

TODAY'S

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SEPTEMBER 2008



International President's Message

Rev. Hyung-jin Moon



On September 24, Hyung-jin nim made time to speak with Today's World about the development of his ministry and in particular the building of a temple in Korea. Hyung-jin nim touched on some of the work already underway to restructure our movement, outlining the broader vision for infusing the hearts of members old and new with the hope and liberation that True Parents' victories have won for the world. We present here the main content of what he shared, edited for our pages.

God's Kingdom and Temple

Hyung-jin nim created this image in calligraphic style on September 24, the day of the interview. When asked about it, he explained that the characters at the top are ones he often writes and speaks of—those for *seong* (sincerity) and *ae* (love). The bottom reads *Tongil Ga* (Unification Family).



Father gave us the goal of making a church for twenty thousand members, which would be a substantial base. People in the local community would see people flowing in and out of a Unification Church building. It would have a total congregation of twenty-thousand, but there would be different services, just as at the Headquarters Church, where we have four thousand registered members now. We have two thousand two hundred coming every Sunday. By official standards, that qualifies as a small megachurch. But our purpose is not to build a megachurch.

Then on August 17, Father gave us a new goal of two hundred and ten thousand. That's a huge difference! I almost feel as if twenty-thousand is done, you know! Two hundred and ten thousand—this will be the third temple of God. It is described in the second part of the Principle, in the section on Moses' course. That's the first place we went to look. We wanted to see what the difference was between an indemnity period and a settlement era. How does that look in the providential picture? And what were the responsibilities the providential central figures had to fulfill, from a providential perspective, particularly a Principle perspective?

In Moses' course, we see he was creating an indemnity condition through the wilderness period. Then the providence moved to Joshua, who defeated the kings of Canaan and so forth. Before then, however, the Israelites had to make the Tabernacle, which contained the Ten Commandments. So they were in direct communion with God's direction. But because, as you know, they [sometimes] fell faithless, they had to have a direct object of faith on the earth that God could use even if only one Israelite remained faithful. God would then work through him to save the rest of the Israelites. We see this clearly in Divine Principle.

Once Joshua was to enter Canaan, he was supposed to build God's temple. This was preparation for the national sovereignty of the Messiah to come. We know that had they not fallen into secularity after they entered Canaan, they would have substantiated the national course for the Messiah to come. They were basically the second generation. The people who were in the wilderness [the first generation] were unable to come into Canaan.

However, they did not build the temple; they did not create the center. We know they fell into faithlessness, and the providence was extended

CONTINUED ON PAGE 14....INTERNATIONAL PRESIDENT'S MESSAGE



True Parents, True Family

Visualizing the Kingdom of God 4
 The Meaning of This Resurrection 7
 Father's Life: The Foundation of Christian Support 10
 From Hyun-jin Nim's speech in Mongolia 13
 A Korean Magazine Interviews Kook-jin Nim 19

International President's Message

God's Kingdom and Temple 2

Revival of Nations

Encouraging Developments in Media Relations 18
 A transformation has begun in how the Unification Movement is perceived by the Korean media. Here are some of the factors instrumental in producing this change.

Global Peace Garden 23
 Making use of a neglected resource brought greater returns than expected; substantial growth occurred—and not just among the vegetables.

A Bridge Connecting Everyone to the True Family 24
 A special envoy who strives to express the international president's heart visited the Asia Region on the second leg of his

global tour. To brothers and sisters' inmost true selves, he delivered this message.

Testimony to the Kenyan Heart 27
 Listen closely and you might hear seven priests blowing seven trumpets as Peace Festival celebrations circle the globe. This month we bring you a personal account of the mighty shout that arose in Kenya.

Walk of Faith

True Parents Celebrate Chuseok at the Wonjeon 34
 This article draws attention to Father's role as "the mediator and the center of harmony of the cosmos" on a day set aside to acknowledge the contribution in our daily lives of those in spiritual world.

Chuseok in My Family 36
 A second-generation Korean member contrasts how secular Koreans or those of other faiths celebrate Chuseok with how the Harvest Moon Festival is celebrated in his home.

An Internal Assessment: Cancer and Cheongpyeong 38
 No one wants to be in the position of having to make decisions of this gravity, but if you or a loved one ever face a dreaded disease, you may find comfort and wisdom in this testimony.

Cover Photo: Father at the Wonjeon on Chuseok; Above left: Kook-jin nim's children; Middle: Hyun-jin nim, carrying Shin-eun nim, arrives in Japan with Jun-sook nim on September 2 for the GPF Kick-Off Rally; Right: Hyung-jin nim's children; Back cover: Hyo-jin nim's Yeon-ah nim, Hyung-jin nim, True Mother, Hyung-jin nim's Yeon-ah nim and Dae-mo nim at the Pine Ridge Country Club

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Visualizing the Kingdom of God

True Father gave the speech from which these excerpts are drawn at the August 1 Pledge Service at Cheon Jeong Peace Palace. It was on this day that Father first returned to the palace in time to lead hoondokhae after spending almost two weeks under the care of the Cheongshim International Medical Center. The content has been edited for Today's World.

This year we ushered in the eternal reign of peace and prosperity based on the combined jubilee years, the seventh and eighth years of Cheon Il Guk. If we were to consider each of the two years as fifty, combined, they would be a hundred.... You should know that because we have crossed the boundary of the summit of fifty, we are meant to go up, not to descend. But we have been called to offer our lives to cross over the summit in the position of having completed the responsibility we are called to fulfill, to build the new world of the ideal of creation that Adam and Eve never imagined nor God Himself been able to realize.

During this period, the lineage needs to be converted! We need to cross over into the world without the Fall, where God will be able to have direct dominion over us and rule over all nations with the authority of the king of kings. Such is the world without the Fall. From the beginning, human beings were meant to welcome the moment from which they could advance the unfolding of God's ideal of creation into a future that no one had yet experienced. Because they lost this through the Fall, however, the history to bring it about has taken tens of thousands of years longer than it would have, and God has had to dwell alone, with no one by His side. God's ideal for the whole creation can only have had its origins in true love. This means that not one person should be outside the realm of true love.

The realm of true love is where the perfection of the True Parents, the perfection of God, and the perfection of True Parents' nation and world can take place. Thus, it is the original land, the restored ancestral fatherland, which can be the home of happiness and peace. Remembering this, and hoping for the restoration of what has been lost, in the midst of

darkness, all forms of creation have observed history (which has been characterized by weeping and sorrow), yearned for the perfection of True Parents and waited for the time when this would come to be. How great God's suffering has been while He endured the long wait with a persevering heart! He had to work so hard in order to send to earth the little child who could become the True Parent. There is much you do not know about the history of the effort He made....

The realm of True Parents' liberation! In the realm of True Parents' liberation, all beings created based on God's true love and absolute faith, absolute love and absolute sacrifice should harmonize together in the realm of True Parents' oneness. They should do so in such a way that whether you looked at them from inside or outside, from above or below, from the left or the right, from the front or from behind, there would not be one being disconnected from True Parents. This indicates that the true men and true women—these blessed individuals with true bodies and minds, and having a true-love centered blood relationship with True Parents—were meant to grow up in an atmosphere of true love, receive the blessing and begin true families. This is the greatest of all dreams. Though it may not be possible to forget tens of thousands of years of sorrow and grief, the entire universe and God Himself yearn for the day of God's blessing—that very moment at which the lineage can be reconnected to Him.

Starting as a child who knew nothing, I grew under Heaven's guidance. I learned that my life as the True Father would not be one of happiness, but one in which all things in the satanic world would focus on eliminating me. Thus, from a position in which I was meant to see the glory of victory in my life as I grew every day, I attended Heaven, even though at first I was in a situation in which I could not hold onto or attend Heaven. In the end, I came to be in the position from which I could rejoice more than anyone else. You need to be aware of how glorious and dignified is the realm that has become one in flesh and blood, in lineage, with the True Parents and how much all beings in the universe have longed for it.

I came to realize after the recent accident that water, air and even the sun are True Parents' kith and kin. Even the earth exists to nurture True Parents....

God awaited the glorious manifestation of True Parents from deep within His heart, breathing in and out together with, in complete oneness with, the environment. Thus He has been perfected, liberated, and, as God, has become the king of kings, the great master of all the universe, the ultimate owner of goodness, the owner of true love and the owner of the true lineage. As such, His love has filled the entire universe, and no matter how much the circumstances are stirred up, He has no concept of conflict with elements of evil. ...

Heaven and earth are completely separated because satanic forces have taken dominion in the middle. The responsibility to connect them does not lie with God. God Himself is not in a position to achieve this because human beings fell. If the responsibility does not lie with God, whose responsibility is it? It would be True Parents'. Satan is the one preventing this. Those who are within Satan's dominion are like drowning people submerged in water. God Himself, and True Parents are also immersed. In the midst of all this, carrying out the task of establishing the original standard of the owner of all liberated and unfallen beings seems unimaginable.

Yet in carrying this out, God should not compromise the ideal He held at the time of the Creation but establish it in

the world centered on true love. The origin is not evil. Since the origin is true love, which represents goodness, God endeavored to fill this void by longing for, yearning after and acting on the basis of true love. You need to understand this. There are some facts I have not yet been able to tell you, but the helicopter accident that took place was the final cosmic decision Satan made to destroy even the wish that I kept in my heart, because it could not yet be unfolded in the human world.

I abandoned my family when I was sixteen and departed from this [secular] world at that young age. The things over which I was unable to gain victory as the Son of Heaven when I was sixteen should [be restored] through history.... When Satan made his final assault to destroy me, when I was on the S-92, heaven foiled his attack. I am truly, sincerely and deeply grateful for the fact that none of the people on board were hurt in that pit of fire but survived and can be here today amidst the testimonies of the people on the earth and in the spirit world asserting the emergence of the True Parents.

There is nothing left for me to teach now. What has been made clear since July 19¹ is that all beings in the universe—be they large or small—must develop into perfected incarnations of True Parents.

God's beginning point, together with that of His sons and daughters, the family, nation, world and cosmos, makes Him the subject in the horizontal position so that a fragrant flower garden of beautiful love can bloom as the counterpart realm in the horizontal position. Within that, sprouts can emerge from new seeds, and trunks, branches, leaves and flowers can spring forth and finally bear fruit, through which the final barriers can be broken down and God can forever shout, *Eog mansei!* The recent accident has been the final attack on this.

The heavenly and earthly worlds are being fully mobilized. Though the satanic world was mobilized in full force and had confidence in its victory, just at the moment everything was about to break down and be destroyed, God removed the cloth wrapping that is the desire in His heart and wrapped it around True Parents, thus protecting them. Within that, True Parents were able to survive and be in a position from which they could become the king and queen of the liberated place in the liberated world, going beyond God's own beloved sons, His beloved original family, His original kith and kin and the nine stages. You need to know what a great blessing this is....

The authority and glorious worlds of past kings of the fallen era have all faded away without leaving any traces. We need to completely and thoroughly do away with old things and say goodbye to them. We need to make a new beginning and be focused on one thing—the glorious place in which the internal and external heart of God cheering *mansei* can be disclosed and in which we are eligible to inherit everything and are not lacking in any way. The one to bequeath that place to us is God, our true parent, the king of goodness, and you cannot grasp how grateful you should be to be able to call Him the owner of true love, true life and true lineage, our origin, our Father and Mother.

God too is following that path. Based on the realm of oneness and the desire of God to be the Father and Mother, the sons and daughters of God are finally on the verge of reaching the position from which they can call God their Heavenly Father and Heavenly Mother.

Now, when two unite as one, no being—not even God

¹ The date of the helicopter crash

Himself— will be able to separate them. Only then will we be able to assume the attitude of dignified sons and daughters who can attend Heaven, based on absolute liberation, absolute victory and absolute triumph, which constitutes the true sovereignty of goodness. Henceforth, if there are any difficulties in our environment, they are there to help us grow and to serve as textbooks to establish us. The high, vast and deep world is there for each of us.

With a heart of even greater love, we should live for God, our parents, our spouses and children, and our extended families. In the explosive joy over being liberated, over having forgotten in a flash the grievous history during the eight stages—the eras of the individual, family, tribe, people, nation, world, cosmos and God—we should be able to hold on to our Heavenly Father and call Him our Father and our Mother. We should be able to call our home our own and our nation our own and welcome being in the joyous, liberated position from which we can together assume the original attitude toward the restoration of our homeland and ancestral fatherland. Now that a new morning has come, we should awaken and make a resolution to carry this out, for it is the portion of responsibility we are called to fulfill.

Steadily taking on all that work, we should claim everything that happens afterward and the results of it as belonging to God. Our only wish should be to attend God forever. This morning, we should make a new resolution to do so and to leave as our legacy only lives of gratitude and rejoicing.

Even microscopic animals were created based on God's absolute love and absolute faith. These qualities pertain to God Himself. They are absolute faith, absolute love and absolute obedience. Obedience! Everything that exists as a result of obedience can enter the realm of God's providence of salvation, come together as one and have equal status with True Parents as beings of thousands of different orders and levels. We too are now able to do so.

If you take a grain of sand, in it there should be the true father, true mother, true husband and true wife as well as the true lineage, connected to true love and true life. That is where the great and small beings of the universe can bloom as the perfected and liberated flowers in the fragrant garden. It is the place of the greatest supremacy and the victory of the kingdom of heaven on earth and in heaven, where the sons and daughters of the Father can live together with Him in joy, laughter and delight and praise Him. In our lives, henceforth, we should travel to the end of the path of the owner, which we are to seek out.

All things in the universe also belong to True Parents' unified realm and therefore begin with the same status as True Parents. We too begin with the same status. Our minds and bodies, men and women, husbands and wives after marriage, and sons and daughters born in families that come into being can all take pride in themselves because they also belong in True Parents' realm. We should live as those who are pleased to look upon these people sharing love; representing God and True Parents, we should embrace them and stand as the origin

of the unified nation of the restored fatherland. There, we can add to the stimulus of the love from True Parents' environment in their stead, bring light to the ancestral homeland, and live as its citizens.

The heavenly nation must have sovereignty, territory and citizens. It resembles a person, a couple. Though there is the great universe, it is like the perfected bodies of a man and woman on a magnified scale. Everything attained through their union as a couple is equal in value, and when they hold on to each other, all that remains is love and the results of love. We must inherit the lifestyle that can return glory to God and give Him cause to rejoice.

The morning of this new day is a time for us to renew our resolve to head toward that world, horizontally on the same level as True Parents. This is done by completely putting the world into proper order and returning to the original position before the Fall. From that position, we can serve the liberated realm of kingly authority with the proper mind-set. We should return to the flower, that is, the hope, the focus of all of the goals, which all things in the universe are yearning to see fulfilled. In other words, through the appearance of this core destiny, all forms of existence in the world can advance into the eternal, unchanging, immortal and indestructible world of love in the embrace of God. Aju!...

A day like today is, to True Parents, a day of rebirth. And what comes next? Resurrection! And what's next? Eternal life. Rebirth and resurrection—we experienced the recent accident, followed by being born again and resurrected. I would say that anyone can possess the historical substance of True Parents' original ideal realm. Such conditions can accrue to you, and you can emerge with the same status as the rest of creation. Heaven will be glorified; the earth will prosper, and all people will dance and sing—first out of joy and happiness, then because of their liberation, and finally because of their harmony with the heavenly world. You will then live forevermore with one focus of your heart, body and mind-set

in the home of all the liberated nations, joyful and glorious. Aju!

You will live as owners. The question is whether you are ready to do so. Each hair on your body should desire the restoration of True Parents' honor. You should march forward into the unfettered, liberated and internally free world. In that world, all people will be on an equal footing with the central being, the creator of the cosmos, and lead lives filled with rapture, songs and joy. Aju!

You should remember that you are to live in such a world, a world separated from this reality, in which the distance between Heaven and us is very far. It is a great distance, miles and miles. You could travel many miles only to find that there are more miles to go. You might go millions of miles and discover you still have far to go in order to connect to that joyful era and be one with the eternal, unchanging immortal being, living and breathing together with God. Aju!

Inheriting everything from God, the great master of the



True Mother fishing on September 3; helping her is Shin-joon nim

The Meaning of This Resurrection

On August 27, 2008, the fortieth day since the helicopter accident, Father added the content that appears below to Peace Message Thirteen and declared the new version of the speech Peace Message Sixteen. Here, Father gives his own explanation of recent events and what they signify.

Ladies and gentlemen, through the Fall, Adam and Eve yielded their spiritual and physical bodies to Satan. Even though Jesus lost his physical body through the tribulation of the cross, he blazed the path of spiritual salvation for all humankind by achieving spiritual resurrection after the victory of the forty-day resurrection period. From this standpoint, this helicopter accident has tremendous providential significance. Amid an all-out attack from Satan, True Parents have obtained the complete, substantial victory, both spiritual and physical, and have enabled three generations of the True Family—which had been lost in the history of the providence—to be restored and firmly established without shedding a drop of blood.

On that unforgettable day, July 19, the day of the helicopter accident, rebirth was completed. On the twentieth day since the accident, August 7 (Chil Pal Jeol), resurrection was completed. Now it is the fortieth day since the accident, and as we tie this up in victory I am proclaiming the day of the perfection of eternal life. I proclaim the new day of eternal life, on which we can sing the praises of eternal liberation and complete freedom by opening up a new heaven and earth, the final ideal realm of the providence centering on God.

Now, January 13, 2013, promising a new time and new nation, is coming. Let us march on toward the day of the nation of Cheon Il Guk, the substantial kingdom of peace in which we may enjoy the eternal jubilee year by preserving God's lineage and complete blessing and attending the original God as the Father of all humankind. **TW**



universe, you should bequeath a legacy of having lived with dignity as the second owners of heaven and earth. You should give your full effort, race forward and **even compete with others** to do so. You should follow True Parents, who are walking in front of you, knowing that you cannot walk anywhere else but on that path. Following requires absolute faith. Do you understand? Absolute what? Love! Absolute faith, absolute love and absolute obedience! The True Parents have these attributes. True love, true life and the quality of trueness have these attributes. This shows that, looking at the perfected and ideal realm of the substantial Parents, what we as human beings desire as the firmly established ideal land, is inevitably our ideal homeland, our nation and our family. Aju!

Now that you have inherited the wrong lineage, lineal conversion must take place. You were born because of your parents, and you therefore received their love. Thus, the top and the middle should be connected vertically. ... The vertical connection is made naturally. Water naturally falls vertically when the top, middle and bottom are connected, and so water droplets will fall straight down to one central point for millions of years. Knowing that all the work we have done has not been in vain and that the results we have achieved are a credit to us and remain in existence, transcending the years and the world's generations as compensation for our work, we should become worthy sons of the owner and representatives of the owner. Aju!

With such a mind and heart, we are reading *Pyeong Hwa Hoon Gyeong* today, but when I returned to Hawaii on April 3, I said that the era of *Pyeong Hwa Hoon Gyeong* was ending and that it was time to inherit *Pyeong Hwa Shin Gyeong*.² I will be saying more about this in time. *Pyeong Hwa Shin Gyeong* is not

2 Father changed the name of the collection of speeches. *Pyeong Hwa Shin Gyeong* could be translated as "Peace Messages from God."

a textbook that teaches about True Parents. In their personal history, True Parents have overcome innumerable sorrows and have experiences with these teachings. They are finally attending God through *Pyeong Hwa Shin Gyeong*, the teachings from God, starting from the best place in the original homeland that knows nothing of the Fall, where God can give us His commands and His constitution. You must not forget this.

Pyeong Hwa Shin Gyeong has fifteen chapters. Now a sixteenth is being added, and a seventeenth will be added too. From March 17 [2007], we held celebrations on the seventeenth of each month.³ It is now August 2008; if we hold a celebration on the seventeenth of this month, we will have celebrated that date in each of the twelve months of the year. After I reached maturity, having no relationship to the Fall, I established the position of True Parents. On the basis of this were added Father and Parents' Day. The seventeenth has been the center. There has not been one day that we did not read the Peace Messages or think about them. Know this, and resolve to act.

March 17 is the day on which Hyo-jin shouldered a responsibility and passed into the spirit world. Within two hours,⁴ he left this world to fill a gap between the spiritual and physical worlds and pave the highway to a unified realm. In the world, the son should be the pride, glory and fruit of the parents' victories. Yet, what would you do if you had been swept away on the waves of the satanic world and drifted to all corners of the earth only to finally realize that nothing matters as much as your parents and that you have not completely fulfilled your responsibility to them as their first son? If he gives his life to usher in a new dawn in the spirit world and close the

3 Blessings Ceremonies, Holy Days and other significant events took place on the 17th of each month from that date.

4 One source suggests that Father requested Hyo-jin nim to return to his body for a time after he had first left it.

gap between heaven and earth, between parents and children, and among the cells in all created beings, we can say that he has passed away in order to fulfill the filial responsibility. Therefore, Hyo-jin has passed away at that point where he broke down the final walls in the Unification Family and went beyond them. And he has thus been elevated to the position where no one can be jealous or envious of him or think of him as an enemy.

To unify the brothers and sisters who had been unable to unite, to fulfill the filial duties he had been unable to complete, and to bring about unity that transcends the wall separating God and True Parents, he has offered his body and soul. He embraces the *Ssang Hap Ship Seung Su*⁵ in his heart, through which can be ushered in the Ahn Shi Il (Sabbath day) of the heavenly world. And moreover, he has achieved his dream.

You should be aware that the path Hyo-jin is walking down is like that. He made that resolution within those two hours. Heaven helped him; and God and True Parents held fast to him. Nothing could have been considered a mistake. All beings sprang from true love, and the fallen realm of death cannot divide that which is based on true love, so the work to establish the liberated and completely free heavenly kingdom has been completed. This is not symbolic but substantial.

The hearts of Unification Church members comprise the hearts of true parents with love for God, and the dream of becoming filial sons and daughters, patriots, saints and divine sons and daughters. Therefore, the fact that I have sent five sons and daughters⁶ to block that realm of death, and thus have been able to establish the liberated and freed kingdom of heaven is even more glorious than the victory of thousands of generations. In terms of the effort invested, it can be said that the accrued result is many times greater than even God's hard work to create the world. Holding fast to this, and on the basis of this result, you are able to attend God and True Parents and

5 Father seems to be indicating that Hyo-jin nim embraced the change from the era before heaven to the era of heaven—or the concept of heaven superseding a lesser reality. Ahn Shi il began from *Ssang Hap Ship Seung Il* on May 5, 2004. (See *Today's World* April/May 2004 issue.)

6 These are Hye-jin nim, Hee-jin nim, Heung-jin nim, Young-jin nim and Hyo-jin nim.

the heavenly family of the eight stages in the eras of the individual, family, tribe, race, and so on.

We are now in a position where God can give us millions of times greater love than He gave Adam's family before the Fall. Thus, all beings can now possess and take pride in the authority of God as our parent and receive the love of God and True Parents, a love that is so great that even after we have passed on that loving tradition, some love would still be left over. In light of this, we should offer endless sincere conditions and march forward to our homeland with the fortune of the eternal, liberated and completely freed kingdom of heaven. Aju!

The Parents of Heaven and Earth have worked hard, hoping for you to become this type of son or daughter, and so that you can know how all created beings can be liberated from the realm of lamentation. Thus, if you face any difficulty—from even a shadow of Satan's past authority—all you need to do is blow it away or flick it away. That is why in our Unification Church we blow three times; we eliminate such things by blowing on them.

The one responsible to put everything in order is neither God nor the Parents who are bequeathing their victory from a position of perfection. The central root, central stem, central branch and central bud of God, shooting up high like a lighthouse of eternal victory, starting from the place of the fallen parents where all had been swept away, have borne one fruit, which is the fruit of the work of thousands of years. Moreover, this son who can embrace and defend this precious owner and protect heaven and earth has come into his inheritance. Aju! Please live your lives in this way.

You should receive today's hoondokhae on this basis. Hoondokhae allows a historical perspective of the Pacific Rim era, from the viewpoint of the will of God. The teaching in *Pyeong Hwa Shin Gyeong* can bring about the completion and perfection of this perspective of history, the beginning of a new heaven and earth and the new origin. Inheriting the victory achieved by True Parents, you should, with this in your hands, spur yourselves on to usher in the glorious day when all nations and all peoples can express their gratitude to God, praise Him in one voice and manifest their joy together. Aju!



True Parents at the twentieth celebration of the Settlement of the Eight Stages and the Declaration of Heavenly Parentism, held at the Peace Palace on September 1 (the original ceremonies were held in 1989 on August 31 and September 1 respectively).

In order to bring about the reign of peace and prosperity, the change of lineage must take place. Then everything up to the Three-Day Ceremony must be carried out. We need to complete the blessing work by January 13, 2013, so that there is not one person in Korea or on the planet Earth who has not received the blessing. You should accept the task of doing hoondokhae with joy. The speech about this era is number thirteen. From March 17 [2007], the seventeenth of every month should be set aside as a day of joy, marriage and praise.

We must continue with this work. We must continue it without ceasing, so that the Blessing Ceremony can take place even in the spirit world, where the spirit people, who will use *Pyeong Hwa Shin Gyeong* as the hoondokhae reading material for millions of years to come, are also holding hoondokhae. You should understand this. If you do, you must practice it. If you don't practice hoondokhae, the fruits, whatever they may be, will disappear. As the universe cannot disappear, please fulfill your responsibility by attending hoondokhae with gratitude for that time, during which you can gain the privilege of being able to erase the flaws that prevent the perfection of the universe.

Say "True Parents." [True Parents] May we all receive gratitude, praise, glory and honor together with heaven and earth! Aju!

Satan is tenaciously at us, asking, How can the Unification Church build a Korea-Japan undersea tunnel and a Bering Strait tunnel? However, it has already been three years since the work on the Bering Strait tunnel was begun. Nothing from this time disputes that fact; everything affirms it. The recent accident was the final expression of Satan's resolve, his ultimatum to Heaven.⁷ It was a warning. However, it has been three years since the work on the Bering Strait tunnel was begun. There is no information during this time that disputes that fact, only that which affirms it.

You may think what I am saying are ordinary utterances that flow out of an organization, but wait until you go to the spirit world. This has appeared before you as the summit, the borderline, that you have to cross over in real life, and you must cross it. If you cannot, you will have to try until you do so even if it takes tens of thousands of years. There will be no measures to be taken by future generations. There will be no new providence of salvation.

Therefore, we need to respond to this in all urgency. On the border between life and death, the question is, Will you cross the border or retreat? At the final front line, where life and destruction meet, Satan's fully armed side and the other side, which is fully armed with God's love, should come together harmoniously. Instead of killing each other on the borderline, they should all embrace each other as brothers and shed tears. Only after returning from such a place to your hometown can the kingdom of heaven be built.

Because I became aware of this, I am saying things that I

⁷ This appears to indicate Satan purporting to prevent God building the Bering Strait bridge-tunnel

have never said before. With much that is hidden within me, I might foretell the future. This quality came to me from my mother's side of the family, the Kims from Yeon-an.

The Shilla and the Tang Dynasties united and defeated the Baekje Dynasty. Goguryeo resisted the invasion of the Tang Dynasty. This war has not ended. The incident with the Mongols that Yeong Dae-jo was at the center of is directly [providentially] connected to Rev. Moon. There is no way to deny the historical facts. ...

Everything about the recent incident, such as what was revealed through examination of the black box is miraculous. Such a thing could never have taken place under ordinary circumstances; you need to understand that God was at the forefront, took full responsibility and made it all turn out for the best.

In conclusion, today is the day I was discharged from the hospital. On my way out, I wanted to take everyone with me because I was the one who brought them there. The door that marks the beginning of the successful conclusion has been opened, however, not everyone can go out of it at once.

In dealing with this incident, I took full responsibility and worked hard. You know what happened; it is a clear and certain evidence of the work of the satanic world. It is a testimony to God, True Parents, the desire of all things, heaven and earth, the universe, the ideal of creation, and the original homeland. ...

Now there is no more need for me to guide you. The matter at hand is how much influence you will have on your descendents through inheriting what I have achieved in my life. On the basis of the effort you make, your descendents, bearing the 286 Korean surnames, will be able to join the ranks of the ancestors in heaven.

The question is, If I am the first generation, who are in the second and third generations? In the end, the bloodline lost in Adam's family has to be restored and established. This can be done in an instant. In this regard, the special spiritual adviser⁸ in the United States at this time is very important. America should take the lead. If one has power, that power

should be used to push ahead.

If you were to go to the spirit world now, there would still be more problems than this issue unresolved, and you would have to suffer more than you do now. That is why God has taken responsibility and resolved everything. You must be grateful to Him.

Now then, as you return home, do so with hope in your hearts. Make twice the effort and work twice as hard as you did before. If you embrace and love the homeland as much as or more than True Parents do (and more than you love airplanes or spacecraft!) Korea can become the fatherland of the heavenly nation.

Since I know this of a certainty, I hope you will take part in receiving that great blessing, and I wish to conclude this meeting by expressing thanks. **STW**

⁸ Father is referring to Mr. Joo Dong-moon.



Father on September 5: Since leaving the hospital he has resumed his active lifestyle.

The Shaking Foundation of Christian Support

The following is drawn from the second chapter of the second book of True Parents' Life Course (참부모님 생애 노정). The book is composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. A series of these books—twelve volumes so far—have been published in Korean. The English version is far from complete and has never been made available as a published text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been edited for Today's World.

A view of Pyongyang in the 1930s



My being in Pyongyang caused uproar, and my being in Seoul caused uproar as well. I caused problems wherever I went. Why did I become the object of such criticism? In whatever neighborhood I went to, rather than sleep, people wanted to come to where I was. Why did they do that? When I met children, I told them interesting stories. They even forgot when it was time to eat. I am very good at playing with children. I would devise hundreds of different things for us to do together, and we would have a lot of fun.

I did that kind of thing at the house I was staying at in Pyongyang. Even when I met three-year olds, I used to bow to them. I used to serve young children as I would serve Heaven. Jesus said you cannot enter the kingdom of heaven unless you are like a child, so I started with children. You should love children so much that you can teach them with tears; love them as you would love Heaven. I wrote a poem about young children and made it into a song, so I could praise them as God's sons and daughters.

You have to respect and praise children as though they are God's children. When that happens, you can receive God's official recognition, and you will be able to sing praises for a baby. I made a relative base so that they could receive those things with joy and through this, for the first time, I had a place to stand.

Prayers and longing for members

Satan was extremely active when I was in Pyongyang. In such a situation, I prayed for all the members. If I prayed for a member in the morning, that member would surely visit me later in the day. In Pyongyang, I so yearned to see members that I used to wait outside the front gate to see if any were coming.

I used to talk with old grandfathers and grandmothers throughout the entire night. Our young Unification Church leaders say, "Oh, I don't like old people!" But that is wrong; you have to treat everybody well. A person comes on the foundation of prayer; but if you don't treat everyone with the same heart, you will be in debt.

There was a woman who was an important figure in the providence. I visited her house for a year and a half and witnessed to her husband and all the other members of her family. The husband might have wanted to kill me, but he couldn't do anything. He couldn't oppose me since I hadn't done anything wrong. He may have complained in his mind, but all his children liked me, so it would only have resulted in his looking bad if he opposed me. I ate meals at that house for a year and a half and witnessed to all of them.

People led by the spirit world

Even though I worked hard, I am very thankful to God that He had already prepared people to meet me. There were people who had been prepared by Heaven to follow me even before they saw me—even before I was born.

In Pyongyang, I met a lady who was older than I—about twenty or thirty years older—who said to me, "I was led by the spirit world to I meet you." What puzzled her was that she had met me and been taught by me when she was only twenty-four years old. I wasn't even born then. It is not something that can be easily understood.

Because God, who governs the heart, has the spiritual capability that allows for future encounters, it is possible to transcend time in the spirit world. That's why a person can be destined to meet someone in the future.

When I was in Pyongyang, all the grandmothers who joined the Unification Church had been led by the spirit world to do so. Any of those grandmothers, even if she had just touched a piece of my clothing, would return home and dance, or something like that. Why do you think that was? It was not because I did magic! It was because they had discovered an atmosphere of true love.

The members I met in Pyongyang

This was true for Grandmother Ok [Ok Se-hyun]. Nobody witnessed to her. She had been told in her prayers that the Lord would come. God had told her through the spirit world that the Lord would not come on the clouds but in the flesh, as a man. That's why she believed it, even if everyone told her not to.

There was also a wealthy church elder who did what she said she would. She had ten sons and daughters and was an important person in Kyongchang-ri. She lived in grand style. After she met me, however, her husband and even her children beat her, so she left home to follow me. She had been a member of the Jangdaehyon Church, a famous church in Pyongyang. An elder's wife turning out like this, wreaking havoc in her family, suddenly turned everything upside down.

I met Grandmother Ji Seung-do then, too. They have been with me for all these years and they still testify to me.¹ I don't

1 Ok Se-hyun's Seunghwa Ceremony was on January 3, 1998; Ji Seung-do's was held on April 19, 1988.

have to boast about anything; they do it for me. It is quite interesting, isn't it? Something new can be created from that.

She used to come up to me and grab hold of my hands saying, "Oh, I missed you." Then she would kiss me! If you think of it from the worldly point of view, it's upsetting for some. Even today she still says, "When I was younger I had to see True Parents at least three times a day or I couldn't eat or do anything. I still feel like that. What's wrong with me? Even now I can't live alone. I have to go and see True Parents."

Then there was Kim In-ju. When I was in North Korea, this lady's father-in-law was an elder in a Presbyterian church. He was a strict Christian. His eldest daughter-in-law had seemingly gone crazy by following this man Moon; he saw it as a threat to his lineage, so he shackled and whipped her. Under those circumstances, she came to the Unification Church, if only to catch a glimpse of me, and spent all night in tears. How can you stop such a thing? You cannot block the course of true love.



Grandmother Ok Se-hyun, True Father, Grandmother Ji Seung-do and Kim won-pil

You don't know, but I have kept Kim Won-pil with me until today because in his historical background there is something that aligns with the substance of the providence. Only the spirit world knows about this.

Then there is Chung Dal-ok.² Her father was a minister and her older brother was a minister. She came from that kind of home. Her minister father and grandfather came and persecuted her tremendously. I could relate many such stories about this.

The fact that I blessed the person I loved the most with the daughter of someone who was so violently opposed to me was the beginning of my tying up the enemy world. She is eight years older than Won-pil. He has walked such a historical course and contributed so much to the furtherance of my will, tasting both what is sweet and bitter. He is a completely faithful and righteous person.

Remembering old ties

These people had the heart to put living for God's will and the country before even their children or anyone

else. They were willing to go this way even under threat of death. They were whipped and beaten, their bones were broken and their heads were smashed. Under such terrible conditions, they said, Even if I die, even if we perish, God and True Parents' goals will surely be realized. Restoration starts from such a point.

I dearly miss those people from long ago. If those grandmothers who prepared a birthday table for me were still living, I would really like to kill a cow, even a hundred cows, and prepare a feast for them. It seems like only yesterday. I have often had such thoughts.

There were many people like this in the early stages of the Unification Church. When I was suffering in prison, they came and visited me. When I think about old times, I recall those historical events like a panoramic movie. I am indebted

2 Kim Won-pil's wife; she ascended on October 4, 2000.

to many people. I met those early members in wretched, pitiful circumstances and I want to keep my connection with them.

A foundation teetering on the edge

I was imprisoned on August 11, 1946, accused of using religion to deceive members of the North Korean Communist Party. What was the reason for this happening to me?

You have probably heard of the Inside the Belly Church. In June 1946, the Communist Party started to clamp down on new religions, which had sprung up all over North Korea. These groups could not avoid being censored. When Huh Ho-bin's group was exposed, she was accused of deceiving ordinary people under the cloak of religion. People had sold their possessions and made clothes for Jesus that would fill several trucks. I was arrested because of Huh Ho-Bin's spiritual group. And in light of the fact that I had arrived from South Korea, they accused me of being an agent for Syngman Rhee.

According to the principles imbuing the providence of restoration, I was not able to seek out the group that was waiting for and preparing to meet me. If the leader of that prepared group, Huh Ho-bin, had prayed to God to ask where the Lord was, God would have told her. I waited until they came to me. I sent someone to that group to tell Huh Ho-bin that she should pray to find out what kind of group I was leading. But Mrs. Huh was waiting for a large sign from Heaven; she wasn't expecting one young man, so she sent my messenger away. I then sent a young woman, but there was no response at all from the group.

Nevertheless, because God had to take responsibility for the woman He had prepared, He sent me to prison. While I was in prison from August 11 to 21, 1946, I met the leaders of her group, I met Mrs. Huh's husband and the president of the group, and I told them the path they should take.

Advice given but ignored

In prison, Hwang Won-shin, who worked with Mrs. Huh and was responsible for general education and other aspects of the group's activities, was put into the cell I was in. It was August 11, at about eleven o'clock. The next morning, he bowed to me. I asked him why he was bowing to me, and he said, "I know about you. I have something to tell you." He proceeded to tell me everything about his group. The spirit world had ordered him to report everything to me. I told him what his responsibility was and what steps he should take.

I told him to tell Huh Ho-bin that she must get out of prison quickly. If she did not get out, everything would be lost there. Hwang Won-shin followed my advice and was released from prison. He visited me after I was released and said that however earnestly he tried to persuade his church members, they wouldn't listen to him.

After Mr. Hwang was released, Huh Ho-bin's husband came to the cell I was in. I gave him the same advice I had given Hwang, but he said he would follow his wife. He wasn't willing to accept my suggestions.

Finally, on the morning of September 18, I wrote a letter to Huh Ho-bin. I had asked one of the people who delivered meals to give it to her for me. She was going to tear it up and throw it away after reading it but one of the communist guards discovered it on her. That was because the person who had conveyed the note to her had told the guard. So I was tortured. This began at two o'clock in the afternoon of September 18, 1946. That was when this molar cracked; they kicked over the chair I was sitting on; I fell onto my face.

They accused me of being a spy.

Overcoming torture

Long ago, in the days when the communists were torturing me, I made a firm resolution that no matter how harshly I was whipped, no matter how severely I was beaten, I would endure. Even if they beat me everywhere, and from all twelve directions, I would endure without saying a word.

There is something called a bull penis stick. You don't know what that is, do you? It is a weapon made of a bull's penis. It is like leather, but it is worse than leather. It is this long and it folds inside itself. If someone is hit with one of those, it deeply cuts into his flesh and blood flows from the lash marks. When I was being hit with one, I said to myself, "Hit me all you want!"

What would be the value of the sweat I shed in that humiliating situation? It is more valuable than if I had produced beads of sweat through physical exertion, or if I had sweat blood. You need to know this. It is more valuable than tears I would have shed. I sat for a week and wept so much that my eyes could not bear to open in the daylight. Why? Because I was realizing for the first time that God was so miserable. Because I understood this, even when I was in prison being tortured, shedding blood and nearing death, I comforted God saying, "Heavenly Father, don't worry. I am not weak. I can prevail over any intimidation from Satan."

During the Soviet era, I was even tortured by not being allowed to sleep for a week. Thinking, "Hey fellow, will you prevail or will I?" I considered it an exciting challenge. For most ordinary people, one week without sleep would lead them to give everything away in a state of mindlessness. I kept my eyes open but actually slept quite well. I discovered a way to do this. Because I trained myself, even if I feel sleepy now I use this method!

When the communists were investigating me, I was placed in a bright red room without any food for a week. Sitting in a bright red room drives you crazy. You can't see anything. But I can sleep with my eyes open. When you look, my eyes are open, but I am actually sleeping. Rumors spread that I was a shaman. If you lock such a person in a room, he will open the door and come out, so I had seven people watching me, twenty-four hours a day.

An outstretched hand of sympathy

There is something I can't forget. Many times, I was tortured or forced into a position where I couldn't move my body. In that state, when I felt God embrace me and feed me Himself, I could feel how much He loved and dearly cherished me. I know that God, who protected me in that place of death, would do the same for you.

If you start down the road toward death, preparations for a benefactor to appear will have been made. When I went to the communist world, there was one person who would beat me without caring if I died or not. Then another person would come with rice snacks and other tasty food. He tried to comfort me, saying, "That policeman beat you too much because that is the kind of person he is. Please don't think that all policemen here are like that." He was quiet and even wanted to run errands for me. When you reach the peak of being treated unfairly, such things happen.

There are two people I can't forget from that time—the chief investigator Mr. Hong, and Pak Chan-jeong, who was in charge of everything in the police station. I'll meet those people again someday. **TW**

From Hyun-jin nim's Speech at the Global Peace Festival in Mongolia - September 9

For the first time in human history, one empire controlled the lives of most of the world's inhabitants. Yet, it fostered values of cultural and religious tolerance, respect for ability above social standing, appreciation of human life and of the importance of inter-cultural, interracial and interreligious marriages and families. One could even argue that the Mongol Empire had the beginnings of a universal framework of religious freedom and human rights later championed by the United States.

Mongolia's rich past is relevant in our age for creating a world of peace, especially here in Eurasia. With the collapse of the Soviet Union and the end of the cold war, the large Eurasian continent has seen an explosion of ethnic, religious and national rivalries that have destabilized the region, hampering initiatives for peace and prosperity.

The recent war in the South Caucasus proves that the countries of this region still have a ways to go to overcome these conflicts of the past. Undecided territorial, ethnic and national divisions and broken economic and social ties all provoke instability, uncertainty and violence. The nations and peoples of this region need a new peace initiative, based upon a common vision.

What unifying legacy, vision and principle could unite the disparate forces at work in this region? I believe the key to unlock the strife of Eurasia lies in her common history and heritage.

We are all of Mongolian descent, whether we are born in Korea, China or Russia. Spanning from the Pacific to the banks of the Danube, the Mongol lineage, represented by the unique blue birthmark, has spread to encompass more than 70 percent of the population.

Recognizing the potential challenges of our age, my father inaugurated the Mongolian Peoples Federation for World Peace on August 4, 2004. At the second assembly, he outlined the purpose of this new peace initiative:

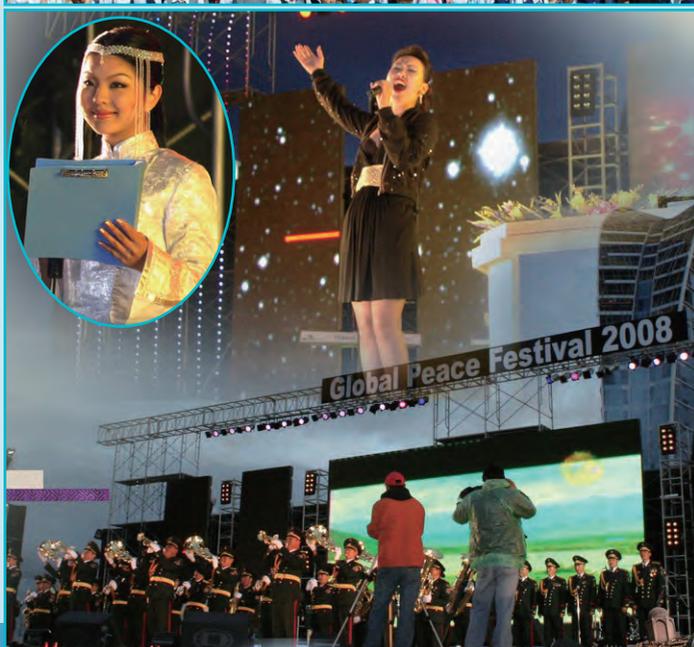
This federation and movement... does not aim at establishing another nation in the world. Nor is it the beginning of a new nationalist movement. It [will] do away with all the walls and national boundaries and bring together the six billion people of the world through rallying together the interrelated people of Mongolian descent.

If Mongolia could own the vision of one family under God and align with the mission of the Mongolian Peoples Federation, it could inspire the entire region to look beyond its narrow interests and recognize its common heritage and, thereby, its common future.

As the cliché "blood is thicker than water" suggests, the Mongolian lineage transcends national boundaries and cultural divides and builds a collective regional solidarity that could uplift Eurasia from the mire of civil conflict and war.

Like our forefathers who marched across the Eurasian continent, charged with the mission to unite mankind under one Heaven, let us move boldly to the four corners of the world as owners of the vision to create one family under God, ushering in an age of peace and coprosperity for all Mongolians, Asians, Eurasians and the world.

Will you take on this challenge? Yes or no? **9W**



CONTINUED FROM PAGE 2....INTERNATIONAL PRESIDENT'S MESSAGE

another two thousand years until the coming of Jesus Christ. King Solomon built the first temple of God in 957 BC. It was destroyed in 586 BC by the Babylonians and rebuilt by Cyrus II of Persia towards the end of that century. This temple was also later destroyed—by the Romans in the first century.

Father explained that the temple with two hundred and ten thousand members will not be a church. It will be the two-thousand-year perfection stage third temple of God on earth. It will usher in the new Jerusalem as well. The perfection stage temple will not be waiting for the Messiah, it will be serving the Messiah. That's a huge difference from the first and second (formation and growth) stages, which were trying to lay the foundation for the Messiah to come. This will serve the Messiah. It is very providential—the third Adam, the third temple, the third Israel will all be connected with this temple.

This will be a temple through which all the work we have been doing in our outreach, for example to religious and government leaders, will come to fruition. It will be the place where we can substantiate the vision Father has given us. We will not only carry out interreligious dialogue but also substantiate interreligious unity under the Peace King. This is the vision that we have been talking about over the past twenty years, but I did not know how it would come to pass.

Dialogue is a very important step, but as we know, it stops at the dialogue or education level. There is no entrance into the Unification Family; members of other traditions do not generally become part of our family. We only see very rare cases of that.

Father has asked us to build a temple for two hundred and ten thousand here in Korea, and that will be a global project; all the churches will mobilize for that. It will be the first time we will be investing in a church community, and it will have direct benefits for the membership. It is the first time in our history we will be investing in the church itself.

The church community is where we will be able to bring people, educate people, raise our children, and train our next level of ministers to work around the world and so on. It will be the place where we do interreligious work, where we gather for worship and return glory to True Parents.

If you look at the chapter on Resurrection in Divine Prin-

ciple, there is a mission that the Messiah must come and fulfill—to unite all religions and all peoples. Such a history will come to pass centering on this world-level temple.

In the process of working on the temple project, I have had some experiences of the spirit world moving. A little while ago I met my older brother Young-jin in a dream. He approached me and strongly admonished me to look up the chapter on Resurrection. And then Shin-joon appeared and asked me, "Daddy! Can you tell about resurrection?" He was educating me.

Half waking, half sleeping, I might have forgotten the message heard in the dream. But as I was about to fall asleep again—I still had an hour or so before it was time to get up—I heard a thunderous noise from the spirit world. It was the voices of thousands of people crying out in one voice, "Resurrection! Look at the chapter on Resurrection!" Rising, I opened the book at the chapter on Resurrection. According to its pages, the good spirit world works through people on earth. For example, Christians in the spirit world work through Christians on earth, Catholics with Catholics, Buddhists with Buddhists and Moslems with Moslems, and they bring them to attend the Messiah. The chapter also says that there is only one central person fulfilling the role of the Second Coming of the great teachers in all faiths. Everyone will come to serve and attend that person. This is the position being fulfilled by the True Parents.

We will be holding services in many different styles. We will have Buddhist-style Unificationist services, Catholic-style Unificationist services, Protestant Christian-style and Islamic-style Unificationist services. I am developing these now, and we will be moving into this very soon. In that temple, the worship services will probably be as big as in the Yoido Full Gospel Church, so ten thousand people may be at one service. One service would be the Protestant-style Unificationist service, where it is very Christian, very "CCM,"¹ like in our English language service now. We will have a Catholic-style Unificationist service, with a ceremony using wine and holy water. We will be starting that from October here in the Headquarters Church. It will be taking over one of our services. But it will be a very holy service. People from the Catholic tradition will feel at home. We will have Gregorian chanting.

1 Contemporary Christian Music





Kook-jin nim and Hyung-jin nim preside over a meeting to discuss plans for the new temple, on September 18

It will be a totally different type of worship experience. After that, we are already creating the Buddhist- or Asian-style service, which will incorporate Asian elements.

In the temple, we will have a Christian-style service for ten thousand, a Catholic-style service for ten thousand, a Buddhist-style service for ten thousand—all these would be centered on True Parents. All of the people at the services will be tithing members who attend services and are connected to small groups. We have never seen this kind of church organization, this kind of Unification Family. The world has not seen the kind of religious organization that is able to have all the religions represented and connected to a common center.

My sermons will be consistent throughout the different services. It would be impossible for me to create ten different services a week! The sermons will be consistent, although the style of the services and the ceremonial aspect of the services will be quite different in feeling and in tradition. But the readings for hoondokhae, the content that we read, will all come from True Father. In my sermons, as you know, I always try to use many simple examples to show True Parents' lifestyle so that people can honor them in their hearts.

In the future, we would also like to establish an Islamic-style service. We will have Islamic Unificationists coming on pilgrimages here; we will have Buddhist Unificationists from

Japan and China, for example, coming to service here, we will have Protestant Unificationists and Catholic Unificationists.

There are huge religious communities here in Korea. In our home-group exercises, we are not just going to be witnessing to Christians. Because we'll have services according to different traditions, we will be able to witness to people from the Buddhist tradition, for example, and show them that True Father is the Maitreya² in their tradition. That's actually what the Principle says we have to do. It clearly is not happening only by continuing interreligious dialogue. That is not enough. That might bring them to the level of ambassadors for peace but not to the level that they become a member—and thus attend True Parents and contribute to the church community. So, that's the step we have to take.

Now that I am in the ministry, I do five services every weekend—basically six services a week—and sometimes on top of that we have services for our middle- and high schoolers, so sometimes seven services. Only when I started having this experience of doing multiple services did I realize—my goodness!—the interreligious vision can come true. It can come to life.

Because I'm conversant with Buddhism and with Christianity, it's not a problem to move into these different religious

2 The expected, future Buddha



Photos: Hyung-jin nim guides home group leader training on a recent Wednesday evening at the Headquarters Church



The Headquarters Church with a new sign, a small indication of the interior renovation being done. Julian Gray interviewed Hyung-jin nim in his office, behind the church, on September 24. Hyung-jin nim is holding Buddhist Unificationist prayer beads.

cultural realms and show their connection to Father. I feel comfortable doing that.

I can visualize the level of impact that we will have on Seoul and on the nation as a whole when we have a temple for two hundred and ten thousand smack in the middle of the city. It will have a huge impact. I mean, two hundred and ten thousand Unificationists gathering every Sunday (and Saturday) for worship, and thousands of them are Catholic Unificationists, thousands of them are Protestant, thousands of them are Buddhist. There are Islamic Unificationists. People will witness just a phenomenal event!

There will be no other church organization like this in the world. Christian churches cannot do this. Buddhist temples can't do it. Only our tradition is going to be able to do it, because even at this early stage we have a big network with the other religious traditions. Personally, I hold a title of responsibility [in our church], but I'm flexible; for me, it's not a problem doing these worship services in these styles.

That's why it will be the world peace temple. It's not firmly decided but basically it's the 세계평화통일성전—the World Peace and Unity (or Unification) Temple, something like that. Basically we're calling it the 성전 [temple].

It's going to be the center of the world peace movement because we're also going to bring Jerusalem here. As soon as the place is designated (I've already told Father about this twice) we're going to Jerusalem. We're going to pray in Jerusalem. We're going to do a ritual there that will move the providence of Jerusalem to Korea. So we will bring the soil, the land of Jerusalem, in a sacred chalice from the Holy Land and actually make the transfer into the third Israel.³ We will also be traveling to the birthplaces of the founders of the great religions—to where, for example, Jesus, Mohammed, Buddha and Confucius were born—and bringing those sacred lands, that providence (spiritually), and the land (physically, in chalices) into the new world peace temple.

The temple building and its gardens

It's going to be mainly a church-style organization. Everything around it, the World Mission Department, the Korean Church Headquarters, everything will go under that. Every-

thing will be in that organization, whether or not the offices are there physically, they will be there in that organizational structure. At least the main persons of responsibility will be operating in that organization.

The peace temple of course will have worship space but not only worship space. We also want to allow people to live a blessed life, to have not only spiritual salvation but also physical salvation. (That's the whole power of the coming of True Parents; Jesus Christ could only give people spiritual victory, but True Parents can give physical victory.) Also, with the resurrection, we can see now that our Unificationist families can be blessed even physically. So the temple will also be a community center, with an activity center, an education center, cafes, a library—the kind of things we have at the Headquarters Church on a small scale. There will also be a world peace garden, which will circumscribe the temple. We're hoping to hold festivals so we can invite large numbers of people from Seoul and everywhere. Through the world peace garden, a path will go around the temple, which you can circumambulate, walking through gardens in different styles—a Japanese garden, an English garden, an American, Korean, Chinese, Greek, Roman—gardens of whatever style. All the gardens will be connected by a stream that continuously runs through them. That stream will represent True Parents' life, love and lineage flowing through every single nation. It will require a huge piece of land, and we're already negotiating for that.

We'll invite all the religious leaders to come to plant seeds in their respective gardens. Japanese monks will come and plant seeds in the Japanese garden. Catholic priests will come from Italy to plant things in the Italian garden. Imams will come to plant seeds in an Arabian garden.

It will be somewhere that we can actually open to the public, in some sense, in that we can invite people to come to pray for world peace. We can create that environment. But we will not just have it be a public center; we will continually witness very strongly, and we will continue to bring people into an understanding of True Parents' role.

Strengthening the bonds

We're changing our focus; from basing the providence on

³ That is, to Korea

events, we're shifting to a providence of building organizations—communal organizations. We want to provide benefit to our community, now.

In the age of indemnity, we never invested in building strong, self-sufficient churches. We don't have a single church in Korea that is self-sufficient, except for the Headquarters Church. Many other churches worldwide are unable to be self-sufficient. For example, the church in America receives funds from Japan in order to survive. That burden cannot continue forever. So moving into independence and self-sufficiency, the providence is moving away from big events, which take up a huge amount of resources. It is investing those resources back into the community, so that we actually build communities, build groups and invest in facilities and in educational curricula. We are investing back into our faith. We are investing into witnessing. The focus is definitely on witnessing.

Home groups are the key. They are central to creating not only the twenty-thousand-member organization but the temple sanctuary as well. They are the key, also, to creating smaller Unificationist peace sanctuaries all across the world. We will also be greatly expanding the role of women in the church leadership structure, in keeping with it being the women's era. Women have a vital role to play in church growth. We will begin women's committees and groups that will have a nurturing influence. We cannot build a temple of two hundred and ten thousand people just with men! Already, two major woman leaders, one Korean, one Japanese, have been assigned to work with this initiative.

We will not stop with Korea. We will have other teams coming into Korea, learning the models, learning how it can be financially possible, learning our whole system—everything we do from decision chains, to transparency of funding, so that all members can see, to basic management and small-group processes. We will be able to share all this with other churches and start building other types of communities.

The small groups are absolutely for witnessing. We are calling them home groups. Home groups will be the place

where people can really advance in their faith and go from being someone who is just receiving from the community to someone who is giving back—not only participating in the worship services but taking on a leadership role. I know that leadership is tough—not everyone feels he or she is a leader. In a home group, however, it is so simple. It is almost like popping in a video and following the exercises. The exercises are meant to develop our faith as well as to be the tools that help us share our faith. The home groups are the ground on which we will share our faith.

Home groups can be based on an activity, but that will not be their central purpose. We will not have clubs where Unificationists just gather to hang out; that is not the purpose of small groups. The central purpose is sharing our faith. We want to move from being just receivers or beneficiaries of the church to being participators and givers to our church, people who build our community, build our organization and invest in our children and those under us, and so on. Tithing 10 percent, and such, that's when you become a giver. Going beyond being a giver and becoming a sharer-of-your-faith happens when someone invests in the church community, tithes, does service, but on top of that is willing to share the faith—with a team, a home group, that they create together and invite people to join. The problem before was that the Cain-type world is so big; we would invite a lot of people to events and there were few members to educate and care for them.

In the last ten years, we have spent a lot of money but have little result to show, in terms of membership. In Korea, we have had, over the last ten years, declining membership and declining tithing. When Father saw the reality, he was quite upset and made a huge leadership change this year, as you know. He has given to us as our central focus not the education of the ambassadors for peace, not just workshops or events. Instead, we are going to focus on witnessing, on expanding our membership.

Father has given us this primary focus, and even just looking at it rationally, we believe it is the best way. **97W**



On September 6, Hyung-jin nim held a meeting with Japanese woman leaders, who will soon take on a greatly expanded role.



Encouraging Developments in Media Relations

Kook-jin nim began considering how to improve media relations after becoming president of Saeilo Manufacturing Industries in the U.S. in 1992. He recognized that while he was still in the process of improving the effectiveness and transparency of the organizations he was leading, it was best to avoid media attention. After that process was complete, Kook-jin nim was regularly interviewed in America.

As chairman of the HSAUWC Foundation, Kook-jin nim has actively reached out to the media. After extensive business restructuring, he began visiting and building relationships with the presidents of all the major Korean newspapers and the heads of television broadcasting companies.

Kook-jin nim understands that for an organization to get extensive media coverage, reporters need to discover something genuinely attractive about it that they want to share with the wider public. As events transpired in Korea, that is exactly what happened.

Some media interest was aroused when Hyung-jin nim became the pastor of the Headquarters Church on December 1 last year. In some respects, Rev. Moon's Harvard-educated youngest son taking up the ministry was reminiscent of succession stories within powerful family-owned Korean conglomerates. When reporters came to interview Hyung-jin nim, however, they found a person of character that strongly contrasted with the scions of the business world.

When Hyung-jin nim took up residence at the Headquarters Church last December, he resisted the trappings of his position and settled into an office that had been the small ground floor apartment in a narrow building behind the church. For years, the space had been used to store excess belongings of elder members who had been sent overseas. His small secretarial staff has set up desks in what was the combined kitchen and living room.

Hyung-jin nim's office is in what might have been a bedroom that is not much larger than ten square meters. Reporters from important magazines would arrive at his office, with its low Korean table (and a shelf with tea pots, and precious little else, not even a desk) and be astonished at the humility of the place. They were no less surprised at Hyung-jin nim's humility and genuine warmth. Such a good impression did the reporters receive that the articles they write are respectful and upbeat about Hyung-jin nim's work and his church. In many of his interviews, Hyung-jin nim has spoken about the support he has received from his older brother Kook-jin nim. Upon coming to understand that Kook-jin



nim sees his mission as that of supporting his younger brother's ministry and the realization of a larger vision, the Korean media became still more interested in the combination of church leader and businessman, in what motivates them and in their relationship to their father's view of the world.

When Father appointed Hyung-jin nim president of the Unification Church worldwide on April 18, interest in the man behind this new position, greatly intensified. Mr. Cho Seong-il, who was blessed among thirty thousand couples in the main Olympic Stadium, conveniently located in Seoul, recalls how little interest existed within the media to cover his Blessing Ceremony, even in

the print media. When the new international president and his wife presided over a Blessing Ceremony of just over a hundred and fifty couples, broadcast companies sent camera crews out to Cheongpyeong to include footage of the event in national news reports.

With the helicopter crash in the summer, coverage again increased dramatically, and almost every weekly magazine carried a story on the second generation of the True Family. Whereas previously media interest had been mainly in the business side—the Yeosu project, or the Peace Embassy in North Korea, for example—focus shifted to the church with Hyung-jin nim and Kook-jin nim's rise to prominence, which was seen in Korea as Father passing the baton to his sons.

The quality of the sons' character has renewed interest in their parents. Requests for interviews with Father have so far been rebuffed. Through an intermediary, Mother was interviewed by the women's magazine *Yeosong Choson*. *Newsmaker* (published by the Kyunghyang Newspaper Co.) ran a five-week series on True Parents' work. *Headline News* (published by Yeonhap) is regularly carrying content from the Peace Messages. Recently, Peace Message number thirteen was included in its entirety. This monthly also included one of Hyung-jin nim's sermons in its May issue, and expressed intentions to include more in the future.

Though it is by no means certain that such extensive and

enthusiastic coverage will continue at the same pace, the creative energy that members of the True Family are bringing to their work is getting noticed.

We think it's fair to say that the hope that has arisen within our movement as more True Family members have taken leadership roles is being felt even throughout Korean society. **STW**

This was written by Today's World staff members.



Recent coverage of Uruguayan president Tabaré Vázquez with Kook-jin nim in Seoul



"I was put in charge of business: my younger brother was put in charge of our church. I am working to systematize everything."
 (The title of the interview in the magazine, pictured at right)

Korean Weekly Magazine Interviews Kook-jin Nim



The following interview appeared in the August 25 issue of the **Weekly Chosun** (a magazine made by South Korea's largest newspaper), and is one of a large number of stories resulting from events this year. Kook-jin nim deals candidly with some challenging questions while shedding light on various issues of interest to member and non-member alike. The text includes commentary by **Weekly Chosun**, written by Jeong Jang-yeol, acting assistant editor.

Last July, the helicopter carrying Rev. Sun Myung Moon's party crashed in bad weather on the slopes of Mt. Jangrak in Gapyeong, Gyeonggi Province. The accident attracted the media spotlight at home and abroad. The point of great interest was the fact that although it was a serious accident and the helicopter was completely destroyed, all the passengers including Rev. and Mrs. Moon came out of it safe and sound. Nevertheless, the accident focused attention on the idea of the Unification Church without Sun Myung Moon. Rev. Moon, who has constructed a "religious kingdom" with his strong charisma and amassed wealth, is eighty-eight years old. The Unification Church emphasizes that he is still as fit as a young man, but that does not prevent public attention being drawn to question of what will happen with the Unification Church after the death of Rev. Moon.

As it is, the Unification Church is said to have recently and earnestly restructured based on the [Moon family's] second generation. Last April, Rev. Moon's seventh son, Hyung-jin (29), was inaugurated as FFWPU's international president, thus becoming the new center of the religious sphere. Toward the end of 2005, his fourth son, Kook-jin (38), who had been working in the United States, came to Korea and began the process of taking over management of the Tongil Group. In particular, it is said both within the group and without that in the two years or so since he took over the management as

chairman, Moon Kook-jin has succeeded in completely changing the appearance of the Tongil Group, which had plunged into a deep deficit during the Korean financial crisis.¹ We met with him at his office in the Dowon Building in Mapo, Seoul, on August 11 and heard about the current situation and the future of the second-generation management in the Tongil Group.

Recently, your father, Rev. Sun Myung Moon, was involved in a helicopter crash. What were your feelings at the time?

I was in the United States when I received a call from my younger brother, who said, "There has been an accident," and it was a big surprise. I was told, "All sixteen on board are all right," so I did not think it was a serious accident. I saw from the pictures the next day, though, that it had indeed been serious. I took care of matters in the U.S. as quickly as possible and went quickly to Korea. Only when I saw that both my parents were well did I feel relieved.

Afterward, I personally went to see the accident site and could not believe my eyes. The accident was so serious that trees had actually been mown down. I think it is a miracle that all the passengers are unhurt.

1 The writer is referring to alarming financial problems that drove Korea to borrow from the International Monetary Fund in late 1997. The Korean government repaid the money, earlier than expected, by August 2001.



Is Rev. Moon in good health?

He has recovered quickly. On August 7, he personally presided over a big event. He is leading an active life in good health, holding hoondokhae with church members every morning, and so on. He still enjoys fishing, which gives him time to think.

The next generation of the Moon family is emerging, as we can see by the inauguration of your younger brother Hyung-jin as the international president of FFWPU in April. Can we take this to mean that a succession structure has been made definite?

My father entrusted me with the business side and my younger brother with the religious side. It can be said to be the beginning of a second-generation structure. My younger brother is doing well in his ministerial duties. He began at a small church, which grew to ten times its size under him. Because he did well and continued to improve, he was appointed the international president. I am in charge of the businesses, and my role is to assist him.

Many say that the power of the Unification Church stems from its mighty financial resources. Between business and religion, which do you think is more important?

Of course, religion. Our power lies in our faith. In the future, too, our success will lie in the direction of faith. We do business to assist the church. We place importance on business only because money is necessary to develop the church.

Your official title is Chairman of the Foundation for the Support of the Holy Spirit Association for the Unification of World Christianity. We are curious about your role and the relationship between the foundation and the Tongil Group.

The corporate entity supporting the church is the foundation. The foundation runs not only the Tongil Group but also other businesses. It also manages church assets including real estate.

It is known that there are many companies run by the Unification Church abroad. Is there any relationship between foreign companies and the Tongil Group or the HSAUWC Foundation?

Our Unification Church was begun under the spiritual guidance of its founder, Rev. Sun Myung Moon. In this respect, the entire organization can be regarded as one. However, as the church grows, believers are creating and leading organizations in various parts of the world and in their own fields, so I do not know in detail about what foreign companies there are. Though there are

Affiliates of the Tongil Group

Company	Type and Features of Business
Il Hwa	Ginseng and Beverages, under government management in 1998 after declaring bankruptcy, repurchased in 2005
Il Shin Stone	Construction materials; the sole listed company
Yong Pyong Resort	Leisure business, taken over from Ssangyong Industries in 2003
Sunwon Construction Co.	Construction industry
Seil Tour	Tourism industry
Ilsang Ocean Development Co.	In charge of the "Yeosu Project," which includes The Ocean Resort
Asia Forum	Cultivation of seafood products, processing of frozen food
Ilheung Shipbuilding and Engineering	Shipbuilding
Tongil Sports	Manages Seongnam Ilhwa Football Club
Pyong Il Communications	Multimedia
Cheonil Education Center	Education, including English language
JC	Producer of sewage treatment chemicals
TIC Industries	Producer of equipment parts, former Tongil Heavy Industries as its axis
Pyeong Nong	Management of farmlands; distribution of agricultural and marine products
Segye Times	Media

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many foreign companies, there is no way of knowing how many there are.

Because of its unique doctrine that sees Rev. Moon as the Messiah, the Unification Church has been regarded as heretical by the Christian community. Even with regard to its supporting businesses, it is said to be different from other religions. It is known that members of the Unification Church manage hundreds of companies in the United States and Japan alone. In a front-page article, "Special Report: Sushi and Rev. Moon," in April 2006, an American newspaper, the *Chicago Tribune* spotlighted less well-known businesses with connections to the Unification Church in the U.S. According to the article, more than thirty years ago, Rev. Moon foresaw that fish businesses would produce a handsome profit in the U.S. A seafood prod-



YTN





Left: With the president of Seoul Broadcasting System (SBS); Right: With the president of Munhwa Broadcasting Corporation (MBC)

ucts company named True World Group was established. True to Rev. Moon's prediction, this company is now supplying fish to seven thousand restaurants in all regions of the U.S. The *Chicago Tribune* reported, "Although few seafood lovers may consider they're indirectly supporting Moon's religious movement, they do just that in many restaurants when they eat a buttery slice of tuna or munch on a morsel of eel."

Tell us about the current situation of the Tongil Group.

We have fifteen affiliates including Ilhwa [ginseng and beverages] and Yong Pyong Resort. Last year's sales amounted to a trillion won.

At the time of the financial crisis ten years ago, the group was not in good circumstances; some major companies declared bankruptcy. How is the group doing now?

Other than the *Segye Times*, all our affiliated companies are in the black. Since being entrusted with the management of the group in 2005, I have restructured all the affiliated companies. I have cut the number of affiliates from thirty to half that number. After I took over, I brought in a large number of experts, including accountants, and replaced 90 percent of the employees. In 2004, the entire group's net loss was 45 billion² won and the debt ratio was 760 percent. The group was in crisis, but last year we achieved a performance improvement resulting in a 50 billion won net profit and a debt ratio of 261 percent. In particular, Yong Pyong Resort was suffering a loss of 20 billion won when I took

over, but after the restructuring was completed, this year's profit on sales was enough for it to have broken even. We expect to make a considerable net profit if the sale of condominiums currently underway is satisfactorily concluded. Actually, for the first time in the history of the Tongil Group, we are at the beginning of a period in which all the affiliate companies are in the black.

What problems were there when you took over the management of the group?

There was a big problem in the management. There were no expert managers.

The Tongil Group explains that Mr. Moon had already successfully led his own business in the United States, which was the background to his being entrusted with the management of the group. In 1993, he established a firearms manufacturing company, Kahr Arms, and made it into an enterprise whose profit alone amounted to 100 billion won. From his teens, he has designed firearms as a hobby; he holds six patents in firearm design in the U.S. He says, "After I graduated from university, I borrowed some money and began a firearms manufacturing business. I focused on sales; we made six hundred calls a day. That company in the U.S. is the only property I possess."

Do you have particular management principles or philosophy?

I have five management principles, namely result, responsibility, transparency, open communication and trust. I've developed



the organization based on these principles. Decisions I made resulted in some people leaving the group; they may not like me, but to those who remain we are able to give a higher salary or more incentives because of our improved performance. At present, the Tongil Group has three thousand employees, 90 percent of whom are not Unification Church members. Working in our group, they have the means to support their families—and they pay taxes. I believe the Tongil Group is making a contribution to the nation's economy and society.

Do you think you are a “special person” because you are a son of Rev. Sun Myung Moon?

I greatly respect my father. He has done many great things, such as founding a new religious order and creating many companies. I cannot help respecting him. However, I do not consider myself different from other people. In order to succeed in life, a person has to make effort in his own way and find his own path in life. Nobody hands out success for free. When I was growing up, I overcame many difficulties and persecution.

What do you mean by persecution?

Throughout the 1970s, the media in the U.S. was hostile to the Unification Church. Because I went to school, I also experienced such things on many occasions. Even when I was grown up and running my own business, many of the those I dealt with were wondering what it was that my father was doing. These were among the difficulties I faced.

Will it be difficult to maintain your current position?

I am not here simply to maintain my position. I have come here to bring results, and I am actually doing that. I wouldn't want to be in this position if I weren't bringing results. I am not receiving any payment or compensation here. I am doing this voluntarily for my father.

Do you feel that your father has certain expectations for you?

That is why I am here. If I had not come, the group might still be in the red.

Though you have done well until now, what would you do if you failed in management in the future?

I already have my own business, and I am making products I like. If I were in the U.S., I would have more time to enjoy drives with my family and could spend more time with them. I would

**The Moon Family Line of Succession:
Next Generation Potential Leaders of the Unification Church**

Sun Myung Moon (88) Hak Ja Han (65) Children (Total 7 sons and 6 daughters)

First Son	Hyo-jin	Died in March 2008
Second Son	Heung-jin	Died in 1984
Third Son	Hyun-jin (39)	Cochairman of the Universal Peace Federation
Fourth Son	Kook-jin (38)	Chairman of the Foundation for the Support of the Holy Spirit Association for the Unification of World Christianity
Fifth Son	Kwon-jin (33)	Studying in the U.S.
Sixth Son	Young-jin	Died in 1999
Seventh Son	Hyung-jin (29)	International President of the Family Federation for World Peace and Unification

be happier on a personal level. While here, I cannot avoid being immersed in work.

He went on to say, “I have five children, the oldest, a girl, is ten years old and the youngest, a boy, is a year old. The whole family moved here when I came to Korea. I have to work, and during the weekend, I have to take care of my parents, so I don't have much time to spend with my family. I feel very sorry about that.”

What has been most difficult for you in doing business in Korea?

It is not being fluent in Korean. I speak better Korean now than I did when I first came, but it still is not good enough, which is frustrating and embarrassing.

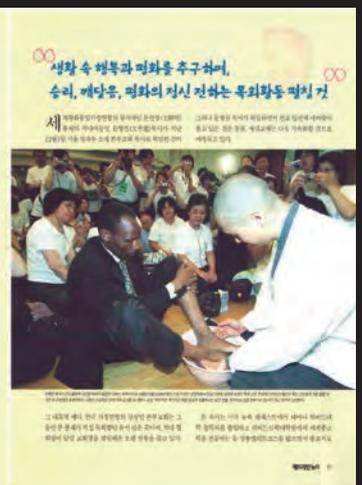
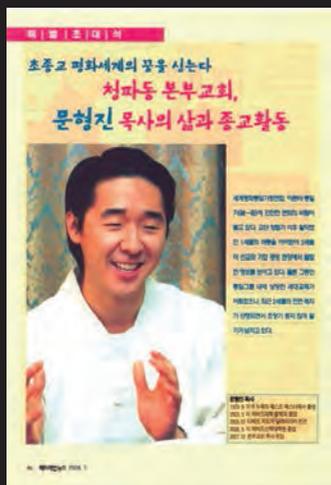
Many worry that when Rev. Moon, who is rather advanced in years, passes away, the group won't continue as it is now.

It is true that many people indeed have such concerns. Though my father leads people with his charisma, since I came here many areas of operation have been systemized. Because I am not as charismatic as my father, I brought in many capable workers and I am systemizing everything.

What do you think about the vision and the future of the Tongil Group?

We need to create a vision now. The foundation was established to help achieve our religious goals. I will work hard to help my younger brother and make effort to realize my father's great dream. **5W**

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Global Peace Garden

By Marcus Beresford

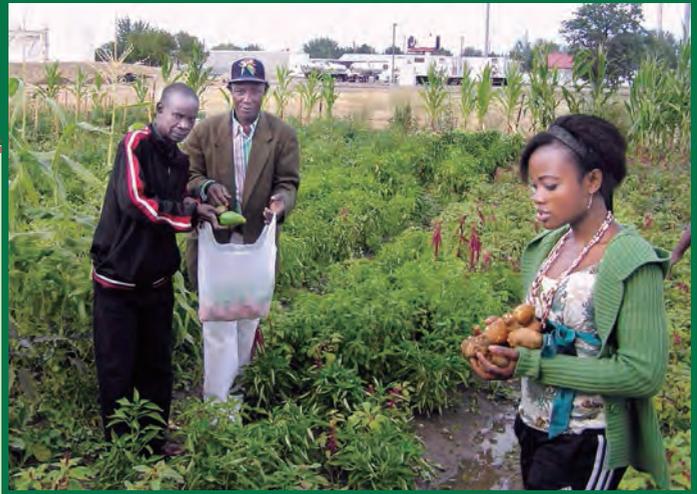


With our Global Peace Garden, a project that serves our local community, we have made use of fallow land owned by the state center. The project began in April. Most recently the half acre was divided between Russian and Uzbek families and a large French-speaking African co-op from Rwanda, Burundi and Congo. (Luckily, my schoolboy

French was enough for basic communication.) They grew a great variety of crops, some for sale in the market and to local restaurants and some for their consumption. To list a few they had amaranth, cantaloupe, celery, cucumber, egg plant, corn, marrow, onions, peppers, potato, squash, tomato and zucchini.

The Russian families were well organized and knew what they were doing. For some of the Africans however this is their first year out of Africa and they have never seen frost, so adapting was harder, but their irrigation system was ingenious, with water flowing one way along one side of a path and the reverse direction on the other side.

For Family Federation Idaho this was a success; God showed us a good productive use for a field of weeds. We helped provide refugees with food and income; we built friendship and trust with an important government social action program, which includes three church-related refugee organizations. Furthermore, it was a tremendous public relations victory for our movement. At the end of September, I went to a three-day conference of ministers about Christian Social Action. The conference was at a mega-church and covered a number of topics under the umbrella of Isaiah 61:8 ("For I, the Lord, love



justice") such as human trafficking, hunger, poverty, illiteracy and Christian stewardship of the creation.

In the past I would have found it difficult explaining our ministry to these white evangelical, conservative clergy and Christian lay leaders. The garden project was a great ice-breaker and brought immediate respect. From then on it was easy to talk about Family Federation and even our True Parents. Only God could open the way like this.

This project has taught me a very important lesson. To influence people we need to serve. In Luke 4, Jesus reads from the scroll of Isaiah 61:1, "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor." So giving the word is vital. But love is an action and the good words must be substantiated with good deeds. When people see our actions, it dispels any negativity and builds trust. Trust builds friendship, respect, support and partnership. That opens the way to influence, guidance and finally leadership. **TW**

Marcus Beresford is the state leader of Idaho, in the U.S.



Do you have a story to tell?

Today's World magazine covers issues of interest to those carrying our movement forward day by day. It is read in more than 150 countries, so experiences and ideas can be shared across the world. Send us an account of your activity or success—e.g. in outreach, challenging your limits, or in your family—your story might empower someone, somewhere, to do the same. **Please share your vision.**

Bridges Connecting Everyone to the True Family



Dr. Seuk Joon-ho

Key Points of Dr. Seuk's Speaking Tour

Representing Hyung-jin nim, Dr. Seuk Joon-ho, vice-president of FFWPU International, visited Thailand, Cambodia, Malaysia, Nepal, the Philippines, Hong Kong and Taiwan in the Asia region from September 19 to 29 on a continuation of the tour that brought him to Europe in August. In each nation, Dr. Seuk met with the general membership, held a leaders' meeting, met dignitaries and visited one family's home.

The tour had four themes. The first was *Revolutionizing the churches worldwide and opening a renaissance in witnessing through sincere devotion and true love*, which focused on enhancing members' faith and on the task of finding new members.

The second theme was *Inheriting the foundation True Parents achieved by being substantially resurrected through the helicopter incident*. The emphasis was on making a new beginning as individuals, families and as a church; implicit in making a new start is that we should repent and work to fulfill our responsibilities.

The third theme was *Taking responsibility for building the World Headquarters Unification Temple* [tentative name]. Dr. Seuk explained that in November 2007 True Parents instructed Hyung-jin nim to build a temple for twenty thousand people and on August 17, 2008 increased the number to two hundred and ten thousand. [See page 2 for more on this.]

The fourth theme, *Completing the liberated realm by fulfilling our portion of responsibility, and absolute sexual morality*, was inspired by True Parents' guidance on September 16, 2008, which Dr. Seuk incorporated into his speech.

This month we bring you a portion of Dr. Seuk's guidance (taken from speeches he gave in two Asian countries) on the lessons to be drawn from True Parents' substantial resurrection, plus reflections of some of the participants.

There are important lessons we should learn from the helicopter miracle. Why should Father go through suffering again? His combined suffering from all his time in prison cannot compare with what he suffered through the helicopter accident. Father almost went to his death; he went to the doorstep of the spirit world.

Two thousand years ago, Jesus was crucified and then resurrected, but only spiritually. This time True Parents were crucified, but resurrected substantially.¹ When the helicopter crashed, Father was hanging in the air as if crucified. True Father was resurrected, substantially, and as we are part of True Parents, we all went to the threshold of the spirit world with them, and likewise we resurrected.

When Jesus was crucified, all his disciples abandoned and betrayed him. Yet when the helicopter crashed, everyone with True Parents thought about saving True Father and True Mother; everyone united instead of thinking about themselves. This is the power of our movement, of our church, our faith. The pilot observed the power of the Unificationist faith; as a result, he wants to join our movement. This is a great lesson—once we unite, we can overcome anything, even death, and bring tremendous victory.

After Jesus died and had resurrected spiritually, the disciples gathered again and had a great revival of faith. Christianity began from this, with new spiritual power.

Similarly, we all resurrected substantially, together with True Parents. Great things can now happen. It is a new level of God's providence. We are not our old selves any more. After this, we are new people with new life. Our family is a new family, our church is a new church. It is a totally new beginning for our movement—a new dimension and a new level.

Why should Father have to go through a course of suffering again at the age of eighty-eight? Simply, it is because we did not fulfill our responsibility. We had not protected or supported them. Father has already declared the Sabbath; he should now be enjoying a happy and easy life, spending his time with his children and grandchildren. However, because we haven't fulfilled our responsibility, True Parents are on the front line at the risk of their lives.

1 In that they were able to continue their earthly lives



The large audience in the Philippines with a "birthday card"

In 2005, True Parents created the Universal Peace Federation and travelled to a hundred and twenty countries on a speaking tour. Father said, "I am travelling around at the risk of my life to deliver God's message. What I say today may be my last message to you. I may collapse at any moment. I am no longer young but am pushing myself at the risk of my life. Please receive my speech." Father was very sincere and very serious. He has been working tirelessly at the risk of his life. This means Father has been exposing himself to the danger of death. Why does he have to push himself like this? Because we did not fulfill our responsibility.

Father's vision and goals are very high. By January 2013, Cheon Il Guk should be substantially established. But our standard of heart is too low, so far from Father's. A tremendous gap exists between Father and us, which we must bridge. We should quickly elevate our standard. The providence should be quickly fulfilled. For that, Father willingly goes through suffering—to quickly bridge this gap, to move heavenly fortune, and to elevate our standard to the heavenly standard.

After this helicopter incident, we need to repent for our shortcomings, resolve to achieve our portion of responsibility and bring substantial accomplishments.

We have determined to accomplish our responsibilities many times, right? At the end of his speeches in America, Father would ask everyone to make a strong determination. He would say, "Everybody who is determined to do this raise your hands!" Sometimes he would ask us to raise our legs too, and even spin around on the spot! But when we left, going out through the gates at Belvedere, we forgot everything—I, too, forgot. Though we made new determinations many, many times, we fell back into our old habits and fallen nature.

Determination itself is not enough! We must become determined and then, most importantly, put that into practice! Implement our determination and bring results. This is the time when we must fulfill our portion of responsibility. Through that we can liberate God and True Parents. Without accomplishments, we cannot do this. We cannot substantiate Cheon Il Guk.

Father has called for a workshop in Hawaii, October 10–24. He expects all leaders from all over the world to come to Hawaii to go through this special workshop. The main



Dr. Seuk visiting David Lau, his wife Yukie and their five children in Hong Kong

purpose is to educate these leaders in fulfilling our portion of responsibility, which is the main feature of the present era.

By fulfilling our portion of responsibility, we can bring liberation. Another important theme is absolute sexual ethics. Absolute sexual morality is our fundamental policy, our fundamental ethic, a fundamental of our lives. Purity before the blessing and loyalty and fidelity within couples afterward. Based on absolute sexual morality, our character can mature, and we can build harmonious, beautiful, healthy families.

Father also emphasizes indemnity. Father has paid all the indemnity. The indemnity period is over [for larger entities], but every individual must still set indemnity conditions because we still have fallen nature. We still have fallen, satanic habits. We have to remove these. We need to pay indemnity in order to do that.

Father wants us to go through three revolutions. The first is a revolution of indemnity, to the point that no condition for Satan to accuse us remains. We still have conditions for Satan to accuse us constantly, so we need to go through a revolution of indemnity. **We must live a pure life, free from Satan's accusation.**

The second is a revolution of conscience. Follow the direction of your conscience. Listen to the voice of your conscience. Father speaks of "the settlement of noon," right? When the sun is above us, at ninety degrees, there is no shadow of crime or sin, no guilty conscience, no violation of the conscience.

The third is a revolution of heart—the practice of true love, the manifestation of true love.

I am very confident all members here can go through the three revolutions, fulfill your portion of responsibility to become great true parents, true teachers and true owners for your people in this nation. Then you will be able to achieve the highest accomplishment for God and True Parents.

May God's abundant blessings be upon you, your families and your great nation. God bless you. **STW**

For responses, see next page.



Asian church leaders welcome Dr. Seuk to Thailand on September 19

Leaders Respond to the Message



Taiwanese members welcome Dr. Seuk on September 28.

I can see how humble the life of our True Parents has been and how much True Parents love the members through Hyung-jin nim's way of expressing it. I love the way he embraces and cares for members, especially visiting members' homes. I think this is one of the best ways to know members' real situations and develop bonds of deep heart with them. Even though this is a very simple thing to do, it moves the heart so much and creates unforgettable memories.

Maneerat Kobayashi
Chief of Publications Department,
Thailand

All the members of the True Family were saved because of unity. They united and saved True Father first, then True Mother, then True Grandchildren. Unity saved the family. Unity can save the nation.

Binod, FFWPU Vice-President, Nepal

We all should go back to that original heart full of passion and energy that we had when we first understood Divine Principle. ... We are really inspired and full of hope from True Children. We will work hard to bring more results to God and the True Family.

Chan Hai-Po
FFWPU Leader, Taiwan

True Father must have thought of the possibility of death not only for himself but also for True Mother, the True Grandchildren and the staff members. If the staff members had not protected True Parents, the miracle would not have happened.

True Parents will complete their mission, but that destiny still depends on the response of the blessed families. So Father must have felt the danger. But True Parents' love and devotion for us was proved again by the staff members' absolute love and faith. Without their having received unchanging love and True Parents' faith in them, how could the staff members have put other people's lives first?

Masumi F. Schmittat
National Messiah, Cambodia

It has now become clearer that *jeongseong* is really the fundamental factor a leader has to have, not just to lead members, but most importantly to give rebirth to them, so they can come to understand God's heart. ... I am very grateful that Dr. Seuk emphasized that elder brother Hyung-jin nim wishes to express his gratitude to brothers and sisters and always wants to remind us that we are very precious to Heavenly Father and True Parents. I feel responsible to share this with others, especially to the brothers and sisters who unfortunately did not have the opportunity to listen to Dr. Seuk.

Joy Sugita
Zamboanga Regional Director, Philippines

Hyung-jin nim and Kook-jin nim have really brought about some positive developments in Korea. The emphasis on pastoring to our membership, investing in them rather than expecting something from them, is a very good idea. My first thought is, How do we make that possible? We are currently in a situation where we are struggling to keep up with all the demands and directions. It requires quite a revolution of perspective and strategy.

This spiritual revival has very clearly been defined by a very clear standard set by Hyung-jin nim in his daily life. Essentially, it is very hard to be so positive, so unconditional and loving without ulterior motive, without that level of mind and body unity that attracts spiritual support and heavenly fortune. ... It is not so much what Hyung-jin nim says that is an inspiration, but much more the culture of heart, the physical expression of love in visiting members' homes and just being. His words help to articulate intellectually the spirit that he brings, and thus they have great value.

Simon Cooper
FFWPU Leader, United Kingdom



In Malaysia, Dr. Seuk, the founder of Tongil Moodo, signs a poster promoting this martial art

Testimony to the Kenyan Heart

An assistant to Hyun-jin nim shares his personal observations on the Kenya GPF



By Larry Moffitt

You can bet the ranch that people on a plane flight to East Africa are thinking about the lions and zebras of the Serengeti and the idealized “circle of life.” Mt. Kilimanjaro appears in each imagined scene in the mind of the first-time visitor, the way movies set in Paris always have to have a view of the Eiffel Tower out the window.

People’s thinking about Africa tends to not be very nuanced, the whole varied continent painted in broad strokes, as one big village amid jungles and drums and rivers full of hippos. In the mid-eighties, I visited most of the countries in the southern half of the continent and was continually impressed by the diversity of the cultures and terrain. Africa has a thousand faces and moods.

And now I was visiting Kenya for the Global Peace Festival; it was my first time.

What you get when you step off the plane in Nairobi is a very big dose of urban intensity. There are ten times more cars and trucks than there are pot-holed roads to drive on. During the rush hour it can take two hours to move a couple of miles. Cars run out of gas and are hand-pushed over to the shoulder by people from other cars.

It might seem simplistic to say that the genuine warmth and sincere hospitality of the people makes up for the inconvenience of the crumbling infrastructure, but it really sort of does. Things we take for granted in the U.S. happen a bit slower here. Like getting things repaired and buying food. On the other hand, people tend to talk out their differences in person rather than fire off a blistering e-mail or call their lawyer. I sat next to a graduating law student at a luncheon who told me there are only a few attorneys in the country who do litigation. “The rest of us,” she said, “get jobs filing legal papers for corporations.”

I saw the family spirit in action at hoondokhae each morning at our hotel, located about twenty miles from the center of the city. We were told about a hundred and fifty members would be able to make the trip that early. We set up two hundred and fifty chairs just to be safe. It wasn’t nearly enough. People packed themselves in along the back walls and dozens stood outside looking in through the windows, stooped over with small children dozing on their backs. Every couple brought their children to hear Hyun-jin nim.

Very few of the members have cars, which meant that in order for people to be at hoondokhae, they had to get the children up at 2 or 3 AM and travel long distances in a series of buses. That by itself is eloquent testimony to the depth of the Kenyan heart.

That’s also why, considering the task, it was relatively easy to get people to volunteer to come out to clean up a stretch of the Nairobi River. The river is unbelievably foul, a driveway-wide open sewer wandering through the city. The thought of wading into raw sewage and an eye-watering stench to pick up sodden garbage and put it into bags, is beyond repulsive. Every atom of your being says “no!” Some of the volunteer clean-up crews encountered the bodies of infant children, put into the river by people in the slums who have no means to afford proper burial.

And yet with all that, at least ten thousand volunteers showed up on the morning of August 29 to join in cleaning the river. They came from every tribe because the river flows through every life. Tribe and nation are also family, only larger. Everyone understands that.

During the cleaning, volunteers would sometimes look up to see the discouraging spectacle of a dump truck pouring garbage directly into the river just two blocks ahead of them.

One of the volunteers was David Anderson, a British member of parliament, who was attending our conference. True to Labour Party values, he even brought his own boots and gloves from Britain to join in public service to the former Crown colony.

Kenyans have a natural respect for God and most are Christian and evangelical. But the religious terrain is by no means a monochrome landscape. Kenya has been an oasis





Hyun-jin nim with Prime Minister Odinga



Left to right: Fred Rangala, Kenya UPF chair; Mwalagho Kililo, UPF regional secretary-general, Africa; Raila Odinga, Kenyan prime minister, Ji Hee-sun, UPF regional chair, Africa; and Massimo Trombin, GPF field director looking at a map of the Nairobi River



A group photo with Hyun-jin nim (seated) flanked by Rev. Kwak and Rev. Yim Dow-soon; Larry Moffitt is standing, far right.

of freedom and a magnet for refugees from regional conflict in eastern Africa. As a result they have grown to accommodate a rainbow of cultures and faiths. Pentecostals, Hindus, Muslims, Jews and indigenous beliefs interact peacefully. You want to start a conversation about the place of God in national affairs? Or the precise focus of God's providence? You'll get plenty of takers. The culture is deeply spiritual and intuitive; family comes before everything and God is purposefully invited into public life.

This was demonstrated when two of the Global Peace Festival organizers went to the studios of Kenya Broadcasting Corporation (KBC), the government-run television station, to be interviewed on the popular news and talk show, *Good Morning Kenya*. At the start, as soon as the camera went live and they were on the air, the host opened the show with a prayer.

This happens every morning. Guests waiting to be interviewed pray along with her or sit in respectful silence.

In such an atmosphere, the content of the International Leadership Conference (ILC), which is the distilled essence of Divine Principle, was well received. Participants came on time (even early!) to the presentations. They listened with interest and asked sincere questions. The conferees had a strong desire to know more about God.

The Global Peace Festival has a good reputation in Africa, and other countries have stated their desire to have the festival come to their country. Pursuant to this, Kenya's immediate neighboring countries sent cabinet level representation to the festival's ILC.

Earlier this year Kenya experienced violence in the streets following elections. Thousands died and the fighting ended only when the opposing candidates agreed that Mwai Kibaki would remain president and head of state, and Raila Odinga would be the prime minister and head of government business.

It's an uneasy truce and the degree to which nerves are still raw was underscored when the prime minister and his wife visited Hyun-jin nim at our conference. During their meeting, someone set off a string of firecrackers in the street outside.

A Kenyan member working on the conference staff dived under a table, and we heard the crash of broken glass outside as waiters dropped their trays onto the flagstones. The prime minister's security people reflexively jumped into defensive stances. The firecrackers brought all conversation abruptly to a halt for a few seconds. Then the prime minister smiled and said, "Oh, it's only firecrackers," and everyone relaxed.

The main event of the Global Peace Festival was held in the large grassy plaza at the Kenyatta International Conference Center. Thousands of people packed into the area shoulder to shoulder, everyone standing. The advertising campaign had been limited due to costs, but word of mouth had been good, and the crowds began to arrive several hours before the event. The air crackled with energy when the prime minister and Hyun-jin nim entered the plaza side by side and went to the special seating area.

Prime Minister Odinga and Mrs. Ida Odinga took the stage as a couple, clearly enjoying a favorable reception from the crowd. They didn't walk to the end

of the runway, they danced out to the end. Both addressed the crowd in Swahili, saying how honored they were that this great festival of peace had come to Kenya.

“Dr. Moon is a friend; he is a true friend of Kenya,” said the prime minister. He introduced him warmly and thoroughly to the gathering, leaving no doubt that this man should be welcomed by the people of Kenya. He concluded his tribute by calling Hyun-jin nim to the stage. When he came out, the music and the drums started up again. Hyun-jin nim took Prime Minister Odinga and his wife by the hands and three of them boogied out along the walkway. The crowd went crazy.

I thought two things: (1) you couldn’t ask for a better John the Baptist figure in a country than the prime minister, and (2) being able to dance should be a requirement for public office anywhere.

Then another thought occurred, a profound one this time. We would have to check the archives, but it may be that Prime Minister Odinga became the first sitting head of government in history to formally present a member of the True Family to their sovereign nation.

Hyun-jin nim read from a prepared text, as he did for the Global Peace Festival in Washington, DC. He was pleasantly surprised at how closely people paid attention to his speech. In particular, people applauded when he testified about father’s life course and said, his name, “The Reverend Dr. Sun Myung Moon.” He was continually interrupted by applause.

This being outdoors where weather is always a factor, there was a feeling that God was participating. As the program began, a strong breeze was blowing rain clouds toward the stage. They looked pregnant with rain, a darkening sky moving toward us. I saw the stage manager point to them and say something in Swahili to his assistant.

Sometime while Hyun-jin nim was being introduced, the breeze stopped and the flags on the poles lining the plaza went slack. A few moments later the wind picked up again, but this time it blew from behind us, moving the rain clouds away from the festival. *TM*



Kim Won-pil

Disciple and Leader



Kim Won-pil was eighteen years old when he first met Father, in North Korea, and Father was twenty-six. On September 20, a celebration for Rev. Kim's eightieth birthday was held in Seoul. Although he is well known as Father's first disciple, Rev. Kim is not one to speak about his own accomplishments. We are therefore glad to be able to share the following testimony from someone who worked closely with Rev. Kim thirty years ago.

By Masako Feddema

God's grace and guidance has encouraged me to testify to Rev. Kim Won-pil, True Father's first disciple, though I feel unworthy of doing so because my experiences with him are so small and limited. Being with him and his family in public and private life was a "larger than life" experience. I have struggled immensely with how to properly testify to him. I have tried my best, with prayer and sincerity, to convey and express who he is and how he has lived as a loyal disciple.

I worked with him for two years in England (1978–80) and four years in America (1980–1984) as his translator, secretary and Home Church itinerant worker (IW). I am Japanese, and I translated his Japanese into English. He wanted to speak in Japanese because of his love for Japanese members, who were everywhere in England and in America. Even after I no longer had a public mission under him, I am blessed to have been in touch with him and his family for over twenty-five years. I am grateful for this opportunity to share some of my experiences.

In the spring of 1978, Father started the Home Church providence in England by gathering all the European national church leaders and other members at Lancaster Gate Headquarters in London. We, the International One World Crusade members in Japan, were called to England to participate. England had been divided into regions and a national church leader and members from the leader's country were assigned an area in which to do Home Church activity. Over a thousand members had come to England to start the Home Church providence.

One beautiful spring morning, Rev. Kim Won-pil came to visit us in Birmingham. I was the center mother then and was busy taking care of members externally. Rev. Kim offered his time to counsel them. I was about to go out to my Home Church area, when I was asked to translate for him. Without fully understanding who Rev. Kim was, I stayed at the center translating for him all day. Rev. Kim was not in charge of the Home Church providence at that time; he was an international IW who was visiting England.

During the counseling, I was deeply touched by his profound and wise guidance. I was intensely involved in the translation. The next day he left. I became busy with my mission and forgot about him. About a month later, I was called



Mrs. Feddema translating for Rev. Kim, who spoke in Japanese for the benefit of the many Japanese members working far from home.

to the headquarters in London to become a translator and IW for Rev. Kim, whom Father had by then appointed commander-in-chief of the Home Church providence.

Japanese sisters were assigned as IWs to each of four regions. I was assigned to the North London region, where the German members worked under their national leader, Rev. Reiner Vincenz. Among the four IWs, I was the youngest spiritually (I had only been in the movement for four years). It was Rev. Kim's courageous decision to trust a young member like me with such a big responsibility. Through regular national leaders meetings and weekly IW meetings, he trained and educated us to become qualified IWs. He was very strong and principled. He pushed us to work hard, challenged us to our limits and at times was very strict with us. However, we always felt fatherly love from him. After an intense witnessing campaign, he took the IWs on a trip to Germany. We went sightseeing and shopping, ate at nice restaurants, watched movies, and generally enjoyed ourselves. It was a wonderful experience, which I will never forget. He gave me confidence as an IW by showing his complete trust

in me.

In addition to the IW work, I was to translate for Rev. Kim at events at which he spoke to members, when he met national church leaders, spoke at workshops or gave Sunday sermons. Mrs. Kimiyo Anceney was Rev. Kim's day-to-day translator, and she translated for him when he visited the various centers.

At Lancaster Gate, he would give internal guidance at 5 AM for anyone who wanted to come. He did not insist on everyone coming to listen to him. It was voluntary. Nevertheless, every morning brothers and sisters eager to listen to his guidance filled the main room. What he said deeply touched the members' hearts and original minds. It appeared members had found a spiritual oasis and were drinking every drop. This inspirational guidance was a result of many intense and tearful prayers. I did not realize that, until I happened to see him in the prayer room at 2 AM one morning. He was kneeling in front of True Parents' picture and in his prayer said, "home church, home church" many times in Korean, sobbing like a child. Rev. Kim consistently guided the members, and we all felt spiritually revived and refreshed. It was as if a fire of spiritual revival were spreading quickly throughout England. He also visited the centers and members on the front line daily. He brought lots of food when he visited. He fed us literally as well as spiritually.

Across the Atlantic

In February 1980, Father called Rev. Kim to America to take charge of the Home Church providence there. He left for America three days later; he took Mrs. Anceney and a Japanese brother with him. I remained in England and continued my mission in the German region. Three months later he called me to come to America because Mrs. Anceney, a member of the 1,800-couple blessing group, was starting her family.

It was in America that my real training with Rev. Kim began. In England, I still had freedom to make my own schedule. I had more independence. Now, I had to be with him as his mouth wherever he went and whenever he needed. Working directly with him, I began to struggle because of my spiritual immaturity. I joined the movement right after I graduated from university; I had a big head and a small heart.

Rev. Kim understood my character better than I did. He was genuinely concerned with my spiritual growth and the development of my character. At that time, I strongly believed that witnessing, fund raising, taking care of members, teaching and so forth were the only valuable things to do in the movement. As an IW in England, I had been doing these things in the field with brothers and sisters. However, in America, I was only translating for him. I felt it was not front-line work. In other words, I could not see the value of being a translator for Rev. Kim and did not understand the value of his historical position.

He could have directly pointed out my shortcomings by saying, "You need to commit yourself more to the present

mission," or "You should unite with your central figure," but he didn't.

Instead, he put me into circumstances where I could learn naturally. He indirectly taught me the importance of how to express love to people through doing small services in daily life, by asking me to iron his shirts, go shopping for his wife, help his children with homework, clean his office, cook for his family and so on.

Rev. Kim's family moved to America in the spring of 1980. As an international IW, he had been away from his family for several years, so he was trying to have some time with them on weekends to rebuild relationships. Nevertheless, he opened his family to the Home Church Office staff. I was often with his wife and children at their family events and meals. They treated me like a part of their family and gave me lots of love. Rev. Kim often cooked *kimchi chige*¹ at home and taught the Home Church Office staff members how to make it. Through these experiences, I learned naturally how to serve, love and attend with a willing heart. He did it so



At the birthday celebration, counterclockwise from Rev. Kim, Rev. Kim's son Kim Jin-oon and his wife Choi Hwa-sook; daughter Kim Hyung-sook; granddaughter Moon Shin-mi and her husband Lee Hyung-jin; Moon Shin-sook; and Kim Dong-sook, Rev. Kim's daughter (and wife of Moon Sung-jin)

naturally that I did not even recognize the changes that took place in my behavior and attitude.

He took care of each staff member personally, according to his or her character and spiritual maturity. His love and care transformed many members around him. He saw potential in each one of us and brought the best out of us for God and God's will. He often testified to how True Father took care of him when he was just a young member.

Living and working with him daily was like consistent, on-going education and training in how to live a principled life. He taught us what it might have been like to be with Father every day. From Monday to Friday our schedule was very intense from early in the morning until late at night. For example, one day, Rev. Kim might present Father's life course to participants in a one-hundred-and-twenty-day lead-

1 Kimchi soup made with pork and tofu



Rev. Kim and members in England for the Home Church providence in front of the British national headquarters building

ers' workshop at 6 AM and afterward counsel members, visit centers and have meetings with department leaders. We often forgot to eat lunch and ended up having lunch-and-dinner around nine or ten o'clock at night; we sometimes went on after midnight. It was only on weekends that our schedule was a little more relaxed.

One incident especially helped me break through in relating to him. At that time, True Father was giving Sunday sermons at the Belvedere Training Center every week. Occasionally Father was out of town and asked Rev. Kim to give the sermon. That week, Rev. Kim told me in advance to prepare to translate for his Sunday sermon.

I was still struggling then, but I tried my best to prepare. That morning arrived, and Rev. Kim started giving his sermon. About ten minutes into his sermon, I translated a simple sentence of Rev. Kim's. He asked me to translate it again. I did. He then asked me to translate it yet again. So, for the third time I translated the same simple sentence. Then, Rev. Kim pointed to a Japanese brother, a UTS student, in the audience and asked that brother to translate for him. The brother translated for just a few minutes, but to me, standing in front of four hundred people feeling embarrassed and angry, it felt like a thousand years.

I did not understand why Rev. Kim was treating me like that. All kinds of thoughts went through my mind. Then, all of a sudden, I recognized the seriousness in Rev. Kim's voice. This was entirely different from any other meeting where I had translated. He was talking about Moses' hitting the rock twice in the wilderness. I realized how serious he was to convey the message. I repented for how unprepared I was compared to Rev. Kim. He might have prayed all night to prepare for this sermon, I thought. I understood why he could not depend on my translation at that moment; my spiritual level was far from synchronized with his, and I could not convey his heart and seriousness to the brothers and sisters.

I deeply repented and felt so sorry for Rev. Kim. The moment I repented, Rev. Kim turned to me and asked me to continue translating. It was perfect timing! I was fully united with him, and the rest of the translation went very smoothly.

Many brothers and sisters were in tears by the end of the sermon. Since that incident, I never struggled over translating for him again. He had to shake me up and awaken my spirit in order to accomplish his task at that moment and in that environment. I was grateful for what happened on that day. From then on, I grew spiritually through translating his speeches, internal guidance and counseling. His teachings became embedded in my spiritual body.

Everything was a learning experience. He taught Home Church Office staff members many practical things. At that time, many older international and national leaders (including members of the thirty-six-couple blessing group, such as Rev. Kwak) visited Rev. Kim often. We did not know how to attend and serve them. For example, when serving soft drinks, we had been offering the first one to Rev. Kim, since he is the first disciple, but he told us to serve him last since he was the host.

After a meeting, Rev. Kim always walked with his guests from his office to the elevator to see them off. He told us to go a few steps ahead of them, and push the elevator button so that the guests would not have to wait as long.

He taught us how to speak when answering the phone, with respect and kindness, using proper expressions, according to the age of the person we were speaking to.

He taught us how to relate to members when they came for counseling. If it were an American sister for instance, we learned to treat her as a representative of the whole nation of America, with the same heart with which Father carried Mr. Park, whose leg was broken, on his back from North to South Korea, as if he were carrying all of humankind.

After watching movies, Rev. Kim always gave us a principled explanation and analysis of the movie. He trained us to see everything from a principled viewpoint. When getting out of the bed in the morning, he taught us to take the first step of the day with our right leg and offer that step to God and to offer the second step to humankind, just as Father does when he gets up.

A heart worthy of imitation

Often Rev. Kim's office was the last stop for so-called problem members whose leaders had given up on them. I remember one Western brother, in particular, whose leader did not know how to deal with him because the brother was rebellious and did not follow the leader's directions at all. The leader was ready to send him back to his country.

Rev. Kim first listened to whatever the brother wanted to say and asked him questions and then kindly, lovingly guided him to understand what he had done wrong. Rev. Kim gave him advice from the heart and taught him what he needed to do. The brother's heart was completely open to what Rev. Kim was saying by the time he finished. After six hours with Rev. Kim, he looked very different. The next day, Rev. Kim took him to a Chinese restaurant and a movie; he bought him clothes and talked to him more. The brother decided to go back to his own country with determination to make a new start. (I heard the brother became a leader in his country and is an active leader to this day.)

Rev. Kim later told us he did not want the brother to feel bad about our movement and Father, in case the brother left. Rev. Kim wanted to properly represent True Father's love to

him, so that he would not have resentment against True Father and the movement.

When it comes to taking care of members, he was very serious. One morning we had our regular Home Church Office staff meeting. Rev. Kim was not happy with the reports being given by the IWs. His voice became louder and louder; after a while, he sounded like thunder and it seemed as if lightning were striking the earth. It was so loud that an American brother from the other end of the eighth floor came running to see what was going on. We heard him open our office door and saw his worried face. As soon as he understood what was happening, he quietly closed the door.

Rev. Kim was angry because we did not love members enough. We did not visit the members and centers often enough. He scolded us for not taking care of members well. As he upbraided us, we felt so ashamed that we wanted to crawl into the closet. After criticizing us for about an hour or so, he stopped and told us to go out for lunch. He was very calm and natural because he had been angry for public purposes, not personal ones. Right after that, he related to us as if nothing had happened. That day we became even closer to him. Now and then he scolded us; however, it was clear to us that he did so because he loved us sincerely.

The way he took care of us exactly reflected how True Father had taken care of him during the early days in Busan. The more I worked with Rev. Kim, the closer I became to True Father in heart. I did not know True Father personally, but Rev. Kim brought me closer to True Father through his own example and lifestyle as a leader and disciple. When he spoke in public and private, he always talked about True Parents, not about himself at all. I often learned about Rev. Kim from his wife and children who told me many episodes of how True Father raised him to be a leader.

I would like to share some anecdotes about Rev. Kim practicing whatever he learned from True Father in his daily life. One afternoon when Rev. Kim came into the office, he was upset to see our desks so messy. Papers were piling up; books, magazines and newspapers were everywhere. He told us to clean the office right away. It took us the rest of the day.



As the commander-in-chief of the Home Church mobilization, Rev. Kim visited church centers every day.



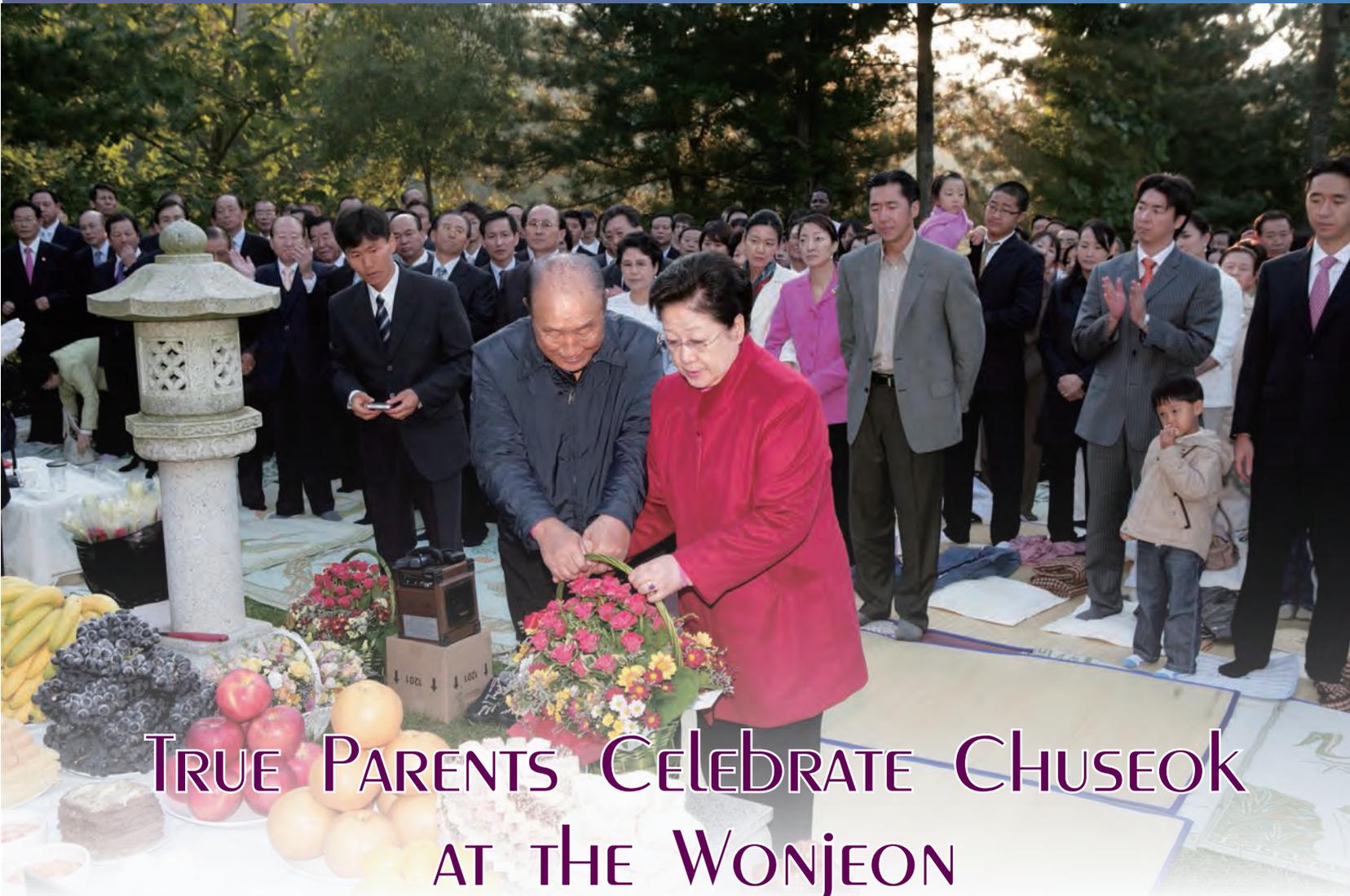
He shared with us that True Father taught him how to keep things orderly. When True Father and Rev. Kim lived in that shabby cardboard house in Busan, Rev. Kim would paint portraits of American soldiers to raise money. After he finished painting for the day, Father cleaned all the art supplies and put them away neatly. Father told him he should be able to find things even in the dark. That's how orderly and organized Father was. Though he was very busy, Rev. Kim's desk was always very neat, simple and clean.

At a time when the Mobile Fund raising Team Department supported the Home Church Office, I learned Rev. Kim's attitude toward public money. One day he called the leader of the MFT Department and reported about our finances, how the money was used, even to the penny. The leader felt uncomfortable, but Rev. Kim kept reporting to him regularly. Eventually, the department leader courageously asked Rev. Kim why he did so. Rev. Kim explained that Father had done the same to him in Busan. Rev. Kim had been the sole breadwinner of the household, and as soon as he received his income, he gave everything to Father. Father, after spending the money, called him and reported to him, in detail, how he had spent it. Rev. Kim felt uncomfortable. Rev. Kim worried that Father thought Rev. Kim did not trust him. Sensing this, Father explained to him that he was reporting to Heaven about the public money through Rev. Kim. That was Father's standard on public money, which Rev. Kim incorporated into his life of faith.

He was also very sensitive about not creating any circumstances for Satan to invade or accuse his blessing or his family. He did it so naturally that I did not even notice it until something happened to me. One night, we finished a meeting at around nine o'clock at night, and I went back to my room on the twentieth floor of the New Yorker Hotel. All of a sudden, after eleven o'clock, I remembered something important I had forgotten to report to Rev. Kim. I felt it should be reported that day, so I went to his office on the eighth floor. I knocked on his door, telling him I had something very important to report. He did not even open the door. He told me gently, "Masako san, you never know what people might think if they see a man and a woman meeting each other in a room at this hour. Please come back tomorrow and I will listen to you first thing in the morning."

I was shocked. I always felt he was like my father. I never

CONTINUED ON PAGE 37....KIM WON-PIL: DISCIPLE AND LEADER



TRUE PARENTS CELEBRATE CHUSEOK AT THE WONJEON

Even urban Koreans have a relatively close relationship with the natural world. Many spend their weekends hiking trails that wend their way through rocky hills within and around Korean cities. The nation long ago made the transition from an agricultural to an industrialized economy; yet people here seem to have maintained a connection to Korea's farming past. In autumn, walking through Seoul neighborhoods, one can see fresh red peppers or acorns laid out to dry in the summer sun. Most Koreans¹ also celebrate Chuseok, a day when families meet and honor their ancestors with a special celebration in which the first fruits of the harvest are set before their ancestors on a special offering table, usually at the site of the ancestors' graves.

The True Family conducts a formal

¹ Some Protestant Koreans do not celebrate Chuseok as a result of early foreign missionaries mischaracterizing the holiday as a time when ancestors are worshipped rather than simply honored.

Chuseok ceremony and celebration at the Wonjeon, the burial ground set aside for members of the True Family and the pioneering early members of our church. The ceremony, like all the family ceremonies on this day, is for the paternal side of the family, in this case, members of the Moon clan who have ascended into the spirit world. The offering table is set up in front of Heung-jin nim's grave, a small grass-covered burial mound.

All church members are welcome to attend, and usually a good number do, even though many also have their own personal family celebration to attend or organize. Two days before the day, Father gave instructions for the formal celebration to be held at five o'clock in the morning (in previous years the ceremony had begun mid-morning) so that the ceremony could be combined with hoondokhae. Members who arrived in good time on September 14 were surprised to find that True Parents had arrived even earlier (at around 4:30 in the morning). Father spoke for some time before the formal ceremony was held.

The program included hoondokhae, reports, and songs from those whom Father invited to sing—including Hyun-jin nim, who chose something lively from his Korean repertoire and got people to get up and dance. Mother sang, in her gentle voice, and then she persuaded Father to sing. True Parents then sang a duet as light from the rising sun touched their faces.

Highest on the steep hillside is Hyojin nim's grave, the most recent addition to those of many True Family members. While Rev. Peter Kim read Peace Message Sixteen, Mother walked up to her eldest and most recently departed son's grave, and took time there.

Father spent a good hour or so speaking quietly to core leaders of the movement, after which the occasion formally closed with cheers of *eog mansei*. Afterwards, the food and drinks from the offering table were shared with all those who had come. True Family members visited many of the other graves at the Wonjeon. Members also followed suit, bowing at the gravesides, and praying to

offer their love and support to the ascended.

Father also climbed up the steep path to Hyo-jin nim's grave, and offered the traditional flowers and tea. Facing the mound under which lie Hyo-jin nim's earthly remains, he prayed:

I send you, asking you to begin the garden that opens the way to the deepest heaven (심천개방원) that can unify the positions of God and the Messiah, having the name "the Lord who will open the gates to loyalty and filial piety" (충효개문주), and to take responsibility for everything that is divided between top and bottom, left and right, and, in place of the Parents, make them complete. I ask you to set an example for your eleven brothers and sisters that came after you of fulfilling the responsibility for which you were called, by embodying the path of the family of loyalty and filial piety. On this Chuseok day, your parents cannot forget you, and we are visiting your grave, giving you our words and asking you to become their embodiment. In that regard, as your parents have also promised to fulfill the responsibility for which we were called, as the Parents, we ask you to work hard. You understand, don't you? We have come here as the Parents who have fulfilled all their responsibilities, and we ask you to become the master of a family that can offer congratulations while singing songs of praise. The True Parents desire and allow you to offer all your devotions, breaking down the walls that were in your heart during your lifetime in the presence of a liberated world centering on these brothers and sisters, and on God and the Messiah of the kingdom of heaven and the nation. Please fulfill that task completely. Now, there is somewhere we must go; and so we wish you well. We ask you to come back to see us again at any time.

True Father went by car to the part of the Wonjeon reserved for early members, where he visited the graves of Rev. Eu Hyo-won and Mrs. Choi Won-pok. Father prayed at both gravesides before returning to Cheon Jeong Peace Palace. **TW**

This was written by Today's World staff members.

Top: Hoon-sook nim and her children offering tea to Heung-jin nim, Middle: Generally, by group, people come up, place a flower on the offering table and bow; Here, Hyun-jin nim is placing a basket of flowers; Below Left: Father prays for Hyo-jin nim (It is being recorded.); Below Right: Mother at Hyo-jin nim's graveside





Church elders are on their feet and dancing as Hyun-jin nim entertains the assembled members with a song



During one of the songs, Father playfully takes Mother's hand and kisses it

Chuseok in My Family

By Kim In-su

Usually, two weeks before Chuseok, Korean people go to their family tomb in their ancestral hometown and cut down the weeds. I did it this year.

On the day itself, each family returns with an offering table. In my family, before my grandfather died, he had the authority to conduct the offering in my grandparents' area, which is near Daegu.

A very good highway exists nowadays between Seoul and Daegu, so it takes less time now, but years ago when we used to go to Daegu for Chuseok, it took seven hours, one way. The traffic was bad, but also we didn't have a car, so we used public transportation. We needed to stop by Daegu and then continue on for two or three hours to the final destination.

My father has inherited that offering authority, so we don't need to go back to our grandparents' house anymore. Because he is the eldest son, my father automatically inherited the right to conduct the offering when my grandfather died.

When the man who conducts the offering dies, even if he has a living brother, the right passes to his eldest son. The eldest son always receives the authority. However, if the first son is not available, physically, or perhaps cannot do it some years, a second son might, depending on the family. Not all Korean families are exactly the same; it depends on the family's particular situation.

We set up the offering table in our



home, and from several days before the holiday, my mother and my wife prepared the offering-table food. They do a lot of cooking; the day before is the busiest day of the Chuseok holiday. It's a busy day not only for the women but for the men as well. Men clean tables and peel walnuts, which is very hard work.

There is rice, of course, on the offer-



Mr. Kim, left, sharing some of his infectious enthusiasm with a Today's World staff member

ing table, and a great variety of vegetables. Chuseok is our thanksgiving day, when we offer newly harvested vegetables and fish to our ancestors.

My parents are members of our church, but they follow the Confucian Chuseok tradition of my grandparents, though they did add some elements to the ceremony, such as prayer and the singing of *Song of the Garden*. Also, first, we bow to God and True Parents, not to our ancestors directly. Usually, non-members bow twice to their ancestors.

We bow once to God and True Parents and once to our ancestors. After bowing, we recite the Family Pledge. I don't know what other church families do, but this is what our family does. Following that, we formally invite our ancestors to come.

My father and mother taught us that especially with fruit we should cut the tops off to release the scent so that the ancestors can smell it. They don't actually eat it. During that time my father and then my mother share some of their good memories of our ancestors, my grandparents and great-grandparents. They share those good memories, which makes those ancestors who have come very pleased. Then we give an offering like wine, but we use a traditional Korean soft drink, *shikgye*, made from rice with some grains of rice in it. My grandmother liked Ilhwa's McCol,¹ so we also use McCol. **TW**

Mr. Kim works in the offices of FFWPU International

¹ A barley soft drink made with spring water



Rev. Kim, his daughter Dong-sook nim, and his wife Chung Dal-ok

thought of anything of this kind. However, I recognized how principled he was; he was protecting himself and me from Satan's accusation.

Rev. Kim and Mrs. Kim² loved each other very much. I was fortunate to be with them often and to see how they related to each another. When walking, they would hold hands. In a restaurant, Mrs. Kim often spoon-fed him her soup; they shared food by putting it on each other's plates. When Mrs. Kim called him "A-bba,"³ it sounded so loving. Even after twenty years of marriage, they were like lovebirds. Rev. Kim described her heart as being as tender as silk.

I often enjoyed listening to Mrs. Kim, who also spoke Japanese, share about Rev. Kim's early church life. She was always very polite, and I felt very comfortable around her; it was almost like feeling love's Holy Spirit. Though Rev. Kim was eight years younger than his wife, she always treated him with love and respect. I heard from one of their children that when he was away from home, only after bathing to purify herself, putting on white clothes and praying would she begin to write him a letter with a sincere heart. I never saw her get upset. She was always smiling and kind, always giving things to us. Though her body wasn't strong, her spirit was, and she always prayed for Rev. Kim's mission. She often spent time praying for True Parents and other True Family members.

Even after I left Rev. Kim's office for another mission, he and his wife kept in touch with me. When I had a difficult pregnancy with my son while staying in a Baltimore pioneering center, he was very concerned about my situation.

² Chung Dal-ok (1920–2000)

³ The second syllable of this word, which means "papa" or "dad," is accented. In hangul, 아빠

One day they visited me. They took me to a nice restaurant so that I could eat whatever I wanted to eat. They spent the whole day with me like parents, bought me food I could eat and then quietly went back to New York. I'll never forget the parental hearts they showed to me then. Much later, when I had difficulty in my blessing and in raising my son by myself, Rev. and Mrs. Kim always encouraged me to keep going, comforted and supported me. I received a lot of criticism and accusation from many members about my situation. Rev. Kim and his wife were the only ones who never judged me; they understood my situation and supported me. Whenever they came to America, they always called my son and me, took us to restaurants and bought my son toys. At that time, I had no public mission and was a single mom with a broken blessing. They treated me the same way they had when I was a translator and IW. They accepted me for who I was, Masako, one human being. I am eternally grateful to them for expressing and testifying to True Parents' love and heart through their examples. Because of their heart and love, I am still here working hard for God and True Parents to this day.

I would like to share the essence of what I learned from Rev. Kim Won-pil, which I have been practicing in my life of faith. Rev. Kim taught us the importance of setting and building sincere conditions in our life of faith. The sincerity that you invest into something or somebody will never be wasted. It will bear fruit someday. The question is whether you put in your deepest sincerity or not. Do not look around and compare your situation with others'. Just look straight at God and True Parents and invest your sincerity in attending and serving them. He also taught us to follow our conscience even before Father had made any public proclamation on the conscience. When fleeing North Korea during the Korean War, Rev. Kim asked Father what he should follow if he became lost and separated from Father. Father told him to follow his conscience. Rev. Kim has practiced that throughout his life of faith and taught us to do the same. He is truly True Parents' first disciple in his exemplary life of faith and in attending and serving True Parents and God.

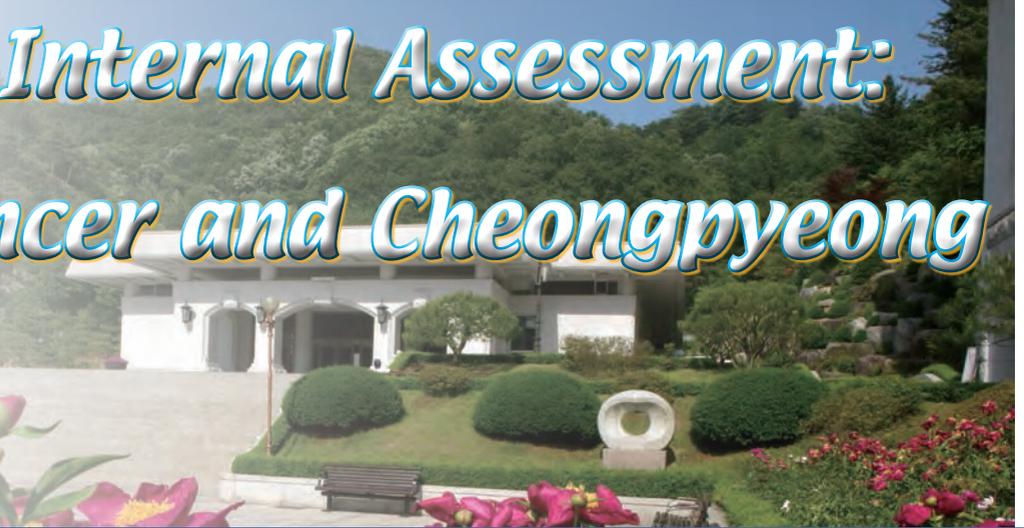
I believe that he has influenced many members' lives as he did my own. My personal hope is to practice what he taught, to follow in his footsteps toward becoming like True Parents, and to pass these teachings on to the next generation. **STW**

Mrs. Feddema is the director of the Education and Blessing Department of the New Jerusalem Family Church in Clifton, New Jersey, U.S.



Masako (center): Life as a frontline member held joy as well as challenges.

An Internal Assessment: Cancer and Cheongpyeong



By Victor Lim

I had heard of miracle cures in Cheongpyeong workshops. In July 2007, after a second blood test in Korea, I was told I have prostate cancer. The PSA¹ reading was over a hundred and fifty. A normal reading should be less than four. An ultrasound test showed I had a tumor. I should have returned immediately to London for a biopsy and treatments on National Health Service. But I went instead to Cheongpyeong for a forty-day workshop. I was encouraged by the director, Rev. Kim, who said, here there are “many prayers.”

Although my purpose in attending the workshop was to seek a cure for cancer, my initial concern was more on finding peace in my heart and not being troubled. I was open to the fact that I may or may not be cured, as life is in the hands of God. I want to be at peace with God whatever happens. I needed to make amends with people I had grudges against, especially those close to me. It was a time of reflection and soul searching and repentance. I needed reassurance from God—that He is aware of me and that I was doing “all right,” and that my horrible sickness was not because of abandonment. My prayers were answered one afternoon in the form of a revelation. He revealed that I was dear and special to Him, never mind my problems. He drew attention especially to two things He had given me for my eternal happiness. One: I was given a wife who at matching time was warned that God had a “mission” for her! I was the mission. Two: A daughter was given birth to us through the heavenly intervention of another blessed couple. They had received an inspiration from God. Responding to it was a great act of their genuine faith. Learning that God is my personal God who loves me so dearly was a totally liberating experience. I felt free from fear, free to give, even to love. At the same time, I felt free also from the horrible disease I was afflicted with. I just couldn’t wait to tell the whole world the miracles I had experienced in Cheongpyeong.

On returning to London after the forty days, I rushed to have my biopsy and blood tests, which were going to show that I was completely healed, spotless. I was certain of that. I was going to witness to the hospital about the wondrous works of God at Cheongpyeong. But the result of the test was quite something else.

The shocking news came that my PSA was still up over a hundred and fifty, and on top of

¹ “Prostate-specific antigen is a substance made by cells in the prostate gland (it is made by normal cells and cancer cells).... Most healthy men have levels under 4 nanograms per milliliter (ng/mL) of blood. The chance of having prostate cancer goes up as the PSA level goes up.” —American Cancer Society

For people with serious medical problems

It’s best to stay at Cheongpyeong as long as you can. If it’s not possible to stay, the person needs do whatever they can both medically and for their life of faith. They need to consult their doctor for medical treatment.

Dae-mo nim has special concern for those with cancer. She cannot personally meet everyone who comes to Cheongpyeong, so she wants to meet those whose problems are urgent, including cancer patients. Dae-mo nim says that every person has the possibility of getting cancer; we all have cells that can later become cancer. When participating in a Holy Song Session, she wants us to remove all possibility of cancer developing in the future.

—Moon In-pyo, lecturer, Cheongpyeong Heaven and Earth Training Center

If you are thinking of coming to Cheongpyeong for medical reasons, especially if you are seriously ill, you must contact the training center in advance for advice. Please contact: staff member Christian Stancu; tel: +82 31 589 7179, e-mail: treeofblessing@hotmail.com

that I had prostate cancer of the most deadly and aggressive type; fearfully it was at stage four—the last stage. The prognosis was not good. There was no cure, only temporary containment by hormone-, radiology- or chemo- therapies. I was going to die an agonizingly painful death in a year's time. Maybe. Deflated, I humbly asked what I should do. It was suggested that I take part in some experiments going on called a "stampede." I was going to be a guinea pig taking all sorts of combinations of drugs, chemotherapy/radiotherapy. I was going to end up a pathetic, bald and lonely ghost of a person drugged out of my senses. I could accept that if the outcome was a cure. That not being the case, I finally declined the invitation, accepting only the hormone therapy.

I was thinking of Cheongpyeong, my Father's house. I was longing to return there, to be helped. I planned to do another forty-day workshop. I would do the hormone therapy to buy some time.

Meanwhile, I began many adjustments in case I don't survive. I made my will, cleared my drawers, settled my debts, even thought of planting a tree outside my house. I didn't want to burden my family members, but my wife called my relatives around the world to tell them of my situation. I was so touched by the responses. They sent money, prayers and many good wishes. Sister-in-law Laura in New Zealand recommended special herbs, which I diligently took. At this time, I became



inspired to pray to heal myself. My body should be the dwelling place of God, not the dwelling place of cancer-making evil spirits.

Towards the day I was to have hormone treatment, after ten days of daily prayers and taking special herbs, something happened in the part of my body where the disease was located. I experienced a strange upheaval in my hydraulic system. It felt as if things were being moved about, tampered with, down there. I was uncomfortable and worried. Then the situation eased.

At the hospital to get the prescription for hormone therapy, I asked to have a blood test. (The result was to show a few weeks later that something dra-

matically good had happened. My PSA had dropped to fourteen.) After I went home, I kept looking at the bottle of hormone pills and wishing I didn't have to take the stuff. Finally, I forced myself to do so. The rumblings in my body by now had subsided completely. The next morning was the beginning of a feeling of being free from the curse of prostate cancer. One of the symptoms was difficulty in urinating. My movements were now smooth and free flowing as they had been before the disease struck me about nine months earlier. They have continued in that way ever since.

I was finally able to return to Cheongpyeong in January 2008 with my wife. This time I was very focused on eliminating cancer from my body. The thought of all those trouble making evil "ants' eggs" clinging to our parts was so unbearable. I did not doze off at sessions, nor did I lie down to rest in between. Dae-mo nim's assistant held a Special Session to remove evil spirits from me, and I continued to invest 100 percent effort until the end of my forty days.

I returned to London in March 2008. I went straight to the hospital for a test. This time the result showed a definite improvement. My PSA is now below three.

It was a short time, July 2007–March 2008. But I felt I've been through a lot. I learned that we cannot take life for granted, but one thing is for sure—you can depend on God's grace. That it is now given so freely at Cheongpyeong is something I must witness to for as long as I live. *TW*

Mr. Lim is a UIPF member of the International, Interreligious Peace Council working in Seoul.



As well as for physical healing, people come to Cheongpyeong to liberate their ancestors; the primary focus for some—such as this group of young people who came from Europe to attend the summer forty-day workshop—is deepening their spiritual lives by separating from negative spiritual influences and learning the qualities of steadfastness, faith and love.

