

TODAY'S

WORLD

天基 1年 (天曆) 3月
MAY 2010



Leadership and Our Eternal Center



On March 19, Hyung-jin nim spoke to leaders from various nations studying on the 120-day workshop that Father is hosting in Korea. Hyung-jin nim began by explaining how he had asked True Parents to tell him which Chinese character each treasured the most. Father chose "seong," meaning sincerity. Mother chose "ae," meaning love. A feature of the 120-day workshop is that all participants follow a course of early morning jeongseong in the form of bows and meditation, and Hyung-jin nim sought to enhance their appreciation of that tradition. He spoke in Korean. Hyung-jin nim subsequently gave a brief interview during which he added further insights (see p. 18).

In the two years that I have been conducting this ministry, shouldering various responsibilities, I have thought of these two Chinese characters as being our pillars. There are times, aren't there, when we don't know what the right thing to do is. We must lead others, but we are uncertain of the way to go. In such times, we can come back through those two kinds of training [in sincerity and love]. These are not just external Chinese characters, they are definitely characters that let us know how we should live.

When you offer *jeongseong*,¹ your attitude is very important. Offering jeongseong is not done to inflate our egos. Some people use certain aesthetic practices to inflate their self-image. They think that because they know more, they are growing. If we work in that way, we are immediately on the path to the devil. This attitude in offering jeongseong can lead to self-deception. That is what happens if we use this in the wrong way.

We may think we are offering much jeongseong but as we grow we can create in ourselves the mind-set that "I am becoming a more wonderful person, a much more wonderful person than you!" Without realizing we may be making ourselves bigger. From such egoism comes arrogance. This is a truly dangerous part of the practice.

If this happens, jeongseong becomes something evil. Jeongseong is therefore a fearsome thing: As I make this devoted effort my ego is growing and God and True Parents are becoming less significant in my heart. I can be as great as True Parents; they are not so special. I am getting up earlier than they are anyway.... This is a very dangerous aspect of jeongseong. Many ascetics train themselves incorrectly. When someone claims, "I have penetrated the Way," or claims to have been given some kind of magical powers, he is a fake.² He's on the path to the devil.

So what if you can run on top of bamboo? Father was resurrected seven times from death. How can you be proud of being able to walk on bamboo stalks? You don't offer jeongseong for such purposes. If you do offer jeongseong with such an aim, very soon you will be walking on the devil's path.

On the other hand, if you follow the path of jeongseong and spiritual training and rid yourself of such thoughts and cut yourself down in size, and ponder, realistically, how

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1 When we asked recently, Hyung-jin nim felt that it was best to leave *jeongseong* as a Korean word because of its unique shades of meaning. He pointed out that many religious people use words in the original language of their faith to express certain profound concepts, and that this adds to the authenticity of the tradition. (All religions come from a particular country, a particular language.) Jeongseong can be translated as "sincere and dedicated effort." In our church it commonly means setting conditions with sincerity.

2 Hyung-jin nim mentioned that true enlightenment comes through our full acceptance of Christ.



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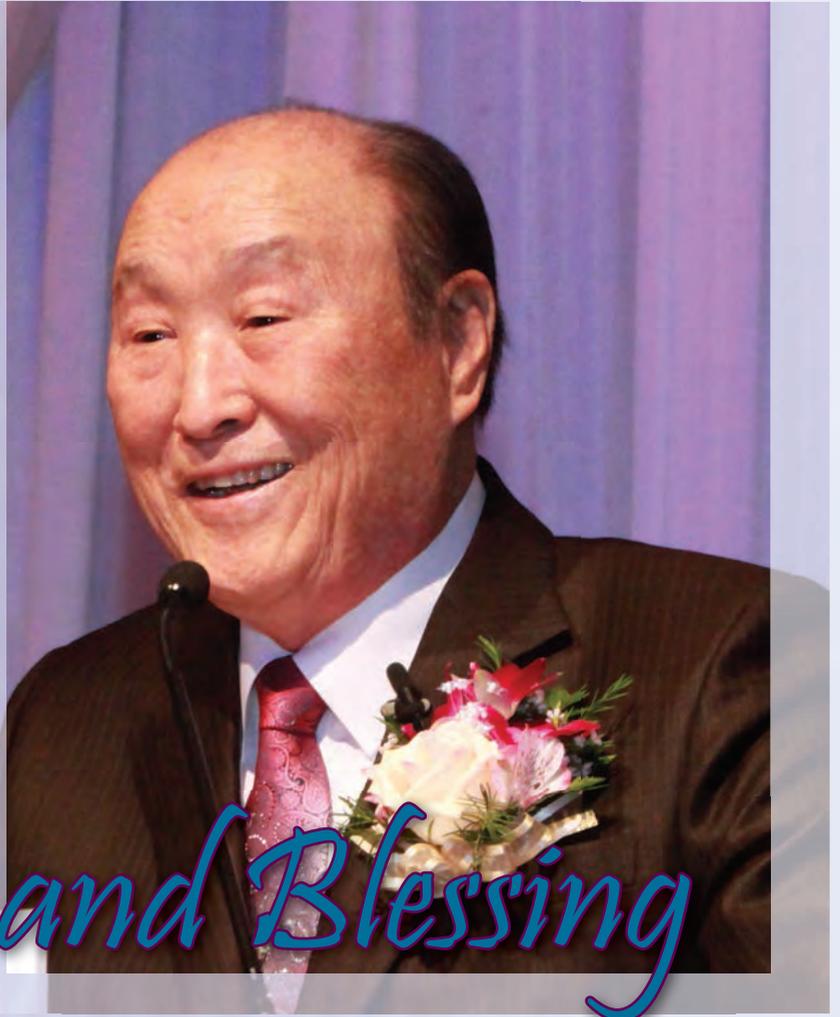
Cover Photo: On April 29, True Parents celebrated their golden wedding anniversary at Cheon Jeong Peace Palace. It was also the official celebration of the 51st True Parents' Day; **Back Cover:** Participants mark the 1,000th special workshop (since this work began in January 1995) at Cheongpyeong Heaven and Earth Training Center, which coincided with the annual Azalea Festival; **This page:** Father speaks at the service to mark the 1,000th workshop. Father wrote a congratulatory message for the occasion: "Inheritance of Heavenly Fortune, Heaven's Blessing of Heavenly Fortune"; **Inset:** Father explains the meaning of the message he has written.

TODAY'S WORLD
 VOLUME 31, Number 4
 May 2010
 PUBLISHER: Rev. Moon Hyung-jin
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TODAY'S WORLD is a publication of the FFWPU International office but the views expressed are not necessarily the official views of FFWPU or its founders. Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.
 Today's World. E-mail: todayworld@tongil.or.kr / todayworld@gmail.com
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 Tel: (82-2) 3275-4241 Fax: (82-2) 3275-4220
 SUBSCRIPTIONS: Airmail to any country: One year (12 issues) \$65, €48, £40, ¥6500 or ₩70,000; Two years (24 issues) \$115, €85, £70, ¥11,000 or ₩125,000; Six months (6 issues) \$35 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name "Today's World Julian Gray." Credit card payments can be made through PayPal at jmgraykorea@gmail.com. Please visit our web site or contact us if you need help.
 Back issues of Today's World: Most issues from November 1999 to the present are available. Please enquire also about earlier issues.

Printed in Seoul, Korea

Father gave this speech, "The Establishment of the Abel UN and the Completion of Cheon Il Guk in Korea," at the Memorial Festival of Ascension and Unity in five locations in the United States (including the UN) and four in Korea during March and April; it was also given at the Coronation Based on the Firm Establishment of the Abel UN, and Golden Wedding Anniversary, held in Korea on April 29. We include here (in purple) some of the key extemporaneous comments Father made while giving this speech at the Sheraton Walker Hill Hotel in Seoul on April 13.



Ascension and Blessing

If I did not know that people have to become His people on the level of the individual, family, clan, people, nation, world and cosmos, and go beyond all the eight levels through our international organization that brings the world together, I would not have gathered so many people together. It is because I know how the sorrowful history of humankind has been woven.

Now I have gone beyond ninety years of age.... Adding nine more years and that's a hundred years. From a hundred years, it goes 101, 102 to 114 and then—aha!—the ideal world of my dreams will open its gates. But there are still more than fifteen years to go before realizing that. As I have passed the age of sixty and am now heading toward a hundred years of age, what I am telling you is the providence of the last will and testament....

People in the back, can you hear me? [Yes!] Such quiet voices! You all must be elderly. I'm old, but I don't like old people. Instead, I serve my grandchildren, who are five and six years old, as if they were my grandparents. You don't know how happy and grateful I am for that.

When they ask me, "Grandpa, what shall we do?" I answer, "If I could teach you something you like, that would be good." Because I am the father of their father and called the True Parent in religious circles, and because I continue to maintain a certain dignity, they call me King Daddy, and they call my wife Queen Mommy. I never taught them that, but they say king daddy and queen mommy. They are the grandchildren of the king daddy and queen mommy.

Then, will the grandchild be more famous? Because the grandparents treat their grandchildren as if they are more precious than heaven and earth, they will find hope for their whole family....

What is the official name of this man standing here? [You are the True Parent.] What, you rascals! [Laughter] Where did the name "True Parents" come from? It could not have come from me....

People need to be taught by True Parents, because only when people live one hundred percent according to what's in True Parents' textbooks (even when True Parents are not present) can they become True Parents' sons or daughters. Isn't that so? ...

Well, when I have things to say, I just start talking. My record for speaking in a day is seventeen hours and forty-eight minutes. Usually I can go on for twelve hours as if it were just an hour, but is there anyone who would still be here after I had talked for twelve hours? Is there, or isn't there? I could go on for more than twelve hours; in fact, I could talk for more than three days straight. I don't need a script: I *am* the script. Everything is within me, and it can come out at any moment when the switch is turned on.

When I listen to someone reading what I said more than fifty years ago, which I did recently

at hoondokhae, my sermons about Christianity are truly moving. I am ninety-one years old now. I must have given that talk when I was thirty-seven or thirty eight, and yet the content is so fresh and so good and so right, inside and out. I cannot help standing and bowing to that content. Whose words are those? Who is he? He is that Moon so-and-so in his younger days, but what he said didn't come from him. How could he have said such things when he had never learned them or known them? That is why what he said came from God. What he said is truly moving. Among those who listen to it a thousand years from now, if someone stands up and bows to those words, as I did, he will definitely become someone like me....

It is not the safe arrival of the Abel UN, but its actual establishment. The safe arrival took place on the first day of June last year.... The establishment of the Abel UN and the completion of Cheon Il Guk is Korea.

So what is today? In the midst of the Seunghwa Ceremony, a rebirth ceremony also takes place. There are three stages of the blessing in a rebirth ceremony: the rebirth blessing, the resurrection blessing, and the sunghwa blessing. This is something that cannot be found in the outside world. Do others have these rebirth, resurrection and eternal life ceremonies?

So, for the completion of Cheon Il Guk, all people—from young babies down through millions of generations—need to follow that path, passing through the rebirth, resurrection and eternal life ceremonies....

The era of peace and prosperity refers to living in prosperity in a vast, peaceful plain extending in all directions. All things and peoples should live there in peace and prosperity for generations to come.

Father begins his prepared speech

Respected leaders from around the world, distinguished guests from at home and abroad, ladies and gentlemen:

Representing our family, and on behalf of the people of Korea, my wife and I would like to express our deep appreciation to the many esteemed guests who have come, amid your busy schedules, to celebrate this event that is so meaningful for my wife and me—our golden anniversary and True Parents' Day—making it a wonderful occasion.

This is not for me but for all of Korea. This event is not for one individual or one family, or just for the Korean people. We express profound gratitude in the name of all people. The content of this event matches the remarks I'm making exactly.

Ladies and gentlemen, two months ago I celebrated my ninetieth birthday and took my first steps toward the hundredth year of my life. This is a very busy time in God's providence. I have been blessed with a long life, beyond the average human lifespan. On the occasion of our fiftieth wedding anniversary, we are holding this banquet with people from all over the world.

We have fourteen children; five have graduated from Harvard University.¹ Among our forty plus grandchildren, several of them are already studying there. Moreover, a great number of good men and women from 194 nations have come to recognize and follow us as the king of kings and the True Parents.

Is this true? [Yes, it's true.] If it were not true, these people by the stage here would have to run away. They came here in order to live—to live by means of Rev. Moon. They are here to attend us wherever we are. When this solemn ceremony ends, these people will say, Wow! I had better follow them.

1 A Korean audience would readily recognize this as an expression of satisfaction from someone looking back over a long life.

When a Seunghwa Ceremony is held, it will be a birth ceremony for them. It is a birth ceremony, but it is their second birth, or rebirth, ceremony. They come back to life, so it is a resurrection ceremony. Ascending to the next life, it becomes eternal life....

Then all the people in the spirit world will also follow me. We can call them to earth to educate them. They will return to earth. All the people since Adam's time, who inherited the fallen lineage, will return to earth. They have to become one, united in mind and heart, to become like God's sons and daughters—there's no other way for them to live. They need to change their satanic lineage and chase Satan out.

They sold their lineage. Eve sold the root source of life. Now they must be brought back and go through a rebirth ceremony, a resurrection ceremony and an ascension ceremony (Seunghwa Ceremony).

I, the True Parent, received from the incorporeal God of night, who created the universe, the path through which all things have grown and prospered in order to perfect human beings. I will call down all the ancestors who are in the spirit world, and all the members of their clans who are on earth—in Korea alone there are 286 clans—they should bring all their ancestors all the way back to Adam and Eve and resurrect their forefathers of thousands of generations. People have been divided into many clans. They must all now go through that ceremony of rebirth and resurrection and reach the kingdom of heaven where they can live with True Parents, with the members of their clan, and with their descendants to follow. They must also become true parents....

Throughout our lives, my wife and I have established many international organizations and institutions to promote world peace. We have invested unreservedly in many fields, including interreligious cooperation, projects to benefit society, intercultural activities, sports, education and the media, and we have successfully led these initiatives with the aim of promoting peace and bringing salvation to humanity.

After working to succeed in all these things, people would probably commend us, saying that we deserve to look back on our lives and pleasantly celebrate our birthdays with the good wishes of all people. They would probably encourage me to forget about everything and sit back and enjoy the successes achieved during the past ninety years!

However, my wife and I cannot look at the lives we have led in such a worldly way. We have had to complete the mission of the actual True Parents, given to us by God, who is Himself the vertical true parent of all humankind. **It has to be vertical first and then horizontal, not horizontal and then vertical.** Now, with three years remaining in this mission to make God's kingdom, Cheon Il Guk, a reality, we are leading each day of our lives with more seriousness than ever before.

Throughout my life, I have offered myself for the liberation of God, the one and only true parent of heaven and earth, to restore to Him His rightful position as parent, to save all of humankind who suffer in the realm of death, and to return them to God's bosom. This has been my life. I had to create the realm of resurrection, allowing the rebirth and resurrection ceremonies. For this purpose I have persevered and triumphed, alone, over countless tribulations while leading the people of the world, who are like orphans searching for their parents while lost and unaware, toward the goal of global salvation. When I became the True Parent for the purpose of saving people, no one welcomed me.

Due to the Fall, brought about by our first ancestors, people are born into the false lineage. Every one without exception wanders in darkness even now, unable to break free of

Satan's bondage. Under such circumstances, how could my wife and I be anything less than completely serious in our lives as we show the world's 6.5 billion people the way along the path toward the building of God's kingdom on earth? I have lived a more difficult life—hundreds, thousands of times more difficult than you; and no one empathized with me. I was persecuted and some tried to kill me. The world shot all kinds of arrows at me, but none hit me.

Three stages of re-creation

Ladies and gentlemen, God created human beings as his children. As the original, absolute, unique, unchanging and eternal being, God created people by breathing His love into them to endow them with a soul. If not for the Fall, we would have been able to perfect ourselves, to be perfect as God is perfect, and attain eternal life. If you fall, that cannot be forgiven. Therefore you need rebirth and resurrection. Is that correct or not? Are you God's children, or Satan's children? God's son knows the future and many deep things. I knew these things without having to learn them. You have to know there are things you know when you are born, things you learn and things that Heaven teaches you.

Unfortunately, human beings are living as descendants of the Fall. But they aren't aware of this. In order to live a perfect life, all people without exception must receive life through the blessing from True Parents in the three stages of rebirth, resurrection and eternal life. Rebirth, in this context, refers to an individual attaining new life. Resurrection is when a family attains new life, and eternal life refers to all of humankind attaining perfection and living forever in God's homeland after establishing the kingdom of heaven on earth and in the spirit world by attending True Parents, who have attained the position of the king of kings. This ideal was not established. We must seek the way forward. Where is it? I came here to make you aware of this. This is the first time I have met you, but God and the spirit world have cooperated with me on my course of life so that you can follow it. Your fathers and mothers are following me [in the spirit world]. Through the Seunghwa Ceremony, they can go to heaven directly, and they will not let you just live as you want. They may chastise you with a stick.

We can easily see that each person's life goes through three stages. Everyone is conceived through the grace of God and the love of his or her parents. The first stage of life is the long (yet short) nine months spent in the mother's womb. No one is exempt from this! No one can be born other than from the mother's womb, even presidents and government ministers. The first ancestors began centered on God's sperm and ovum, but people are born centered on Satan's sperm and ovum. That is the point of anguish. Without conducting a revolutionary change there is no way forward in life. There must be a straight path. Whether we are conscious of it or not at the time, all of us without exception spend nine months in our mother's womb. Even though a woman's womb is smaller than some rice cookers, from the perspective of a fetus, it is larger than the entire universe. The bitter pain of the father and mother's lineage not being able to give birth centering on God's sperm and ovum came to be known when your ancestors went into hell.



At the United Nations Secretariat Building in New York, In-jin nim, CEO of the church in the U.S.; True Parents; Sharon Hamilton of the Institute of International Social Development, a UN NGO; and Alexander P. Haig and his son

What about our birth into the second stage of our lives, which occurs on earth? How could we find words adequate to describe the struggle of a newborn baby as it is faced with a completely unfamiliar, new world? The first cry of a newborn as it experiences the large and wide world that it finds upon coming out of the womb is a blessing and celebration of a new time and space that promises a one-hundred-year future. We haven't known this. Why? We haven't known it, because we forget that we were born into the world to seek after the Heavenly Parent, our parent.

Today we are all blessed to be living in the second stage of our lives. We are living on the path of rebirth. What do you think would have happened had I not married? I would not have been persecuted in the way that I was by the mass media of the world. They called me "the Moon who would ruin the nation" and opposed me, though I was here to eradicate Satan's lineage from the root. They fired hundreds of bullets at me, but I was not defeated.

Do you know where we are now? Did you know that Walker Hill was built by encroaching on our land? Our land goes up the hill here to where there is a temple. This place was built by encroaching on our land, but we are closing our eyes to this for their sake.... If I were to be entrusted with the nation, I would not use Walker Hill for the church but return it to the nation. Although a hundred years is much longer than the nine months we spend in the womb, please do not forget that there is still a course we must follow. Although we have all forgotten the standard of consciousness that we possessed in our mother's womb, and we are now enjoying our lives fully in this big, wide world, this is merely preparation for the final stage of our lives, which is eternal life. Whether you will go to Heaven or to hell is as yet undecided. Because it is still undetermined, we need to do these Seunghwa Ceremonies over the next three years, and the rebirth, resurrection and blessing ceremonies in order to go through the three stages of the blessing and enter the realm of Heaven's protection. This is what I am doing.

That third stage occurs in the world of eternal life, which we can enter through reaching perfection—this is the spirit world. It is a world that cannot be imagined by people descended from the Fall. It is a world in which we transcend

time and space. Just as the baby in a mother's womb cannot imagine life on earth, as people living and breathing air in this earthly world, we cannot easily understand the spirit world, where we will be reborn in our spiritual bodies, living and breathing true love. **You have no idea what it will be like. That is why I am teaching you.**

As people face death, they may shake in fear, and feel terrified if they do not understand the true meaning of death. Although human history has continued for more than six thousand years, no one has clearly taught the truth regarding death. Now, in the Last Days of history, I have been able to reveal this truth, this heavenly secret, as the True Parent of humankind.

Ladies and gentlemen, the word "death" is sacred. It is not a synonym for "sadness and suffering." Therefore, I have created the term "seunghwa"² to explain the true significance of "death." The moment we enter the spirit world, we enter a world of joy and victory with the fruit born of our lives on earth. It is a time for those of us remaining on earth to send off the departed with joy. It should be a time for great celebration. We should be shedding tears of joy instead of tears of sadness. That is the significance of the sacred and noble Seunghwa Ceremony. It is the first step toward enjoying eternal life in God's embrace. The moment of death should be a time of greater excitement than that of a newlywed bride going to her groom's home for the first time.

In order to open the door for all people to experience this kind of precious eternal life, I held a Seunghwa Ceremony at the United Nations headquarters in New York on March 18 for world leaders who have recently passed into the next world. **I did not cast them away, I have to bring them and lead them to the spirit world. I have the responsibility to teach those who are in darkness and ignorance.**

The following are the names of those commemorated:

General Alexander Haig, a former United States secretary of state, who saved my life by leading the bombing of the North Korean Hungnam Special Labor Camp in which I was imprisoned during the Korean War; Mr. Kim Dae-jung, a former South Korean president, who won the Nobel Peace Prize; **When Pres. Kim Dae-jung passed away I told Hwang Sun-jo to go to perform a Seunghwa Ceremony for him, and he didn't want to go. "Go, you rascal!" I said. "It's a matter of life or death for the nation, so go!" So he went and conducted a fifteen-minute Seunghwa Ceremony. There was no way for this to happen. The communists were my enemies.**³ Mr. Hédi Annabi, a Tunisian diplomat and head of the UN Stabilization Mission in Haiti, who died in the 2010 Haitian earthquake; the one hundred UN workers who died alongside Mr. Annabi; Mr. Rodrigo Carazo Odio, a former president of Costa Rica, who is known worldwide as "the Peace President"; Mr. Abdurrahman Wahid, a former president of Indonesia, who gave his entire life for the sake of his great nation, which has a population of more than two hundred million; Mr. Steingrímur Hermannsson, a former prime minister of Iceland, who helped bring about the meeting of then Soviet President Mikhail Gorbachev and United States President Ronald Reagan, which accelerated the end of the cold war; Shaykh Hassan Cissé of Senegal, who is respected as an exemplary, great scholar of Islam; and Mr. Laxmi Mall Singhvi of India, who is praised as the "Ambassador of Reconciliation and Peace" by India's 1.1 billion people.

2 Formed of two Chinese characters—"seung" meaning "ascension" and "hwa" meaning harmony

3 Perhaps this was because Kim Dae-jung was a liberal politician.

Distinguished leaders, although the lives of the people whose names I mentioned were altruistic and philanthropic, none of them can be guaranteed entry into the world of eternal life without receiving the marriage blessing and the seunghwa blessing of Rev. Moon, who came as the True Parent to the world today, in which God and humankind's parent-child relationship was severed due to the Fall of the first ancestors. Please take this point seriously. **This is something I alone can do. How many have opposed me? I have published my autobiography. Many who read it were touched to the point of tears and have sent me letters of repentance. I have also shed tears while reading these letters. I am praying for everyone, that I can take everyone with me as my sons and daughters when I enter the kingdom of heaven. I am the only one in this nation who would do this.**

This era, when God has introduced the heavenly calendar, is a serious one. It is now the time in which all the world's 6.5 billion people must understand my teachings, which I bequeath as the True Parent, who is responsible to give eternal life to all humankind. Now is a time that you can share the good news of the coming of the True Parents throughout the entire world. **Are you going to do this or not? Answer me. Do whatever you want. If you drink, fornicate, and defraud people, I will expose all those things!** The time has come to honor and inherit the tradition and spirit of the Korean people, from which the True Parents emerged, establish the heavenly tradition, and bring about world peace by uniting all 6.5 billion people of the world with the United Nations. With the start of the heavenly calendar, please do not forget that the Seunghwa Ceremony is a sacred rite in which anyone can inherit the worldview of a holy citizen of the kingdom of heaven and celebrate God's liberation and all humankind's liberation. **I am praying to God for people to be liberated. Will you, or will you not assist me in this? Because no one did ten or a hundred times more than I did, many millions died. You may just leave them be, but they will not leave you be. They will have their revenge, you rascals. No way around it. They will take you off [to the spirit world].**

In this way, the ideal of a family based on true love can be completed, and God and all people, the heavenly spirit world and the earthly physical world, can be completely united to usher in a reign of peace over the world. **There's nothing blocking the way. The way will be smoothed out.** Please take this time to express your gratitude to God and True Parents for giving the keys of the Blessing Ceremony and Seunghwa Ceremony to all the world's nations, allowing for the establishment of the traditions of God's kingdom, Cheon Il Guk, through True Parents. **You don't know how many had opposed the Unification Church blessing. Some members were beaten senseless.**

Please join me in giving a round of applause to our Heavenly Father for His benevolence, through which we can receive the grace of precious life without Him asking for anything in return. **You have to clap your hands as if you mean it. Wait and see what happens if you forget to be grateful!**

One family under God

Ladies and gentlemen, what is the path that humankind should take today? Even now tens of millions of innocent lives are being lost each year to war, disease, starvation and natural disasters that arise in all parts of the world. In every field you observe, from the individual level to the collective level—whether in religion, politics, education, culture or ideology—people are deeply mired in the swamp of self-centered egoism,

raising walls around themselves. We now live in a world brought to ruin, where genuine communication has broken down.

Ultimately, the problems afflicting humanity can only be resolved through the worldview of One Family under God, in other words, the ideology based on true love, which my wife and I have learned from Heaven and have championed and taught throughout our lives. This is the only way for humankind to find the path toward peace and happiness.

Ladies and gentlemen, we are living in a historic time of great transition. It is a time for a great revolution to change history, to unite the spiritual and physical worlds and to create the ideal kingdom of heaven that God has longed for since the beginning of time. **I am saying this revolution must be completed even if it means burning down everything in its path. You have to offer up your life and your nation to be part of this great revolution or you will not remain...**

We can no longer postpone or prolong the fulfillment of His wish. I have already proclaimed that January 13, 2013 will be "Foundation Day." **It was God and True Parents who proclaimed this.** That day will be the actual beginning of Cheon Il Guk. That day will be the origin. Yet, less than three years remain until then. **You have to understand how busy I am because I know this deadline. I cannot sleep or eat as other people do. I must continue to run across mountains and oceans to the far ends of the earth and still see that there is so much farther to go. I have to overcome the sorrow of this. It would be wonderful if someone would appear in my stead.**

Therefore, it is time for all people to be humbly obedient to Heaven's decree. An unavoidable time is upon us today when we must invest ourselves completely with a life or death commitment for the remaining three years under the guidance of the True Parents who carry out the providence on earth as the substantial representatives of God, the king of kings. All the good spirits in the spirit world are mobilized and are already moving forward, a step ahead of you. **You have to understand they are assisting you. You have to pray for them to come down from your clan in the spirit world.**

Ladies and gentlemen, do you have any idea how much pain God suffered the moment our first ancestors, into whom God had invested His complete and unreserved devotion since time immemorial, fell and disappeared into darkness, becoming part of Satan's lineage? Are you even remotely aware that our Heavenly Father—who endured tens of thousands of years of excruciating heartache so great that His bones shed tears and His flesh quivered—had to go through the long, dark tunnel of indemnifying the human Fall in order to save His lost children? **But I know all too well how God felt at that time.** How many have spent days and nights in tears, yearning to comfort our Father in Heaven? **No one. Otherwise you won't be in a position to take responsibility to follow God into the kingdom of heaven. Even if you want to go, you may not be able to, and you will feel shame.**

The mission of the Korean people

Ladies and gentlemen, God raised and prepared the Korean people over a period of thousands of years. All people of the Christian faith recognize that God sent His true son Jesus Christ to earth two thousand years ago to save humankind. However, Jesus suffered a miserable fate.

The leaders of Judaism and the people of Israel were supposed to receive Jesus as the Messiah and follow him with absolute faith and absolute obedience. They should never have allowed Jesus' crucifixion to take place.

He suddenly left this world, leaving behind the words, "It

is finished." **The Roman soldier pierced his side and killed him. Even so, Jesus prayed for the people's salvation.** Yet these words apply to salvation in the spiritual reality only. After two thousand years of preparation, his Second Coming, on the Korean Peninsula, has finally borne the fruits of his labor. **Wait and see if I have that kind of potential. Entrust Korea to me. In three years, I can unite the world into one race. Put this task in my hands. I have all the textbooks prepared. Even if I die there are materials that will remain on the earth for millions of years representing me. If people just follow these textbooks, through them, through that gate, there will be a way open to participate in the state affairs of that country. So young people, don't use your time foolishly. Your youth won't last forever.**

From times past, the Korean people have worshiped God as the highest and primal ancestor of their forefathers. They called that single being and progenitor of all people the "One"—in other words, God. They served Him as the lord who created night and day. As all numbers begin from one, all things begin from the one God. With the sense that He is their original ancestor, the Korean people have served God and thus the spirit of interdependence, mutual prosperity and universally shared values is alive in the soul and tradition of the race. They have maintained themselves over five thousand years of history, yet not once have they invaded or plundered another nation or people. The spirit of benefiting all mankind still flows in the veins of the Korean people.

The spirit of filial piety, fidelity, and loyalty, which are the fundamental virtues of human life, are still alive and breathing in Korean history. These values can be found in the men and women of Korea and reflect the pride and spirit of the Korean people.

I have inherited such traditional values as the true filial piety exemplified in the folk tale *Shimcheong*, about a devoted daughter who offered her life so that her blind father could see; the profound love and fidelity displayed by Choonhyang, who overcame the fear of death in order to keep the promise she had made to her husband; and the unbreakable loyalty exhibited by Admiral Yi Soon-shin, who gave his life to save his nation and people despite being abandoned by his king and other leaders. These lofty Korean values and traditions are not just matters of historical chance. Based on these values, Heaven has prepared this people; this was all part of the providence of creating a foundation to send the Messiah. On the foundation of such preparation, and riding on the energy of this peninsula, I finally came, having received Heaven's seal as the True Parent of humankind and the king of kings. **It's God that did this, not me.**

The path humankind should take

Distinguished Guests, your Excellencies, Ladies and Gentlemen: The path that humanity must now take is clear. What would give you cause to hesitate in the face of the D-day that Heaven has revealed through us, the True Parents? Heaven's blessings will be with you on your ambitious course. **Just as they have been with me on mine.**

If you view the flow of history through eyes that focus on God's providence, you can see that the changes of the times can be broadly classified into three stages. First is the "era of worldly matters," in other words, a time when materialism took precedence. Next came the "era of human affairs," a human-centric era when peoples' knowledge and emotions took precedence in and dominated the world.

However, these eras were transitional. They were courses of preparation necessary in order to enter the era in which people could rid themselves of their fallen nature, return to

their original selves and live as one united family where they attend God as their father.

The “era of heavenly affairs” is the final stage, in which humanity should follow the path of living for others’ sake. They should do this through establishing an absolute standard on the foundation of purifying themselves, both inside and out, through the holy Blessing Ceremony. This is the time of opening up the era of God’s kingdom, Cheon Il Guk, a time in which we can return to the heart of the one true God. Please continually engrave this point on your hearts. **This means we have to remember this and go this way, even if it means forgetting about heaven and earth.**

Once the actual era of Cheon Il Guk begins, the spiritual and earthly worlds will be connected and brought into oneness, and all things will be governed under the Union of the Spiritual and Physical Worlds, which will be established on earth for the first time. Moreover, the providence will be carried out according to the heavenly law and the heavenly way. Elections conducted in a purely secular fashion will disappear from the face of the earth. All people will become one family through cross-cultural marriage and the World Peace Marriage Blessing, and we will enjoy tranquility and happiness in the sacred reign of peace. Let me say that only three years remain until that day.

As part of preparing for that time, a few days ago, on February 14, I proclaimed to all of heaven and earth the start of the new heavenly calendar. The Gregorian calendar and lunar calendar shall now stand in the positions of Cain and Abel and serve the role of supporting the heavenly calendar, by which we will record and indicate the progress of God’s providence.

You must all now engrave my teachings onto your bones and lead a life of practicing them. We have no choice. If we do not prepare now, we will surely be left behind. We should learn from the courage and fortitude of the white-necked cranes that fly across the Himalayas—which are more than seven thousand meters high—in preparation for winter.

My final words for humankind

I already have prepared the last words I will give to humankind. These have been prepared based on my triumphs over six or seven life-or-death situations, including six periods of unjust imprisonment. I am leaving behind me eight different sets of textbooks and teaching materials for humankind to use for all eternity. (These comprise almost a thousand volumes.)

They are *The Sermons of the Rev. Sun Myung Moon, Exposition of the Divine Principle*, *Cheon Seong Gyeong*, the Family Pledge, *Pyeonghwa Shingyeong* [“Messages of Peace”], *True Families—Gateway to Heaven*, *Owner of Peace and Owner of Lineage* and *World Scripture*. These are textbooks you will have to read and study even after you go to the spirit world. They are not just teachings that come from the mind of one person; they



The event in Hawaii: True Parents with Rev. Norman Keanaaina, an ACLC pastor and a descendant of Hawaii's King Kamehameha I (ca. 1758–1819), and Rev. Keanaaina's wife

are textbooks and teaching materials that teach the heavenly way that God has granted to His suffering children for their salvation.

You should now set up the tradition of *hoondokhae* in your families using the books I have mentioned—that is, the tradition where three generations of a family start each day by reading Heaven’s word, and lead a life of practicing what they read, with a new heart. Let’s create a world where people in the spirit world and the earthly world can both attend True Parents at the same time, and read the word on the heavenly path together. **The headquarters can decide the hoondokhae text for the day and all the**

blessed families of the world, though they may be in different time zones and different seasons, will participate together in hoondokhae. All the equipment for this is already in place. You have no idea how much I have hurried to do this.

Once this happens, no matter how hard Satan may try to worm his way in to infest your lineage, once he encounters the hoondokhae tradition he will find no room to move. If a family is aligned with God as at high noon, where no shadow is cast, and still does not receive God’s blessings, who then could merit them? When such heavenly families fill the earth, the world will automatically become the heavenly kingdom on earth and in the eternal spirit world, fulfilling the vision of one family under God.

Ladies and gentlemen, last year, my memoirs, *As a Peace-Loving Global Citizen*, an honest, candid account of my life, were published. Through this book I have clearly shown where you can find God’s will for humankind and the path that we, as God’s children, should follow. My life has been a typical model of the saying, “If at first you don’t succeed, try, try, try again.” I have as much faith in this book as in the hoondok textbooks and teaching materials I have mentioned. For this reason, I recommend it to you, believing that it will show you how to lead your lives according to true principles. It does not subtract or add anything to the ninety years of my life, which I have led under Heaven’s decree. I pray you will carefully read this articulation of true love and find great inspiration.

I have already mentioned that a life of vertical “noon-time” alignment casts no shadow. If we can all shine as we live such glowing lives, there will be no chance for the shadow of sin to be cast. Those who receive the light will be indebted to the light. I pray that we can now wipe away the tears of people in misery and poverty, and lead an illuminated life of eternal true love that dissipates all darkness.

Once again, I offer you my heartfelt thanks for gracing this occasion with your presence and celebrating this providential event. I pray that you will live in good health and in the abundance of God’s love. It is my hope that we can offer greater glory and honor to God the next time we meet.

I pray that the blessings of God, the king of kings, will be upon you, your family and your nation.

Thank you very much. **TW**

True Parents' Golden Wedding Anniversary



April 29 (3.16 by the lunar and heavenly calendars) was the day True Parents marked fifty years of their historic, messianic partnership, consecrated for the salvation of humankind. And yet the events, The Coronation Based on the Firm Establishment of the Abel UN (tentative translation) and Golden Wedding Anniversary, reflected a deepening providential foundation to uphold True Parents as the king and queen of peace. The day began with the dignified (yet joyful) anniversary ceremony in the morning at Cheon Jeong Gung, followed by a luncheon banquet at the Cheongpyeong training center, where speeches, gifts and songs created a celebratory atmosphere. *Photos of the ceremony—Top: The grandchildren greet True Parents; Middle: Shin-joon nim (Hyung-jin nim's son) and Shin-whul nim (Heung-jin nim's daughter) bring flowers; Bottom: Kook-jin nim and In-jin nim, led by Shin-chul nim (Hyo-jin nim's son) and Shin-ah nim (Kook-jin nim's daughter), carry in wooden geese, traditional symbols of eternal love.*



Redefining Death and Life

By Michael Balcomb

UPF communications director Michael Balcomb helped organize the Seunghwa festivals at the UN and at the Manhattan Center in New York, and his observations permit deeper understanding of this initiative.

When True Father heard that the American soldier-statesman General Alexander Haig had passed to the spirit world, some inner force seemed to be driving him into action to properly observe the death of an old friend and colleague. General Haig was a staunch supporter of the *Washington Times* and its stance for faith, freedom and family, and he also spoke out about Father's unjust treatment at the hands of the American courts and his subsequent imprisonment in Danbury. As one might expect from a man who in his political life was sometimes criticized for speaking out too often and too soon, General Haig was never afraid to say what he thought. I think Father liked that kind of uncompromising character.

Still, it wasn't as if the two men had been in regular contact, especially in recent years, so True Parents' sudden and intense interest in General Haig's passing came as a surprise. To start with, Father delegated Rev. Moon In-jin, president and CEO of the American church, together with a small group of leaders, to attend General Haig's funeral services at the National Cathedral¹ in Washington, DC, and they subsequently placed a large gift of flowers in Arlington National Cemetery. A few days later, a private memorial dinner was hosted by Dr. Hwang Sun-jo, Dr. Yang Chang-shik and Dr. Joo Dong-moon at the Sheraton National Hotel. General Haig's son, Alexander P. Haig, attended and thanked Father and the True Family for their support and love at a difficult time.

Somehow, Father was still not satisfied that he had done enough, so he gave the direction to have a much larger and more public event at the United Nations in New York, just a week later. The UPF team, led by Dr. Thomas Walsh, suggested that the ceremony and celebration at the United Nations be broadened to include recognition of the more than one hundred UN personnel killed in the Haiti earthquake, as well as the recent passing of Mr. Rodrigo Carazo, the former president of Costa Rica, and others

¹ The Cathedral Church of Saint Peter and Saint Paul, an Episcopal church that sees itself as existing "for national purposes in a nation where church and state are separate."

Two Memorial Festivals of Ascension and Unity were held in New York City, at the United Nations Secretariat Building on March 18 and at the Manhattan Center on April 2 (below); In-jin nim, president and CEO of the American church, introduced her father at both.





Placing flowers in front of the photos of those being honored, in Las Vegas

who were close to UPF and to True Parents during their earthly lives. The simple but solemn Memorial Festival of Ascension and Unity, held March 18 in the United Nations Secretariat Building on the East River in New York, was very uplifting. Ambassador Jorge Urbina, permanent representative of Costa Rica to the United Nations, spoke movingly on the dedication of his fallen UN colleagues and remembered his former president, who also served as a UPF ambassador for peace. "Rodrigo Carazo was both my personal friend and a great servant of our nation," said Urbina. "I know he would have been very proud to have been here this evening in the presence of so many dedicated men and women."

Noel Brown, president of the Friends of the United Nations, and Rev. Walter Fauntroy, a civil rights activist who worked closely with Dr. Martin Luther King, Jr., gave thanks and offered a prayer for those who "loved their mission more than themselves" and gave everything for the sake of peace.

Mr. Alexander P. Haig spoke on the close bond between

his father, the late General Haig, and Rev. Moon. In 1950, during the Korean War, his father had been a U.S. Army captain in the UN forces that essentially saved True Father's life when they liberated the notorious forced labor prison in Hungnam, where he was due to be executed by North Korean communists.

Dr. Douglas Joo,² president of the Washington Times Foundation, offered a personal reflection on the three great landmarks in every person's life. "Birth and marriage are always joyful events," he said, "but regrettably funerals have tended to focus on sorrow and separation rather than on celebrating a 'second birth' into the eternal world of spirit. Today we start a new and joyful tradition as we honor these most valuable lives."

After floral bouquets were placed in front of the photo of each person being remembered, Rev. Moon In-jin introduced True Parents. "I believe that nothing in life

is just a coincidence," she said, "and I hope all of us who find ourselves here this evening, especially the young people, will take a moment as we listen to my father's message to consider what legacy of peace we can leave for future generations."

"I am a controversial figure," Father said as he began his keynote address, "and I am well aware that on occasion some people in the United Nations have not understood my work. Yet I have tried to live my whole life with one goal in mind, to serve God and humanity.

"I came here tonight to honor my dear friend General Alexander Haig one last time and to say a prayer of blessing for his family," Father continued. "As I reflect on the lives of all these men and women of peace, I realize that the time is coming closer when I too will make the transition to the next world.

"I have therefore come here to declare that with God, peace on earth can come quickly, even in the next three years. I

2 The English name used by Joo Dong-moon



The Seunghwa Festival at the Sheraton Walker Hill Hotel in Seoul

implore all of you to join us in that work, so that we can transform the world to become one family under God. The United Nations must not give up on its founding purpose, to create a world of peace.”

Immediately afterward, Father instructed that these Legacy of Peace programs be continued in key American cities, including Washington DC, again in New York, Las Vegas, and Honolulu. In each location, organizers were encouraged to include a few local people who had recently passed to the spirit world. Among those honored were several leading Christian ministers who were part of the American Clergy Leadership Conference and the author Dr. Frederick Sontag,³ who interviewed Father back in the 1970s at the height of public interest in our movement.

Just as at a Seunghwa Ceremony, a frantic search had to be instituted to find an appropriate photograph and some biographical details about each person. That often became my responsibility, and I must testify that it is not an easy task at short notice and under pressure. (Note to all: before dying, make sure a few good photographs are readily available!)

After the memorial ceremony in each location, Father spoke briefly. He would begin with impromptu remarks about the nature of life and death, and the importance of the spiritual life. Then he would comment briefly on the people being honored, concluding with the speech he first gave at his ninetieth birthday celebration back in February. The spirit was always very joyful, and many in the audiences testified that they had indeed gained a new understanding of the meaning of death as a transition to a greater dimension, and not the end.

A personal experience

In the midst of this whirlwind of providential focus on dying and ascension, my own father, Geoff Balcomb, passed to the spirit world, after a long battle with cancer, on March 26. Flying back to England with my wife, I was determined to somehow honor him by conveying the victorious spirit of the

³ He was a professor of philosophy and wrote *Sun Myung Moon and the Unification Church* in 1977.



True Parents' table at the event in Arlington, Virginia

Legacy of Peace events to my own family. In the past, I might have been filled with regret that I had not been more successful in sharing True Parents' teachings about God and the spirit world with my dad before it was too late. But from the Legacy of Peace programs, I came to realize that the Seunghwa ascension tradition, like the blessing, is a grace and gift from God that True Parents are now giving freely, almost without condition. We have come such a long way since the first Seunghwa, after the agonizing sacrifice of Heung-jin nim.

As I spoke at my dad's services at the Kent and Sussex Crematorium, I was filled with a great sense of peace. I recalled the Lenten evensong service at Rochester Cathedral that we had attended together just a few weeks earlier, the last time I saw him alive. There we heard my dad's favorite Bible verse, Luke 2:29, Now Lord, let thy servant depart in peace.

By God's grace and True Parents' generosity, we can be confident that all those whom we love will be able to not only depart in peace but also transition easily and peacefully to the eternal life that God has prepared for all His children. *STW*

The author of this article speaks at his father's funeral with a heart comforted by having heard True Father's message on ascension and unity



Innocence Recognized

October 1955

In this installment, the twenty-second to appear in Today's World, Father describes the course he and the nascent Unification Church followed after his release from prison, including some reflections on the now historic old headquarters church, which he made his base from late 1955 to 1972.

The text for this issue is drawn from the third book of the series True Parents' Life Course (참부모님 생애노정). These books were compiled from Father's speeches over many years, and his reminiscences are arranged more or less chronologically in the form of an autobiographical account.

When I was put in Seodaemun prison through what we call the July 4 incident, everyone thought that the era of Mr. Moon was over. But that Mr. Moon, whom it was thought would disappear from Korean history, began anew, and today... At that time, they had the intention of striking, grabbing, trampling and erasing me. The established churches and the Korean government joined forces and did whatever they could to get rid of me.

Because I was found innocent and set free, a new history of the Unification Church began. Despite various investigations, there was nothing to warrant the charges and I was acquitted and released on October 4, 1955. After that, however, I still had to shrug off the opposition and make one new start after another.

If we had been defeated by those issues that the nation had raised against us, the problems would have become bigger and more serious. Because of my acquittal and release on October 4, we were able to make a new start, spiritually and practically, as our foundation to that point had not been lost. What if you looked at our church as it was, or looked at me as I was? From such a simple viewpoint we were not in a position of having regained everything that had been lost.

From that point, we had to reestablish our position. Christianity laid the foundation in the spirit world, and I must create a foundation that can work in place of that foundation. We must lay a foundation that is similar to that of Christianity's. The Unification Church is doing this.

Through the Unification Church, we have to establish a new foundation to influence the nation and unite the country and Christianity. That establishes a standard allowing us to reverse the effects of the opposition. To establish that standard, we must move forward and strengthen our spiritual foundation, and at the same time, establish a material base. Even though the Unification Church is still small, we cannot allow persecution by the nation and Christian churches to defeat us. Instead, we must endure and overcome difficulties.

Victory over prison life

God tried to protect Christianity by striking me. He tried to raise Christianity in Korea by putting me through hardship. When He protected me, he could not protect Christianity as well. God could not protect both. So, he left me on my own. By accepting all the persecu-

tion, I had to climb up to the position of an original man.

Therefore, the life I led in prison became the vertical foundation upon which to lay the individual foundation. In order to establish the vertical realm conveying God's heart in this hell on earth—based on the vertical love of God—I had to go to prison. From God's viewpoint this was the fastest way. I had to go into this situation and be victorious on the individual level. For me it was a fight between the physical body refusing to endure pain, and the mind. I needed to lead a life wherein I set my mind to the vertical standard and the body to the horizontal standard at right angles. In so doing, I had to give love. I had to love everything in that environment as I would my own brothers and sisters and stay imprisoned with members of the church family who represented God's desire for my own family. Therefore, instead of the parents, I needed to walk the path of the cross on the individual level. As an individual, I had to overcome the environment of the cross in my country.

Three months after my release, the prison superintendent, the section chiefs, the Christian chaplain and many other people visited the Unification Church. Did you know that? When they observed carefully, they found it was quite different from what the rumors depicted. At the time of my release, the superintendent and guards had come out to see me off. Some of the guards even followed me and joined our church. From this, you can understand that even if an enemy appears on the path Heaven is forging, that path will nonetheless be opened. In this situation, we must be united with God in order to become Abel. Do not think that you are alone, even when you are following a difficult path.

From what standpoint does God determine who is Abel? He determines this when someone is in the position where Satan cannot invade. Under what circumstances is Satan unable to accuse you? It is when you are becoming one with God, which doesn't occur in a joyful situation but in the saddest and the most difficult state. In other words, in the situation of one who dies, under the most miserable circumstances, you can become one with God. That is why true religion begins in prison. You need to know this.

Don't feel that you have been wronged if you are struck even though you are good. You should understand that through that incident, blessings can come to you from the four directions. This is the way I have lived my life. Even though Korea was in an uproar and made me serve time in prison in 1955, I only became stronger the more I underwent such treatment.

I came out better equipped than I'd been when I went in. Though it was a prison, to me it felt as if I had gone on a journey and come back.

God also treats me mercilessly. He thrusts me in with my head down and only watches and does not teach me anything until I come out. When I have found my way out, braced myself with a laugh and hurried on my way, He intervenes, asking, "Where are you going? Where?" God is masterful.

The continuing influence of the media

If you read newspapers from the time I was imprisoned and released, which was under the Liberal Party government,¹ you will find the articles about the church² interesting because they're filled with all kinds of rumors. Those papers are a gold-

1 He is referring to 1948–1960 presidency of Syngman Rhee, who was a member of the Liberal Party.

2 The History Compilation Committee (our church archives) has clippings from many of the newspaper articles that appeared at that time.

en treasure that no money could buy. Righteous patriots who had shed blood and sweat for justice and for their country and had lost sleep worrying about the 30 million Korean people were cornered, beaten and imprisoned by their fellow Koreans. Just wait and see. A time will come when the descendants of those persecutors can be rounded up and made to exhume their bodies.

Did you hear of my release? If you look in the newspapers, you will find only three lines written about it. Do you know how much blood and how many tears I shed to break my way through the false charges brought against me? The question was how we were to change our nationwide image. When we promoted the Unification Church, everyone opposed us and spread rumors about us. They caused legal problems and fights. When people went to the police station because of those problems the police would say, "The Unification Church is not like that," but everyone else in the nation thought it was. When the public saw that the police thought otherwise, people would say, "Who are these policemen? They have been bought off by the Unification Church." It became impossible to overcome the environment created by that vile propaganda.

Everyone, even higher-class people, such as professors and church leaders, took it to be the true that we had bought off the police. Pastors from various denominations spread bad rumors, even to my relatives and to every other person they met. No



Father was acquitted and released from prison on October 4 1955. Here, members welcome him back to freedom.

matter how much we explained, the explanations availed nothing. We had no option other than to carry on, with the rumors hanging over our heads, and gradually bring results. It will take decades for us to reach the level where we can be cleared of those rumors.

For this reason, I have lived under false charges in complete silence. I can digest them and make them into fertilizer. It is all historical. That is why in the future, if the Republic of Korea gives me access to a microphone at a broadcasting station and lets me tell the Korean people the truth for three days, all the people in the entire nation will clutch their midribs and crawl on the floor, weeping. It is my conclusion that there is no way I can go to the next world if this world does not believe me.

Members' righteous indignation

They have squandered a huge blessing through which the blessed land, the kingdom of heaven, could be built in the world and be blessed by God. In fact, they have pushed me, kicked me, into the gutter. Christian ministers have punched, stepped on and done all kinds of other things to me. But did you ever hear of me making a public statement about this in my name, Rev. Moon of the Unification Church?

I was incarcerated in Seodaemun Prison and was made to

endure all kinds of experiences before being found innocent and acquitted. At that time, all our church officials met together and said, Teacher, we're so exasperated; we can't endure this any more.

Korean Church President Eu Hyo-won was known for his peaceful, easygoing character, and yet the circumstances drove him to say venomously, "Let's gut those bastards." If I had given the word, they might have gone and attacked those men. But I persuaded them, saying, "God's love is not like that. It's not about striking first and taking by force, but involves the law of moving the hearts of others through love and bringing them to voluntary submission."

At that time, Rev. Eu and other officials tried to publish a public statement and take the offensive, but hey, do you think I didn't know how to take the offensive? It was the era of the individual, the era of war on the individual level. We had to go through the eras of the family, tribe and race. The truth was more essential than words and results more essential than making excuses. Results are solemn and yet serene. If something is right, it will turn out to be right in the end, and if something is evil, it will be determined in the end to be evil. A victory will in the end be a victory.

When I entered prison, I did not do so in shame but held

Cartoons from the Korean *Kyunghyang Daily* in 1955



July 7, 1955

1. "I've never seen this woman before..."
2. "Unification!"
3. "Unification!"
4. [Sign] "Unification Church"

Much later in life, the cartoonist, Ahn Wi-seop, brought his comic strip to the *Segye Times*.



July 6, 1955

"You're supposed to read the sign before you come in! It says 'Woman students welcome'...Tsk"

[Sign above the door says "Holy Spirit Association for the Unification of World Christianity" and "Unification Church"]
(Such a cartoon might have fueled a misperception that the Unification Church witnessed exclusively to female students.)

Our Church and the Media in 1955: At the outset of the controversy over Ewha Womans University and Yonsei University students joining the church, the press did not attack our church but generally considered the situation in a balanced way. For example, early on, questions were raised as to why the universities singled out the Unification Church for criticism. The media even researched our church's teachings without prejudice. The tone changed (about the time Father was arrested on charges of evading military service in early July), at least partly through the machinations of Maria Pak, who was vice-president of Ewha University and the Korean prime minister's wife. Although Father was found innocent, our church was thereafter subjected to unfounded accusations.

my head high, and when I was released I did not offer prayers saying, "You! I will grow stronger, and then you will see. I will take revenge on you all." Instead, I prayed, "Father! Please allow me to visit this place again with laughter." That is the path Heaven follows, and God always protects people who follow that path.

The old headquarters church, an altar of tears

The place in the midst of heaven and earth where the base for the salvation of the fallen world first emerged centering on the heart of the Father is this wretched and shabby Unification Church in Cheongpa-dong [Seoul's Cheongpa District]. How much pity we feel for God, who has come forward to dissolve all His sorrows, accumulated over six thousand years, when He looks at this place! When I look within myself in such circumstances, tears come to my eyes.

When you are entering this historic altar, you should start shedding tears as you cross the threshold. To me, this building is more precious than the most luxurious and glamorous house. Though there are cracks in it, those very cracks are the historical traces of the hardships of history. Looking at the scars on this house, you should think in your hearts, "Your injuries have not yet healed."

A place where historic ties were made

As you shed tears on this wooden floor, and offered prayers kneeling on this floor, did you ever feel that this was the very place of the fulfillment of God's desire that He has looked forward to for thousands of years? This is the very place that saw the joining together of the True Parents; an unprecedented event, the Holy Wedding ceremony, took place in this house. It was also from here that all kinds of rumors began or passed through, because we did things never before seen in history. It was here that God's Day, Parents' Day, Children's Day, and the Day of All Things were established. Here the thirty-six couples and the seventy-two couples were blessed. It is historic.

History was wrought here. Even if the prince of the world is born, he is still born from a womb like anyone else. Regardless of what this house looks like, history was begun here. I am



Father with the followers who had been imprisoned with him, soon after their release (standing, Father and later church president Eu Hyo-won; seated, left to right, Eu Hyo-min, Kim Won-pil, Eu Hyo-yong)

even thinking of making a model of this house and building one just like it in Cheongpyeong or leaving it here as it is.

The more important the topic of your prayer is, and the more important the solution, the more your heart in prayer needs to be as if you were offering devotions from the headquarters church. You need to have a heart full of tears as you trace back the historical connection and background of the headquarters church from its onset until now. God will be with you when you do that. If there is someone praying in the headquarters church centering on the will of God, you should have the heart to pray from a position of greater loyalty than that person.

Designated a holy ground on January 1, 1966

The headquarters church is an important holy ground connected to the one hundred and twenty holy grounds in forty nations. What are the holy grounds in Jerusalem, Busan and Cheongpa-dong? The first is the holy ground of the son, and this is the holy ground of the mother and the father. Which is more important, the holy ground of the mother and father or the holy ground of the son?

Cheongpa-dong will not end as it is right now. In the future, wherever Unification churches are built, innumerable members will love Korea as their original homeland and their fatherland and come to visit it. They will come here yearning for this very place, Cheongpa-dong. Even when you go to visit Jerusalem to see the place where Jesus was born or the Mount of Olives, you will see that it is a nondescript place with nothing but olive groves running wild and rocks strewn about, but that's not a problem.

You completely renovated the headquarters church while I was not here. I felt bad about that. I was doing a tour, but I even sent a telegram commanding you to stop right away. This place is a historical relic. It's a historic memento.

Anyone who knows the providence will find his way here, knowing it encompasses history. JW



The former headquarters church in Cheongpa-dong as it looked in 1955

proud you have been of yourself and how great you thought you were and come to realize that it is not true, you can do great things.

When we do jeongseong, we begin from one point and end at a point. From that point, you may make a horizontal stroke to write the character for “one,” and another vertical stroke would make it into the character for “ten.” In the art of calligraphy, this dot is the simplest yet at the same time the most difficult stroke. Contained within the dot is all the *chi* [energy]. If you understand this, you will realize that it is the same for offering jeongseong.

Spiritual training can be difficult; also, during the time you prepare and train your mind, many temptations will come to you. You will have experienced many temptations during the short period of exercises and the meditation, which was to train yourselves in mind-body unity. There will be temptations to make your body more comfortable; you will feel inclined not to want to continue the training; and there will be worldly temptations coming into your mind.

This is a time to offer gratitude to God and True Parents. During this time, other issues constantly come to mind, disturbing us.

If we are leaders in the Unificationist faith, what is our eternal center? It is True Parents. So every day when we get up, we hold fast to that center. We offer a full bow to our True Parents, and begin dedicating ourselves to our day's work. As you go on doing this each day, it becomes easier. You feel more comfortable with it. You can come to long for that time.

At first I did not want to get out of bed in the morning. But

I now have the desire to get up and do it. I'm not sure if you've had this experience within the twenty-one days, but if you continue over time it becomes easier and you become more comfortable doing it. You can feel True Parents' love. You can truly feel God's love. You feel moved in your heart. You feel Heaven's grace and blessing. As I come to be aware, little by little, about life, I can feel how valuable this life is, how valuable it was to be born like this, how precious it is to be able to live during this time. Breathing is also the same. I had taken it for granted but one day I realized how precious it is to be able to breathe. “I am breathing and I am alive on the earth,” and because of that, I can shed tears, I can feel moved and I can encounter the working of the spirit world. In so doing, because I have experienced a taste of jeongseong and training myself, it is truly an important part of my life that I would not want to lose.

Truly I am renewed in my feelings for everything—life, nature, spring, winter, all. My eyes and heart discover the beautiful jeongseong of God in the smallest, most mundane things or activities. I am able to realize again the things that I previously had little concern for, such as the beautiful scent of flowers; whether it is the beautiful sunlight or raindrops, or whatever, I am discovering beauty and mystery. Wherever I go, God embraces me, always giving me gifts.

Offering jeongseong is not something you do for one or two days. It is the building of a great mountain, a mountain made by piling up little stones every day. In the twenty-one days you have been doing this, you have placed twenty-one pebbles here.

Generally, as you use something its value depreciates. It is the same for a car, or for any item. However, there is something

Interview with Hyung-jin Nim

Hyung-jin nim answers questions related to his speech to the leaders

Is it so that you can do your ministry more powerfully, so that God can help you more, that you do this jeongseong?

I do it not so that God can help me but so I can “kill” my self. Jeongseong is more in order to check myself. It's kenosis: rather than God helping me, it's getting rid of “me.” It's always trying to reflect on one's posture in front of God and True Parents.

Is this so that you can be a purer vessel?

Everybody is a sinner in front of God. We cannot burn that away by our own effort, our own jeongseong, even. That love and grace come from our True Parents. I cannot get rid of my own sin by doing jeongseong. True Parents may have pity on me or forgive me if I offer some condition, but that is grace from God and True Parents. For me, jeongseong doesn't have that purging power; it is really checking where one is, making sure you are not doing your work to glorify yourself. That would be from Satan. If you do that, you will have no worth in the spirit world.

The pitfall for anyone who has authority is the problem that authority and power corrupt. And that's everywhere. If you are not aware of that, and you think you are somehow beyond that, and don't doubt yourself, that is arrogance. Every day you have to doubt yourself and “kill” your self.

Is this with the idea of avoiding impure motivation?

Yes. You want to make sure you have doing the divine mission as your purpose. You have to make sure your stance in front of God's throne is one of releasing, letting



On April 18, Hyung-jin nim and Yeon-ah nim gave necklaces with the church symbol pendant to Japanese members who had made extraordinary donations to the Cheon Bok Gung building fund.

which, the more you use it, remains forever, and whose value does not diminish: that is jeongseong. Over time, as we offer jeongseong, its value grows.

The most important thing with jeongseong is to be consistent. When I was a child I had the habit of quickly learning whatever I learned. Father too, whatever he does, he picks it up quickly. Because I learned quickly, I would soon just move on to something else. When I reached the same level as the person who was teaching me, I moved on to something else. That is the kind of character I had.

On one hand, this is a good, but on the other hand, it isn't, because there is no consistency. When you are able to do a little of something quickly, you tire of it fast and move on to something else. I guess that's probably why I wasn't good in my studies. On the matter of study, my older brother Young-jin would say to me, "It's easy to do well in school; you just need to be consistent. You need to consistently write down what the teacher says every day, do your homework every day and do it properly, and when there are exams coming up, prepare for them and do well in them." This is what he taught me.

I was a fast learner, so I thought that I didn't need to do my homework that day, that it wouldn't matter much because the exams were months away. But that was wrong. That's why I was very bad at studying. But after he passed away, I began to follow the path of an ascetic life, and it was a big challenge. In my case, because I learn and tire of things very fast and always want to learn something else, having to train myself day after day—that is, training my mind and body every day with consistency and without exception—has been difficult.

In the beginning it was a completely new thing and therefore pleasurable, but after three years it became a struggle. It

was even excruciating, as if I were having all my teeth pulled out. Not only waking up early by myself, but doing the training every single day in the same place, became more than loathsome; it got to the point that I felt stifled and angry and never wanted to do it ever again even if I died.

When you begin to experience such things, many satanic temptations come to you. "Don't follow this path, it's useless and unnecessary. It was enjoyable at first, but now it's a waste of time. You are throwing away your potential. Why should you do things like this?" Also at that stage, many of those near me suggested, "You've been doing this for a long time. Why don't you do it in a more comfortable way?"

And when some people were given a special responsibility, it was difficult for them to continue doing the conditions, so I was asked if it was okay for them to begin their spiritual training at 5:00 AM or whenever else they do hoondokhae, rather than at 2:30 AM. However, that's not how I think.

After Young-jin passed away, I promised him that I'd follow the path of an ascetic life. But jeongseong is not something you can do for a short time to feel more spiritual, so you can say, Oh, I feel very good spiritually. That is merely a vacation, a recess. Jeongseong needs to be offered whether it is night or day, raining or snowing, showering sparks from heaven or not, whether there is a world or not—whether it has come to ruin or not. Maintaining the training, your spiritual practices as if you're doing them for the first time every day becomes your jeongseong.

Self-inflation is not the point of following this path. If your ego is getting bigger, you are following the path of Satan, the devil. Through the path of jeongseong, we are making the self smaller, and as we grow smaller, God and True Parents within

go and becoming empty. That posture then influences everything you do during the day. It sets the tone in the morning.

Please say something about the metaphor of becoming the dot.

As we follow the spiritual path, the beginning posture is empty, humble; we become as small as a dot. Every item that we see begins as a point; the point is the fundamental dimension, from which everything arises. With a Chinese character, you begin at one point, and end at a point. You have to make sure that as you do jeongseong, you remain a point or a dot. Even though you may use other strokes, your heart is a dot. It is from a point that a line can be created. A line needs two points to connect it. Don't think it's worthless just because it's small. Understand that it has the value of everything.

When we do jeongseong, it's not just self-annihilation; when we do jeongseong we're becoming a dot but we're connecting with a greater divinity, the greater heart, the greater mission—which is not my own mission but God's mission. We're connecting with the greatest thing. The dot is the origin of the brush strokes on a painting, or of letters you are writing. Culture is shaped and expressed through such things.

Don't be fooled by the appearance of the small dot. Don't think it's the least valuable; because it is the most valuable. When you become a dot, you can truly come to your highest level of value. Don't try to stand on the dot; you must get rid of your self and become the dot. That's the heart we want to begin and end jeongseong with. This also applies to your life as a whole.

You say you tend to learn quickly and then move on to something else. So what made you stick with the particular ascetic training you have been doing for more than ten years now?

I always love a new challenge. If I do something and get good at it, I want a new challenge, something harder. Finding a challenge has always been a big part of my search. Reflecting on my past, I could see that I had a pattern of doing something, getting bored, then moving on to something else. With jeongseong, after Young-jin hyung passed away, I made a commitment, once I started on this path, to follow it—to continue to train myself until I die. That was part of it.

Another part was that I knew I had a pattern of not wanting to do things after I got good at them to a certain level. It was a challenge I had to confront, and one I had to confront continuously. Because it's not like other things I used to do. The fight against fallen nature, fallen tendencies—arrogance and so forth—is endless. It is constant; and you've got to be aware of that. I finally found something that I could never perfect. That unending challenge helped me, and I loved it. With jeongseong, you have to continuously train and battle yourself. Laziness and arrogance keep arising. You have to continuously train. I love spiritual training because it doesn't end; I love the eternal nature of it. Not only do you do it to get close to an eternal God but when you are training you learn to become part of eternity, because it is an unending quest. [Hyung-jin nim laughs] I like that. *TW*

our hearts grow bigger. At first all you see is "I." You might think, This is too difficult, I don't want to do it, or you might think, This is so peaceful; it's so good for my blood circulation. Everything you are thinking is for "I" or "me" at first. Your heart is like that, but that is not yet jeongseong.

We diminish our egos when we offer jeongseong. As they become smaller and we become humbler, we can see only True Parents in our hearts, or feel them growing bigger in our hearts. Every day, you waver back and forth as you engage in training, in jeongseong.

For example, if one day your self-centeredness goes down a level whereas your focus on True Parents goes up a level, there is a difference of two levels overall. Then you can feel you have grown that day.

But let's say the very next day you have maintained the level of focus on God and True Parents, but the degree to which you focus on yourself has gone up three levels. In that case, the difference between the two is a minus already. You are engaged in that type of struggle every day. Sometimes you have a bad day; sometimes you get bad days for a lengthy period, weeks or months.

It's an everyday struggle that starts from the physical body. Getting up at an hour when no one else is up and wishing you could sleep for two hours more... There is a big difference between getting up at 2:30 AM and 4:30 AM. It's a very big difference. How wonderful it would be to sleep for those two hours!

So, the limitations, the struggles, begin with the physical body, and you first need to fight with them and win. But if you continue to do this, it will become a personal habit within a few years. At first, when I was offering jeongseong, I sometimes became sick, caught a cold or became sore all over. Now, though, I get a cold and feel fatigued when I *don't* do jeongseong. That's quite a mystery, isn't it?

There is a connection between the first and second blessings— isn't there?—between the perfection of the mind-body relationship and the perfection of a true family. When you offer jeongseong, you need to do it with a sincere heart, as sincere as the pledge you made to stay together forever that you made in the Blessing Ceremony. It's as important as keeping your marriage vows.

When you have people working under you, you hear many compliments such as, "You are so great" or "You are working so hard," or even "You are so handsome." We receive compliments that prompt our ego to grow, and the greater our responsibilities are, the more "temptations" of this type arise. As you become increasingly successful in fulfilling your responsibilities, those temptations grow bigger and sweeter. If you don't make the time to check yourselves, meditate and train yourselves and reflect on yourselves as leaders, you can very easily become bad people within a short time. Very soon, your responsibilities become a way to display how great you are rather than a way to give glory to God and True Parents. You start to think, I am such a capable person.

As time goes on, a person in charge of a particular responsibility has the potential to convert his mind-set into a culture. Thus, the culture of an organization comes into being through him. If you do not restrain the creation of an egocentric culture focused on making your ego grow bigger, your subordinates will learn that from you. And when they adopt this egocentric culture, they will use it to control their leader.

Just as Satan controlled Adam and Eve, they can lead you into temptation. They can entice you in ways reminiscent of Lucifer enticing Eve. In time, that demon may dominate you. That is the greatest danger. That is why offering jeongseong

as a leader, that is, always making yourselves smaller while expanding your heart toward True Parents and training yourself as a way of denying your ego, is not done for yourself alone; it's something you do for everyone, because the leader affects everyone.

People ask me, "Now you are the international president and in charge of world mission headquarters, the church and even UPE, so why don't you do your jeongseong at 4:30 rather than 2:30?" When I hear such things, I think to myself, "This is Satan!"

Having a position and responsibilities or not does not make jeongseong less necessary. If that were the case, it would relegate jeongseong to only being the means to get a position. It would be fake. Whether I have a position or not, whether I am the international president or released from all responsibilities by Father tomorrow, I will still get up early and meditate. When Father gave me this big responsibility, even on the day of the inauguration, we climbed the mountain and meditated, the same as always. That's what's important.

In the end, jeongseong not only elevates God and True Parents in our hearts and protects our community and culture from moving toward Satan through self-centered arrogance, it also saves us. Jeongseong makes us reflect upon ourselves, makes us constantly and continuously ponder the attitude we should have in relation to True Parents. And so when you offer jeongseong with sincerity, your jeongseong will give you the strength to save yourselves.

That is why jeongseong is important. Frankly speaking, the tradition of training and offering jeongseong has been rather weak in our church, but I have seen many changes occurring. Many members around Korea and worldwide—such as those in Europe—are training themselves in offering special jeongseong.

It is quite interesting to see that in the end the most fundamental thing is the most difficult. You simply need to love your wife and trust her and care for her. It sounds simple, but there are many difficulties as you go on living together. Even in offering jeongseong, the simplest way is to bow to True Parents. Second-generation members learn about offering bows to True Parents from when they are a year old, because it's the simplest. However, it is very difficult to reach the stage of doing it perfectly. It is very difficult to completely rid ourselves of our ego in offering a bow, and to become completely one with True Parents until "I" disappear completely.

That is why we follow the path of offering jeongseong. Even if you forget everything else I've said today, I hope you will not forget to become "the dot."

We need to return to the dot. A person learned in calligraphy knows that the dot is the most beautiful stroke. It encompasses all of oriental art's beauty. It's all included in the dot. People who do not know about that ask what is so beautiful about that dot, but the dot is the most beautiful part. Similarly, the most beautiful jeongseong you can offer is the one begun from that dot, which is the beginning point of innumerable Chinese characters and reflects thousands of years of oriental art tradition. If you can feel the beauty of it, and realize that, and come to resemble that dot, many miracles can be wrought without our knowing about them and many people will come forward to help us. Then, without our being aware of it, True Parents will come to shine even more brightly even if we are not present, and their teachings will spread throughout the world. More and more people will become believers and appear among us as our brothers and sisters who love and serve True Parents. Then we will become the unified family that can move Heaven through our jeongseong. I firmly believe this. **JW**

In His Father's Footsteps



Kook-jin nim was in Shimonoseki on April 1 to mark the sixty-ninth anniversary of Father's arrival on Japan's main island, on his way to begin his studies in Tokyo. To an audience of one thousand five hundred members, he gave this heartfelt speech.

Hello, brothers and sisters. How are you today? I'm very happy to see all of you. Sixty-nine years ago, our True Parents first came to Japan. When our True Parents first received their mission from God and Jesus Christ to fulfill the mission which Jesus Christ was unable to fulfill, from that time, the road that our True Parents have walked has been one of tears, blood and sweat. They had received a mission to be the Lord of Heaven and Earth, but they walked the road of a beggar and a servant and Father suffered in prison in many cases coming near death. Everywhere our True Parents have gone, they have been rejected persecuted and ridiculed.

You, our brothers and sisters in Japan, have walked that road together with our True Parents. Here in this church we have brothers and sisters who are truly saints of the world. There are men and women who have taken on the role of sacrificing their lives, their wealth, their freedom to serve the world and to work to restore the world back to its original state, where we as human beings can be in the position to inherit God's true love. And for pursuing this great and noble mission, our brothers and sisters have been tormented, tortured, murdered, raped, beaten. Great men and women who are truly honorable and noble have walked the course of indemnity and suffering to pay for all the sins of humanity. That is the path of our brothers and sisters here in the Japanese movement.

The whole world, myself included, must be truly grateful to all of you, our brothers and sisters, for all that you've done to bring God's providence to fruition. The government in Japan must realize the great injustice it has permitted against its own citizens who have done no wrong. In a modern-day democracy, where freedom human, rights and individual civil rights are guaranteed by the Constitution, it is unconscionable and unimaginable that the Japanese government allows Christian ministers and Communist attorneys to run a kidnapping business, where they trade in the torture and misery of thousands and thousands of good men and women. Brothers and sisters, we can no longer tolerate this injustice—not just injustice against us but injustice against all humanity.

It is time, brothers and sisters, that we let the world and the government of Japan know that we, too, have rights—that we have the right to believe, that we have the right to religious freedom, that we have the right to be free from kidnapping. So as we reflect and remember our True Parents arrival in Japan, as we reflect on the road we've come, I hope you can all, in your hearts and minds, determine yourselves to finally resolve this problem and liberate our suffering brothers and sisters here in Japan. Thank you very much. **TW**

The point from which Father returned to Korea after his schooling; he had arrived in 1941, and departed in 1943





To Speak of Anguish



A television journalist interviews Mrs. Erikawa across from the Japanese Embassy

In the early afternoon of March 23, fifty Japanese women assembled on a side street in the Gwanghwamun District in Seoul. Across the road from where they stood was a stout five-storey brown building with only small square windows, of which every shade was drawn. In fact, the only sign of life associated with the building itself came from the Korean policemen who guarded its entrance. This was the Japanese Embassy in Korea, site of recent, sometimes violent protests by Korean citizens who had come to express publicly their seemingly inconsolable humiliation and rage triggered by a long-standing territorial dispute. 2010 marks a hundred years since Japan annexed Korea and sixty-five years since Korea's liberation. Nevertheless, as the expression goes, there remains a lot of bad blood between Koreans and Japanese.

The utter failure of politics and diplomacy to heal this rift was not unrelated to why the women visited their embassy that day but it was not their central concern. As they sang, in Korean, of God's boundless kingdom, a place of joy and liberty, each woman wore a bright yellow sash that bore the plea, Liberate Us from the Fear of Kidnapping. Following the holy song, as perhaps two dozen print and television journalists looked on, Ms. Hiroko Tomizawa prayed in Korean:

Dear Heavenly Father and True Parents,
 Today, Japanese wives who live in Korea are standing in front of the Japanese Embassy. We are not ordinary Japanese wives. We are victims who were kidnapped in Japan for the purpose of making us give up the religion in which we believe. Since 1966 around 4,300 Japanese believers were kidnapped as a result of tremendous persecution in Japan. In Korea, three hundred Japanese women living here with their Korean husbands have experienced being kidnapped. We represent the victims living here. Among us are women who wish to visit their homes, but to avoid becoming a victim again, cannot go home. Some of us have deep scars in our hearts because of kidnapping. Some of us experience mental suffering

because that past pain remains fresh in our minds.

Some women visited home with their children and were kidnapped and separated from their husbands and ended up divorced. I was kidnapped twice, Heavenly Father, and was held captive for a total of a year and a half. I went through so much sorrow and suffering with You. You know our tears and our miserable situation better than anyone else does. We haven't forgotten that fact that You are suffering with us. We are so shocked that this happened in Japan, a developed country.

Heavenly Father, today is a historic day. We know You are hoping for religious freedom more than anyone on earth. How much You suffered in history because of religious persecution! Today we want Your resentment over this to be eased by this appearance of victims of present-day religious persecution in front of the Japanese Embassy. In Your presence, we want to proclaim our existence openly and shout out that we have been victims. I know You are well aware of our internal and external suffering. Let this be a time in which You can give us liberation and let us return happiness to You. I hope religious persecution will disappear from the face of the earth and welcome the day You are glorified. I, Tomizawa Hiroko, report in the name of a central blessed family.

In the hush that followed Mrs. Tomizawa's prayer, the president in Korea of the National Association of Victims of Abduction, Confinement and Forced Conversion, Mrs. Tanaka Shikako, read the cover letter of a petition they had come to present to the Japanese Ambassador to Korea, Mr. Shigeie Toshinori.

We are believers in the Unification Church who are living in Korean society, Japanese married to Korean men. Around seven thousand Japanese Unification Church wives reside here with their Korean husbands. More than one hundred of us have received awards from the Korean government for being exemplary filial daughters-in-laws. We participate in many social activities and do volunteer work that has been featured on television or in newspapers. We try to help make a better relationship between Japan and Korea. Our lifestyle impresses the husbands' family and relatives. The result: in the beginning, our neighbors looked at us coldly but this has changed bit by bit to warm approval. From now, many of our children will be born, several thousand, tens of thousands, who will be a part of Korean society. We are trying hard to engender friendliness between the two countries and to dissipate the bad feelings of the past through lineage—husband and wife, parents and children—not trying to solve this through political or economic



In front of the Japanese Embassy in Seoul: *Left:* Mrs. Erikawa Yasue, who oversees the victim's association activities in Korea, denouncing kidnapping and forced conversion *Top Right:* Mrs. Tanaka Shikako, the president in Korea of the National Association of Victims of Abduction, Confinement and Forced Conversion, reading out the cover letter of the petition; *Bottom:* A reporter interviewing Mrs. Hara Sayuri, who was twice kidnapped in Japan and held against her will because of her religious beliefs.



The petition, with 11,857 signatures, being submitted to the Japanese Embassy calls for: 1) Mr. Goto's case to be dealt with as a criminal matter; 2) investigation of abductions of members presently held; 3) a Japanese Ministry of Justice, Human Rights Bureau, investigation and disclosure of facts; 4) protection from abduction for Japanese members who visit their homeland.

relationships.

Destructive things happened to the way we live. In Japan, the kidnapping of Unification Church members has been going on for more than forty years. Among the people who were kidnapped, are Japanese women who were kidnapped when they visited Japan after they had begun living with their husbands in Korea. Until now, we have thought of this as a personal problem and have endured, endured, endured, but now our children are old enough to understand, so we cannot endure anymore. We want you to know the reality of the victims and of the unfair persecution we receive because of our faith. We want you to protect our human rights and we have prepared a petition. We hope you can understand and support us.

After a description by Mrs. Hara Sayuri of her experience of kidnapping and confinement, Mrs. Erikawa Yasue, who oversees the victims' association, also spoke:

Ten representatives of the three hundred victims in Korea have come here today. In total, we are fifty. In Japan, we joined the Unification Church. We believe Rev. Sun Myung Moon is the Messiah, the Savior and that Korea is the third Israel, prepared by God in His work to save the world. We came to Korea to fulfill God's will. This position is signed by 11,857 people who support the victims of kidnapping for the purpose of forcing us to abandon our faith. The reason we have assembled here today is that even though some of us want to go back to visit our families, they cannot go back because kidnapers are still lying in wait. They cannot go back to Japan freely.

Following her remarks, Mrs. Erikawa and Mrs. Tanaka each carried a book of signatures, perhaps twelve centimeters thick, toward the embassy entrance where three officials, who had likely been watching via the security camera pointed toward the event, emerged from the building, politely collected the signatures and retreated.

Their task of the moment completed, the women, representatives of a group of victors—those who collectively are a bridge of love between their native Japan and marital homeland, Korea—boarded their bus and returned home. **TW**

This was prepared by a Today's World staff member.

Mr. Goto Toru speaking at a press conference in Seoul, April 21; victim association members had distributed brochures earlier.



Stop Religious Persecution in Japan



Japan, April 18: Demonstrators in front of the church of Takayama Masaharu, one of the Christian ministers involved in the forced conversion of Japanese Unification Church members. Members distributed leaflets on which appeared the story of a former kidnap victim, headlined, "I can never forgive Pastor. Takayama." Demonstrations are being held regularly in front of the church.



A demonstration through the streets of Okayama (where Pastor Takayama's church is located) on April 19; The banner being carried reads, Terrible Human Rights Violations Against Unification Church Members: We cannot forgive unlawful abduction, confinement and forced conversion.

When Mr. Goto Toru, president of an association to end abduction and confinement, visits a city, local members support the holding of a street march. Our church in Japan purchased the bus for this purpose. Each of Japan's twelve church regions has an assigned point person, reflecting the sad reality that our church has victims of unlawful confinement all over Japan.





True Father wrote, "Congratulations, eldest brother among the blessed members, Kim Won-pil. May you become one who offers himself, while embodying Heaven's heart."

WORDS OF APPRECIATION

by Kim Jin-oon, son of Kim Won-pil

Rev. Kim Won-pil ascended on April 7 in Tokyo, at the age of eighty-one. He was not yet eighteen when his aunt introduced him to the twenty-six-year-old Sun Myung Moon, in Pyongyang. Kim Won-pil spent the next sixteen years by Father's side, accompanying him through the trials of those early days. Thereafter, Father assigned him to such posts as chief accountant for the church in Korea (1962-68) first president of Ilhwa Co. (1970-77) leader of the IOWC and the home church providence in the US and Europe (1978-1985) Europe continental director (1986-1991) and chairman of the Japanese movement (1991-94). Kim Won-pil is remembered for his compassionate and embracing character, and for his steadfast faith and love for God and True Parents. This eulogy was delivered by his only son.

Thank you for sharing this occasion with us, for offering your congratulations with us. I would like to offer my gratitude to True Father, who sixty-four years ago in Pyongyang chose an ordinary young man, my father, and enabled him to realize a great and unlimited dream on the world stage. Please pass my words of appreciation to Father.

I am also truly grateful to all the members who have shared the path of suffering, joy, and hardships for sixty-four years with him. If I shed tears today, they are not tears of sadness, but tears of joy and heartfelt appreciation. The physical body is meant to be cast off to one day, and we are all meant to return to heaven some day. The important thing is how we return there, because if we are lacking in many ways when we go or there is much unresolved bitterness, that would indeed be something to grieve about. However, I firmly believe that though my father may have been wanting in one way or another, he lived his whole life in earnest and did everything that he could to the end of his days for the will of God, whom he believed in, so this day is a day of blessing and joy.

During the ten years that he was in the hospital, my father passed through several near-death crises. At one time he said that his family members tended not to live long, and actually he began to suffer from diabetes early on. When my mother passed away ten years ago, my father had also been near death at that time, and the shock of her death affected him severely as well.

One organ after another in my father's physical body broke down during the ten years and his diabetes got worse, and then he had to undergo several surgeries and life-and-death crises, yet he never gave up once. That was because he desired to do everything until the end. But this time, his liver, kidney, blood pressure, heart, lungs and every other organ broke down at the same time, so neither the hospital nor his force of will could continue to maintain his physical body.

Upon hearing news of his decline, my family visited Japan and stayed to watch over my father for two weeks. I can say that he did not give up until the end. But because there was no hope, I wanted to help him prepare for passing on to the spiritual world so I spoke



The World-level Seunghwa Ceremony was conducted at the previous headquarters church; Speakers in order of appearance: Mr. Yoon Jeong-ro, Rev. Moon Hyung-jin, Dr. Pak Bo-hi, Rev. Oyamada Hideo, Mr. Kim Jin-oon (whose speech is excerpted here)

to him. At the time he was unconscious and unable to talk. I told him, "Father! Your body is worn-out. You have worked so hard, following the will for eighty years." My father must have regained consciousness because when I said that he said, "Yes, yes."

There was something I wanted to add. "Father! You have lived a wonderful life. Yours is a great life. You have helped many people." My father nodded his head and said, "Yes, yes." When I told him, "You are a truly happy person," he said, "Yes, I am happy!" So I told him, "I think the time has come for you to go to God," and he nodded his head at that, but then he said suddenly, "But I have to get up" and put all his efforts into doing so and clenched his fists.

Until the very end he tried to revive his physical body, opening his eyes wide a few times and clenching his fists, but in the end his lungs were filled with water and his kidneys could not function at all, so he passed away.

He looked peaceful when he passed away. When I looked at his face, I saw that he had left with the kind smile he usually had on his face, and that was the last image of him that we committed to our memory as he passed away.

As the time approached for him to pass away, we felt that it would be a life-long sorrow for us if he were not able to see his family beforehand. The five of us, my sisters and I, are spread out around the world, so we hadn't been able to get together for twenty years. This time we were all together, all the children and even the grandchildren. We were there at the moment of his passing, and in his final moments, he looked at his first-born son and firstborn daughter holding his right and left hands respectively. Thus, he showed consideration for us until the end, for which I am truly grateful to him.

My father was very strict with me when I was young. He scared me, and he did everything according to the Principle. He did not once

remember my birthday, and I don't remember ever receiving a present from him. He had never taken me to a hospital for a checkup and had only asked about my studies once or twice, if that. From a secular point of view, I wondered how he could be such an indifferent father, but every time I met him he said the same thing to me over and over again, "You are too rational. You need to be more virtuous. You have to live for others. You have to be suffer setbacks in life. You need to do greater deeds and sacrifice yourself. You need to do your best until the end."

Not once did my father wake me up on Sunday morning to attend Pledge Service. Not once did he give me a logical Divine Principle lecture. Yet, every time I saw him he told me about righteous ways of living life. Since he had led a pure and humble life himself, he asked me to do the same. He told me, "The only thing I can give you are teachings about life. Because I am a public man, I can assist you a little in educating you and



Leaving for the Wonjeon Ceremony, Lee Yeon-ah nim and Choi Yeon-ah nim at front; Moon Shin-il nim is holding his grandfather's photograph.

helping you with your life, but you need to be independent financially, doing all you can, but not stealing." He gave me such expressions from the realm of the heart.

As I grew up, I came to realize, little by little, how great had been these gifts given me by my father. I realized that I can live in the world as a part of society and manage a prominent company in China, with twenty thousand employees, thanks to the spiritual education, rather than external help, that he had given me back then.

So I habitually tell my employees that if they want to make a great company, they need to sacrifice themselves for the greater good, that a great company needs to make contributions to society, that we need to nurture new talent for the greater development of society, that we need to do our best until the end, that we need to pursue perfection eternally, that we need to set an example for others, that those at the top should take the lead in being honest, and that we should be.

The life guidance my father gave me from an early age has become the strongest driving force behind me. Through it, I was able to make flowers bloom on a small foundation. So I am grateful to my father, and would like to ask for forgiveness once again for not understanding the great teachings and gifts he had given me. If there is a way to pay him back, I think it would be for my family and my descendants to uphold his teachings and become even greater stars of heaven than my father, and to dedicate our lives to God and humanity.

My father was a simple and humble person, knowing neither pretense nor falsity, and he transcended religion and awareness. In his mind, he lived in a world much different from the world of ordinary people, so that I believe he might have become a Buddhist monk if he had not joined our church.

When he passed away, his last wish, which he emphasized several times was, "When I go, I want to be interred with your mother, and I don't need anything else except for you to write 'Won-pil's wife Dal-ok, and Dal-ok's husband Won-pil.' I don't need a tombstone or my life history or my surname. The only things I take with me are the love of God and my beloved wife. So bury me in silence like the wind." This was his dying wish.

The only regrets my father might have had when he passed away would be that at the last moment, he did not get to say farewell in person to True Parents, whom he had loved and served his whole life, and to the members who had shared joy, anger, sorrow and pleasure with him amidst all their suffering. **TW**



Above: At the Wonjeon, the procession to the burial area; Right: Dong-sook nim, Kim Won-pil's oldest daughter (and Sung-jin nim's wife), symbolically participates in her father's burial, while his only son, Kim Jin-goon, watches.



A Seunghwa Ceremony was held on April 4 for Mrs. Kim In-ju, Kim Won-pil's aunt, who introduced him to Father in 1946. For her, True Father wrote, "Congratulations! Kim In-ju, an itinerant worker who brightens and unites the heavenly fortress after entering it."



On Reinvigorating Our Religious Education

An Interview with Heather Thalheimer

In July last year, In-jin nim assigned Heather Thalheimer to the position of education director for the church in the United States. Since then, Heather has worked closely with In-jin nim to consider new approaches to witnessing, teaching the Principle and deepening the education of our membership. When Heather attended the World National Leaders Assembly 2010 in February, we asked her to speak about strategies for developing the church in the United States.

Today's World: Can you tell me something about the new witnessing initiative in the United States and how it began?

Heather Thalheimer: Lovin' Life has changed everything. It was as though we were lost in the wilderness. Our church in America had not really grown for the last twenty to thirty years. That is a scary thought, especially when you consider that we have True Parents and the breaking news they bring. We had been grappling with the issue of who we are as a faith community but were unable to find answers. We recognized that even though people had the desire to witness, the things that made it possible weren't in place. It's not enough to just want to do it; you have to be able to do it. Somewhere along the way we had lost touch with our identity, and then like a breath of fresh air, In-jin nim graced the stage at Lovin' Life and began to guide us into an appreciation of our value as sons and daughters of God. True Children's leadership is unique; it took the initiative of Hyung-jin nim, Kook-jin nim and In-jin nim, all of whom are leading by example, to guide the movement toward a clear vision of who we are. Ultimately our purpose is to become people who can inherit the true love of God.

I believe it took True Children's leadership to bring all the pieces together. We need a clear vision and mission but we also need the right environment to bring people to. Lovin' Life has taken our faith community to a whole different level.

What is it about Lovin' Life Ministries...?

Lovin' Life is powerful! I'm totally confident that if I can get someone in the door, they'll have a deep experience and meet God. I have friends in New Hampshire, and I am always telling them about Lovin' Life and inviting them down to New York. I have enough confidence to invite someone, despite the seven-hour journey, because I know that in the environment of Lovin' Life and through the depth of In-jin nim's message, they'll meet God.

In-jin nim's Sunday sermons are unique and bring our relationship with True Parents alive as she shares with us the experiences that have shaped her life. In doing so, she has opened up a deeper relationship with True Parents for us. We also have a new and more practical definition of "ideal." We have all laughed and learned with In-jin nim as she shares stories of how she *deals* with life. This has been very important for many blessed families that have struggled for years under the oppression of the expectation to somehow "be ideal."

Re-creating our church is a huge part of growing our church. We have learned so much from Kook-jin nim, who has brought into our movement performance management systems and knowledge, as well as evaluation systems predicated on Key Performance Indicators, so that we can analyze what we are doing and figure out how to improve. Some people think perhaps that we are just focused on numbers, but it's really about continuous improvement and making our organization functional and one that we can be proud of. We are learning from all that is happening in Korea and utilizing this to help the American movement grow. In the U.S., just this month we rolled out a clear membership system and educational track for new members.

As we develop new materials and outreach methods, we are turning to our young people to help us understand what reaches their demographic. This is extremely important to us; if our target audience is young



Heather Thalheimer and her son William at the CARP Winter Ball, held at the Manhattan Center in January

people, how can we know how to engage them if our own young people aren't part of the solution or part of the conversation? The young people are moved that they are being invited in, that their opinion is being sought. I think for years, honestly speaking, we hadn't sought the opinions of our young people; we hadn't included them in the decision-making. A community is everybody; it's old and young together, because we need each other.

We have used a process to try to analyze why we weren't being effective in church growth. We recognized that we have the general public out there, and we want to engage them in God's dream and in what True Parents have to offer—in true love and in the opportunity to connect to God's lineage. But there's this huge gap between where people are at and the high ideal of the kingdom of heaven and our Heavenly Parent's reality. We saw that there was no way to get from here to there easily; you'd have to be an extremely prepared person, and the gate has been too narrow.

How do you help people meet True Parents?

We've identified that there are four stages to get from where the average American is at, to receiving True Parents. The first stage is the one where we can meet people through an introductory-level program, characterized by activities like Lovin' Life and Learning Center events, WFWP conferences, UPF service projects, and the many other wonderful activities that True Parents have initiated. But when someone comes to something like that, where do you go with them next? We realized that we need to create stage-two and stage-three programming that can successfully educate and develop people such that they can begin to understand the depth and heart of True Parents' message and desire membership. So we began developing seminars and educational workshops that can incrementally introduce people to our teaching, step by step. We brought the young adults who had attended the summits into the creative process. The seminars help people understand the Divine Principle in a very practical way that relates to their

lives. Once someone is studying the Divine Principle, we invite them to receive spiritual mentorship¹ to support their growth. In the fourth step, they become an active part of the ministry, in some cases taking leadership positions. At the level of ministry, people are the disciples that True Parents are seeking.

Please tell us more about the seminars you've developed.

One of In-jin nim's primary goals is to make the Divine Principle relevant to people, to show people how to apply the Divine Principle in their daily lives. So we developed one seminar called the Real Relationship Seminar, which helps people understand some of the blocks to having successful relationships and how to overcome those blocks using the Principle, so that they can experience a rich life, giving and receiving true love. The seminar engages participants in discussion about the relationships in their lives, including their relationship with their parents. We use multi-media (engaging visuals, music and video) to help people open up. We share with participants a new paradigm for making relationships work based on the Divine Principle and True Parents' lives.

Another seminar we developed is the Lasting Imprint Seminar, which is essentially a one-day introduction of Divine Principle. It was developed by young adults for young adults. It's interactive; it's visually attractive; it's relevant and multi-faceted. We use film clips, we use music, to help communicate the depth of the ideas. The Divine Principle is the most incredible truth that has been revealed to man, but if it just stays as a diagram in a book, it's just not going to attract young people today. When we're making a point, we want to visually and emotionally stimulate people such that they can grasp the deep meaning behind the concept. After hearing Lasting Imprint, one young man told me, "Before this I felt it was such a burden to join this movement. Through this seminar I see how everyone can apply the Divine Principle in their lives."

We're in the process of developing new educational materi-

¹ In this context, mentorship is synonymous with guidance by a spiritual parent.



The congregation responding to the music at a Lovin' Life Ministries Sunday service; videos of the services are available (after registration) at www.familyfed.org



In-jin nim, with her daughter Shin-sun nim beside her, speaking with second-generation members

als. In-jin nim is passionate about education and she brought me on as part of her team, as the director of education, because she deeply cares about how young people are educated. She sees that as a gap in our movement. I think this was exemplified today when Hyung-jin nim shared with us that no one had ever asked him to tithe.² No one ever explained it to him, expected it of him, or communicated it to him.

I've had to ask myself, Have we successfully communicated to our young people the heart and depth of the Divine Principle? In-jin nim wants to do this and she wants the Divine Principle to become relevant to their lives. So she wants to bring back the twenty-one-day workshop. I don't know when the last twenty-one-day workshop happened in America, but we are going to have one this summer, and it's going to be exciting. It's going to be new. It's going to be relevant to the lives of our young people.

Could you say something about your background, Heather?

I may always have been destined to be an educator! I don't know. I have a degree in nursing and social sciences. I was a health educator and studying for a Ph.D. when I met the church. More recently I ran a statewide nonprofit that supported parents. I worked with that organization for thirteen years, and I think that taught me a lot about how to engage an audience and create dynamic seminars that are interactive and relevant.

In our church, I think we're sometimes a very tolerant audience because we're motivated and we want to receive something. But to reach young people today, you actually have to engage them. It's not enough to say, Well, I said it, so it's been taught! What it's really about is, Did the learner understand and learn? And the learner learns best when the teacher understands the needs of the learner.

As the executive director of a nonprofit I also learned a lot about running an effective organization, being relevant in your community, listening to community needs and responding to them, as well as strategic planning to achieve organizational goals.

² We had attended his February 23 speech to national leaders.

In my heart, I really wanted to bring this to the movement. Sometimes people just dismiss this kind of approach as "horizontal" or "external." But no, it's how Heaven can make something happen; it's about successfully implementing something. This is why Kook-jin nim's work inspires me so much.

How do you feel you can help improve the way we teach?

In-jin nim wants to provide educational curriculum from early childhood all the way to adulthood. It should be systematic and continuous and should be integrated, so as you grow through the years, you would hear the same messages over and over again, but these are made relevant to your age and stage of development. I think one of the things that we have failed to do is make our educational content developmentally appropriate.

Sometimes we've taught very abstract concepts to young children who can't appreciate them or understand them because developmentally they are not ready. When they hear those same concepts later, when they are cognitively ready, they are burnt out and brush it aside saying, Oh, it's

that four-position foundation again. Their eyes glaze over at the diagram on the board—and they close down. So it's about understanding the needs of children and supporting their development and their understanding over time and being there for them at every stage of development.

I'm very excited to work with In-jin nim and brothers and sisters from around the world to create educational content that can meet the needs of our young people—such that, by the time they reach adulthood, attending the Blessing Ceremony isn't something that's simply expected of them, or that they feel pushed to do, but it is something they are yearning for because they understand the value of it and they are ready for it, ready to love on that level.

I also want to challenge making education a partnership between parents and youth educators, Sunday school teachers, and pastors. I think that in the past, as parents, we've sometimes felt—Oh, I'll just send my child to camp, or—I'll just send my child to Sunday school and the church will educate him or her.

Actually, the most important education happens in the home, but sometimes as parents, we don't know how to do that. I feel my role in the Education Department for the church in America is to support parents with the tools they need to share their faith with their children. Parents are their child's first and most natural teachers.

We're building a web site³ right now where I want to post resources that anybody can access, from anywhere in the English-speaking world. Members, also, can submit materials they've developed. As a Sunday school teacher for many years, I was so frustrated because every time I went to teach children, I had to create the material myself.

In-jin nim wants to support parents and educators, because it is that partnership that is going to successfully raise our young people. At the adult level, partnerships within the church between the first and the second generation are going to enable us to successfully reach out and encourage young people to struggle with the Principle, with what it means.

³ Though not yet complete, it will be part of the Education Department section under www.familyfed.org

Can you give an example of how you're building those intergenerational partnerships?

Last year we ran a workshop for young adults on how to teach the Divine Principle, because one thing I'm very concerned about is how many people in America can teach the Divine Principle confidently and well. In-jin nim emphasizes excellence. If we expect people to respond to the Principle, we need to teach it well.

I realized that only a handful of young people in America are confident to teach the Divine Principle in its entirety. A large part of the success of the workshop, "How to Teach Divine Principle," was that it brought those in the first and second generation together. The young people were so excited to study the Divine Principle in depth. They came to realize that they didn't fully understand it yet and that those in the first generation could provide a lot of insight and depth to their understanding.

In that workshop, I encouraged the participants to delve deeply into the Principle. So we read a section, and we'd take it apart, and then they would have to put it back together again, creating their own outline and presentation, just using the Divine Principle book. I prefer not to use the Divine Principle slides in this setting, as I don't want to give them the answer but rather have them discover it.

In that workshop, we covered many of the mechanics of teaching as well—how to be an effective presenter, how to be sensitive to your audience, how to have good eye-contact, how to be engaging, how to make it interactive. Because it's also how you teach that's important, not just what you teach.

Our young people had to struggle with such things as, Why does this section come next? and What's the connection between what I just said and the next section? They had to wrestle with what it's actually saying, and that's where you need coaches—as we call them—who've studied the Principle



Lecture practice for young adults at the How to Teach Divine Principle workshop

for many years and who can help unravel it for them through dialogue and mentoring. It was such an exciting process.

At night, I'd be in a room full of young adults who were studying the Principle. I remember telling one young man, "You know, it's midnight; you really should go to sleep, because morning comes early and you are going to have to get up." He replied, "Oh, let me just finish this one section. I've got to understand this." I felt like saying, Can I take a picture of this and send it to your mom? She's not going to believe it!

More recently, we've begun to stress learning to present the Divine Principle as one of the goals of the new STF. Mentors are helping STF participants teach such workshops as Lasting Imprint and the Real Relationship Seminar. We have also held several "train the trainer" national trainings in New York so that local communities could learn how to present these new interactive seminars.

Our young people are becoming excited about what the Principle means in their lives. In order to successfully reach out to America, to young adults, we need to work with young people. We are focused on reaching eighteen- to thirty-five-year-olds who can receive the blessing. However, in reality our target audience is everybody!



Heather sees hope in the response of the younger generation of our members.

You are working closely with a member of the True Family. What kind of things have you learned?

I realized something very important in working with In-jin nim. I joined her team with some skills and professional experience that are, of course, valuable. However, I realize that until I inherit the realm of heart that True Children own, which they've received from True Parents, I (we) won't succeed. That realm of heart is "subject." I feel that one of my biggest tasks as the director of education is to absorb and inherit that realm of heart. If that can be expressed through all the educational work that we do, we will be successful.

Again, it's a partnership. It's about relationship, not just, Do we have the right curriculum? Do we have the right technology? It's

about inheriting that realm of heart. My experience is that the True Children are living in a different realm of heart, and I want to inherit that, because it's that realm of heart that will give people life. We saw it today with Hyung-jin nim. There's no doubt that people will gain life; we gain life and we can share that life with others.

I've heard about your witnessing center at Forty-Third Street in New York.

In-jin nim opened the Loving Life Learning Center in New York City last year because we want to bring people to Sunday service, but we also need a place where people can receive education; they need to grow in their faith. We needed a place to grow and study together.

The Loving Life Learning Center is alive! It's exciting. We have programs every day and every evening. We have Power of the Principle, a program that introduces the power of the Divine Principle in our everyday lives. We have Compass Bible Study, which is a discussion-based Bible study, informed by the Divine Principle. We also have what we call the DP Masters, which is essentially the seven-day Divine Principle seminar content explored in a twelve-week, small group format—so you read together and discuss it.

We have Open Mike⁴ and Ballroom Dancing. They are a big hit and bring a lot of people in the door. These programs are about creating God's culture, too. For example, ballroom dancing is actually about young men and women greeting each other respectfully, relating to each other and creating beauty together in a respectful and heavenly, vertical way. Open mike also attracts many people. We've advertised it on the internet, and it draws people in. People come in off the street or are invited by friends. At every program, we talk about coming to Lovin' Life on Sunday and about studying our teachings.

Do you advertise the workshops you mentioned?

We offer a whole range of programs that we advertise in a variety of ways. Witnessing should be natural. We should be so excited about the quality of our programs that we can't wait to bring a friend. We offer two-day seminars and seven-day seminars. I'm excited, because over the past year we've had several seven-day seminars, including in Los Angeles and Gloucester, Massachusetts. And we are going to have a twenty-one-day seminar this summer. We are trying to provide lots of opportunities for people to grow.

I feel that through True Children's leadership (they are like laser-beams in terms of understanding key points around such

⁴ A program where anyone can entertain the audience, using the microphone to sing, for example, or read poetry

things as our identity, or approach) our community can better understand where we need to go and how to get there.

You mentioned you feel the True Children are living in a different realm of heart. Can you elaborate a little?

The True Children have this incredible perception because in my opinion, they have the spiritual DNA! Lineage is real. We talk a lot about lineage when we study the Divine Principle, but we don't understand what it means. What does it mean that you are in God's lineage? The True Children are the direct inheritors of True Parents' lineage, which manifests hugely in who they are as human beings. In True Parents' children, there is this realm of heart and purity. For example, In-jin nim's intuition; she is very intuitive. God can work through that and guide us. She gives tremendous guidance through her ministry, and I have faith that we will succeed because of that.

Lineage is an abstract concept until you meet it; and you meet lineage in the True Children; and you meet lineage in the second and third, and now the fourth generation. Sometimes young adults in our second generation say to me, Well, my family is so messed up. Do we really have something special?

And I say, Hey, be careful. Don't be too quick to judge; you're only looking at the first generation. But, as you see the lineage purified and developed over the generations (and you see it truly manifested in True Children) you're talking about a different realm of heart; you are talking about the people of the kingdom of heaven. And that's our future. In the future it won't be a matter of faith that the Principle is true; it will be manifested beyond doubt in who we are.

I want to help our young people understand the value of what they have received. Their experience is different from ours—they were just born into a family; we (in the first generation) found the Messiah. There is a huge gap because they are born into this faith, and maybe they don't understand enough about it. Their parents live a crazy life and maybe don't look as good or aren't as wealthy as the couple up the street. But what we have is so precious. We have to be able to articulate that to our children. That's what In-jin nim wants to do for our families. Father asked her to care for the second generation in America, so she takes that very seriously.

I am moved to work with In-jin nim, because she wants to invest the resources of our faith, of our church, into our second generation to encourage and engage those young people. I think you see that expressed at Lovin' Life Ministries, in the culture the ministry is creating. I think In-jin nim is trying to make the heavenly culture real for all of us, especially our young people. *JW*



World Café style discussions as used in the witnessing summits and other initiatives follow a process to help elicit the maximum from interaction (for more see www.theworldcafe.com). At the latest witnessing summit, two questions covered were, What about your faith are you most proud of? and What would make a guest feel as if they "belong" and want to keep coming back to our church?

Following True Parents to Moscow

By Jack Corley

Twenty years ago, Jack Corley, who is currently national leader in Ireland, went to the Soviet Union as a missionary. For fifteen years he worked in that long-locked region to bring understanding to the people of True Parents' teachings and salvific mission. Here he testifies about the early days of his mission and how members' faith led to the beginnings of success.

In April 1990, True Parents made their historic first visit to Moscow as the founders of the World Media Association, the Summit Council for World Peace, and the Association for the Unity of Latin America, which were having conferences conjointly with Novosti News Agency, in the Soviet capital. In a personal meeting with President Mikhail Gorbachev in his Kremlin office, True Parents offered to use their foundation to revive the hopes of the people of the Soviet Union. Upon returning to the United States, Father immediately initiated the Soviet Project, a plan to invite Soviet students to the United States, and put Dr. Seuk Joon-ho, who was then the USA CARP president, in charge.

I had just become part of USA CARP and was preparing to become the Columbia University campus minister, when suddenly I received a new mission that would change my life forever. I joined a team of CARP members in New York preparing a new set of Divine Principle lecture slides, especially designed to appeal to students, and in July and August of 1990, I was one of several lecturers in the International Leadership Seminars (ILS).

These seminars were very enthusiastically received by the Soviet students and their professors. Dr. Seuk then asked for volunteers from among USA CARP to go to the Soviet Union to give deeper Principle education to the seminar graduates and to recruit new students for future seminars. Remembering what Father had said in 1976, "Must go—Moscow!" I felt a strong urge to go, and immediately raised my hand.

When I telephoned my wife to give her the news of my new mission, I related what Dr. Seuk had said—that I would be in the Soviet Union "for a few months." In my heart, though, I knew that this was the start of something very big and historic and that I would be in Moscow for a very long time indeed.

At the end of August 1990, on a cold, rainy day, I arrived by airplane in Moscow. More than fifteen years later, I would leave from the same airport, this time escorted, against my will, by agents of the Russian Federal Security Bureau.¹ In those fifteen years, I would have some of the deepest experiences of my life of faith. I would see scores of foreign missionaries

arrive, work sacrificially to spread True Parents' teachings, and then return to their native lands, having touched the hearts of many new members. I would watch as these native members in Russia and the fourteen other former Soviet republics grew into the current leaders of our movement in the Northeast Region, as well as the parents of their own blessed children. And my wife and I would see our own son be born in Moscow.

Must go to Moscow

I want to acknowledge the faith and courage of the underground missionaries who worked in the Soviet Bloc during the cold war, beginning in the 1970s and 1980s. They had to go there secretly, and almost nobody, in some cases not even their spouses, was aware of their mission. They truly put their lives on the line and suffered from great loneliness, because they were unable, for security reasons, to contact other underground missionaries or their home



Jack and Renee Corley in the first Moscow office, October 1990

¹ The FSB is a successor organization to the KGB. His valid visa had been revoked. His appeal is pending.

countries. They also had to worry about betrayal by the people to whom they tried to witness and had to be concerned for the safety of those who followed True Parents, if the authorities found out.

Other members of USA CARP, including Nate Windman, Myra Stanecki, Christine Froelich, Ashley Crosthwaite and I were among the first wave of foreign missionaries who were allowed to work openly in the Soviet Union. Soon after that, another large group of missionaries arrived, consisting of graduates of the Unification Theological Seminary, whom True Father assigned en masse to the former Soviet Union. Yet another huge group consisted of foreign missionaries who had been working around the world for up to eighteen years; True Father instructed them to spend the final years of their twenty-one-year missionary course in the former Soviet Union, but of course some of them continued to work with us for years after that. When the national messiah providence began, many more members arrived from around the world. Not to be overlooked are the many members whom Father sent from Japan and Korea to help restore Eurasia.

Many of these missionaries were accompanied by their wives and children. For these families, coming from nations that were relatively advanced, it was a challenge to live more simply and to deal with wholly different school systems and health-care facilities, especially if they were not fluent in the native language. However, many of these families have indelible memories of their time in the Northeast Region, especially of the friendships they made.

In the first months of our work in the Soviet Union, the other USA CARP members and I met with the professors and students who had come to America, and we began giving evening Divine Principle lectures on their university campuses.



Jack Corley (far right) and Boris Yeltsin (left) during the August 1991 coup attempt

We also began having Sunday service in the apartments we rented. Many of the students who had been to the ILS became our earliest members.

In addition, Dr. Seuk gave us the job of recruiting more students to attend yet more ILS programs in the United States. The ILS programs in the summer of 1990 had been so successful that True Parents challenged us to bring a total of three thousand participants within a year. You can only imagine what an organizational challenge that was in a disintegrating Soviet Union.

The challenges of Soviet life

Although we were foreigners, we didn't live like the foreign diplomats or businessmen, with their separate houses, separate schools and separate shops. Being missionaries, we lived in ordinary rented accommodations and bought our food in the state-owned stores. Our first apartment in Moscow, which served as our headquarters for several years, had been stripped bare of all light fixtures and door handles, when we moved in. Even the phone looked like a skeleton, without its usual plastic cover. Given the scarcity of everything in the Soviet Union, it was quite an achievement when we finally managed to replace them and furnish the place. The owner of the second apartment we rented had difficulty understanding why we insisted he remove his personal things from the closets and drawers to allow us to store our things. When asked, he responded, "But this is my house and I keep my things here." This, after we had already paid the rent. Sometimes we were confronted without warning with a demand for double the rent.

Another daily reality was what we called "food hunting." At that time the state-owned stores were almost bare, and it was often hard to find even the most basic foods. First, we had to search for places with something to sell. Then we had to stand in line in the hope that whatever was being sold would not run out by the time we got to the front of the line. With some items, like potatoes, we



An Empty Pedestal: A statue of KGB founder Felix Dzerzhinsky was removed in the days when the USSR abandoned communism.

ended up throwing away many of them because they were rotten, due to the inefficient agricultural system.

It seemed that everything worked against us as we tried to fulfill True Parents' expectations. For example, in order to obtain a passport, Soviet students had to apply to the International Department of their university. This department was run by the KGB. Only students deemed politically reliable were allowed to have an international passport. Once permission was granted, we sometimes heard there was a problem printing the passports, due to a paper shortage—this in a country with some of the largest forests in the world. The attitude of Soviet officialdom could be summed up in the phrase, "The answer is no; now what is your question?" However, in relation to our program, we received the wholehearted cooperation and support of the Soviet Ministry of Education and other organizations that worked with us.

Other challenges included having to pay ten dollars per page to send faxes to the U.S. from the only fax machine in a Moscow hotel or waiting in line for one or two hours at the Central Telegraph office to make international calls; at that time, it was impossible to call internationally from private phones. And during this period, the number of participants we had to send to the ILS programs had increased to four hundred a month.

One very memorable experience occurred in October 1990, when we discovered that the U.S. State Department had failed to give permission on time for the visas of the students to be issued at the U.S. Embassy in Moscow. That particular group was supported by the Novosti Press Agency. On the day of departure, we met the two hundred students who had come to the Novosti office to receive their tickets and passports—only to be informed that the visas were delayed. No matter how sincerely we tried to reassure them that we would solve the problem, it was hard for them to believe us. After some desperate calls between Washington and Moscow involving a few of our high-level U.S. contacts, the problem was resolved. Since we were chartering a Finnair plane between Moscow and Helsinki, we also had to persuade the company to send the plane back to Moscow on the new departure date. The visas were finally



Myra Stanecki-Koslowski, an American member, presenting a Divine Principle lecture at the Moscow Architectural Institute

issued only two hours before the scheduled departure time. The students were waiting at the airport in hopes that the visas would indeed be ready. With no time to check the details, the Soviet authorities rushed them through immigration, insisting only that each student have one passport and one ticket—no matter whose—and they sorted it out on the plane. That was unprecedented.

There were moments when we were so frustrated with the difficulties, we felt like giving up. However, all we had to do to change our situation was to go to the airport and take the first plane out—our Soviet brothers and sisters did not have that option. Knowing that, and knowing the impossible path that Father had pioneered, we were determined to persevere and continue sharing our True Parents' love and truth with the Soviet people. Sometimes it was sad to see how a nation of such capable and intelligent people could be reduced to squabbling over life's daily needs. We knew that given the opportunity, these people would do great things for True Parents' providence.



Participants at the winter 1992 workshop in Ukraine, on the Black Sea

International Leadership Seminars

For the participants of the ILS programs, the opportunity to travel to the United States at that time was like an impossible dream. We could invite only those who spoke and understood English well, because in those early days we didn't have the means to translate the presentations into Russian. In the beginning we were not sure how to present our ideas, but Dr. Seuk decided to go ahead and give straight Divine Principle lectures. This was a risk, because it could have upset the KGB minders, that their brightest young students were being taught a spiritual vision, while they had made their careers trying to convince them that God and religion were "the opium of the people." They could have cancelled the program with the stroke of a pen. Thankfully, that did not happen.

All of us were amazed and moved at the profound intellect and spirituality of these young people, and they, in turn, were moved by the lecture content and the overall experience. Our goal was to make sure that



Father sent Dr. Seuk Joon-ho (here, in front of a bust of Vladimir Lenin) to lead efforts to provide vision to the people of the fast-declining USSR.

none of them returned home with an unfavorable impression, no matter what their views of the lectures. Many USA CARP members and others worked extremely hard to make this happen. At the end of each program the students prepared cards and gifts which were then offered in gratitude to True Parents.

Follow-up programs

With increasing numbers of students and professors graduating from the U.S. programs, we began holding large-scale workshops in the region. Our first such program was a two-week Divine Principle seminar held at Lake Balaton, Hungary, during the 1991 winter break. Dozens of students who had studied the equivalent of a seven-day workshop came from Moscow and Leningrad (as St. Petersburg was then known). For the first time, the students were asked to pay for their participation, and to our surprise, they all came up with the fee, the equivalent of a month's income, which they paid in cash. This included the cost of renting a special train to take them to Hungary. To our great consternation, on the day before we were due to pay the railway company, the government decided to void several of the major Soviet bank notes, in a clumsy attempt at economic reform. We found ourselves holding a bag full of worthless notes and the possibility of having to again face dozens of disappointed students. In an act of great generosity, many of their parents exchanged our worthless notes for ones that were valid.

On the following day, just five minutes before the deadline, one of our brothers placed a bag full of acceptable notes on the desk of the railway clerk, and our students had a great experience in Hungary. It was from this group that many of our earlier members emerged. Later we were to organize programs on a gigantic scale, including a summer 1993 workshop program in which over one thousand eight hundred participants attended various levels of workshops at over twenty locations throughout the region.

The collapse of the Soviet Union

From the very beginning it was clear that the Soviet political and economic system was unsustainable. We knew this based on our study of Victory Over Communism, as well as the pre-

dictions given by Father. It became obvious to me, when I moved there, that we were seeing the dying days of an empire. People had lost their trust in their leaders, and the infrastructure was in a state of near total collapse. Ironically, however, it was the actions of a few hard-line communists that put the final nail in the coffin. On August 18, 1991, just as we completed our goal of bringing three thousand participants to the ILS program in the U.S. and as we were concluding the fortieth day of our summer workshop programs in the Baltic States of Latvia and Lithuania, we heard news of the house arrest of President Gorbachev in his summer home on the Crimean coast. This news spread fear in the hearts of many of our workshop participants, who felt that their dreams of freedom were about to be extinguished. Shortly after that we heard from Korea that Father, after a short reflection, concluded, "This event has no spiritual support." Within three days, the coup fizzled as tens of thousands of people found the courage to confront the Soviet forces, and Boris Yeltsin, in a historic act of defiance, climbed onto a tank in front of the Russian parliament in Moscow. In Riga, the capital of Latvia, we got a close-up look at the events when a tank took up a position at the entrance to our workshop coordinating office at the main university. It was also right in front of our office that a young man was shot dead by Soviet soldiers.

The formal end of the Soviet Union came with the resignation of President Gorbachev on December 25, 1991. This happened a few weeks after the leaders of Russia (Boris Yeltsin) and Ukraine (Leonid Kravchuk) attended a meeting hosted by Stanislav Shushkevich, the leader of Belarus, in early December 1991, at which they set up the Commonwealth of Independent States (CIS). This process sped up the moves toward independence of the Soviet republics and the end of the Soviet Union. Mr. Shushkevich has been a friend and supporter of our movement since he first attended a World Culture and Sports Festival in Korea in 1992, while still head of state. He and the former president of Ukraine are now active ambassadors for peace. *JW*



Jack and Renee in Red Square, with their son Nikolai

Unificationists around the World

Angola



In our country, Angola, we are dedicating a hundred and twenty days to witnessing activity so that each member can find three capable spiritual children and to fulfill our national goal based on the worldwide mission guidelines. Our strategy is to organize frequent educational conferences, seminars and workshops on various topics, during which we will teach the Principle and inform participants of True Parents' work. Sometimes these conferences win us the opportunity to do an interview on national radio or television. We are organizing to then hold two- and seven-day Divine Principle seminars, and from there, preparing people for the Blessing Ceremony.

One such seminar we held was called, "Polygamy: Value or Anti-Value," for which eighty-four guests convened at one of Angola's national auditoriums on March 31. They represented the spheres of politics, religion, literature, media, economics, the military, and students. Presenters included Dr. Cristiano Neto, an ambassador for peace, who spoke on Polygamy: The General Context, and Angola national leader Rev. Pedro Kinambutu who spoke on Original Value and the Internal Dimension of the Family. The seminar provided an excellent opportunity to explain the Divine Principle viewpoint of marriage and the family and to invite participants for further study. —From an account submitted by Rev. Pedro Kinambutu Sambu, national leader of Angola

Benin

In January 2010, more than eighty members, including national leaders, UPF secretaries-general, church leaders and leaders of affiliated organizations from Burkina Faso, Nigeria, Togo, Ghana and Niger, convened at the sub-regional headquarters in Cotonou, the capital of Benin, for a four-day International Leadership Training Program (ILTP). The purpose of the seminar was to enhance operational performance, to set up a strategic plan to fulfill the goals for the year and to prepare the foundation for the realization of Cheon Il Guk before January 2013.

Among the presenters were former missionary Rev. Hiroyuki Tosaka, director of ILTP, and Rev. Paterné Zinsou, sub-regional church leader for West Africa. Topics included Witnessing, Life of Faith and Values, Leadership, and Creating an Action Plan for 2010.

In his presentation on witnessing, Rev. Tosaka testified that during his missionary experience he met God through witnessing to suffering people. And leading the session on creating a plan of action for the year, Rev. Zinsou emphasized, "In view of the short time we have to fulfill Heaven's mandate, we have the responsibility to show our commitment in a manner that will allow heavenly fortune to assist us in establishing Cheon Il Guk in our sub-region."

—From a report submitted by Rev. Paterné Zinsou, sub-regional leader for West Africa



Czech Republic

The history of the Unification Movement in Czechoslovakia was taught in a university course in the second largest city in the Czech Republic. In December 2009, I had the opportunity to give three lectures on the Unification Movement's history in Czechoslovakia, Divine Principle and True Father's life at Masaryk University in Brno. I also gave a personal testimony about my life of faith and my faith in God and True Parents. I testified about the time in the 1970s and 1980s when members of the Unification Church in Czechoslovakia were persecuted and almost all of them were sent to prison.

These lectures were the result of an invitation by a Religious Studies professor at Masaryk University. In January 2009, he had attended an International Leadership Conference in Korea, and in March, he gave a speech at a UPF conference in Brno. He allotted us a lot of time to present our movement—the whole semester. After the lectures, some of the students were interested to attend our Sunday service. Most of the students are studying religious science. People in the audience listened attentively. They were shocked to hear about the persecution and that the first members of our church in what was then Czechoslovakia were imprisoned.

The final lecture was about True Father's life. The students had the opportunity to see the video *A Determined Man*, with subtitles in Czech. After the lecture, there was an interesting discussion, especially about the blessing. After we finished the series of lectures one student wrote to me:

I would like to devote my seminary work to the Unification Church, on which you were lecturing. I would like to dedicate this work to your life and to your conviction. In this way, I would like to pay respect to you as someone who was ready to go even to prison because of your belief.

This event is the more significant because twenty years ago, shortly after the fall of communism, we had been unable to receive permission to lecture there. Times have changed. —Submitted by Dr. Juraj Lajda, UPF–Slovakia



South Africa

When we were told we would present flowers to the True Parents, I was shocked, but I went along with it. As we were handing True Parents the flowers, there was something about True Father's look and smile toward me that made me want to have a talk with him. Many things were going through my mind at that moment!

Meeting with my wife's family was a great honor. It felt good being surrounded by loving people. I didn't want to come back to South Africa after meeting them. Unfortunately, we had to go our separate ways and it was quite emotional.

—From a testimony submitted by Shin Francis Gabriel Ghomsi (second generation) after the February 17 Blessing Ceremony





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