

True Peace

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MARCH 2019





Commemorating the 100th Anniversary of the March 1st Movement

By Dong-woo Kim



This year marks the 100th anniversary of Korea's March 1st Movement. In 1905, the Eulsa Treaty was signed with the Empire of Japan, a treaty that stripped Korea (then known as Joseon) of its diplomatic sovereignty. In 1910, Japan began to rule Korea as a colony. From then on, in resistance to the forced Japanese occupation, the Koreans declared the Korea–Japan annexation treaty null and void and declared Korea's independence on March 1, 1919 in the form of a non-violent movement, which expanded to the entire nation within three months. Based on this movement, patriots established the Provisional Government of the Republic of Korea in Shanghai, China, in April.

Stripped of sovereignty, the people of the Korean Peninsula united and called for non-violence, the non-use of arms and force, which is Satan's style, setting the pre-conditions for a sovereign state. On that foundation, God planted the seed of the Lord of the Second Coming in the Korean Peninsula. True Father's birth came ten months later. The sacrifices and the independence movement that arose around national heroine Gwan-sun Yu established the foundation for True Mother's birth. In this light, the March 1st Movement was a milestone marking the dawn of the divine works of the Second Advent.

In line with this anniversary, we need to carry out the providence of the beginning of Korea and its citizen as a sovereign nation restored to God, and centering on the True Parents, "to begin of the era of a unified, heavenly Korea," a theme True Mother gave us at the beginning of this year. For this reason, we are promoting the March 1st movement to uplift the spirit of the heroine Gwan-sun Yu in all parts of Korea.

In Gapyoung, the county where the True Parents reside, the event is significant to the providence. We conducted a 100th anniversary commemoration at the Gapyoung Cultural Center, sponsored by the county and the True Family Movement Headquarters. The first part of the event was a replica of what happened in Gapyoung on March 15, a hundred years ago, when people arose here. We also had arts performances. For the second part, we moved to the Gapyoung Center for Culture and Art, where over six hundred locals filled the premises, highlighting the importance of the occasion.

Unlike the commemorative events in the rest of the country, it was an occasion to heal wounds, a source of pain affecting the Korea–Japan relationship and thus served to move toward a more encouraging future through forgiveness and reconciliation. This was the message our event conveyed.

For the ceremony, leading politicians, including members of the City Council and former legislators, attended especially from Japan, who in their speeches apologized to the bereaved families of independence fighters. We witnessed a moving moment when the head of the organization and the bereaved families of independence fighters stepped onto the podium and presented white tulips for a first-of-its-kind act of reconciliation and forgiveness in over a century.

That these ambassadors for peace testified to receiving inspiration from True Parents' peace movement in Northeast Asia made it an especially good opportunity to bear witness to True Parents. Following this, eighty members of a multicultural choir joined hands and hearts in moving songs that expressed their love for the country. This historic event moved earth and heaven. As hearts became one, you could sense the ice melting in springtime. Who can create such feelings? Only Unification Church members following our True Parents' path of true love.

Following the choir, the Japanese women were thirsty for the Holy Spirit of God's only daughter and hugged one another in tears. We wept and wept when we saw the greatness of what was occurring.

I am convinced that if we today emulate what happened a hundred years ago and join forces—transcending gender, religion, position and region—over True Parents' births to wholeheartedly support True Mother in realizing the true salvation of humanity and a unified world, God's country will appear as if by a miracle.

The Family Federation in the Special District of Cheongshim conducted this event and doing so brought us a tremendous sense of achievement. It helps create a suitable environment for the capital of Cheon Il Guk and the restoration of heavenly Gapyoung and is a major step forward in beginning the era of a unified, heavenly Korea and national restoration under Vision 2020. We offer all the glory of victory to God and our True Parents. *TP*

Rev. Kim is the director of the Special Cheongshim District.

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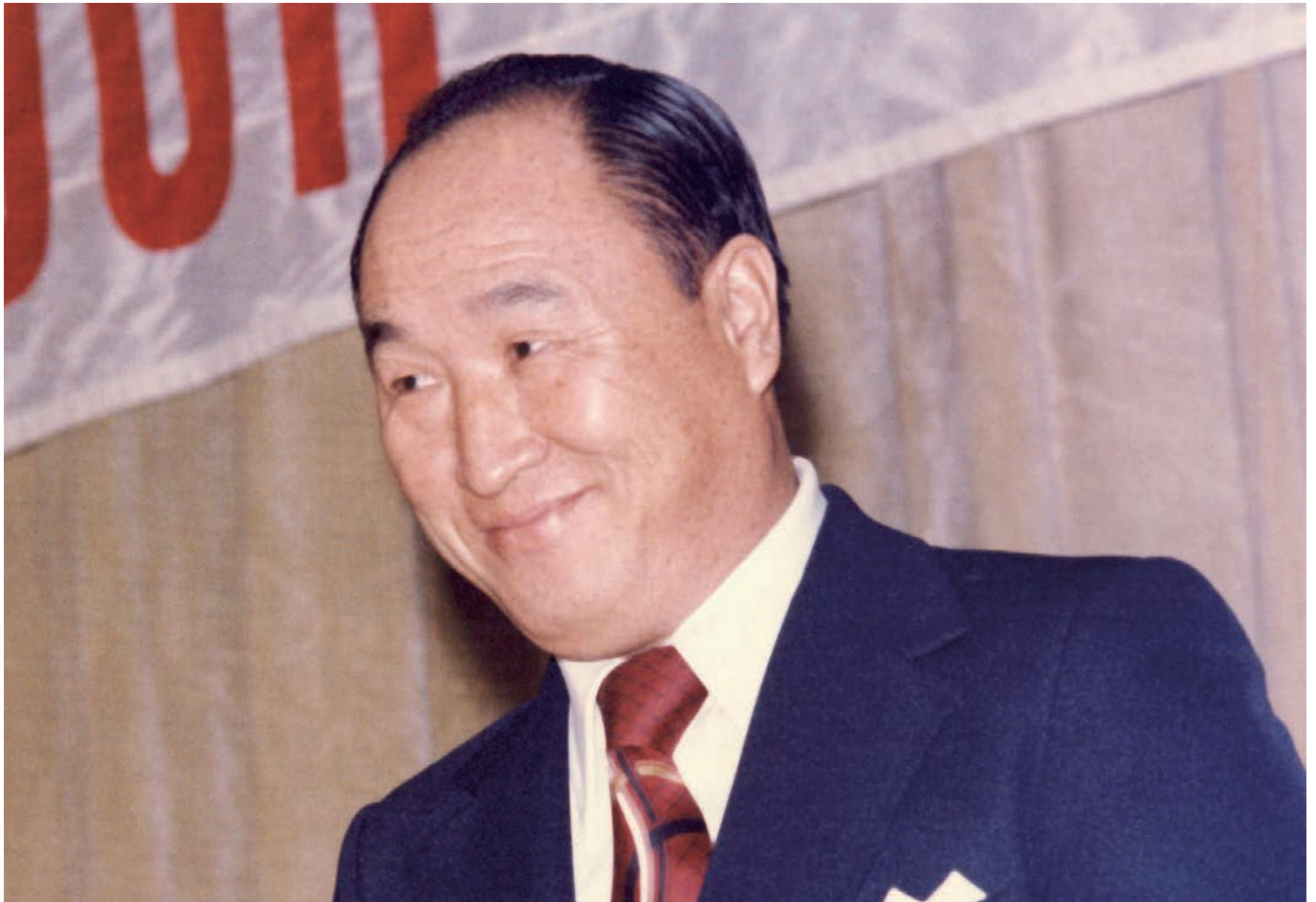
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God's Hope for Humanity Part 4

Father gave this speech on October 20, 1973, at Lisner Auditorium at George Washington University in Washington, DC, on a twenty-one city speaking tour of the United States, one of several U. S. tours in 1973 and 1974.



Father giving this speech at the above location; at least two audience members went on to become full-time members.



US members and five non-members walked 150 miles (240 km) from Omaha Neb. to Des Moines, Iowa, advertising Father's talk and teaching Divine Principle to the non-members each night. Father greeted them on their arrival two hours before his speech.

I started the Unification Church. If this Unification Church exists solely for the benefit of the welfare of the Unification Church itself, then it is doomed to perish. I founded the Church so that I could give my life, my heart and my soul for the advancement of the salvation of the world. Among this audience there are many members of the Unification Church. Their great desire, their only motivation, is to serve others, to save this nation and the world.

Jesus did not teach his disciples laws of retaliation. He told them, "If anyone strikes you on the right cheek, turn to him the other also; and if anyone forces you to go one mile, go with him two miles." (Matt. 5:39, 41) You never have to retaliate; all you have to do is give completely and totally and then God will return to you more and more abundantly.

When Jesus was crucified, Roman soldiers pierced him. And Jesus prayed for his enemies, "Father, forgive them; for they know not what they do." (Luke 23:34) Even at the moment of death on the cross, Jesus was so earnest in forgiving. His very last act was motivated by his love for his enemies. He was the supreme example of a paragon of love. The example of Jesus Christ is the absolute standard for all mankind. Just

imagine an entire nation composed of men like Jesus. What would you call it? The kingdom of heaven on earth; it could be nothing less.

Jesus Christ was lord over all life because of his unparalleled form of loving, giving and sacrifice. He will remain the Lord forever. In the same way, no one in this universe surpasses the total giving and loving of God. So God is God forever. He reigns over all creation.

Look at the decline of Rome. The entire Roman Empire collapsed in front of an army with no weapons, the army of Jesus Christ. By what means did the Christians conquer Rome? They conquered by love, sacrifice and total giving, up to the cost of their very lives. History is a witness that no empire can withstand the army of sacrificial love. And this history shall be repeated. Up to now in our lives we did not know clearly the definition of good and evil. We could not be certain where to commit ourselves, when to act, what to serve. This has been the source of the greatest confusion in human lives. We must not become Christians who merely crave their own wellbeing. As Christians, we must live the life of Jesus and give ourselves totally for the benefit of others, so that others might have life. This is God's way.

This present world is evoking the wrath of God. It truly deserves his uncompromising judgment. But God is love and he is long-suffering. God is suppressing his anger because he wants to save us. He is giving us a chance to change. He is waiting.

I know that Western culture is characterized by individualism. However, selfish individualism is doomed. Sacrificial individualism will blossom. Individuality in itself is good. God gave each one of us a unique way to serve. But individualism without God can only build castles of sand.

The quiet revolution

I can see a great change, a great new surge of revolution coming to America— not by fire, not by bullets, but by God's truth kindling a revolution in men's hearts. I have come here to ignite this spiritual revolution. I do not need to demonstrate in front of the White House or in Lafayette Square. The answer does not lie there, but in the hearts of men, in the quiet revolution from selfishness to unselfishness.

Can you imagine how wonderful the ideal society will be? Individuals will belong to their families, the family will belong to the society, the society will belong to the nation, the



Korean members welcome True Father home on February 8, 1974. He soon returned to the US and resumed his speaking tours.

nation will belong to the world, the world will belong to God and God will belong to you. He who gives the most will know God most deeply.

Some young people might say to me, "Rev. Moon, you are coming here repeating the same old stuff." But that is not at all true. I am speaking, not from theory, but from life. I am telling you that we are all here to live the truth, as Jesus lived the truth. This is not a theory, a philosophy, or a theological doctrine. It is the ultimate truth of God—not to be talked about, but to be lived. When man makes this truth live, it is going to bring about the greatest change upon the face of the earth. Although in one sense you know the truth of the things I have been saying, still nobody truly believes them. Since nobody believes the truth, nobody ever lives it. This truth is as old as God, yet as new as the twenty-first century. You must live the truth. If the revelation of the Divine Principle has made this age-old truth real in your heart, then you have in effect discovered a brand-new truth. The Divine Principle is touching the hearts of millions of young people, showing them the way to our very real God. People throughout the world are learning that God is absolute and perfect and the perfect God demands perfect human beings as his object. Jesus said, "You, there-

fore, must be perfect, as your Heavenly Father is perfect." (Matt. 5:48) He is clearly indicating that our standard of value is the perfection of our Heavenly Father. Otherwise, we cannot be God's objects and God cannot accept us.

All of us want to be perfect. All of us want heaven on earth, but we ask, "How can it be done?" We wonder if it is at all possible for man to be perfect. Some contend, with apparent justification, that all one has to do is merely look at man to see the gross error of such an aspiration. We point to the sin and suffering inherent in all things, even in the things that are most holy. We say, "Only God is perfect." However, when we fully comprehend the design for man in God's concept of creation, we will understand that perfection is within our grasp.

In God's ideal of creation we were designed as temples of God, temples of the spirit of God, where God is master. "Do you not know that you are God's temple and that God's spirit dwells in you?" (1 Cor. 3:16) We were designed to be God's temples. When we attain this status, we shall cease to possess a will that is corruptible. Limitations or laws will no longer be necessary, for his will is our will. With his spirit dwelling in us completely we shall move only as he

dictates. We shall then be perfect, because the force that is guiding and directing us is the perfect force.

When man achieves this ultimate goal he is in perfect union with God. He is no longer living on the human level alone, but on the God-like level. He takes on God's qualities because the Spirit dwells in and possesses him as a perfect temple; he reflects God's virtue and power. Thus man can be as perfect as Heavenly Father is perfect. This was the original pattern, which God intended for humankind through Adam.

Marriage is the most important means of establishing God's kingdom on earth. Adam and Eve were God's first children. They were born of God, grew up in God and would have matured into perfection in God. God intended to make Adam and Eve one in heavenly matrimony. Then they would have borne sinless children and become the true mother and father for all mankind. They would have been the first "king" and "queen," establishing the heavenly kingdom on earth.

Has such a kingdom ever existed? No. Instead, history started in the wrong direction. From the evil first step, Satan has been the god of this world. It has, therefore, been God's purpose of restoration, his purpose of salvation, to restore the perfected

nation so that he can truly have his kingdom upon the earth. For this God needs a model. Who can set the criteria of perfection on this earth? To meet this need the Messiah comes.

Jesus Christ came as the Messiah. He was to be the model of perfection upon every level: the individual, family, tribal, national and worldwide levels. He came to establish a perfect world in his lifetime, not over a period of centuries. Before God sent his champion Jesus Christ, he prepared the field with the chosen people of Israel. They were the foundation for the Messiah's coming. The people of Israel could have perfected themselves and their nation if they had united with the coming of the Lord. The kingdom of God would have been a physical reality at that time.

Jesus' mission

However, his people did not accept Jesus. Instead of welcome, he met rejection at every level. Jesus was denied the opportunity to take a bride in the position of restored Eve and to establish the first God-centered heavenly family. Instead, the people of Israel nailed him to the cross. Read 1 Cor. 2:8: "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory." In this way, the mission of Jesus Christ was left undone on earth.

The history of God's providence is a very sad story. To comfort the heart of God and fulfill his work, we must clearly understand his process of restoration.

When God created man, he placed Adam and Eve, man and woman, in the garden of Eden. They both united with Satan and became sinful, thereby leaving God isolated. In the process of restoration, God must restore both Adam and Eve. Jesus came as the sinless Adam, or perfected Adam. His first mission was, therefore, to restore his bride and form the first family of God. All fallen generations would have been grafted onto him as the true olive tree. God-centered families, tribes and nations would have been restored in this way. Perfection would have reigned. The sinless state of God's kingdom could have been a reality for the last two thousand years. This is why 1 Cor. 15:45 says Jesus is



Father, who encouraged Americans to forgive love and unite with their president, met President Nixon on February 1, 1974 in the Oval Office.

the "last Adam," the second Adam. Jesus came, but he was crucified. He was not given the chance to restore his bride. This is why Jesus promised his second coming. Jesus Christ must come again to consummate the mission he left undone two thousand years ago. Let me repeat: Jesus was a man, not God himself. When he returns to earth he will come as a man in the position of the third Adam.

Let us understand more fully the significance of these revelations in the book of Revelations, where there is the prophecy of the marriage of the Lamb. God intended Adam and Eve to come together in heavenly matrimony in the garden of Eden. Since it was not realized at that time, God intended Jesus to fulfill this marriage in his time. However, it was not realized by Jesus either because of the faithlessness of the chosen people. Jesus was the second Adam. It was God's will for him to be blessed in heavenly matrimony with the second Eve, his restored bride. They would have become the True Parents for mankind. In this way all mankind would have found life by grasping onto them.

Jesus cautioned the people, "You are of your father the devil." (John 8:44) Because of the beginning point of human history, we were born as Satan's children. Through the resto-

ration of True Parents we will be reborn as children of our Heavenly Father, God, with full salvation.

God's will was denied fulfillment in Jesus' time. That is why he is coming again as the third Adam. The marriage supper of the Lamb will take place. True Parents for all mankind will be realized in our time. God will bring forth his true family upon the face of the earth. All people will be made new through their True Parents. All will be made capable of bringing sinless children into the world. This will be done when Jesus Christ reappears. The kingdom of heaven on earth will then begin. This will be the day when the dwelling of God is with men. God will be full of joy. His own son, as perfected third Adam, will initiate an entirely new history upon the earth. On that day, we shall become living images of God. God will bring his kingdom on earth.

I pledge to you from the bottom of my heart that the realization of all this is at hand, in the fullness of God's time. The ultimate realization of this ideal has been the hope of God, as well as the hope of humanity. Thank you very much for your attentive listening. You have been a most gracious audience. Thank you. *TP*

Parts 1–3 ran in our November 2018–January 2019 issues.



God's Model of Love

This is True Mother's Founder's Message, which Dr. Young-ho Yun, secretary-general of the FFWPU International Headquarters, read at the inauguration of Julia H. J. Moon as president of the Women's Federation for World Peace international and the standing down of Prof. Yeon Ah Moon from that position on March 6 at the Little Angels Performing Arts Center in Seoul.





Little Angels , (back L to R): Pres. Lee FFWPU, Korea; former WFWP-K Pres. Choi; erstwhile WFWP Int. Pres. Moon Lan-young; UPF-Korea Pres. Moon Yeon-ah; Sri Lankan MP, (medical) Dr. Sudarshini Fernadopulle; WFWPI Pres. Julia HJ Moon; Indian MP Wansuk Syiem; FFWPUI Pres. Yun, early WFWP Pres. Cheong, new WFEP Pres. Kim;

Distinguished guests from home and abroad, peace ambassadors, beloved leaders and members of the Women's Federation for World Peace and blessed families:

I would like first to express my gratitude, as the founder of the Women's Federation for World Peace, to all of you for participating in the inauguration of the president of WFWP international and president of WFWP-Korea. Upon its inauguration, WFWP proclaimed the advent in history of the global era of women and ever since has made great contributions in a worldwide peace movement led by women.

I would also like to use this opportunity to praise the hard work and the commitment of outgoing international president Yeon-ah Moon and that of outgoing WFWP-Korea president Yeong-seon Choi and to congratulate the newly appointed WFWP international president Julia Moon and new president of WFWP-Korea Su-yeon Kim.

Beloved leaders, as everyone here knows, the Women's Federation for World Peace, upon its inauguration, declared the advent of the global era of women in front of women from

seventy nations including a hundred and fifty thousand Korean women in Jamsil Olympic Stadium on April 10, 1992. Founded with the mission and role of becoming an organization pivotal in conducting a women-led peace movement in accordance with the divine will, WFWP, thirty years later, is still actively conducting peace activities and taking the lead in realizing a permanent world of peace with its chapters in a hundred and sixty nations.

As a women's group, WFWP is not a secular movement with external, political and militant intentions that fights for the expansion and restoration of women's rights against men. WFWP is a providential group established to conduct a global peace movement of a new dimension under the providential purpose of realizing the original ideal world God envisioned in the beginning. For this reason, WFWP has conducted for the past thirty or so years the true family values movement and diverse other activities for the enhancement of the true status of women based on true motherly love, bringing about remarkable development and results.

Here, WFWP is not advocating for the status of women that sees women

relative to men but is promoting the original status of women based on women having a complementary relationship to men that is equal and rooted in Heavenly Parent's ontological status. For this reason, the women's movement that WFWP is conducting is not a movement based on a temporary secular agenda but one that is rooted in an unchanging and permanent fundamental agenda.

Respected leaders, God, who is the spiritual true parent of all humanity, hopes to become its parent and to see the ideal of one big global family under God realized. God is not only God the father but also God the mother. In other words, God is the [unified] Heavenly Parent who wanted each individual, tribe, people, nation and the world to become heavenly individuals, heavenly tribes, heavenly people, heavenly nations and the heavenly world that attends God as their parent. The first human ancestors' fall postponed the ideal Heavenly Parent envisaged at the time of the Creation and resulted in a male-centered history focused on the male Heavenly Father status instead of the status of our Heavenly Parent. Hellenism and Hebraism, the basis of Western civilization, were strictly

male-centered concepts. Therefore, they ended up concealing God's female aspect or the Heavenly Mother and God could not become our Heavenly Parent. The reason the feminist movement, which started in the West, ended up becoming a mere revolutionary movement resisting men is connected with this ontological status attributed to God.

For this reason, I have sought to restore God's original status as our Heavenly Parent through the message entitled "The Truth of Heaven's Providence Seen from the History of Human Civilization." To reach out to all people, who have ears and yet cannot hear, who have eyes and yet cannot see, I traveled from the east to the west, from the south to the north, going to all corners of the world and investing everything in letting people know the truth of history. As if trying to find a little needle in the middle of a desert hit by a sand storm and having not much visibility, with such a desperate heart I repeatedly let people know about the truth of Heaven's providence. I repeatedly embraced those children who did not understand and who criticized my actions, letting them know of the truth and educating them in it. I invested everything to let people know why Heavenly Parent needed his only son and his only daughter to emerge for Heaven's providence, how the two perfected the ideal, True Parents, through their Holy Wedding in 1960, and how God became our Heavenly Parent through it.

God's feminine voice

Respected leaders! A woman is not a man's assistant or an object under his protection. Standing in a position that represents another of God's voices, a woman is an independent person of character and a partner of love that completes a man; she is an absolute equal to a man, with the right to the same position and mutual participation. Furthermore, it is a mother, the most common representation of women, that gives birth to a man, raises the man and perfects the man, making a mother God's model of love. Therefore, the role of women in contributing toward the realization of eternal world peace centered on



Secretary General Young-ho Yun delivering True Mothers's speech

Heavenly Parent's providence and true love is tremendous and essential.

Women, together with men in this twenty-first century, must become leaders that take charge of one wheel supporting the locomotive of a peaceful world. The role of women has become more important at the center of creating a century of culture through love and peace and a culture of heart instead of a century of force and technology. I sincerely hope that all of you follow the path of a true mother, the path of a true wife, the path of a true daughter and the path of a true woman leader in building a unified world overflowing with true freedom, peace and happiness. I also hope that WFWP takes the lead in this work.

Beloved leaders! Do you all know of the last rally my late husband, Rev. Sun Myung Moon, hosted before his ascension in 2012? It was the inaugural rally of the Abel Women's UN. Why do you think my late husband hosted this rally last? His hope was that I, the True Mother, united with all other women in vision and heart through the Abel Women's UN would take the lead in realizing Heavenly Parent's world of peace.

Being well aware of Rev. Moon's

intention and heart, I established the International Association of Parliamentarians for Peace and the Interreligious Association for Peace and Development under the Universal Peace Federation, which we established with the mission of the Abel UN. This year, during World Summit 2019, hosted in Korea to promote the firm realization of a unified heavenly Korea, I established the International Summit Council for Peace. On this foundation, UPF obtained the status of an Abel UN.

Hence, I would like to use this opportunity to call upon the new WFWP international president, president of WFWP-Korea and all woman leaders present here today to conduct activities to ensure that the Abel Women's UN established centered on WFWP, fulfills its mission in realizing one human family as desired by our Heavenly Parent. I pray that WFWP and all woman leaders take the lead in the realization of one family under Heavenly Parent and in making Korea, the homeland of God's providence, a united Korea that attends Heavenly Parent. May Heavenly Parent and True Parents' love and blessings be with each of your families. ☯



Let Us Alleviate the World's Suffering

This is True Mother's Speech, which she wrote for the Inauguration of Dr. Sang-gyun Kim as president of the HJ Magnolia Global Medical Foundation and which Dr. Young-ho Yun, secretary-general of the Cheon Jeong Gung Headquarters, delivered on the morning of March 23 at the HJ Magnolia International Hospital. After reading, Dr. Yun, presented a gift True Mother had selected, to Dr. Kim—a hat, which was green, symbolizing hope and which bore a symbol of longevity.





- ❶ Young-ho Yun, secretary general of the Cheon Jeong Gung Headquarters, read True Mother's address
- ❷ Among others in the audience was Sang-yeob Lee, dean of KAIST, a leading Korean research institute
- ❸ (counter-clockwise from top-left) Sang-hyeop Cha, director of the HJ Magnolia International Medical Center, was the MC; Jong-seong Im, a National Assembly member; Gi-seong Lee, president of FFWPU for a heavenly Korea and Eiji Tokuno, president of FFWPU for a heavenly Japan each gave congratulatory remarks;
- ❹ Thirty-four Little Angels from Seonghwa Primary and Middle School ended the event with three songs.
- ❺ Sang-gyun Kim, newly inaugurated president of HJ Magnolia Medical Foundation: Among his laudable attributes, he has a PhD in Dentistry and for decades has done medical service work in developing countries

Respected dignitaries from home and abroad, beloved leaders of Cheon Il Guk, Heaven has given us a great blessing and as we welcome spring, when all of nature is coming alive, we can feel the fact that heaven and earth can receive Heaven's blessing in the springtime of the providence. I would like to thank all of you for coming to attend the inauguration of the HJ Magnolia Foundation. The HJ Magnolia Global Medical Foundation is going to have Dr. Sang-gyun Kim as the inaugural chairman of this foundation. I would like to congratulate you.

Beloved leaders, God, the Creator, created the world for the sake of his beloved children and dreamed of a world of peace, unity and happiness—one family under God. God wanted to realize that ideal. However due to the excessive greed of the first human ancestors God's original ideal world could not be realized and as a result, the world became fallen, a world of division, a world of conflict.

Therefore, God who is our vertical True Parent has sent our True Parents to earth so that through our True Parents we can now receive the blessing and connect to God once again as his beloved children. The path opened for human beings to receive the blessing and be born again from the position of orphans.

In the original world of God's ideal, there is no disease; there is no suffering. Therefore, True God wanted the world to be a world full with love, filled with blessings.

However, due to the fall of the first human ancestors, God's ideal was frustrated and a world of true love became a world of sadness, a world of tears, a world of suffering. However, God has continuously worked to save fallen human beings from their difficult situation, guiding human history, the history of the restoration for the salvation of human beings over six thousand long years, sending countless prophets and countless leaders. For over 6,000 years, God prepared and sent his only son Jesus Christ, but

,due to the ignorance and opposition of the people, Jesus had to take the miserable path of the cross. However, God who is the vertical True Parent of humanity has been working to save human beings. God never gave up on this mission and that is why in the original ideal, God has wished to realize an ideal world and eventually, upholding God's earnest wish, God's only son and only daughter were born on this peninsula, in Korea. True Parents came to Korea to bring about the salvation of humanity.

Substantiating hyo jeong

Rev. Sun Myung Moon and Mrs. Hak Ja Han Moon are the True Parents. They brought victory and they became the True Parents of humanity. They lead their lives not for the sake of greed or personal gain, but they have been working to realize God's original ideal—to demonstrate lives of hyo jeong, filial heart, from West to East and from East to West, from North to South and from South to North, True Parents invested their



entire lives for the realization of God's ideal. True Parents have taken a path of blood, sweat and tears to realize heavenly tribes, heavenly nations, heavenly continents and the heavenly world in attendance to God. This was a path covered in blood, sweat and tears. There was a time when True Parents could not look ahead. They were in the midst of a desert sandstorm, looking for a needle. Yet, True Parents were able to find that victory and history thanks them. True Mother was able to restore God's stature as the True Parent of humanity. True Parents have invested everything, They have worked continuously, investing themselves, risking their lives for the restoration and salvation of human beings.

Whenever there is a mother, we know there are children. The Mother always wishes for the children's welfare. Every time the mother hears the cries of a child, she immediately strives to sacrifice herself for the sake of the child. A mother's entire focus and attention is solely on the children.

It is the same for us. In particular, Heavenly Mother's heart, how earnest would it be to save human beings from this world of sadness, this world of sorrow and pain. In particular, looking at the children who are suffering from all types of diseases and all types of ailments, how painful must it be?

However, True Mother understands the situation and that is why True Mother has founded the HJ Magnolia Medical Foundation to heal human beings from the pain of medical and physical ailments and to help human beings once again be God's beloved children.

Assuaging suffering and illness

We'll lead medical research to prevent ailments and illnesses, and I believe we can also solve all the various problems afflicting today's world. It is important for ICUS and the HJ International Foundation for the Unity of the Sciences to work together to come up with innovative ways of solving the world's problems, in

particular, eradicating diseases. Therefore, all of the various medical organizations from Il Hwa Pharmaceuticals to the Sun Hak Educational Foundation School of Medicine, Ilshin Hospital in Japan, centered on the HJ Magnolia Foundation, we will embrace God's ideal and work together to solve all of the problems afflicting today's world. I hope that the foundation can become the standard-bearer for God's love for humanity and God's desire to alleviate human suffering from preventable diseases, so that we can realize a world of freedom, peace, equality, unity and happiness. It is my hope that the HJ Magnolia Foundation can take the lead in resolving the problems afflicting today's world and help realize a world of peace a world of happiness for all humanity, a world that is the kingdom of heaven on earth, centering on Heavenly Parent and True Parents. May the blessings and love of Heavenly Parent and True Parents be with you and all your families. ㄸ

Leaping Higher

This is the writer's farewell address as the third international president of WFWP, who recently accepted from True Mother the position of chair of UPF-Korea.

By Yeon Ah Moon



Ladies and gentlemen, who resemble our Heavenly Father and Heavenly Mother, being in the position of putting down this heavy burden, I thought I would feel comfortable but the moment I sat down on my chair, I felt so tense as if I were preparing for my acceptance speech. In any event, on this occasion, though I am inadequate, I am deeply grateful for being able to greet you all again.

WFWP is once again beginning a new page in its history. I hope that you continue as passionate supporters of its activities. Please promise that you will do so. [Applause] Heavenly Parent, who is the source and owner of the universe, Dr. Hak Ja Han Moon, who is the True Parent of humanity, respected leaders who have joined us from around the world and beloved WFWP sisters who are always united in heart regardless of where they are around the world, to have you all here to celebrate the inauguration of the new international president of WFWP and the president of WFWP-Korea is indeed a joy. More than to anyone else, I would like to take this opportunity to express my gratitude to True Mother, Dr. Hak Ja Han Moon, who has been preparing for this time in devotion.

Already, ten years have passed since I met you in 2009, as a member and leader of WFWP. In Korea, there is a saying that ten years is enough time to completely



Secretary General Yun, Julia HJ Moon, Dr. Jong-nam Oh, chairman of the Scranton Women's Leadership Center, which is named after an early US Christian missionary to Korea, spoke of the role of woman and WFWP's importance to Korean society; as Prof. Yeon Ah Moon greets the audience at the Little Angels Performing Arts Center.

transform a country's landscape and indeed many changes happened during this period. In 2012, WFWP had grown into an international UN NGO and its co-founders, Rev. Sun Myung Moon and Dr. Hak Ja Han Moon, who desired to conduct a new movement for peace centered on Heaven, inaugurated the Global Women's Peace Network, that can play the role of the Abel Women's UN and two months later, True Father ascended to the eternal world. Back then, True Mother, Dr. Hak Ja Han Moon, made us all dream of a world of peace through advancement without ceasing.

In 2014, I accepted my appointment as the international president of WFWP, though inadequate, and in 2019, I believe WFWP will be able to take a higher leap based on the new leadership. I was able to grow through the many leaders and members I met in WFWP over the past ten years. Through my realizations and learning, I also worked hard with the hope, even though inadequate, that WFWP would also grow and change.

An unchangeable heart

During those ten years, I found something that remained unchanging. Through my experiences, I am confi-

dent that this will not change for eternity. That is none other than the desperate and ardent heart of a true mother who does not look after herself, giving everything unconditionally for her children. Dr. Hak Ja Han Moon possesses the ardent love and desire to guide all humanity to the original world of peace that our Heavenly Parent had envisioned at the beginning.

Across the world, WFWP members are becoming friends or mothers to countless people in difficulty. Even if it is not expressed in words, I believe that the love of a mother was the sole driving force at the center of their hearts. For the past twenty-seven years WFWP has worked to alleviate poverty, conflict, illiteracy, hunger, disease, etc. that has afflicted people in diverse areas. According to the founders' teachings, WFWP built and operated schools for children and women exercising true female leadership, which lives for the sake of others centered on motherly love. WFWP also conducted true family values education and projects promoting hygiene and nutrition and provided, relief, support and technology for the economic independence of women.

Looking ahead

The deeds of the full staff of WFWP

will become the historic records of great women who took a path of sacrifice, hard work and love that we will convey to our younger sisters and daughters who are make up our future generations. On the foundation established until now, WFWP will work together with different groups around the world that are willing to achieve the peace vision of True Parents, a vision of one big human family.

I sincerely hope you all become forerunner in building Heavenly Parent's world of peace. I would like once more to congratulate Julia Moon, who is becoming the international president and co-president of WFWP-Korea and Su-yeong Kim, co-president of WFWP-Korea on their new start with WFWP. I am confident that you will thoroughly support each other in having WFWP make great contributions in conducting a peace movement centered on our Heavenly Parent. For the past ten years, it was indeed glorious to have been able to spend time with WFWP sisters and to be able to receive teaching directly from Dr. Hak Ja Han Moon made it a great time of learning for me. I sincerely pray that those in the Women's Federation for World Peace become forerunners in the realization of a world governed by true love. 

True Love in Practice

This is the acceptance speech of the newly appointed fourth international president of WFWP, which she delivered on March 6 at the Little Angels' Performing Arts Center.

By Julia HJ Moon



Beloved distinguished guests from home and abroad, greetings! Respected peace ambassadors, leaders from all walks of life, and beloved WFWP chapter leaders and other members who have all come together today with the joint desire of world peace in this month of March that ushers in the warm spring temperatures. I would like first to express my sincere greetings to you all for honoring this inauguration with your presence despite your busy schedule to extend your heartfelt congratulations.

On February 5, the lunar New Year's Day, Dr. Hak Ja Han Moon appointed me, even though inadequate, as the international president of WFWP. This was an appointment I did not expect or think of, even in my dreams. As you well know, I received the responsibility of international president of WFWP on top of my existing responsibilities of operating the Universal Ballet troupe and an elementary school, middle schools, and high schools under the Sunhak Institute. I did not know where to put myself at this sudden responsibility. However, knowing so well how Dr. Hak Ja Han Moon has been investing herself toward world peace, day and night with a desperate heart and constant worries, following the ascension of Rev. Sun Myung Moon, I accepted that responsibility even though inadequate with the desire to



Julia HJ Moon, who is now president of WFWP International and co-president of WFWP-Korea, receives the organization's flag from Prof. Yeon Ah Moon and began waving it to and fro with verve.

lessen that heavy burden she has been carrying.

When I reflect on Dr. Hak Ja Han Moon's heart as she gave this important responsibility to someone as inadequate as I, I feel tremendously sorry. When I think of the blessings she gave me through such undeserved responsibilities, I also feel infinitely grateful. I bow my head in gratitude to Dr. Hak Ja Han Moon for always believing in and leading me in love.

Gratitude to benefactors

I would like to particularly express my gratitude to Dr. Hak Ja Han Moon, who is presently overseas, for sending a special message of encouragement for the development of WFWP, and to its members. All WFWP members and I once more resolve to realize the founder's hopes as expressed through her message.

I would like to express my gratitude to outgoing international president Yeon-ah Moon, who attended Dr. Hak Ja Han Moon closely, visiting and encouraging WFWP members despite her busy schedule, and leading WFWP in line with the founder's vision and founding purpose for the past ten years. Ladies and gentlemen, please join me in giving another warm round of ap-

plause to Chairwoman Yeon-ah Moon.

I would also like to extend my respect and gratitude to all other former WFWP international presidents including first chairwoman Won-bok Choi, as well as Gil-ja Sa, De-hwa Jeong, and Lan-young Moon, and to all WFWP members around the world for your hard work and great love for the Women's Federation for World Peace. I believe that the sacrifices of those volunteers who were lost to endemic diseases in the remote areas of Africa, dispatched volunteers who lost their lives in some nations of the Middle East, and the sacrificial spirit by which WFWP volunteers conduct activities worldwide, laid the foundation that enables WFWP to have its amazing achievements of today.

When I think of the local WFWP members around the world, who even at this very moment, are holding high the banner of WFWP and conducting education and services in their local communities to bring about the realization of one large family under God, I can feel my heart beat hard in pride and with a sense of mission.

Sacrifices we stand upon

Respected leaders, WFWP members, this year is a significant one to us as it

is the one hundredth anniversary of the March 1 Movement, when our ancestors called for the independence of Korea at the risk of their lives. While preparing for this inauguration, KBS requested that I participate in a program introducing one hundred independence activists who are not well known. I was honored to introduce patriot Ran-sa Kim, who was both a secret envoy of King Kojong and the teacher of Gwan-sun Yu, an organizer in what became known as the Mansei Movement.

I was amazed to find out that patriot Ran-sa Kim was born in Anju, Pyeongan Province, the same hometown as Dr. Hak Ja Han Moon. Patriot Ran-sa Kim was one of the first students to study in the United States at her own expense. Upon her return to Korea, she became an educator at the Ehwa School. There, she taught her students about the state of affairs of the world and the reality of the Korean people, teaching all that a future that will illuminate the dark age of those times lay in each of their hands.

She believed that it was essential to educate capable women and raise women independent fighters in order bring to an end that era. In a time when women were ignored for simply being a woman, her passion raised



Secretary General Yun greeting Julia HJ Moon as she comes to the podium to begin her acceptance speech

independent activists like Gwan-sun Yu and made many women in this land to reflect on themselves and to consider playing key roles in the liberation of their homeland.

As a woman, patriot Ran-sa Kim was ahead of her time, continuously paving the way throughout her life, and directing her passion toward the independence movement. When I reflect on her life and how she willingly sacrificed it to awaken the Korean People, the line from the founders' address that said, "Women are not assistants to men or objects of protection, but global leaders who work alongside men in realizing a world of peace" echoed deeply in my heart.

New age, new vision

Respected and beloved distinguished guests, leaders and members of WFWP, today, a hundred years after the March 1 Movement, Dr. Hak Ja Han Moon is proposing going beyond the limits of nations and embracing humanity as a whole and the world with a mother's heart so as to bring about the realization of a world of peace, mentioning that the time has come for the unification of a heavenly [shin] Korea.

The term Korean "shin" as used here doesn't mean new, but refers to our "Heavenly Parent." Dr. Hak Ja Han Moon emphasizes that the unification of the two Koreas and world peace cannot be realized by human power alone, and that the unification of the two Koreas does not simply imply a political or ideological unification, but a unification based on

fundamental proper values. Only the vision of one large family under God or the teaching of true love centered on God that has no traces of human-centered egoism, can bring about a world of peace.

Under this vision and goal, WFWP, until now, has conducted many exemplary activities such as the true family movement, sisterhood ceremonies between nationalities, diverse education programs centered on the UN offices in New York, Geneva and Vienna, the annual Middle East Women Peace Conference, relief activities to resolve natural disasters or hunger in different parts of the world, and the unification and reconciliation movement that WFWP-Korea regularly led.

However, the world peace movement conducted by WFWP until now should not remain at its present level. We need to take WFWP a level higher by focusing and working together with woman leaders around the world and NGOs in bringing about the fundamental realization of a world of peace. In order to do so, WFWP should go beyond its role as an NGO, connect governments, groups and individuals around the world and work all together in fulfilling its mission as the Abel Women UN or the Global Woman's Peace Network.

Respected leaders and WFWP members! There are times when world peace feels like an impossible dream. Yet, Dr. Hak Ja Han Moon turned down living a comfortable life, choosing instead to offer continuous devotion and love, dedicating her

entire life toward realizing Heavenly Parent's dream. Whenever I see this, I cannot but confess that she is the True Mother of humanity. As a person who was able to witness the lives of both founders, who practiced a life of true love in all situation, I completely commit myself to take after their example and continue this work.

With faith that we can overcome any kind of difficulty if we completely unite with True Mother, who showed us the path to world peace, the dream of Heavenly Parent and of humanity, let us join hands and advance together. If we do not give up and love over and over again to our utmost ability, I believe that our sincerity will move the hearts of people. Our devotion and efforts to seek the realization of actual peace worldwide will never disappear.

A gift

Respected and beloved distinguished guests, leaders and WFWP members! Actually the day I was appointed to WFWP was my birthday. Looking back now, my new responsibility felt like a heavy burden in the beginning, but as I prepared for this inauguration, I realized that WFWP was in a sense a birthday present.

The founders, who also established the Universal Ballet Troupe, also taught that "art is a way to serve humanity." I dedicated my entire life to ballet with the philosophy: Make the world beautiful through heavenly arts. Now, together with all WFWP members, I have received the opportunity to go beyond the stage, to serve the world and to practice true love on a wider and more substantial scale.

I will do my utmost to practice a leadership of service, hand in hand with joint president Su-yeon Kim of WFWP-Korea and all other WFWP members to make the Women's Federation for World Peace shine even more beautifully as an organization that is like a gift to encourage us to become key people who build beautiful peace as mothers and women of this age. My responsibility as the international president of WFWP is a new challenge to me; hence, I look forward to your unstinting advice and guidance. Let us all work together, encourage and support one another. With this, I conclude my acceptance speech. Thank you! 

Husband and Wife Impart Guidance and Encouragement

This is the transcript of presentations given to new leaders by Michael and Fumiko Balcomb, regional chairman of Europe and the Middle East at the Cheongshim Training Center to newly appointed leaders on February 7. It has been edited to provide as much of their presentations as possible within the limited space in the magazine.

Good afternoon; I am the chair of the European region and this is the chair of the chair, my wife Fumiko. She's going to share something later. I'd simply like to share with you some advice Mother gave to me when I received my latest mission.

Twice Mother has changed my mission without much notice, in fact, without any consultation. She just summoned me and told me, I want you to do this mission from today. That is quite shocking. For several years, I had been working in the United States and I thought it was going well. Unexpectedly, Mother said, I want you to go to Europe now and focus on Europe. I had been in the European church for a few years back in the 1980s, but I didn't know what to expect. When I met with Mother, I thought she would give me some detailed instructions about what she expects from Europe, but she didn't.

She talks about the Christian foundation in Europe a lot. When Mother thinks about Europe, I think she thinks about Jesus. Perhaps you haven't thought of it this way, but Mother is deeply in love with Jesus and wants to say that Jesus fulfilled his mission and can rest. This is what True Parents always wanted. When Father met Jesus back in 1935, the thing that struck his mind and heart was how sorrowful Jesus was before God because he couldn't complete his mission. Mother as someone who has had a deep relationship with Jesus all of her life, wants also to accomplish Jesus' mission.

Is there a way to restore South America without Jesus being victorious in Christianity? There isn't. It's the same in Europe. Think of the long history, centuries of Christian passion and Christian sacrifice; that has to be harvested.

True Mother's prayers

I try to think to myself every morning, what did Mother pray about this morning? What is Mother praying about today? We know she is praying about the unification of heavenly Korea, because she made that a motto about forty days ago. I know Mother is concerned about the way in which Korea reunites. It's been a long time. All of us hope Korea will reunite peacefully, but it should reunite upon God and True Parents, not just upon a political, a social or an economic faction.

I'm sure that this is one of the first things in Mother's prayer every morning, which means it should be in my prayer, right? What's the second thing Mother must be praying about? I think it must be the mission of heavenly tribal messiahship. Why? I think there are three reasons Mother is emphasizing tribal messiahship. One, of course, is its important role in witnessing and sharing the blessing.

She is talking about blessing 7.6 billion people in her lifetime. How is that possible? Let's do the math. How old is True Mother? Seventy-six by Western counting, seventy-seven by Korean counting.



Michael Balcomb spoke at a workshop for new leaders, some of them veterans who have recently taken on a new assignment and perhaps some who have never held a leadership positions before.

How many more years can Mother live? I hope she will live longer, but let's say twenty years. With 365 days in a year, that's 7,600 days. If you're going to bless 7.6 billion people and you have 7,600 days, how many people a day do you have to bless? A million people a day have to receive the blessing to reach Mother's goal. We have to have a completely different scale. I think this is pressing on Mother heavily. She's thinking, How can I reach everybody while I'm alive?

Dealing with the past

The third thing I think Mother is praying for, emphasizing, is ancestor liberation. Recently a Cheongpyeong branch opened in Europe, in South America and in Africa. I was not immediately enthusiastic, but then I traveled with Mother to South America and Nepal and a few places and she kept talking about ancestor liberation and its importance. So, I recognized OK, this is important to Mother; therefore, I should be serious about it.

Why is Mother serious about it? I've been thinking about it. You know, almost seven hundred and fifty leaders, some of them heads of state or legislators, are coming to the World Summit. But a politician only thinks about the present. If they think about the past at all, it's to blame the previous person in their job. Most are not thinking deeply about the problems from the past. Some, not many, are thinking about the future. Most are thinking about today. But Mother told us that you as religious leaders we have to think about the past, the present and the future. One of the things that make the True Parents the True Parents is that they have come to untangle all of the resentments and pains of history, among the ancestors going back thousands of years. Now, by next Foundation Day, as you know, everyone is encouraged to complete liberating 430 generations.

Mother as the Messiah is also concerned about all of fallen history. Even if we build the kingdom of heaven on earth if in the spirit world millions and millions of people are struggling and unhappy, it won't be happening. I mention that because it ties in to what Mother told me in this recent conversation.

Basically, she said that as a leader your position is an elder brother or an elder sister. Of course, you are in some senses a parent. The Divine Principle explains that the central figure is in a parental role and a sibling role particularly in Moses' Course. Each of us fundamentally is an elder brother or an elder sister to the members under our care. If that's the case, Mother told me, you only have two things to worry about. The first is that you have to attend True Parents and attend them well. This is not simple. Let's be honest, even in the True Family we are struggling with this core expectation. Even in our own families, if we're honest, few leaders can tell you with confidence, Yes, all of our children are following in the exact same way that we are. It's not simple.

When Mother explained this to me, she didn't use a religious explanation. She talked about Korean parents in the United States, where we have a million Korean immigrants, maybe more. Many of them came decades ago when Korea was very poor. The immigrants were poor as well.



True Mother speaking with Dr. Balcomb at Cheon Jeong Gung a few weeks after she had appointed him chairman of Europe and the Middle East regions. Over the course of time, he has learned directly from Mother about aspects of leadership..

Many Koreans set up small businesses in America to take care of their children and let them go to school and let them go to college.

Mother said, You know about this right? You know that the parents of many of your colleagues in America opened such a business. She said, Let me give you an example of what it means to attend your parents: Imagine that there is a Korean family. Let's say it is the Seo family. The mom and dad set up a laundry and for twenty years they worked there every day. It wasn't healthy with all of the chemicals involved but they invested everything into it because they wanted their children to do well. But the day comes when the business starts to fail because you can order your dry cleaning online and someone comes and picks it up. You don't need a store anymore.

So the parents' business, their dream, is failing. What they want is to finish well. No one wants to end with bankruptcy or struggles. They want their children to help them. The eldest son comes home. He's a lawyer now. He went to Harvard; he got a great education based on the money from the laundry. He earns a lot of money. So he says, Mom, Dad, forget about it. This business is finished. The market has changed. You don't need it anymore. I will take care of you.

Mother asked me, Is that a filial son? In the one sense, you could say Yes. It's a son taking care of his parents; he doesn't want them to work hard anymore. What's wrong with that? I think Mother saw I was about to give the wrong answer. She said, No. That's not a filial son. A filial son thinks first about his parents' dream. Mother uses this word quite a lot, right? She talks about God's dream; she talks about True Parents' dream. If the parents have a dream, the fundamental duty of a filial child is to make that dream come true. Even if you think you have a better idea. Even if you think that dream is isn't worthwhile.

What Mother said is a filial son would put aside his law practice for a while, come back and see if he couldn't revive his parents' business. Make it work. Step up the advertising; make a Facebook page, whatever it takes to make that business succeed. If it succeeds, he can then take over and take care of his parents, but as long as their dream is unfinished and on their hearts, he can't stop it. That's a very simple explanation.

I think about True Parents' dream, quite often, honestly. When we're presented with some of the dreams or vision, things Mother wants to do, thinking about it logically, we might think, There could be a better way. It's OK to think that but before we advance in our own direction our first priority is to think, How can I fulfill my parents' dream? As a leader, no matter what country you're in or how long you've been a leader, if this is your first motivation, you will do well. What is my parents' dream? To know that of course you have to be in close touch with your parents. You can't know it if you don't talk to them anymore.

Guide your siblings

The second responsibility is very simple: You have to guide your siblings. As a leader, it doesn't stop

when you know that True Parents' dream is. You know what Mother's vision is. You understand it. If you can't share that with the brothers and sisters who work with you, you can't be a leader. I don't know about you but in quite a few countries in our region there are very few members, sometimes as few as two or three families. But in those countries with only two or three families quite often we find that they are fighting one another. Our name is the Unification Church, but my goodness! Somehow, their unity and communication has broken down. Anyway, you need to inspire your siblings, your members, with the same dream as True Parents have. If it's your dream and your vision that would be good but if you can connect them with True Parents' dream, you will succeed as a leader. At least you have to find three people, three families, who will make a team with you. Before you begin to think about restoring a nation or a subregion, you must have something.

This is Mother's simple direction. Just inherit my dream and tell your brothers and sisters. That sounds simple but if you are like me you might not be so confident that you can do that. And one of the main reasons, I think we don't feel confident is because we aren't quite sure of the answer to this question: How do True Parents see us?

Our conscience is always telling us where we lack. If our conscience won't tell you, perhaps our spouse will or perhaps some of our members will. You know, actually I'm not qualified for this job. Probably somebody else should do it.

But this is a big mistake. If you're sitting in this room or if you have been asked to be a leader, you should never think, I'm not good enough; Mother should have chosen someone else. If you think in that way already, you're on the path to failure. You have to have confidence. And I will tell you how True Parents see us. Mother told me this when I met her.

True Parents' viewpoint

She was talking about Europe but it applies to any country. Do you realize you were chosen? You are God's chosen people. God chose you for this grace and responsibility. Mother often talks about how lucky we are to live at this time. So, if you think to yourself, I am a chosen person of God, already you start to feel better about yourself. She also said, you are God's loyal children. That's true, isn't it? We are here. We are loyal soldiers, God's loyal children. We're not going anywhere except to follow True Parents' directions. Mother told us we're loyal. She said, I see you have much potential, especially the young people. They are full of potential, full of grace given by God. Be confident. God has not made a mistake. He has chosen me because he trusts me and he needs me.

The Divine Principle, the section on Human Responsibility, says that 95 percent responsibility comes from God and 5 percent comes from human effort. The question for any leader is, How do I access the 95 percent? How do I get that and use it so I can fulfill my mission? The meaning of the 5 percent is living in such a way that you can receive the 95 percent from God.

When God does his 95 percent, how will that appear on earth? In my experience, it mostly appears through other people. The way that God fulfills his 95 percent is by sending you people or spiritual help to do the things that you cannot. To access this 95 percent, you need to ask God but you also need a plan.

About eight months ago in mid-summer, my wife challenged me. She said, Look, Mother has been emphasizing tribal messiahship but we haven't done it. Now, she has given us a deadline. What's our plan? How are we going to do it? I know what I'm going to do. I'm going to start witnessing to and blessing our relatives. So she did. She left for Japan and after about ten days, I joined her. In the past, it was difficult but this time it was much easier. We blessed about twenty families, a small number, but it gave us confidence that we could do more.

We then blessed a few more in Britain, where we live now. I am British, so I have relatives in Britain, but still that number is far from 430 and as a regional chair, you're somewhat busy. I started to push it back....

So I did something that I haven't done for a long time. I asked for help. I asked God but I also asked Bakary Camara, the chair of Africa. Bakary, I have a problem. I am working on my tribal messiahship, but it's slow and I don't know how I can possibly finish it. Bakary said, Well you're Nigerian aren't you? You were born in Nigeria.

Yes, I was born in Nigeria.

Well, why don't you get your tribe in Nigeria, to start? If you're going to fulfill 430 in two months, you should come back to your tribal homeland, Nigeria. Talk to George, the national leader....

We just came back from Nigeria. We had a tribal reception; twelve hundred people came. We blessed many more than our 430 and all of them fulfilled their forty-day and their three-day. What I felt from God is, I have been waiting for you to ask me for help for a long time and you didn't. You were too proud. You thought you had the answer, but you didn't.

Most of us are bad at asking for help, especially leaders. We don't want to show weakness. We don't want to admit that we need help from others, but this is a big mistake.

Help one another

A few years ago, when Mother was choosing the strategic nations, we gathered at Cheon Jeong Gung and every leader spoke about why his country should be a strategic nation. At the end, we reported to Mother and she was not happy. She said, I wanted you to talk to each other, to share with each other, to understand how to help each other. All you did was talk about yourselves. Come back in two weeks and do a better job.

So, we all had to go home, come back two weeks later and this time when we heard the report from Zambia or Dominica or Cambodia, we realized, Hey! We should care about these countries as much as we do our own; we should think about how we can support each other. Mother is a huge believer in teamwork.

We can't do it alone, but to be a team, you actually have to like each other; you have to talk to each other; you have to share with each other. Otherwise, we're just on our own; we're just back at the 5 percent. So asking is very important.

The next thing is: You have to believe. There is no use asking if you don't believe God is going to answer your prayer. God is most likely to answer by sending somebody who holds the key to your success. When you meet that person, you'd better be awake so as not to miss them. We've all heard about Prophet Samuel Radebe in South Africa and Sheikh Mansour Diouf from Senegal. A few people have come almost out of nowhere in the last two or three years. They are not restricted to Africa. In every country, someone prepared by God can restore your nation this year. I totally believe that.

Make the connection

I want to encourage you to report frequently. As a leader, how often should you be reporting? Some of you report every day. I know; some of you report every week, but the most important report you make should be directly to Mother. Who here made a direct report to Mother in writing this week? Two!

I want to give you my most important piece of advice: During this workshop report to Mother. Write her a letter. Tell her you're here. Tell her what you've learned. Tell her about your commitment. The first letter is always the most difficult. Satan does not want you to communicate directly with True Parents, because when you do, you'll receive amazing spiritual power.

Write that letter and once you've done it, write another one. The first time is difficult but the second one is easier and soon Mother will start asking, Is there any report from Cambodia? She told me the other day, "I like receiving reports from Europe. Keep them coming."

It's not just you, of course, encourage your members, to do it too. Mother is interested in your life, not just your results—although they are important. She's interested in hearing about your dreams, about an experience where God manifested himself. Mother is a student of God and a student of humanity.

I think some of you might have sent a Heavenly Parents' Day message to Mother. I sent one from London with a photograph of True Parents' breakfast on the holy table. I wrote, Mother, members prepared this holy breakfast for you in London. I hope you can taste it.

When I reported to her about the Cheongpyeong workshop, I started off by telling her that when President Song came to Germany, the first thing he noticed is how clean the air is in Europe, because here in Seoul, air pollution is a big deal and Mother worries about it. If you think about it, you could make your reports interesting to Mother by writing about the things that she's interested in as well as your report. It's not a business report; it's not about facts and numbers. You have to report from the heart.

Telling her about events

Most people think the time to report about an event is when it's finished. OK. Here's the result. Actually, this is not very good for Mother, because it means we didn't need you; we did it by ourselves. I suggest you start by reporting to Mother beforehand. Mother, we are thinking of doing this. This is our plan; do you have any suggestions? This is interesting for Mother. Entering into give-and-take with True Parents is important. Even if Mother herself doesn't respond, you can be sure the international headquarters will be interested to know.

Then, report during the event itself. With your report beforehand, you're stimulating Mother. Then as it's going on, you want to tell her, Mother it's happening. We're doing the Cheongpyeong program in Europe in a town hall, as I write. Then, of course, afterwards, you need to explain about what happened—so before, during and after.

You can never report too often. Of course, I recommend you keep your report short—one page is quite enough; sometimes one paragraph is enough. Sometimes a photograph is enough. Remember, Mother says seeing once is worth hearing a thousand times. So, as new leaders, I want to suggest you make it your goal to report at least every month to Mother directly. A more senior leader, like some of you here, should be doing it every week or two weeks.

Mother's final word to me as she left was "Don't worry!" It's going to be fine. The living God is with you. True Parents anointed you. You have great members and you have wonderful people there.

I'm not quite finished because the chairman of the chair is now going to share something.

Mrs. Fumiko Balcomb

My husband is a great speaker, I think. Father picked a person the opposite of me. I'm not a good speaker. I'm sorry. You are tired. You look sleepy.

I am so happy that Mother so often says, "I am the only begotten daughter." By listening to it many times, I feel it is not only Mother but we, too, are God's sons and daughters. Right? So far, I felt it only in my mind. Yes, we know we are God's children and True Parents' children too.

Recently, somehow, I feel so much blessing that when I look at my husband (I feel sorry it didn't happen for so many years) but I can see, he is truly God's son.

Somehow, my attitude and my mind started to change this year. I could connect with tribal messiah activity, too. Recently in Europe, we started the Cheongpyeong providence. I was so deeply grateful just to think that our management of our ancestors can liberate them from satanic chains.

Since we met True Parents, we have received so many blessings. One of them is the Cheongpyeong providence. This time, on just two points, I felt so much blessing. One is that... Everyone here has a spouse, right? I'm sorry about the sexual relationship with my husband. He doesn't know it but... [She laughs gently] for many years, I have been complaining to Heavenly Parent: Heavenly Parent, maybe the sexual relationship is just for the men—for their physical satisfaction.

Since he became the American church president, my attitude toward sexual relations with my husband was that it is not just for the couple, it is for the American providence. Every time I slept with my husband, I felt like that. Now he has a bigger responsibility, so now our physical relationship will be for the sake of Europe and the Middle East.

I just remembered that right after the Cheongpyeong ancestor liberation, somehow, that night, as usual I was so tired and I didn't want to have it but somehow we had a relationship and after that, I felt, Oh my goodness! I felt God's love so much. OK, maybe just tonight, but even the next day this feeling of God's love continued. After this Cheongpyeong providence came, my attitude toward my husband changed after so many years had passed.

The second point, as we were regional chair, together with the sub-leaders we were asked to do the ansu session for the members. So Rev. Lee, the Korean leader, prayed for us. He gave us authority by prayer. He prayed deeply. After that, I felt I want to help brothers and sisters... I asked Heavenly Parent to use my hands to help them.

I made up my mind, OK, maybe brothers and sisters need forgiveness or maybe they need inspiration or power. Somehow, my mind said please, God, give them that. Then when I started to put my hands on the brothers and sisters' heads, I felt Heavenly Parent's abundant love for each one of us and each one of the people whose heads I touched.

I strongly felt, this person needs better health or this person needs God's love. I felt each person's need through my hands, each time I was praying for the brother or sister. I think the combination of tribal messiah success and the ancestor liberation—all of this is True Parents' blessing. They are truly the Messiah, to us as a couple, as a family and to each one of you as well. This year, I feel abundant blessings are coming. Recently a younger sister came to me and said, Mrs. Balcomb, please pray for me. I said, OK, please send me an email about what you want me to pray about. She sent it the next day. I thought maybe she wanted a husband or has a particular problem, but she just said, I need God's blessing, abundant blessing this year.

I thought it was quite interesting that she asked someone directly for her own happiness. But as my husband said, ask. I have had many experience that when we knock and seek God always answers through somebody from somewhere. Thank you very much. ☞



Mrs. Fumiko Balcomb spoke with candor about recent experiences, relationships and developments in her life of faith.

Guiding the Young People of Suriname

On February 16, Suriname held the inauguration of Youth and Students for Peace (YSP) at our FFWPU headquarters building. The theme of for the event was “The role of youth and students in establishing a culture of sustainable peace.”

Our guests and participants included the minister of Sport and Youth Affairs, Ms. Lalinie Gopal, and her Protocol Team, vice chairman of the second largest political party in Suriname, the Progressive Reform Party VHP, Dr. Glenn Oelhers, a representative of the Minister of Social Affairs and Public Housing, Mr. James Wills, religious leaders, ambassadors for peace, sixteen young people (including a youth leader from the VHP, three university students, a high school student, three secondary modern school students and others), families and blessed families.

The event started with an opening prayer by an evangelical religious leader, Pastor Harold Pultoo, who said “Today, the YSP will be inaugurated. Thank you Lord. It being able to play an important role, we place in your mighty hands. You want peace on earth, in families, homes, neighborhoods, in the governance of the country, churches, everywhere. Without you we can’t achieve peace, because our peace is selfish. But yours is one of giving love continuously.



Celebrating the beginning of Youth and Students for Peace in Suriname, a nation of about seven hundred thousand people in northern South America.

Thank you that with this inauguration you will give these young people wisdom and consciousness and that they will not give up, but stay on the path that their leaders will show them to go. May it be written in the history of Suriname that once there was a group of young people that got inaugurated and they focused on the role of youth and students in building a culture of sustainable peace.”

After the presentation of the YSP video, the national leader of FFWPU Suriname, Mr. Roël Rotgans, gave the keynote address saying, “YSP is the youth branch of FFWPU and was founded by the late Reverend Dr. Sun Myung Moon and his wife, Mother Hak Ja Han Moon. Since her husbands’ passing in 2012, she worked for seven years to substantiate the ideals and goals that both she and her

husband have striven to achieve all their lives. From the autobiography of Father Moon, chapter eight, ‘A new vision for youth’; ‘Find your purpose, change your life’: “God is interested in every person, especially young people and when he gets to know them, it gives him great joy. This is because our youth is the most important and nicest time of our lives. Because God exists, we can achieve anything. Young people must choose to use their talents to aid the world, instead of making a career for themselves.” If we want a better world, we should start in the family, because it is the central point in all cultures. Something went wrong in the first human family and that was sexual immorality. If we want to solve all humankind’s problems, we have to go back to God. Either we stay in sexual



Sports and Youth Minister Lalinie Gopal signs the founding pledge; behind her in white and holding her hand in the picture on the right is Dr. Glenn Oehlers, vice-chairman of the Progressive Reform Party,

immorality or we cut off, repent to God and make a pledge never to hurt him again.

That is why we encourage young people to maintain their sexual purity until they are married. Your attitude will influence or determine everything that happens in this world. YSP's goal is to restore and create the ideal of God through being pure and honest citizens."

Introducing the organization

A presentation of the activities that YSP will be conduct in Suriname, was presented by the secretary general of YSP Suriname, Ms. Silma Rotgans. She introduced True Parents as the founders of YSP and said that their vision of one family under God is also the vision that YSP strives to achieve. The term "hyo jeong" was explained and the 3 levels on which the activities will be carried out. These are: character education, service-learning projects and intercultural activities. Lastly, it was mentioned that the YSP also focuses on helping to solve the seventeen SDG's created by the UN.

Mr. O'Neil Kasanoemar was appointed as the president of YSP by the national leader of FFWPU Suriname, Rotgans Roël Hesdey. The Minister of Sport and Youth Affairs and the Vice Chairman of VHP gave congratulatory remarks. He said "You have learned a new Korean term today, hyo jeong, which means 'filial piety'. It's not only to obey your parents, because without them you would not exist. YSP wants to bring hyo jeong into the society. This education has to start from the elementary school level. Hyo jeong means to show respect and love to others continuously and ask for nothing in return. That is the basis

for peace and happiness. Peace begins with me and so also in the family. This is because I am part of the family. Furthermore, it is the love between brothers and sisters. YSP strives to achieve sustainable peace through living for the sake of others. I thank you all for coming and hope you will join us in achieving these goals together. One of the activities of YSP is Pure Love education and there we find the Pure Love Pledge, which encourages the youth to keep their sexual purity until marriage."

Congratulations conveyed

Next were the congratulatory remarks by the Minister of Sport and Youth Affairs, Ms. Lalinie Gopal and the Vice Chairman of VHP, Dr. Glenn Oelhers.

The Minister said "I am honored to be part of this event. YSP is the youth branch of FFWPU in Suriname. I would like to congratulate YSP on behalf of the Ministry of Sport and Youth Affairs. It is a milestone for the organization as well as for the Surinamese community. YSP Suriname stands for character education, service learning and the bringing together of cultures. This is so that youth don't forget about their responsibility towards God, mankind and the environment. Just like YSP, the Ministry of Sport and Youth Affairs believes that the youth can be the future leaders. With their attention to God, they can grow up to become good citizens, moving on to a public mindset of individuals and it keeps influencing every level in human life. It works to achieve peace on every level of society. Whether private or business, we don't see each other just as people, but as brothers and sisters.

Words of Confucius: 'The more people meditate on goodness, the better the world as a whole will be'.

The Vice Chairman VHP, made s statement as well: "A month ago the VHP held a conference in connection with it seventieth anniversary, whereby the theme of norms and values in relation to religion and politics was highlighted. The theme of today fits exactly in extension of what we did. All that we are and will become is due to the fact that we are conditioned to and thought to have certain norms and values in society. Without those norms and values, there would be no respect. Respect to each other, to parents, to God etc. Here it is said and this was also mentioned in the conference, that the family is the cornerstone of the society, where education, sport, culture, religion etc. play an important role to bring in norms and values and respect. If you don't have peace, then it is the basis for evil and war. Let's walk the path of peace together!"

Then everyone signed the resolution and enjoyed entertainment by the second-generation members' group and by guests, a commemorative picture and lastly everyone joined hands and sang the song "One Family Under God" together. More entertainment and the sharing of snacks and drinks followed.

The event was an eye-opener to all people present and they have shown a lot of interest in the activities of YSP as well as the blessing. We believe that YSP can turn the tide of the nation to fulfill national restoration. 🙏

A member of YSP Suriname wrote the above article.

An Interreligious and Intercultural Breakfast

By Maria Pammer

On March 16, inspired by the participation in two interreligious breakfasts that we conducted last year at UPF, Upper Austria, the Church of Jesus Christ of Latter-day Saints invited us to organize an interreligious breakfast together with them in their church in Linz, Upper Austria. The theme for this event was “Young Belief—the Young Believe” How do young people arrive

from the religious traditions of their parents to their own beliefs?

They prepared a substantial breakfast buffet. And fifty people from five different denominations came. After a welcome by Mrs. Gerlinde Merl (Church of Jesus Christ of Latter-day Saints) Mrs. Pammer introduced the Universal Peace Federation and handed a peace ambassador document over to Mrs. Merl and Mr. Mehmed Becirbasic of the Bosnian Mosque in

Steyr (host of the previous interreligious breakfast).

After all guests had helped themselves from the buffet, six representatives of the different denominations gave a keynote speech on the topic “Young Belief—the Young Believe.” Mr. Bogdan Pammer (Unification Church) emphasized that faith, hope and love not only unify mankind with God but also one generation with the next. We can believe, because



The Church of Jesus Christ of Latter-day Saints held an interfaith event inspired by two events such of FFWPU-Austria that Mormons had attended



To mingle, to meet new people and socialize, is to express one's essential human nature; we benefit from it in a way similar to how we benefit from oxygen. These interreligious events in these times are of vital importance to society as well. *Below:* Newly recognized ambassadors for peace and a pure-hearted child bode well for the future.

our heavenly and our worldly parents believe in us; we can love, because our heavenly and our worldly parents love us. We can hope because we do have had parents and are or will be parents. God with all his omnipotence did not interfere when Eve and Adam broke the commandment. But after it had happened, God was immediately present. "Where are you Adam?" are God's simple words, which reach down to the bottom of the ocean and out to the boundaries of the cosmos.

Mrs. Anna Szabo (Catholic Church in Upper Austria, Interreligious Dialogue) said that it occurs to her that parents often cannot hand down to their children the language to express their faith. Teachers and communities can help young people with finding meaning.

Mr. Ali Karadeniz (ALIF, Islamic Religious Community) asked for a moment of silence for the victims of the mass murder in New Zealand. He chose the religion of his parents because religion offers a framework for getting along well together. For him, it is important to be at peace with yourself, to treasure family values and to engage yourself with a larger group.

Mr. Sabahudin Mujevic (Bosnian Mosque NUR, Linz) emphasized that Christians and Muslims are more than they are separated linked by

values.

Mr. Mehmed Becirbasic (Bosnian Mosque, Steyr) was very touched by the topic "Young Beliefs—the Young Believe" and attested personally how he found his way back to the faith of his parents. His grandfather was an imam, but he himself forgot his faith after his flight to Austria. A door opener back to faith was the behavior of his father, who did not blame him because of his deviations, but still believed in him.

Mr. Dr. André Merl (bishop of the Church of Jesus Christ of Latter-day Saints) emphasized that we are all children of God and therefore brothers and sisters. The murders in New Zealand have nothing to do with faith, but with hate, the inability to love, fanaticism and the lack of having one's own identity. Founder Joseph Smith said, Believe in heaven and act! To believe means to act. You do not suddenly have faith; it is growing organically. Furthermore, we cannot shoulder the burden for children to find their own faith. There were two important messages in his speech: The Lord works from the inside out and the world works from the outside in. Someone who changes himself can also change the world!

The speeches led to a lively exchange with many touching testimonies by young and elderly people and



representatives of different denominations. After two hours of deep religious exchange, I felt the spirit of God act among us. We were offered a tour through the premises of the Church of Jesus Christ of Latter-day Saints.

Many guests accepted this offer. The kitchen, a playground for children, the big church interior, the room for baptisms and the genealogy center gave us an insight into their active community. *TP*

The writer works with the Universal Peace Federation—Austria.

INTRODUCTION OF THE HYOJEONG CHARACTER EDUCATION TEXTBOOKS

Eastern–Western Character Education
and Hyojeong (filial heart) Character Education





When the young can easily connect to influential media, they need a reliable internal compass..



Hitherto, the basis for character education has just been another type of humanistic education utilizing knowledge, but that will never transform the world..

Various nations of the world approach character or moral education in different ways. England does not have a moral education curriculum. They consistently emphasize a moral life and moral habits through religious education and other courses in the curriculum. In France, the education of children in the family is strict and parents have near absolute authority. They emphasize internalization of virtues and regulations through French civic education and in the third year of high school, a course in “philosophy” is compulsory. In Germany’s case, they teach character education as “religion,” a course that is part of the regular curriculum. They also recognize “Ethics” as an alternative course. Canada, a nation with a vast territory and beautiful natural surroundings, implements various social education programs that promote the healthy enjoyment of hobbies, which act as character education. In the cases of Scotland and Finland, they use a regular course titled “Ethics” instead of character education and give this course greater weight than courses in grammar, English or mathematics.

In Japan’s case, the objectives and material for character education vary depending on whether schools use it at the primary, middle or high school level. They base this philosophy on *omoiyari*, “thinking from someone else’s point of view before one’s own.”

Taiwan upholds Sun Yat Sen’s Three Principles of the People and teaches the “Education of Citizens for the Sake of the Nation’s Salvation” as a regular course. This course includes Confucian themes such as etiquette, model behaviors by historic figures and other material related to virtues. In Korea, the Character Education Promotion Bill passed in 2015 and a new wind of change began to blow in Korea’s educational community.

When we look at some of the virtues taught in these courses, we find honesty, responsibility, respect, consideration, courtesy, communication, cooperation, etc. We can see that they address as core virtues these attributes, which are the moral capabilities that a member of a democratic society can achieve through education. As observed here, the concept of character displays a wide range that covers character, personality and the nature of morality proposed from the perspectives of ethics, psychology, pedagogy, etc. In general, disregarding the different characteristics of each country’s character education, its definition includes the moral abilities that one must possess rooted in morality, character and personality and that one learns from various viewpoints such as ethics, psychology and pedagogy.

However, the purpose of Hyojeong Character Education is the realization of true human nature that transcends the distinct characteristics of a partic-

ular age or region, and we propose it from a universal perspective. The term *hyo jeong* (filial heart) includes the concept of a vertically directed feeling of filial piety in response to God’s heart as the Heavenly Parent and the horizontally directed feeling of sibling love toward all humanity.

Based on the correct meaning of true human nature or character, one cannot realize the original value of character if character education highlights only one aspect of the functions of the mind, which are intellect, emotion and will, and as a result ends up losing balance. Hence, balance among intellect, emotion and will (of which heart is the basis) is essential. Hence, only character on the foundation of the heart is well rounded and properly balanced. As for a so-called correct meaning of character, only character one establishes on the foundation of heart through embodying intellect, emotion and will is correct and can be holistic character that does not lose its equilibrium.

Furthermore, while general character education stops at humanism, Hyojeong Character Education seeks the origin of character in God’s heart and in this way emphasizes that one can find the starting point of true character only where heavenly character and human character have become one. This is the reason that the textbooks emphasize the concept of “God as our parent,” which is their ontological basis. Going further they

emphasize “a life of living for others,” making God the center, namely the concept of You-and-I Togetherism (Agapism). In this way, by means of education regarding God’s heart, this material implements a grand transformation within character education, the basis of which until now has been humanistic education utilizing knowledge.

II. The ontological foundation

1. The God–human relationship corresponds to the parent–child relationship. In the same way that the mind tries to care for the body, God’s love cares for and envelopes human beings as God’s children. God in the Bible is the true parent who loves and cares for us. This characteristic separates this approach from other doctrines that portray God’s existence as the absolute transcendent being. The idea of such a new rich relationship between God and humans corresponds with Brahmanism, an idea in which “the human being is heaven” or “the cosmic idea that the self and the universe are unified.” This is the Korean idea of a people’s religion.

Historically speaking, the viewpoint on God that Christianity professes is based on Aristotle’s Deity; the concept of pure form, explaining God as a pure and spiritual entity that does not contain material elements. God is thus a distant God, a God up there, separated from the corruption of the phenomenal world, filled with material desires and fallen nature. This Christian viewpoint, which emphasizes only God’s transcendence, has flaws in that it does not explain God’s intrinsic nature, as revealed in Scripture, as a being who intervened in history and altered people’s faith in the course of history.

What then is the God–human relationship? In general, human beings are the lords of all creation. This is what we call being a microcosm, a distinct characteristic of human beings. The Bible’s Book of Genesis says, “God created man in his own image.” This means that God created the human being as a child who in perfection resembles God’s image.

After much suffering, the first realization that Dr. Sun Myung Moon had in his search for the truth was that the relationship between God

and man is “a father–child relationship.” In response to his disciple, Philip, who sought to see God, Jesus said, “He who has seen me has seen the Father; how can you say, ‘Show us the Father?’” (John 14:9). This does not display god-like isomorphism with Jesus as God, but displays a resemblance between Father and son, which is an ontological analogy.

These textbooks cast off the doctrine of theism that paints God’s existence as a transcendent absolute being and instead portrays an understanding of God as being in a parent–child relationship and who embraces and loves us, his children, just as the mind loves the body.

God as the true parent

The Bible says, “So God created man in his own image, in the image of God he created him; male and female he created them.” (Genesis 1:27) The “Image of God” mentioned here is a Latin term *Imago Dei*, which has been the subject of controversy for Christian theologians. In the end, they understood the theme “image of God” as the rational element of human beings, the “nous” (spirit). This “spirit” was originally divine and we interpret it as God’s grace toward human beings when he created them. According to the theory of Unification Thought, “God’s image” is “male and female” as we read in Genesis 1:27. Indeed, the intangible God manifested himself through God’s children, the first human beings, Adam and Eve. God’s image is specifically embodied in the form of a human being (a man or a woman), not in the form of an animal or a plant.

Likewise, a man and a woman are the substantial object partners manifested in the image of the invisible and intangible God and as the center of universal creation. In this way, God is not the “Heavenly Father” but “God our parent.” God’s image is that of the True Parents who have the form of a man and woman as human beings’ ancestors.

The ontology of You-and-I Togetherism

Unless we can overcome Descartes’ philosophy of self-identity which exudes the conventional idea of “I think, therefore I am (*cogito ergo sum*),” the philosophical view of humanity

cannot go beyond individualism and egoism. Like egoism, altruism is another form of selfishness in that it separates the self from the other. Therefore, it is impossible to instill the correct “ideology of human character” in our young people if we do not change the individualistic view of humanity.

Heart, considered the most important human character by these textbooks, is the “emotional impulse to love in order to rejoice in happiness.” Therefore, a heart-based human being in real life refers to a person who lives for others’ sake. Moreover, an ideal human figure in Unification Thought is not someone who separates himself from others but one who unites with others through a “heart-based impulse to love.” The ontological existence of such a heart-based being is You-and-I Togetherism (placing the other before me). While egoism and altruism are philosophies that essentially separate oneself from the other, You-and-I Togetherism seeks to find the essence of the greater self through the other and eventually to “unite” with the other. Through this togetherness, we form the most basic human relationships with our neighbors. This togetherness is a unified relationship between you and me on a heart-based foundation. Through this sense of unity, we can exist together in true love. Through this togetherness based on heart, a neighbor’s facial expression transforms into one of love, not hate. This relationship expresses the principle of heart and is the essence of human relations created through true love.

The original human nature implies You-and-I Togetherism. Human nature encompasses heart directed toward one’s neighbors. This direction of human nature will create a Utopian, loving community that benefits society. The self-realization of “myself” is possible through others’ lives. Actualizing this bond in unity fulfills the purpose of life, which is happiness and joy. You-and-I Togetherism is the key to understanding human beings and human nature. My sacrifice and service for others are acts of restoring human dignity and actualizing heart-based ethics. An act of living for others’ sake is an act of discovering one’s true self and restoring one’s larger self.

The books' structural principle

First, prior to the publication of this textbook set, we must acknowledge that conducting traditional character education in the East and West took place in particular circumstances under restraints from the era and from the nation. We must keep in mind that as long as character education does not begin from a universal philosophy of education, the concept and nature of character will unavoidably remain ambiguous. Hence, these textbooks will have to present a permanent universal model to clarify the concept of character, establish the major virtues of character education, conduct the practice of character education and establish a basic model. Through this, they must overcome the limitations of traditional character education materials.

We must develop these Textbooks to become valuable resources that last and remain effective as universal principles. In this way, the goal students must base their study of the textbooks on is the fundamental principle of the divine character and philosophy of the True Parents of Heaven and Earth. By practicing the essence of this material in daily life, students can go through the three stages of origin, division and union, which are the principles for lifestyle development. God and True Parents are the final destination and the original home that human beings desire. A character education manual should provide the path to perfect human character by pursuing this ultimate goal. True human beings can reach perfection by resembling God's heart when their character and original nature unite.

Experiencing God's heart

On the one hand, materialism and humanism influence existing character education, Hyojeong Character Education makes Heavenly Parent and True Parents' heart the starting point of character education. The course of the formation of character education begins from Heavenly Parent's heart, passes through a middle course that forms through the actual place of character education, and in the end, comes to possess a perfect structural characteristic when it once again reflects and allows readers to experience Heavenly

Parent's heart, which was the starting point. This is not the logic of thesis, antithesis and synthesis of the West, but springs from the application of the principle of origin, division and union in the Principle of Creation. For example, in the case of individual perfection, the moral virtues of the conscience that start from Heavenly Parent's heart, divide into the moral principles of wisdom, honesty, and moderation, and are then able to accomplish individual perfection through the action of the true parent's, true teacher's and true owner's conscience by centering on the *hyo jeong* concept. In the case of family perfection, each of the four great realms of heart, which start from Heavenly Parent's heart, divide into the three kinds of moral principles. When they return to Heavenly Parent's heart through a heart that makes the concept of *hyo jeong* its foundation, they transform so that they complete the course of origin, division and reunion. Regarding siblings' hearts that have made Heavenly Parent's heart their basis, they are completed for the first time when the sibling's heart experiences centering on the concept of *hyo jeong* after realizing the three kinds of moral principles of respect, sacrifice, and harmony.

The concept of *hyo jeong* is the core of origin, division and union methodology. Our approach has this origin, division, and union methodology as its theoretical background, but it does not expressly deal with that methodology. Instead, while the writers are aware of the methodology, they cite stories as examples that match the students' level of understanding and explain it in a simple familiar way.

Conceptual origins

Secondly, from the viewpoint of Unification Thought, just as the origin of *hyo* was founded on the practice of ritualistic sacrifices in ancient times (it was later further extended to family ethics by Confucius' followers), the concept of *hyo jeong* (filial devotion) in this character education identifies the origin of *hyo* (piety) as the utmost respect toward Heaven. Confucian philosophy defines *hyo* as the practice of virtue. The central concept of this philosophy lies in the word virtue (*in*, benevolence) which means to love

others and lead a moral life. If the foundation of morality is *hyo*, according to Confucianism, virtue is then the foundation of morality within the family. As we can see, *hyo* is an attribute of *in* and since the actual content of *in* is love, *hyo* can also be said to be based on *in's* love.

Therefore, *hyo* embodies the characteristics of *in*, which happens also to be love's characteristics. The essence of *in* carries a philanthropic meaning of loving humanity extensively and wholeheartedly. Instead of specific ethical rules as found in *hyo* or *ye* (respect and courtesy), *ae-in* (a person of love) carries a general spirit of love for ordinary human beings and for humanity. Therefore, as the origin of *hyo* is *in*, according to Confucianism, the concept of this character education material bears the root of *hyo* in heart. Just as the heartfelt motivation of parental love leads to a child's devotion and loyalty, the origin of *hyo* is rooted in heart. These two pillars of heart and *hyo* are the fundamental principles sustaining morality and ethics within the family.

Moreover, heart is the source of *ae in sa sang*, which is defined as "extensive love of humanity." We cannot realize love for humanity if we do not base it in heart. In essence, the concept of *hyo jeong* mentioned in these textbooks has a profound philosophical meaning along with the ideological origin of heart and *hyo*. Also, the two concepts, of heart and *hyo*, combine into one to establish a unique philosophy on character education. Since we can derive the meaning of love for humanity from the concept of *hyo jeong*, this can be the driving force that can revive the concept of the original human nature.

Therefore, the textbooks effectively combine deep heart and *hyo* (filial piety) together, interweaving the *hyo jeong* thought as the principle underlying human character, thus making the concept into a key feature of the textbooks. In this way, material is rooted in the principle of human virtue, the heart and the spirit of filial piety.

Conscience and heart

Thirdly, the textbooks comprise the "Three Great Blessings." These are the perfection of individual character, perfection of family, and stewardship



"Character Education in China Today," (online) by Yali Zhao, states that "character education in China has always been deliberately pursued by the government and schools, and overt and strenuous efforts are made to influence the development of desirable character traits among the nation's young people and to maintain social control."

over all things. In the books, the cornerstone of perfection of character is perfecting one's attendance to conscience. The cornerstone of family perfection is perfection of four major aspects of heart. The requirement for management of all things is to own deep parental heart toward all things, respectively.

In the textbooks, the requirement for perfection of humane character with conscientiousness is the unity of mind and body. We explain the purpose of all religions as being the way to perfect personal character. We encourage students to cultivate and raise their personal character by upholding the conscience as if it were their parents, their favorite teacher or their master. In particular, the speciality of these textbooks is that one does not realize the source of the conscience by the practical reasoning that the philosopher Kant perceived, but by recognizing that the source of conscience is the Heavenly Parent's heart.

By grounding the root of the conscience in the heart of the Heavenly Parent, the philosophy has overcome Kant, who understood practical reason as the source of conscience (moral imperative). In other words, by suggesting that the teaching of conscience is the teachings coming from Heavenly Parent, the learners have made it possible to implement the practice of character education in their daily lives.

At this point, the creation of these textbooks is a turning point in understanding conscience, and this ultimate training centered on the conscience can serve as the basis for individual perfection. In this way, we based the essence of the textbooks on Heavenly Parent's heart and we define the proper concept of conscience, thus laying the foundation in personality education for personality completion. The *Hyojeong Character Education Textbooks* define the concept of conscience, a topic not covered in existing humanities textbooks, as the central concept of personality completion, and henceforth defines personality completion as the right implementation of conscience.

Fourth, in the process of cultivating these virtues, these textbooks have established the three areas of their application, namely the conscience, perfection of four major realms of heart, and perfection of heart for stewardship of all things. It has applied the holistic educational method termed the "embodiment of heart." The reason for the failure of existing character education is ambiguity in that the selected criteria of character education have been vague and inaccurate, as well as the fact that character education itself is a difficult field. However, a more fundamental problem is that as with other curricula, the development of character education has stagnated in that educators have been teaching

only old-fashioned teacher-centered curricula.

These textbooks must not be limited to analyzing and practicing ordinary virtues alone but had to include the orientation of emotional and heart-based areas, embracing children's vitality according to their level of vision. The outline of virtues addressed in the textbook are the virtues to embody three major themes of character development—the development of conscience awareness, the development of four dimensions of heart and the development of loving stewardship over material things in our daily life. These are the concepts corresponding to the attributes of God, such as heart, normative law and creativity. Human beings are endowed with original nature that resembles the divine nature of God.

The textbooks express conscience (normality), heart and stewardship of the material world in three themes. They are perfection of individual character, perfection of the family and perfection of dominion over all things. These three themes of human nature as originally created can be represented by the aspects of intellect, heart and will in a human being. These themes are the central virtues of the textbooks.

Plato clarified that these attributes of human original nature, namely intellect, heart and will, are features that symbolically relate to the head,

chest and lower body. Observing the eight virtues designated by the Korean Education Promotion Act, to pinpoint any underlying objectives for the selection of the virtues or any fundamental self-reflection on dominant human nature is impossible.

The virtues that students ought to practice should not end with listing virtues. Conventional character education has fallen short for such reasons. Another cause has been the indulgence Ina program developed for the teachers' side.

Virtues and a fresh perspective

Fifth, the virtues of the textbooks include practicing the areas of heart, normative law and creativity through the functions of intellect, heart and will. In addition, in the textbooks, these virtues do not remain merely in teacher-centered education but guide students to educate their own hearts—to cultivate their sensitivity and to express the human heart through heart-based deeds.

This theory is covered in the subject "Character Virtues and Hyojeong" in the textbook. This is indeed the core concept of Hyojeong Character Education. For example, in Chapter 6, "The Heart of Children," displays no significant difference from existing character education textbooks in terms of the meaning of the common virtues, such as public respect, obedience and sincerity related to children's mentality.

A distinguishing feature of the Hyojeong Character Education Textbooks is that they transforms and fundamentally re-interpret the pre-defined virtues in the old-style character education textbooks from the principle's viewpoint of Hyojeong Character Education.

This serves to inspire students to sympathize and develop their hearts in accordance with children's own feelings. A feature of the textbook is to go through the principle of education in the three stages of "Origin," "Division" and "Union." It means a holistic approach, starting from the children hearts (Origin), exploring the three areas of virtues (Division), and reconciling these to inculcate them into each child's heart (Union). The significance is that using the textbooks transforms existing teacher-centered character education into



An interesting aspect of character education in Namibia, where this photograph was taken, is the use of pets in pre-primary school to help reinforce love and empathy and reduce violence in society.

education centered on the child's heart.

Balance and family centrality

The sixth point regards the distribution of the concepts—the proportion devoted to perfection of character, perfection of the family and perfection of dominion in the material world. In other words, while the growth of personal character is the common topic covered in humanism-based textbooks, the essence of the Hyojeong Character Education Textbooks is attendance to God as our Heavenly Parent, and discussion of concepts such as the perfection of character, the perfection of the family realm and perfection of the societal level. For example, the ratio of discussion of effectively relating to one's parents and to our Heavenly Parent is 70 percent–30 percent, respectively. As a corollary, this means that the completion of children's love for their parents occurs when they realize love for their Heavenly Parent, God. In such a way, love for God embraces the realm of parents. Thus, the entire curriculum goes beyond the character education based solely on humanistic values. It is capable of encompassing the perfection of the individual, family and society by addressing the development of conscience and the Four Great Realms of Heart. In other words, these textbooks transcend character education based on Humanism, and ushers learners

toward a wholesome character education centering on Godism.

Seventh, in these textbooks, the family is the ultimate domain of human perfection, and an ideal society is the expansion of the family model. Fundamentally, sex derives from the principles of love and life and must adhere to the laws of love and life. Therefore, love, life and sex are one. In its wholesome goodness, sexuality manifests essentially in the principles of love and life, and follows the principles of love and life. Since love, life and sex are one, love and life are inseparable; sex is indivisible. In this sense, sexual indulgence and deviance signal the death of love, in which one's love is divided and lifeless, just as life is divided and dead. The conclusion must be that sex should adhere to absolute values.

The absolute sexual ethics of the youth lead to the ethics of a true family. Because the family is where love bears fruit, this love can only reach perfection through the children's love, the sibling's love, the love of husband and wife, as well as the love of parents. Therefore, in order to establish such family ethics, the family itself must become the superintendent of true love and together with moral and character education in school, the home must be a place where normative education is carried out enabling the practice of sexual ethics and family ethics in healthy and wholesome oneness. *TP*

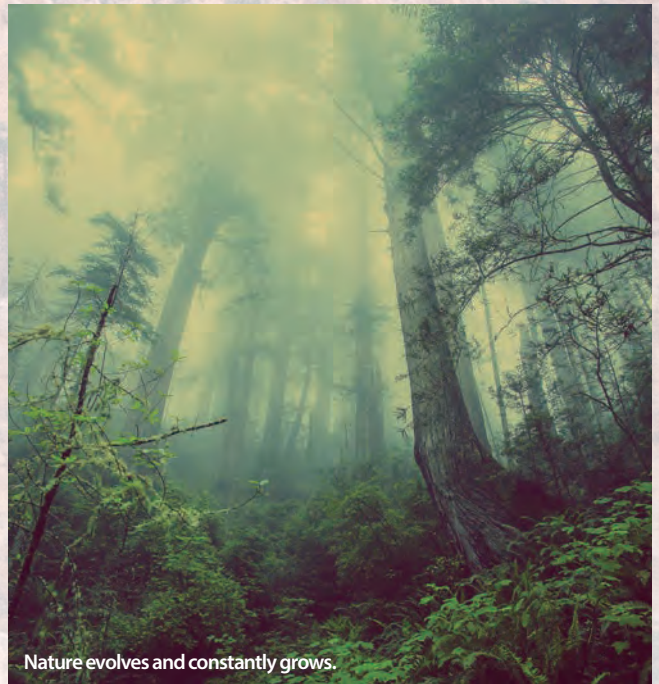
LET US RETURN TO NATURE

The Restoration of the Original Nature of Human Beings

Kant took a stroll at a fixed time daily to the degree that people called him a living clock. One day, however, he forgot to take his walk, a lifelong habit, while immersed in reading Rousseau's *Emile*, or *Treatise on Education*. After that Kant confessed, "As a person who naturally pursues the truth, I have believed that knowledge alone can achieve the glory of humankind. In that sense, I have held in contempt the ordinary masses who know nothing. However, having read Rousseau, this blind prejudice disappeared. I learned from Rousseau how to respect human beings. I became a moral egalitarian with respect for human nature." After that, he hung a portrait of Rousseau in his library and did not forget this determination during his life.

Rousseau anguished deeply about how to overcome the contradictions of 18th century Europe. At that time, the political system maintained the feudal system that suppressed and exploited citizens and peasants, who were the majority of the people, while a minority ruling class enjoyed the privileges and power. In order to overcome these social contradictions and problems and realize an ideal life and society, Rousseau advocated return to a "state of nature." We must abandon the lifestyle where we have deteriorated through artificial and acquired habits of society and act naturally by responding to the original, natural consciousness of human beings.

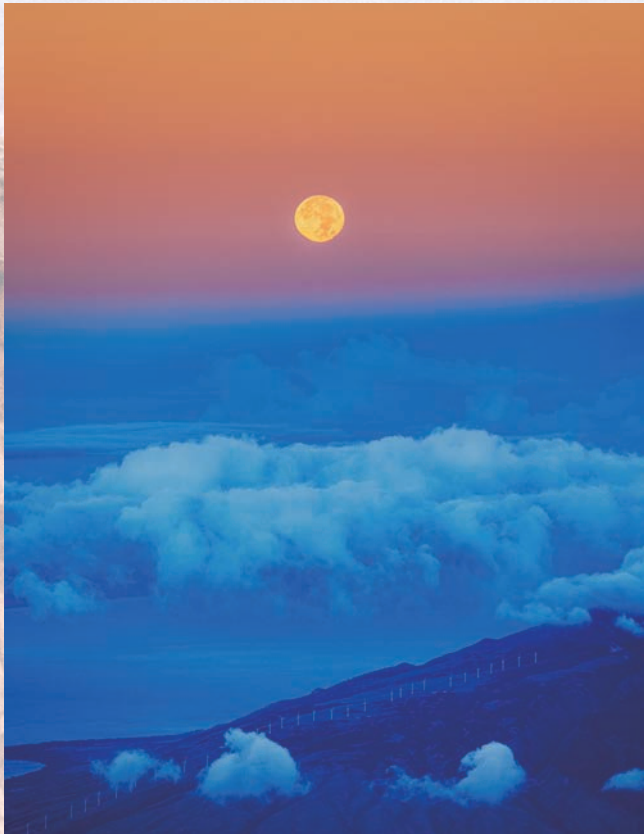
Rousseau's words "state of nature" do not have the one-dimensional meaning of rejecting civilization and returning to the wilderness, but means that we must overcome the absurdity of the contradictory and unequal civilized societies and instead make a harmonious, neutral and peaceful condition through returning to original human nature. Rousseau criticized the humanism pursued after the Renaissance and emphasized living according to your natural, true character rather than through human reason. In the *Social Contract*, Rousseau criticized the overindulgences and contradictions of civilized society that was not free and equal, saying, "Man is born free; and everywhere he is in



Nature evolves and constantly grows.



We are struggling to return to our primordial human selves.



In completing our personality, we will reveal our restored original inner beauty..

chains.” “Nature” in Western languages means your inherent character. Rousseau advocated restoring the inherent nature and the original form of a peaceful, free and equal society tempered by compassion.

Rousseau emphasized that in order to restore the true character that human beings are born with, we must be in contact with nature’s wonders and nature’s beauties (education according to nature). He said, “Nature never deceives us; it is we who deceive ourselves.” Rousseau spoke about looking at nature and learning from nature, which constantly disciplines itself. He observed that a child is in their natural state before receiving education in civilization, and is like a blank sheet of paper and thought we should restore this kind of true character through natural education—that artificial training for children suppresses natural spontaneity.

The fallacy of humanity’s attitude toward creation

Rousseau’s claim that nature is closer to the original nature of human beings (than within civilization) sounded an alarm bell to the existing Western view. Previous thought distinguished nature from human beings and regarded nature as a material existence without life. All the movements, changes and life phenomena of nature are explained through concepts of physical science; the newer thought of his time tried to reconstruct complex natural phenomena by reducing them to simple, general laws of cause and effect. It upheld anthropocentrism and ignored the complicated nature of the natural world, instead trying to understand the order of nature and pursued control of nature. One



People everywhere seek freedom, but true freedom blossoms only when we fulfill our responsibilities by working hand-in-hand with our Heavenly Parent.

such thought of an empiricist was that we should hunt what is roaming around and make it a slave to serve human interests.

Anthropocentrism defines human beings and nature as subject and object, and sees nature as the object of conquest and development through differentiating terms, such as, civilization and barbarism, order and disorder, or development and stagnation. Rational human beings are seen as “developing and taming” barbaric nature through the force of culture and reason, and treat nature as objects that are possible to manipulate according to human needs. Anthropocentrism excludes the purposive and self-value of nature, and instead it teaches that nature functions as an object through which to accomplish the human-centered purpose.

Since the Industrial Revolution, the mechanistic worldview concerning nature reinforced the perception that human beings were the center who define and control natural reality. Anthropocentrism classifies everything—for example, human beings and nature, Europe and the Orient, enlightenment and barbarism, reason and emotion, and men and women. It gave birth to a hierarchical order. Dichotomous thought, which further classifies everything as “black or white or good and bad,” believes personal reality is the correct view, is the center; and differing views are all incorrect, or the periphery, and by denying any middle ground is not open to a constructive attitude.

Along with the development of science and technology an environmental crisis has developed that is causing serious problems related to global warming, climate



"Let us show the world and our young people that a new age of peace, an age of true families and an age of the blossoming of true humanity is dawning."—Father

change, and the damage of the ecosystem. With the rise of self-examination, anthropocentrism is viewed differently, and instead it is seen that human beings should embrace the philosophy that humanity is part of the ecosystem and should restore the mutual relationship we had with nature; this is now being actively discussed. In addition, sustainable development is a topic with international consensus—that the environmental crisis can be overcome by working together.

Restoration of the original nature of human beings and the ecosystem


Abandoning anthropocentrism and finding sustainable development should be an alternative plan. More than any age previously, we are living a convenient life with advanced science and technology and are enjoying material abundance. Politically, democracy has been realized and the dignity of the individual has become evident; various political efforts are being attempted for the sake of the expansion of freedom and human rights. At the same time, individual happiness has not risen in tandem with the material and institutional conditions for happiness that are being fulfilled. Instead, the suicide rate is gradually rising, marriage rates are decreasing, and many couples do not intend to have children. Now, more than in the past, young people feel more anxious than hopeful about the future.

To overcome this crisis, a more fundamental alternative is needed. In the meantime, we need to transform the material-centered direction of life that we have been pursuing. Human beings have two components—mind



Compassion touches the human heart even when demonstrated by other species; we pass on this characteristic only by demonstrating it.

and matter. We cannot arrive at happiness only by developing economies that have greater capital and increasing conveniences through science and technology, but must also pursue spiritual values following the voice of our conscience as the standard for returning to our original God-given nature. The true owner of human beings is not capital, material or science, but is our conscience; we must awaken that so that we can attain self-governance and genuine happiness. When human beings recover their original nature, the crisis of nature can also be solved. True subjectivity arises when we understand the value of existence and of the object and are able to sacrifice ourselves while recognizing these. When we establish a mind that is willing to sacrifice human convenience and the desires for over-abundance so that we can understand the value of existence and the order of nature and recover these values, we can solve the crisis of nature and have peace within an ecological community.

A Chinese poet, Yeon-myeon Do, wrote a poem pleading for his countrymen to return to the fields of their hometowns, fields that would otherwise be devastated. He said that until that time, they had made their noble minds slaves of the flesh and if they did not return, they would be sorrowful and sad. He himself left his office to return to the fields and started farming. Likewise, this is the time when we must restore our internal original nature by returning from the artificial city civilization to a more natural life. 

This is a chapter in the newly produced Character Education Textbooks, the introduction of which begins on page 30.

Standards and Pursuit of Divine Objectives

This was the author's commencement address on Friday, February 22 in the main chapel of the Universal Peace Academy to the Class of 2019 and their family and friends. They are Universal Peace Academy's fourth class of cadets.

By Thomas Selover

Let me start by offering glory and praise to our loving Heavenly Parent and victorious True Parents of Heaven, Earth and Humankind. I also want to acknowledge representatives of the International Headquarters, chairman Yong-cheon Song, president Gi-seong Lee, other distinguished Cheon Il Guk leaders, family and friends and most especially 2019 graduates of SunHak UP Graduate University. Thank you for your presence here, and good morning to you all!

I'll begin with guidance from True Parents' *malssum* [the word]. I want to read a short passage from *Cheon Seong Gyeong*: "You need to establish a tradition based on the word and develop a character that will enable you to attain oneness with the word. In the Last Days there are three judgments: the first is judgment by the word, the second is judgment of character, and the third is judgment of heart. This is the absolute standard; it is already established." CSG 254 (2.5.5.18, K 256)

This passage outlines the three stages of judgment that we must meet: judgment of the word, judgment of personality (*in-gyeok*), and judgment of heart (*shimjeong*).

Judgment based on the word refers to how deeply we are endowed with the word of God; that is, the Divine Principle and True Parents' teachings. The word of God is our armor, our shield and our sword. Our recently ascended heavenly patriot, Dr. Bo Hi Pak, famously proclaimed "Truth is My Sword." The second judgment is based on personality (*in-gyeok*), how intensely and thoroughly we are able to love others. The third is judgment based on heart (*shimjeong*). This standard refers to how deeply and closely we are connected with and resonate with God's heart. All three stages are clearly described in True Parents' teachings. Our graduate university pursues training and discipline in all three—word, personality and heart.

Education of heart, norm, genius

To emphasize this point, I will relate these three judgments to the three forms of education mentioned in Unification Thought—education of heart, education of norm, and education of dominion to develop genius. ("the education of heart may be called an education to develop a person of character; the education of norm may be called an education to develop a good citizen; and the education of

dominion may be called an education to develop a genius.")—*New Essentials of Unification Thought*, p. 264.

Heart

Here in the womb of the Hyo Jeong Cheonwon [the greater Cheongpyeong area], developing a filial heart of *hyo jeong* and devotion toward Heavenly Parent and True Parents is the fundamental core of our education. Attachment to True Parents' realm of heart is a mysterious dimension that students may not always feel consciously but which affects everything that we do.

By being filial children of True Parents, we can become filial children of our Heavenly Parent, the most fundamental reality among realities. Without knowing True Parents, we cannot understand our Heavenly Parent, who is invisible, and yet is our ultimate parent, the living origin, source and wellspring of *shimjeong*.

All of us here together, serving and training in this place, are constantly reminded to align our thinking and feelings with True Parents. We have pledged to be inheritors, so that one day True Parents can say to each of us, My son, my daughter, you are always with me, and everything that I have is yours.



On February 8, the day the cadets received their mission area from True Mother, Sun Hak UP Academy students pose with Dr. Thomas Selover, his wife Grace Selover, and Dr. Lan-young Moon, who earned her graduate degree from a Christian seminary.

Norm, personality

The goal of education of norm is to produce “a good citizen with a good personality.”

In our graduate university, this education has two sets of norms, which I call *mum* (of *munhwa*, culture) and *Mu* (of *mu-do*). *Mun* in this school represents academic training, the discipline of study and writing. *Mu* in this school represents field-training, particularly for UP cadets, which includes the disciplines of physical training, lecturing, witnessing, and many others. When both sets of norms, *Mun* and *Mu*, are pursued to excellence together, they produce shining citizens and leaders for Cheon Il Guk.

Genius

Education of dominion stimulates genius. Particularly for the graduates today, I hope and believe that you have all had “aha!” moments in your study and writing or in your prayer, when suddenly something became clear to you in a new way. One of the purposes of writing a thesis is so that you can experience this kind of discovery. Some of you even have the ability to induce “aha!” moments in others.

We can call that “genius.” And we know that genius has a genesis, a

divine source. The experience that Heavenly Parent has revealed something to you personally is precious beyond measure. Treasure those insights, and let them grow as heavenly seeds in your heart. Those seeds will strengthen you, and form the wisdom to guide others. Since truth is interconnected, those moments of genius bring us into a deeper relationship with God’s word. We come to understand and experience that God’s word is living, and living in us.

Of course, genius is not only about ideas. Genius also refers to abilities to accomplish things well, with excellence. In your future missions, genius will be the ability to devise and implement skillful strategies to accomplish providential goals. Just remember that genius is even more powerful when it is shared.

Deepening and broadening

In the life of our graduate university, research is a major component of our identity. It is our portion of responsibility to discover and express new applications of the new truth brought by True Parents. This past year, our research focus has been on developing a deeper and broader understanding of *hyo jeong*, the great insight that True Mother, God’s only daughter,

has been sharing with us.

We are all engaged in a deepening and broadening process, because the influence of our community must deeply penetrate Korean society. At the same time, we are pursuing a global impact through strategic research, and through our graduates who are serving in worldwide missions. Today’s graduates also join this ongoing and expanding national and world restoration process.

Conclusion

In conclusion, an ordinary graduate school is difficult, and this is not an ordinary graduate school. All of you graduates are providential victors. You have been guided by the living God and the living True Parents, as well as the dedicated efforts of the faculty and staff.

Now, the mission of raising future leaders also becomes your mission. Do not expect to be treated as a leader, but show your heart and ability in leadership by the way that you serve and attend others. Invest your heart, personality and genius for the glory of Heavenly Parent and True Parents, for the safe settlement of a heavenly unified Korea and for the world of Cheon Il Guk. Aju! Thank you for your kind attention. ㄸ

Reclaiming Peace in Honduras, Some Initial Steps

By Mario Salinas and Carol Pobanz

In mid-January, we made a preparatory visit to Tela, Republic of Honduras, for three days. Our plan was to organize a community group or a committee to discuss establishing Tela as an International City of Peace, to prepare for registration of Tela and then to make plans for the August 6–20, 2019 Peace Park project.

Overall, I couldn't believe that we were sitting at a table in Tela, Honduras, a country that even the Peace Corps had abandoned, with a committee of people who were inspired and determined to make their city a peaceful city—a place where change could begin, a place that can hopefully cause a paradigm shift and a change of image. These were my thoughts at the Committee Meeting on the International Cities of Peace proposal.

Immediately upon arrival in Tela, Mario Salinas (Honduran UPF director) and I met with our Tela central contact person, Gerardo Zelaya (an architect and also the mayor's son). We offered our suggestions regarding the registration process and our opinions on how to implement a peace agenda in the city. Gerardo is in complete agreement with our suggestions.



The City Hall meeting with the mayor of Tela, Honduras, at which participants expressed enthusiasm for joining a global network of Cities of Peace

Following our meeting with Gerardo, we moved on to the scheduled City Hall meeting with the mayor. Gerardo gave a complete explanation of the Cities of Peace network and of the history of the registration of Nutley, New Jersey in the United States as a City of Peace, including its connection to Honduras. Attending this meeting was the mayor, his son Gerardo, as well as a prominent citizen who is a doctor and is also a member of Habitat for Humanity; a community president, a representative from the Rotary Club, a lawyer, a Catholic priest, the president of the Chamber of Tourism and, finally, Mario and I.

The mayor asked each person attending the meeting to give his or her opinion regarding the City of Peace idea. The consensus was that in a country like Honduras, where one of their largest cities is termed the “murder capital of the world,” surely someone must also declare the establishment of a City of Peace. All agreed that the national image of Honduras must change and that this committee would be willing to declare Tela the beginning point of that change. The citizens of the city of Tela would like to promote Tela as a friendly city, a peaceful city and as a tourist-friendly city. Discussions included implementing tourism education for local



With city officials in Tela, Honduras: At far left is Mario Salinas, UPF director in the Honduras; in the center, wearing black slacks is Carol Pobanz, who is with UPF in the US. They have worked together on other projects.

schoolchildren through character education. It is important to note that the person in charge of tourism, a committee member, is the son of a famed environmental activist who was murdered for opposing a developer whose plans would have destroyed the sensitive ecosystem on the coast of Tela, an area that has since been transformed into the beautiful nature reserve known as Punta Sal.


All attending the meeting agreed upon the Cities of Peace idea and will work to personalize the registration materials to reflect best the needs and plans of their city. These plans will be publicly presented in two weeks at a scheduled City Council meeting (usually also attended by as many as two hundred citizens). At that time, they will make a resolution and the organizing committee members all will sign all registration papers, which are in both Spanish and English, and then submit them digitally to the International Cities of Peace organization (www.internationalcitiesofpeaceDOTorg). They made these plans with great enthusiasm and hope. Photographs were taken at the meeting and an informal commitment was signed, a copy of which was given to Mario and me. Gerardo will be the leader of this group.

Moving ahead on the Peace Park

The next day we met with Gerardo to visit his father's plantation. Then, after lunch, we discussed the plans for the summer project. We have agreed on plans that will involve designs being submitted by youth from each of the thirty-three nations of the Americas. These designs will be executed using stones from Honduras' beaches but also including at least one stone from each of the thirty-three nations. Local schoolchildren will collect the stones used for this project before our August project begins. Gerardo will also send design specifications for the benches to keep continuity with designs being offered by significant nations (including the United States, represented by Nutley students). Finally, we will install a sculpture that we have commissioned a young local artist to create.

The final concern to be addressed were the plans for landscaping the park. However, these were reconciled in the evening during a meeting with a Honduran woman named Sally who is a former resident of Nutley, NJ and who was, in fact, the person who originally suggested we bring our project to Tela. Sally was very excited to hear the updates and development of the work being done in her city of

Tela. She knows many prominent people in the city and has begun to actively solicit their participation through pledging in-kind donations of needed goods and services.

On our last day in the city we met with our young sculptor, Nimri. This young man has pledged to donate the foundational rock for a sculpture, which will be titled "One America — Interdependence and Co-prosperity." Nimri has also offered to create the sculpture as his free-of-charge contribution. He is requesting only the cost of materials, approximately \$1,500–\$2,000. We are planning for Gerardo to transport the foundational rocks to the park site. Once he has done that, funds will be sent so that Nimri can begin to create the sculpture in clay. Then, he will make molds to create the sculpture in resin, a more permanent material. Finally, he will transfer the parts and assemble the sculpture in the park during the August 2019 project (with the assistance of project participants). Eventually he will coat it with a rock-like material to give it the appearance of carved stone and lastly, he will apply a protective coat of sealant. 

Carol from the US and Mario from Honduras are cooperating in efforts to bring about the unity of the Americas.

Tangible Improvement through Ancestor Liberation

This article originally appeared in Japanese in World Family, a publication of FFWPU for a Heavenly Japan. The name of the witnessing contact is a pseudonym.

By Aiko Kim

Mrs. Aiko Kim (in blue) speaking with Mrs. Tanaka, who wishes she had joined the church and learned sooner about the spiritual world. If she had, she could have helped her son and husband more.

In June 2017, I was introducing *Bridal* door-to-door with the hope of returning beauty to True Parents. That was when I met Mrs. Tanaka (79 years old) who lived with her husband and son. She was worried about her unmarried son (47) so when I told her about *Bridal*, she made up her mind to visit the church right away. Later, she told me that she had received a *Bridal* advertising postcard in her mailbox prior to my visit. But when she showed it to her son, he rejected it saying it was religion related.

As she studied the Divine Principle and learned about the spirit world, she came to realize that the reason her earnest and introverted son was against marriage was not only because of himself but was also because of his genealogical background. Many members of Mrs. Tanaka's family lineage had gone through financial difficulties, and one of her relatives had shunned her because of financial trouble. Coming to realize that those problems were largely due to her ancestors and the spirits who had resentment toward them, she started to write Hyo Jeong Wish Fulfillment Papers. When she offered them at an offering ceremony at the church, she was surprised to see her late mother-in-law appear to her spiritually.




She also said she felt Heavenly Parent's grace on many occasions after doing ancestor liberation. For example, her demanding husband became softer and her son became brighter. She said, "If only I had joined the church earlier. There was no way for me to figure out how to solve spiritual problems on my own." Mrs. Tanaka is truly grateful for the grace given to her by Heavenly Parent.

As a matter of fact, the day I met Mrs. Tanaka was the day my husband and I paid in full for our liberation of eight lineages over fourteen generations. On that day, I felt something different from what I'd felt in the beginning as I visited door-to-door. Three people listened to me willingly; Mrs. Tanaka was the third person.

I have always felt that church members who have practiced ancestor liberation devotedly were bringing

in more guests. Since long ago, I have strongly hoped to produce good results in witnessing. Yet in reality, hurdles for bringing in new guests to the church, not to mention guiding them to join, were very high. However, as I promoted ancestor liberation, I feel that I have improved my skills for finding the people God has prepared for me. Furthermore, my second daughter, who for various reason had given up on becoming a teacher recently decided to give it another try.

I believe I have attracted heavenly fortune for witnessing through ancestor liberation. Although I may be deficient in many ways, I want to march forward to witness about Heavenly Parent and True Parents to as many people as possible. 

Mrs. Kim received the blessing among the 6,000-couple blessing group.

Blessing and Seonghwa Ceremonies: Good for Tribal Witnessing

This article originally appeared in Japanese in World Family, a publication of FFWPU for a Heavenly Japan.

By Mr. Hikaru Suzuki



Relatives and friends at the seven-year memorial of the writer's father's seonghwa; he considers such events excellent witnessing opportunities.

I returned to my hometown with my family twenty years ago. I then guided my parents and older sister to the 360,000-couple blessing ceremony. Around that time, I witnessed about True Parents to my relatives at a family get-together. However, due to various factors, my relatives started avoiding my family and me. Since then, my family and I have had a distant relationship with them. Furthermore, a Christian minister barged in to convince my sister to leave the church, and I was too preoccupied to carry on tribal witnessing.

When my father passed away in 2011, I decided to hold a seonghwa ceremony. It was such a big decision to make. But by doing this, my relatives started to show positive reactions. Since then, my family and I have held my father's annual memorial service at the church or our house every year. This gave us more opportunities to meet my relatives. Furthermore, as a result of singing holy songs, offering prayers and listening to a church central figure's lectures at the memorial service each year, my relatives got used to wearing white neckties and started to offer bows to True Parents along with us.

The wedding reception of my oldest son, who had received the blessing in 2016, became an opportunity for my

family to adopt an aggressive approach toward tribal witnessing. Regarding this reception as the greatest chance for us to testify about the meaning and value of the blessing, we planned the event with four objectives in mind before inviting our relatives: First, to show them a video of the blessing ceremony; second, to have them listen to True Mother's prayer; third, to have husbands and wives drink holy wine in turn instead of raising their glasses in a toast, and fourth, to explain the meaning and value of the holy wine in so doing that. As a result, the wedding reception turned out to be a happy and delightful event. Little by little, I felt a response to tribal witnessing.

In September last year, my brother-in-law, who had entrusted us with creating a plan for his trip to Korea, came to see the blessing ceremony that my second son participated in. The large scale of the 2017 Hyo Jeong Cosmic Blessing Ceremony and the stunning stage impressed my brother-in-law.

A short while later, my mother passed away. In the same period, my oldest son's wife had a baby. We held my mother's seonghwa ceremony and wonjeon ceremony with my relatives and we were able to socialize with them as we spoke to them about the newborn baby. This February, we rented a hall in the city and held a

joint memorial service for my father and mother. In the first half, we showed a slide show of our family photographs including ones of our children's blessing ceremonies; in the latter half, we showed a video of the Unificationist movement by introducing it as a movement my parents took part in.

Every time I invite my relatives to something, I become deeply worried about how they might react. This time, I was especially worried about my cousin, who used to be a board member of a famous company as well as my sister who had left the church. Fortunately, it was easier to bear than to worry about it had been. Both of them showed the best reaction within the range of responses I anticipated.

Through tribal witnessing, I came to realize the amazing grace of having blessed my parents and the greatness of the blessing ceremony and the holy wine ceremony. Currently, two of my cousins have started to study the Divine Principle. Furthermore, my brother-in-law received the blessing for previously married couples a few days ago. I shall march forward with hope as I link to and cooperate with my wife and children. *✠*

Mr. Suzuki is in the 6,000-couple blessing group and attends the Hekikai Family Church in eastern Aichi Prefecture.



UN-NGO 포괄적 협의 지위 기관
(사) 세계 평화 여성 연합



HJ매그놀리아 글로벌 의료재단 김상균 이사장 취임식

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