelessly investing everything they have in order to usher in the era of heaven. As we follow True Parents, who are relentlessly marching forward toward the realization of the will, we must also embrace change.

Now is the time to manifest our strength as a community of heart, together with our members. As we disperse to conduct activities and gather again, the light of our members and the value of this community of faith will shine even brighter in the current providence.

Although we may be working separately, our hearts should be tied even more tightly together with emotional bonds; and if we can unite, centering on our True Parents, our hopes will soon manifest as reality.◆

Promoting Universal Values Across the Globe

Robert Beebe



How an innovative character education project was conceived and developed

First of a two-part series about the activities of the International Educational Foundation

OFFICIALLY established on May 5, 1990, the International Educational Foundation (IEF) was created as a vehicle to present the concepts of the Divine Principle in a way that people of virtually every nationality and background, whether religious or non-religious, can appreciate. These ideas, which were first presented in the U.S.A., the former Soviet Union and China, are now being recognized and utilized in more than seventy countries around the world by a wide range of people in different spheres of activity. Using the Divine Principle, Unification Thought and Father's speeches, IEF has sought to promote universal values that integrate Eastern and Western values, traditional and contemporary values, and spiritual and material values. To do this, IEF has created educational materials in the form of PowerPoint presentations, lecture manuals, textbooks and a whole range of materials for school curriculums.

These materials cover four main areas: Character Education, True Family Values Education, Purity Education and Vision for Peace Education. The following series of fourteen PowerPoint presentations represent the fruit of much painstaking effort on the part of IEF President Dr. Seuk Joon-ho and his staff over a period of many years through countless conferences:

Character Education

The Need for Moral Education
The Role of Religion in Moral Education
Universal Principles and Life Goals

True Family Values Education
The Family as the School of Love
Successful Marriage Preparation
Promoting a Marriage Culture
Building Healthy Marriages

Purity Education
Consequences of the Sexual Revolution
Family Life Education: Which Road to Take?
An Ethic of True Love and Sexuality
Drug Abuse: Focus on Prevention

Vision for Peace Education
World Peace
Fostering a Culture of Peace through Service
Causes and Resolution of Conflict

By making these presentations in seminars worldwide, IEF has sought to

increase awareness of the importance of these issues among governments as well as in the private sector. Participants have included educational, political, social, military, women and youth leaders, curriculum writers, university presidents, school directors, teachers, health officials, journalists, government administrators, students and the general public. Through such efforts at educational outreach, IEF is working, so that the principles Father has revealed will become the living moral and ethical principles of all people. Furthermore, IEF is seeking to integrate these ideas into national ideologies; this might eventually be reflected in changes in laws, constitutions and government policies.

By integrating Eastern and Western values, traditional and contemporary values, and spiritual and material values, IEF is presenting a new universal idea that has the power to convince and inspire leaders and youth while embracing and harmonizing seemingly conflicting viewpoints. As can be seen from the topics covered in its presentations, IEF has been offering practical solutions to specific social problems, such as drug abuse, alcoholism, crime and violence, ethnic conflicts, AIDS and STDs, divorce and family breakdown. Its work has been highly effective in demonstrating the application of the **Father signs IEF curriculum books in Kiev, Ukraine, November 1995, with IEF President Dr. Seuk Joon-ho**



Principle to such serious social issues, lending valuable support to many people who have been grappling with these problems.

Beginnings

With the fall of communism, the early 1990s was a period of optimism when many people harbored the hope that lasting peace was finally possible. However, as the shadow of the Cold War receded, other problems came to the fore that showed the world was still a long way from achieving that ideal. Both the democratic and communist worlds were being afflicted by similar social problems, as cited above.

These problems were symptomatic of a severe crisis of values born of a century that placed the highest priority on scientific and technological development while neglecting to honor and promote the values that had provided a sense of social cohesion and spiritual well being. Young people in the collapsing communist world struggled to understand how to employ their newly found freedoms. Many chose to pursue with abandon the material benefits long denied them. In reaction to the collectivism of the past, the post-Soviet period saw a strong swing toward extreme individualism.

It was at this time that Father had his historic meeting with Mikhail Gorbachev in the Kremlin, in April 1990. On this foundation, under the leadership of Dr. Seuk and in cooperation with the Soviet Ministry of Higher Education, IEF brought 3,500 Soviet students and professors to America between July 1990 and the end of 1991 for International Leadership Seminars (ILS), at which they studied the Divine Principle for five days. This became the foundation for all its subsequent activity that eventually would spread beyond the realm of the old Soviet Union to Mongolia, China, America and many other parts of the world.

Currently, IEF maintains its world headquarters in New York and a training center in California. It also has substantial regional offices in Moscow and Beijing. Since 1990 IEF has focused its work in the United States, the former Soviet republics and the People's Republic of China. In recent years it has received numerous requests to conduct programs in other countries as well. The following is a brief overview of some of the major activities IEF has been engaged in around

the world (except for China, which will be the focus of the second part of this series in a later issue of Today's World.)

United States of America

Among professional character educators in the United States, IEF has gained respect as an organization that demonstrates the deeper reasons why we need to educate for character while integrating practical strategies. It has been recog-



The first group of Soviet students and professors in the Grand Ballroom of the New Yorker Hotel, New York, U.S.A.

nized also for taking the lead in promoting character education internationally.

Dr. Thomas Lickona, known as one of the driving forces of character education in the United States, has noted that the IEF emphasis on marriage and family as one of three lifetime goals is significant because character educators have tended to neglect the importance of family life in helping children to develop good character. The founder and executive director of the Medical Institute for Sexual Health, Dr. Joseph McIlhaney, a leading authority on abstinence education, has appreciated IEF's efforts to promote abstinence both in the U.S. and throughout the world.

Since 1995 IEF has held several inter-



Russian students studying the My World & I material

national conferences in the United States for leaders in moral education. At these conferences, letters of welcome to the participants have been received from Presidents Bill Clinton and George W. Bush, state governors, city mayors and others. Several U.S. congressmen have spoken at these events.

In addition, IEF has often been invited to present its perspective at major conferences in the United States concerned with character education and marriage and family issues. In 2000 IEF co-sponsored an international conference on character education at the University of San Diego. In the same year IEF published a major textbook, *Cultivating Heart and Character: Educating for Life's Most Essential Goals*, through a leading American character education publisher. This book has received enthusiastic endorsements from some of the leading character educators in the United States. Many of its contents and concepts, such as life goals as a framework for character education, have been incorporated into popular character education programs.

Former Soviet Union and Mongolia

IEF's work in the former Soviet Union made a major advance in the fall of 1992 on the foundation of its ILS program when more than 1,500 educators from throughout the country plus 300 school directors from Ukraine attended special seminars in the Crimea under the theme Spiritual Renewal and School Education.

As a result of their experience at these seminars, participants were inspired by the challenge of developing a curriculum to promote moral and ethical values to young people in an engaging and contemporary manner. In January 1993, an international writing team working under the guidance of Dr. Seuk was assembled in Moscow and set about preparing a curriculum in time for the new school year beginning in September.

Working at a rapid pace, the IEF staff published (in Russian) the first edition of *My World and I: The Way of Unification*, a textbook intended for 13- to 15-year-olds, together with an accompanying teacher's manual. (In English, this textbook was published as *My Journey in Life: A Student Textbook for Character Development*.)

In the summer of 1993, IEF held its first Teacher Training Workshops in order to train teachers to use the new curriculum. Lectures explaining the phil-



Participants from the CIS and China at an IEF conference in Washington, DC



School directors and teachers at a Model Schools Conference in June 2003



A high school class in Ulyanovsk more than 10,000 schools using

osophical foundation of the curriculum were combined with presentations on innovative methodological approaches appropriate to the teaching of the material. In 1994, IEF produced a second volume (in Russian) of *My World and I*, subtitled *The Way of Love* (later published in English as *My Journey in Life: A Student Textbook for Developing Loving Relationships*), written for 15- to 17-year-olds. In subsequent years IEF went on to publish other student textbooks, teacher manuals and handbooks for parents, designed to be used for various age levels. With the support of various nations' Ministries of Education—including those of China, Mongolia, Azerbaijan, Armenia, Tajikistan, Kyrgyzstan, Kazakhstan and Moldova—many of these have been translated into other languages from the original Russian.

Each year IEF has conducted hundreds of training seminars involving thousands of teachers throughout the former Soviet Union and Mongolia. At these seminars and in other ways, hundreds of thousands of books have been distributed in these countries. It is estimated that more than 10,000 schools have been using the IEF course materials. Below is a sampling of the many enthusiastic evaluations of the *My World and I* curriculum: "This book is extremely important. In its reflections about the value of family and its role in the life of a person and in society, this edition is unique. The authors conduct a conversation with the student, engaging him on various themes in a way that encourages the student to think. By offering guidance in family relationships through the skillful use of author—student dialogue, *My World and I* teaches us the ABCs of family life."

*A.I. Antonov, Ph.D.
Chairman of the Department of Family Health and Social Policy*

Moscow State University
"My World and I is a unique event in the field of teaching theory and school practice. The textbook absolutely deserves the highest commendation. This publication of the International Educational Foundation is an altruistic effort directed at supporting humanitarianism by promoting universal values among youth."

Olga R. Archegova, Robert M. Ganiev
Assistant Professors of Education, Vladikavkaz State University, Russia



Photos: top, The chairman of the city education department speaking at an IEF seminar in Haifa, Israel; bottom, Teachers attending a training workshop in Minsk, Belarus

"This course is an amazing discovery for everybody: students, teachers, parents and even grandparents. It is as important for our children today as the air itself."

*Svetlana Smirnova,
High School Teacher, St. Petersburg*

If the evaluations by pedagogical experts and the reflections of teachers and students who have used this curriculum are any indication, it would seem that the *My World and I* program has been a resounding success. As a testimony to this, in the years following publication of these textbooks, books began to appear in the education market written by other authors that obviously were influenced by or even directly drew from the IEF materials.

When it opened itself up to the rest of the world, the former Soviet Union became a battleground for the minds and bodies of the younger generation on questions of sexual morality. In the 1990s the sexual revolution arrived in full force. In the space of a few years, the youth have shunned modesty in dress and appearance and adopted many of the more outlandish styles and attitudes of their Western counterparts. IEF has been actively engaged in the debate taking place on sexual issues.

For instance, at a time in the late 1990s when the Russian Academy of Education was drafting its policy on sex education in the schools, IEF representatives held a meeting with the Academy's president, who subsequently distributed IEF's literature on the issue to his board members. When its policy statement emerged soon after, it clearly took a stand in favor of teaching moral and family values in any sex education program.

Since 1998 IEF has conducted an annual Model Schools Conference to encourage schools already using its cur-



ysk, Russia, from one of the IEF curriculum



Participants listening to an IEF presentation at the conference in Thailand



A Tong-Il Moo-Do black belt giving an IEF presentation at a workshop for martial artists in Nairobi, Kenya

riculum to develop a school-wide character education program. Several hundred schools have participated in this conference, many of them testifying afterward how much their school environment has improved since implementing the ideas from the conference.

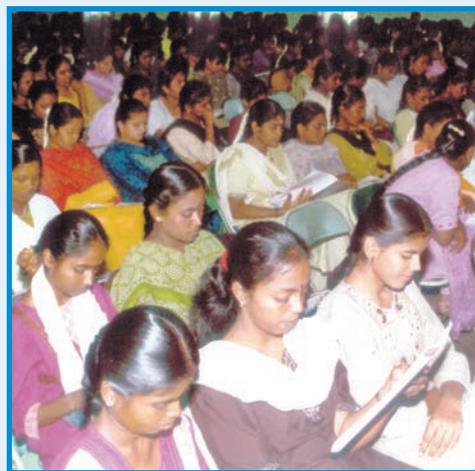
For example, one school from Astana, Kazakhstan, caught the eye of the city department of education last June when, in its end-of-the-year report, it showed vast improvement in student academic performance as well as a reduction in behavioral problems, which it openly attributed to the *My World and I* program. The school went on this past fall to initiate a city-wide event called the Capital City Forum of Student Presidents of Schools, whose purpose was to encourage and highlight the service activities being done by schools in the Astana area. The entire event was an example of exemplary leadership on the part of an ordinary school that became inspired by the IEF vision and material. The program received excellent coverage on the evening news of the main government TV channel.

Continuing Developments

In recent years IEF has received many requests from many other countries to hold programs. IEF has conducted a number of activities in Eastern Europe, particularly in the Czech Republic, Croatia and Bulgaria, for educators and representatives from the Ministries of Education. Earlier this year in Bulgaria, IEF submitted its proposal for an abstinence-based AIDS prevention program to the National Commission on AIDS Prevention. IEF has also held programs in Israel, where in 1998 it conducted seminars for the education departments of Tel Aviv and Haifa and a program on conflict resolution with a group of Israeli and Palestinian women in Jerusalem.

In India IEF representatives have developed a relationship with the Catholic Church and are assisting in creating education materials for use in Catholic schools to promote healthy character development and combat the social ills afflicting Indian youth. Later this year, as a follow-up to its program in Thailand, IEF plans to hold seminars in Vietnam in coordination with the Ministry of Education.

IEF lecturers have been invited to speak at conferences at Sun Moon Uni-



Photos: top, IEF Vice President Jack Corley presenting at a conference in Thailand, bottom, Participants at an IEF conference in Madurai, India, in 2001

versity and the University of Bridgeport as well as at events conducted by the Women's Federation for World Peace (WFWP) and the Interreligious and International Federation for World Peace (IIFWP). Recently IIFWP's Office of HIV/AIDS Prevention Education won a major grant from the U.S. federal government for an AIDS prevention program in Africa. Much of the material for this program was originally developed by IEF.

With Dr. Seuk being president of both IEF and the World Tong-Il Moo-Do Federation (WTMF), the recent multiplication of Tong-Il Moo-Do training activities to more than fifty countries throughout the world has resulted in the IEF message being spread even more rapidly worldwide. Many of the Tong-Il Moo-Do representatives double as IEF representatives in their countries. In 2003 WTMF published a four-book series entitled *A New Philosophy for the Martial Arts* containing the IEF PowerPoint presentations with both slides and text. These lectures are being presented to martial artists throughout the world. In Panama a workshop and training session was held for members of the presidential guard, which has adopted Tong-Il Moo-Do and its philosophy as its guiding vision.

These are just some of the highlights of IEF's activities throughout the world since its inception in 1990. Inspired by True Parents' vision and guided by its international president, Dr. Seuk Joonho, IEF has been successful in reaching people and organizations in positions of influence and in making a practical impact on the societies of today's world, whether through school curricula, AIDS prevention programs, marriage enhancement programs or martial arts activities. In this way and others, IEF plans to continue its work in bringing True Parents' message to a wider and wider audience around the world. ♦

Reconciling My Heart with God's

From an Interview with Imam Haitham Bundakji

Larry Moffitt and Robert R. Selle

Blessed are the peacemakers: Muslim Imam Haitham Bundakji has transformed his life from seeking vengeance against Jews, to being a dedicated worker for Islamic—Judaic harmony worldwide

TWENTY years ago, if you were Jewish and lived next door to Haitham Bundakji, your life would not have been easy. Residing alongside such a Mount Saint Helens of hatred, constantly aware of being in the presence of white-hot loathing, you might have found your tires slit and yourself subject to physical abuse, likely involving police intervention at some point.

Haitham Bundakji hated Jews. "I never carried a weapon or anything," he says in an interview, "but I used my fists a lot. I had many fights. I did many stupid things."

Bundakji is now president of the Islamic Society of Orange County in Garden Grove, California, the largest Muslim organization in the western United States. An imam, he is the spiritual leader of 1,200 Muslim families in Southern California, and he is never far from tears when he recalls those hair-trigger days of his early manhood.

Two Brothers Murdered

Shortly before he was born, his parents lived in Betshan, north of Jericho, where they had moved from their original homeland of Syria. Palestine in the 1940s was beset by open conflict between some extremist Arabs and renegade Jewish paramilitary groups who terrorized each other for years before the creation of the Jewish state. "The Jewish organizations were stronger and better armed," says Bundakji, "and determined to take over Palestine." During that time, men believed to be from the Jewish organization Itzel shot and killed his parents' first

two boys. "One was four years old and the other was six," he says. The violence, together with Arab broadcasts asking people to flee, caused an exodus of Palestinian refugees from the territory.

His father took the family to Jerash, in Jordan, where Bundakji was born in 1948, the same year that Israel came into being. In Jordan, where his brother and three sisters still live, the suffering of his parents created and nurtured his hatred. His mother never stopped grieving for her two slain boys. "She cried constantly until 1986, when she passed away," he says. "I never saw my mother happy in the way that other human beings are happy."

The imam's father was not very religious—a Muslim in name only. One of his uncles, however, was the leader of an Islamic group. Under the latter's influence, Bundakji was steeped in the faith of his fathers and brought up in the atmosphere of Islam, helped along and encouraged by friends and teachers along the way.

Being raised near a Palestinian refugee camp, he never actually met a Jewish person face to face until 1967 at age 18, when he left Jordan to visit some friends in a coastal town in Greece. Looking out to sea, they spotted an Israeli flag on a ship named Haifa. "I thought, this is my chance," says Bundakji. "We went to the docks and hid until the first person came ashore. I remember that was the very first

Jew I ever saw in my life. I confronted him and I told him I was an Arab. I called him some nasty names, then I attacked him and started beating the daylights out of him. My friends got frightened and pulled me away." With that act, Bundakji, an excellent wrestler and street fighter, inserted himself into the endless payback loop that has characterized Arab-Israeli relations.

Jew Bashing

A year later, a strong, athletic young man filled with rage, he immigrated to San

Francisco. Friends met him at the airport and took him directly to an anti-Israel demonstration.

"The Jewish Defense League was there in full force," says Bundakji. "There was a big fight. I beat up a couple of guys. I don't remember any demonstration where we didn't get into a fistfight. The JDL confronted us at every demonstration we held, and I did my crazy stuff."

During the 1970s, he vigorously promoted pro-Palestinian activities, organizing demonstrations and meetings. He recruited people for the cause and booked speakers at universities. He was fully committed: "I never said the word Jew without an expletive before it. Whenever I went to a store that had any kind of Jewish display, such as for Hanukkah, I always made sure I took a small can of spray paint. When no one was looking, I would spray it, mess it up."

He even invoked God as an ally in

I was surprised that, for the first time, I felt guilt for having hated the Jews.



The cycle stops here: Bundakji's six-year-old son, Gussin, asleep in his lap. The worst part," Bundakji says, "is that I was infecting my children with my hatred." Photo courtesy of Haitham Bundakji



Imam Bundakji prays for peace during a recent interfaith march in Jerusalem Photo: Ken Owens, NFP

his resentment. "I prayed always to find ways to get back at the Jews," he recalls. "Whenever I heard an ambulance siren, I said a small prayer hoping the ambulance would be on its way to a Jew about to die."

Such abhorrence and venom are hard to reconcile with the image of the jovial, soft-spoken imam sitting quietly at the table fingering a string of prayer beads. "But the worst thing I did," he says, his expression saddening, "is that I tried to inject my own hatred of Jews into my children." And he begins to weep.

In 1984, Bundakji had an epiphany during his first pilgrimage to Mecca, or hajj, which is one of the acts of devotion that Muslims all over the world aspire to accomplish. As is traditional for those going to Mecca's Kaaba, the central shrine of Islam, he also paid a visit to nearby Mount Arafat to pray. (In Arabic, *arafat* means "knowing one another.") The mountain, a sacred site, is so named because it is believed to be the place where Adam and Eve met.

"I went there a few days before people normally go," he says. "I was all by myself, and I went to the top to be alone with my God." He cried out in his prayers, feeling the need to ask forgiveness for various personal sins that weighed heavily on his heart. Beating up Jews, however, wasn't one of them.

"That wasn't part of my plan. I had no concept that hating Jews was something that needed to be repented for," he says, "but as it is with atonement, when you begin confessing, sometimes a lot of stuff comes out too. In this case, it was thoughts of my parents."

Heavenly Words

Suddenly, he began to hear verses from the Qur'an flow through his mind: "Be accountable to yourself before someone comes to question you. Weigh your deeds before they can be weighed for

you."

"...those people who hold their anger and forgive people."

"We have created you from a single pair of a male and a female, and made you into nations and tribes so that you may know each other, not that you may despise each other. The most honorable of you in the sight of God is the most righteous."

"No one should pay a price for the mistakes of others."

"He who harms Christians and Jews [literally 'taxpayers' in Arabic] will be my enemy until the day of judgement."

He describes the verses as running through his mind like a quiet river.

"Then, in my prayer, all the people I had

beaten up in those fights had individual faces. They were not just collective Jews but were real people. I remembered them all, and I remembered spraying the Hanukkah decorations. Everything started coming to my mind, and I found myself asking God for forgiveness for that. And I was surprised that, for the first time, I felt

guilt for having hated the Jews." Indeed, he felt that he had been living completely against the godly way.

"All this stayed in my mind and in my prayers," he says. "The next two weeks, when I was in Mecca and Medina, I felt God's forgiveness. I felt like a heavy load had fallen from my shoulders." But he says, he still had two bridges to cross: (1) to meet Jews and not wish them ill, and (2) to attend interfaith meetings as then-vice president of the Islamic Society of Orange County and embrace Jewish participants to convince himself his repen-

tance was genuine.

The pilgrimage caused Bundakji to change not only his attitude toward Jews but his whole perspective on life. The experience, he says, and the deepening of his faith that followed it, made him a much better human being—and a far more loving father, husband, and grandfather. "I used to use my arms to solve most of my problems, through fighting, because I was so proud of myself being so strong," he says. "But today I still use my hands and arms to solve most of my problems, but that's by hugging and embracing and handshaking."

He then began to study the Qur'an "the proper way, the way that God wanted us to study the scripture and

the teachings of Prophet Muhammad, peace be upon him." As evidence of the "proper" way of Qur'anic exegesis, Bundakji cites a *hadith*, or saying, of Muhammad, which states: "I swear to God, I swear to God, I swear to God that you will not enter Paradise until you

"...I swear to God that you will not enter Paradise until you become true believers. And you will not become true believers until you love one another."

The Prophet Muhammed (pbuh)

become true believers. And you will not become true believers until you love one another." So Bundakji started concentrating much more on all the scriptural verses that had to do with love and peace and human harmony.

The 'Beautiful' Rebirth Experience

This caused him, he says, to grow spiritually far more than he ever dreamed he could. This growth was propelled all the more by his interfaith work, both with local ecumenical organizations and the American Clergy Leadership Conference, an interfaith group founded by the Rever-

end Sun Myung Moon to resolve conflicts and erase borders between religions. "I thought I was reaching excellence before that," Bundakji says, "but I found out there was much more to gain and learn." He says it's a blessing and a responsibility to learn more and grow spiritually every day. As the founder of Islam also said, "Seek knowledge from the day you are born to the day you die, from the cradle to the coffin." The imam says that the whole process after his "rebirth" has made him no longer interested in the quest for material wealth and far more focused on helping others. "It's just a beautiful, beautiful experience," he says.

His religious transformation incited the naturally compassionate Bundakji to become even more warmhearted and desirous of ministering to his fellow men. "Even when I was tough," he says, "my heart would often melt. That has increased by far." He quotes a saying of the Prophet Muhammad to the effect that

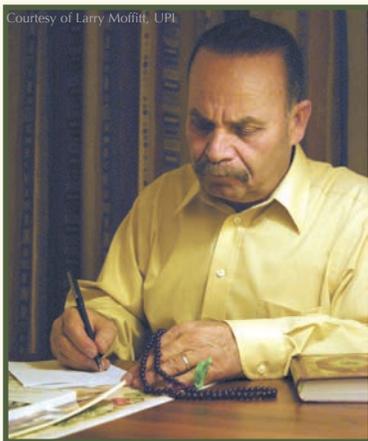
"God has created some of His people for the benefit of other people, to help other people. Those people are saved from hellfire, and they are loved by God." He says he strives every day to be one of those people. And when he sees a Muslim doing something wrong, he's quick to kindly yet firmly correct him, because, again quoting Islam's fonder, "The true believer is a mirror of his fellow brother or sister."

Letting a fellow spiritual traveler honestly know when he is off track is one thing, but talking about the person behind his back is quite another. Since his metamorphosis, the imam has had a positive revulsion against gossip in all of its forms, "justified" and not. The only way to really help a fellow human being, he says, is to talk to him (and him alone) honestly and directly.

Bundakji knew that he had to reeducate his children to unlearn the hatred he had been instilling into them—virtually "injecting into their veins," as he

puts it. "As it turns out," he says, "my children were relieved. They were relatively young. They had Jewish friends from school they had never been able to tell me about, and now they could bring them over to the house." The imam has eight children and, today, two grandchildren. He has been married to a woman of Syrian descent for the past 35 years.

Since coming to terms with his children, Bundakji has put as much energy into atonement and reconciliation between Muslims and Jews as he earlier put into vengeance. "I met a rabbi in Irvine," he relates, "named Bernie King. He didn't trust me, because newspapers had written a lot about my activities. I had been outspoken on radio and television. So I started to make an extra effort. In the years since, Rabbi King's family has become my family." At Bundakji's invitation, King became the first rabbi to speak in a mosque in Southern California.



Courtesy of Larry Moffitt, UPI

"I used to use my arms to solve most of my problems, through fighting, because I was so proud of myself being so strong, but today I still use my hands and arms to solve most of my problems, but that's by hugging and embracing and handshaking."

Building Bridges

A successful entrepreneur in the restaurant business and real estate investing, Bundakji decided not to work so hard in his business so he could dedicate his life to building bridges. He serves as a chaplain for the Garden Grove Police Department, where he counsels officers and civilian employees of all faiths, and started the first Islamic shelter for battered women in California. In addition, he is a counselor to Muslim prison inmates and adviser to both the Orange County sheriff and the Garden Grove police chief, who is president of the International Police Chiefs Association.

The imam's passionate involvement in Christian-Jewish-Muslim reconciliation work is typical of his furious work ethic. "I'm a workaholic," he admits. "And not in terms of earning money; I just love

work. I'm willing to work all the hours that God and my body allow me to serve. I say to myself, "Take that vacation? In heaven I'll have a vacation, one lasting vacation.""

Summing up the change in his life, Bundakji says, "I cannot afford to be our prophet's enemy until the day of judgment. Nobody can. I focus on the verses I heard on Mount Arafat, and I study the Qur'an. As a result, my Islamic values and conviction have become stronger. Through becoming a better Muslim, my hatred dissipated. And I mean completely.

"I still have political differences with Israel. I still want the liberation of Palestine. That will not change. But as to how to solve the difference, that has changed completely."

Looking toward the next generation, he says, "I would love to see my son marry a Jewish or Christian girl."

His transformation calls to mind those of Saint Paul and Malcolm X. Both men carried an inordinate load of resentment toward another group of people. Like the two men in whose footsteps he walks, Bundakji was not just healed of his unreasoning anger. His healing, like theirs, was transformed into an engine that propelled him toward good.

So what does the imam think the future will bring? In this regard, he's an optimistic idealist but also a hard-nosed realist. Concerning efforts toward an interfaith reconciliation and social change, he says, "I believe that our efforts, and efforts of good people and good organizations, will definitely bear fruit. It may take a little longer than we wish, but you have to be consistent, persistent, have patience and perseverance, and it will happen."

He looks forward to more deeply religious people getting involved in the political process. "I think that will help us more, because God loves people who know Him, and those people usually are much more altruistic people. And they will make the right decisions, not based on how many people are going to vote for them but based on what is good for the community and world at large." ♦

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Women Healing Hearts

Sisters working for peace in Israel experience reconciliation among themselves

Deborah A. Taylor

Executive Director of ACLC Women in Ministry — ACLC Regional Coordinator for Washington DC



Israel is truly a holy land, and when you enter it you can feel that. It was so good to go together with sisters and just completely share our hearts with God and with each

other with no cell phones to ring, no meals to cook, etc. We also had plenty of time to study, pray, meditate, and talk and listen to each other. How clever Father Moon is! We were totally filled up and, as a consequence, we had so much desire to love and care for the people. A very fulfilling experience was our baptism in the Jordan River. When I attended the first pilgrimage in May of last year, I had literally fallen head first into the Jordan River with all my clothes on, even though I had no intention of going in. So, one thing I knew for sure: this time I would be very careful when we arrived at the Jordan!

However, this time was such a different experience. Some of the group, particularly Mrs. Claire Daugherty, wanted to be baptized and requested an ordained minister. Our very special sister, Rev. Juanita Pierre-Louis, answered the call, and some of us climbed in to assist her. It was a very fulfilling, holy and uplifting experience. Near the end, as we were leaving, we saw two people running as hard as they could in long white robes toward us. They were our dear sisters, Mrs. Reiko Jenkins and Mrs. Yoko de Groot—running into a new beginning.

One evening at dinner, I noticed that my sister, Minister Angelika Selle, seemed especially quiet and serious. When I asked if she was well, she assured me she was fine. Well, later on, after a very touching song that was sung by one of our sisters from the Philippines the words “feeling like an outcast; I thought we were all children of God, but today I felt lonely, I felt like Hagar,” Minister Selle suddenly stood up and called for a “Sarah” to unite with this “Hagar.”

It is good to mention here that the Selle family and my own family, the Taylors, had previously been divinely led to organize and participate for five years in the Reconciliation Group. The purpose of the group was to repent for the historical failures in America, especially those related to slavery and racial issues. For five years (filled with joy and pain), we made conditions of repentance, acts of forgiveness, offerings to heal the pain and actions to implement a new

beginning. As a consequence, once Angelika had guided the symbolic reconciliation between Hagar and Sarah, she continued by saying there was another Hagar there, one who was less obvious. She then called for the black American sisters to stand and asked for representatives to come up in repentance. At this point, I felt called to ask the representatives of black Americans to verbally voice forgiveness, as this position is just as important, if not more so, as the one of repentance.

Next, the Native Americans were called up, and repentance was made as well to them. As I stood in that group, one sister stood up. Her first name was Joy and her maiden name is Paine. So, as Joy Paine began to pour out her heart about what may have been actions of her ancestors, deep, seemingly endless pain burst forth first from me and then from many others—and finally, it seemed, from almost all of the participants. I think we could shed deep layers of pain that had accumulated over the eons. Finally, when the last tear was shed and forgiveness had been given, we stood clutching each other in tears as other groups were announced—Jews and Germans, and then Africans asking forgiveness for selling their own.

At this point, a very clear revelation came to me: An offering must be taken. Our Reconciliation Group experience had prepared us—first repentance, then forgiveness, and finally an offering to help erase and heal the pain that was caused in order to substantially usher us into a new beginning. So, as a token of the substance of our collective repentance and forgiveness, we then took up an international offering of over \$2,000. We asked for it to be used as seed money and to be divided equally between the people of Israel and of Palestine. We presented it to Mrs. Abe, an Israeli national messiah’s wife, on May 27, the last day of the pilgrimage.

Although there is an air of decided heaviness in Israel, there was perhaps a “glimmer of hope” in the people’s eyes due to the Women of Peace (Heart to Heart) Pilgrimage from May 21 to 28. But this is only the beginning, We must commit ourselves continuously, at the risk of our lives, so the three sons of Abraham can have life and can live in peace together ♦





Fifty Years of Discipleship

Mrs. Kang Hyun-shil, upon whom Father and Mother bestowed an award for fifty years of service to God's providence, looks back over a half century to the early days

TRUE Father's journey to the south began on January 4, 1951, and was truly a miserable one. For three weeks he lived as a refugee in a life or death situation. Placing his trust in God he continued on his way and arrived in Busan on January 27, 1951.

True Father's course until the fiftieth anniversary of the founding of our church has been a lonely and thorny path of sorrow interspersed with hardships beyond description. Looking back, it seems such a long time.

Father made a promise to our invisible God. He was determined to fulfill God's will and build God's nation. Toward this end, he invested everything. God's will alone filled Father's heart when he was penniless, without a house or clothes, even wearing winter clothes in summer. From the mud-walled house at Beomnetgol, Busan to a small room in Busan's Sujeong ward, Father moved many times before finally settling down in a house with two rooms in the same ward.

Father's way was such that he invested his entire being—disregarding his prestige or dignity—in whatever was necessary to establish and fulfill God's will. He harbored such a love; it touched God, compelling Him to be with Father. Whenever Father prayed, he prayed with an anxious state of mind as if driven by something.

The church was founded in Seoul's Bukhak ward, at the House of Three Gates. It was there that Father first hung the church sign. At the time, he said that our church originated not from the mind of man but from God; it began not by the

will of man but by the will of God. He said that he does not do anything on a whim or on the spur of the moment, and that there was a profound spiritual significance to the founding of the church. In other words, the church was founded for the sake of God in response to His command and with His guidance. Father said that as this was a special church, he was not going to make it like the existing ones.



Father with members two days after the founding of HSA-UWC; Mrs. Kang is in the dark hanbok.

Father stated that he would unite global Christianity through holy spiritual works and build a world of goodness, a world of love—one world centered on God. Thus, he named our church the Holy Spirit Association for the Unification of World Christianity.¹ Some suggested he shorten the name, but Father said not a single word could be removed from "Holy Spirit Association for the Unification of World Christianity." He said to keep it as it was.

The church had three gates in its surrounding wall and only two small rooms. Compared to the church building itself the

name of the church was rather grand. It was talking about the unification of world Christianity and, further, the unification of religions. After the sign was made, Father was extremely happy. A look of pleasure spread across his entire face. From then on, the struggle between God's side and Satan's side began in earnest and Father felt satisfaction at being able to convey the new truth to the satanic world. From then on, Rev. Eu Hyo-won began to give Divine Principle lectures with increased purposefulness.

I visited Christian ministers and spiritual teachers. Father told me to declare war and announce that the new truth had come. I mainly went around the provinces of North and South Jeolla. What strengthened my conviction even more at that time was my meeting Paek Shin-myeong in Daejun. When I showed him a picture we'd taken when we founded the church, he pointed to Father in the picture and said that that person would unite the world. He said that despite the difficulties now, the path would soon be clear and people from not only Korea but from the

rest of the world as well would become interested in and flock to our church. He told me that my mission was to be the trumpet of the archangel and that I was not to fear but to boldly testify to this person who would unite the world. In joy I cried out alone that Father was truly the Lord of the Second Coming as promised in the Bible—from this experience I found even greater conviction.

In 1954, in Iri [present-day Iksan], North Jeolla Province, I met Lee Soon-hoe, a deacon of the Holiness Church. He received many revelations and spoke in

tongues. For this his church kicked him out. I told him to pray about certain topics. I asked him how the Fall had occurred. After praying, he answered that the Fall had occurred because of an illicit sexual relationship. I asked him how the Second Coming would come; he answered that the Lord of the Second Coming would come in the flesh as had Elijah and John the Baptist of old.

I met a deaconess named Oh Cheon and told her to pray about Father. Her answer surprised me. She said, "Heaven will fall and the earth will rise. The new Jerusalem will be created in Korea, and the Lord of the Second Coming will appear in the flesh as a man who will eat with a spoon just as we do."

Wherever I went I was alone, yet God was behind me and I gave thanks for His help. Fifty years later, it truly is like a dream to see missionaries being sent to 190 nations, building churches and engaging in activities. Yet it is not a dream, it is a tremendous miracle that amazes heaven and earth. All this is the result of True Parents' blood, sweat and tears. Overcoming six imprisonments and numerous struggles with death, Father now wears a crown of victory.

For a couple of months before his being sent to Seodaemun Prison in 1955, plainclothesmen would come to the church to harass Father and curse at the members. One day, a woman came to the church and struck Father in the face with her rubber shoe. Yet in the face of countless insults, persecution and beatings Father did not see those who persecuted him as enemies, but rather he prayed for them.

As in the Korean saying, "Justice will assert itself," we are now seeing the reverse happening in our time. Countless saints and sages were never recognized during their earthly lives. Yet, True

Parents, who live in the twenty-first century, have been acclaimed by many people as great prophets, the Messiah, Savior, Lord of the Second Coming and True Parents.

The reason for this is that what Father said fifty years ago is now being fulfilled, and what he has said is certified by God as the truth. Father is performing a new type of righteous deed never before seen on earth.

There is no way to describe Father's lofty ideology and philosophy. It cannot be measured or weighed in any way. True Parents, who love all the people of the world as their children, have given more love than anybody else in the world.

Father's faith toward God is absolute and cannot be measured in human terms. Among the countless saints and sages who have lived on earth, none has shown greater faith in God than Father has. I am convinced that there will also be no one with greater faith in the future. Holding the blueprint of this cosmic and grand providence in his heart, Father has walked a lonely path toward the liberation of God.

Some have called him a heretic and many have persecuted, opposed, slandered and employed violence against him. Father has been persecuted more than anyone else in the world. In the face of persecution and the arrows of opposition, Father stood before God as His proud son and, in thanks, found victory on the path of the cross. Now he stands firmly in the position of an extraordinary hero and an international religious leader.



He has always emphasized that we who are born from the satanic lineage cannot be saved on our own. He has taught us the way to liquidate the satanic lineage and transfer to the lineage of God. He has also taught us the philosophy of pain. He has told us that we cannot become citizens of heaven without pain. He stated that the secret of occupying the world is found in becoming expert in the philosophically-based practice of going through suffering for the sake of the world. He has said that suffering is the weapon needed to subjugate both the sides of God and Satan.

The intensity of True Parents' heart of fidelity toward God cannot be found anywhere else in the world. True Parents have put God on his rightful throne as the true God. Thus the trail of True Parents' blood, sweat and tears is even greater than the toils of God. God was astounded and the world was awed at the Holy Marriage Blessing Ceremony of the Parents of Heaven and Earth Opening Cheon Il Guk and the Coronation of the King of the Blessed Families of the Peace and Unity of the Cosmic True Parent and the True Parents of Heaven and Earth. There is no way to repay True Parents' grace in letting us inherit this blessing.

Now True Parents' desire and dream is to see the building of God's kingdom through the liberation of His fatherland. How will this be accomplished? All the people living in the wards and neighborhoods in the Republic of Korea must be recreated by the word. Father has stated

Photos: above, Outside the church headquarters in London, England; below left, Mrs. Kang (right) with Mrs. Oak Sae-hyun in front of the house of three gates in Seoul soon after the church's founding; right, eating there together with members



that the system for effecting this re-creation is hoondokhae.

Ever since the Fall, mankind has longed for the coming of the word for re-creation in the Completed Testament era. Through hoondokhae, we can resemble God, who is the origin of the word, and



Mrs. Kang (center) witnessing in Pagoda Park, Seoul, with Mrs. Jeong Seok-un and Mrs. Kim Hee-uk, on July 10, 1957



Mrs. Kang (right) at the 6500-Couple Blessing in Yongin, in October 1988



Talking to a group of ladies at a church

True Parents; and we must become second true parents. In those places that practice hoondokhae, God will reside, those from the spirit world will be mobilized and miracles never before seen in history will occur with numerous good spirits coming down to earth.

If we can break through in our neighborhoods at this time, everyone without exception can be restored as true children by True Parents' teachings. Then God's nation will be established on earth and True Parents will be elevated as the king of kings in heaven and as the Parents of Heaven and Earth on earth. That is God's will and desire, and the greatest desire of our True Parents.

I am sure that Jung Dal-ok², who is in the spiritual world, understands and fervently feels Father's desire more than anybody else does. I have respected her for a long time. I am sure that if we on earth remember her, she will help us from the spiritual world. She had absolute faith in True Parents. Father has said many times that Dal-ok was the model member of the Unification Church.

Once she had a bandage over her hand. Father asked her about the bandage and joked that she may as well cut off her hand if she was going to wrap it up like that. As soon as she heard this, she brought a pair of scissors and calmly asked Father how much of her hand she should cut off. Father said, "I can't make a joke in front of Dal-ok."

Her absolute faith in Father is something that would win the respect of all people. She consummated her life as a truly filial daughter, with a devotion to God's will and a sincerity that are hard to imitate.

It is not easy for us to walk straight on the way of God's will. Because God, True Parents and those in the spiritual world see through us, we cannot fabricate things, tell lies or practice deception. We cannot recklessly live our lives. Once when I lived intoxicated in God's will and the word, I was stopped as I was walking down the street by a fortune-teller who read faces. He said that I possessed a great truth and that I would be welcomed by the world. I could thus carry on through the present difficulties. I was half in doubt that a time like that would actually come.

Not only that, a lady selling sweet potatoes on the street also told me that I wasn't just walking on the street, I looked like an angel flying over it. When my heart was really alive, many people—even the creation—would stand on my side and protect me. With the conviction that I wasn't alone and that the living God was with me, there was nothing that I could

not overcome.

Once we begin our life of faith, we should keep at it to the end. This is the attitude necessary to have absolute faith, absolute love and absolute obedience. Only when we put our life on the line will God come to us and work. He who loses his life will gain it, and he who seeks his life will lose it. As long as our ego or self remains, God and True Parents will never come to us. Only when we completely deny ourselves will God come and will those in the spirit world perform good works. How much we empty ourselves determines how close we are to becoming one with God.

And when we reach the highest state in relation to God and True Parents' will, God and the spirit world will be moved. God will not leave His children alone. If we can turn our entire heart to God and True Parents, they will take responsibility for everything. When we give, the return will be tens and hundreds of times greater than we expected.

Father always asks how much we have practiced true love and how much we have lived for the sake of others. He has said that God can be with us if our heart of offering for God's will takes precedence over our spouse, parents or children.

Looking back on these fifty years, I am ashamed to say that there is nothing that I can say I have done well. Whichever direction I look in, I can only remember things that I regret. I have even thought that if I could go the path of God's will again, I would try to live in greater righteousness.

Although I received an award from True Parents for fifty years of service on the path of the providence, I am still filled with shame before them. I do not know how much longer I will live, but I would like to discuss and resolve all these issues with True Parents.

Let us not retreat before the path of offering our lives. Let us work hard on becoming members who laugh in the face of death and, in high-spirits, overcome it. ♦

Mrs. Kang is blessed with St. Augustine.

Endnotes

1 In the title, "Holy Spirit Association for the Unification of World Christianity" the words Holy Spirit (*Shin-ryeong*) do not refer to the Holy Spirit (*Song-ryeong*) mentioned in the New Testament of the Bible but, rather, to divine spiritual works or power.

2 Jeong Dal-ok is the wife of Rev. Kim Won-pil. She ascended in 2000.

This Child I Offer to Heaven

Kim Tae-kyung



A Korean second-generation brother tells about his relationship with his parents

As in any family, my father's love toward me, the first son, was special. During school vacation times, my mother would go out on forty-day witnessing conditions without fail. During that time, my father would clumsily prepare our noodles, boiled rice, salted fried rice and *sujebi*¹ for my meals. Young as I was then, though, I wasn't particularly affected by my environment. Rather, I was happy that my mother was away, because it gave me unrestrained freedom to play around every day.

Then one year my father bought roast chicken from the market for my birthday. Back then, our family was living close to the poverty line, so I never was able to celebrate my birthday fully. With my birthday falling during the summer witnessing time, my mother was never there on that day, so it was difficult to eat seaweed soup² on my birthday. That must have made my parents worry. I vividly remember how my father, my siblings and I were all crying, without reason, as we sat around the roast chicken my father had single-handedly prepared for my birthday.

My father was my closest friend. During the time of activities to establishment home church in a 360-home area, we parted from Daejeon, which had been our home until then, and moved to Seoul. There my father spent two years as a family church leader, two years on a special mobilization team and then did all sorts of odd jobs including day-work, wallpapering, selling hamburgers, laboring at a furniture factory, sewing, and working as a laundryman.

From my middle school years, I

would follow my father around on the weekends to his wallpapering jobs. My father enjoyed papering walls with me. I would cover the wall with paste, and he would cover it with wallpaper. We were a perfect team.

After work, we would eat *jajang-myun*³ together like friends or colleagues from work. There were such experiences, precious moments, where I could experience the deep love of God and understand at an early age the heart of my parents. I saw their commitment to God's will, their many hours spent together in prayer, and their sharing anguish, conflict and pain in our meager household—we were living in a single rented room.

My parents always wished for me, their eldest son, to take on a public mission, and so in our house it became an accepted fact that I would. Thus, after graduating high school, I did as my parents desired and enrolled at Sun Moon University in the Theology Department.

In 1998, I began university life in Cheonan. Even though she was sad to see me go, my mother told me how she had always prayed inside to offer at least one of her children to Heaven; she asked me to fulfill that role.

Some time later, I received a call from home saying that my family was moving. I hurried back to Seoul and found my mother alone packing up the house. My father wasn't at home to help with the packing. At the time he was always away because of work; he was only home once or twice a month.

As we busied ourselves with the packing, I found, between some old books piled in the attic, my mother's diary from her newlywed years. It

graphically expressed her painstaking efforts at leading a life of faith in circumstances that did not give her any time at all to enjoy a honeymoon life.

I found entries about her commitment and devotion even in those difficult times, and even after discovering that she had conceived and that a baby of the second generation was in her womb. As I read each word, which were filled with the tears of my mother, and her heart, love and absolute faith, I found myself crying silently in that dark attic.

For this child I prayed; and the Lord has granted me my petition which I made to him. Therefore I have lent him to the Lord; as long as he lives, he is lent to the Lord." And they worshiped the Lord there.

1 Samuel 1:27-28

Like Samuel's mother, Hannah, my parents constantly prayed that I, their first son, would be used as a vessel for furthering God's providence. Today, I find myself a father of two and walking the public path. I know I am here today because of my parents, who stood firmly behind me with their love and affection.

I pray they may live together in true love for all of their days. ♦

Endnotes

1. Soup with rice dumplings
2. On birthdays, Koreans traditionally eat seaweed soup; the length of the uncut seaweed symbolizes a wish for a long life.
3. Thick noodles in black-bean sauce.

Kim Tae-kyung is from the 200-Couple Second-generation Blessing. He is the tall one at back in the photograph above.



A coastal scene near Yeosu

**A lifetime of love is one in which you can
work all your life in joy and feel no fatigue,
a life in which you seek out a path where
you can feel the world of God's true love
and give comfort to God.**

Rev. Sun Myung Moon
July 26, 2004