

TODAY'S WORLD

天基 1年 (天曆) 5月
JUNE 2010





On May 19, Hyung-jin nim spoke to the participants of the 120-day workshop that Father initiated for university graduates from around the world.

This is the core of his message that day.

If we look at Christianity, we think of belief as synonymous with following Jesus. People say they believe in Jesus and that they have become saints like those people depicted in the Bible. But if we look at the Bible, we see that the people are not saints. There were many who believed in Jesus as a special person and those who believed he was a great prophet with certain transcendent powers. There were those whom Jesus healed. They believed and some testified.

What is the difference, though, between those who believed in Jesus and those who were his disciples? There is a big difference between those who merely believe and those who become disciples or saints. In our church, we do not become saints of the Unification Church just by our belief in True Parents. Believing in True Parents is just one aspect of discipleship.

Yet, when we look at the lives of Jesus' disciples, they are people who put their lives on the line to testify to Jesus. This goes far beyond basic belief for a short time. After Jesus' resurrection his disciples went out witnessing. Peter, for example, spent time building the church in Antioch.¹ Later, the Apostle Paul appeared, and he travelled to many places.

Many of the earliest disciples and apostles did not die naturally of old age. Because they were testifying to Jesus, some were crucified, even upside down. The Apostle Paul was beheaded. There is a difference between saying, "He is my lord" and living the life of a disciple. The role of disciples and apostles is to testify to the Lord, going to the point of giving their lives. They make the sacrifices others cannot make.

If you are involved in church leadership, you are not mere believers. That is not enough. Church leaders must lead a life of discipleship. Now, we must testify to True Parents at the risk of our lives because we believe True Parents are the Lord and because it is through True Parents that we received the amazing blessing of rebirth and eternal life.

In whatever period they lived, disciples have worked to disseminate the Gospel. When they spoke or conveyed the truth, they always spoke in relation to the society of their time. Spreading the Gospel could not be accomplished outside that cultural framework. It was always challenging the society in the background, challenging the prevailing philosophy and thought of the age. Roman and Hellenistic philosophies were highly developed, weren't they? The Gospel had to compete with the existing ideologies. Through this, it brought the

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¹ Present day Antakya in Turkey



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Cover Photo: On Children's Day (May 5) in Korea, True Parents invited members' children to Cheongpyeong; here, Father and Mother present prizes to young members of the second generation; Back Cover: True Family members take a Children's Day photo with blessed children at the Cheon Jeong Peace Palace; Top: Hyung-jin nim and Yeon-ah nim on May 7 on the Hannam-dong grounds with members who closely support their ministry

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Back issues of Today's World: Most issues from November 1999 to the present are available. Please enquire also about earlier issues.

Words of Hope for Humankind

Excerpts from some of Father's speeches over the last five months



JANUARY: From hoondokhae in Las Vegas, U.S.A., on January 19

January 13, 2013 is the date of the beginning of Cheon Il Guk. It is the date of its genesis. Since today is January 19, 1,089 days remain until the day of that beginning. Including the thirty-three days until True Parents' birthday,¹ 1,122 days are left. If we can fully educate people by that providential date, and align with the standard by which the spiritual world, the physical world, Cain and Abel are not separated from Adam, we can enter the era of the dominion of God.

So everything will come to an end if we do everything as the textbooks and the teaching materials tell us to. Since you have the textbooks and the teaching materials, if you can complete the education [in this content] in your nations during this period, pushing yourselves or doing whatever else is needed to achieve it, we will be under a system that makes a much more far-reaching impression than a war. The world will then become the liberated homeland and God's fatherland. All that would remain to be achieved would be a peaceful world—the complete opposite of the satanic world. The actualized, victorious supremacy of the princes and princesses of God would be passed on to the generations to come, eternally without change. For the future everlasting, heaven and earth will not be separated from each other, and instead they will constitute God's unified fatherland, wherein God, human beings, and Lucifer,² are united. At the same time, it will be both God's fatherland and the homeland of everyone in every nation. All that will remain then will be for us to fulfill our duties as patriots and devoted sons and daughters in the new place, to be faithful to our families and to dedicate them to God, and then everything will be completed. **TW**

1 The sixth day of the first month of the lunar calendar in 2013 falls on February 15, thirty-three days after January 13.

2 The Korean text says "Satan."

Okay, please follow your Father. Everything is accomplished. Say, "Everything is accomplished." [Everything is accomplished.] Eog Mansei. [Eog Mansei.] The era of tranquility and prosperity. [The era of tranquility and prosperity.] Eog Mansei. [Eog Mansei.] ...

PRAYER

I dedicate all these textbooks, which could take the place of all things in the unified heaven and earth, in the name of God, to You, Heavenly Father, so please receive them. Please receive them. Say loudly: Please receive them. [Please receive them.] Thank you.

SPEECH

Conditions are needed—for various purposes. In my family, True Parents and the True Children, all set conditions. You should be aware of this, and that you have experienced this ceremony on behalf of the third, fourth, fifth, sixth, seventh and eighth generations as well as millions of generations to come. So repeat after me: We have completed the inheritance on their behalf. [We have completed the inheritance on their behalf.]

I am asking that you receive this, so please rise and offer a morning bow to True Parents. The mother, father, sons and daughters in a family need to be united from now on. Through what? Do you know? What are these? [Textbooks] What textbooks are they? [Textbooks from God.] They are textbooks from God that are centered on the king of kings. They exist to help the Korean people serve God and the king of peace.

The history of restoration through indemnity and the providential rectification of the fallen bloodline have been carried out centered on Rev. Moon. In other words, the rectification of the perverted bloodline of Cain and Abel, on behalf of the whole. You need to know this. Because the lineage was inverted, it needs to be set straight once again.

In order to rectify this, going from God to the ends of the earth, so that True Parents can become perfect and complete under God—and God can thus become the king of peace—True Parents need to win over the Cain world.

Cain should take the place of Abel in making sacrifices, serve Abel absolutely and make the link between God and True Parents, who have remained separated. Then Cain will no longer be Cain, because he will have completely wiped away Cain's history and any memory of how he came to shed his younger brother's blood. As a fallen being he should serve his younger brother as if he were his elder brother; the elder brother in the position of Cain can serve his younger brother as if he were True Parents or God.

Then, what is it that should come to exist in relation to the victorious supremacy of the unique being, our God of peace, and the victorious True Parents? The union of the spiritual world and physical world. Please say it. [The union of the spiritual world and physical world.]

Even after God has become the king of peace, if He does not have sons and daughters, His own family, He cannot settle down. **JW**



At hoondokhae on February 7 at Cheon Jeong Gung, True Parents pray over the texts they are designating as scripture.

MARCH: From Sunday Service at Cheon Bok Gung, Korea, on March 7

This is my third visit to this church in Yongsan¹ since its construction. Who is the owner of settlement, and what are the land of settlement and the people of settlement in the necessary providence guided by Rev. Moon, who has waited for the time when the nails and the columns would be in place here?

You should not be mere visitors who have come to sightsee in this country, which is drifting along. You need to put down your roots here, as well as your branches, leaves, and flowers, because you should not be left out. Devote yourself fully so that you will not be ashamed in front of history after this three-year period.

Thus, you should look forward to the day on which you can inherit the kingship as princes and princesses and carry on that work in the name of the children of the Lord, and shed silent tears.

I will take the lead, and I hope that even one more person will be able to take part in receiving this grace. There are our brothers and sisters, our parents, the chiefs of tribes, and the heads of nations.

I should take responsibility. If I can't give this task it to anyone else, I should take responsibility since I am the only one I can trust. Even if a person has rushed out in haste and been run down and killed in an unfortunate accident, I can believe that he has every right to stand tall in the homeland he had aimed for. The question is, How many such people are there? How many? Based on True Parents' teachings, how many people can answer "I am one"?

This is the headquarters. [Father refers to some American presidents, and continues.] They are only the heads of one nation out of many, but each one of us is a person incomparable to anyone who has gone before, because we can receive the seed through the center of the homeland. How grateful each of us should be, therefore, to know that Heaven has prepared

1 Yongsan Borough is the district of Seoul in which Cheon Bok Gung is located

such an ideal for us!...

You cannot go in front of God. You should already be following me before I step out in the lead, with a firmer resolution than mine. You should give out the scent of being who you are, shouldn't you?... The sons and daughters of Heaven, each person who received the blessing as a church member of this assembly in Yongsan Borough, should be able to take the lead representing the thousands here, and march forward singing, bridging the realm between life and death. Shouldn't they, therefore, know that they should hurry and be determined not to be defeated in following that road, but stand up and march forward?

Yu Jeong-ok? [Yes!] Sing the song about the white stallion, with the hope that these people will go back to their hometowns with dreams of the future in their hearts, enjoy their weekend, pay their respects to their ancestors and become exemplary in the eyes of those in their tribes or clans. Where will the white stallion that has lost its hometown go? Let's finish with that song.

[As Father is leaving, he passes the all-girl choir of Japanese second-generation members that had sung a welcoming song.]

Are these children from Japan?

[Hyung-jin nim: They are the Seonhak Choir. They've come from Japan.]

Girls, please sit down. These are young children in their teens. How many groups of young people like these are there in the world? Who will raise these youngsters? Who will teach them? In this wild and vast satanic world...

When I look at them, I want to stay with them; I want to become such a young person.

I am one who burned with passion, crazy about completing the providence, and wanting to do things for the sake of these people. Please don't forget that my heart misses that era when I could show you such qualities, and that I am living with the pain that the summertime of my life has passed. **TW**

APRIL: From hoondokhae at Cheon Jeong Gung, Korea, on April 16

You must visit Christian churches and hold hoondokhae there. Because you have distributed Father's autobiography, now you should do this.

In the future, we must hold workshops in the established Christian churches; this will be God's word in the religious realm. The religious realm is not unified; Christianity, even, is divided into countless denominations that are fighting one another. They will not be able to go to Heaven if they continue doing this. There are no denominations in Unificationism.

Gyocho marriages are those arranged for one couple at a time but *gyochae*¹ marriages are those held for groups of people—if for clans, then, for example, between the Moon clan and Park clan; if for nations, then, for example, between Russia and China, and so forth. America and Russia, or America and China should hold (mass) exchange marriages. If close to 300

1 Father is explaining how he differentiates the words *gyocha* and *gyochae* (which have similar meanings of "interchange" or "exchange") in relation to blessed marriages that are to heal historical pain or overcome cultural barriers.

million men participate, that would be 600 million people, and if each of them were to connect five more people, that would be 3 billion people. That is how they can go to heaven and become citizens of Heavenly Kingdom....

When I place my hands on people who are sick, they get better. I have cured many people.... That was something I practiced while I was in prison.

[Towards the end of hoondokhae, Father called out Rev. and Mrs. Chung Su-won and asked them to sing their rousing "Thank you" song. Members of a church that had been prepared to receive the returning Messiah, the Holy Lord Church—of which Rev. Chung's grandmother was the founder—used to sing this song.]

Do you know how wonderful this song is? When you can sing this song as you want, you are united with the meaning of these words. You have to understand that you must become people who can feel a depth of heart greater than that and lead your life while singing praises for a time when you can be blessed even more. **TW**



MAY: From Father's remarks at the service commemorating the one thousandth Cheongpyeong special workshop, May 1

I think you each have a copy of this program and that you have already read it. In the title, what does the character 祝 [축—"congratulations"] signify? It has the radical 示 [시—"to indicate"] on the left and 兄 [형—i.e, "older brother"] on the right. You need to know that this is what 祝 means. And if we look at 祝福 [축복—"blessing"], we see 福 [복] has the same 示 ["to indicate"] radical on the left. The right upper half of 福, 一 [일—"one"] plus 口 [구—"mouth"] means "big word" and below that is a cross [十]. So, it signifies a man standing on a cross.

What is a blessing [축복]? Congratulations [축] means that everything would have gone smoothly according to plan if the older brother had received the blessing [복], but the older brother could not receive that blessing.

The same is true within God. As you know, there is within God the God of the night and the God of the day, but they are not two gods. God is the God of the night and of the day. The Fall meant that human beings didn't know this. They understand only those things pertaining to the day and not those pertaining to the night, because the things of creation have been unable to fulfill their purpose.

Do you say [in Korean] "day and night" or "night and day"? [We say, night and day.] Well, it seems you know already. The night comes first. Then does "upper" come first or "lower." [Upper] I don't know myself [Laughter], but if so many people say so, I should learn that. "Upper and lower" is the question!

If we look at East Asian philosophy or Confucian philosophy, upper-lower and left-right are the right order. If it is "upper then lower," "right" should come before "left." So why does "left" come before "right"? It should be "upper-lower, right-left and front-

1 As used here, the radical is the semantic root of a character and provides a clue to its meaning.

back" in order for everything to flow smoothly according to plan, but it is instead "upper-lower, left-right." The center became reversed. This is the point....

So what is "blessing"? The blessing of the older brother was taken away. What did the older brother do? If there is an older brother and a younger brother, they make two. "One" needs to have "two." If "one" does not have a partner, what will happen? "One" absolutely needs "two." What "one" and "two" need is "three." What "three" absolutely needs is "four." What "four" absolutely needs is "five."

The one thousandth commemoration becomes the ten thousandth commemoration, the one hundredth millionth commemoration and even higher. What comes after that? Is it the inheritance of heavenly fortune? Do we inherit heavenly fortune without also inheriting heavenly blessing? Which do you like better—heavenly fortune or heavenly blessing? [We like both.] Heavenly fortune is good, and heavenly blessing is good. Both are good. ...

So would you like to have "Du-nim" or "Hana-nim"? [We like Hananim.] Well, if you say Hananim, it could be God with only a left hand. Are people born with just a left hand? People always have a left and a right, an upper and a lower, and a front and a back. But they do not know how to establish their position. If only the east wind blew, all the trees in the world would fall to the west and disappear, wouldn't they? So the east wind blows, but there is also a west wind, a south wind, a north wind, an upper wind and a lower wind. For 365 days a year, the winds are blowing in all different directions, circulating. They keep changing compass directions, forming reciprocal relationships and having give and receive action. There is circulation, so there are no incidents. As long there is circulation, things do not disappear.

In the name "Cheongpyeong," the first character, *cheong* [清], has three strokes on the left arranged in vertical order. This is the radical meaning "water." One, two three, and what you have next [referring to the upper part of the right side] is three horizontal strokes: Old Testament Age, New Testament Age and Completed Testament Age, or ancient times, the Middle Ages and the Last Days. These are all connected [with a vertical stroke]. So we have three people [represented by the three horizontal strokes] connected vertically. If you break off the top of the vertical stroke, it becomes the character for "master" or "owner" [主] centered on God. Then the lower half is the character for the moon [月], which symbolizes the wife, so you have the wife of the master. ...³

Why is Cheongpyeong necessary? Why does the Unification Church need Cheongpyeong? God is here, people are here and nature is here; and God, people and nature all say they like Cheongpyeong. What would it be like if there were only nature here? What would it be like if there were only water? If there were only air? Or only dirt? Cheongpyeong has air, and on sunny days, there are clouds and the breeze blows. That is why Cheongpyeong is good. ...

I want to say many things today. Congratulations! We are commemorating the one thousandth Cheongpyeong workshop....

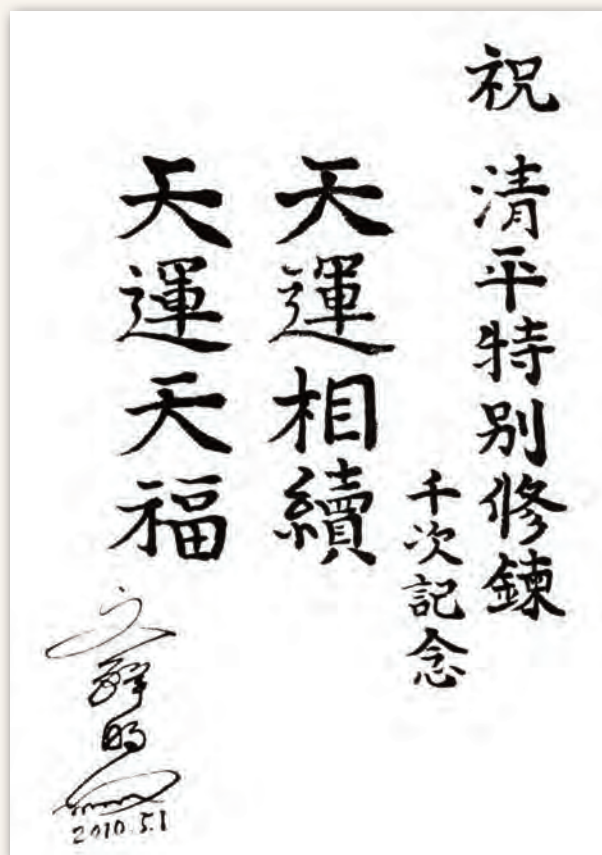
So, today I am talking about inheriting heavenly fortune and heavenly blessing. Even if heavenly fortune can be inherited, it will not be of any use without heavenly blessing. Something given will die without the corresponding ability to receive. Without heavenly fortune capable of receiving blessing, the blessing will disappear without being received. Heavenly fortune has these two aspects. ...

Cheongpyeong is located between the North Han River and the South Han River, and it has two mountains, Mt. Yongmun and Mt. Yu-myung. No matter how brightly the sun may shine, what good is it if there is not even a single mirror to reflect its rays? In that sense, even a small mirror would be worth so much that it could not be exchanged even for a thousand rays from the sun. It can reflect stars that are billions of light years away. Because it reflects, it can send light out that far.

What is Cheongpyeong? It is an original source that can cause such reflections. All the colorful rays from heaven and earth come here and are sent back out. They go out at an angle that is deter-

² Hananim is Korean for God. Hana is Korean for one. Du-nim is an imaginary word Father is using to posit the idea of God based on the number two.

³ Father did not speak at length about the second syllable of the word Cheongpyeong.



Father's calligraphic message in the program for the commemoration of the 1,000th special Cheongpyeong workshop. It reads, "Inheritance of heavenly fortune; Heaven's blessing of heavenly fortune."



True Parents present Hoon-mo nim with a gift, congratulating her on her work for the spirit world providence at the Cheongpyeong training center.

mined by the angle at which they come in, and nothing is ever cut off. If there is one place in the world that cannot be cut off, it is the Cheongpyeong that we speak of in the Unification Church.⁴ ...

The man standing here, Sun Myung Moon, was once known as Yong Myung Moon. The character “yong” means “dragon” [龍]. On the left side of this character, we have the character 立 [립—“to stand”] and below it is the character for the moon. The right is formed using the character 己 [기—“body”] with the character 上 [상—“upper”] on top of it. Below that, the three horizontal lines represent three sons. When you become a dragon, you can fly around on the clouds. You fly. Did you know there are different kinds of dragons? Black dragons, white dragons and yellow dragons... When I was a child, I used to

ride around on dragons. I rode black dragons, white dragons and yellow dragons. I rode many. I suffered a lot of persecution because I liked dragons. I would also fight invisible evildoers, dragons, in the air; I'd capture and kill them.

But what is my name today? After liberation from Japan, God told me, “Hey, stop doing what you are doing now and become a person who takes ownership over heaven and earth.” I had to do this in order to become an owner of the waters and the land. God said, “Your name is Sun Myung. Sun Myung.” Sun [鮮] is composed of the character for “fish” on the left and the character for “sheep” on the right. Sun Myung Moon! There is fish and lamb, so I should take dominion over the ocean and the land. Myung [明] has the character for the sun on the left and the moon on the right, so I should take dominion over the sun and moon. What is my surname? The character for the surname Moon [文] is in the shape of an offering table. ...

The words “to inherit heavenly fortune” are written on today’s program. Are you going to inherit heavenly fortune and heavenly blessing together, or just heavenly fortune? [Father points to a copy of the program with his calligraphic message to commemorate the thousandth workshop] Here, did I write “heavenly fortune and heavenly blessing” on the left or on the right? [You wrote it on the left.] Why did I do that? You would think it would be good to write it on the right. This indicates that Satan still rules over heavenly fortune and heavenly blessing. Inheriting it means that God rules. If you cannot inherit heavenly fortune and heavenly blessing, you cannot inherit the kingdom of heaven. You cannot become an owner.

The one point I want to leave you with is very simple. If you live with heavenly fortune and heavenly blessing and feed on these day and night to grow healthy, you will naturally become inheritors. You won’t become sick and will live a long time, so you will eventually become an inheritor.

This is the place that lets you inherit heavenly fortune and heavenly blessing.

Today, the king of kings and the ancestor of all ancestors—the fundamental ancestor—becomes one so that there is the God of night and the God of day. The God of day creates in the place of the God who created at night. But they are not different. God established him in His place. I am working in God’s place.

You all need to be educated at Cheongpyeong. Will you accept that education or not? [We will.] If you say you will, raise your hands and clap your hands to signify that promise. It will all be over in three years and six months. All that I’ve spoken of could be completed in a year. A person who really understands it could complete it in a week, not a year.

So stay well, don’t die; and become the heirs of the Heavenly Parents. **TW**

⁴ In our church when we say Cheongpyeong we are usually speaking of the training center, though it is in fact the name of a nearby town.

An Early Foreign Visitor to the Church in Seoul

Introduction

In the beginning of August 1955, a month after Father entered Seodaemun Prison in Seoul, nine thousand kilometers away, in the United Kingdom, an early member and later first president of the Unification Theological Seminary, David S. C. Kim, spoke briefly to more than two thousand delegates at the Apostolic Church International Convention.

As a Korean government official, David Kim was in the UK under UN sponsorship studying at the University of Wales in Swansea to enhance his business skills. "Internally," he later wrote, "I had a mission to spread True Father's message to Christians overseas and around the world." In line with this, one day, after speaking to a group at a Baptist church in a small town thirty kilometers from Swansea, a couple who attended the Apostolic Church, a Pentecostal denomination, met and befriended David Kim. This led to his appearance at their annual church conference. In a letter to his flock that was read out in churches a few weeks later, then president of the Apostolic Church, Hugh Dawson, mentioned "a Korean brother by the name of Sang-chul Kim," whom he said, "made a strong appeal to us in the Convention to send a missionary to his land."

Having been found innocent of evading military service, Father was released from Seodaemun Prison in October 1955.

In June 1956, the Apostolic Church dispatched Pastor Joshua McCabe in response to David Kim's expressions of affinity between our church and theirs.

McCabe was a Scotsman who had been sent by his church to Australia in 1932. He had been at the convention in Wales and remembered that while there David Kim had "received the Gift of the Holy Spirit." Pastor McCabe flew from Melbourne by a hybrid jet-prop plane on a flight that stopped four times to refuel and arrived in a city that "still had lots of buildings reduced to rubble."

He stayed for nearly eighty days. He lodged in a member's house. He spoke with Father and interacted with English-speaking members, especially David Kim (who celebrated his ninety-fourth birthday last December) and two early female members, Choi Won-pok (1916–2006) and Kim Young-oon (1915–1989).

Over time, Pastor McCabe found that our beliefs did not coincide with those of the Apostolic Church. He returned to Australia with an early English translation of at least some of what would later be published as *Divine Principle* but it appears that no further contact between the Apostolic Church organization and our church ensued. Indeed, his later letters indicate slightly more jaded memories of his experience. Nevertheless, historically, Pastor McCabe was one of the first foreign observers of our church in its earliest stage in Korea and we are pleased to be able to provide our readers with some of his observations during his visit.

We are indebted to Dr. George Chrystides, now a research fellow at the University of Birmingham, for making his research materials available to us, including his correspondence with Pastor McCabe and Dr. David S. C. Kim in 1986. These materials formed the basis for Dr. Chrystides' 1988 article "The Welsh Connection: Pentecostalism and the Unification Church." Some of this material is available on our web site.

On the facing page is an article Pastor McCabe wrote for the Apostolic Church's own magazine some two and a half weeks after his arrival in Korea in 1956.

The summer of 1956: Father (seated left) with Pastor Joshua McCabe and Miss Kim Young-oon. Standing behind are church president Eu Hyo-won (holding his jacket), Eu Hyo-min (hands on his belt), Kim Won-pil (far right) and others unidentified.



KOREAN REPORT by Pastor J. McCabe

This report appeared on page 163 of the November 1956 edition of the Apostolic Herald

Many of you will remember meeting Mr. Sang Chul Kim, who studied at Swansea University as a United Nations student and attended the Ammanford¹ Assembly of the Church, later coming to the Penygroes Convention in August 1955.² He sent an invitation for a representative of the Church to go and visit the group of Christians to whom he was attached and the invitation was passed on to the Australian Missionary Advisory Board. At our Quadrennial Council at Easter I was chosen to make the journey of 8,000 miles from Headquarters in Melbourne, Australia, to Seoul in Korea.

I arrived here on June 22nd after three days' journey by air. As there had been an accident on the runway our plane was redirected to a U.S.A. military drome near Seoul, the capital. A tropical rain storm that beggars description made it impossible for the welcome planned to take place. However, a number of friends of Mr. Sang Chul Kim came to the plane and met me.

On the following Tuesday I was warmly welcomed at a representative party, when leaders of the group, Mr. Moon and Mr. Yoo,³ together with others arranged a Korean welcome and meal in honor of their Western visitor. Among the members who attended were two college professors, two doctors of medicine and lecturers, an ex-Minister of Labor, a colonel of the Korean Air Force, and a number of businessmen who are all members of the group. Speeches of welcome from various members were delivered, and Mr. Kim made the speech of the evening in English. Others welcomed me in Korean, and I spoke on behalf of the Apostolic Church in the Motherland and Australia.

The group of Christians to whom I have come are not Pentecostal or Apostolic as we know it, and yet the Spirit of the Lord is manifest among them, as some have visions, others have tongues and interpretations, while a spirit of prophecy is exercised by others in private. So far I have seen no manifestation of the Gifts of the Spirit in the gatherings.

The fervor and sincerity of the worship, the soul stirring preaching of Mr. Moon, a born orator who stirs his congregation to response both in praying and preaching is wonderful. Almost without exception the members are there because they longed for something deeper. The meeting place is an old hall in an out of the way spot. I remember going to the old hall at 104, Renfrew Street, Glasgow, in the early days; I recollect halls that were out of the way in Musselburgh, Perth and Ebbw

Vale,⁴ but I reckon the Seoul hall is the most inaccessible I have been in. To this hall come between 300 and 400 people. There are no seats as in other churches; everyone sits on the floor. Half an hour before the service is due to begin we have a time of singing, and the place is packed.

Many parts of Seoul are bomb damaged and there is not sufficient money to repair the city. The result is that accommodation is at a premium, and the group here is glad to have their hall. It is a hive of spiritual activity. Mr. Yoo, the lecturer, gives lectures on the "Principles," as they term their beliefs, for four to five hours a day. He covers their doctrine in two lectures, and this he does three times a week to enquirers who number as many as thirty to forty, and sometimes as few as five or six.

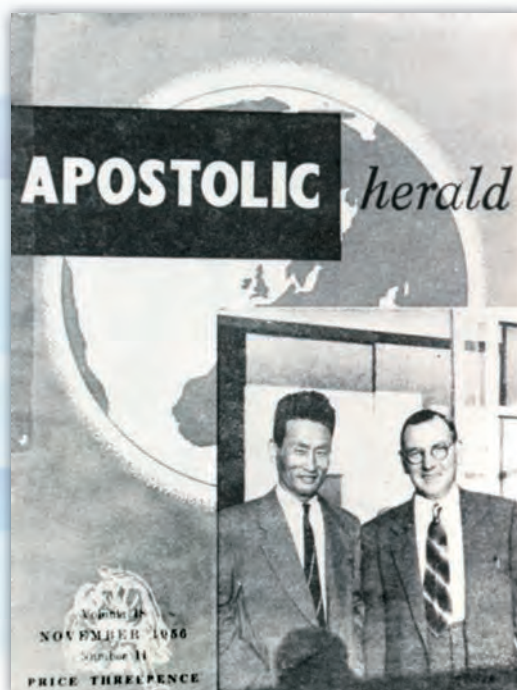
At the end of each half year an examination is held. One hundred and thirteen from four different centers sat the examination on Sunday, 1st July. Of these twenty-eight passed with 80% or more marks. Seventeen diplomas and eleven certificates were presented to successful students who ranged from High School students to older people about fifty years of age, and including a professor from a college and a medical doctor. This week a lady doctor and a Congressman (British equal is an MP) attended the lectures.

There are eight centers stretching over the three hundred miles from Seoul to Busan in the south, and the total membership is variously quoted at 600 to 1,200. There are always about 300 at the Seoul service on Wednesday and between 300 and 400 on Sundays. Their doctrines are divergent from ours on several points. I am studying their principles, and though I have been here for eighteen days I have only given one address, due to having met with a slight accident when returning from the welcome party. I have now recovered and hope to give other talks

on our teaching. One thing is evident—the condition for salvation is receiving Christ through faith in Him. Satan is a real foe who has to be fought and overcome. They do not baptize in water or break bread on the Lord's Day as we do. I solicit prayers of all your readers and the Apostolic friends in Great Britain that the Lord's purpose may be wrought out between our groups in Australia, Great Britain and Korea.

The people here are very kind and gracious and the personal stories of how they were led to come to the church are wonderful. Like the Apostolic Church in Great Britain they are sacrificing to make the building of a meeting place possible. There are difficulties, but God specializes in the impossible, so remember to pray. Korea is a land of inflation and is in the dollar area. It will be costly to support workers but surely our God is able to provide the necessary means when he has opened the door to us. ***JW***

⁴ Two towns in Scotland and one in Wales, respectively



David S. C. Kim and Pastor Joshua G. McCabe on the cover of the issue of the Apostolic Church publication that this article ran in.

¹ In West Wales, eighteen kilometers (eleven miles) from Swansea

² The village of Penygroes Wales (twenty kilometers from Swansea, birthplace of the Apostolic Church and for many decades host to its annual international convention

³ Almost certainly church president Eu Hyo-won

The Effort Invested to Expand the Church

Beginning in 1957

In this installment, the twenty-third to appear in Today's World, Father reminisces about the early church, including fasting and witnessing conditions and the first workshops.

The text for this issue is drawn from the third book of the series True Parents' Life Course (참부모님 생애 노정). 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.

For seven years from 1957 to 1964, I didn't sleep for even two hours a night. I usually slept for an hour. I did not know how to be tired; I trained myself so that I would not feel tired. During those seven years, I seldom took off my clothes to sleep. I wore clothes like these. I prepared and trained myself for seven years, so that when I set out for a new world in the 1960s, I was able to succeed in a twenty-year-course that I have no reason to feel ashamed of in front of Heaven. For seven years, I was doing work until three or four in the morning, hunched over in a chair.

I told myself, "Give your whole heart. Pour out your whole heart until you get tired. Pour it out even though you may feel hungry. Pour it out even in sleepiness, until Heaven accepts it!"

Since I planted seeds in that way, those seeds will go all over the world through the heart of God, even though members of the Unification Church today cannot accept what was planted. I thought that they would certainly be harvested one day, if not in Korea, elsewhere in the world.

In our pioneer stage, it was not unusual for me to stay up all night. I would even be dozing in the bathroom. I was so exhausted. Sometimes when I sat down, I would lean against something and begin snoring.

Until the 1960s had passed, I ate squatting down because I was so busy. My meals didn't include more than three side dishes.¹ I did that for three years. I didn't eat at a table. I ate with the plates on the floor, on a small board, because I was working to save everybody and everything. If I had not been able to do that, I would have been a sinner.

For seven years, I fasted on my birthday. How brazenly arrogant I would have felt if I had eaten well and celebrated my birthday with my responsibility still uncompleted and heavenly law not yet established.

This was a serious problem. Though I lived in a nation, the nation was not mine. The world was not my world and no matter what I had, I could not assert that it was.

PRAYING FOR EACH MEMBER

When I started this church, the wooden floor in my room, wet from tears, wouldn't dry out. I didn't sleep. I prayed even when I had a nosebleed....

In about 1957, I was praying for about four hundred members every day. Once I prayed, I could sense their spiritual situation. That kind of thing does happen. God is the supreme being. God is the trunk and church member are connected to Him as branches. So, if you act together with this subject, don't you know He will teach you about other members? Of course He does. Just offer your jeongseong. If you pour out your heart for church members, God will show you in various ways if there's something wrong with their spiritual state.

I prayed while calling out the name of each member. Even before I called a name, the person's face appeared. Just to say the names took about forty minutes. Some were smiling; others appeared worried. I instantly knew how a person was doing. Prayer showed me who was sick, so I called those members and said what prayer had revealed. I asked them whether it was true, and without fail, it was. Then the person would go to a doctor for a diagnosis and treatment.

Only in this way could I fulfill my duties. As I did, people could align themselves and follow me without going astray. You shouldn't forget that.

Also, when looking at the names, I might think, This lady should come today. Without fail, she would come. One lady was actually on her way to a market and ended up coming to the church without even realizing it. She asked, "Oh, did I come to the church?" When this kind of

¹ In Korean cuisine, rice is generally the main dish.



Father leads a holy song on Wednesday, January 2, 1957

thing occurs, can you say that God doesn't exist? Can you deny that the spirit world is helping us?

THE CHURCH IS ITS MEMBERS

In 1957, I did one-to-one witnessing. I would give a lecture to a person as if I were speaking to a hundred or a thousand people. I took the viewpoint that several thousand people depended on that person. In order to transform a person into someone who could follow whatever instruction I might give, I should exert effort equal to the extent of the transformation so that the person could develop strong enough motivation to make the necessary changes.

I felt upset that church members were unable to love Korea the way they should, so I would sometimes speak all night. Isn't it right that at some point I be involved in raising you? You can send a child to elementary school only after you have devoted yourself to bringing up the child to about the age of six, isn't that so? That's a basic principle, which is why I've told you that you must go through a seven-year course. It takes seven years to educate a person in Cain's position.

Even if the church had not existed, I had to train people by myself. That's why I've been doing this work for fifty years, forgetting to eat, sleep and rest. You don't understand the reality. You think, "Oh, he freely does whatever he wants. He has no backbone." But that is by no means the case. I do have a backbone. Despite that, I still began my work holding people and crying over them. Holding that person, I would weep while trying to work out the nation's misfortune through them and the bitter feeling of the nation's people through their family.

Heaven was present, and a strong "electricity" was flowing. You feel strength as if hundreds of millions of volts are moving through you, as if the world is at your command. How exciting! At a time like that, your eyes won't close even though you may try to close them. Even when you are asleep, your eyes open all of a sudden.

What kind of person was I in 1957 or 1958? I was a teacher who listened better

than anyone else did to what others said, no matter who they were. Elderly ladies would come and talk about their lives from the day of their marriage. They would tell me everything about how much they loved their husbands. They would say everything they had wanted to say until that moment. Everyone who had visited me said, He really listened to what I had to say.

I sincerely listened to them all night, and I spoke from my heart. This is the key. In listening and speaking to others, be genuine. Keep sweating and pouring out your entire heart.

You might think, He is now at a certain stage, I need to spend one or two more hours with him, even if it means I have to stay up until midnight, or one or two in the morning. If I talk with him for two more hours he can overcome this barrier.

When you understand this, don't hesitate. Continue talking and explaining, even if you have to speak until three or four o'clock. We should see each person's life as precious.

WORSHIP SERVICES OF HEART

I am a person who is afraid of praying in a public place. In other words, I am in a position of having to move people into the realm of life while still attending to a father who is mourning the loss of His children. It is a serious matter. Judgment, showdowns, and decisions on matters of life or death arise. One draws the final line in the sand there. Coming here and taking responsibility for that is like coming to a place where executions are carried out. I began to have the heart of a person at a place of execution.

One has to pray, therefore, for God's sympathy and God's compassion. Also, a person can have more abundant life when he prays for God's sympathy, and God's compassion and God's mercy surrounds him.

If possible, I don't think about the title of a sermon in advance when I appear in public. Thinking about the title just leads to a private result. It may become a yardstick by which I boast of my knowledge, my organized plan or my brain, but it



Cars were rare in Korea in 1957. Wherever they needed to go, members walked.

fails to express my heart. Instead, I offer jeongseong for more than ten hours before giving a sermon. Let me have deep, sturdy roots before emerging through the surface. Sprouts don't matter. I wouldn't care if something eats the sprouts [if the root is solidly put down]. I mean, it's okay not to speak in polished sentences. The question of how you connect your genuine heart is what decides life or death.

SANCTIFICATION BY TEARS AND SWEAT

I have lectured and delivered many sermons here. Since the 1950s, I have preached in tears. Was there a time when I didn't? Tears should fill your cup and run over. They should overflow. Heaven consoles you and works for you only when you exert all your energy, when you bleed and sweat and say that the place you collapse and die will be your starting point.

In the early days, I delivered sermons even in the midst of ruthless persecution, with my sweat turning to blood. You have to make an impression by delivering a sermon at the top of your lungs. You may be more weary from today's persecution than yesterday's, but a way forward does exist. So invest your strength and driving force in your sermon and wear down the opposition.

Accordingly, I poured out all my energy and led members in this way. When I gave sermons, sweat flowed down my back. My shirts and underwear were drenched and drops of sweat fell from my head as I spoke. A sincere heart is offered with sweat....

PRESIDENT EU'S OFFERING

When our church was just starting, for three years and eight months, President Eu Hyo-won lectured eighteen hours a day at Cheongpa-dong even though his health was very poor. I'm telling you that I had a sickly man continue to lecture for forty-four months, eighteen hours a day. It set a tradition and that's why we lectured for two days, finishing both parts [of the Divine Principle] in two days.

It must have been very hard. As the lecturer, he may have



Father and then Korean church president Eu Hyo-won (1914–1970)

felt pain in his lungs and in other parts of his body, but when he was not lecturing Divine Principle, I would say, "Hey! You are a trumpeter of Heaven's will; you have to lecture if asked, even for eighteen hours. The spirit world is preparing to speak now. How can you possibly be like this? Get to work!" We did things in that way for all those months. It's a record.

Do you think I slept while he lectured? I was sitting upstairs listening to him teach, and I had been fully informed as to who had come to listen. If no one came, I sat and listened to him attentively. Then, it was my turn to ask him questions. I raised him in that way. I just sat down, observed and supervised him. I corrected any mistakes. That's how I created a substitute for myself in three years and eight months.

We had a welcoming party for people at night when the lecture had ended. When there was a party, I took charge of it. People found themselves in a party mood.

We did this while just eating boiled barley as a meal twice a day. The side dishes were not good, either. President Eu had his favorite dish, which was tiny shrimp preserved in brine....

Its smell was more offensive than that of excrement, but there he was dipping his finger in it, saying it was delicious. I still have a vivid memory of that.

How hard must it must have been for him! Even now when I visit Paju to pay my respects at the graves, I think, I could I have given you that musty, salted shrimp.... I would roast a whole cow and give it to you.

There are times when I think that it would be very nice if President Eu were alive now. After all, the increasing rate of membership is in proportion to the number of Divine Principle lectures.

Establishing a national foundation

From 1954 to 1960, we had to go over the nation-level persecution and advance. Do you know how hard we worked during that time? Originally, I started working, based on the course of Jesus' public life, to pay indemnity within three years. Therefore, after I became thirty-seven years old, I established a solid foundation for the Unification Church and



Father and others on 629-meter-high Mt. Kwanak, south of Seoul, in the 1950s

began to expand the history of restoration through indemnity to the national level. Everything proceeded in accordance with the Principle.

In those days, everyone, especially those in the Korean Christian churches, was against us. Consequently, I was imprisoned in 1955, wasn't I? Therefore, from 1957, we established an all-inclusive fasting condition and held a proclamation ceremony. We began preparing a nationwide foundation. We began to take the offensive. We witnessed and expanded across the nation. It was a new stage in the Unification Church's development.

At Cheongpa-dong, like a wounded lion, we had to wait for the right time, making preparations. I trained young members and created an elite group. I traveled all across Korea to prepare the foundation upon which we could stay alive. I made the foundation myself while the entire nation opposed us.

In this way, I experienced every kind of persecution a man could endure.

MEMBERS OFFER A SEVEN-DAY FAST

Everyone who was a member of the church in 1957 underwent change. They all fasted for a week. All the members in Korea started the fast on the same day. We made a new beginning as a church through this fast. I fasted with them.

If you join the Unification Church, you must fast for a week. I did this, so you must do it too. I am not trying to make you go through hardship. I am just making you strike your body as a condition, fulfilled in the presence of God. One method to strengthen the power of your love is to strengthen your spiritual power. Another method is to hit your body. You cannot become a Unification Church member unless you do a week-long fast. How long did Jesus fast? He fasted for forty days.

What is convenient about fasting for a week? You don't have to worry about eating, and you will stop complaining about your fate. Those thoughts would cease. I gave the order to do a week-long fast so that you can attain the ability to confidently move forward, ignoring material things. Those who responded to my instruction by actually doing a seven-day fast will transcend the anxieties of daily life. You have to exhibit the truth based on this standard.

Once you start a seven day fast, a day or two will pass while you think, I'm hungry! But I must endure. I must carry on.

After the third or fourth day it becomes more difficult. You really want to eat so many things. Everything you see looks edible! You will go so far as to reminisce about the barley rice cake you ate in the past. Gluttonous evil spirits are all mobilized!

After a week, there is no happier sound than hearing the clock chime on the wall. When five or ten minutes remain before the end of the fast, how desperate your heart is! When you can transcend that, you will be able to meet God. Your desperation for love should exceed your desperation for food. We cannot come into relationship with God through focusing on the necessities of life in the fallen realm.

THE FIRST SUMMER WITNESSING CAMPAIGN

JULY 20–AUGUST 31, 1957

Our first special witnessing campaign was in 1957. Through this, history moved toward a turning point. That is, Heaven came to have all the power needed to control history. However, God does not act blindly. He keeps pace with what is happening on earth.

We started our forty days of special activities on July 20. It's the usual date we begin on each year. It's the hottest season, and it's during the school vacation. We must work hard in the

hottest weather, sweating to fulfill God's will. I chose that time of year because the heat is useful in setting strong indemnity conditions.

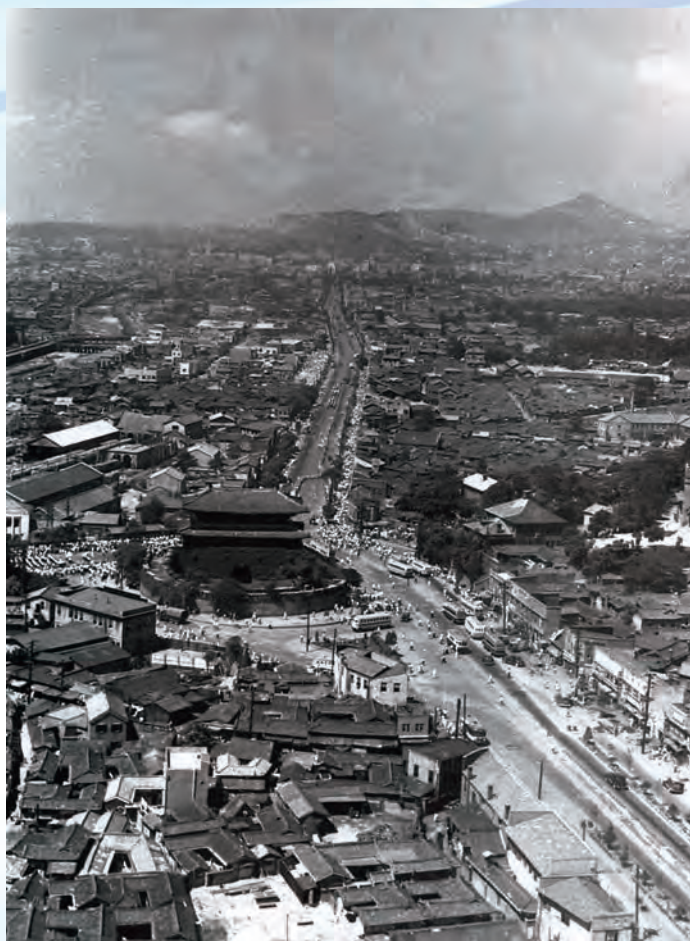
In 1957, I chose a hundred and twenty witnessing places. When I sent the members, I told them, "Think of yourselves as people doing your three-year military duty. Have the mind-set that you have been sold to the villages you've been assigned to and work as hard as you would if that were true. Go, and devote yourselves to the villages. What will you teach people? Teach them loyalty. You should not only teach but also practice it yourselves and demonstrate it to them. Then, even if you do not tell them what to do, they will definitely take up what you are doing. When many people come out, saying 'me too,' you will be able to completely settle in that village."

When we started this campaign for the first time in 1957, I gave members only enough money to take a train or bus to their mission places. They left any other money they had behind when they went. I also gave them two sets of clothes to wear before I sent them off. I told them to work hard and to eat just powdered grain for forty days. Start out by doing physical labor, I told them, or beg for food.

PIONEERING FROM THE LOWEST POSITION

Because people opposed them, they did cleaning campaigns and helped with housework without telling anyone that they were from the Unification Church. They woke up early in the morning and cleaned the entire neighborhood for several hours every morning. We did this kind of thing. People in the villages did not know who was doing it and only realized several months later.

I also told the members to push themselves to the point of



A view of Tongdaemun (Great East Gate), Seoul, in 1957

experiencing misery that causes them to sweat and to cry. I told them to overcome that wretchedness. They ate only cups of powdered wheat mixed with water. Going out witnessing for forty days is the same as fasting for forty days.

When the members returned afterward, I made them eat good meals. When I saw them eating like crazy people, I asked myself, Am I not a sinner?

I often felt guilty. I thought I must create a group that would continue on even if Korea were to go to ruin in the future.

They were eating boiled barley. Boiled barley is nothing. They were all starving and ate what a dog might. But they all went out and came back after having overcome their difficulties. They said in whispers, I was so hungry that I took dog scraps and ate them.

They began from the very lowest point that a human could be at. When the members were witnessing in their assigned pioneering areas, it was difficult to raise enough money to survive for a day. Even after working all day long, it was difficult to eat one meal. Some of the young members would stumble because of hunger.

During that pioneering period, our witnessing members worked in this way and became leaders. When they went pioneering to a village, they did not have anything to eat. Although they were able to work, when they tried, rumors went around the village that the purpose for which they had

come was to work, and for that they were persecuted.

Leaders at the church headquarters didn't send them any money. In that situation, they pioneered and witnessed. However, they never complained about their miserable circumstances to their leaders at the headquarters. When, after six months or a year, leaders came to realize what each pioneer's situation had been, they hugged each one and cried.

BOND OF HEART AMONG THE MEMBERS

Members had precious experiences in the witnessing campaigns, such as the joy of meeting each other and separating in tears with the hope of meeting again. You couldn't buy experiences like that for a hundred million dollars. In the early days, members felt that getting acquainted with another member was of eternal value....

In those days we all walked because cars were still rare. Our members helped one another and parted in tears in the evening by moonlight or early in the morning, pledging to do their best for Korea's sake, for God and for the future. There were many unforgettable instances of this kind. In that type of situation, a patriotic spirit arises.

Those members will always miss the days when they worked in a high, elevated atmosphere, like that which surrounds a person who has fallen in love for the first time. It is up to the people who are guiding the church to work out how to stimulate that spirit within members. You have to establish goals for your activities. Your efforts should connect you to that time honored tradition.

THE WARM ATMOSPHERE OF PIONEER CHURCHES

After you join the church, you become fonder of it than of your home. You want to come to the church without even going to school. Your heart is always at the church. Why? God's love is there.

In the evening, any food we had, I would save in order to share it with others later. I would bring people together and help them feel at ease. That's why people followed me even though they were persecuted, even though the entire neighborhood was in an uproar, and even though the nation was trying to get rid of us.

In those days, the atmosphere of the church was like that. When a person was converted, he or she very much wanted to be at the church and came every day.

I told the members to witness with that kind of heart. I taught new members that way. Thus, they all felt that the church was better than their homes, or their schools. They did not want to go to school, to work or to their houses. They all met at the church. This became a problem.

THE HEART OF THE EARLY MEMBERS

Among the early members who followed me, none was praised by spouse, child or relatives. They all faced opposition. Why? In order to join the church, those early members had left family behind. If they had loved and stayed with their families, all of them would have perished. Early church members had to choose between the two. You need to understand that this is why early members have never received praise from their relatives, friends or children.

That's why members who have been in the church for a long time cry profusely when they pray. They have lived where God is directly with them. That is what makes those people different; they survived difficulties together with God. The question is whether the early church members' tradition will become your tradition. We are like a single tree. **TW**



A shanty town near central Seoul in the 1950s; a makeshift restaurant (under the building) advertises energy-boosting meals made with ingredients such as mole and yellow-brown snake.



On a Mission to Convey Thanks

The Little Angels' Tour to Sixteen Nations

This year is the sixtieth anniversary of the start of the Korean War (June 25, 1950). The Little Angels of Korea have begun a tour to the sixteen nations that sent combat forces under the UN flag to defend South Korea from the communist forces. The tour will continue throughout 2010. Its aim is to convey the deep gratitude the Korean people feel to the nations that responded in that desperate hour.

Speaking before the tour began, Dr. Pak Bo-hi, chief executive of Korean War 60th Anniversary Memorial Committee, which is sponsoring the tour, said, "We want to give U.S. veterans a performance that will thrill and delight them."

Since, 1965, the Little Angels have performed all over the world, in front of some fifty heads of state and in hundreds of television broadcasts. "But our most important performances of all," said Dr. Pak, "are awaiting us on this upcoming tour, because they will be perhaps the final 'thank you' we can make to our precious Korean War veterans in the twilight years of their lives."

The choice of Norfolk's MacArthur Memorial to launch the U.S. leg of the tour is to acknowledge the man who made the single greatest contribution to protecting South Korea's freedom after the North Korean invasion in June 1950. As early as June 29, after a visit to the Korean front, General MacArthur knew an amphibious landing behind enemy lines would be required to turn the tide of North Korea's invasion. The North Korean forces swiftly pushed all the way to the southeastern tip of Korea. MacArthur's daring Incheon landing on September 15 that same year split the North's supply lines.

Many had opposed the plan for the bold amphibious landing, but MacArthur prevailed. Alexander Haig, who was a junior officer present when MacArthur made his historic decision, reminisced in his memoirs:

I realized that I had witnessed something that would go down in history, a Cincinnati act of moral courage. Some years passed before I fully understood the lesson it contained; that when you are in a position of trust and a course you know to be right is questioned for political reasons, you must act on your own convictions based on your own experience, because that is your duty to the American people. It was not vainglory but wisdom that motivated MacArthur. He believed that the Incheon landing would succeed, and that it would save 100,000 lives. As events were to prove, he was right when everyone else was wrong.

If it were not for MacArthur's successful Incheon landing, North Korean forces almost certainly would have overrun South Korea, and the Korean peninsula would have been forcibly united under communism. Father, who was 30 years old at the time, would almost certainly have died in the Hungnam special labor camp, where he had already been a prisoner for more than two years.

The Little Angels Tour project web site (<http://www.kw60project.com>), will announce the Little Angels' worldwide itinerary as dates are finalized. The site also permits the visitor to donate money for the sponsorship of the tour. Well known public figures are expressing their support for the initiative. US Speaker of the House Nancy Pelosi, for example, said that the Korean War veterans' "service and courage will never be forgotten, especially with the efforts of the Little Angels. Their performances convey the gratitude and thanks we hold for our courageous Korean War veterans and their families." *STW*

Adapted from information supplied by the Little Angels Tour Project

CONTINUED FROM PAGE 2

light of hope. This is a very important point.

Divine Principle is not just an analysis of the Bible. Divine Principle is the text that gives answers in the context of today's society. In particular, the second part was written with society as the backdrop. Communism was a system of thought that challenged democracy. As you know, the second part of Divine Principle discusses whether a third world war might break out and presents a challenge and a counterproposal to communist thought. This was very much an issue in society at that time. In the present day, many areas of science and technology have advanced, greatly changing the social environment again. Only when religion challenges the social reality can it develop. The role of disciples and apostles is to challenge the social background they encounter.

We use logic and reason to observe the world, to observe nature. As we go through this process, we can think about whether God exists or not. All disciples—whether you are Peter, Paul or whoever—have to challenge these issues. In 1 Peter 3:15, it says, "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you."

You must be prepared to give a proper answer, the Bible says. This is because religion and believers who have both faith and the teachings of the Lord are not just aiming to be popular in society or to receive its approval. Rather, God imparts understanding in order to change society completely

The social environment is always a factor. When society is at the point where it must change, society does not want to



Conveying the true love of God

change. People will say, "We are doing fine! What kind of change do we need God and True Parents' teachings for?"

Opposition will increase. We have to expect this. For this reason, it is not possible to take a middle-of-the-road approach. Such an approach cannot change society. In fact, if we take a neutral approach the reverse happens, in that the surrounding society influences us and we become more distant from our teachings.

For that reason, brothers and sisters, we must be brave. We must be leaders who can go out and fight for True Parents. Those who want to become popular in society, those who don't want to do difficult work, cannot be such leaders. No matter which organization they are in, leaders must always do the difficult work. This is a very important point.

Some who study science say that there is no creator and that humankind is not a special creation; and according to the Theory of Evolution, we are little more than monkeys. We don't know how to respond to these points effectively. With the end of communism, this has become a very important area to engage in. The development of the internet, computers, physics, math and other areas of science has led people to lose faith in God and religion. I have heard, for example, that among university students who believe in God but study science, the great majority lose their belief in God during the first year of their university course. This is a more frightening reality than the expansion of communism. How can we respond to this?

UPF and CARP will no longer go the neutral, middle-of-the-road way. Now we are going to fight. We will challenge society.



Hyung-jin nim, Yeon-ah nim and Korean church president Dr. Seuk Joon-ho greeting the 120-day workshop participants

We will persuade them. We will challenge them. We will fight. We will compete. As we do so, we must go a bit deeper into various issues, such as why it is more reasonable to believe in God; how, if you really understand science, it shows that God exists; how the Theory of Evolution is flawed; why it is meaningless for atheists to talk about a value system, and how there can be a good God even in an evil world.

We must go a little deeper into what we believe and why we believe what we believe. When we receive a challenge, such as, "How can you believe in God in a world like this? I don't believe in God, and you are a fool for doing so," we must know how to respond.

Our first-generation members have fought a great deal, haven't you? When you first joined the church, you battled against communists. Isn't that so? At university you argued with the communist students over why Marxism and communist ideology were wrong, didn't you? [Yes!]

Now our young people will inherit that tradition from our first generation. We will inherit that tradition, and we will go to the universities and fight it out. CARP students will now learn the Theory of Evolution. At the same time, they will learn the Principle of Creation....

Atheism creates a problem. The first reason is that atheism cannot establish objective moral values.... If God did not establish laws pertaining to goodness and evil, and therefore no objective standard of morality exists, there will be no objective moral obligations either.

If that were the case, sexual abuse of another person (for example) would not be "bad," objectively speaking. Of course, as people discuss and find some common ground they might conclude that such behavior is not good for society. But what if someone doesn't share that opinion? Then you have a problem. Sexual abuse is clearly evil.

If a male shark forcefully mates with a female shark, that is not sexual abuse because they are animals, not ethical beings. On the other hand, suppose a man forces a woman to have a sexual relationship. If we are not beings of morality but merely animals, objectively speaking, we can't say such an action is evil. If looking objectively such an action is not evil, objectively

speaking we also have no such moral restraints or duties.

We may say that one day the universe is going to contract and all living things will die, so why do I need to act according to a moral standard? We may say, there is no eternal life and the universe is going to disappear anyway, so we can do as we please. With that mind-set, the motivation to live morally disappears. Frankly, many such problems arise from atheistic philosophy. So our understanding of God and True Parents gives us confidence and hope.

Witnessing is the factor that can certainly revive our church. We had not witnessed so much in Korea recently. We held many events. We would invite people to be ambassadors for peace, but that was mostly not witnessing as such. Witnessing is when people accept True Parents as the Lord and as the Messiah.

What is the reason we witness? The fundamental reason is love. That fundamental love is parental love, the heart of a parent that saves a lost child. No matter how difficult it may be for parents, they will save their children at all costs. Imagine that your child has been kidnapped. You want to find your child. You have to save him and bring him home. Even though going out each day to find that child is difficult, you maintain hope. When you find him and bring him home, how grateful you are to God!

When you witness you must witness with such a heart. Looking at people with such spiritual eyes, you work to save their lives. How did God and True Parents witness to us? They did it through love and with the heart of parents. We have the motto, *Let's inherit the true love of God*. The essence of God is His parental heart, the heart to regain and bring home the children who have been taken away.

When we look at the people of the world as victims of kidnapping, we feel differently about them, right? The abductor is holding them in confinement. We must witness with a parent's heart. If we want to practice greater love in our church, if we wish to more fully reflect God's parental heart, the primary activity would be witnessing to find our lost children. We must inherit that fundamental heart of a parent. **TW**



The Need to Save People

In a recent interview our international president spoke about the importance of repentance and our need for the Messiah.



The only way you can come to True Parents is if you acknowledge that you have original sin, that you are a sinner with original sin, hereditary sin, collective sin and individual sin. You have to admit that you are imperfect, that you have sin. If you don't admit you have sin and think you are flawless, you can't be saved by True Parents. You think you don't need them. But the reason we need a savior is because you have sin. You hear this from Christians all the time, and they are right about that. You must acknowledge it.

Actually, it is one of the commonest features of Christian rhetoric. We used to have it in the early days; but we lost a lot of it. We became more liberalized and became afraid to talk about sin. The blessed children too; I, too. I was always uncomfortable talking about sin. I think that because the second generation was less aware, having no original sin.... Yet if we're a member of a group that does something bad, we have collective sin. We have hereditary sin—our ancestors did bad things too. We also have personal sins that have accumulated over time. This rhetoric has gone out the window in an effort to tell blessed kids they are perfect, that they are God's greatest blessing for humanity. Well, yes, in one sense they are, but if you get arrogant about it, you're never going to think you need True Parents.

I am not saying it's only a blessed child issue, I'm saying it's anybody. If you don't acknowledge you have sin, if you don't repent, you won't feel you need a savior. To connect with the savior, you need to repent, be forgiven, be blessed and be given new life and a new lineage. But that only comes through repentance. The idea of repentance is very much interwoven with jeongseong. We must constantly repent in front of Heaven. Christians talk about this all the time: "You're a sinner; you're unworthy to go before the throne of God. Even if we live perfectly, we can never go before the throne of God."

It's because of God's love for us that God sacrificed his son Jesus for us to be able to go to God. This is evidence of the love of Christ. And I never really felt that or internalized it. I never connected with it. It was only after my coming to an awareness of the seven deaths and resurrections

that I connected with it and realized, "Wow, this is so powerful!" And this is really the only way you can discover True Parents as your lord and savior.

I knew you had to be humble, but humility is more an admirable character trait. You have to acknowledge that even though you may have no original sin you are still a sinner and that it is through the grace and love of God, and through the deaths that True Parents themselves had to endure for you, that you can stand before the eighth level of God's kingdom. I had never felt that. This not only pertains to us, but to our families, our clans and so forth. It puts the responsibility on us to accept, believe and follow. I think that was very much alive in the early church.

Think about it. The more we water that down, the more faith weakens; the more the sense of developing the salvific mind, the savior's mind, diminishes. Unless you see people as dying or doomed and destined for remoteness from God's love for eternity and how much pain that entails In the spirit world, God's love is like the air. If you are out of that realm, you are suffocating.

People have sinned, and because God is good He will have nothing to do with sin, His goodness is such that evil is naturally repelled. God does not have to judge you.

We are supposed to be mini messiahs. A messiah is supposed to save people. We can't save people; we don't have that authority. But we can bring people to the Messiah, who can save people. But if we lose the rhetoric of sin, that we need grace and forgiveness, we're not going to feel it's imperative to save people.

At the beginning of my own ministry, I was uncomfortable using this language. I thought it was too judgmental and too overbearing. But after the vision of the seven deaths and resurrections and the eighth stage of perfection, I realized that I was teaching members self help and not getting into God's realm of love and into heaven. I don't know if I could continue my ministry like that, because it more soothes the soul than instills the truth of the spirit world into the soul. **JW**

Another excerpt from this interview appeared on page eighteen of the previous issue.



Bringing Peace to Those Who Died in War



Hyung-jin nim and Yeon-ah nim presided over a special Seunghwa Festival at a military cemetery in Taejeon, Korea, for 4,024 Korean soldiers who gave their lives in the Korean War. High-ranking Army officers and veterans of the Korean conflict attended the ceremony, which was held jointly with the Korean military. Venerable Seok Woo-ryeong, a senior Buddhist monk who has conducted many memorial services, suggested to Hyung-jin nim that they hold this ceremony together. Hyung-jin nim explained to those assembled that the Seunghwa Ceremony allows us to go to a beautiful place in the next world. He stated, "Rev. Sun Myung Moon, who was sent by God to save humankind, knowing the sadness and pain in the hearts of those who passed away sixty years ago in defense of their country, asked me to hold this ascension ceremony to bring them comfort and blessing."



True Father in Yeosu

Since returning from the United States on May 21, Father has spent much of his time in Yeosu setting conditions, such as fishing on rough seas and holding long hoondokhae sessions. On June 5, he launched the Special Workshop for Families of World Ocean Leaders. Japanese women residing in Korea are to participate with their families for eight days by the sea, after which the mothers remain in Yeosu for an additional thirty-two days of training in fishing, boating and other practical skills.





Connecting with True Parents' Heart

Dr. Seuk Joon-ho

Returning to Korea on March 18, after holding the Seung-hwa Festivals in the United States, True Father said, "I am not coming to Korea to rest. I am coming to fire up the nation. I have come to light a fire with the word and with the spirit."

And after their arrival today, on the way to Cheon Jeong Peace Palace, Father mentioned again how we must mobilize the spirit world and said, "We must offer jeongseong. People need to long for their spiritual homeland and for their True Parents." Father also said that to bring enlightenment to Korea, "people should educate themselves by studying the hoondok textbooks." He emphasized, "The textbooks need to take root in each household." Therefore, based on the textbooks we need to enlighten and stimulate the people of the world to bring about a revolution of heart and of the word....

True Parents are more serious than they have ever been before. From the day they arrived in Las Vegas to May 9, the day on which the event was held, True Parents stayed up night after night, continuously setting conditions. Their hearts were filled only with seriousness, impatience and desperation.

Brothers and sisters, why should True Parents be the only ones to feel so serious and desperate? Is the providential task and will of God only the work of True Parents and no one else? Just like True Parents, who are standing at the forefront of the providence with a serious, impatient and desperate heart that others do not understand, we all need to endeavor

to be at the forefront of the providence. We need to open our hearts to True Parents and offer our prayer and jeongseong. If we do so, the spirit world will definitely be with us and work through us.

As we mobilize the spirit world, we must fulfill our responsibilities as blessed families. What are those responsibilities?

First, we need to enroot hoondokhae in our households, based on these textbooks, thus inheriting true love. Second, we need to fulfill our portion of responsibility centering on absolute sexual ethics and lead lives that cast no shadow of sin and form true families. Third and last, we need to fulfill our mission as tribal messiahs.

The mission of tribal messiahs is to educate four hundred and thirty families, who surround you like a protective enclosure, starting with three families and moving on to twelve, thirty-six, and so forth, and to witness to them and have them receive the blessing. True Parents have made their autobiography available to us as the means by which to fulfill our mission as tribal messiahs. All blessed families should distribute four hundred and thirty copies of the autobiography and guide their tribes, clans, neighbors and others to the providence, and move them and inspire them through the teachings and the lives of True Parents, educating them and witnessing to them through the textbooks, and finally bringing them to receive the holy blessing. *STW*

From a speech he gave to 120-day workshop participants in Korea on May 21

True Family members on May 5, the Korean national holiday of Children's Day



Blessings the Living Messiah Brings

The Aria Hotel in Las Vegas was the venue for the event "Honoring the Coronation, Golden Wedding and Legacy of Peace on the Foundation of the Abel UN" on May 9, at which True Parents were congratulated on their Golden Wedding anniversary and offered crowns and robes. An ascension (seunghwa) festival, through which True Parents brought the blessing of the Seunghwa Ceremony to those not of our faith, formed the second part of the program. We present here the uplifting testimonies, give on this occasion, of two American Christian leaders who have supported True Parents' work over many years.



In-jin nim and Sun-jin nim present the robes of the King and Queen of Peace to True Parents during the Coronation and Golden Wedding Anniversary in Las Vegas, May 9

Archbishop George A. Stallings

Thank you. *Kamsahamnida. Arigato gozaimasu. Toda.*¹ My beloved brothers and sisters, there is a spirit of peace, *shalom, salaam*, in this place today. There is a sense of unity, of oneness. There is a spirit of true love. And this gathering did not happen by coincidence or happenstance. It did not even happen because we really desired it to happen. But it has taken place because of the life and the eternal love of a man who has forsaken all else in order to bring God's people back home. [Applause]



When I think of God and what heaven must be like, I think this is the closest manifestation of God's kingdom here on earth that we have ever witnessed in our lifetimes. And it is because of an individual who has completely forsaken himself, and even at times the demands of family life, in order to live for God and to liberate the heart of God, in other words, to relieve God of all of the pain and suffering of seeing his children scattered and going in opposite directions, one from another, and not really creating this sense of unity, this sense of oneness. I often ask myself, What would the Savior, the Messiah and the returning Lord look like? Obviously all of us would want him to look just like us—our color, our race, our language, our nationality, our religion. Oh my God! Especially, he has to be from our religion in order to be the Messiah that we would embrace.

But even when Jesus came among his own, when the historical Jesus came some two thousand years ago, the people did not recognize him. They did not receive him. In fact they did not embrace him. I would dare say that if the returning Lord, the Savior, the Messiah would come into our midst right now and would not look like us—if he did not have a bald head like I have, or didn't have your hair, which makes you happy [because it's] nappy or your hair, which is "dyed, fried and laid to the side"—that if he didn't come looking like you, you would say, It cannot be!

But the beauty of it all is that the returning Lord, the Savior,

the Messiah, is not coming on a cloud, is not going to say Abracadabra and jump out of a box. No, the returning Lord is going to look like us—a human being. And yet there is going to be something substantially different from all of us about him, whose life is so centered on God—wearing the mantle of the Christ, being the anointed one. The anointing on him is going to be so powerful that he will be able, along with his spouse, to transform humanity and to truly make us one family under God. That's what the returning Lord does! That's what the Savior, the Messiah does! It goes beyond religion—goes beyond the borders, the barriers, the confines, the limitations of religion and allows us to embrace that oneness that brings us all together as brothers and sisters. The returning Lord, the Savior, the Messiah is going to bring about a world of peace. The hope of all ages is a unified world of peace. [Applause] That's what the returning Lord does; he works for peace, he works for unity, he works for oneness.

The returning Lord does not see color. Thank God, the returning Lord doesn't see color or I wouldn't have a Japanese wife.... Neil Bush!² [Laughter] I'm glad the Messiah can come and bring enemy nations together, bring people together and heal the brokenness and the division that is in our world. That's what the returning Lord does.

And the returning Lord is in our midst. Yes, the Savior, the redeemer, the healer is in our midst if we would but open our eyes. In the Gospel of John 17:21, Jesus prays to his Heavenly Father that they all may be one as you are in me and as I am in you, so that they also may be one in us so that world may believe and be convinced that You have sent me. I truly believe that God has sent the True Parents of Heaven and Earth to bring us back home and to make us one family under God. This is one family, this is one nation, this is one people, and we are blessed to see him with our own eyes and to breathe the same air that he breathes. Hallelujah! **GW**

1 Gratitude expressed in English, Korean, Japanese and Hebrew

2 The younger brother, currently unmarried, of U.S. president George Walker Bush (2001–2009) was present in the audience



Kwon-jin nim and Hwa-yun nim present flowers to Father and Mother; Prayers of remembrance at the Ascension Festival

Rev. Jesse Edwards

Praise the Lord, everyone! I was asked to bless the food, but we have already been honored with True Parents being with us, so I believe this whole day is already blessed. Don't you? [Applause] True Mother, I would like to say, we thank you, not only for being the mother of the fifteen children that you brought into the world but also the spiritual mother of six and a half billion people around the world. Happy Mothers' Day! And to all True Family mothers, we greet you on Mothers' Day.

We're living in a world today with moral breakdown. The world needs a leader. Family breakdown, marriage breakdown—the world needs an anointed man of God. The world is in turmoil, searching for peace—the world needs a messiah. Hello? [Applause]



Many have started this journey, but Father, we want to thank you for being bold enough to complete it. Thank you for tearing down the walls that have separated races, religions, denominations and for bringing us one family under God. Thank you for blessing my marriage, where my life began. Thank you, True Parents.

Now that I've used up all my time, we'll pray quickly: Heavenly Father, we thank you for this great occasion, for this golden anniversary of someone that we love and hold dearly to our hearts. Bless the fellowship, the table that is set before us, bless us as we endeavor to continue as one family under God. We give you the thanks, our gracious God of all creation. Can anyone say, "Amen"? Amen, and you may be seated. Bon appetit! **TW**



During the luncheon following the Ascension Festival, In-jin nim introduced True Father to the audience. Before she could finish speaking, even, Father came out to the podium to address the assembled guests.

Shout from the Rooftops

By Derrick Davis



My passion for witnessing re-ignited after I discovered what the Cheongpyeong providence was really doing. I became aware that my emphasis should be on witnessing and teaching Divine Principle. For the first time in many years I felt very clear and focused, almost as if I'd just joined the church. I felt confident to speak to anyone wherever I went, and these feelings have stayed with me.

During the very week I decided to teach the Principle from home, I met a young lady while visiting a friend. She decided immediately to start a course of Divine Principle study. She and her two children became the first members to join in our local community for some years.

I began my direct witnessing approach in 2009 after receiving Hyung-jin nim's encouragement through his sermons. Hyung-jin nim emphasizes direct witnessing, proclaiming True Parents are the Messiahs. I realized that after all these years I had never done direct witnessing. After watching videos of his sermons, I felt liberated, as though it were truly a revelation. At the same time, I was deeply sorry to all my contacts whom I had not informed about the Messiah's being on earth. I am now contacting them to rectify this.

I find this way of witnessing truly liberating; it gives me an opportunity to share honestly with anyone. People no longer ask, "Are you with the Moonies?" or "Don't you guys believe that Rev. Moon is the Messiah?" I feel more confident and in control of any conversation; I also feel that the spirit world is happy to have an opportunity to declare through me that the Messiah has come.

In 2008 I began working in a hospital in south London. I taught the Divine Principle to colleagues during breaks. One friend I worked with spoke to me of his experience with Jesus. As a result, we would go out every weekend street preaching. To date, he has received the blessing and will soon start his own Divine Principle study course. He is a very strong and committed Christian; nevertheless, he was able to accept that the Messiah has indeed returned.

As you can imagine the direct witnessing approach is a huge obstacle for many of us. It challenges our faith and asks us to come out of our comfort zone. It requires a change of mind regarding our approach. I feel direct witnessing is the key to bringing success by 2013.

Here in south London, members who are not confident to witness directly will work at times with those who are, in order to learn and to gain confidence.

Through my conversations with people, I have found almost everyone is searching for truth and many are waiting for the Messiah's return. It becomes a good challenge to give what is needed. Gradually, many new guests are coming who can receive the Messiah's teachings.

I often think of the great religious reformers of this nation and how through direct witnessing, we can mobilize their help and put the United Kingdom back on the providential map.

If we who have been called by God, as the reformers were, can be bold and strong and proclaim that the Messiah has come and if we can teach his message of hope and new life to all people in the nation (and the world), those in the spiritual world will work with us. This will allow the nation to fulfill its providential calling.

I feel a sense of urgency leading up to 2013 and see myself as an apostle whose sole purpose is to testify to all people about the Second Advent. I cannot bear to think that True Father is over ninety and still witnessing. Am I a devoted son if I don't witness in his stead?

As Hyung-jin nim has said, "Our purpose is to help people to understand that True Parents are the Messiah and the Returning Lord. Our purpose is not just to make people feel good; our purpose is to not just to make contacts; our purpose is to witness."

I feel energized, excited and internally confident. For me, the fun part of being in the Unification Church is witnessing.

Derrick, his wife Toyoko, and their two children. They live in London.



Event Report

On May 28, members held a special event to proclaim the advent of the Messiah at the South London Peace Embassy for an audience that included seven Christian ministers and local Muslim contacts among a total of fifteen guests. The program began with the Master of Ceremonies stating in his welcoming remarks, "Tonight—for God, the True Parents and Jesus—is a day of declaration. The Rev. Dr. Sun Myung Moon and His wife, Dr. Hak Ja Han Moon, are the True Parents, the Messiah and Lord at his Second Advent."

A central feature of the occasion was the reading of a speech True Father gave in the United States thirty years ago, "The Future of Christianity," in which Father describes in detail the Fall, God's grief, His continuous efforts to save fallen man, the Messiah's mission and why he had to return after the most regrettable event—Jesus' crucifixion. The speech, which was warmly applauded, also presented a clear definition of the end of the world: the end of evil history and the beginning of a good history with Christ's birth, that is, his return to earth.

Following the speech, one presenter read a message from Jesus in the spirit world in which he testified to True Father. This was followed by a video of Father's life "A Peace Loving Global Citizen" and one of an interview with Archbishop Stallings, who testified to Father having come in the spirit of Jesus.

One Muslim guest was inspired by his experience to attend a two-day workshop. Four guests in all registered for a workshop.



Many were in tears as Father's speech and Jesus' message were read. The atmosphere was powerful. Many felt the Holy Spirit descend during the readings. Some ministers started speaking in tongues.

Comments from members and guests alike included:

"This was truly liberating."

"Now I understand what this movement is all about." "

This evening confirmed my feelings about Rev Moon."

"Praise God for this day."

Two testimonies from sisters who had found our True Parents and our church through remarkable revelations concluded the evening.

This meeting confirmed to us that by openly and boldly proclaiming the Messiah we elicit the support and power of those in the spirit world. We lost none of our guests, but instead we gained Divine Principle workshop participants and potential new members.

We plan to hold more such meetings in the coming months as a focus of our witnessing activities. **JW**

—Based on a report supplied by the event's organizing committee



The South London Peace Embassy; Middle: Barbara Van Praag testified at the event; Right: Bruno Klotz reads a message from Jesus.

God and the Spirit World

Take the Lead

By Kimura Etsuko

The January 15–17 celebration of the Fifteenth Anniversary of the beginning of the spirit world providence in Cheongpyeong included a witnessing awards ceremony for a worldwide witnessing competition that the Cheongpyeong Heaven and Earth Training center had announced at the beginning of 2009. Those members who witnessed most successfully in the different regions of the world last year were honored. This is the testimony of the first-prize winner for Japan.

Mrs. Kimura and her husband in front of a Shinto shrine



I was born in Ishikawa Prefecture in Japan. I met my husband in the first job I had after graduating from university. After marrying, we moved to Kanagawa Prefecture, where we had our first son. There, I met Mrs. Ogura Katsumi¹ who led me to the Unification Church, which I joined in November 1994.

I was very impressed by the Divine Principle, which answered questions I'd had while in the Protestant church, such as about the immaculate conception of Jesus by the Holy Spirit and why his birth took place in a stable. The Divine Principle explanation was persuasive. More than anything else, I was very pleased to learn that the Messiah in his Second Coming was a Korean.

My grandfather had worked for the North Hamgyong Provincial government in the northern part of the Korean peninsula when he was young,² as a survey engineer in charge of making decisions on fishery matters. According to my grandmother, because he always made impartial allocations to both Korean and Japanese fishermen, many Korean people trusted and respected him so deeply that in tears they tried to persuade him to stay when he was going back to Japan. My grandmother often told me stories about their days in Korea. Thus, I have felt emotional ties with the Korean peninsula since childhood.

I came to hear from my Christian friends who had witnessed with me that they were praying for me to come back to them, which weakened my resolve as a Unification Church member. In such moments, I was often encouraged by sacred verses when I happened to open the Bible and by a masculine voice that I spiritually heard from out of nowhere, saying, "The Principle is the truth." This convinced me that there would be no other way for me to go.

Having learned the Principle, I started witnessing, which I approached with enthusiasm because a church leader advised me that success in realizing an ideal family and in witnessing depended on each other.

My spiritual children

As a result of my efforts, with minutest care I could lead some wonderful guests to our church as my spiritual children. One day the church leader told me, before I went out witnessing, "If you keep working with firm faith, you can meet someone who will decide to join even after listening to the Principle at the church just three times." With those words etched into my mind, I went out to witness on the streets of Yokohama. That day I felt too unwell to continue working for long. I decided to speak to only one more person, and this person responded. Despite the single, momentary encounter, the guest arrived on time at the church in Fujisawa.³ This touched me so much that tears came to my eyes. That person became my first spiritual child.

I encountered my second spiritual child after a woman member who had studied the Principle in the same church as I did died of cancer suddenly, which made me feel deeply sorrowful. One morning soon after her death, she appeared in a dream, smiling at me, so I instinctively felt that I could meet someone who closely resembles her. I met my second spiritual child that day. In my eyes, she was very much like the member in my dreams, though others said she didn't resemble her at all.

When I first met her, for no special reason, I asked her about her health in a way I had never asked anyone before. Because she was someone who cared about her health, the very fact that I used the word "health" influenced her decision to come to our church, she told me later.

1 A member blessed among the 6,500 couples

2 That is, after Japan had annexed Korea to the Japanese Empire

3 A town some twenty-five kilometers from Yokohama

I could find my third spiritual child when I went beyond my capacity, through setting conditions, in a Fujisawa church campaign to witness to someone who could stand at the forefront for the will of heaven. She later brought her husband and family to our church.

Among those whom I introduced to our church, twenty people joined and more than a dozen have received the blessing. They are zealously promoting their ancestors' liberation and blessing at Cheongpyeong.

Meanwhile, my husband was opposing my belief in the church. One day he'd had more than he could bear and went to the church to violently protest. When he returned, he said, "It wasn't what I'd expected. A young man patiently listened to everything I had to say and didn't deny anything. He seemed like a good man."

He began meeting our church members, attending the church events and even learning the Principle. He finally joined. He said, "Whenever I go to the church, they warmly receive me; it's a very good place."

Soon after that, we participated in the forty-million-couple Blessing Ceremony in Washington D.C. My husband had asked his boss for a week off to attend "a Unification Church Blessing Ceremony." The boss reported this to the company president, who hauled my husband in to ask him why he was doing that. "If you attend this Unification Church ceremony, you may have to resign from my company. Which do you choose—my company, or your wife?"

"I choose my wife," he answered. "I want to do what she wishes me to do."

He responded: "As a person of faith, it is natural for you to want to receive the blessing. I understand. You may go."

An inspirational witnessing area

Two years after receiving the blessing, in December of 1999, we had a blessed child.

When my husband's parents asked him to take over the family business, he resigned from his job, though was doing well, and we moved to his parents' home in the city of Ohta.

I had a part-time job for a while after moving, but quit it when the local church leader asked me to go witnessing in May 2006. I joined the one or two members doing frontline work, one of whom was Mrs. Sekiguchi Sanae, today's third-prize winner, who worked with me without missing a single day, even if it rained or snowed.

I'd made up my mind that if I was going to witness, I would do my best and be active from 10:00 AM to 6:00 PM. When I didn't accomplish much during the day, I called friends and acquaintances in the evening, in that way, I devoted some whole days to witnessing.

Cultural heritage sites related to a military commander, Yoshisada Nitta (1301–1338), abound in the area near my home. I was highly inspired with the power to witness when-

ever visiting such places, and as people increasingly came to our church, I suddenly felt that he was helping us from the spirit world. He was famous as a brave and loyal general who fought under the imperial edict of the Emperor Godaigo against the Kamakura Shogunate, which he eventually destroyed.

In early May 2008, our local church held a special ceremony to liberate and bless the spirits of local saints and righteous ancestors, among whom was Yoshisada Nitta, which convinced me of his help and cooperation from the spirit world.

Support from both worlds

But for my husband's cooperation, I could not have continued my missionary work. Often when witnessing I returned home late. I came to realize that meeting him may have been fate rather than chance.

Among the saints and righteous ancestors, some might have fought to fulfill the purpose of goodness but were

defeated and died along the way. I feel such spirits are eager to help us in order to cooperate in fulfilling the heavenly will for the creation of the homeland. To achieve their fervent wish, they are coming to earth during the Messiah's Second Advent. We can achieve the restoration of four hundred and thirty families if we witness sufficiently with their help. Our local church, which had forty blessed families when I arrived, now has eighty. Odd though it may seem, many of the new members are descendants of General Nitta and those members' children and their parents are still coming to join us.

Working on the frontline involves many hardships, but I can feel the existence of the spirit world directly through

the work I do. I have had countless experiences of spiritual revelation, such as having questions answered with a sudden flash from the spiritual world into my mind during prayer. Also I have realized deeply that my doing missionary work serves as a condition to protect my family.

On January 26, 2009 (the first day of that year on the lunar calendar), while I was witnessing, my second son was in a traffic accident. The hospital doctor told me the damage was so severe that I should prepare myself for his future as a severely disabled person.

Nevertheless, he left the hospital twenty-one days later without any aftereffects and has remained healthy. I could realize God's heart of sorrow and the joy when He is able to overcome these difficulties. Even though I was lacking I was able to feel grace as I gradually expanded my capacity.

On True God's Day this year according to the heavenly calendar (February 14) I was honored to celebrate with the True Family at Cheon Jeong Peace Palace. With the precious memory of the victorious and noble True Family engraved in my mind, I determined to do my best during the remaining days until January 13, 2013. *JW*



Prize winners (or their proxies) of the Cheongpyeong-sponsored global witnessing competition pose with Dae-mo nim at the training center in January; Mrs. Kimura is standing second from left.

Unificationists around the World

Czech Republic



We are holding exhibitions of our Unification Movement and its values in the center of Prague, the capital of the Czech Republic. The last one was a joint project of the Prague Church, the Czech CARP members and the European STF Team, which was assigned to our country. We feel a very high spirit and a lot of enthusiasm from our young people going out street witnessing. Sixteen guests came to the last exhibition. Some of them were very high quality and really searching for meaning in their life. We invited them to our evening program and the ensuing two-day Divine Principle workshop. Because of the positive impact this means of witnessing has, and the good experience that our youth have had, we want to regularly repeat this method of outreach.

— Supplied by Martine Masner, National Leader in the Czech Republic

Nepal



Unificationists are witnessing throughout Nepal. Here, they approach people on the streets of Kathmandu and nearby Lalitpur, Kirtipur and Bhaktapur. Guests attend a two-day and then a seven-day workshop. In July, Nepal will host an Original Divine Principle workshop that seven-day graduates will also attend.

— Supplied by Arjun Gaudel, General Affairs Director in Nepal

Dominican Republic

The Dominican Republic Outreach Initiative We witness every day except Sundays. We prefer to approach young, single university students. We witness to students on the streets of the university campuses, outside the class buildings or libraries. We carry two things with us—an invitation to a one-day seminar about the ideal family and a survey with three questions about the topics of the seminar. One group goes to witness in the morning and another in the afternoon. We have twelve teams, each with a team leader.

The strongest rejections are usually from protestant Christians, but they are usually not bitter; we just go to the next person. The Catholic Church is at the root of our culture, but some people are Catholic only in name.

Last year we began having five one-day seminars at ascending levels with three lectures at each workshop. Thirteen of the lectures cover a basic explanation of Divine Principle. One lecture is on True Father's life and one on the meaning of the blessing. When the participant has completed the fifteen lectures, they receive a graduation certificate for the equivalent of a seven-day workshop.

Everyone so far has then paid a three-dollar fee and become members. As members, they can begin receiving education for the blessing. They are expected to attend at least two Sunday services a month and make voluntary donations. New members also have the mission to invite guests for the first-level seminar.

Eighty percent of local members are involved in the witnessing program. Last year we found forty-five new members, and this year we have the goal of ninety new members.

—From information supplied by Leonidas Belliard, National Leader in the Dominican Republic



The Providence to Engage Christianity

By Kevin McCarthy

Those who have heard Rev. McCarthy lecture may have assumed from his demeanor that he was born with a Bible in his hand and that as a member he has always felt the importance of helping Christians reach an understanding of who True Parents are. In the following article, he describes with what subtlety God first brought to his attention the importance of this task and the challenge it represents.

In North Carolina, a state in the southeast United States, bordering on the Atlantic Ocean, they say God must be a Tar Heel.¹ Otherwise, why would he make the sky Carolina blue?

We were in our main center, where five other members and I lived, in Raleigh, the state capital. It was 1973, and I was the new state leader, fresh from a special forty-day leaders' training course at Belvedere.² It was a peaceful morning and the sky was Carolina blue. Such mornings are always breathtaking. We had finished our morning prayers and were gathering around the breakfast table, the bright morning sun blazing in through the windows making our hodgepodge of breakfast dishes, bowls and glasses sparkle like jewels. The center was located near the North Carolina State University campus in a quiet, peaceful area of tree-lined streets, parks and genteel southern-style manors. The only sounds that morning were the chirping of birds, the low tones of light conversation and the occasional clinking of spoons plunging into cereal bowls; that is, until this perfectly serene morning scene underwent a sudden and unexpected transformation.

"Mooooonieees!" The sound exploded from the street in front of the center. Mooooonieees. . . ! You are going to burn in hey-ya-all!" The word "hell," spoken with a North Carolina accent, is a three-syllable word, hey-ya-all.

While the human brain focuses on facilitating all the necessary processes to open the mouth, insert a spoonful of cereal it is quite a challenge to shift focus to the unexpected theological imagery of yourself burning in hell.

"Moonies, you are going to burn in hell!" the voice bellowed again. My newly acquired, fine-tuned leadership skills led me to an astute observation: we had a situation. I could tell from how the members' unblinking stares had locked on me that they expected their new state leader to do something about it.

"I guess I had better go see what this is all about," I said, getting up and moving toward the front door, which led out onto a porch. Nearing the door, I was able to see through the window into the street. We were not just dealing with one person but with a vast multitude. I hesitated for a moment and considered whether I should review my notes from the forty-day leadership training. Possibly, there was material related to how to handle this situation; but alas, there was no time to check. Tensions were boiling over in the street outside.

A large mass of people, a church group, was



The author lecturing Divine Principle to Christian ministers in the 1980s

¹ Beginning in the 1600s, tar (a black, sticky substance used to seal cracks in wooden boats) was produced from pine trees in North Carolina. "Tar heel," referring to a barefoot person that has stepped in tar, was originally derogatory. Today, "tar heel" refers to the North Carolina State University's basketball team or its fans. "Carolina blue," indistinguishable from "sky blue," is one of the university's "school colors."

² A workshop center north of New York City and near East Garden, the True Family's home at that time

crowded in front of the center, blocking the entire street. There were close to two hundred people, many with signs protesting our presence in the community and predicting our future relocation to a warmer climate (hell). They were led by a young minister (I called him Rev. Burnem, as in "Burn them!"). He had long hair and a beard. In fact, if you could imagine Jesus having a maniacal, hyperactive younger brother, that was Rev. Burnem.

"Don't take another step, son of Satan!" he loudly commanded, pointing menacingly at me as I emerged onto the porch and headed down the steps to the sidewalk. I looked right back at him with a quizzical smile and said, "Me? . . . Do you mean me? I'm the son of Satan?" I assured him I was nowhere near that important.

We proceeded to engage in a very intense "discussion" as his members surrounded us shouting various chants that emphasized Rev. Burnem's overall theme of my impending doom in the fires of hell. Soon the melee included city policemen and various "Action News" camera crews all wondering what great calamity had befallen their city. What a scene! It was a spontaneous street fair of theological jousting.

Neighbors were standing on their porches and front lawns in bathrobes, slippers and other garb, clutching coffee cups and morning papers, shaking their heads and scowling. I could virtually read on their lips the soon-to-be oft-uttered phrase, "It's the Moonies. . . again."³

A mutual lack of understanding

This was my first real experience confronting the wide chasm that existed between our movement and much of Christianity. I was twenty-one years old and had joined the movement a few months before. Back then, many of our first members had joined, as I had, in the San Francisco area. We didn't join a "church." We joined a movement, a family, the Unified Family, the International Reeducation Foundation, the International Ideal City Ranch⁴—whatever. But the one thing we were sure we were not was a namby-pamby Christian church group, not at all!

We sang songs with lyrics such as "Because all men are brothers, wherever they may be, one union shall unite them, forever proud and free!" Or another old favorite, "Here is a land full of power and glory, beauty that words cannot recall. . . . Oh her power shall rest on the strength of her freedom; her glory shall rest on us all."

In 1973, the Christian message and persona were turn-offs for us. We weren't waiting for Jesus to come on the clouds and



For 2,000 years, no one knew God's purpose for sending Jesus. We received from Father the understanding that Jesus' primary mission was not accomplished. Knowing this, we may err in not communicating to non-members an accurate appreciation of the immense value of what Jesus did achieve through his sacrifice on the cross.

of God's providence for the Christian world. As a result, we made mistakes in those early years and some of them were colossal. A typical example of how we behaved comes from one brother's lecture on a college campus, a Baptist college campus:

"You Christians. . . going around and saying, 'I'm saved; I'm saved! . . .' Well, let me tell you something. You're not saved. You're not saved at all—not one little bit!" We had people running out of the lecture rooms as if their hair were on fire.

The providence of God, unfortunately for God, is also the providence of humans. As humans often strive for noble ideals and fall short, the providence of God, as a result, is not always able to hold to the desired timetable. We know the history of God's modern providence and that Christianity was prepared so that at the end of World War II its recognition of True Parents would consummate its ultimate destiny. No doubt, this breakdown in God's original timetable was a major contributing factor in our own lack of identification with Christians as the ultimate and most essential aim of God's dispensation.

True Father is reverend

For Father, however, it was always clear. The fundamental lesson of the Divine Principle is that once a moment of providence passed by unfulfilled, God re-creates a similar opportunity at a later time. Since that initial breakdown from so many years before, Father has had a laser-light focus on the eventual return of the significant moment of the reconciliation of the Christian world with its greatest destiny. No doubt, Father's arrival in America in 1972 was also to get us aligned with the

take us out. We were living on earth with the Messiah; building the ideal world now! Our mentality toward Christians was "lead us, follow us, or get out of the way."

In other words, we were typical, idealistic, self-righteous, young whippersnappers.

No wonder Rev. Burnem was so convinced we were headed to Hades and old Beelzebub. Such conflicts continued throughout most of the 1970s. In fact, a common backdrop to virtually every event on the Day of Hope speaking tours, 1973–1976, was the vehement, often disorderly, protest of two prominent groups—the communists, on the Left, and the Christians on the Right. How odd and incongruent were these strange bedfellows. I remember at the 1976 Yankee Stadium event, pointing this out to one very ardent Christian protester. I asked him, "How does it feel to have to hold hands with Marxists in order to stand against Rev. Moon? How do you explain that in your theology?" It actually shook him up for a moment.

Christians didn't understand us; but also, we didn't understand them. It would be more accurate to say, we didn't understand Father and the way

³ The protestors had permission to march, not to demonstrate in front of the center, so the police made them move away.

⁴ Two names the church in San Francisco used in the 1970s and the name of a workshop site, respectively

vision expressed in the name, the Holy Spirit Association for the Unification of World Christianity.

I recall a very poignant moment at a state leaders' meeting called by Father in the summer of 1973 to announce the twelve-city Day of Hope Tour, beginning in New York City at Carnegie Hall. "Father would like to know the opinion of the state leaders regarding one matter," Mr. David Kim interpreted. "During this tour, should Father be introduced as 'Mr. Sun Myung Moon' or 'Reverend Sun Myung Moon'?"

Years later, I came to realize that whenever Father asks for your opinion, he is actually checking to see how attuned you are to what God has already directed him to do. We all looked at one another to see which brave soul would be the first to express an opinion. First one state leader, then a couple more, spoke out. Eventually everyone was freely expressing a unanimous view—Father should be Mr. Sun Myung Moon. "Reverend" sounded, to us, just too Christian.

"Father will be Reverend Sun Myung Moon," David Kim announced. We had flunked the test. Clearly, we were in dire need of a vertical re-alignment. And by the end of that leader's conference, that the Unification Church was not only Christian but was the church God could depend on to receive the Christ and lead all Christians toward the "new future of Christianity"⁵ was indisputable.

What was that future? The Divine Principle book tells us that a trend has the East Asian, Hindu, Islamic and Christian cultural spheres—those that have survived to this day—forming one sphere based on the Christian ethos. This shows that Christianity, ultimately, is to fulfill the goal that all religions have had and that these spheres have been developing over time toward one cultural sphere based on one religion.⁶

Notice the Divine Principle emphasis on the forming of one global cultural sphere based not on Christian theology but rather on the Christian ethos. Notice also, that this ethos would be one to embrace and "accomplish the goals of all religions." What, then, is that ethos? Father explains it in "America in God's Providence":

Among the world religions, therefore, Christianity is the one central to God's purpose because Jesus Christ gave himself as a sacrifice for others. More than that, he even prayed for his enemies to be blessed by God. The spirit of Jesus was to be an offering for others. Following his pattern, many Christians have been martyred for God's cause. Families have been sacrificed, and tribes and nations were given up for the sake of God. So for the

5 The title of Father's landmark speech at Madison Square Garden, New York, on September 18, 1974

6 For more see chapter 3, "Eschatology and Human History," in the subsection, Human History is the History of the Providence of Restoration

providence of God to come to the worldwide level, God is demanding that one nation come forth and sacrifice herself for the blessing of all mankind. God needs such a nation to represent the world.

Thus, Christianity is the central religion because of this ethos. It is contained in the story of Jesus within the declaration that "God so loved the world, that he gave his only begotten son." God sacrificed his own son for those who, for all intents and purposes, stood in the position of His enemy. In view of this, no one could stand apart and say that only "my people" were the people of God. Jesus' sacrifice was the most dramatic declaration that all humanity were subject to God's parental love. Thus, we were all brothers and sisters; we were all one family.

This is why the cross of Jesus stands as the compelling narrative of Christian faith and the central focus of the Divine Principle lecture on the Mission of the Messiah. It is because it is at the cross with the sacrifice of Jesus that the essential Christian ethos is manifested.

He didn't come just to die

The Divine Principle also issues a challenge to Christianity. It challenges the very core of the Christian narrative of the cross: Jesus did not come to die. When expressed in this manner, it will always produce an immediate reaction, which is reasonable because when rendered in this manner, people's minds automatically turn to scripture that appear to declare differently. For example, Jesus himself, said in Luke 24:25-27 "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not Christ have to suffer these things and then enter into his glory?" And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself."

Jesus didn't come to die, you say? The answer resides in understanding the full Divine Principle view of Jesus' mission. It is more accurate to say, "Jesus didn't just come to die," rather than simply saying "Jesus didn't come to die." In other words, the Divine Principle affirms the atoning work of Christ on Calvary's cross and the institution of the Christian ethos through the sacrifice of the son. The Divine Principle fully affirms this as the rightful root of Christian faith. But that's not all it affirms; it affirms much more, which is why we proclaim the Divine Principle as the "completed testament."

It affirms that when Jesus turned toward the cross in the last year of his ministry, he simultaneously had to turn away from a greater mission, a mission other than the way of the cross. In fact, the Divine Principle declares that this greater mission was Jesus' original mission, his primary mission and



Father's Madison Square Garden speech on September 18, 1974, drew a capacity crowd—plus opposition from Christian groups and others with political axes to grind.

the primary focus of the first two years of his three-year ministry. Thus, when the Divine Principle discusses the ethos manifested at the cross, it is presenting an expanded, or completed, expression, one that also reveals, for the first time in history, the circumstances that produced the profound grief expressed by Jesus as the cross became inevitable.

In other words, the sacrifice made at the cross was not just the sacrifice of a single man, as in the traditional narrative. In view of the Principle, Jesus had a primary mission other than the way of the cross and the substance of that mission was to be the fulfillment of the three blessings, the purpose of creation. In knowing this, we can then recognize that something much more was sacrificed at the cross of Jesus. Rather than merely saying, "Jesus, didn't come to die," saying "Jesus sacrificed more on the cross," gives Christians more room to mull over a new truth whereas previously it would have been rejected out of hand. As they mull over that truth, they also will discover the indisputable fact that True Father, and no one else, knew all that Jesus had sacrificed. It would further stand to reason that this same man would then be the first individual to recognize and express the true nature of Jesus' "sorrow unto death," something more than any theology has ever revealed. I believe with all my heart that the Christian journey into the era of the Second Coming of Christ proceeds through that very door.

The sacrifice of Jesus, according to the view of the Principle, was not just the sacrifice of a single man. It was the sacrifice of a bridegroom and bride, the sacrifice of Father, Mother, parents and most importantly the sacrifice of God's own unblemished lineage.

God's own dream is to be a parent presiding in love over an everlastingly expanding line of direct descendants. All of this was laid upon the cross of Jesus. All of this was set aside so that we, His prodigal children, could be embraced even before He could embrace his very own son; though only the son was worthy, we were not. It could even be argued that God's love for humanity is a type of injustice for God.

And there is more, a deeper dimension, hidden until this age, within the "new" ethos of Christ, though it was expressed in Gethsemane. Father spoke of this on January 25, 1959, in "The Sorrowful Heart of Jesus as He Went to the Mount."

Thus, the prayer at the garden of Gethsemane will never end. Throughout endless ages and centuries, this heartbreaking and blood-stained voice of the final plea should always stay alive in the human heart. God is working hard, hoping for a day when your heart will resonate with the heart of Jesus, who cried out, "My God."

Jesus could have set the entire universe in motion to breathe a deep sigh of despair with him. But he understood that his position was not to sigh in despair. Instead, he even went so far as to feel apologetic toward Heaven for having been rejected.

In this way, Father reveals Jesus' true inner heart in Gethsemane. Jesus, as a devoted son, came to offer God his one dream, a lineage of his own. Jesus' grieved not because of the suffering he was about to encounter, as most Christian theology asserts, but rather because he would be unable, at that time, to liberate God from *His* suffering. Jesus knew that God was never meant to suffer; a God of grief was never meant to be. This historical reality of a suffering God was unacceptable to a devoted son such as Jesus. His quest was to liberate his Father so that God could stand in his true position as God and Father over an uncontested pure lineage of his own. This is the Completed Testament Christian ethos. Having "taken up the cross" for two thousand years, the time has come to take up the original mission of Jesus, the mission of True Parents and the bringing of the holy blessing to the world. To understand this, embrace it and fulfill it was the essence of "the New Future of Christianity" that Father proclaimed throughout America. Centering on Christianity and Christian leaders, America was the nation to carry that providence forward to embrace and fulfill all goals of all religions that were pursuing goodness.

The United States of America, transcending race and nationality, is already a model of the unified world. She must realize that the abundant blessings which God has been pouring upon this land are not just for America, but are for the children of God throughout the world. Upon the foundation of world Christianity, America must exercise her responsibility as a world leader and the chosen nation of God. —"God Bless America Festival," September 18, 1976 in Washington, D.C.

*Next installment: The encounter with Christianity intensifies — the ICC years (1984–1990) the True Family Values years (1995–97) ACLC and today **TW***



Outreach to Christians at seminars like this one held almost thirty years ago in Seoul, Korea, was an extension of efforts by members like Mrs. Kang Hyun-shil, whom Father sent out as early as 1957 to meet leaders of other religions and those who had received revelations.

ORIGINS

A Review of Books

By David Beard

I recently read two books that explore the biblical Book of Genesis—one old, the other very old—and I found both books both invigorating and relevant.

Adam, Eve and the Serpent describes how various religious views emerged on sex, on sin and on why we exist, based on biblical accounts of the Creation and the Fall. It also details the struggles that ensued between those and more worldly views.

The writer is Elaine Pagels, a professor of Religions of Late Antiquity at Princeton University in the U.S. and the author of several other significant books. The power of *Adam, Eve and the Serpent* derives from Pagels' ability to write in familiar terms of people who lived even thousands of years ago; she conveys well a sense of their interior world and the psychic pressures of their everyday lives. In doing so, she also makes vibrant for her readers ideological issues including the clash between Hebraism and Hellenism.

Background to the birth of Christ

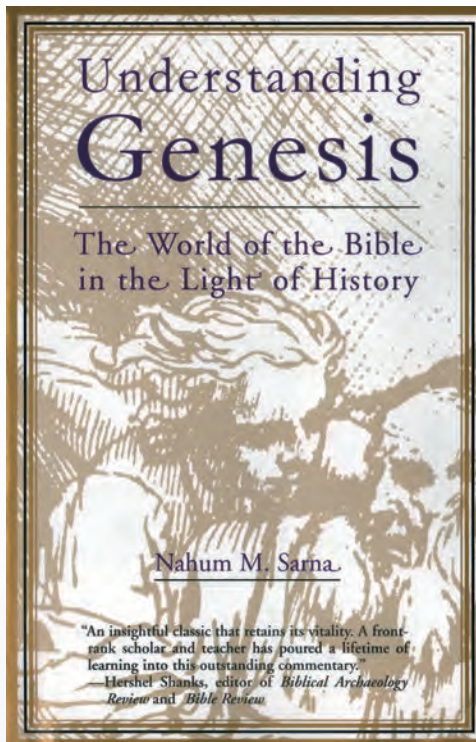
When King Cyrus released the Israelite captives from exile in Babylon in 538 BC, they returned to rebuild the temple.¹ Still under Persian control, they had religious and cultural autonomy. Two hundred years after their return, Philip of Macedon took control of Greece, and as the Bible says, his son, Alexander the Great, "put to death the kings of the earth," and in the process took control of a great swath of territory that included Israel. This began one hundred and sixty years of Greek domination and efforts at forced Hellenization, first under Alexander, and then under successor regimes—the Ptolemies, based in Egypt, and the Seleucids, based in Syria.

Much of the Jewish Bible (also known as the Old Testament) is a denunciation of belief in multiple gods. As the ideology of the dominating power, Hellenism threatened to undermine Jewish faith. It was polytheistic but also had strong appeal with its elevation of the human body and human intellect.

For example, central to Hellenistic society was the gymnasium—an intellectual and physical training center for boys and young men. The Latin root of "gymnasium" is *gymnos*, meaning "naked," and the athletic training took place in the nude. More than mere prudishness, Jewish abhorrence of public displays of nakedness were taken as divinely decreed, with roots in Genesis. "The Book of Jubilees," Pagels writes, "written about a hundred and fifty years before Jesus' birth by a Palestinian Jew, retells the story of Adam and Eve to prove, among other things, that Jewish customs concerning child-birth and nakedness were not arbitrary or trivial but actually built into human nature from the beginning.... God made leather garments for Adam and Eve, and clothed them before expelling them from Paradise (Genesis 3:21); this shows that Jews must 'cover their shame, and not go naked, as the Gentiles do,' in public places like the baths and the gymnasia."

Festering tension over these two ways of life continued for generations. Eventually, when the Seleucids, at the instigation of a prominent, Hellenized Jewish family, replaced the high priest of the temple in Jerusalem, religious Jews protested. In response, the

¹ As the second chapter of Ezra describes it, nearly fifty thousand people returned. The temple was then the center of their faith and life. The nature of the faith changed radically after the Second Temple's destruction in AD 70.

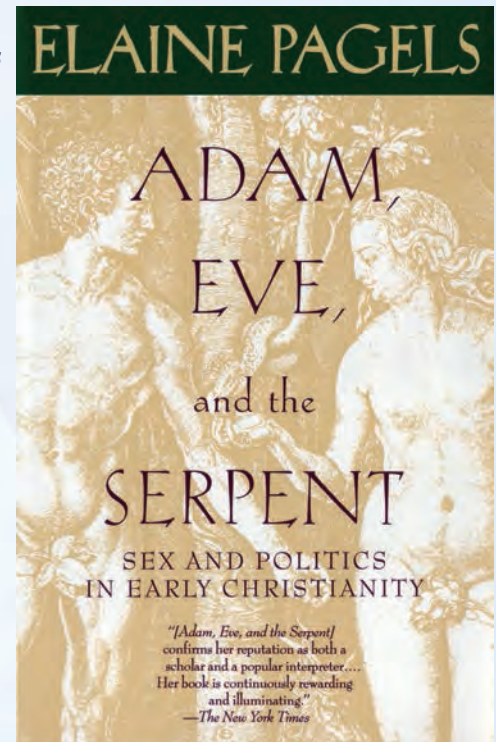


Adam, Eve and the Serpent: Sex and Politics in Early Christianity

By Elaine Pagels
189 pages
List price: \$13.95
(paperback)

Understanding Genesis: The World of the Bible in the Light of History

By Nahum Sarna
320 pages
List price: \$15.95
(paperback)



Seleucid King Antioch IV took firmer control of Jerusalem in 167 BC. He outlawed the practice of Judaism, had a statue of Zeus installed in the temple and sacrificed a pig on the altar.²

The people rebelled. A father and his five sons, a family known as the Hasmoneans, led the rebellion³ and soon obtained military support from Rome. It took twenty-five years, but the Seleucid Empire did release Israel. The Jewish people had won their independence but the family that had led the rebellion then set up a monarchy and ruled over their fellow Jews for the next century.

Eventually, however, civil war broke out between two factions of the dynasty. In 63 BC, a representative from Israel who sought military assistance in getting rid of the monarchy approached the Roman General Pompey. Exploiting this opportunity, Pompey invaded Jerusalem, looted the temple and began asserting control.

Thus, by the time Jesus arrived, the region where he grew up, Galilee, was a vassal state overseen for the Roman Empire by Herod Antipas, while Judea, including Jerusalem, was a Roman province under Pontius Pilate.

Proclaiming belief at great cost

In all the vast Roman Empire, the people they conquered were compelled to submit to both political and spiritual domination by Rome. The Jews were the only people permitted to be under their political control without having to adopt Roman religious practices. Nevertheless, even Jews were looked upon as atheists for refusing to offer sacrifices to the Roman gods or to the emperor's guardian spirit.

The emotional core of *Adam, Eve and the Serpent* is the stories of several early Christians whose refusal to make such offerings brought on their own deaths. One of these was Justin, a philosopher, born around AD 110 in Palestine to probably Roman or Greek parents. Justin was raised pagan. His was an

² For a vivid description of this, see the first chapter of the apocryphal Book of 1 Maccabees.

³ They were popularly known as the Maccabees, because the father, who initiated the rebellion, soon died and the eldest son, called Judas Maccabeus, (meaning "the Hammer") led from that point.

earnest spiritual journey in which he investigated a number of philosophical disciplines until he finally concluded that the mind could not reach truth on its own; illumination from God was necessary. He had witnessed evidence of this illumination before. He had seen it in Christians he watched being put to death in the Roman amphitheater.

Following his own conversion to Christianity, Justin's understanding of the gods he had once worshipped, feared and made offerings to changed dramatically. Naturally, we might imagine Justin feeling suddenly unburdened at not having to deceive himself into believing the mythical life stories about the multifarious gods—of their births, lives, wars, schemes and love affairs. Yet, this is not what happened. Justin felt spiritual power from these false deities as a demonic presence. As Pagels described it, "Justin, like many Jews and many of his fellow Christians, tended to interpret the difficulties of human life less in terms of the fall of Adam and Eve (Genesis 2–3) than in terms of the fall of the angels (Genesis 6:1–6). According to Genesis 6, the great and famous men of ancient times—those called giants—were the result of a hybrid union between God's angels and human women:

"The sons of God [angels] saw that the daughters of men were fair; and they took to wife such of them as they chose . . . There were giants on the earth in those days. . . . when the sons of God came in to the daughters of men, and they bore children to them, the mighty men of renown. —Genesis 6:2–4

"Justin explained that after some of the angels whom God had entrusted to administer the universe betrayed their trust by seducing women and corrupting boys (as Justin amplified the story of Genesis 6), they 'began children, who are called demons.' When God discovered the corruption of his administration, he expelled them from heaven. But then these exiled angels tried to compensate for their lost power by joining with their offspring, the demons, to enslave the human race. Drawing upon the supernatural powers that even disgraced angels



Justin risked death as Jesus had done. He wrote at great length to Roman rulers witnessing to Jesus as Christ. He felt compelled to tell the emperor and his family that their pagan beliefs “have been uttered by the influence of wicked demons, to deceive and lead astray the human race.”

retain, they awed and terrified people into worshiping them instead of God.”

Professor Pagels does an excellent job at demonstrating how pervasive was the gods’ influence in Roman society, especially in the open flaunting of the gods’ obscene sexual practices through artwork and in the imitation of those practices by Roman leaders. She explains that Hadrian was the first emperor to have himself declared a god and to have statues of himself made so he could be worshipped as such and that he had his dead boy lover, Antinous, deified as well. About this, she quotes Clement writing,

Another new deity was added to the number with great religious pomp in Egypt, and nearby Greece as well, by the King of the Romans, who deified Antinous, whom he loved as Jupiter loved Ganymede,⁴ and whose beauty was extremely rare; for lust is not easy to restrain, being devoid of fear, as it now is; and people observe the “Sacred Nights of Antinous,” the shameful nature of which the lover who spent them with him knew. Why count him among the gods—a boy honored because of impurity? . . . And why should you expand upon his beauty? Beauty damaged by corruption is horrible . . . Now the grave of the prostituted boy is the temple of Antinous!

It’s clear from Justin’s extant writing that the concept of physical death and spiritual death, which we teach in the

⁴ Pagels had earlier explained that the god Jupiter, as an older lover, had abducted and raped Ganymede.

Human Fall, he understood as they applied to his own existence. We can infer this because he took intentional steps that demonstrated he chose between one kind of death and another.

Justin was aware (as were probably all the Christians in Rome) of the arrest of Ptolemy, who like Justin was a Christian teacher. At his trial, the judge, Urbicus, asked Ptolemy only if he was a Christian. Ptolemy’s yes earned him the death penalty. “But as Ptolemy was being marched out to die,” Pagels tells us, “Lucius, one of the courtroom spectators, cried in protest, ‘What is the ground for this judgment? Why have you punished this man, not as an adulterer, nor a fornicator, nor murderer, nor thief, nor robber, nor convicted by any crime at all but who has only confessed that he is called by the name “Christian”?...’ Urbicus answered that Lucius himself sounded suspiciously like a Christian; when Lucius admitted as much, the prefect ordered that he and another protestor in the audience follow Ptolemy to execution. As soldiers led the condemned men from the courtroom, Lucius loudly thanked God for delivering him and his companions ‘from such wicked rulers’ and releasing them instead to the ‘Father and king of the universe.’”

Had the situation been less stark, Justin might have been lulled into comfortable coexistence with his pagan neighbors, doing nothing to upset anyone and keeping his faith to himself. Yet how could he reconcile that with his firm belief that the Roman gods that his neighbors served were demons seeking to dominate all humanity?

Justin chose to write letters to the Roman senate and to the emperor and the emperor’s family proclaiming Jesus and proclaiming himself a follower of Christ.⁵ Sometime near AD 165, Roman soldiers arrested Justin and six of his companions.

They were brought to Prefect Rusticus, who after questioning them demanded, “Approach and sacrifice, all of you, to the gods.” Justin replied, “No one in his right mind gives up piety for impiety.” Threatened with torture and death, the group told Rusticus to do as he wished; they were Christians; they would not sacrifice to idols. Their sentence was read, and in keeping with the law of the land, Justin and his fellow Christians were put to death. As one text puts it, “The holy martyrs, glorifying God betook themselves to the customary place, where they were beheaded. [They had] consummated their martyrdom confessing their Savior.”

Delving into Genesis

Adam, Eve and the Serpent deals with a small portion of Genesis and its many ramifications. The second book that I read, *Understanding Genesis* is a thorough examination of all fifty chapters of the book from the Creation to Joseph’s death in Egypt.

The author, the late Professor Nahum Mattityahu Sarna, was a towering intellectual figure who from early childhood immersed himself in studying biblical languages and religious texts, yet so clearly does he express his thoughts that even a bright teenager who loves the Bible could understand and enjoy this book.

Did Abraham and his family even exist?

The world’s leading Bible scholar of the nineteenth century, Julius Wellhausen (1844–1918) stated that biblical studies had found “no knowledge” of the biblical patriarchs—Abraham, Isaac, Jacob and Jacob’s twelve sons. He added that research had uncovered only knowledge “of the time when the sto-

⁵ Translations of these can be found, among other places, at www.earlychristianwritings.com/index.html.

ries about [the patriarchs] arose in the Israelite people." He claimed that the "outward features" of life—that is, facts about the world as it was in the time that the Jewish Bible was compiled—had been retro-projected onto the stories of the patriarchs and "reflected there like a glorified mirage."

Understanding Genesis is a powerful refutation of this point of view. As Sarna explains, a "dramatic change in scholarly attitudes has resulted from two independent developments in biblical and Near Eastern studies. The first involves a re-evaluation of the internal biblical evidence;⁶ the second results from some spectacular archaeological discoveries in the lands of the ancient world."

Internal biblical evidence

Early on, readers are introduced to the concept of *historiosophy* (literature that reflects a philosophy of how history develops) in contrast to *historiography* (literature that can be relied on for accurate history). At a time when the global average life expectancy is about sixty-five years, for example, it's hard to find credible Abraham, Isaac and Jacob living a combined 502 years. Sarna demonstrates how quite pointedly numbers are used not as facts (*historiography*) but as components of mathematical patterns that "are an expression of the biblical interpretation of history as the unfolding of the divine plan on the human scene."

As examples of less spectacular patterns that Sarna mentions, "Abraham lived seventy-five years in the house of his father and seventy-five years in the lifetime of his son. He was one hundred years of age at the birth of Isaac and he lived one hundred years in Canaan."

Though Sarna revealed many aspects of Genesis using the plain English text, for other internal evidence he introduces a small number of Hebrew words. Genesis chapter fourteen is the only one where Abraham is portrayed as a military leader. He raises an army of 318 armed retainers to fight a group of kings who have taken captive his nephew Lot and Lot's family. Through shared Hebrew vocabulary, chapter fourteen suggests motivations for God's making a covenant with Abraham in the following chapter, which begins "Fear not, Abram, I am a shield to you; your reward shall be very great." The Hebrew for shield, *magen* in 15:1, echoes the term used to praise God for having "delivered" (*miggen* in Hebrew) Abraham from his enemies in 14:20. From a pagan king, Abraham rejected great wealth, *rekhush* (14:21), only to be given a "great reward" from God, who used the same Hebrew term. Abraham's military allies were *ba'alei berit* in 14.13 and his covenant with God in 15.18 was *berit*. Chapter fourteen is about a small group led by Abraham defeating sizable forces, which seems to bode well for Abraham's descendants who will have to face a list of enemies that chapter fifteen ends with.⁷

External evidence

Sarna writes, "Archaeological excavation of a few sites in Mesopotamia [modern-day Iraq] and elsewhere... has completely revolutionized our understanding... and has illuminated in a most unexpected manner many a biblical text."

Understanding Genesis gives a variety of evidence for everything from the location of Sodom and Gomorrah and the nature of its destruction to how common human sacrifices

6 For much of this reevaluation, he credits Yehezkel Kaufmann, author of *The Religion of Israel*, which Sarna read in the multi-volume Hebrew original. In English, it's a single volume abridgement.

7 "To your descendants I give this land... the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."



The mummified remains of Merneptah, an Egyptian pharaoh: A stone monument inscribed circa 1209 B.C. to boast of a list of the peoples he conquered in war includes "Israel is laid waste; its seed is not." So far, it is the earliest mention of Israel, and its significance remains controversial to this day.

(such as Isaac nearly became) were in that ancient time and place. From clay tablets unearthed at places such as Nuzi⁸ Sarna also draws attention to some heartbreaking aspects of life for biblical figures such as Sarah and Rachel, who when they appeared unable to bear children felt compelled to provide a maid as child-bearer for their husbands.

One tablet uncovered from Nuzi reads, "(Miss) Kelim-ninu has been given in marriage to (Mr.) Shennima... If Kelim-ninu does not bear, Kelim-ninu shall acquire a woman of the land of Lulu (that is, a slave-girl) as wife for Shennima...."

For Hagar and Bilhah, the maids, who may have become proxy lovers only against their will, a desperate need for self-respect could have devastating repercussions. "Hammurabi's laws [circa 1780 BC] provided for such a development, where 'because she bore children, the female slave claimed equality with her mistress.'... Although the mistress was not allowed to sell her, the concubine was to be punished by having her resume her former slave status." Sarna also shows ancient legal grounds that fit Sarah's having Hagar and Ishmael expelled from their home once Isaac was born. He then highlights the biblical record to show that for Abraham the loss was nevertheless heart-wrenching.

The net effect on me of reading *Understanding Genesis* is that biblical figures began emerging within my heart as if they were my personal ancestors. From that, I found my prayer life deepened, and I have a renewed sense of awe that since ancient times God has been working toward this day. **STW**

8 Twelve miles southwest of Kirkuk, in modern-day Iraq; excavations began there in 1925.



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