

HJ Youth Academy Europe and the Middle East: 3 Tips to get rid of Bad Energies

Bogdan Pammer
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The [Winter Special Great Works](#) was a festival of prayer, music, and physical exercise. Countless brothers and sisters gathered in the training center in Chung Pyung. Among them were some young, bright and happy European faces. There is something special about meeting friends in a spiritually high atmosphere.

It was nice to see the participants of the different ongoing Chung Pyung Workshops performing. Their adaptations of 'Reckless Love' and 'Way Maker' were especially powerful. Flowers, the giant LED screen, tasteful animations, and two smoke machines came together nicely!



While in the leadership and theology meetings, the majority is male, during the Great Works, sisters outnumber brothers x-fold. This is an imbalance that we need to correct. (Especially after True Mother's recent words on the Unification Church being too male-dominated.) The basement is still crowded on such weekends, but one cannot help but be touched by everyone's efforts.





"Let's dispel all selfish energies" was a central message this weekend. But what does that mean? And how can I dispel the selfish energies in my life? Three answers were given during the weekend.



Brothers and sisters from the Latin American Youth Pilgrimage performing for everyone

1. Be specific in your prayers

The words of our prayers are concentrated energy. Be specific in your prayer. There are several ways you can make your prayers more straightforward to focus your prayer's energy.

We can ask ourselves: Who do I address? It could be God alone. It could be a beloved one in the spirit world. It could be both. What is the character of my prayer? I may pray to share with my mum/dad in heaven, or we pray for answers to questions we carry in our hearts.

Other prayers, again, are prayers of manifestation. When we pray this way, we speak a new reality into existence and gather support to break down spiritual barriers.

Specificity is not necessarily a matter of the right word. Also, a visualization, a picture in our mind and heart, can be clear, specific, and powerful when praying.



The fog machine working hard

2. Be aware that you have a spiritual body

Of course, we know that, but do we really get it? To get rid of selfish energy (a.k.a. bad vibes), the awareness that our physical body lives in our spiritual body is super helpful. Our physical body is permeated and surrounded by our spiritual body. Our spiritual body carries emotional energies (or vibes).

The center of our spiritual body is our spiritual heart. When we resonate with each other heart-to-heart,

our spiritual bodies lighten up. That is why we pray in the Cheonshim Won. It's in the name.

天 Cheon (Heaven)

心 Shim (Heart)

苑 Won (place, small hill)




Purple and white

3. Receive the gifts of the spirit and develop them

Lee Gi-song also referred to spiritual gifts at several points. Christian tradition speaks of both [gifts](#) and the [fruit](#) of the holy spirit. Our hearts need to express themselves. 'HEART' without art is just 'H-E'. Developing our artistic expression and skills lets us dispel selfishness. This may be cooking, coding, cleaning, dancing, starting a business... The list has no end.

We need that spark to find the one thing to pour ourselves into. Turning that spark into a fire is one of the best ways to get rid of negativity and selfishness from within ourselves and our relationships.

So, yes. Those negative and selfish vibes have no chance in your 2024 blue dragon self.



We are deeply grateful you have attended the 2024 Hyojeong CheonBo Great Works Commemorating the 11th Year of Cheon Il Guk Foundation Day and True Parents' Birthday.

We sincerely pray that abundant blessings and heavenly fortune from our Heavenly Parent and the True Parents of Heaven, Earth and Humankind will be bestowed on you and your families.

Thank you once again.

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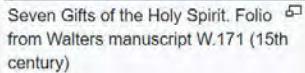
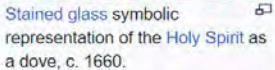
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Not to be confused with *Fruit of the Holy Spirit*.
For the charisms listed in the New Testament, see *spiritual gift*.

Book of Isaiah [edit]

The Greek and Hebrew versions of the Bible differ slightly in how the gifts are enumerated. In the Hebrew version (the **Masoretic text**), the "Spirit of the Lord" is described with six characteristics: wisdom, understanding, counsel, might, knowledge, and "fear of the Lord". The last characteristic (fear of the Lord) is mentioned twice.^[6] In the earliest Greek translation (the **Septuagint**), the first mention of the fear of the Lord is translated as "spirit of [...] godliness" (*πνεῦμα [...] εὐσεβίας*).^[7]



The names of the seven gifts mentioned in the Greek translation were then translated into Latin as follows:

1. *sapientia*
2. *intellectus*
3. *consilium*
4. *fortitudo*
5. *cognitiō* (or *scientia* as in the above scripture)
6. *pietas*
7. *timor Domini*.

The seven gifts were often represented as doves in medieval texts and especially figure in depictions of the [Tree of Jesse](#) which shows the [Genealogy of Jesus](#). For Saint [Thomas Aquinas](#), the dove signifies by its properties each gift of the Holy Spirit.^[14]

Although the [New Testament](#) does not refer to Isaiah 11:1-2 regarding these gifts,^{[15][16]} according to the *Catechism of the Catholic Church*, these gifts "complete and perfect the virtues of those who receive them."^[17] Initiates receive them at [Baptism](#) and they are strengthened at [Confirmation](#), so that one can proclaim the truths of the faith. "The reception of the [sacrament](#) of Confirmation is necessary for the completion of baptismal grace," for "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."^[18]

The Catholic teaching is echoed by the Anglican church, which teaches that "the imparting of the gifts of the Spirit is associated with baptism, as well as Confirmation and Ordination."³¹ Confirmation completes Baptism for it is through the Laying On of

with Baptism, as well as Confirmation and Ordination. ~ ~ Confirmation completes Baptism for it is through the Laying On of Hands by the bishop that the Seven Gifts of the Holy Spirit are bestowed.^[19]

The Seven Gifts [edit]

Wisdom [edit]

See also: [Wisdom § Christian theology](#)

Wisdom is considered the first and the greatest of the gifts. It acts upon both the intellect and the will.^[20] According to St. [Bernard](#), it both illumines the mind and instills an attraction to the divine. Adolphe Tanquerey OP explained the difference between the gift of wisdom and that of understanding: "The latter is a view taken by the mind, while the former is an experience undergone by the heart; one is light, the other love, and so they unite and complete one another."^[21] A wise and loving heart is the perfection of the [theological virtue](#) of [charity](#).

Understanding [edit]

[Understanding](#) helps one relate all truths to one's supernatural purpose; it further illuminates one's understanding of Sacred Scripture; and it assists us to understand the significance of religious ritual. This gift strengthens one's insight through prayer, scripture, and the sacraments. This all gives a person a profound appreciation for God's providence.^[22]

Counsel [edit]

See also: [Christian counseling](#) and [Nouthetic counseling](#)

Counsel functions as a sort of supernatural intuition, to enable a person to judge promptly and rightly, especially in difficult situations. It perfects the [cardinal virtue](#) of [prudence](#). While prudence operates in accord with reason as enlightened by faith, the gift of counsel operates under the guidance of the Holy Spirit to illuminate the will of God.^[23]

Fortitude [edit]

Fortitude is often identified with courage, but Aquinas takes its meaning to also encompass endurance. [Joseph J. Rickaby](#) describes it as a willingness to stand up for what is right in the sight of God, even if it means accepting rejection, verbal abuse, or physical harm. The gift of fortitude allows people the firmness of mind that is required both in doing good and in enduring evil.^[24] It is the perfection of the cardinal virtue of the same name.

Knowledge [edit]

The gift of knowledge allows one, as far as is humanly possible, to see things from God's perspective. It "allows us to perceive the greatness of God and his love for his creatures" through creation.^[25]

Piety [edit]

See also: [Pietism](#)

[Piety](#) accords with reverence. A person with reverence recognizes his total reliance on God and comes before God with humility, trust, and love. [Thomas Aquinas](#) says that piety perfects the virtue of religion, which is an aspect of the virtue of justice, in that it accords to God that which is due to God.^[26] In a series of talks on the Gifts of the Holy Spirit, [Pope Francis](#) said that piety is a recognition of "our belonging to God, our deep bond with him, a relationship that gives meaning to our whole life and keeps us resolute, in communion with him, even during the most difficult and troubled moments". Francis goes on: "Piety is not mere outward religiosity; it is that genuine religious spirit which makes us turn to the Father as his children and to grow in our love for others, seeing them as our brothers and sisters."^[27]

Fear of the Lord [edit]

See also: [Fear of God § Christianity](#)

Fear of the Lord is akin to [wonder](#) (or [awe](#)). With the gift of fear of the Lord, one is made aware of the glory and majesty of God. At a June 2014 general audience [Pope Francis](#) said that it "is no servile fear, but rather a joyful awareness of God's grandeur and a grateful realization that only in him do our hearts find true peace".^[28] A person with wonder and awe knows that God is the perfection of all one's desires. This gift is described by Aquinas as a fear of separating oneself from God. He describes the gift as a "filial fear," like a child's fear of offending his father, rather than a "servile fear," that is, a fear of punishment. Fear of the Lord is the beginning of wisdom. It is the perfection of the theological virtue of [hope](#).

Aquinas: relation to the virtues [edit]

In *[Summa Theologiae](#)* I.II, q. 68, a1, Thomas Aquinas says that four of these gifts (wisdom, understanding, knowledge, and counsel) direct the intellect, while the other three gifts (fortitude, piety, and fear of the Lord) direct the will toward God.^[29]

In some respects, the gifts are similar to the [virtues](#), but a key distinction is that the virtues operate under the impetus of human reason (prompted by grace), whereas the gifts operate under the impetus of the Holy Spirit; the former can be used when one wishes, but the latter, according to Aquinas, operate only when the Holy Spirit wishes. In the case of Fortitude, the gift has, in Latin and English, the same name as the virtue which it is related to, but from which it must be distinguished.

In *[Summa Theologiae](#)* II.II, Thomas Aquinas asserts the following correspondences between the seven [heavenly virtues](#) and the seven gifts of the Holy Spirit:^[30]

- The gift of wisdom corresponds to the virtue of charity.
- The gifts of understanding and knowledge correspond to the virtue of faith.
- The gift of counsel (right judgment) corresponds to the virtue of prudence.
- The gift of fortitude corresponds to the virtue of courage.
- The gift of fear of the Lord corresponds to the virtue of hope.
- The gift of reverence corresponds to the virtue of justice.

To the virtue of temperance, no gift is directly assigned; but the gift of fear can be taken as such, since fear drives somebody to restrict himself from forbidden pleasures.

[Brian Shanley](#) contrasts the gifts to the virtues this way: "What the gifts do over and above the theological virtues (which they presuppose) is dispose the agent to the special promptings of the Holy Spirit in actively exercising the life of the virtues; the gifts are necessary for the perfect operations of the virtues, especially in the face of our human weakness and in difficult situations."^[31]

Augustine: relation to the Beatitudes [edit]

[Saint Augustine](#) drew a connection between the gifts of the Holy Spirit and the [Beatitudes](#) (Matt.5:3-12).

~ ~ Blessed are the poor in spirit, for theirs is the kingdom of heaven, reflects Fear of the Lord as the "poor in spirit" are the

- *Blessed are the poor in spirit, for theirs is the kingdom of heaven*, reflects fear of the Lord as the poor in spirit are the humble and God-fearing.
- *Blessed are they who mourn, for they will be comforted*, corresponds to the Gift of Knowledge, as for Augustine the knowledge of God brings both an increased awareness of personal sin, and to some extent grieving at the abandonment of practices and activities that separate one from God.
- *Blessed are the meek, for they will inherit the land*, relates to Piety.
- *Blessed are they who hunger and thirst for righteousness, for they will be satisfied*, pertains to Fortitude.
- *Blessed are the merciful, for they will be shown mercy* demonstrates the Gift of Counsel.
- *Blessed are the clean of heart, for they will see God*, the Gift of Understanding.
- *Blessed are the peacemakers, for they will be called children of God*, Wisdom.
- *Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven*.^[32]

See also [[edit](#)]

- [Fruit of the Holy Spirit](#)
- [Tree of Jesse](#)
- [Theological virtues](#)
- [Works of mercy](#)

References [[edit](#)]

- ↑ Isaiah 11:2-3
- ↑ For example, see Victorinus, *Commentarii in Apocalypsim Iohannis* 1, 4 ↗: *Septiformem spiritum in Esaia legimus '(Esa., XI, 2), spiritum' videlicet 'sapientiae et intellectus, consilii et fortitudinis, scientiae et pietatis, spiritum amorem Domini.'* Authors such Augustine, Hilary of Poitiers, and John Cassian all speak of the gifts with familiarity.
- ↑ ^{*a*} ^{*b*} "Seven Gifts of the Holy Spirit", An Episcopal Dictionary of the Church↗ Retrieved 2 June 2023.
- ↑ Lane Fox, Robin (2015). *Augustine. Conversations to Confessions*↗. London: Penguin UK. p. 504↗. ISBN 978-0-141-96548-2.
- ↑ MacArthur, John (2011). *Luke 1-17 MacArthur New Testament Commentary Set*↗. Chicago: Moody Publishers. pp. 347ff.↗ ISBN 978-0-802-48263-1.
- ↑ Cantalamessa, Raniero (2003). *Come, Creator Spirit. Meditations on the Veni Creator*↗. Collegeville, Minnesota: Liturgical Press. p. 175↗. ISBN 978-0-814-62871-3. "The text from which it takes its rise is Isaiah 11:1-3. In the Hebrew original six gifts are listed, and the last, fear, is mentioned twice: wisdom, understanding, counsel, fortitude, knowledge, and fear of the Lord."
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- ↑ ^{*@*} One or more of the preceding sentences incorporates text from a publication now in the public domain: Herbermann, Charles, ed. (1913). "*Summa Theologiae* III, 39, q. 66, a6. The baptizing of Christ. Article 6. Whether it is fitting to say that when Christ was baptized the Holy Ghost came down on Him in the form of a dove? Reply to Objection 4"↗. *Catholic Encyclopedia*. New York: Robert Appleton Company.
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- ↑ Shaw, Russell; Stravinskas, Peter M. J. (1998). *Our Sunday Visitor's Catholic Encyclopedia*↗. Huntington, Indiana: Our Sunday Visitor Publishing. p. 457↗. ISBN 978-0-879-73669-9.
- ↑ CCC §1831↗.
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- ↑ "Sacrament of confirmation", BBC, June 23, 2009↗
- ↑ Stump, Eleonore (1998). Kretzmann, Norman; MacDonald, Scott Charles; Stump, Eleonore (eds.). *Aquinas' Moral Theory. Essays in honor of Norman Kretzmann*↗. Ithaca, New York: Cornell University Press. p. 49↗. ISBN 978-0-801-43436-5. "Besides the five intellectual virtues and the seven gifts of the Holy Spirit, Aquinas recognizes four other groups of ethical characteristics which are important for his discussion of wisdom."
- ↑ Tanquerey, Adolphe. *The Spiritual Life*, §§ 1348 & 1349↗.
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