

TODAY'S

WORLD

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JULY-AUGUST 2010





Our Decisions Determine Our Destiny

The graduation ceremony for the Special Education Session for World Leaders Organized by True Parents (the 120-day workshop) was held on July 3 at Cheon Bok Gung. This is the main content of Hyung-jin nim's speech on that occasion.

Good morning everyone.

Brothers and sisters, you've worked very hard. Thank you for completing the 120-day (127-day!) workshop.

As you know, Father is in Yeosu. On July 1, Father held hoondokhae for twenty-three and a half hours. This is a world record! He really pushed himself to his limits.

I arrived in Korea from Brazil at six PM on that day. Father had already spoken for thirteen hours. People told me that Father was pushing himself too much; it would be nice if Shin-joon nim¹ could telephone True Father, they said. Instead, I called Father myself. Father said many things; he said, "Eog mansei!" So I thought that after thirteen hours and my phone conversation, Father would finish hoondokhae. But the next day when I was doing my jeongseong and hoondokhae there was no news in the early morning. When I asked, they said Father was still speaking [from the day before]. As you know, Father feels great impatience, and his burden is on the global level. We cannot imagine how heavy a burden that is....

True Father then went out to sea at around seven o'clock in the morning and caught a very large fish, 97 centimeters long, the largest this year. And on that day! [Applause] So we could see the blessing of Heaven upon True Parents....

Through this workshop we were able to bring together our devotion and effort and had an opportunity to prepare for 2013 by inheriting True Parents' teachings, which they wanted us to do, by making a proper plan by which to begin our future work.

Our choices lead us toward our destiny

When I think about this task, I recall something I shared with the members in Brazil this time. It is from a story² about King Solomon who is known as "Solomon the Wise." He is looking from his window at the street below and sees a young man walking along the street. He has seen many men walk this way before. A lady is waiting for the young man. From Solomon's point of view the young man doesn't know where he's going. He compares him to a cow bound for slaughter but who knows nothing of its fate.

The young man's viewpoint is different. He sees his prospective encounter with a woman as an experience with a lover for whom he has waited all his life.

It is clear to Solomon that the young man is walking along a path to his death. She has lain in wait for him. She persuades him with her seductive talk, and he is taken in by this. Watching this unfold, King Solomon understands the reality. In choosing a certain path, the young man is determining his destiny. Depending on the path we take, our destination will be different.

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¹ Hyung-jin nim's third son, whom Father has often taken under his wing; he sometimes comes out to remind Father to conclude his speech or hoondokhae.

² Proverbs 7 in the Bible



Hoondokhae at Blue Sea Garden in Yeosu during the ongoing forty-day workshop for Japanese blessed wives

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Cover Photo: True Father comes to the podium to speak to the assembled members and guests from around the world at the Proclamation of the Embodiment of God's Word and the Era of the True Parents of Heaven, Earth and Humankind at the Cheon Jeong Peace Palace on July 8; **Back Cover:** View of the July 8 event taken from a rooftop, showing the beautiful situation of the Peace Palace on the mountainside.

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Proclaiming the Embodiment of the Word

On Thursday July 8, True Parents hosted a special event at the Cheon Jeong Peace Palace, the Convention to Proclaim the Embodiment of God's Word and the Era of the Parents of Heaven, Earth and Humankind. Two thousand members came from overseas to attend, including some 640 from Europe and 130 from the United States. Father's prepared speech, around which the program revolved, was a development on one he has given at Seunghwa Festivals on both sides of the Pacific Ocean. He had added a special proclamation in its final paragraphs. A translation of True Father's proclamation of that day is reproduced here.

Ladies and gentlemen, in Las Vegas, the True Parents of Heaven, Earth and Humankind made a special proclamation centered on God on two separate days—one part at 2:20 AM on the 8th day of the 5th month of the heavenly calendar (June 19, 2010) and the other at 3:25 AM, on the 15th day of the 5th month of the heavenly calendar (June 26, 2010).

The number 3 from 3:25 AM represents the three eras from the saying "Success comes at the third attempt." It also symbolizes the Old, New and Completed Testament ages. Twenty-five minutes, or the number 25, is a quarter of a hundred. The True Parents have achieved ultimate unity, and they have offered and proclaimed the era of [God's] full transcendence, full immanence, full authority and omnipotence upon the standard of perfection, completion and conclusion.

Furthermore, with the Seunghwa Ceremony for former United States secretary of state General Alexander Haig, I proclaimed that the ceremony for the victory of the first, second, and third Israels, which completed the ceremony for rebirth, resurrection and seunghwa during my lifetime, was transferred to Korea. As a result, God's homeland and hometown is now Korea. By proclaiming that Korea is God's homeland, the Convention to Proclaim the Embodiment of God's Word and the Era of the Parents of Heaven, Earth and Humankind¹ can be completed in Korea. This has been declared on July 8.

Through this proclamation ceremony, all the borderlines in the entire cosmos have been abolished. Consequently, centering on the autonomous God, heaven and earth shall exist eternally, night and day, under God's reign and with the support of the True Parents of Heaven, Earth and Humankind.

Distinguished guests, at this serious and important time, a revolutionary and cosmic change must now take place in your lives. Let us summarize the message Heaven has given to us today in light of this.

First, all blessed families should first attend God at the center of their families and carry out daily

¹ This improved translation of the title of the proclamation is based on discussions that took place since the event in Korea.





hoondok education, which can fully unite parents and children. In other words, you should thoroughly teach the Divine Principle, the heavenly textbooks and teaching materials True Parents have bequeathed, True Father's autobiography, and absolute sexual ethics taught through the Original Divine Principle.

Second, Heaven has permitted the grace of the realm of seunghwa for rebirth and resurrection to be bestowed on the family unit. Here, a requisite condition is the complete unity between parents and children. In other words, you must establish the standard for absolute parents and absolute children, and establish an absolute family.

Third, humankind has moved out of the realm of the era of restoration through indemnity, thanks to the grace of True Parents who have suffered hardships through which they sweat blood. Therefore, do not forget that during True Parents' lifetimes we all have the responsibility to liberate families, tribes, peoples, nations and the world from the realm of hell. Now that the era of restoration through indemnity has ended, what kind of era is dawning? The reign of tranquility and prosperity in the victorious realm centered on God and True Parents shall be eternal.

Fourth, we are now entering the era of God's direct dominion. Ladies and gentlemen, I have said that less than three years remain until the D-day Heaven has proclaimed. I beg that you inscribe in your hearts the fact that we have entered the era of the realm of the cosmic Sabbath in which your family members in the spirit world shall return to the earth to receive Original Divine Principle education, and where eight generations will live together and share joy as a single family. Aju! **GW**





Day of All True Things

These excerpts come from Father's speech at the Day of All True Things celebration at Cheon Jeong Gung on June 12.

You all need to keep records and publish your own autobiography. After that, you need to publish your family stories, the family of your mother and father.... You need to write your family's history. Only when you go to the spirit world and report this will you be able to know which tribe you belong to, all the way to the end—when the tribes are formed in the heavenly world.

If the conditions you have established on earth are not good, you will be left out. You shouldn't go to that world in a state where you have been left out. You need to make a report on earth in order to be included. That is how important this time is. I say to donate, but I don't need donations now.... I ask you to do that because I know that if you do, your descendants will receive a return thousands and tens of thousands of times greater. Do you understand?



Your mothers and fathers will have to be active from now on. You should meet family by family. Now, you—my family and you—are to inherit these [textbooks], which can be used for hoondokhae or for teaching, and accomplish your responsibility as families representing True Parents. Couples have stepped up to do this, and when the husband and wife are gone, their son or daughter will take over. For example, a daughter with her own family will educate her children. That tradition needs to be established. That model will be established. This needs to be done over three generations—representing the Old Testament, the New Testament and the Completed Testament—in a way that does everything possible to educate the sons and daughters to establish the four great realms of heart. You need to remember this. Do you understand? If you agree, please raise both hands above your heads and applaud.

You never know where I will be going next. You don't need to know. If you want to know and want to see me, discuss it centering on those textbooks. It's all in there. If you have questions you would like answered, I will even create reference books and hand them out, so that you can accomplish your responsibility to bring your families to completion and to leave a tradition for your descendants that will continue from generation to generation. I am letting you know that this is what you need to do in place of True Parents and in place of your parents. If you understand, please express your acceptance by applauding. [Applause]



Answer this question: Are the people in the audience all from one country, or are you from the world? [We are from one nation!] I spoke about the individual and the family and about Adam and Eve. Two individuals come together to form a married couple, and that husband and wife go on to form a tribe and nation. Going beyond this, nations must become the world. People must form clans and nations, and become the best among royalty, who can even liberate God. Only then can each person become qualified to stand on the standard of the nation and of the world.

You need to know the kind of person you need to be in order to establish a family. You need to know how much you are indebted and how far you still have to travel on this long journey. If you were to go to that world just as you are, there would be no one there. No one can follow me into that world. I cannot take a single step without liberating God and without attending Him as the owner. As every person on earth goes beyond the family, to the levels of tribe, nation, state and world, you can hear footsteps. You can also hear God's footsteps. No one, as someone who can hear



Day of All True Things Left: Just before Father begins his speech; **Right:** True Parents give holy food to grandson Shin-cheon nim

the sounds of the thirty-four years of each generation and is able to demonstrate this as fact, has represented all those taking steps behind God, representing God. The era has passed when we can attend God in the position of a parent representing the world.

So who is going to do this in place of each person? True Parents. And each person must be completely one with True Parents. The path that True Parents could take has been absolutely established. An individual tries to go on a long expedition, and tens or hundreds of times as far as has already been traveled remains to be covered, but your wife may say to you, "Hey, why don't you rest?" You will try to restart the journey more than a thousand times, and God will pick you up tens of thousands, even millions of times, so that you can accomplish your responsibility. That is where you need to receive what God has to say to you, instructing you in a way that will enable you to go forward, leading your wife and family on that adventurous course. That cannot be accomplished here.

You here—thousands of you here who have been separated from Satan and hundreds of millions of blessed families around the world who attend God and who must go beyond the world level—are the formation of a new people. The question is, How will you share blessings with your descendants through *jeongseong* that enables you, within a single generation, to overcome and establish a degree of loyalty such that you no longer need to go to that level?



Here, God will be able to join us in shouts of *mansei* and say, "It is done." I ask you to decide today not to leave behind you the denial, "I cannot go," and that you will go to this place with actual authority over your family. [Applause]

Where will I go? As I go along, I will raise this so that it becomes higher. The top of this pillar represents the final destination God wants to reach. We will hear shouts of joy telling us that the environment has been prepared where the father and mother, and tens of millions of other people in the lineage, want to reach the top of that pillar. We will hear the conclusion—"Let's go to the place where the Fall never took place, a place without shadows or marks, and rest together, and then move in unison. We will be in a dream of the new heaven and new earth. We will rise up to that world of our imagination and safely settle forever." Aju!

The owners, the sons and daughters of the kingdom of liberation, complete freedom, and eternal peace and prosperity will inevitably have earned the right of the eldest son. Such people will forever be the fruit of liberation who will be able to shout *eog mansei* and sing praises for eternity. Aju. It is good. [Applause]

So follow me. If all of you take a stand, everything will be finished in less than three years. If you are three times more strongly determined than I am, we can accomplish everything in less than three months, or even three days, and then it will be the final period, when we will shout *eog mansei*. When that time comes, the world will be filled with God's sons and daughters who can inherit the rights of a child of heaven and can remain in any location and continue God's work of creation in His place—whether it be on land or in the ocean.

Let's make our start toward that world. If this is what you want, welcome it with applause. Mother will now come forward and offer a prayer of blessing in my place. Prayer. Instead of speaking, please pray. Everyone listen carefully to Mother's prayer. *SW*



True Mother's Prayer

As we mark the fifty-sixth anniversary of the founding of HSAUWC and the forty-eighth Day of All True Things, we remember that at the time of the first Day of All True Things, You gave the blessing of Heaven, and it was Your desire that all humanity respond to this in harmony and be part of this. You have undertaken numerous courses during the providence, enduring, embracing, waiting and educating. On this forty-eighth Day of All True Things, may the fruits of all Your effort go beyond the family to the levels of clan or tribe, race and nation, so that on the world level we may attend our Parents in Heaven. Together with the True Parents of Heaven, Earth and Humankind, all the creation was supposed to be able to respond to the ideal that God held at the time of the Creation. We have remembered such a day and have worked with great effort through many different courses to resolve all the situations of humanity and create the situation where all things can be blessed.

Please establish us as proud blessed families of the Unification Church family who do our best to fulfill our responsibilities as true children and true families in the presence of the family, tribe, people, nation, state and world in this time, when the True Parents' efforts and *jeongseong* make a huge offering to heaven through the maritime businesses and when all material things must bear fruit.

As You have shown us everything, please remember us in this time, so that all members of the Unification Church family everywhere may become children who can make the final decoration beautiful and live according to what You have shown us. We believe that You will watch over us in this time of rebirth and that You will make this a day when You bless and embrace us. As children who can respond to the heart that seeks to speak for a long time so as to give us as much as possible for our lives, let us remember this and be people who remain steadfast. We fervently, fervently ask all this and have reported all this to You in the name of the Parents. Aju. *SW*

In-jin Nim Embraces Southern Neighbors

True Parents' daughter was in Brazil (June 6-8) to hold a Seunghwa Festival and spend time with members



Poignant words from In-jin nim's speech to the Brazilian members: "Had Jesus had the opportunity to fulfill his mission, he—standing with his beautiful wife—would've done exactly as our True Parents have done. They would've started blessing people.... On this beautiful Sunday morning, while we're having this wonderful event together, can you imagine that the back doors suddenly open and Jesus Christ and his beautiful bride start walking down the aisle? What would we be feeling when we have this chance to see Jesus Christ and his bride? Maybe some of us would have chills running up our spine. Maybe some of us would scream, out of sheer delight.... That's how extraordinary this time is because we have the Lord at his second advent in the form, in the flesh of our True Parents."





First Steps Toward the Global Level

Beginning in 1956

In this installment, the twenty-fourth to appear in Today's World, Father is already looking to the world stage even though expansion of the church in Korea has just begun in earnest.

The text for this issue is drawn from the final chapter of 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.

In 1956, just after being released from Seodaemun Prison, I went to stay at the Gabsa Buddhist temple,¹ where I did research. I thought to myself, From now, Japan will become important. She is currently weak and insignificant, but the time will come when Japan will become important. We must stop regarding her as our enemy.

With that in mind, for the purpose of saving Korea, I prepared to make a connection with Japan and to secretly send someone there. That the Soviet Union and Communist China were supporting North Korea under Kim Il-sung's rule was certain. In order to break through in the work to save South Korea, I felt we had to make inroads into Japan. Although Japan had been our enemy, I decided to love Japan more than anyone else did and that my love would induce Japan to establish a condition on which God's will could flourish in Asia. Otherwise, we would not be able to find an object nation for the subject nation.

If our objectives are on a global level, we are responsible for our neighbor Japan and for other countries as well. That is why we must send missionaries to the world even if it means we are sending them down a path of suffering. If we have abundant food and live comfortably, we cannot fulfill our responsibility. We must take responsibility in difficulties.

Secretly sending a missionary overseas

During a visit to the same temple in 1958, I called a young man, Choi Bong-choon,² and told him, "You must smuggle yourself into Japan for the sake of that nation. A man must be prepared to die in order to accomplish his mission." I met him on the mountain behind the temple and instructed him to go to Japan as a missionary.³ I strengthened his resolve by saying, "You should not return before you die. The way of God's will is that strict."

He stowed away on a trader's boat bound for Japan. I told him, "I will pray for

¹ The temple is in South Chungcheong Province. At some point, Father did a forty-day fast there.

² He was born in 1925 as Choi Sang-ik. At the age of two he had moved to Japan with his family, returning to Korea when they were forced to repatriate in 1945. His father gave him the name Bong-choon when he was in his twenties. He realized the significance of the name only after joining our church in April 1957 and thereafter adopted it. During his missionary days in Japan, he went by the Japanese name Nishigawa Masaru.

³ Mr. Choi had already wanted to become a missionary to Japan. Father spoke with him at length at the temple, one purpose being to check that Mr. Choi had the requisite level of faith.

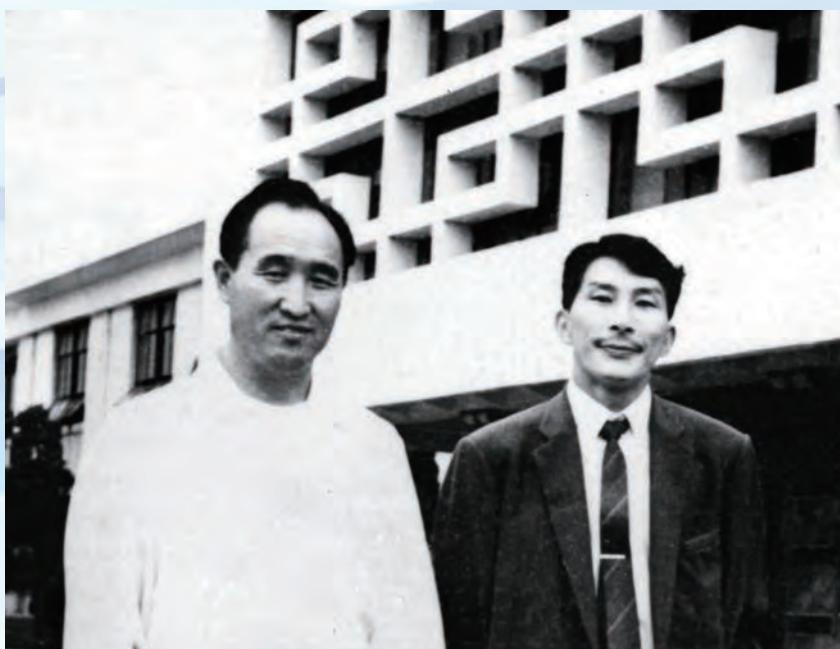
you. I'll devote my heart to you without sleeping until you arrive safely in Japan." I added that I didn't want to see him again until he had accomplished his mission.

I thought to myself, Wait for ten years. I knew entering Japan was illegal,⁴ but I was certain that the time would come when we could freely travel to other Asian countries.... I was sure the day would come when history would justify what we were doing, and I went ahead with firm resolve. Unification Church members were going hungry then. In those days, when church members sold pictures and barely made enough to live on from day to day, I borrowed 1.5 million won to send Choi Bong-choon to Japan.

Pioneer missionary work in Japan

I told Choi Bong-choon, "If you are put in prison, you must escape for three days or a week and bring three people to join us!" The Unification Church of Japan began from those words. I can't forget the time I called Choi to the mountain behind a Buddhist temple in South Chungcheong Province and gave him those instructions in the shade of a pine tree.

Yet as soon as he went to Japan,⁵ he was arrested.... On the way to Shimonoseki, he tried to jump off the train, but



Father and Mr. Choi Bong-choon, the missionary who between 1958 and 1964 pioneered Japan, where he was known as Nishikawa Masaru

⁴ Mutual hostility contributed to Korea and Japan not restoring diplomatic relations until December 1965. In 1958, severe travel restrictions existed between the two countries. Talks recommenced in December that year only after Japan dropped its long-standing claim to about 80 percent of all property in Korea and its claim that Korea was the beneficiary from 1910–45. Antiquities had been spirited away from Korea. Japan called this archaeology; Korea called it theft. Any concessions on Japan's part led to riots in Tokyo. Even in 1965, in both countries, riots and histrionic statements by politicians preceded the ratification votes.

⁵ Choi left from the Port of Busan, July 15, 1958; he was denied permission to come ashore at Fukuoka on July 17 and taken into custody by a police ship two days later. Before, during and after his trial, he was imprisoned at Hiroshima. On October 14, he was sentenced to six months in prison. On November 14, Choi was relocated to Yamaguchi Prison. On February 18, 1959, Choi was transferred to Shimonoseki, at the western extremity of Yamaguchi Prefecture, 215 watery kilometers from Busan. —Source: *History of the Unification Movement in Japan: Rev. and Mrs. Sun Myung Moon and the Developments of the Unification Church and Unification Movement in Japan* Compiled by REKISHIHENSAN 2000, Published by Kogensha

because the train was going too fast and there were many tunnels, he could not. At Shimonoseki, he was put into a repatriation center. He was waiting to be deported. If he had been sent back, all that we had planned would have collapsed.

A week from being deported, he thought of a way out. He began to fast. He fasted for a week, ten days, and continued further, eating only salt. As a result, he became sick with a fever, and he was taken to a hospital. While in the hospital, where security was lighter, he escaped.

Thus, in 1958, we began pioneer missionary work, in Japan. In those days, Korea was governed by the Liberal Party, which strongly opposed normalizing diplomatic relations with Japan. Nevertheless, under those circumstances, we educated the Unification Church members for the long term.

In Japan, how could we take the subject position and educate the Japanese people, rather than being criticized? I thought that sending a missionary was the only way to open the road to Korea being able to survive in the future. The young man who went as a missionary to Japan became a fugitive there, but he pioneered Japan for the Unification Church.

Passing beyond national limits

Even amid the most serious persecution,⁶ my prayers and concern were not directed toward Korea. I did my very best to send missionaries to Japan and to the U.S., where no one in those days even thought of sending missionaries. Under those circumstances, I was determined to send someone to plant the seed of the Divine Principle there. Day and night, I spared no effort to accomplish that goal.

They tried to finish me off during the Liberal Party administration,⁷ under which I was incarcerated in Seodaemun Prison. Yet I could avail myself of their help when I sent missionaries to America. After I was released from prison, I persuaded the cabinet members who had opposed me to issue passports for our missionaries. If I had not done so, we would most assuredly not have been able to prepare the foundation for victory that we have today.

When I fight in the free world, the democratic world, or with the U.S., I do not fight unfairly or deceitfully. I fight openly and squarely. I fight openly. If you want to move forward in that fight you must teach what is necessary for that nation. If you make your move without doing so, you will perish. For that reason, we need a foundation. Since 1950, we had prepared a foundation on which we later rose to go out to the world. We prepared everything in advance.

In doing my global work, I do not do it based on my own thinking as I go along. I prepare for several years in advance, according to plan. It is not easy to do something in a world where people cannot understand me and do not cooperate with me.

The early mission to pioneer America

Where was Korea to go if we did not establish a foundation in the United States, quickly forming that protective wall?

⁶ Father is referring to the persistent taint to our church's public image from the Ewha University imbroglio (see our January issue) to which he attributes his arrest and confinement in Seodaemun Prison while awaiting trial, at which he was acquitted (see our February–May issues).

⁷ The government of Rhee Syngman (1948–1960)



Members working with the stamp business in the early days of the Korean church

Nevertheless, everyone opposed the idea. So, I gave strategic instructions, saying, "Korea will perish if we do not quickly save the huge nation of America." I then sent three missionaries to the east and west coasts of that country.

When Miss Kim Young-oon went to the United States,⁸ she did not just simply start witnessing. She sought out those who could communicate with the spirit world and witnessed to them by saying, "Please pray to find out what this book is about." Don't you think that's a high-level witnessing method? She told the spiritualists, "Pray to find out who I am." When the spiritualists prayed, a swift order came down to them. They were taught through revelation: "When that person opens the door and comes in, stand up straight and greet her with a deep bow. She has no money, so give her money." This is how our Unification Church began in the United States.

Preparing a financial base

We are participating across the nation in the collection of stamps.⁹ The selling price of a stamp that you peel off will be only a few cents. It requires dedicated effort to pay attention to that one stamp and peel it off. We can say it is a noble undertaking. Those who receive awards for collecting stamps are usually young people. I have heard that many junior high school students and high school students collect stamps.

One day I told the members that they must all write letters three times a month. If you use forty stamps worth one won instead of one forty-won stamp on those letters, I said, you

⁸ Kim Young-oon went to the west coast on January 2, 1959. Mr. Kim Sang-chul went to the east coast on September 18, 1959. True Father saw off the third missionary, Mr. Pak Bo-hi, at the airport on March 1, 1961, when then Major Pak of the Korean army went to Washington DC as an assistant military attaché.

⁹ Among other methods of making money, selling used postage stamps to collectors was one that early Unification Church members employed. This continued until the mid-1960s. Here, Father is speaking during those years.

will be able to support the business department many times more. If you write three letters a month, you will spend a hundred and twenty won. Thus, even by using stamps that had little value, it had a good effect.

As such, our seemingly insignificant activities produced a significant profit for us throughout the nation. Paying attention to detail is an important principle that all Unification Church members should practice, so I hope all of you will do that. Until now, collecting stamps has contributed a great deal to our witnessing activities.

The membership structure

If three teams get together and form a group, one group of thirty-six people will represent the number thirty-six. This symbolizes the twelve children of Jacob, the twelve tribes of Moses and the twelve apostles of Jesus. Thirty-six symbolizes all the historic representatives for the past six thousand years.

Thirty-six men and women united is seventy-two people. That is why Jesus had seventy disciples, seventy elders centered on Moses, and Jacob had seventy family members. If Jesus, Jesus's bride-to-be and those seventy disciples had united, the number involved would have become seventy-two. Today, we have the mission to match those numbers in heaven and on earth. We must also go over that ridge.

God has directed that our members be trained very strictly this year [1958]. This year has to be a year of training, a year of hardships. It must be the year that we spiritually overcome any suffering. We have to also quickly witness to at least twelve people whose hearts match our own. Today is January 3. You must make a strong resolution. I will change your trinities every three months. No matter whom you may be with, you must be able to make unity with them.

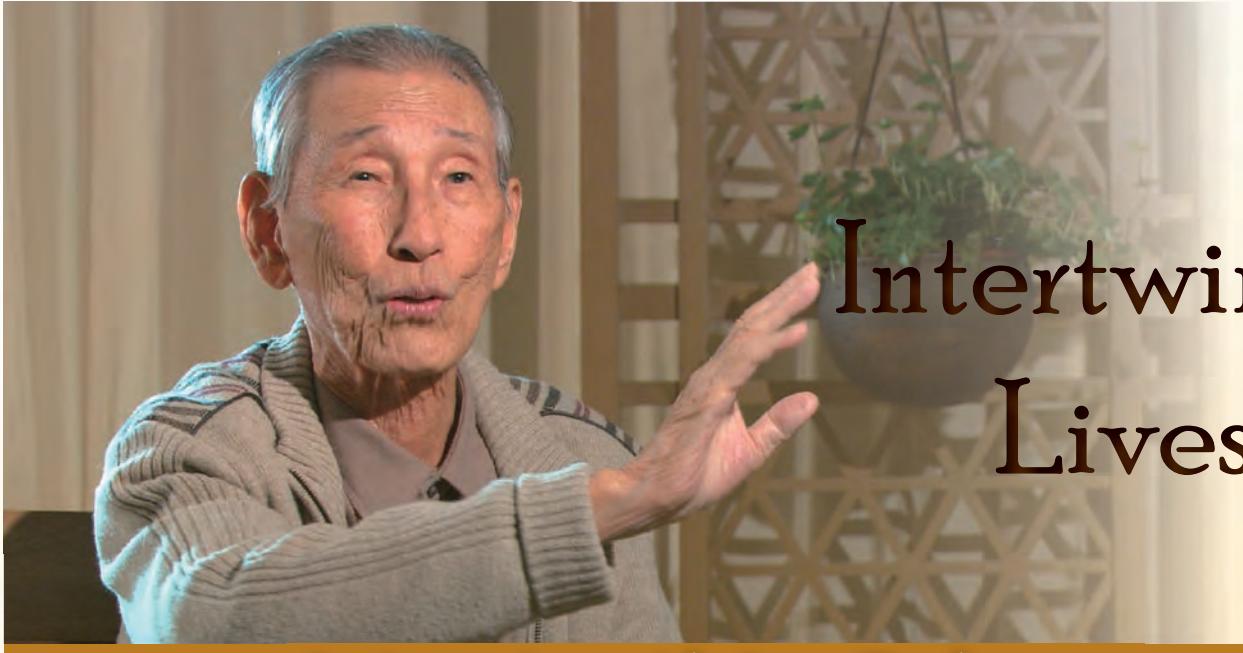
When you see your trinity partners, you ought to think, "Given that humanity has passed through six thousand years of providential history, why have this person and I met and what kind of relationship are we in?" You must feel that it is a historic, predetermined union. In that way, three people will unite and then ten people will unite and then thirty-six and seventy must all unite.

Prayers in significant places (1958–1959)

I went to many scenic places in Korea to pray. I often prayed, "I didn't come here to trouble you. I came to bless you. I came here because I discovered that you have been longing for a true master. I will give you my love." I am an unusual person, aren't I?

I did not visit such beautiful places for sightseeing. I prayed, shedding tears. I prayed a lot. I prayed even when I went to Mt. Sorak and Mt. Sokri.¹⁰ Many people were there, but had anyone come with God's true heart, the heart that those places were waiting for? I prayed, "I will be the first person to represent history." **STW**

¹⁰ Two of the most famous sightseeing destinations in South Korea



Intertwined Lives

An Interview with Aum Deok-moon

Aum Duk-moon was born in Seoul on March 10, 1919. He met Father at the Waseda Technical High School in Tokyo in 1941 (See Today's World February–March 2008 issue). The two met again in refugee-flooded Busan during the Korean War early in 1951, days after Father had arrived there at the end of his long trek from the North. Father stayed at Mr. Aum's home for a time and taught him the Principle. Mr. Aum had by then already founded an architectural company, which later became very successful. In a recent interview conducted by Peace TV, Mr. Aum, now ninety-one years of age, reminisces about the early days. This is a translation from the Korean of what he said.

How did you come to see Rev. Moon differently?

He would talk for a long time at night, about such things as life in Hungnam Prison. He was a leader even when he was in that frightening place. As a leader, he enlightened others and he prepared himself to fight it out.

And he talked about those things?

Mostly about those things, and also about the people who were involved in such things, and those who had died. There were many such stories, quite numerous in fact.

You mentioned how he had spoken through the night.

He did talk all night long, and his interpretations were different. They were quite extraordinary. In other words, what he said about the banishment of Adam and Eve from the Garden of Eden was different from what is written in the Bible. The motive and the origin, the origin and the purpose were all different.

So you came to see Rev. Moon in a new light when you heard him speak?

Yes. I would be lying if I said that I wasn't impressed by what he said.

As you heard those stories, did Rev. Moon feel different to you from the Rev. Moon of old?

He was different. Before, I had thought of him only as a patriotic comrade, but now he was a patriotic comrade who was also like the Messiah, with religious faith. He was the Messiah.

He's younger than you are, isn't he? You were in the same year at school, but you're a year older.

We were in the same year.



From the 1943 graduation album of the Waseda Technical High School, where Mr. Aum first met Father. Father is at back in the middle. The school had five departments; Mr. Aum was in Construction, while Father was in Electrical Engineering.

How can a friend become a teacher?

It's a matter of respect. I came to respect him because he was a great man. To say it simply, he is a great man. And in regard to religion he is an unusual person. He is the Messiah. He is indeed like the Messiah, and not an ordinary person.

You didn't feel this when you were both studying in Japan?

When we were studying together, he didn't say one word about such things. At that time, I didn't have that respect for him, because he never said a word about religious belief or the church. So it came as quite a shock to me when, after not saying even a word about it, he had become completely different.

After graduating from college, I was working in a large corporation. We were still under Japanese rule. The name of the company was Kashima. I was an employee in the construction department, and he came to work under the electrical department. That's how we met again. At the time I was in Gangseon in South Pyongan Province, which is situated between Pyongyang and Jinnampo. I went to Gangseon and he stayed in Seoul.

I suppose you must have been glad to see him!

Yes I was.

During that time, wasn't Rev. Moon was taken by the Japanese police and tortured?

He was taken at the time and released after Korea's liberation.

Did he tell you about it later?

I heard that he suffered severely. At that time, it was very easy for anyone to be taken like that. It happened all the time; Many of those who worked to put things to right were taken.¹

¹ A reference to those who actively opposed Japanese annexation

You told us some interesting stories about how you came to meet and get to know him again.

I saw him in a new light. Because I respected him as the Messiah, I treated him as a superior. To put it simply, I served him as a superior and not just a friend.

I served his food first, and had him sit in the best seat, and washed his clothes for him. Those kinds of things.

From your viewpoint, what made Rev. Moon different?

It was in the Divine Principle of his faith. The Principle he discovered had not been made public at the time, and it was truly impressive.

What did you say to Rev. Moon after you heard it?

I told him I had thought he was my friend, but now I knew that I should treat him, not as a friend, but rather as the Messiah and my teacher.

Was it later that you went to Beomnetgol?²

Before we went to Beomnetgol, we were turned out of our home on a rainy day, along with my children, with only our bedding. We didn't have any place to go because it was so sudden. So we went to the home of a distant relative by marriage in Jagalchi Village. We went to the village and pushed our way into their home, without asking for consent from them. And then we stayed up all night and talked, and the owner of the house was abusive, saying I didn't look after my wife but stayed up all night with my friend. So I had the children and my wife sleep in the inner house and Rev. Moon and I slept in the outer rooms because I thought that would be all right. But the owner found fault with that.

² This question jumps forward five years or more to the time the two men meet again in Busan during the Korean War



Early on in the Korean War, Busan was a safe haven. As North Korean troops advanced, large numbers of people fled to this southeast coastal city, which was within a UN Forces perimeter.

What did you talk about all night?

About the Divine Principle. It is inexhaustible and very long. You can't express it in just a word or two.

What made you return to Beomnetgol?

We had been kicked out. They told us to leave because they couldn't have us any longer. So I sent my wife and two children to Masan, and Rev. Moon and I, accompanied by one more person, Kim Won-pil, the three of us went to Beomnetgol, to laborers' accommodations. We got a place and slept there.

At that time, the will of God came down to Rev. Moon from Heaven, in a way. He began to write down the Divine Principle. Until then, he had only talked about it, but from then on, he began to write it down. He began writing on old school test papers with a pencil, and he was so fast because he had a scratchy handwriting. He wrote so fast that Kim Won-pil sat by him and sharpened pencils for him. As soon as he was given a new pencil, he continued to write. There was no time to sharpen pencils. In that way he wrote day and night for several days.

In the back room other laborers came in at night and sang, drunk with alcohol. Only a window separated us from them, so although there were two rooms, it was almost as if we were in the same room. So we could not stay there any longer and went farther up into Beomnetgol and found a site.

We found a place and built a mud-hut there; and that was the Beomnetgol mud-hut. We built it together. At the time, war refugees had taken up most of the sites there, so almost no unoccupied land could be found.

We dug up the ground a little, but water flowed out over the rocks. We couldn't dig there any more, so we left it as it was. We arranged some stones to make a sort of channel for the water to run off. We spread out four or five straw mats over that and built the room over the top.

It wasn't even a proper mud-hut, so when we stood up the top of our heads grazed the ceiling. We were able to sit down at the center, but at the sides the room was barely three feet in height. The room slanted in a way that you were able to stand up only at the center, because on the sides your heads touched the ceiling.

At night we spread out futons on the floor. I had new futons and bedding that had been made for me by my wife's family at the time we married. My futon was thick and long because I was tall. It wide as well as long, and once it was spread out over that straw matting, it made a very warm, wonderful bed. It was winter then, and when the futon was spread out in full, three people could sleep together on it.

The way we managed it was like this: Rev. Moon and I would lie with our heads to one side, with our shoulders almost touching. Kim Won-pil would lie in the opposite direction, with his head and shoulders between our legs and with his feet between our shoulders.

We found an old box and acquired a few pots, buying some and finding others, and cooked our food there.

What did Rev. Moon have to do that inspired you take up such a lifestyle with him?

It was the Principle, the Divine Principle of the Unification Church.

Religious faith...?

Yes it is a religious way of life. Didn't I say before that he was the Messiah? There is no other way to describe him. How can I possibly express everything in so short a time, all of a sudden? And once you become immersed in the Unification Church....

Please describe Rev. Moon's character and behavior to help us picture him when he attending Waseda University High School.

He never went out playing about with his friends. He only went to church and was single-minded. But once or twice we climbed Mt. Busa together. We went around together after that. Of course, I liked to drink very much, but not once did we go out to drink together. He had nothing to do with alcohol.

Were you close friends?

We trusted each other. I too was paying my way through school. At the time Japan was an advanced nation and had a good social system, so when we dug up the ground from 9 AM to 5 PM they paid us 50,000 won. And if that was not enough, you could go on working till 10 PM. They would pay you for it in the morning, and although you worked fewer hours you still got 50,000 won. But if someone came and said he only wanted to work from 5 to 10, he was not hired. Only those who came in the morning and worked all day had the right to work the evening shift. That was their social system.



Younger days: Aum Deok-moon with Father

You've observed him from the time in Bumin-dong, Busan, onward, haven't you?

Yes.

At the time, you may have seen him as a man with religious faith, but you must also have seen what he was like as a young man in his twenties.

He was a very diligent man, hardworking and true. He was hardworking, true and exemplary. He set a model example.

How long did you stay together in the Beomnetgol mud-hut?

We lived through one winter in the Beomnetgol mud-hut. I met him at the "forty steps"³ in early January. He stayed in our home for about two months. We stayed about a month and a half in Jagalchi Village, and then we went to the laborers' house in front of Choryang Station in Choryang-dong and stayed there for a month or less. After that, we went into that hilly spot, Beomnetgol.

We built the hut there and stayed from late autumn to early summer or early spring. If you add it all up, we stayed together

³ A street that was a haven for refugees and dock workers

er for about a year.

After that, you went back to your family because of your job. Is that right?

Yes. I couldn't stay apart from my family any longer, so I had them come out to Busan. At the time, I was in Busanjin, no, it wasn't Busanjin... There is a hot spring in Busan called Dongnae Spa. I built a small shack there and lived in it with my family.

Is that how you came to part from Rev. Moon?

Yes, that's why we parted company.

In the years since then, you've probably heard of the many projects Rev. Moon has been involved in. What character trait do you think allowed him to make an impression in such a variety of fields?

He has no selfish desires or mercenary thoughts. He doesn't keep any money aside for himself.

Do you mean slush money?

He never keeps money aside for such purposes or for his personal comfort. He doesn't think about living in clover. He's thrifty and has a clear philosophy. That philosophy, as I said before, is the messianic philosophy, if you will. He sets a good example for others.

When he went to the United States, he held a great rally in Washington, bringing together three hundred thousand people. His leadership was quite remarkable. Some aspects of his character are extraordinary. He was fundamentally different from other people. I knew from the first that he was such a man; everyone became aware of it from various things, starting with the Divine Principle.

You couldn't criticize him in any way even if you tried. He is the most virtuous of men.



Father and Kim Won-pil joined an endless stream of the dispossessed headed toward Busan, arriving there on January 27, 1951. Mr. Aum recalls meeting Father on the 30th.

He lived frugally in Beomnetgol?

He transcended such matters as how he dressed, ate and lived, and he didn't sleep very much. So at night, when Beomnetgol seemed stuffy, we'd climb the hill behind the village to a big rock. When you looked down from that big, flat rock, which was like sitting in a pavilion.⁴ You could see the port⁵ that was full of American ships, which were all brightly lit. We'd look down at them, and he'd ask me to sing. When I was young, I liked to sing, but I didn't know popular songs. I liked classical music and arias. He never seemed to stop once he started asking me to sing. He'd ask me to sing again and again and when I'd finished he'd ask if I knew any other songs. Once it got started, it lasted at least two hours.

He wouldn't sleep much at night. We'd be tired out and sleeping, and when we woke up, he'd already have cooked breakfast for us. We didn't have a kitchen at that time so the outdoors served as our kitchen. He would wake us up and tell us to have breakfast. He was very frugal and would not be concerned for himself at all. What can I say? You can't even find a mother in the whole world who is like that. You can't imagine. And there was nothing he wouldn't eat, even sour kimchi.

In his autobiography, we read that from that time in Beomnetgol, when *Exposition of the Divine Principle* was written and they began propagating it, you were often denounced by other Christian churches. What did you, as a friend and follower, feel about Rev. Moon being called the founder of the "heretical Unification Church"?

Because of that, we were much criticized and abused by other religions. They had come to regard us as heretics in the first place because religion had gone wrong from the start. So in order to set things straight, we needed to go through a certain course.

To go through that process, we needed to be considered heretics; otherwise, we couldn't fulfill the course. Therefore, to straighten out something that has gone wrong and carry out the process that will straighten everything out, we needed to hold formal events that others would view as heretical. In short, we needed to carry out formal events to restore everything to its proper place, but those were heretical from the viewpoint of others, seemingly very strange, and couldn't be interpreted sensibly. But deep down, they needed to be carried out.

That's why, sometimes, even I was half in doubt and could not fully believe in them, because the process was so complicated. But as you go deeper and deeper, you come to see that they needed to be carried out, because otherwise nothing can be corrected and nothing fits together.

Are you saying that if there is a reaction to something, it needs to be restored to its proper position?
If something has fallen out of place, you need to put it back. This work of

⁴ Probably a reference to the fact that it afforded a view out over the ocean, as if it was a specially made lookout point

⁵ Choryang Dong, Busan, where Father worked as a laborer for a time

restoring everything to its proper place has caused us to be accused of being heretical by others.

What do you think the value of Rev. Moon is as a friend in this day and age? What is his value in Korea, or in modern society?

His merit lies in his single-hearted devotion; he hasn't changed at all for decades. Being persecuted and abused and taken to the police station is not a problem for him; when it comes to the providence, he has never changed. He has kept to the one path without changing, just going his way, even if he has had to face death and many hardships.

He has given up wealth and prosperity to follow that path. That's what's so great about him. That's why I could not accuse him of being a heretic.

What do you talk about when you meet Rev. Moon nowadays?

He misses the good old days. He remembers that when he was persecuted by others, I still recognized him and understood him and that even in the difficult times when we lived in Bumin-dong and we were persecuted, abused, and in the end, thrown out by a fearsome old woman who was the owner, I still stood by his side and worked with him. I also did many other things for him.

On Sundays, because we didn't have a church then, Mr. Kim came to our home in Bumin-dong. He had come south with Rev. Moon after his time in Hungnam Prison. He didn't have anyone to turn to for help, so he used to work in a large eating-house wearing black rubber shoes on his bare feet, washing dishes in exchange for food.

In the past, he had been a grade school teacher, but he had followed Rev. Moon and endured many hardships, even imprisonment, and had come to Busan with him. There, he did the lowest work in the large eating-house, a job shunned by others, and because he was washing dishes barefoot in the cold winter, his feet became swollen quite badly.

When you wear rubber shoes, your feet get very dirty. Because you walk shuffling your feet, your feet become black with dirt. He would wash his feet cursorily and walk to my home, because he had no money to get a ride, and his feet would be very dirty. My home was on the second floor, and he would leave footprints on the stairs as he came up. Then the old woman, the owner, would shout at us. She was the mother of a pro-Japanese policeman, and she shouted abuse at us, saying the Korean people were helpless. This would startle my wife, so before she heard those words, she would go down very quietly with a cleaning rag and wipe his footprints off the stairs.

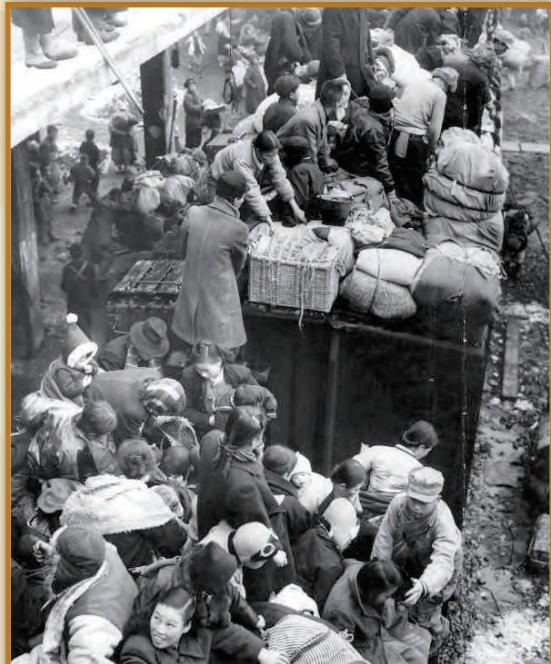
I then got a job as the overall designer and director for a police hospital that was being built. At that time, designers were scarce. After I began following Rev. Moon, however, to use the Unification Church expression, demons and devils interfered with me, and seemingly for no reason I lost my job.

I was unemployed at a time when we were refugees and needed all the money we could make. There were five of us and I was jobless. My wife would go out to sell the things she'd brought with her when we got married, as well as new clothes that she hadn't worn even once. With that money, she bought rice. She kept it a secret, but Rev. Moon, being quick-witted, knew what she was doing. He knew that instead of nagging and whining, she supported him and me in that way. Rev. Moon was deeply moved and very thankful to my wife for doing so much for him, and he has more than expressed his thanks for her.

Do you talk about these kinds of things when you meet?

Because no one else knows about them, he likes to listen to these stories when I'm there. He brings them up himself, and since it is he who brings them up, and there are other members around, I can't avoid talking about them. How we felt at the time is something no one apart from us knows about. He doesn't talk about such things when he's alone, because there is no one to talk about them with. These things come up only when we are talking together.

We have talked about all kinds of topics. If I were to go into them all, it would indeed make quite an interesting story. **GTW**



A refugee camp and scenes of life in Busan during the Korean War

Solomon knew that this was not just a one-off event. He could see this young man was choosing his path of life. It would not be just one day; he would go back the next day, and the next. And this would become his path. Even though the young man could not see it, King Solomon could see this person's future, his destiny.

In light of this, what is the path we are following, and what will our destiny be, therefore? Our destiny and our path are inseparable. This is important. We may think we are concluding a one hundred and twenty day period, but if we think like that, we are no different from the foolish young man in the story. This is not just a workshop; it's not just an event. As you went through the training and spiritual practice of this workshop, you were determining a path. You are deciding the path you are going to follow. It's not a one-day event. It's not a hundred and twenty days; this workshop determines the path we will take to eternal life.

A special path

Ordinary people are not following this path, and its purpose, its destination, is different from an ordinary person's. Ours is truly a path without an end. All paths but ours have an end; the leader's path never finishes.

Why is this? We are following the path True Parents have blazed. It has no end. Even if we fully realize Cheon Il Guk, we still need True Parents. Aju! It is not as if we will just arrive in Cheon Il Guk and no longer need True Parents. Our path is an eternal one. Even though we will pass on to the heavenly

world, we must still follow True Parents.

Therefore, our path at this time is in pursuit of eternal elements. The elements of earthly life, such as material wealth and fame, are not eternal. We must not pursue such things. Ours is a path on which we are focusing on eternal matters. Do you see the eternal reality of the universe? The origin, creator of the universe is God. God's essence is true love. True Parents are God's eternal second selves.

Our path is to seek these things, and there is no end. It's not as if we will reach the point where we become True Parents. Of course, within our family we must stand as parents who are true, but that is quite different from being the True Parents. The True Children are also completely different from True Parents. There is an overall difference. We cannot become the True Parents. True Parents are the only second self of the eternal God. Could we give them a round of applause! [Applause]

[Hyung-jin nim tells the story of how, as a young boy he would go to Gloucester, a town on the east coast of the United States in the early 1980s. After fishing, Father and the members would walk on the beach. Hyung-jin nim relates his memory of trying to step in Father's footprints in the sand.]

Seeing Father was like seeing God

We were small and we kept falling over. We were unable to properly follow in Father's footsteps. Father's stride was so big, but we were so small. When we fell down, we got back up and kept going. For those who were watching this, it would have looked funny and cute. On the other hand, for us,



Overseas members who had attended the July 8 proclamation event at Cheon Jeong Gung had the opportunity to see Father again two days later at the Cheongpyeong training center at the conclusion of a shortened Original Divine Principle Workshop.

whether we could do it or not was a serious matter. If we concentrated, we could do it.

I've thought a lot about this. Our life of faith is the same. We cannot become True Parents. Only one person can be the king of kings. No one else can become the king of kings.

There is no "next" True Parents. This is the eternal era of True Parents. Our responsibility is to eternally elevate True Parents, to eternally testify to them, and to become people who help bring to eternal life, through True Parents, those that have died.

We cannot follow perfectly in those footsteps. By that, I mean we cannot become the True Parents. But we can make effort to follow that path, even if we never complete it, even if we fall down, like children, because we are the children.

Relationship with True Father

I am very grateful for having a very good relationship with my father. It was not always like that, because Father has been working so hard for God's will all his life. He was away from home a lot. Those from the second generation know what I mean [about parents being absent due to mission work]. Because there were many of us, he didn't have time to spend with each child individually. So when I was a child, I had no relationship with Father. Of course, I would greet Father and Mother and kiss them on the cheek; on that level, yes. But we were never able to have special conversations with each other; it was a somewhat formal relationship. We knew that True Parents loved us a lot, but we were not able to share our affection for each other.

Speech at the 120-Day Workshop: Leaders from a variety of countries, many from Korea and Japan, participated in the February 27–June 26 "Special Education for World Leaders," which was overseen by True Parents. Yeon-ah nim spoke to them on June 3 at the Central Training Center in Guri, just outside Seoul. She explained the mission of Cheon Bok Gung, the focus of her husband's work as international president and the importance of witnessing as an expression of love.



After Young-jin hyung went to the spirit world, and I began to study religion, I asked Father questions about religion, about the Unification Church, about his thinking—many things. I wrote a lot about these things in my book *A Bald Head and a Strawberry*.

From that point, gradually I was blessed with a deepening relationship and sharing of heart with Father. I feel that no matter how great the work we do is, no matter how great a victory we bring, we are always True Parents' children. In my relationship with True Parents, I truly feel liberated and set free when I am their child, rather than when I stand in front of Father as an adult with a sense of having important responsibilities. Feeling I am True Parents' child is not something I feel ashamed of. Think of your heart in relation to your own parents when you were a child.

When I had my first and second children, two sons, my wife and I were very young. I'd shaved my head and every morning I was doing martial arts training. My children saw me doing that a lot. These little children started to ask if they could have their heads shaved—well, not shaved, but their hair cut very short. I have some pictures of that time. Because I was doing martial arts, they would make paper swords or spears and come out and pretend they were training with me. I remember how cute they were.

Children want to be like their parents in every way, even though they are very small. They still try to follow their parents and be like them; they have that beautiful heart. As we grow into adulthood, however, we come to feel a great need to save face, look dignified in front of others, and preserve that



dignity. We lose the innocent heart of a child that loves its parents, sees only its parents.

In the Bible, it is recorded that Jesus said that we must become like children in order to enter the kingdom of heaven. We know this. Father also likes this passage very much.

In my relationship with Father, I've truly found the greatest joy when I am able to relate to him as a child to his parent. I know very well that I cannot replace Father and I acknowledge that fact, because I will always be a child to True Parents, a baby, even. In this father-son relationship, I can feel extraordinary love.

When I enter the room, does Father think, "Oh! The international president has returned."? He doesn't think like that. "The church leader has come." I may hold a position but that is not what he thinks about when he sees me. No, he thinks, "Oh my boy is here!" That's it, really. That's the most beautiful thing.

As you become an adult, you may think, "I'm not a baby. I'm an adult—I'm a father; I have a grandson. What are you saying?" We may think like that, but if we live like that, our lives of faith will be painful. If we live with this mind-set, we cannot be happy in relation to True Parents.

I am speaking from personal experience. We must remember we are True Parents' children. If we put anything else around that, it will just become an obstacle, inhibiting our relationship with them.

We should shield ourselves from praise

During these hundred and twenty days, you offered jeongseong, you studied many materials and you undertook hard training from the early hours of the morning. Even so, brothers and sisters, if you offered those up to True Parents, you must now forget about them, forget about all the effort you've made in the workshop.

You should not think, "Oh, I got up every morning and offered jeongseong in front of True Parents." You should get rid of that kind of thinking. If you continue to think like that, it means you did not offer it to True Parents completely. You have to let it go. You have to forget about it. I know you've been told how hard you've worked but I want tell you to throw those words of praise away. If they come in one ear, let them quickly flow out the other.

There is a saying that one should respond to persecution and praise in the same way. When persecution comes, we set ourselves so that it cannot penetrate our hearts. You don't allow negativity, temptation or evil to enter you. In the same way that you shield yourself from persecution, you should shield yourself from praise. If you allow praise to penetrate you and you welcome it, you become attached to it and don't let go of it. As you receive praise and eat it up, coming to like the sweet taste, you turn into the devil.

That's why, when we are praised, we should shield ourselves from it just as we do with persecution, temptation and sin. You should not draw it down into yourself but push it up to Heaven. Rather than receiving it, think instead, "I did not work so hard for a hundred and twenty days; it's True Parents who have worked hard for so long." Return that praise to Heaven! [Applause] This is the difference between the path that Satan takes and True Parents' path.

It is right for me to say thank you for your hard work, brothers and sisters, but whenever someone thanks you for your hard work, you have to hate that praise. Transfer that praise to Heaven. Then your devotion and investment will not be in vain. If you can do that, you can return joy to True Parents as a little child does to his parents.

It's very important to have such a pure and unblemished heart. As we come to a close, we cannot send you back to the mission field and just tell you that you did a good job. Our lives are being offered. We must always think that any success we have belongs to True Parents. It's important to have that heart, like a young child.

On this final day, I want you to remember that your choices and decisions are deciding the path you are going to take. In that light, we choose our path from today, the eternal path. That path is the one on which we seek God and True Parents. If we follow that path, we will not only return joy to True Parents, but after we reach the beautiful world of Cheon Il Guk, we will meet again and we will be able to completely rediscover True Parents and follow them again as their beautiful children. I believe this!

I would like to thank you as we conclude this one hundred and twenty day workshop. Let's give a big round of applause to God and True Parents. **GTW**



Representing True Parents, Hyung-jin nim conveys the heavenly textbooks to Europe regional president Song Yong-cheol, at a ceremony in the afternoon of July 8 at the main hall at Cheongpyeong Heaven and Earth Training Center.



The Three Levels of Filial Piety

From Hyung-jin nim's sermon in Brazil, June 27, 2010

Tongilgyo means Unification Church. Tongil means "becoming one" and gyo means "teaching." But the Chinese Character for gyo [敎] is made up of the character for "filial piety" [孝] right next to the one for "father" [父]. So when filial piety and father come together, that's gyo. Serving the father, the parents, is what we are all about.

Confucius says, "There are three types of filial piety." (Remember Confucius is also one of our saints.) He said, "The first type of filial piety is taking care of your parents."

That's very important when they are old and sick. We love our parents. They take care of us, so then we take care of them when they are sick or hurt. This is a very good type; but it's only level one.

The level-two type of filial piety is not just taking care of our elderly parents, but watching ourselves, our actions, our words and our thoughts. We must not shame our parents.

The third type of filial piety in a son or daughter is the greatest. That type of son or daughter doesn't just take care, doesn't just not cause the parents to feel ashamed, but glorifies the parents, lifts up the name of the parents. Jesus was like that. He glorified his Father. In the same way, as Unificationists, let's reach the number-three level. Our job is not to only take care of True Parents or cause them not to feel ashamed, but to glorify them. This is our task. [Applause]

How do you do that? How do you glorify them? How do you inherit their true love? Don't be ashamed of your faith. Share your faith. Save the people who are dying in spirit. Let them come to God. Let them meet True Parents. The greatest type of love, remember, is the love of one who sacrifices over and over to save spiritually dying children. When you go out and share the Divine Principle and True Parents, when you share your faith and witness, testify, you are not going to just make a Unification Church member. We must go with the heart of True Parents, who can see the spirit of that person, which is dying. We must want to save that soul. That's the parental heart.

Witnessing and sharing your faith, being proud of your faith—this is true love in action. This is trying to restore to spiritual life somebody who is spiritually dying. If we do this, we glorify True Parents, because those people are waiting finally to meet their lord of lords and the True Parents that they have always yearned for. *GW*



Brazilian Impressions

Brazilian national leader Simão Ferabolli [see photo page 21] said of Hyung-jin nim's visit to Brazil (June 26–28), "We understood his coming as a gift from True Parents to Brazil, the result of how much they have invested here in the last fifteen years and how much they still love and miss Brazil."

Hyung-jin nim and Yeon-ah nim's schedule in Brazil included a meeting for a hundred leaders from all over South and Central America, hosting the São Paulo Sunday service on June 27, leading members in jeongseong and meditation in the early hours, and—for one family—the blessing of a personal visit to their home.

After Sunday service, Hyung-jin nim and Yeon-ah nim took photographs with each family individually, which took a considerable amount of time.

That evening, they visited one blessed family's home, who were selected by lottery from among many faithful families. They spoke informally together about matters of faith, and then shared a meal together. Hyung-jin nim signed a copy of the recently translated Portuguese edition of True Father's autobiography for them.

On two successive mornings, Hyung-jin nim invited the Brazilian members to join him in special jeongseong and meditation sessions at 3:00 AM, followed by hoondokhae. Some three hundred members took the opportunity to experience firsthand the rigorous devotional life Hyung-jin nim leads [see photos on facing page].

Rev. Ferabolli reflected:

He manifested great humility, simplicity and recognition of his own smallness, acknowledging that he is a sinner and that he needs the Messiah. With that humility he revealed his greatness. It was with this attitude that he won every member who approached him.... True Parents emphasize that True Love is the power that promotes unity. The members of the Family Federation for World Peace and Unification of Brazil could feel, through the visit of our international president, Rev. Hyung-jin nim and Yeon-ah nim, the presence of this power.

Personal reflection

When I heard that Hyung-jin nim and Yeon-ah nim were coming to Brazil, I couldn't believe it, truly. It was as if I were dreaming. Only when I saw them physically, when they spoke to us on the day of their arrival, could I believe that it was real.

Hyung-jin nim's intelligence is so interconnected with his beautiful heart, and his scientific approach and very deep content in explaining the real existence of God truly moved me to tears. This was during his final speech, on June 28. How sacred was the experience of realizing that True Parents are God's true incarnation on earth and that True Parents' words are God's words!

In a deep explanation of true love, he said that true love does not express itself by simply caring, helping and loving someone in our little ways, but in actually offering our lives for someone else, being ready to die for that person, not just once, but many times. True Parents have shown us that great example of true love because they have died for us many times.

Also participating for two days in the early morning (3:00 AM) meditation and exercise, I could personally feel a heavenly energy going into my whole body, eliminating bad toxins, and I could feel much inner strength that made me internally and physically active. From that experience I clearly understood where Hyung-jin nim is getting the strength to wake up so early and to remain focused for the whole day. God is revealing through Hyung-jin nim that the secret is to have great mind-body unity through meditation, prayer and exercise. Through this we can achieve equilibrium.

We are filled with so much joy and love from God and our True Parents through the presence of Hyung-jin nim and Yeon-ah nim. Through them I could feel so much hope for a better, an ideal, Unification family. They manifested the greatness of God and of our True Parents, to whom I am filled with gratitude for sending this special couple to lift us up so that we could be filled with much divine love. **SW**

Maria Dolor Barbosa das Graças



Proudly Upholding the Traditions of Our Faith

This article, by the president of the Unification Church in Korea who is concurrently international vice-president of the Unification Church, appeared in a recent issue of Tongil Segye, a Korean church monthly magazine.

By Dr. Seuk Joon-ho



My fellow Unification Church members, greetings. I am truly grateful to all of you for working so hard to fulfill your given responsibilities and missions with a sense of providential calling.

The purpose of God's providence of salvation was to send True Parents to earth; and the ultimate hope for humanity is that they can receive True Parents. When our ancestors, Adam and Eve, fell and became false parents, humankind lost its true parents; people have since led miserable, sorrowful lives, inheriting a false lineage, false love and false life. However, even in the course of the sorrowful, grievous six-thousand-year history, neither God nor humanity lost hope, because through True Parents, people can transform their lineage into Heaven's lineage; they can inherit true love and true life, and can ultimately fulfill the will of God.

We have now received True Parents, who have come to humanity with such an incredible providential mission and aspiration. We are breathing the same air and basking in the same sunshine as they. Furthermore, we are serving them, receiving instructions from them, and participating in the providence. We cannot help realizing that we are living in a miraculous era that we could only have dreamt about, an era of deep emotions.

On the one hand, knowing that he would be defeated on the fundamental level if True Parents came to be, Satan has employed all possible means and methods to prevent True Parents from fulfilling the will and has continued to carry out atrocious and merciless acts. True Parents, however, never succumbed to him. To save humanity, which is struggling in the deepest pits of hell, Father has endured the pain of death seven times, vomiting blood and having his flesh torn from his body and his bones crushed.

Not once have True Parents asked God to help them. They have consoled Him as He lamented; they have resolved to fulfill His will, and in the end, they've triumphed through true love. Having pledged their lives to remain on the path of

absolute faith, absolute love and absolute obedience, they have established a tradition of attending God.

True Parents tell us that they have persisted in practicing absolute faith, absolute love and absolute obedience because these are elements of God's principle of creation. Herein lies the reason blessed families of the Unification Church need to practice absolute faith, absolute love and absolute obedience toward God and True Parents. Moreover, there is the tradition of truly loving others, which God and True Parents—who are our parents—have established through investing their lives.

True Parents are absolute, unique, unchanging and eternal

After overcoming great suffering and persecution, True Father, the Savior and the Messiah, received True Mother in 1960 and together they became the True Parents. Through the Realm of the Cosmic Sabbath for the Parents of Heaven and Earth, declared on 1997.7.7 (lunar calendar) they were made the Parents of Heaven and Earth. On October 25, 2003, they were elevated to the highest position, that of the True Parents of Heaven, Earth and Humankind.

From the viewpoint of the restoration of kingship, on February 6, 2003, they became the family-level king and queen through the coronation of the king of the blessed families, and they became the King and Queen of Peace through the entrance ceremony and coronation at Cheon Jeong Peace Palace on June 13, 2006. On January 15 and 31, 2009, through the Coronation for the Authority of the Liberation of God, the King of Kings, which was held in three stages,¹ they achieved oneness with God and were enthroned as the king of kings, who are no longer distinguishable from God Himself.

Having begun the providence of salvation in pitch-black darkness, through genuine love, and their blood, sweat and tears, True Parents have triumphed over six-thousand-years of sorrowful, grievous history. Overcoming brutal anguish while

¹ In Korea on January 15 and January 31, and in the U.S. (due to the time difference) also on January 31

overcoming death itself, they have been victorious in true love. Thus, gaining the highest internal and external honors, they have finally been enthroned as the True Parents of Heaven, Earth and Humankind, the King of Kings.

They are truly the fruit of history, the center of the era, the origin of the future, the unprecedented and unparalleled first and last, the absolute, unique, unchanging and eternal True Parents, and we cannot help offering them our deepest gratitude and congratulations.

Love and blessing reaching all times and generations

True Parents have bestowed unfathomable love and blessings on humanity. The most precious of all are three great gifts of grace, the first of which is that they have allowed us to participate in the marriage Blessing Ceremony, so that we can be reborn and resurrected. Through the marriage blessing, True Parents have converted us from the false lineage to God's true lineage, and given us true love and true life. The blessed families comprise those who have been restored by True Parents' blood, sweat and tears. When we think about how much work and devotion they have put into establishing each and every one of the blessed families we cannot help feeling infinitely grateful to them for their love and grace.

Second, they have bestowed on us the heavenly textbooks, which contain the teachings, rules and ways of Heaven, so that we can lead lives expressive of true love forevermore. In seeking those teachings, True Father personally experienced all facets of the created world and fought against countless demons. It was as if he were gathering grains of gold in the middle of a vast ocean. Moreover, True Parents have devoted thirty-four years of hard work and devotion to checking and carefully selecting the core of their precious teachings. This has given rise to the hoondokhae textbooks, which they have proclaimed as textbooks from God. True Parents have generously conferred these books on all humankind and on future generations for all eternity. Herein lies the reason we should follow True Parents' words and instructions with absolute faith, absolute love and absolute obedience, and protect them as if they were our very lives.

Third, they have prepared the path of eternal life for us through the seunghwa blessing. True Parents began conducting the Memorial Festival of Ascension and Unity for humankind with the first event on 2.3 (March 18 by the Gregorian calendar) at the United Nations Secretariat Building in New York City. Through the Seunghwa Festival, they have made us realize that eternal life in the spirit world awaits human beings once we have concluded our lives on earth and that we need to receive the seunghwa blessing to live eternally there in joy and pleasure. They have enlightened us to the fact that death is not another word for sorrow or pain but rather a new birth in the spirit world, the gateway to and starting point of eternal life. That is why True Parents have declared that we should use the term *seunghwa* [ascension] instead of the word "death."

Through these three great gifts of grace alone, we have received love for which we can never give adequate compen-

sation, even over ten thousand generations. What more could humankind need? No matter how much deference and glory we give to True Parents, it will still not be enough. Therefore, we should fulfill our dutiful path of attending them absolutely with all our hearts, so that we can repay even one ten-thousandth of what we have been given.

In addition, True Parents opened the way to the era of heavenly heart, going beyond the eras of worldly and human affairs. Passing through the Old Testament Age, New Testament Age and Completed Testament Age, they have proclaimed the era of *shimjeong* in the realm of the fourth Adam.

The responsibility given us now is to become one in relation to True Parents' heart and teachings and to lead lives of absolute attendance, while following the path of absolute faith, absolute love and absolute obedience. This is the unchanging, vertical tradition that True Parents have left for us. The fact that we can follow this tradition now is in itself a great blessing and joy. At the same time, because True Parents have established this tradition at the risk of their lives, we have the serious responsibility and mission to maintain and follow it as seriously as we take protecting our own lives.



On June 13, Dr. Seuk was inaugurated as chairman of the World Police Martial Arts Federation. Expressing his commitment that WPMAF would promote the development of character alongside fighting technique, he was applauded by representatives of the policing community and other public figures who attended and spoke in his support. A martial arts workshop for police trainees is being held towards the end of July.

Cain–Abel unity gives joy to True Parents

We are now racing toward the date True Parents have set as "foundation day," January 13, 2013, and toward the goal for the accomplishment of which less than three years remain. This is the day when the world in which two people become one, that is, Cheon Il Guk, is completed and perfected and when the heavenly culture of heart blooms in all its splendor. For that world to be firmly established, we first need to fulfill the responsibility of uniting Cain and Abel.

At True Parents' golden anniversary in April 2009, they devised and personally held a ritual to demonstrate the "harmony and unity game" to help us appreciate the importance of Cain–Abel oneness. Last year, the Wongu Peace Cup Cain–Abel Cosmic Harmony Tournament was held four times. Through this, True Parents reemphasized that unity between Cain and Abel is the providential task we must fulfill.

To bring about Cain–Abel unity, the most important thing is

to achieve harmony and unity between mind and body in the individual, and in the family between husband and wife and between parents and children; such harmony and unity must also be achieved within the society, nation and the world.

Further, since we are in the position of Cain, we need to achieve oneness with the True Family, which is in the position of Abel. Ultimately, we need to become one with True Parents and return joy and glory to them.

Cain can advance toward Heaven through Abel. True Parents appointed Hyung-jin nim as the international president on April 18, 2008, to stand as the central Abel to love and lead the Cain realm. Moreover, True Parents were enthroned as the King of Kings in the Coronation Ceremony of the Liberated Realm of God the King of Kings in January last year. On that occasion they had Hyung-jin nim and his wife wear special crowns and robes, and conferred on them a special benediction for their mission. To further clarify this, on 4.23 (June 5) True Parents elucidated yet again, on paper, that Hyung-jin nim is their "representative and heir."

Being in the position to be restored through Abel, Cain needs to trust and follow Abel with all his heart, and Abel needs to look after Cain with true love and lead him to God. In that regard, all the Unification Church members, who are in the position of Cain, should respect, cooperate with and support our international president, who has been installed as Abel. Our sincere and honest hearts will let the flower of true love bloom in us and return joy and glory to True Parents.

Repentance through tears and jeongseong

Beloved members, as we try to make one family under God, we need to shed tears of repentance for failing to practice absolute faith, absolute love and absolute obedience toward True

Parents and to offer *jeongseong* showing our resolve and determination to fulfill our duty of absolute attendance.

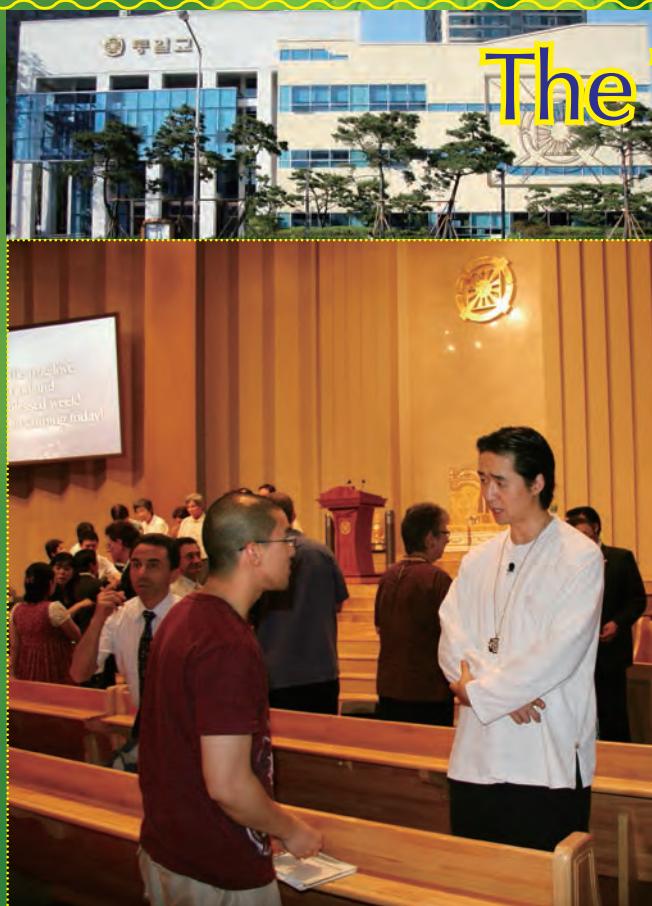
We need to repent in front of God and True Parents for Cain and Abel being unable to unite. It is not the fault or the responsibility of any one person, and we need to realize and awaken to the fact that each of us has failed to have that attitude and determination. Understanding that we are interconnected and that my brothers and sisters' mistakes are my mistakes, our mistakes, we need to deeply repent for our arrogance in being unable to confess, "It is my fault; I was wrong."

At present, members of the church in Korea are participating in a special forty-day breakfast fast and are offering a special bowing condition. This *jeongseong* represents our resolve and determination to establish the tradition of having absolute faith, absolute love and absolute obedience toward God and True Parents. It is also our strong pledge to achieve oneness between Cain and Abel.

Through this opportunity, all members of the Unification Church should begin a drive to attain enlightenment in their faith, and so reach a great turning point in their lives of faith. Let's take this opportunity to bring about the construction of Cheon Il Guk, and let's begin anew and soar high as proud Unification Church members.

The textbooks and the tribal messiah mission

It has been fifty-six years since the Unification Church was established with the important mission of saving humankind under the providential guidance of True Parents. Until now, we have received the deepest and the most magnanimous grace and love from True Parents. Though the providence of salvation has had to surmount many waves, when we look back on it we see that each and every moment of that providence was



The Temple in Motion

Cheon BokGung, the temple made possible by the generosity of members all over the world, has been open and active since February. It is more than a large church; rooms of varying sizes allow for a sense of community to develop among smaller groups. Redesigned as a witnessing and education center, it is geared to help members and guests alike understand the remarkable time we live in and to respond accordingly.



part of a history that has moved our hearts. It has led to our continuing gratitude and deep emotions.

Treading the final stretch to the establishment of Cheon Il Guk with True Parents, who have given us so much love, we need to concentrate now more than ever on testifying about the True Parents of Heaven, Earth and Humankind, the King of Kings, to the entire universe. We need to implant in our families, through hoondokhae, the tradition of reading the heavenly textbooks and teaching materials, which constitute the heavenly law and the heavenly way, and disseminate that tradition to the people around us. True Parents are waiting eagerly for the flames of the word, the heart, the spirit and witnessing to be stoked in Korea, the providential fatherland, and for those flames to spread to the rest of the world. Based on the teachings of the heavenly path, let's become the kindling for the holy fire that will establish Cheon Il Guk, the holy fire of joy and hope. Let's testify with our voices raised in overwhelming joy to say that True Parents are heralding the completion and perfection of Cheon Il Guk.

Through the dissemination of four hundred and thirty copies of the autobiography we need to build a protective fence for our tribe consisting of four hundred and thirty families, beginning with three families and gradually enlarging in scope. We will thus fulfill our mission as tribal messiahs who generate new blessed families.

God and True Parents are administering the providence on the cosmic level and fulfilling their 95 percent portion of the responsibility. Yet, in order to put us in a position where we can claim we have established Cheon Il Guk, they have given us 5 percent of the work as our portion of responsibility. Let's at least fulfill this mission as tribal messiahs through our own efforts and contribute toward laying the foundation stones for the establishment of Cheon Il Guk.

(Facing page) Left: Hyung-jin nim takes time after the service to speak with members, including this new member of the congregation; **Right:** Assistant pastor (for the international congregation) Michael Brazil leads a Friday evening small group discussion for guests studying the Principle.

(This page, clockwise) One of several Korean assistant pastors gives a talk on the Principle and on Unificationist traditions for the benefit of new members; Morning mind-body training in the prayer and meditation room for trainee *hoonsa*, Unificationist ascetics who are dedicating their later years to prayer, *jeongseong* and service; People meet and talk in the open area near the coffee shop on the ground floor.



Members' pride in Cheon Il Guk

Now the entire spirit world is being mobilized in full force on earth as True Parents have instructed. The heavenly fortune of perfection and completion is coming our way, which means there is nothing we cannot achieve if we invest all our effort, because human endeavor can move Heaven itself. The Himalayas rise to more than seven thousand meters above sea level; yet there are cranes that fly over them while migrating. If we go forward with such courage and zeal we will infallibly triumph. Let's not just wait as the spirit world is mobilized, but show our latent energy as locomotives that can pull the spirit world.

We are proud Unification Church members and blessed families who have inherited the tradition of absolute faith, absolute love and absolute obedience from True Parents. Let's bring about the oneness of Cain and Abel and fulfill our duties of filial piety and loyalty through absolute attendance. Let's race toward the establishment of Cheon Il Guk, which is less than three years away, with joy, hope, pride and confidence. Before anyone else in the world, we will see the genesis of the substantial Cheon Il Guk, scheduled to begin on January 13, 2013. Let's all march forward toward that day on which we will be able to shed tears of victory, glory and heartfelt thanks and raise a shout of great joy. If we invest all our effort, God and True Parents will remember our devotion and the sweat we have shed. Our efforts will be recorded in history.

I hope and pray that all Unification Church members will be empowered to return even greater deference, glory, gratitude and joyful praise to the True Parents of Heaven, Earth and Humankind, the king of kings, and that the great love and blessings of Heaven will be with you and your families.

Thank you. *STW*



Widening the Path to True Parents

Transcripts from a series of interviews supplemented a written mission statement by the director for education in our Asian region to produce the article that follows. We all might benefit from the wisdom of Dr. Kittel, whose views on teaching the Principle developed over decades in an area of the world rich in religious tradition.



By Robert Kittel

I have had the honor of living and working in South Asia (and parts of Southeast Asia) for the best part of thirty-five years. In 1975, Father sent me with a one-way ticket to Pakistan and I lived there for eight years. Since then I have lived in Sri Lanka (four years), India (seven years) and now Nepal (three years). So I have had a good dose of religious education through on-the-job-training.

To supplement this, I took some time to study at Unification Theological Seminary and the University of Bridgeport. This gave me the academic skills to research and write professionally. Even during my studies in the United States, however, I would come back to South Asia for special events, such as True Parents' speaking tours. I also did my UTS field education project in India.

The work at hand

My mission, as I see it, is to build bridges. In this case, I am trying to connect two theologies. One is the Principle and the second is from one of the other faith traditions. To do this, I begin by choosing a point where the divide is not too wide. I don't choose to build a bridge across the greatest distance at the outset. These wide theological gaps can be bridged later, after first building common ground.

Next, I need to be true to both theologies. I cannot fudge or exaggerate in the slightest. This is absolutely essential. Misrepresenting either religious tradition will not work because at some point any bridge built on shaky ground will collapse. The foundation for the bridge must be solid; both religious teachings must be represented fairly and honestly.

When this bridge is built, it is very exciting. I've had Hindus jump with joy, saying,

"You have explained the meaning of the images in Hinduism better than I've ever heard before." Buddhist priests have said to me, "This explains the Buddhist Dharma, especially the Four Noble Truths, the Eight-fold Path and the Story of the Poisoned Arrow, so clearly. You really understand the teaching of Buddha."

It is, of course, not me. It is the application of Father's teaching; applied in a way that can bridge hitherto unbridgeable theologies.

Muslims are happy to see how the Principle explains intricacies of Shariah law, that is, in such areas as the purpose of human responsibility, God's and man's portion of responsibility, the emphasis on moral purity, and why God did not intervene to prevent the Fall.

Broadening our appeal

One area that I've worked a lot on is the history of resto-

Participants in this July 12–18 Original Divine Principle workshop in Nepal included ambassadors for peace





At the town of Lukla, gateway to Mt. Everest, in February: Dr. Kittel is with Asia regional president Rev. Yong Chung-sik (center), ambassadors for peace and members of parliament including Ek Nath Dhakal who is also the national leader in Nepal. They are standing at the site of a future FFWPU training center.

ration. The Principle explains the providence of restoration using primarily Judeo-Christian history. This is the key to understanding human history. Yet, when non-Christians see this powerful explanation they are left wondering how God is working in non-Christian areas of the world. This is a legitimate question. Essentially, they are asking, Doesn't God love us? Has He left us out? Is He ignoring us?

To address these concerns, we must do two things—be true to the Principle's explanation of God's providential timetable, and incorporate non-Christian histories into our presentations. For me, this is one of the most thrilling parts of the Principle. History ultimately shows not two but four sets of axial periods [parallel time lines] and is a testament to God's love and sacrifice to save all humankind.

As Father explains in his Peace Messages, "If you carefully examine the progress of human history, you will undoubtedly discover God's resolve and the fingerprints He left as He tirelessly worked behind the scenes of human history." If you look at Buddhism, you find many sutras, too many to even read them all, but the Buddhists themselves percolated out the essence of their teachings into a very small book called the *Dharmapada*. In parts of the *Dharmapada* you can see the original mind working. And the *Dharmapada* is the core; it transcends all the Buddhist groups, so if I'm quoting that, I don't have to worry. From Sri Lanka to Tibet, it is something that is central.

In Hinduism you have centuries of writing, but somehow the Bhagavad-Gita has emerged. There's a reason for that. These central pillars within their faith connect with the Principle.

In the Islamic world, the Qur'an is stronger than the Hadith,¹ but once you go into the Hadith, you're getting into political territory. You have to know the political group or the political viewpoint from which the person spoke. Somehow, you have to validate the authenticity of this Hadith. With the Qur'an, you don't have to go through all that. I don't speak Arabic so I read many translations of the Qur'an—Marmaduke and Yusufali, I have them all; I've compared them all before.

I'm trying to find the Principle context within the Qur'an.

The point is, the Principle is there, and you're going to bridge their teachings to the Principle.

Aiming beyond tolerance

Several things happen as a result of this. One is that you're validating the Principle content within their faith. You're validating their religion and connecting it to the Principle. As you present aspects of other religions that connect at the same point within the Principle you're bridging these religions with one another. The windfall, or side effect, of connecting religions to the Principle is that as they are all bridged together, it's as if the audience suddenly goes, Wow! Within the context of the Principle, between their religion and others, they realize they can actually find common ground.

I'm not looking for tolerance. I think tolerance doesn't go far enough. We have to show them, help them, coach them in, how to discover their own faith in another faith. Discovering that common ground doesn't lead merely to tolerance. What it does is support religiosity, which is transcendent of religious doctrine. We are religious people; that's what brings us together. You connect to that and you start to build on that. That's the philosophy of what I've been trying to do with them.

Direct witnessing

In Nepal, we've become stronger about proclaiming Father's value. For us to proclaim that Father is the Messiah, which is a Christian theological concept, would not make much of an impression because it's new to Nepalese and not something they know about. For these reasons, we've proclaimed Father as the Avatar. I've gone back and I've looked at the tenth avatar, Kalki, the one that is going to usher in a stage of eternal peace. There are different schools of thought on this, but most of them lean on there being ten avatars. One school of thought believes in twenty-two. In both of those lists, the second to



People from many different national and religious backgrounds attend seminars at which Robert Kittel lectures.

¹ Sayings from Islamic sages, and which have religious authority

the last one is Buddha and a Kalki avatar is the next one. My understanding, and the way taught also by some Buddhists, is that Jesus should have been the Maitreya Buddha. Buddha means, "enlightened one," but Maitreya is the Buddha of love, who is not going to just give you knowledge or enlightenment, but will actually keep for you this beam of light, the love that you're looking for.

Our credibility as problem solvers

The key to witnessing, as I say, is education. When guests engage in this process it leads to transformation, the realization of the value of Father's teachings and to their joining of our movement. Education solves problems and changes lives. This is what I like so much about the Original Divine Principle—the introduction states that we are solving problems. It's got to be applicable. We're going to solve your problems, your family problems, your nation's problems and these world problems. We can do that. Basically, the transformation that were looking for on the individual up to the global level is through education. If we don't have education, we're not going to transform people and this whole thing is going to get bottlenecked, or people will be disheartened. The key—I think—is effective education once you bring the guest, because you get one chance. If they're touched, they'll come again, and if not, they're gone.

I look at that realistically and I try to make it an interactive session. The first time I speak to guests, I will ask them clearly, What problems do you want to solve? Are they personal familial, societal?

Whatever they are, the Principle must be able to give an answer, one that is deeper than what they already understand. They need to come to the realization that this is a practical solution for a very real, serious problem.

Education methodology

One thing I keep going back to is that you have to have repetition, consistency and growth in the education process. In



Dr. and Mrs. Kittel with daughters Rosia and Violette



Twenty-one day workshop graduates at Nepal's National Training Center in June

other words, the fundamental principle we have to build on is just the dual-characteristic principle—mind–body and man–woman. You start with that, because it is universal and no one can deny it. Everyone has a mind and body—past, present, future, from whatever culture; and everyone is either a man or a woman. It's universal. You take this model, and you explain it within the Principle of Creation.

Then, you go into the Fall, and there are two aspects to the Fall. One is fallen nature; and the other is original sin. We can clearly see these two elements. Fallen nature is just the mind–body problem—selfishness, putting oneself above others. Original sin is the man–woman problem, the lineage problem.

Bridging East and West

Father refers to fallen nature in terms of excessive individualism and Hyung-jin nim calls it hubris. It is very strong; it's a serious problem. Fallen nature is a precursor to the original sin, the misuse of love. You take that to the next step, and you ask, How do you rectify that? I believe this involves the element of the Eastern religions. They deal with the mind–body problem; they don't deal with God. That's not a central issue for them. The meditation, the mantras and the disciplined life—they are dealing with fallen nature. You have to change your nature.

The ones that are dealing with lineage and God and the Messiah are the Western religions. These are monotheistic religions. The best way to change your character is to follow the ways of the Eastern religions—Buddhism and Confucianism and Hinduism. But if you want to deal with sin you have to do it through Western religions. We have to bring the two of them together.

This takes the mind–body paradigm at the very beginning and continues emphasizing it throughout the process of restoration. It becomes more powerful. It amplifies it. The scope and sequence of the educational program is used to the maximum.

We cannot change the content of the Divine Principle, but I believe we can change the order we present it in and the scope of the areas that the Principle addresses.

I learned at Bridgeport that the critical point of education is not so much the content as how its scope and sequence will amplify its impact. And education is the key. **SW**

A Gracious Visit from a Major Religious Figure



On June 11, the Most Venerable Ja-seung, head of the Jogye Order of Korean Buddhism, visited Cheon Bok Gung with a small retinue. He was reciprocating a visit from Hyung-jin nim to his temple during Buddha's birthday celebrations earlier in the year.

Upon their arrival at 11 AM, Hyung-jin nim welcomed the Buddhist guests and showed them around the building. Over tea they were briefed on the providential work True Parents have carried out in various sectors from the days in the cardboard hut in Beomnetgol, Busan to the work being done through Cheon Bok Gung today. Secretary-general Hong Sun-pyo of the Tongil Foundation also briefed them on the activities and growth of the Tongil Group subsidiary companies.

After the hour-long report, the head monk thanked Hyung-jin nim for visiting Jogye Temple and went on to say, "I have wanted to make a reciprocal visit to the Unification Church. Luckily, a book by the late Venerable Beopjeong, *Without Possessions*, has been reprinted,¹ so I came today to

¹ Venerable Beopjeong (1932–2010) lived in a mountain valley, in an empty, abandoned hut without an address. Because of their accessibility and to counter materialist trends, his books of essays have

bring you a copy.... On seeing the unimaginable projects carried out by the Unification Church, going beyond the general perception of religion, my envy and interest in the church have been made definite. As the person in charge of running the Jogye Order, I have been very stimulated today."

He added that as the administrator of the financial and business affairs of the Jogye Order, he has long felt the limitations of trying to save non-believers based on the donations made by believers. He would try to find ways by which the Jogye Order, in its work for Korea and humankind, might incorporate aspects of the Unification Church management system.

The head monk did not forget to give advice to the effect that though the Unification Church has come a long way in a short time, it must have a culture in order for it to have a long history like Buddhism's.

After the briefing and the short conversation, the Most Venerable Ja-seung and company stayed for a lunch prepared by the church and then left Cheon Bok Gung to keep their next appointment. *GTW*

sometimes been assigned as reading for students in middle schools and high schools.

A Seunghwa Ceremony in Special Circumstances

On July 11, with True Parents' permission, a Blessing Ceremony and Seunghwa Ceremony were held for Fujita Takako, a Japanese woman whose earthly existence ended when she took her own life on July 12, 1997, a week after her twenty-seventh birthday. Via the internet, twenty thousand members in three hundred churches throughout Japan watched these ceremonies take place in front of an audience of over a hundred in the Tokyo church headquarters' main hall. Few of those watching would have known Ms. Fujita personally, but thousands of our Japanese members over the years have had the same heart-wrenching experience that precipitated her death.

Ms. Fujita's earthly life

She was born on July 5, 1970, in the city of Niihama, 135 km southwest of Osaka. She studied in the Social Welfare Department of Kacho College in the city of Kyoto. During her college years, she was introduced to Divine Principle and joined the church. After graduation, she worked for a time at Fushimi Academy, a facility for the physically handicapped in Kyoto. A friend recalled, "Takako was a kind person, who smiled all the time. She was good at listening to other people, perhaps thanks to her profession as an instructor at a welfare institution."

After receiving the blessing among the 360,000 couples on August 25, 1995, she gave up her work with handicapped children in order to devote herself to full-time church work as a spiritual foundation for the blessed family she hoped to have. She and her Korean husband started their family life in December 1996. The following March, while visiting her family, she was abducted and forcibly confined.

Perhaps those who have survived a similar experience can understand the anguish Ms. Fujita suffered in an environment she could not remove herself from, where people intent on destroying her faith battered her soul on a daily basis with



waves of malevolence toward a faith she valued deeply enough to have placed her marital future in True Parents' hands. Her death came early in the morning in the same apartment in which for four months she had been confined.

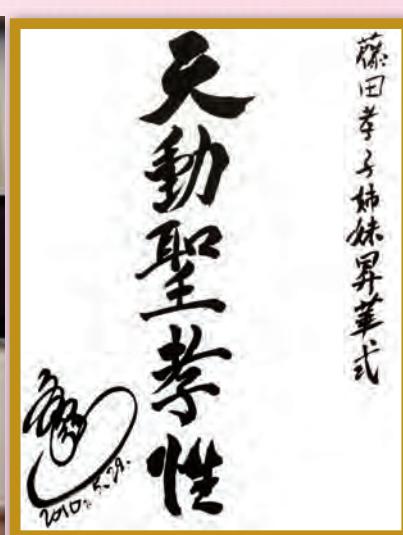
Comments from ceremony participants

Rev. Moon Hyung-jin sent a calligraphic message he wrote for Ms. Fujita, which could be translated as "Holy and filial character moves Heaven." In a videotaped message, he said, "I offer my wholehearted gratitude to the True Parents for granting this Blessing Ceremony and Seunghwa Ceremony. My soul aches in acknowledging that we were unable to dedicate her Seunghwa for the last thirteen years, but now we offer our sincere prayers for a heroine of the Unification Family, Takako

Fujita, for her eternal life as embraced by True Parents' magnanimous love and grace."

Rev. Kajikuri Gentaro, HSAUWC-Japan president, who presided over the ceremonies, said, "She must have endured with one thought; that is, to manifest her accusation, resistance and protest to those who had carried out her abduction and confinement even by sacrificing her own life, her last and her only resort under duress.... Her fate stirs our determination to carry on our protests against those who harass and ill-treat our members behind closed doors."

Rev. Oyamada Hideo, *boonbongwang* to Japan, concluded his representative prayer with the words, "In the presence of Moon Heung-jin, commander in chief of the spiritual world, and Hyo-jin nim, Young-jin nim, Hee-jin nim, Hye-jin nim, the five great saints, historical kings and the 400 billion absolute, good spirits, we pray that Fujita Takako can come to earth and invest her whole and complete self toward establishing the heavenly kingdom in the coming nine hundred days until the designated day of January 13, 2013." *SW*





Japan's Sacred Campaign: Activities and Developments

At the ceremonies held for Ms. Fujita (see facing page) Mr. Kajikuri Masayoshi, director of the Headquarters to Support Providential Organizations, called the Japanese members' all-out effort to end religious kidnapping "our sacred campaign." He added, "The opposition camp has exploited negative social prejudices against our church to continuously commit heinous practices targeting Unification Church members." Recent activities in this campaign include vociferous demonstrations (pictured above) in front of the building housing the Tokyo offices of the *Weekly Post*, a news magazine that published an article vilifying our movement. The HSAUWC-Japan public relations director and the Japanese Women's Association in Korea have sent letters protesting this unfair portrayal. Correspondence with the magazine in the hopes of resolving this issue are ongoing.

Back and Forth within the Political Sphere, a magazine that has been published in Japan for eighty years, ran an article about the scandalous fact that in modern-day Japan the crimes of kidnapping and forced confinement are not isolated incidents committed by bizarre deviants or foreign spies but occur as a matter of course all over Japan. The headline on the cover and title page of the article reads, "Ministers and Activists Brought Deprogrammers into Existence!" A translation of the text of the article follows:



By Fujiwara Hidenori, journalist

As is typically seen in the shocking cases such as the confinement of a girl for nine years and two months in Niigata as well as the abduction of Japanese citizens by North Korean operatives, abduction and confinement is a monumental act that ignores and stomps on fundamental human rights. Unbelievably enough, such an enormity is still taking place at various locations in Japan in secret. Among the victims, Mr. Toru Goto, who lives in Tokyo's Kita Ward, was kidnapped and confined in a room in a condominium building for about twelve years and five months. What in the world is a "room for confinement" which is filled with abnormality and grief?.....

An enormous twelve years and five months confinement caused the victim's weight to drop from 70 kg to 39 kg!

"I was suddenly dragged and penned forcibly into a car to be taken to the room and finally confined there for the period of more than twelve years, during which I had to hold out against all kinds of disparagement and violence by the deprogrammers. They even starved me for a period by giving me no food except a small amount of thin rice gruel and an isotonic drink every day, which made my weight decrease from 70 kg before the kidnapping to 39 kg at the time when they gave up my deprogramming and finally flung me out from the room." *GW*

A Blessed Couple's Ministry

By Marina Acevedo

My husband, Jhon Jairo Acevedo, was born in Medellin, Colombia in 1960, the fifth of six children. His parents separated when he was only two years old. His mother suffered many financial difficulties, and Jhon was eventually taken in by a Salesian Brothers' orphanage, which is a Catholic institution for poor children. He was able to visit his family only on weekends. He prepared to become a priest but was rejected because of his broken family.

I was born in 1962, the sixth of seven children. My father died when I was four years old. My mother worked hard, day and night, to send us to college. I graduated college when I was twenty years old and had my MBA four years later. I was a devout Catholic and president of the Legion of Mary for many years.¹

The Salesians sent Jhon to Canada as an exchange student; there he met a Unificationist brother giving lectures on a busy street in Toronto. He received an answer to a fundamental question he had: If I have received a call from God, why can't I marry?

Through hearing the presentation on the three great blessings, he felt hope, but his stay in Canada came to an end and he returned to Colombia. There, while cleaning his front yard four years later, a man approached Jhon, offered to help him and then invited Jhon and his partner to a Divine Principle workshop. They went through the workshop together and he accepted True Parents, but she did not. Thus, he joined the church as a single father while working as the academic director of a learning institute.

His family was shocked when he left his job and became a full-time church member. He was the CARP leader in Bogota while his son, John Christian, stayed with his grandmother. That was 1987.

Three years earlier, I had met the church in the Philippines while I was a college professor at the Technological Institute of the Philippines. I was invited to become a CARP advisor. I joined PWPA and PARP.² I gained many spiritual children without witnessing because my students liked me and joined CARP.

In 1992 True Parents matched Jhon and me by picture. We have so much in common. I went to Korea and Jhon took part in the Blessing Ceremony by satellite in Brazil. We first met when Jhon came to the Philippines in 1994, and we felt as if we had known each other for years. We had a civil and Catholic wedding and Jhon won the heart of everyone in my family.

I gave up my job and my country and left behind an unfinished dissertation for a PhD I'd been pursuing, and I followed Jhon back to Colombia.

Our early mission life

In October 1994, we started our family in Colombia. Our mission was to revive three inactive members in Medellin, Jhon's hometown, and to start a church there.

It was my first public mission and it was tough. I never imagined myself a missionary nor a church leader. The first three years we faced persecution and financial difficulties, while I faced cultural shock. Our love for each other and our faith in God and True Parents was our strength. We succeeded in our hometown.

My sister Rhia Nkulu sent items from Chicago that we needed for a store we had started. Once business picked up, it supported us, and the mission. We were always financially independent of the church, and we were able to buy our own house.

By serving Jhon's family members, who had been skeptical about the church, we were able to win their hearts. Our first spiritual daughter in Colombia was Jhon's mother. Win-

1 A Catholic organization, founded in Dublin, Ireland, in 1921, whose members voluntarily serve their communities

2 Professors World Peace Academy (PWPA), and Professors Association for the Research of the Principle (PARP)





The U.S., where 34.5 million people speak Spanish at home, has eighteen significant language groups. In heterogeneous nations, language-specific outreach such as the Acevedos are doing in the Hispanic community helps bring everyone to True Parents.

ning my mother-in-law's heart was the best witnessing testimony because Jhon's brothers and sisters followed her into the church.

After three years, Jhon found his father, grandmother and aunt for the first time since his parents' separation thirty-four years earlier. We worked very hard to reunite the family and for them to forgive each other. Thanks to Jhon's elder brother Dario, who was always on our side, we succeeded in restoring and blessing the whole Acevedo-Suarez clan. Dario was a Jehovah's Witness for twenty years. Now he is blessed and an active member of the Unification Church in Bogota. Our tribal messiahship was established.

Japanese missionaries came and stayed with us for more than two years. We worked day and night with them, reaching prominent people in the government and private sector. Those missionaries and local members giving holy wine on the street to preserve marriages and families got the media's attention; we were interviewed on TV and appeared on the news. We made a positive impression on the city with lectures about HIV avoidance, a True Love Campaign and Divine Principle and Family Values conferences.

After the Japanese missionaries left, with the help of other members, we rented a farm that we used for weekend workshops. We also developed the fishing hobby industry. With the dedication they'd seen in our Japanese missionaries and local members alike, a new breed of member appeared. We raised thirty spiritual children. The societal foundations of faith and substance were established.

Jhon was appointed a vice-president of the Family Federation. He stayed in Bogota, while I was in Medellin by myself with the mission; we could only see each other every forty days.

Coming to America

In February 2002, we migrated to the United States with the hope of studying at the Unification Theological Seminary. Being students, we were not permitted to work. It was difficult

with a family to care for. Jhon enrolled in the UTS online program, and for more than three years we lived with my sister Rhia and her husband Noel Nkulu in Chicago.

We were broke. We were not authorized to work, and we had a mortgage to pay in Colombia and our son was in school. Once again, we just put our faith to God and True Parents. We had come as religious workers, so we did what we were supposed to do. We began by visiting churches within walking distance. We gave holy wine to all the pastors and people we met. Encouragement came from the Chicago Family Church under the leadership of Bishop Kim Ki-hoon. Bishop Kim's commitment to his community inspired us.

From March to June 2002, we lived and worked hard with four Japanese missionaries in my sister's small house. We worked with Chicago-area blessed families. Members would call us to their homes to help with their Hispanic guests. When we held the first Hispanic ACLC pastor's prayer breakfast that March, Rev. Reiner Vincenz invited Dr. Antonio Betancourt as a guest speaker. We were also giving Divine Principle classes at the Nkulu's residence.

How we started our small groups

In April 2002, we were introduced to Santiago and Antonia Torres. We started meeting them every Friday, and friends and families started joining us. For three years, we met at their house or business. The Torreses are great cooks and always made delicious food. For the past five years, we've been meeting at our house every Friday—rain or shine, tornados or snowstorms. One woman, with five children, drives two hours each way to attend. We are teaching them God-centered values, so they have learned to love God and True Parents. At some point, we introduced potluck dinners, singing holy songs, and sharing some spiritual experiences from the week, and we introduced the Divine Principle. That's how the Hispanic small group started.

Using the same formula, we started our Sunday group after being introduced to Mr. Rosendo Burciaga, a political leader

By killing the lambs and smearing the blood on their doorposts, the Israelites could avoid being struck. In the same way, just having my picture will prevent Satan from invading. The ancestors will come in the early morning to greet you, and the spirits will take care of the house. They will govern your mind and heart completely. The time has come when such things will be possible.

—Cheon Seong Gyeong (213-121, 1991.1.16)

from Mexico who later became a National Crown of Peace Award recipient.³

The Saturday group formed where we met Adolfo and Karina Cos. They immediately called us their “pastors.” They left their Christian church. Family and friends mocked and persecuted them but their love for God and True Parents prevailed. We call this the Guatemalan small group. The small groups got stronger when we started working with the Ambassadors for Peace of Illinois, with Rev. David Rendell.⁴

We connected our Hispanic contacts with ambassadors for peace and were able to hold three events, each with more than three hundred guests.

Through the small-group members we met many great people who became ambassadors for peace, especially in Elgin. With all the ambassadors for peace and their children, we did two community service projects, cleaning a school and a church property.

A practical foundation

In October 2004, we received our U.S. permanent resident cards, authorizing us to work and in May of the following year we both began working in the field of behavioral health.



A Hispanic Community for Peace seminar on the Family God Needs, which was held in April 2009 at Camp Kohoe

3 To all his family members, he introduced his award and proclaimed that the Messiah is on the earth. In October 1987, as an opposition candidate for the Partido Acción Nacional (National Action Party) in Monclova, Mexico, Mr. Burciaga was kidnapped, tortured (eight bones were broken) and left for dead. The U.S. granted him political asylum in 1991. An active peace ambassador, he attends the Acevedo's Spanish service and all church activities.

4 The leader of district seven, which comprises three states in the north-central United States; our U.S. church has twelve districts.

Jhon started working at night, 11:00 PM to 7:00 AM, as a mental health counselor, I worked 6:00 AM–4:00 PM as a case manager. We only saw each other in the afternoons but that never stopped our mission. We continued visiting homes and meeting our group from 7:00–10:00 PM. In spite of a lack of sleep, my husband never complained. We attended church services and activities and did our mission daily. After three years with that schedule, our prayers were answered and he was changed to the morning shift.

Our daily activities started at 5:00 AM prayer and hoondokhae; work including the commute took ten hours; we did eight hours of witnessing and listening to people's problem every day and had six hours for rest or sleep. In October 2005, we bought a house; it was our dream to have a permanent place to welcome guests and members.

Our outreach project

Generally, people who come to us have been referred by their friends or relatives. Some of them are looking for spiritual growth; some have financial or marital problems. We focus on saving marriages and preventing divorce. So far, we've reconciled over forty couples.

We give free counseling every day. We always follow our hearts and our leader with our own initiative. We are giving the blessing on all occasions and at every opportunity. We carry the holy wine every day.

We have many testimonies about the power of the holy wine. One member asked us to give holy wine to their guest, who had come from St. Louis. We did bless the entire family and introduced our church to them. The wife cried and afterward asked if we could give her a small amount of the holy wine for her to give to her dying brother-in-law in Texas who was suffering from liver disease. We gave her the holy wine and she went to Texas and gave him the wine. He pulled through and he is still alive today, three years later. This motivated her aunt to join our Middle East Peace Initiative. They are all Christians but they respect True Parents. Educating people in the Divine Principle is always our priority. We do it every day because we are happy to save marriages and we want to make God and True Parents happy.

Our current after-work schedule

Monday is research day; we study about marriage, family and God. Tuesdays Jhon gives guitar lessons to members and some young people in the area. Wednesday is an advanced Divine

Principle class for our group leaders. Thursday, by appointment, is our financial or marital counseling day. Friday from 6:00–7:00 we teach a beginning Divine Principle class; 7:00–10:00 we have fellowship for new guests and members.

Jhon has only two weekends off per month, on one of which we hold a Spanish Sunday service at the church in Chicago. He and I always preach and sing together. After the service, we have a potluck party and a monthly birthday celebration. On Saturdays, we hold a workshop for parents and their adolescent children.

Weekday evenings we visit members who've invited us to their homes. Every Friday I prepare dinner for thirty to forty people who come to our house regularly on weekends.

The whole day while waiting for my husband to come home, I'm answering e-mails and returning telephone calls. We also do telephone counseling of people from other states. We still find some time to play with our two grandchildren, JJ and Sandra.

How people have responded

Last summer we held three family workshops at Camp Kohoe⁵ for a total of a hundred and twenty families. This summer we have two family workshops scheduled.

Last year was very fruitful. We brought thirty-eight new members and three of our members participated in the Blessing Ceremony. We gave holy wine to almost five hundred families. We have some great members who come to all our events including some three-generation families, with all the grandchildren, cousins, nieces and nephews.

We had an excellent start in 2010; my eleven-year-old niece designed a web site for our group at <http://chicagohispanic-communityforpeace.ning.com>. We also registered our group, the Chicago Hispanic Community for Peace, as a nonprofit organization.

All of our group leaders have put a prayer room in their homes and True Parents' pictures all over their houses. They imitate us and their prayer rooms are even bigger than ours. Everybody is sharing experiences of feeling closer to God and True Parents after dedicating a room in their homes for prayer.

At the beginning of the year, we did a forty-day condition to install True Parents' picture in the living room or family room of forty homes. We told people, "True Parents will bring you good luck if you believe it." Many of them had spiritual experiences. People that had never met nor heard of True Parents had dreams in which their ancestors told them an Oriental man was coming to their home and they should welcome him. Some had dreams of deceased relatives who told them, "I put the picture there to remind you of me."

For people who have known us for a while, we have a cer-



Sunday service (*servicio dominical*) in the Spanish language; The Acevedos conduct Sunday service together

emony. Many people, whenever they have spiritual problems or financial problems, they call us. And we say, "Why don't we pray? We are representing Rev. Moon. Even if you don't believe in him, because he is sent by God, we are here to bless your home with holy salt. We bless their home and we say, 'In order to welcome the good spirits, we have a special gift for you.' We read to them the part of *Cheon Seong Gyeong* explaining the value of True Parents' picture and what happened in the time of Moses. We tell them, 'This is True Parents' picture. It will protect your home forever."

It became easy when many of them asked for more pictures to give to their other relatives. Because of the nature of the response, we started another condition, this time aiming for a hundred and twenty homes. We have found eighty families so far.

In June the church instructed us to distribute four hundred and thirty copies of True Father's autobiography. One of our members, Sahara Torres, has purchased that number and has distributed more than a hundred books. We started in June and we are now at 113 books.

In all these years that we been working for God and True Parents, we have kept in mind that as a member we must not think of what we can get from our church. We think of how we can bring joy to God and True Parents and what can we do for our church.

We have also always been blessed with great, supportive leaders and great mentors. Our grateful hearts toward God and True Parents push us to work harder, and understanding our mission in the Pacific era, we feel blessed and happy as tribal messiahs and we want to share all this happiness with everyone. **STW**

For more information, or direct communication: marinaacevedo@hotmail.com or jhonjairoacevedo@yahoo.com; YouTube account. <http://www.youtube.com/jhonmarinaacevedo>.

⁵ Kingdom of Heaven On Earth; the camp, near Benton Harbor, Michigan, is owned by a member.

An Original Approach Touches the Original Heart

How an Original Divine Principle workshop fired up West Africa

By Eliane Ziké

Africa has been blessed by hosting, in Côte d'Ivoire, the second Education Session in Africa Proclaiming the Realm of Liberation which Is Accomplished through the Completion of the Portion of Responsibility in God's Providence. For six days, May 31-June 5, the main amphitheater of Lycée Mamie Adjoua, a girls' high school in the capital city Yamoussoukro, was host to 763 members, from Côte d'Ivoire and sixteen other nations.

They had all come to the workshop to discover the Original Divine Principle. This was the first international workshop in terms of length and size in Côte d'Ivoire Unificationist history. Several Christian ministers were among those who attended. One, Benié Boa, a Christian pastor from Côte d'Ivoire, is also an ambassador for peace. Three other pastors came from Ghana. They all appeared focused on the deep content of True Parents' teachings as conveyed through Rev. Yu Jeong-ok. Rev. Yu revealed many essential theological aspects through his lectures. Members would cheer and applaud.

During breaks, participants would relax, pray, or meditate to find the necessary energy to stay focused all day long. It was also a great opportunity to share news and brotherly love among themselves.

Three themes

The first day included the opening ceremony, soon after which Rev. Yu began the first lecture of the day, the Significance and Value of the Family Pledge.

From the second day, the schedule was full, starting at 6 AM, before breakfast. We heard six Divine Principle lectures every day, each for an hour and a half. Before each lecture session, the atmosphere was purified by just one holy song, "Unified Soldiers," written by True Father. Rev. Yu explained that it is one of four major Unification Church songs and that its meaning deeply conveys God's heart. The members were asked to sing it very warmly, and they did, with joy and enthusiasm—"Strong bond of heart is the force bringing the world into life..."

Rev. Yu, whose lectures were translated into French and English, went systematically through the chapters of Divine Principle and brought the participants to understand them from the Original Divine Principle perspective. He emphasized three major themes—heart (*shimjeong*), the Divine Principle and Absolute Sexual Ethics.

A call to action

At the June 5 closing ceremony, Rev. Yu passed out graduation certificates to representative Original Divine Principle students. Regional President Ji Hee-sun then reminded all the participants about the great value of the Original Divine Principle as well as their responsibility, which is to witness. He announced the start of a forty-day special witnessing condition for separation from Satan, to run from June 10 to July 20. All members should witness to three new people and bring ten people to the October 10 Blessing Ceremony. "This will be the condition for you to receive God's blessing," he said.

Rev. Yu was welcomed back to the stage to give special closing guidance to the participants. He spoke as follows:

Thank you very much for paying attention during the workshop. In history, many people have received certificates, medals or PhDs, but none of them can be compared to the certificate you received today. You have been invited by True Parents, who come only once in history. You have been educated by True Parents; and you receive this certificate in True Parents' names. The path you are going to follow will be your light. And when you go to spirit world this certificate will be a great blessing for you. [Applause] During this workshop, True Parents gave you the word. You should always remember

Rev. Yu Jeong-ok lecturing the Original Divine Principle





the grace you have been given.

When we go back home, we should witness. Witnessing is the restoration of our spirit. The person who does not give his life to witness doesn't yet know the value of life. Through witnessing, we are seeking to guide people toward eternal life. If we do not invest our tears, sweat and blood for witnessing, we do not realize how precious it is to develop our spirit. God has been shedding tears, sweat and blood to look for His children. We should do the same, to save lives. We should feel that heart within ourselves. Without witnessing, we cannot feel that heart and have results.

That's why, in the three or four months remaining before October 10, if you live according to the word, each blessed family here should bless ten people. Don't think it's difficult. Each blessed family can bless even a hundred people.

You should now go to share the word in your family, even to those who opposed you before. They will follow you. Why? Because the time has come and the spirit world is working with us. Go and share the word with all the people you know—family members, or heads of organizations. When you give the word to the head of an organization, all the employees of that organization can receive the blessing as well.

Today, many blessings are coming to Africa. God will bless you greatly. I hope you will share the word, witness and become people who will share the blessing with oth-

REFLECTIONS

Pastor Roger Cocou, Benin: I was completely satisfied. Rev. Sun Myung Moon is truly the Returning Lord. I noticed that the room was filled with the spirit world.... Rev. Moon = God embodied and visible

Pastor Benié Boa, Soldiers of God Christian Church: I have positive feelings. I thank those who enabled me to take part in this workshop. Some assertions troubled my mind a bit due to my Christian faith, based on the Bible. May the Almighty support this noble initiative.

ers. As we know, in the Bible, though harvest time had come, there weren't enough workers to bring in the harvest. In your case, when you go to harvest, if you don't have enough people to work with, God will send you workers.

Don't think you have attended a simple workshop. You should remember that it is a unique grace. I hope you will do your best in your churches to spread the word to as many people as possible. Go with strength and determination.

May the blessing of God and True Parents be with you. Will you be able to bring joy to God and True Parents? [Yes!] Thank you very much."

Rev. Yu closed the second Original Divine Principle workshop in Africa with a final prayer that included, "Heavenly Father we always want to feel your *shimjeong* in our hearts in order to save others' lives. ... We want to change our lives and go forward with a new determination. We have learned and understood that you want to live in every one of us, and we want to live with you eternally, Heavenly Father."

The workshop participants expressed their deep gratitude to the workshop officials with gifts. Following three cheers of *eog mansei*, the more than seven hundred participants took a "family" picture with Rev. Yu and the other workshop leaders. **GTW**

Ms. Ziké was the assistant secretary for the workshop Organizing Committee. This testimony is adapted from a report she submitted to the Africa regional headquarters in Nairobi.



