The Holy Marriage Blessing Ceremony of the Parents of Heaven and Earth Opening Cheon Il Guk

by Michael Balcomb

A full four hour before the start of the morning’s program, February 6th, 2003, the grand hall at Chungpyung Holy Mountain (Chungpyung Lake Heaven and Earth Training Center) was absolutely jam-packed as the first of more than 10,000 expected guests made sure of their place in the historic “Cheon Il Guk Blessing” of True Parents and all of Blessed Couples.

Billed as the “Marriage of the Lamb” by US Family Federation President Michael Jenkins, this Blessing was held along with the joint celebration of True Parents’ birthday. “Of all the events in human history, today’s is the most important,” said Rev. Hwang Sun Jo in his opening greetings. “One day when you go to spirit world you will realize just how important it was for you to be here today. You will be eternal...”

see BLESSING on page 14

by Rev. Michael Jenkins

B y 3 AM on February 6 the main hall at Cheong Pyeong Heaven and Earth Training Center was filled with blessed Central Families all in the Holy Robes and beautiful lavender scarves. Most of the participants had their 8 x 10 Photo of their spouse hanging in front. It was holy and beautiful.

The ceremony wasn’t to begin until 7 AM but people didn’t care, they were so happy to be part of it. About 10,000 attended. 6,000 upstairs in the main hall. 2000 in the cafeteria downstairs, 1000 in the small hall on the 1st floor and 1000 in Lecture hall 8 on the hillside. All were directly linked with powerful sound and the closed circuit TV projected on large screens.

Our brothers and sisters attitudes were so great. It was a fine hour for America, Europe and all the 185 nations of the world. It was quite inspiring to see a sea of blessed...
The title of my talk today is, “God’s True Love and the Relationship of Heaven.”

The God that I have been teaching about is not just some vague or obscure God. From the time I first experienced God at the age of 16, when I was worrying about the meaning of life and the universe, I have lived my whole life in communication with God. The driving force which has preserved my life of suffering, during which I have touched the boundary between life and death, is the living God’s promise and my absolute faith.

I searched every corner of the spiritual world. I met the five great holy men and many other saints and sages, and I received their official recognition of my mission. Ladies and Gentlemen! God is the most decent and modest being, and He is the True Parent of humankind. He is the origin of all our lives, and He is the being with whom all people must establish a relationship. Also, the one thing that you all must know clearly is that the spiritual world, the world that we must all someday go to, does exist. You must not doubt the existence of the spiritual world or have some vague belief in God.

I have set a record in sponsoring many “God Conferences,” something which has no parallel in history. The first three conferences I held in the 1980’s, attended by representatives from each religion and each denomination, as well as by outstanding theologians and religious scholars, caused a great sensation.

There were three main points that I wanted to teach through these confer-

### CALENDAR

**FEBRUARY 2003**

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<td>1</td>
<td>Hoon Sook Nim’s 40th birthday</td>
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<td>2</td>
<td>Dong-sook nim’s 48th Birthday (lunar)</td>
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<td>Yeon Jin Nim’s 22nd birthday</td>
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<td>Sung-jin nim’s 57th Birthday (lunar)</td>
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<td>Moon Yong-su Dae Hyung nim’s Ascension Day</td>
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<td>Shin-hwa nim’s 15th Birthday (lunar)</td>
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**FOUNDER’S DISCOURSE ON UNIFICATIONISM**

by Reverend Sun Myung Moon

This speech was given at the Jamsil Gymnasium, Seoul, Korea, on February 6, 2003.

I would like to truly thank all of you who have gathered here to congratulate me on my 83rd birthday and my wife, President Han Hak-grat rate me on my 83rd birthday. However, the number of people who have prophesied that, with the development of science, the people who have felt free to evaluate Him. The God that I have been teaching about is not just some vague or obscure God. From the time I first experienced God at the age of 16, when I was worrying about the meaning of life and the universe, I have lived my whole life in communication with God. The driving force which has preserved my life of suffering, during which I have touched the boundary between life and death, is the living God’s promise and my absolute faith.

I searched every corner of the spiritual world. I met the five great holy men and many other saints and sages, and I received their official recognition of my mission. Ladies and Gentlemen! God is the most decent and modest being, and He is the True Parent of humankind. He is the origin of all our lives, and He is the being with whom all people must establish a relationship. Also, the one thing that you all must know clearly is that the spiritual world, the world that we must all someday go to, does exist. You must not doubt the existence of the spiritual world or have some vague belief in God.

I have set a record in sponsoring many “God Conferences,” something which has no parallel in history. The first three conferences I held in the 1980’s, attended by representatives from each religion and each denomination, as well as by outstanding theologians and religious scholars, caused a great sensation.

There were three main points that I wanted to teach through these confer-
Liberation of the Earth and Humankind

ences: Firstly, that although each religion has its own special and unique character, there are actually many more points in common between religions. Secondly, the conflicts and divisions that exist between religions is due to the narrow-mindedness of the believers themselves, and it is absolutely not the will of the absolute being. Thirdly, God desires the realization of true love rather than any emphasis on belief or ceremony.

The papers and discussions that were presented at these conferences are still being used today as a textbook in the top theological seminaries of each denomination. From that time forward, the spirit of sincere dialogue and cooperation between each denomination was begun. Such dialogue and cooperation had hitherto been blocked by the high walls that had been erected between them. Since then I have invested a great amount of money each year to expand the Religious Federation and the Supra-religious Peace Association in each country and throughout the world.

For three days, beginning on December 26 last year in Washington D.C., I held a different level of “God Conference.” During that time, under the theme “God and a World of Peace,” 312 participants, including not only religious leaders from all corners of the world, but also representatives from various NGOs, gathered together.

God is not just the God of believers. He is the God of all people. Especially at this time, we are living in an age in which God stands before the world, not just as some vague ideas about God, but as a God with a definite purpose and will. It is an age of great change in which all people must awaken to this God. It is a time in which all people must awaken to the fact that modern people are buried within the conflict due to misunderstandings, family, national and world-level problems, which will never be solved if God is ignored.

At this conference, the 312 participants adopted a resolution that declared the following:

Firstly, that they would recognize and establish the God who is the True Parent, True Teacher and True Owner, and the substantial True Parents, as the vertical axis of absolute value, for the individual, the family, the nation and the world.

Secondly, that they would cooperate with and follow the resolution of the five Saints and all the sages in the spiritual world to join together and help people on Earth to bring about the completion of God’s will.

Thirdly, that they would actively support and join together with the movement to realize true love, with the movement for the reform of the United Nations, as well as with the other plans of True Parents in order to realize the ideal of a peaceful world.

The ultimate purpose of religion is to recover the original father and the original country. The word “religion” does not have humankind as its prime object. Rather, religion is the teaching in which God, the parent, is established as the head. There is a certain course through which we establish a relationship with God and mature in a life of following God. Therefore, holy men and women have to support the will of Heaven and they have to declare what has been preordained by Heaven.

A true religion must teach people about God. A true religion should not have any vague ideas about God; a true religion must be able to give a clear picture of God so that people can understand Him. A religion which makes compromises concerning the relationship between God and man cannot be called a religion of a higher order. That kind of religion will finally decline.

A true religion must teach people how to know God clearly, how to become one with God, and how to return to the original world of creation. The purpose of religion is to make a world without sin, the ideal world where we establish the original relationship with God.

God is not seeking a religious world, but His ideal world of creation. The purpose of religion is not for the religion itself, but to realize the world of God’s ideal. So we have to think about the purpose and ideal of creation. God created the world, so it is necessary to explain this ideal of creation.

What do you think God’s will is? It is to complete His ideal of creation. What do you think that God wanted to achieve through creating our human ancestors, Adam and Eve, in the Garden of Eden? God, who is the essence of love, created humankind because He needed a partner of love.

Humans were created as the true sons and daughters of God so that God’s ideal of true love could be realized. They were to grow as a true man and a true woman, then become husband and wife, create an ideal family, and then make an ideal country and world. To repeat once again, moving on to the true love of God, they should have perfected the ideal family, expanding this to make the ideal world. But because of the Fall of our human ancestors, God’s ideal of creation was destroyed at that time.

Accordingly, the purpose of religion is to find a true person, a true family, a true nation, and a true world, where all people can live together in peace. This is the purpose of God’s Providence for this world.

Religion is seeking a “good” world. However, a good world cannot be realized before a good country is first established. And for a good country to appear, there must be first a good race, and before there is a good race, there must first be a good tribe, and before there is a good tribe, there must first be a good family. And before the ideal family, there must first be a good man and a good woman.

What was the purpose of the 4,000 years of the history of Israel after the fall of Adam? Externally, it was a time in which the false country, false family, false tribe and false race, which had been erected between them, since the time of creation, were all torn down. Internally, the sole purpose of this time period was to find one true child, to find the true Advent. For all of Fall, there was not one son or daughter who could inherit the life and blood lineage centered on God’s love, was God’s deepest grief and resentment. Thus, the person who God made again as the owner of true love, life and the blood lineage and sent him to this world is the Savior.

According to different points of view, this person has been called the Savior, the Messiah, and the Lord of the Second Advent. He comes as the Savior to rescue all people in this world from poverty, from suffering, from war and from evil, and centering on the Absolute Being, God’s will for salvation. He is the mediator who will connect all religious people to the pathway of salvation. He has been called the Messiah in the first and second Israel, and has been called the Lord of the Second Advent in God’s Providence of Restoration. The names Savior, Messiah, Lord of the Second Advent and the Second Advent have all been used centering on the course of salvation and restoration.

People restoring fallen men and women, who have been born and have lived in conflict and in sin through their connection to false parents and false ancestors, to the position they were in before the Fall, does not mean that everything has been accomplished. The will of God and the original hope of humankind is to become the ideal person of the original world of creation and to complete the ideal world of creation. This
what is Cheon Il Guk?

by Reverend Moon

This is an excerpt from a speech given on January 31 at CPL.

True Parents blessing was on April 11, 1960. How much indemnity had to be paid to allow for the existence of True Parents? Now you are here as families preparing to be owners of Cheon Il Guk. To be owners you must unite your mind and body altogether.

You must become a seed of True Parents. How does a seed go forward? Does it go up or go down? It goes down into the fertilizer and then sprouts into a beautiful creation. This is the process by going down and sacrificing we actually lay the foundation for prosperity.

As we read the “Way of Unification” we should create our own historical thesis based on Father’s fundamental teaching. The books used for the 50 day training are the fundamental books that are the core of Father’s teaching. We must write a thesis which is based on these core teachings by April. Father will choose the best 2 to become historical records of your reflections.

Way of Unification is our Hoon Dok for this morning. You must follow and understand the spirit world. Latter on you must read the original text book. You must read Korean. This must be the only language. You must master Korean. If you stay in Korea for a year or one half you can master Korean. This book has a huge content. These are essential ideas. Now time has come. The fortune of Unification is coming.

This is the turning point. History is the struggle between Hellenism and Hebraism. Why did Hellenism appear? Also, in terms of the religious world thereism is the oldest thought.

With the “Way of Unification” in two hours you can understand all of human history until today. You are beyond all this history. If you know this you can bring hope to all mankind. You must know this content.

What will you do to go to the next level. When people talk about the savor and second coming they will understand without this understanding the principle of resurrection. The 1st coming was not received by Israel. 2nd coming must occur. How must bring OT, NT and CT into one. True Parents have established the foundation. True Parents can untangle all of the history of mankind. God had Adam but never achieved the 3rd gen. (Grand children). God is the first generation, Adam 2nd, grand children 3rd. All were lost. All three generations. The false lineage started at this point.

To restore this took several thousand years until today. Righteous people suffer and sacrifice. How much are you united with True Parents. You must know this clearly.

What is Cheon Il Guk? Is it the world level. From the individual to the family to nation to world. What does the Family Pledge say at the beginning? As owners of Cheon Il Guk.” By becoming owners we can share equal value. All mankind came to share this benefit equally.

What is the meaning of Cheon Il Guk? Two persons become one. Up and down, left and right, front and back. Every dimension of the pair relationship is united as one. That is the Kingdom of God on earth. Centered on the blessed family we can build the Kingdom of God.

Now there is new terminology introduced—Chun-Joo Pumo (Parents of heaven: God), Chun-Ji Pumo (Parents of heaven and earth: True Parents). This way we can usher in the Kingdom of Heaven. Familly pledge number 8 teaches us Absolute Faith, Absolute Love, Absolute Obedience. On top of this goes God’s absolute mind which is perfectly united as one mind and body through TP. Then the 8 stages can expand from there. God’s side is totally harmonious.

The Holy Blessing of True Parents on the third stage and the Coronation of True Father has been the deep desire of God since the time of Adam. It Satan and the conscience is the base of God. Generally speaking, the body directs the mind. Religion is the way to attack the body which is controlling our mind, trying to weaken it. Religion teaches that the body is the thing that is to be most disliked. Religion commands us to fast, to serve, to sacrifice ourselves, to go the way of suffering and even to offer our lives for the sake of righteousness. The logic behind the seemingly paradoxical teaching of the Bible, “Those who seek to die will live, and those who seek to live will die”, is that if you live according to the desires of your body, you will go to the way of death into hell, but if you kill yourself and everyone around you where your conscience is liberated, you will have eternal life and go to the Kingdom of Heaven.

The person who is unable to unify his or her mind and body and allows this struggle to continue, will not be able to become accustomed to God’s unified ideal world of love. Usually, people say that if you believe in a particular religion, you will go to Heaven or Paradise. However, Heaven is the place only for God’s children, whose mind and body have become one, centered on God’s love.

The love of the fallen world is usually a love centered on oneself, and it is centered not on the mind, but on the body. The body is like a devil’s dancing ball. The original mind should take the subject position in place of God, but the body becomes another subject and plays with the original mind and this is what we have to change.

Religion is the repair shop which remolds humans into persons. Religion changes the human body and mind. Religion teaches us not to rest, but to pray unceasingly.

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This is from a speech given February 1st at the Cheong Pyeong Heaven and Earth Unification Center. The following notes are by Rev. Michael Jerkins from the translation by Mrs. Hee Hun Standard.

Think about how difficult it was that all throughout human history there was no religion that could bring the blessing. But we have been able to bless millions of couples both on earth and in the spirit world.

This is all because True Parents were able to establish the Tree of Life. Now having grafted into the Tree of Life, The Blessed Families can expand.

Look at the Coral reef. It is so captivating that if you really understand it you would want to live there.

Water is so beautiful. As long as it flows it will remain pure and clean. Our blood which carries all of our nutrients is flowing. Over 75% of our body is water. Look at the trees, some live for century after century. Which do you think is getting more nutrition, the human beings or the trees. Who created those plants or trees that live so long. As a human, how long do you want to live? Some religions say that we can live forever physically.

If humans were to live forever, there would be no place for the spirit world.

If this were the place, the universe would revolve. If we don’t have the spiritual eternal life there would be no reason to exist. Which is more important the mind or the body? If we act on the bodily desires we will perish. If we act on the mind, we will prosper. Hellenism is based on the body centered thought or materialism. It promotes the theory of conflict. It promotes the idea that everything develops through struggle.

That is not correct. This theory is not correct. If this were correct we would not be able to prosper. Father’s thought counters this. Progress is not made through conflict but through harmonious give and take action.

How about our relationship with God. God is a plus. Now if we try to be in the plus position with God there will be a struggle. Is your mind and body struggling? If so raise your hands. You only raise one hand? Your mind and body are struggling right? I can’t believe you if you don’t raise both hands! In fact you should raise your feet at the same time. Everyone leaned back—sitting on the floor—with both hands raised and both feet raised! Now you say that your mind and body is struggling and now you tell me that you are here to receive an award from True Parents? Would you call yourself Sons and Daughters or swindlers? Did you come here out of joy while dancing? Koreans, Japanese and Westerners all answer differently. (Everyone is laughing).

Therefore we are not really united.

Differently. (Everyone is laughing). And, Japanese and Westerners all answer here out of joy while dancing? Kore- Daughters or swindlers? Did you come to give and award to Father or to receive an award? You might say, Father, I should be recognized because in spite of persecution, I have been following you. Do you think that is good enough. I have been telling you to become a person without any shadow. Can you say that you are a part of God’s body? What do you want to be, part of God’s finger or his marchus? Would you want to be part of God’s mind? If you are filled with greed, God wouldn’t want any part of it. The only thing that can please God is absolute love. Does God have a wife? Plus and minus, when they come together, they can be explosive. God’s object partner was meant to be man and woman in one- ness.

Still there is a hope. Let’s say God is representing us and children represent down coming together. Men in the east, women in the west coming together. Then there is vertical and horizontal movement forming a sphere. A vertical relationship alone is not good enough. It must come together with the horizontal.

Do you want to live with God? Which has more potential to live with God, the mind or the body. Mind is closer. However, the body has been blocking mind a bit. We have to understand the process of the fall. We have to have unique, unchanging and eternal love. You may not understand why your mind and body is in conflict. The problem is the mind.

We are about to open Cheong Shim hospital here at Cheong Pyeong. If the mind is absolutely clear then disease can be chased away. We should not just look for medicines. We should however combine the East and West and spiritual medical practices.

We should not be only administering medicine. They should be focused on nature, air and sunlight. Then if the mind is liberated they will not be sick. We should be able to cure them all. Is it good for them to come to the hospital?

Those who are willing to sacrifice themselves will go to the Kingdom of heaven straight. Instead of trying to receive an award, we should be willing to sacrifice anything to live up to Father’s directions.

We should be willing to become an owner that is willing to keep our post. Even if we don’t have a nation, God will give us a nation. We have to have such power, we should be willing to give everything to God. Then give everything to everyone.

We should be willing to visit each home in Korea and the world and restore all humanity to God. Then we can become True Parents.

Americans raise your hands. Japanese. Koreans. Who is a citizen of the Kingdom of Heaven? You are liars!!! (Father was smiling.) You need to get that kind of recognition from God. You can’t only recognize yourselves. We should substantially demonstrate our willingness to do whatever God wants us to do.

Then God can recognize it. Then we can become prince and princess and King and Queen. You came here to receive an award. I hope that you can inherit everything from God before you receive an award, you should think about whether you are really qualified. True Parents would like to live with you in one house forever.
Founders Discourse on Unificationism

Happy New (Lunar) Year

February 15-16

This was a very important event in the history of humankind. This event was the beginning of a new world which changed the old world, where people lived with the burden of sin inherited from false parents, in suffering and conflict, living a life of faith, in which the only way to find God was through a life of prayer and repentance. It became a world where people could be reborn by receiving the Blessing from the True Parents and by living their lives by just replicating their actions to God.

There is no one who can know the course I have had to take in order to follow the command of Heaven and fulfill my mission as the True Parent, break-
True Birthday Celebration

Where on earth can you possibly celebrate your birthday with 20,000 people and still have a warm, intimate affair? Why, in one of Seoul’s Olympic Gymnasiaums, of course, where True Parents’ 83rd and 60th birthday was celebrated February 6, 2003.

Among the tight-packed crowds were the three Nobel laureates who had earlier attended the World Summit, and thousands of well-wishers from all over Korea. Birthday greetings were delivered in person by Nobel Peace Laureate Lech Walesa who said, “I am a Catholic and will always remain one. I did not come here to change my religion, but to join others in building a culture of peace. Telegrams were sent by President Kim Dae-Jung of Korea and by Dennis Hastert, Speaker of the House in the USA, and many others, famous and otherwise.

Of course, True Father used the occasion to remind all the guests of his lifelong quest for religious unity and peace on earth, leading up to the establishment of God’s Kingdom, the Cheon Il Guk. Joining with him in that task would be by far the best present that anyone could give.

The entertainment featured acts from all around the world, the highlights being a spectacular dance troupe from Belorussia and, surprisingly, a Samba group from Brazil. Very conservative by Rio standards (and it is almost time for Mardi Gras) the group still stood out for their gaudy costumes consisting mostly of neoprene and feathers.

Without pausing for breath, a thousand of the guests joined True Parents for the congratulatory banquet over at the Lotte Hotel. Father gave a great speech on the path to peace. “Religious people must take the lead in building world peace,” he said. “But before they can do that, they must overcome the three common weaknesses of religion: other-worldliness, narrow-mindedness and fanaticism.” Knowing this, God is sending True Parents with a new message that can overcome the old divisions.

H.E. Abd-Elaziz Hegazy, Prime Minister of Egypt from 1974-75 echoed this call for religious unity with one of his own. “The children of Abraham must unite,” he said. “George Bush cannot ignore his Muslim brothers, nor can they ignore their Jewish brethren. Thank you Rev. Moon for bringing us to this task.”

True Parents’ birthday celebrations concluded with a moving presentation at the Little Angels Performing Arts Center of the new musical based on True Mother’s life.

The audience was moved to tears and to smiles as the story of True Mother’s life was told in moving song and dance by the talented troupe.

The story began centuries ago with one of True Mother Hak Ja Han’s ancestors offering his entire fortune to build a bridge across an important river for commerce between China and Korea. The legend grew that a princess would be born to the Jo family, and eventually True Mother was born to Hong Soon Ae, Daenomum, at a dark moment of Korean history during World War II.

The action then follows the small family’s flight to the South during the Korean War, and how Mother and Father first met, wed, and raised a family under very trying circumstances. Father’s incarceration and victorious release from Danbury was featured and some of the True Family’s ordeals in America, but the star of the show was indeed True Mother.
The Opening of Chungshim Hospital

by Michael Balcomb

Chungshim Hospital at Chungpyung Lake is the only one of its kind, combining the best of Western and Oriental Medicine. And there has surely never been another hospital opening like the one held the afternoon of February 6, 2003. It all began in an ordinary Korean festive way, with crowds of thousands (literally) close range fireworks and confetti cannons, a top rate marching band from Seoul and a star-studded guest list that included soccer legend Pele and all the local Congressmen. After the presentation of the Korean flag, and a dedication prayer by Rev. Jeong Seok Yoo from Japan, the opening settled into the routine you expect at these events. Your reporter allowed his mind (and his eye) to wander around the hospital atrium in which the ceremony was held.

With the thin wintry sunshine filtering in through the glass roof, the new hospital was literally gleaming with promise and beauty. No mistake about it, this is a top rate facility that would be just at home in Los Angeles or Boston. Everything is new and state-of-the-art, including new MRI/MNR and CAT scanners, operating theaters, you name it. Combining seven branches of Western medicine with three departments of Oriental medicine, the hospital’s goal is nothing less than complete health.

True Mother Hak Ja Han Moon, who will chair the board, gave warm greetings to all guests, especially thanking those who had traveled from afar to be there. She reminded everyone that God’s plan for his children was perfect health in mind, body and spirit. It was only through the Fall that disease and sickness had entered into human history.

“A hospital is like a mother,” she said, “and a good hospital must take care of its patients in the same way that a mother takes care of her children.” She promised that the Chungshim hospital would set the highest standards for care, compassion and service. However, the hospital stood in the object position to the Chungshim Wanglim Palace, which focuses on the healing and resurrection of the human spirit.

Then True Father Rev. Moon came to the podium for what I think all expect—ed would be a few short words of blessing. Ah, but then has Father ever missed an opportunity to speak the Word of God? Warming to the theme of mind/body parallel. “Time and time again, he said, “and we would not have this country would be different!” he thundered. “If Korea had accepted God’s message that I was bringing 50 years ago this country would be different!” he thundered. “We would not have two Koreas still divided by the 38th parallel. “Time and time again, he said, “he had brought God’s message to successive generations of Korean leaders, administrations and Christian ministers. Many times they had promised to help, but always pulled back.

“What about you?” he challenged the audience, especially zeroing in on the six Korean Congressmen seated with increasing discomfort in the front row. It seemed as they examined their consciences, they had to agree that they needed to change.

As the speech progressed, Father became more and more specific about God’s providence, about the Second Coming and the need for True Parents. “Humanity has waited 6,000 years for this day!” he said, “so will you not listen to me for one hour?” Then, just as suddenly as it had begun, the providential storm was over, and Father and Mother were offering their benedictions to everyone.

Still reeling from what they had heard, the crowd began touring the hospital. It was all so new, so clean, so impressive. Most of all, the view from the upper floors is truly staggering. Chungpyung lake lies below, and in the distance the mountains march off into the distance right up to the North Korean border just a handful of miles away. If beauty can cure sickness, patients will feel better the moment they step through the doors.
The Opening of the Gate to the Cheon-Il-Guk through the Holy Marriage Blessing Ceremony of the Parents of Heaven and Earth

Dr. Chang Shik Yang

Dr. Yang is the Continental Director of the Church in North America.

On their birthday, February 6, 2003, the Reverend and Mrs. Sun Myung Moon, the True Parents of humankind, celebrated the “Holy Marriage Blessing Ceremony of the Heavenly Parents of Heaven and Earth” and the “Coronation of the King of the Blessed Families” at the Training Center of Heaven and Earth at Cheong Pyong, South Korea. The True Parents’ holy matrimony held in 1960 was a turning point of human history. Over the next 40 years, in Blessings varying from a few dozen to hundreds of millions of couples, families from 180 nations of the world, notably Korea, Japan and America, participated in holy marriage Blessings. Their motto was, “The Realization of the Kingdom of Heaven through Ideal Families.” On this day, all these blessed couples will be blessed once again, all at the same time.

The Reverend Sun Myung Moon came as the True Parent of humankind with a mission to save nations and the world through the Blessing of marriage. Logically, he should have been blessed originally on a cosmic foundation. However, this did not happen due to misunderstanding and opposition from the key religious bodies that had been prepared for him. Instead, he was blessed on a conditional worldwide foundation. He had to unite the foundation himself through laying indemnity conditions, even overcoming situations that kept him close to death.

In this, the third year since proclaiming the Cosmic Nation of Peace and Unity (Cheon Il Guk) and embarking upon the building of the original land of Eden, the curtain has finally fallen on the 6,000-year history for the providence of salvation. Last year we held the Burning Ceremony for Cosmic Peace, Unity and Liberty in that ceremony all the wrongdoings of Blessed families, whether big or small, committed knowingly or unknowingly, were consumed by fire and cleansed. On that foundation, the age of cosmic peace, unity and equalization could open, giving birth to a new era of oneness between God and humankind.

The foundations for the church-level Blessing, on the formation stage and the national level Blessing on the growth stage were laid according to the process of the providence of restoration, as explained above. Now the world-level Blessing on the completion stage is being held. Its significance is that of the holy marriage Blessing that was to be held in the original Garden of Eden. It is also the global realization of the “marriage supper of the lamb” that Jesus wished to see when he came to earth 2,000 years ago.

The resolution that was proclaimed on December 25, 2001 by the founders of the five major religions in the spirit world opened the age of unity between the spirit world and physical world. On the foundation of that cosmic-level victory, the True Parents will celebrate this coming event as the True Parents of Heaven and Earth. Further, they will be crowned as the King of the Unification Blessed families in physical world and in spirit world, after which they will convey the Cheon Il Guk Blessing to all blessed couples worldwide.

In the original ideal world of creation, the cosmos, Chunjoo in Korean, is in the subject position. On the other hand, heaven and earth, Chunji in Korean, refers to the planet earth, which is in the object position. Therefore, the term, Heavenly Parents (Chunjoo Pumonimi) refers to the Creator, Jehovah God, and the term Parents of Heaven and Earth (Chunjoo Pumoni) refers to the original, unfallen Adam and Eve who achieved perfection. Through the upcoming holy marriage Blessing, the Reverend and Mrs. Moon, True Parents of Heaven and Earth, who reached the ideal of oneness with the Heavenly Parents, will connect the actual lineage of God to the earth.

Thus, all humanity is called to participate in this providential event. It is a cosmic event, which the heads of all nations ought to attend as guests to congratulate all the participants. Accordingly, the International and Universal Federation for World Peace and Unification from 120 nations, including current and former heads of state, to attend as Ambassadors for Peace. America is sending representatives from each religious body.

Together with leaders from the Family Federation for World Peace and Unification from Korea, Japan and America, they are attending in the position of high priests. Further, representatives from each clan in Korea, providentially the central nation of the world, are attending the event as guests.

On the foundation of the realm of the First Israel, established in the Old Testament Age, the realm of the Second Israel, established in the New Testament Age, and the realm of the Third Israel, established in the Completed Testament Age, through this ceremony we are entering the realm of the Fourth Israel in which God can freely work and act. In other words, we are entering a transitional point of history, when the world of peace and freedom can be realized both in the spirit world and physical world.

Blessing of the True Parents

The returning Messiah comes as the Savior of humanity and the True Parent. What is his mission? His most important mission is to re-establish the relationship between God the Creator and human beings as that of parent and child. This requires that he sever the link of blood lineage between human beings and Satan, and restore human beings to God. The returning Messiah comes to complete what Jesus couldn’t finish: the completion of the God’s providence of restoration. Specifically, he appears on the earth as true child, achieves God’s ideal of creation, and completes the ideal of the True Parents who are the origin of true love, true life and true lineage.

The returning Lord comes to begin his mission on the foundation of the victorious providence which God had developed up to the point of Jesus’ death on cross. In other words, he stands on the foundation that Jesus had established—the level of growth stage. Then he finds his Bride, and they become the True Parents and save all the people. As Jesus would have done he had found his bride 2,000 years ago.

As the True Parents of humankind, they celebrate the Holy Marriage Blessing Ceremony that changes the blood lineage, grafts humanity into the God’s true love, true life and true lineage, establishes true families, and ultimately opens the Kingdom of Heaven on earth.

The most important and serious event in the history of God’s salvation providence is the Holy Marriage of Blessing, through which God sees the fulfillment of the ideal of True Parents as first good ancestors of humankind. Had Adam and Eve not fallen, but achieved perfection and celebrated the Holy Blessing of Marriage, the families of Joseph and Zechariah would have united together to help Jesus fulfill this. To this day, nobody has understood Jesus’ mind and heart at the wedding in Cana when he reproved his mother Mary for asking him to make wine. He reproved her because she was concerned about a neighbor’s wedding while she had not prepared a wedding for him, the Son of God, as he should have done.

The returning Christ, who comes as true man, should likewise meet his bride and live in the Holy Blessing. They should become true husband and wife, and at last True Parents. Then, as the heavenly Bride and True Bridegroom, he should give Holy Marriage Blessings to all humankind, giving rebirth to all people; like living wild olive trees. People in Old Testament times were redeemed by the ceremony of circumcision, which symbolized separation from Satan. People in New Testament times were redeemed by baptism and the renewing of the heart. The conduct of the Completed Testament Age are redeemed fully by the Holy Wine ceremony and Holy Marriage Blessing affiliated by the returning Christ.

The present-day international Holy Marriage Blessing ceremonies originated with the Holy Wedding of Reverend and Mrs. Moon held on March 16th, 1960. It could be held only after Reverend Moon had completed conditions to indemnify all the providential estate between Adam to Jesus and the 2,000 years from Jesus to the present. Jesus represented Adam and the returning Messiah represents Jesus.

Before the returning Messiah could become the True Parent of humankind, he needed the condition of having three children, that is, disciples who had absolute faith in him. In the realm of the Second Israel, Joseph, Peter, James and John, the three main disciples, represented the three disciples who should give Holy Marriage Blessings to all humankind. If Jesus, had he would have achieved God’s original providence on earth without having to go to the cross. Therefore, Reverend Moon arranged the engagement and held the marriage ceremony of three spiritual children before his Holy Wedding in 1960. On that foundation, Reverend Moon’s engagement ceremony could be held on March 1, 1960 by the lunar calendar.

Soon thereafter, on the 16th of March, Reverend Moon held the Holy Wedding. This was the greatest event in God’s providence of salvation. It was an historic event of with significance throughout heaven and earth, yet very few understood it at the time.

The following years leading up to the Holy Wedding, from 1953 to 1960, was a period of unimaginable persecution against Reverend Moon. During that period, more than 3.6 million people opposed Unification
ton Church. Persecution came from at least seven Christian denominations and the Korean government. Yet amidst this persecution, Reverend Moon single-handedly set up and fulfilled the indemnity conditions necessary to establish God's dominion through the Holy Marriage Blessing.

On that day, Reverend Moon sub- stantially achieved the spiritual and physical triumph by fulfilling horizontally on earth all the vertical conditions of indemnity, through which God has worked to establish and fulfill the indemnity Church. Thus, there appeared the first true bride. She is the center and the essence of the world. She is the right of true children and the author- itative, central, purified, anointed and representative of all the rest, the vehicle through which God has to take care of the nation, on the tribal level, God will take care of it as an individual family.

Thus, when he moved into the center, January 20, 1973. I thought I had forever to move in, but the hour that I moved in, I had a tangible spiritu- al experience of a huge cosmic door slam- ming shut, and I felt as if I had gotten hit by a car the next day. He wanted to close the door just one second before it had closed.

In Luke 13:6-9, Jesus gave the fig tree one more year, but during his last day in Jerusalem, he cursed the fig tree and it withered. That's the key. When he's done talking, that's the key. When he's done talking, he enjoys recreation, fishing, tour- ing, visiting members. He gives him 1,000% of the fig tree, gives the rest to God and to us, and then deals with the results tomorrow.

If we are well in one area of our lives, and in another area of our lives, we can fly out as seeds across the society and build the communities of principle and love that register, become part of the entourage of the Parents of Heaven and Earth. When the seminarians arrived in Lon- don on July 4, 1978, True Father gave each 20 pounds and said, "Go to your home church area. Sleep in the park if you have to. It was so exciting! My youth days, how and what God could and back came to my spiritual aid. That Sunday night, I fell asleep on a leather couch in Heaven and Earth in the figure of the Parents of Heaven and Earth.

As the Parents of Heaven and Earth bestowed the Com- plement Stage Blessing to all blessed fam- ilies participators of the Parents of Heaven and Earth, the Second Blessing ceremony was held at the Lamb. It should be held amid loud rejoicing and acclamations of Heaven and earth, and the restored foundation of pre- pared churches and religious groups in the internal and Abel position, and pre- sentations in the external and Abel position.

The providence has accelerated as it approaches the establishment of the Cheon Il Guk, the ideal of God's Kingdom. It will happen in the near future. Shortly after the Holy Marriage Blessing of Reverend Moon and Mrs. Moon is held on the foundational condition of his victo- rious ministries in Korea, Japan, and America.

The Gate of the Cheon Il Guk

All these providential activities have led up to the event on Febru- ary 6, 2003, when True Parents cel- ebrated the “Holy Marriage Blessing Ceremony of the Parents of Heav- en and Earth opening the Gate of Cheon Il Guk". The Parents of Heaven and Earth are the embodiment of God’s dominion over the earth. The Parents of Heaven and Earth will hold the “Coronation of the King of the Blessed Families for the Cosmic Peace and Unity of Heaven and Earth.” Through this unprecedented cer- tificate, the Parents of Heaven and Earth will substantiate the original foundation of the Cheon Il Guk.

The Parents of Heaven and Earth are the unborn Adam and Eve. God is the Father of this human race. Through the symbolic ceremony, the invisible Parent of Heaven, and His visible substantial object, the Parents of Heaven and Earth, will be vertically and horizontally united in complete oneness. And on the occa- sion of that day, the Parents of Heaven and Earth will hold the “Coronation of the King of the Blessed Families.” The Parents of Heaven and Earth will substantiate the original foundation of the Cheon Il Guk.

All Blessed families across the globe will participate in this Marriage Supper of the Lamb. They will become the cen- tral figures in the Age of Heaven on earth by uniting with the Parents of Heaven and Earth. They will participate in the Marriage Supper of the Lamb and hold the Marriage Supper of the Lamb.

The Parents of Heaven and Earth bestowed the Com- plement Stage Blessing of the Parents of Heaven and Earth to the Parents of Heaven and Earth. We, all the Blessed families attend- ing the Holy Marriage of the Parents of Heaven and Earth, the Constitution of the Royal Family, should respond to God’s grace with an undivid- ed heart and one and one heart. All Blessed families participating in this historic Bless- ing ceremony should live and work as one body by making absolute families with absolute faith, absolute love and absolute truth.

FAMILY

from page 11

we are unworthy. But if no one applies, Satan can mock Father. Going to Korea or going to not, or candidate, or not, I hope we each can make a commitment, and we each family would be citizens of the Cheon Il Guk. Commit to sincerely repent because my situation is very difficult and I don't have the time on heaven and earth. Commit to take per- sonal responsibility to unite mind and body, and commit to the royal wedding, to de- spise, centered on God, and unite with my parents and my children, centered on God.

The key term here is centered on God. "Centered on God" makes it impossible, and yet, to unite your mind and your children's bodies to the lays, centered on God, and unite with your parents and your children, centered on God. The key term here is centered on God. "Centered on God" makes it impossible, and yet, to unite your mind and your children's bodies to the

the parable was that they were late. They didn't get in before the owner closed the door. In such parables, Jesus implied that there are time periods; the door is open but it doesn't stay open forever.

In Luke 13:24-30, we read, Jesus' para- phrase about those who try to enter the ban- quiet and can't because the master closed the door. They had to have entered, but they were late. They didn't enter when invited. In restorational terms, they left the door was closed. They didn't come when the door was open but it doesn't stay open forever. In such parables, Jesus implied that there are time periods; the door is open but it doesn't stay open forever.

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The Chun Il Guk and My Family

DR. TYLER O. HENDRICKS

This is from a sermon given to the Red Hook Family Church on January 12, 2003

T he Israelis created a nation centered on the Temple, the Law and sacrificial offerings. They awaited the Messiah to come as the living Temple, the true king. Jesus proclaimed that the king- dom was at hand. With John he called people to repent and prepare to enter the kingdom. He was crucified as claiming to be the king of the Jews. But when Jesus knew that he could not become the king, he said to render unto Caesar and to God, as two separable tasks. To God he offered his spirit; to Caesar, he offering his body. Like Jesus, Paul said to obey earthly authorities, but in matters of faith, he stood against them in peaceful protest, and was jaild and they took his body.

Augustine set the Christian world view of the two cities of man and God, of interpreting each other, and these to cities reflect the struggle of the mind and body. He wrote, "It is therefore no strange phenomenon partly to will to do something and partly to not do it. It is a disease of the mind. ... So there are two wills in us, neither by itself is the whole will... there are two wills at odds with each other when we try to reach a decision, ... When I was trying to reach a decision about serving the Lord my God, as I had long inten ses to do it, I was willing to take this course and again it was I who willed not to take it. So I was at odds with myself. I was throwing myself into confusion. All this happened to me although I did not want it...." (Confessions, VIII:10)

Augustine taught that the city of man should be subservient to and protect the city of God, but it will never be the true kingdom. In fact, the city of man was the result of sin, not part of the original order of creation. Aquinas was more positive on the worldly realm, and viewed the secular state as part of God's order of creation. That took centuries, and that transformation is the story of medieval Europe. That meant that Christianity, Islam, and all religions are not an instrument of Satan, but that God is working through Christianity and has claimed Christianity for His purposes, as well as all religions. It means that we are on the same team with other churches. Of course they are not perfect; they are full of fallibility, but this does not make them any less important. It means that wealth is not achieved by trickery. That the fruits of your labor can never be lost. That if you give everything, then God's Will will be done—whatever the outcome looks like from your point of view. If you catch the train, that is God's will. If you gave all you have, and it did not work, you have done God's will and He had some other plan.

It is like my father working for someone else, which might be called condi- tional indemnity in which most of the results went to others. When he worked for himself, it was substantial indemnity and all the results went to himself, his family and his descendants. He worked harder for himself, because he was the owner. So we will have to work much harder, because we are not just individuals who are joyfully, and with creativity and no com- plaint. That's why Americans have always been the people racing around to get things done.

True Parents gave us their clothes and personal items. Next, they want to give us the institutions, properties, teach- ings... their entire foundation, so that we become the owners. When we are owners, we have to make the decisions and take the responsibility for the results. One of the most significant speeches from True Father I ever heard took place at the New York Times Hotel sometime in 1989. He said that the line on the board, and then triangles rising up like pyramids with their base on the line, some small, some medium, some big. This was at the start of the hometown providence. He was trying to get us out of the socialist workers paradise (i.e. the hotel) and into the real world. He said we were all on the same level in his eyes, no matter our seniority or position. And he would judge us based upon the fruits of...
I used to think Cheong Pyeong was used to go when you were told to; this workshop, that workshop. Through my experiences in this 50 days, I'm realizing that Cheong Pyeong should be our Mecca. This is where we should make our annual pilgrimage. Profound things are happening here. Not only are we liberating the evil spirits through anus, prayers here seem to be answered almost immediately. With a serious heart and mind, we can make incredible strides towards incarnation of the Word. Accomplish- ment of the Original Ideal, in leaps and bounds. This is a heavenly treasure that we would only be foolish to ignore. We went to pray at the Jeong Shimmun Prayer Hall. In prayer, I realized a trau- matic time that I had over twenty years ago had not been resolved, but buried deep inside. I shared with God this situation, and several peripheral situ- ations, reliving all the emotions involved. Sud- denly all the past emo- tion is set free. I thought was gone, but apparently only buried, surfaced. I cried and cried it out. I relived as well the comfort that God pro- vided at that time. I let all these tears flood out, till it was gone. As I fin- ished praying, I heard a voice say, “Blessed are those who wash their robes, that they may have the right to the Tree of Life.” I realized that this workshop could be titled the ‘Wash the Robes Workshop’, as God toils to cleanse us before we enter God’s Kingdom.

When I first arrived here, I heard that we should pray for whatever we need to have answered, and it can be done. At first I thought that this was a little self- ish, but then I heard a verse that said, “I want all your situations solved so that you may become a vital living organism for My use.”

Brothers and sisters, it’s time that we believe we can become the Word of God and True Parents as My use, and find an oasis where we can finally purify ourselves. And now additional grace is coming our way in the form of Victory and activity. In this time of uncertainty and tension around the world, what better statement is there to make for peace than to respond to our Parents’ call? His- tory is awaiting us indeed! 

REFLECTIONS from page 13

The way Americans from all organiza- tions are taking responsibility. The APC leadership and the Regional selection committees are a place. A restored Garden of Eden is, even in this mild winter that we are experiencing.

I came last January. For the last time and because it was a bit difficult I didn’t think that my effort was successful. But at the end of 2002, I could clearly perceive that some fortunate events which took place during the year came on the basis of my time spent struggling. Therefore, when I was asked to partic- ipate in the 50 day workshop unexpectedly I did not hesitate to respond and take advantage of it. It does not make sense to miss such an opportu- nity.

This time Father combined the Kore- an and Western groups. It is giving us westerners chance to observe the expe- rience with a cross-section of the entire Korean movement with representatives from 36, 72, 124, 430 couples, all the way down to the second gen- eration. Some of the elders are here attending with their children and relatives. We all participate in the holy songs and study ses- sions together. It is quite a sight.

To me, it is some- what of a revelation to discover the depth of the Korean character. Some of these people have been following Father for almost 50 years. As they take good care of each other, and us, their heart of longing for True Patents expressed in prayers and singing is truly profound.

Through the process seems we are being engrained to the very trunk of the movement. On the external side, every new visit to Cheong Pyeong brings new discov- eries. The hospital is now nearly com- pleted. It is a magnificent building stand- ing 12 stories high overlooking the Cheong Pyeong campus. As we climb up to the hill where the Tree of Blessing is located, at midnokw we can stop and gaze at the facade of the

Father has been speaking a great deal about Christianity in America recently. Several times, he has stated that “Christianity has now accepted me. The Clergy are hearing and accept- ing the Divine Principle and becoming deeply inspired.” Father has stated that the signing of the resolution of Jesus and the great religious leaders (Clouds of Witnesses), sets the condition to affirm on earth what the spirit world had initiated. Because the Christians stood up and affirmed it on earth the saints in the heavenly realm can pour their spirit out more extensively with- in and among the prepared Christian leaders.

Although, we know that this must expand to become a mainstream move- ment within Christianity, as Rev. Kwak said recently, the an spiritual fire is now burning in the clergy. It started with the 144,000 Blessing. Rev. Kwak said he saw how the clergy had caught on fire and that it is spreading to more and more powerful ministers. If I saw this with Rev. E.V. Hill who preaches once a year for Dr. Jerry Falwell and is featured on Trinity broadcasting— he has caught the fire (Father said he has caught the fire.) When God sets him down somewhere no amount of humanity or ability can stop and gaze at the facade of the

Beauty and Significance of CPL

Prayer Hall. In prayer, I realized a traum- atic time that I had over twenty years ago had not been resolved, but buried deep inside. I shared with God this situation, and several peripheral situ- ations, reliving all the emotions involved. Sud- denly all the past emo- tion is set free. I thought was gone, but apparently only buried, surfaced. I cried and cried it out. I relived as well the comfort that God pro- vided at that time. I let all these tears flood out, till it was gone. As I fin- ished praying, I heard a voice say, “Blessed are those who wash their robes, that they may have the right to the Tree of Life.” I realized that this workshop could be titled the ‘Wash the Robes Workshop’, as God toils to cleanse us before we enter God’s Kingdom.

When I first arrived here, I heard that we should pray for whatever we need to have answered, and it can be done. At first I thought that this was a little self- ish, but then I heard a verse that said, “I want all your situations solved so that you may become a vital living organism for My use.”

Brothers and sisters, it’s time that we believe we can become the Word of God and True Parents as My use, and find an oasis where we can finally purify ourselves. And now additional grace is coming our way in the form of Victory and activity. In this time of uncertainty and tension around the world, what better statement is there to make for peace than to respond to our Parents’ call? His- tory is awaiting us indeed! 

Theological College appear- ing in the background as well as the beginners of the Original Palace perch on high point of the original dig- ing projects give us a glimpse of what will take place in the future. We are witnessing no less than the City of God taking shape before our very eye.

To me, this place of pil- grimage is where we can inherit the heavenly fortune, deepen our appreciation of God and True Parents as My use, and find an oasis where we can finally purify ourselves. And now additional grace is coming our way in the form of Victory and activity. In this time of uncertainty and tension around the world, what better statement is there to make for peace than to respond to our Parents’ call? His- tory is awaiting us indeed! 

Incarnate, and do so. Pray, pray, pray. God loves us desperately and can’t wait to embrace us wholly. 

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We taught clergy in the past, there was so much tension and rejection and argumentation. This time, due to changes in the heavenly realm with Jesus and the saints, there were some tensions and challenges, but an overwhelming acceptance occurred, “up to the End of Man to the problem of John the Bap- tist. There would be brief resistance or questions in group discussions but always, the moderators (ACL/Chris- tians) deplored it, and kept the discus- sions moving forward toward agreement and understanding.”

This time led to ministers coming to me late at night—and asking, “Does Rev. So and so know that Father is the one?” These clergy are prepared by God. This was originally to occur in 1945— 1950 but due to the failure of key. John The Baptists Father was rejected and went to the wilderness course. Thank God, we did not run out of time for the second Israel. Truly however, True Par- ents grace.

We must sincerely thank Mrs. Erikuwa for leading the missionaries to over- come very painful and tearful separa- tions from their children and families to shed their blood for the 2nd Israel. Because of these victories and the sub- stantiation of support for True Parents a foundation of Substance has formed centering on Christianity. 

New this past transferred to the Fatherland.

by Mary Anglin

by Serge Brouseau

Thoroughly Unification News

This is our Mecca
Reflections on the CPL Workshop

by Rev. Michael Jenkins

On the foundation of the Coronation Ceremoniy—God could have dominion. The foundation for the Coronation Ceremony and for God to have dominion was in True Parents victory and the registration blessing. This allowed Father to Coronate God. For the Coronation there had to be an a pure foundation of people loyal to God and True Parents representing every race, religion, nation and culture of mankind. By drinking the Holy Wine, true Parents could claim these families as pure and loyal subjects and then they could be blessed on the second level. The national level registration blessing.

realize that a very great condition of Indemnity had to be offered directly by our True Parents for us. We should never have had to drink the Holy Wine before the registration blessing. Therefore, because we allowed impurity to come into our families and even our second generation, Father had to give the Holy Wine again. Can

he just freely give Holy Wine after we make mistakes and then forgive? No. Absolutely not. Therefore we really don't know what part of indemnity was set by our True Parents. But we can be sure. A very deep condition had to be established for us to receive grace and freely drink the Holy Wine again.

Then we could receive the registration blessing and the Coronation Ceremony could be established. From that point blessed Couples were given a new title—"Blessed Central Family" and we were given the authority and inheritance of our True Parents in that we could report to God in our own names. And so it is with Cheong Pyeong. A condition has been established for the sacrifice of Heung Jin Nim and Dae Mo Nim to allow God to give us the grace to be forgiven and receive grace and cleansing for our ancestral sin and our collective sin. Father said that the same power of grace that was manifested by Jesus and the Holy Spirit is now manifested through Heung Jin Nim and Dae Mo Nim. Grace abounds. There is also a power that exists here to completely cleanse us from the spirit world which is trying to hurt us due to their resentment to our ancestors. Because our ancestors violated people those people then delay with their resentment by attacking us. Through Cheong Pyeong we repent and they are liberated. They are taken to a workshop in the spirit world with Heung Jin Nim for 100 days. (Father recently had us read this testimony from Heung Jin Nim concerning what is done with the people who are liberated. This testimony is attached for your study.) Through the 2400 representatives every family of America we will wash our robes and receive God and True Parent's blessing on the third and final world level.

I want to really say from the bottom of my heart how grateful I am to American Blessed Families. Dr. Yang is deeply inspired see REFLECTIONS last page 12.
The Cheon Il Guk Blessing of True Parents

Unification News

The Cheon Il Guk Blessing signifies an important new level in God's providence. It was his ideal of creation that Adam and Eve receive his blessing in the Garden of Eden when both had reached maturity. The wedding day would have been the day that the ideal of love was first realized on earth. For God too, it would have been a day of joy and fulfillment when his family and lineage could start on the earth. When all of this was lost, God worked for thousands of years to once again find a pure son and daughter that he could bless. However, Jesus, the Second Adam, could never marry and it was left to the time of the Second Coming.

2576 American members have responded to True Parents' call to come to Korea for the Blessing, Birthday Celebrations and the Cheon Il Guk special national activity. Also in attendance were more than 2500 Japanese and 2500 Korean members, and notably more than 200 VIPs from the World Summit Council being held in Seoul in conjunction with the Blessing. Somehow these hardy souls—including several former heads of state, and three Nobel Peace prize winners—managed to get on a bus in Seoul at 4am to be here in time. Even more impressively, they were all wearing white robes and blessing sashes like everyone else.

Coming to Chungpyung

The fact is that coming to Chungpyung and staying here even for a few days is extremely challenging for everyone. There is nowhere to sleep, nowhere to sit, and almost nowhere to move. Many found themselves arriving past midnight after a 14-hour flight still needing to register, find out the schedule, and get ready. A simple visit to the bathroom can take half an hour in these circumstances!

Yet, for the past five days, as the special workshop for the 'Cheon Il Guk' owners was held here, everyone rose to the occasion to conquer all the difficulties and the demanding schedule, which began each morning with Hoondok with True Parents for a couple of hours, followed by the typical Chungpyung schedule of lectures and of course amazing holy song sessions. This continued until midnight, when the hunt for a spot to sleep begins, and then we started again.

But, oh, it's worth it. It's like a giant homecoming and everywhere you look, there are people you haven't seen for years. Why did we come? For twenty, thirty years or more we've been waiting for the Unification of Korea. Even the Hoondok we've been reading from fifteen and twenty five years ago speaks of the Unification as an imminent possibility, we are still waiting. God is still waiting. This can be the year.

The Blessing

Finally after all the waiting, True Parents and True Family entered the auditorium just after 7am. Father, as always, looked his best in a splendid cream white tux, and Mother—well, I think it is safe to say we haven't seen Mother like this before in a beautiful wedding dress, complete with tiara and bridesmaids holding the train. With great grace and dignity, but also with big smiles, they moved to the stage.

The ceremony itself was simple, and inspiring. Father and Mother bowed to report to God, and then turned to offer a prayer with the whole audience together. Then Rev. Kwak read the 'Ko Chun Moon' or report to heaven, followed by the Holy Water ceremony and the declaration and benediction prayer by True Father. There was the exchange of gifts, with Mother giving Father a watch and Father giving Mother a ring with a big diamond you could see from the back of the room! It was all very beautiful and warm, one big family together.

In this way God's aching heart was eased, for his son and daughter were being recognized before the whole world. In 1960 when the Holy Blessing first took place, there was bitter opposition on all sides. On the day before the ceremony, Father had to report to the police station to deal with various challenges and the ceremony itself was very small and humble, almost held in secret. Today, however, the world was there to see it, both in person and through live webcasting. We all pray that True Parents will enjoy many more years of happiness together.
couples and yet, unlike many ceremonies at Cheong Pyeong, this time about one-third were Americans. So many brothers and some sisters are taller than all the others and so the impact was even greater. This definitely added to the excitement of the moment. Over 200 dignitaries, heads of state, former presidents, major religious leaders from Christian, Jewish, Sikh faiths and several Nobel prize winners came from the Summit Council Conference held at the Lotte Hotel in downtown Seoul.

Then at about 6:40 AM Rev. Sun Jo Hwang the International President of FFWPUI came to guide us. We organized our rows and created a very beautiful and holy atmosphere. Rev. Kwak came as the master of ceremonies. As 7 am approached the anticipation grew to total excitement. Then with glorious music of the Halleluia Chorus the Parents of Heaven and Earth prepared to enter the sanctuary. The attendants—all blessed second generation—led the procession. Over their holy robes that had an over garment of dark pink. They entered with grace and order, lining the aisle down the center of the main hall to the stage. The runway was covered with spotless pure white material. It was so pure and bright.

True Parents entered slowly from the right side of the hall and with great ease and yet historic dignity and honor they proceeded to their left at the entrance following the pure white aisle. They then turned right to the center aisle. There was a huge “gasp” and sigh of amazement as the cameras placed True Parents in full view. We never knew what True Parents would wear. Suddenly we could see True Mother’s beautiful white wedding gown, with a long white train. She was more beautiful than ever. Through all the years of suffering and misery True Parents were fulfilling God’s central desire. Proclaiming that their marriage and family would stand as a central pillar and root for all humanity, meant that all the forces of darkness were permitted to do everything and anything to destroy Mother, Father, their marriage and family. She overcame.

Abonim, who bore the cross of restoration, gave his heart and prayer that his life could be used by God to untangle all the conditions of history that were left undone by the central figures of past ages. The journey of their marriage began in the most austere humble setting. Persecution was severe in 1960. The day before the blessing Father was taken to prison. Finally, being innocent, they had to let him go. The 1960 blessing was established in such a dark hour of human history. Christianity was lost and True Father was going through a 40 year wilderness course to recover all the lost conditions. The 1960 blessing, however has infinite value. It is the internal blessing and root of all the foundation for the change of Blood Lineage from Satan’s side to God’s side. This blessing allowed the True Parents to begin their path to build a True Family. Every step of their married lives has been a restoration course through indemnity.

In my limited time of having been directly with True Parents, I cannot recall even a moment that I didn’t observe and feel that Father is always speaking each word, making each step as an act of providence in which the whole of human history (including the spirit world) is connected. All this and thousands of other providential realizations, memories and thoughts were going through the hearts and minds of the 10,000 gathered. Not to speak of the countless families throughout the world that were watching the webcast.

When Father came into full view many (including Dr. Yang, myself and countless others, both husbands and wives alike) began to weep. The tears that flowed at this moment came for many reasons. Much of it was due to the fact that it was clearly a moment of comfort and joy for God, whose suffering heart never got to see his son in glory. This was the first moment, when all was fulfilled. God was...
by Michael Balcomb

He mentioned that he was proud to share the same first name with Moon Hyo Jin as well.

Following the meeting we went very well and we ended up with an invitation to all the mobilized members in the county - more than 30 - to visit a natural mineral spring as guests of the county on the 14th February (if we have time)! Also, we received a beautiful knell before the small altar; it's not too hard to travel back in time and imagine how it would have been in those days and wonder if you had met True Father then, you could have lasted through even a week of the tumultuous battles Father faced every day.

I couldn't have found my way here at all without the kindness of the World CARP media team, who came with me on this small pilgrimage to pray, read Father's words and make a new determination as we concluded the victorious Cheon Il Guk activity and 50 days at the Cheongpyeong workshop.

Stepping out again into the courtyard, we were met by the sight of fresh laundry cheerfully flapping in the spring breeze, a reminder that this ancient church is still very much alive and that God's providence is always moving on.

Chungbuk

February 12, I was invited to give the "chuksa" address at the Myeong Level meeting in Nam Il Myeon of the Chungyong County, Chungbuk. As a challenge, and with a lot of help from the local family, I managed to give the entire address in Korean! It was a bit of a cheat because I had to translate the Hanguk into Romanized characters. My excuse is that the Hanguk version is so small a font.

Anyway, the meeting was a great success despite people having to strain to catch the meaning of my part. The ed him back for dinner. He was a Buddhist, quite familiar with True Parents work and very respectful of them. It was an interesting encounter because earlier in the day as we drove past the Academy we were sunbathing by the lawn - it is very difficult for civilians to enter.

Sometimes the mountain does come to Mohammed ....

A long-lost younger brother

Friday 14 February the World CARP video team were doing hard work covering activities and getting ready for a county-wide rally that will close out our local activism. So I came back for a follow up on one of the leaders who came to the rally a couple of days ago and interview him about his response on camera.

However, Heavenly Father always has bigger plans than us. We all arrived at the little country office and sat down in a circle on the bare linoleum floor. As we began to speak another man joined us and said, "Oh, Moon Sun Hyung, you don't have anything good to say about him!" Then he repeated this claim, but this time he said "Moon Sun Myung you don't have anything good to say about him!"

We had basically finished our witness and we went back to Mumui-myeon town to follow up on one of the leaders who came to the rally a couple of days ago and interview him about his response on camera.

So we patiently spoke to him about what Father is doing to support True Parents work for the Unification Movement in a hairdresser's shop and invitation to all the mobilized members in the county - more than 30 - to visit a natural mineral spring as guests of the county on the 14th February (if we have time)! Also, we received a beautiful knell before the small altar; it's not too hard to travel back in time and imagine how it would have been in those days and wonder if you had met True Father then, you could have lasted through even a week of the tumultuous battles Father faced every day.

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Anyway, the meeting was a great success despite people having to strain to catch the meaning of my part. The...
Greetings from Yesan, a small town in Southern Chongnam Province, about 20 kilometers from the Western coast, and about 2 hours drive south from Seoul along the highway to Pusan. All of our Western members are having a rich experience of heart, working with a dedicated team of Japanese sisters, and the local members. I am fortunate to be sharing this experience with two of my children: Mi-ae (18), here from STF in America, and Joshua (13), who is studying in the GOP Program in Korea. While witnessing and working together by day, or sharing backburs, memories and heartfelt testimonies by night, I feel so much love for them, and am so touched and proud to see them embrace this experience.

Yesan is a countryside town, divided into two towns: Myun, or districts, and two larger “Eup”-size districts. Most of these Myuns, or villages, are out in the midst of farmland and orchards. Yesan is well known for growing those large tasty “sagwia” (Korean apples), as well as grapes, strawberries, and more. It is so incredible to be out in the countryside, walking along dirt paths from farmhouse to farmhouse, greeting grandmothers, ”hakseongs” (students), ”harabo-jis” (husbands and grandmothers), and sharing rich experiences of testifying to Korea’s value and beauty. I am feeling more and more rooted in the culture of heart and family. Through the heart of our members and leaders, I am feeling more and more realizing again what I had nearly forgotten: that Korea is a gateway to the culture of heart.

In recent years I have so quickly been critical of organizational problems, strategic priorities or other leadership decisions in our movement that I couldn’t easily digest from my American viewpoint. But here, in the midst of fields and farmlands surrounded by hills on every side, welcomed by leathery-skinned farmers, and farmlands surrounded by hills on every side, I am feeling more and more centered on heart and love, and we cannot begin to understand God. Because of our own limitation of heart, we may not realize all that Korean culture has to teach us. I feel my heart cracked open again and again, layer by layer, and still I understand so little. Our circumstances are so blessed in Yesan. The church is not rich, and carries many debts. But one family owns a hotel downtown, just blocks from the Yesan Train Station, and has offered us the top floor. We have heard that teams in some cities have just the traditional hole in the ground for a bathroom, and can only wash when they can get to a public bath. In Yesan, some 25 of us share 4 rooms, each with a bathroom, western-style toilet (quite common in Korea by now), and with a huge round bed and refrigerator in each room. Each morning members deliver buns, rolls and bread from the local bakeries. Though a day-old, it tastes fresh with the milk that fills our refrigerator. Worried about our nutrition, the church adds cereal, or hot dogs, or something else each day, and an endless supply of oranges. Lunch is on the run, in a local restaurant or simple carry out. Yesterday they brought bags of barbecue hamburgers to complement the “kim-bap,” rice, meat, and vegetables wrapped in seaweed. Dinner is always simple yet plentiful and delicious, shared on the warm floor of the church center with added gifts of sweet strawberries, pears or some Korean specialty from the local members.

Our mission work so far has been quite successful, and filled with previous experiences. To cover the 10 Myuns and 2 Eups, we have held 3 rallies per day for the first 4 days — 12 in all. We will gather all these results at a city level rally and celebration for True Parents’ birthday. Although both the Yesan Church leader and the regional director have been in Chung Pungyo for 5 decades, the members made great effort to prepare for these rallies. There is a good foundation with the city level government through previous community efforts, Tong Ban Ryokkyo Activity and North-South Unification programs. In particular Mr. Pak, a well-known community leader, a former Myun-level leader in several communities, convinced the Yesan government to officially sponsor the town-level meetings.

Letters were sent to all the Myuns, and Ri-level leaders, followed by phone calls, visits and even loudspeaker announcements in some communities. Although our town rallies have been small—usually 40-70 people—nearly all of our participants are Ri and Myun leaders, making the meetings quite substantial.

At each rally, after a short video about our efforts in North Korea such as Peace Motors, friendship tours, etc., our western and Japanese members sing 1 or 2 songs, such as Arirang. Omaya Nuunaya, or Urie So Won Tong. Sometimes an individual will sing as well. Then the official program begins with the Korean Pledge of Allegiance. Mr. Pak, who has organized these rallies with the city, gives welcoming remarks. A pure and righteous man, he explains that though he remains a faithful Buddhist, he will respect and follow Rev. Moon’s direction because this work is beyond religion, class or nation. He strongly testifies that only Father Moon can lead Korea into unification, and shares his impression about Father and our movement. His speech is salty, direct, and filled with humorous ways of confronting his Korean audience about their attitudes, prejudices and limitations in understanding True Father.

After Mr. Pak, I share a message on behalf of the international members, sometimes beginning with a Korean song, often with my son and daughter. I first explain in broken Korean about my long-haired, hippie background, the dysfunctional family situation I came from, and how I learned loyalty, filial piety, fidelity, and God’s heart through True Parents’ teaching. I explain about my blessing, express my love and respect for the Korean people, and then, because we lack good translation from English to Korean, I read a speech prepared for just such a circumstance, while a Korean elder reads a written translation. Despite the language barriers, the audiences have been touched by the songs and testimonies from international members.

Hoon Dok Hae follows, with readings form the messages of Marx, Lenin and Stalin from the spirit world. Professor Sung Eae Jin, shares the keynote message, explaining Father’s efforts with world leaders and demonstrating that Kim Il Sung’s “Juche” philosophy ultimately rests upon the establishment of True Parent, True Teacher and True Leader. These can only be fulfilled by God, the True Parent. Teacher and Leader of all. Professor Jin teaches philosophy at Sun Moon University, and serves as the National Christian Leader, which seems similar to our AFC Regional Director’s position.

All members, both Korean and international, are investing tremendous effort to make these rallies successful. Rev. Shin from the Atlanta region, who is coordinating in Chongnam Province, visited Yesan, yesterday. He expressed that because Yesan membership is a bit smaller than other cities, some worried that the mobilization here might be difficult. He was pleased to find the opposite: “total mobilization” of local members, because without everyone’s help, it won’t work.

Each morning we hold Hoon Dok meetings from 5:30 AM in our hotel rooms: one in Japanese, one in English. Following breakfast and preparation, we are out by 8:00 AM, going to the district of the first rally. She begins a daily car
I have returned from Bucheon, Cheon Il Guk where I attended the last week activity along with a couple dozen Japanese and American members.

We attended and assisted in the rallies everyday, following the same format as the rest of our nationwide movement. Mostly reaching out to the elderly communities. At first we were a little worried but soon realized that these elderly are the most influential in the Korean family. These were also the people who witnessed first hand the tragedy of their country’s division, and so feel a natural calling to take heart of ownership over these unification activities. The local town and district level leaders attended as well, and especially those who have been moved and inspired to work together.

On the street the younger generation seemed most responsive to our call, which makes you think that we are sandwichting the middle aged with the innocent and fresh power of the youth and the wisdom and leadership of the elderly.

A joke made in Cheung Pyung about us being used as the “token white guy” stuck in my mind as we were being shuttled around from venue to street corner, asked to stand up and sing, sit down, sing, arm in arm, standing of the schedule or what was really going on. We actually all really enjoyed it, and we did realize the significance of our presence there.

The most enjoyable moments for me was working alongside the Korean/Japanese members with such a sense of family and unity. Although we were in need of constant multiple translation, we were always cracking jokes, the Japanese were always organizing and the Koreans were always discussing the schedule and coordinatating in the background (however it all seemed to work).

I think it was very meaningful to the Korean community to see the way we did it which means real commitment towards the ideal of the future of the human race. This recognition among the people in Korea has been significant. Our movement has to be sustained because it is not sustained by the leadership. It is sustained by the people because the leadership represents "this is the way".

On conclusion of this official activity, we will hold a festival and celebration for True Parents’ Birthday and Blessing, that will be on April 27th, and Father has opened the way for the people to celebrate and give a contribution. I felt like I could see the real meaning of Father and Mother’s day of joy and victory. It was Father who was holding the cheering tuxedo with tails! It never imagined that Father would appear in a creamy white Tuxedo with tails! It was the consummation of the Marriage of the Lamb in the Cheon Il Guk blessing.

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The 200 dignitaries of the Summit Council also wore white robes and sat on the floor, but the songs, sharing, and hope for peace and unification brought everyone together, including numbers of community leaders who joined us there.

We have faced other challenges as well. We arrived on Saturday, February 8, and spent Sunday after church service planning, organizing and visiting our areas, which Father has termed our “Eternal Home town.” That evening, however, church leader Rev. Shin’s mother-in-law passed to the spirit world. Without his presence with his wife, they would not have been able to convince her non-Unificationist family to hold a Seung Hwa Ceremony for her mom, who was Blessed. Suddenly we were without Rev. Shin, and everyone had to find a way to respond to a family emergency. But no matter what challenge we have faced, someone has always stepped forward to take the slack. With each difficulty, our hearts have become closer and closer.

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The 200 dignitaries of the Summit Council also wore white robes and sat on the floor, but the songs, sharing, and hope for peace and unification brought everyone together, including numbers of community leaders who joined us there.

We have faced other challenges as well. We arrived on Saturday, February 8, and spent Sunday after church service planning, organizing and visiting our areas, which Father has termed our “Eternal Home town.” That evening, however, church leader Rev. Shin’s mother-in-law passed to the spirit world. Without his presence with his wife, they would not have been able to convince her non-Unificationist family to hold a Seung Hwa Ceremony for her mom, who was Blessed. Suddenly we were without Rev. Shin, and everyone had to find a way to respond to a family emergency. But no matter what challenge we have faced, someone has always stepped forward to take the slack. With each difficulty, our hearts have become closer and closer.

On conclusion of this official activity, we will hold a festival and celebration for True Parents’ Birthday and Blessing, that will be on April 27th, and Father has opened the way for the people to celebrate and give a contribution. I felt like I could see the real meaning of Father and Mother’s day of joy and victory. It was Father who was holding the cheering tuxedo with tails! It never imagined that Father would appear in a creamy white Tuxedo with tails! It was the consummation of the Marriage of the Lamb in the Cheon Il Guk blessing.

We attended and assisted in the rallies everyday, following the same format as the rest of our nationwide movement. Mostly reaching out to the elderly communities. At first we were a little worried but soon realized that these elderly are the most influential in the Korean family. These were also the people who witnessed first hand the tragedy of their country’s division, and so feel a natural calling to take
I t was a cold day Thursday January 23rd but a great day to contain the warmth of Family. Clergy and the life of one of the great prophets and Ambassador for peace of our times Rev. Dr. Martin Luther King Jr.

Members of the DC local ACLC, under the Co Chairmanship of Rev. In Hoi Lee and lay members and friends of the family movement.

We were grace as to embrace to blessing movement because it is Christ centered. For it does not yet appear what we shall be, he told us to have faith like a seed planted underground which in due season after suffering and the rain will bring forth its fruit for all to benefit in due season.

As I write, our True Parents and a sumptuous celebration with our True Parents and country. As Bishop Stallings, Rev. Jesse Edwards, Bishop Nelson, and Bishop Johnson will be proud of this lecture series some of these lectures. All of us will be part of the ACLC DC local activity, nothing short of a miracle. For it is a great thing that God and the spiritual world. Many members, including True Parents' children, have sacrificed their lives, yet they are all praising and dancing around the throne of God in high celebration. Yes we have witnessed a miracle, nothing short of a miracle. I would like to humbly ask us to educate 10,000 ministers in DP and not just listen to the message it, and thank God we could be alive to witness it in this physical world.

We can all enjoy and celebrate such a glorious occasion but I remind you that such an occasion could not take place if it had not been for the fundraiser in the rain and snow, or the one who witnessed while doors were being slammed in their faces, or those who went to prison for simply selling a box of candy in the wrong town, or for those who prayed all night the Japanese community and missionaries.

Apostle Bishop Floyd Nelson was the Keynote preach and teacher, whose spiritual message was the high point of the event, which was preceded with singing, prayer, testimonies, December 7th video highlights of True Parents and a sumptuous banquet prepared in this mission we have inherited, as Christian leaders we are called to grow under his feet. Based on the victory of the Marriage Feast of the Lamb our life, yet we joined in this great celebration with our True Parents and with all the saints and God and the spiritual world. Many members, including True Parents’ children, have sacrificed their lives. Yet they are all praising and dancing around the throne of God in high celebration. Yes we have witnessed a miracle, nothing short of a miracle. I would like to humbly ask us to educate 10,000 ministers in DP and not just listen to the message.

Dr. Yang will give further instructions when and where the conferences will be held. Dr. Yang will give further instructions when and where these conferences will be held. But we cannot wait for the lead-ers to return. We have to begin immediately. Father has asked us many times to fulfill a certain goal for a certain providential reason. Sometimes we succeeded sometimes we did not. But this time I feel all of heaven is supporting us and everything we go to do will be easier than what we thought. Let us not hesitate for the victory is already ours. We urge you to contact all of your ACLC Ministers, especially and old contacts that we may have lost touch. Contact any ACLC Minister who has ever gone to a Workshop, Blessing, Seminar or conference.

For further information please call: (202) 319-3200, ext 143 or (757) 620-7238.
Ividual or pair of individuals would travel edges to the edge of sanity and control to own sense of self-empowerment. In some ordinary physical laws do not apply by walkers demonstrate to themselves that the ancient tradition of fire walking, practice a connection to the sacred. For example, in associated with approaching the sacred, and ritual activity, etc. There is always some risk of titioners move to the boundary between the to be in touch with the sacred or to demon- the edgework concept is that in their effort to regard these experiences as edgework. Indi- viduals who engage in edgework typically report similar experiences—a loss of a sense of time and/or space (the usual bonds of time and space do not seem to apply), a feel- ing of being in a spiritual flow (a unity of experience), a lessened sense of individual isolation and an increased sense of unity with others and with deity (a sense of com- plete integration), etc.

What I need is personal accounts that document the activities members undertook and the kinds of spiritual experiences that resulted. In order to produce a coherent text, it is usually necessary to obtain several dozen accounts since different reports contain dif- ferent elements and some statements are more quotable than others.

If you are interested in learning more about the kind of writing I have done, you can check my web site: http://www.peo- ple.vcu.edu/~dhromley/vitae.htm

David G. Bromley, Department of Soci- ology and Anthropology, Virginia Common- wealth University, Richmond, VA 23284- 2040. Phone (804) 828-6286, Fax: (804) 828-1027, Email dhromley@mail1.vcu.edu

**In the course of my work on a paper on what I term “spiritual edgework,” I have been trying to track down some information on Unificationism. I am working on a project on what I term “spiritual edgework.” It has struck me for some time that social scientists do not have an adequate way of talking about strong religious experiences. However, across a number of religious traditions practitioner- ers take risks for their faiths and report quite similar personal experiences. The idea behind the edgework concept is that in their effort to be in touch with the sacred or to demon- strate the power of the sacred, religious prac- tioners transcend a boundary between the secular and sacred realms.

There are many ways that this is done. It may be prayer or meditation, pilgrimage, ritual activity, etc. There is always some risk associated with approaching the sacred, and practitioners use that risk to demonstrate a connection to the sacred. For example, in the ancient tradition of fire walking, practitio- ners demonstrate to themselves that ordinary physical laws do not apply by walking on hot coals and thereby enhance their own sense of self-empowerment. In some quasi-religious therapy groups, practition- ers go to the edge of sanity and control to gain a greater sense of self-control and power.

When I wrote an early book on Unifica- tionism, “Moones” in America, in 1979 I remember writing about what was at the time called pioneering, in which an indi- vidual or pair of individuals would travel long distances to establish the faith in a new state or nation. Often they had little or no money and no idea where their next meal or lodging would come from. In many cases individuals reported testimonies of very strong spiritual experiences, their needs were provided for. There were also some similar reports from early fundraisers. I would regard these experiences as edgework. Indi- viduals who engage in edgework typically report similar experiences—a loss of a sense of time and/or space (the usual bonds of time and space do not seem to apply), a feel- ing of being in a spiritual flow (a unity of experience), a lessened sense of individual isolation and an increased sense of unity with others and with deity (a sense of com- plete integration), etc.

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**Request for Information**

**By Dr. David Bromley**

I have been trying to track down some information on Unificationism. I am working on a project on what I term “spiritual edgework.” It has struck me for some time that social scientists do not have an adequate way of talking about strong religious experiences. However, across a number of religious traditions practitioners take risks for their faiths and report quite similar personal experiences. The idea behind the edgework concept is that in their effort to be in touch with the sacred or to demonstrate the power of the sacred, religious practitioners transcend a boundary between the secular and sacred realms.

There are many ways that this is done. It may be prayer or meditation, pilgrimage, ritual activity, etc. There is always some risk associated with approaching the sacred, and practitioners use that risk to demonstrate a connection to the sacred. For example, in the ancient tradition of fire walking, practitioners demonstrate to themselves that ordinary physical laws do not apply by walking on hot coals and thereby enhance their own sense of self-empowerment. In some quasi-religious therapy groups, practitioners go to the edge of sanity and control to gain a greater sense of self-control and power.**
ish for not taking it seriously at the time, but the lecture was incredible. He spoke of Jesus, and his heart. And God’s feeling when he had to let his beloved son go. Tears came to his eyes. He invested all of his heart and spirit into that lecture. And after the lecture, it was like it had been forgotten. We just simply moved on from it, not reflecting or thinking at all. I felt much regret for that. After dinner, we headed back to the cabins to sleep.

There was supposed to be a very strict bed time of 10:00. By this time, everyone in the cabin was supposed to be in their sleeping bag and asleep. However, this was far from what happened. The lights were out at ten. Then someone said something. This started a conversation. Freeson realized what was happening, and told us to shut up.

The first day of the workshop was to be held, I learned of the Divine Principle. His lectures were very fun and everyone received a lot from them. After his lecture, we ate dinner and went to bed. This time Freeson slept in a different room.

The last day of the workshop seemed much shorter than the others. I was quite sad that things were coming to a close, but still looked forward to the day ahead of me. We woke up very late that day. We did a brief HDH session, ate a quick breakfast, and drove to the main hall where Rev. Schanker gave another lecture. He used the movie The Matrix to explain some parts of the Divine Principle. The movie is much different when seen from a different perspective. True for many things in life. Following his lecture, we had a prayer and wrote our reflections of the workshop. After which everyone finally went to bed. The vicious cycle continued for an hour, then everyone finally went to bed. I felt pretty bad. At first I worried (something I spend too much time doing) about the sermon I had to give in a few hours. I hadn’t prepared anything. All I knew was my topic: Humbleness. Yes, I guess I was just expecting the Holy Spirit to speak through me that day. What a mistake. When we arrived at the main hall, where Sunday Service was to be held, I learned of the whole incident with Misawa. I felt very bad. At first I was very close, but still looked forward to the day ahead of me. We woke up very late that day. We did a brief HDH session, ate a quick breakfast, and drove to the main hall where Rev. Schanker gave another lecture. He used the movie The Matrix to explain some parts of the Divine Principle. The movie is much different when seen from a different perspective. True for many things in life. Following his lecture, we had a prayer and wrote our reflections of the workshop. After which everyone packed up and eventually left.

The workshop was, in my opinion, way too short, but I really appreciate the chance we had to have one. It was excellent experience overall, and I’m very happy we were able to have what I hope will become our annual Norfolk Winter Workshop.

Unification News

2nd Gen Norfolk Winter Workshop 2002

by Shori Matsusaka, age 16

Hattiesburg, Mississippi, and perhaps it always will be. Our church car was almost the same size as those used to a larger church with a larger congregation. But the fact that our community has so few members has only strengthened us in the last several years. The dozen or so families that make up our community have become like one. We truly love each other as brothers and sisters, fathers and mothers, and sons and daughters. We have learned to do so much with so few people. And since our introduction to Service for Peace last summer, things have only gotten better. We meet with each other three times a week; for Service for Peace, Divine Principle lectures, and Sunday Service. Based on this yearning to spend more time with one another, we decided to have a winter workshop.

The original idea came from Misawa, who led our Service for Peace here in the first place. Once the fact was established that we wanted a winter workshop, planning began.

Every Sunday we take a Sunday School offering as well as a congregational offering. During previous years we usually took a large portion of the yearly Sunday School offering and spent it on a church trip to Busch Gardens, but this year we decided to use the money for a spiritual purpose. More than anyone, Aunt Joan Mwaamima, took the most responsibility and sacrificed the most time to make everything happen. It took a couple of weeks, but when the planning was finished, it was decided that the workshop would be at First Landsting State Park, beginning Saturday, December 28th ending on the 30th.

The first day of the workshop was quite interesting. No one was really serious about learning anything, but we passed the time having fun, and spending time with our friends. We arrived at the park around 9:00, where we played Matanage (our unofficial sport) for an hour, followed by dinner. This is when Uncle Peremoeller gave his second lecture.

His words were unlike any other I had heard before. I feel so fool...
I

t is quite obvious that our organization has grown a great deal over the past year. Since its historic inception during the World Culture and Sports Festival’s Special Convocation held in Seoul, February 4-6, 1999, the IIFWP has steadily developed its institutional character and unique providential mission. For the first three years, we operated primarily in a pioneer mode. During that time we conducted many events and programs, most notably the Hoon Dok Seminars which began in the summer of 1999 and eventually kicked off world-wide multiplication and expansion of True Father’s educational system to both members and non-members alike around the globe.

In addition, we supported many International Leadership Seminars, coordinated the Annual World Culture and Sports Festivals, conducted Special Convocations, Summits, Symposia, Conferences, Service Projects, and Collaborations.

Over this past year we began the transition from pioneer mode to a semi-permanent institutional presence and center here in Tarrytown. During this past year the Ambassador for Peace initiative, begun during our pioneer mode, has continued and is now a great deal over the past year. Since its historic inception during the World Culture and Sports Festival’s Special Convocation held in Seoul, February 4-6, 1999, the IIFWP has steadily developed its institutional character and unique providential mission.

As Director of Conference Services, under the guidance of Dr. Walsh, my mission has been to organize and supervise the invitation process for many of these events and to coordinate the events themselves. In addition, over the past year, our organization has attempted to create an institutional center of operations and organization for its worldwide network. My role in this area has been to support our Secretary General, Dr. Walsh in consolidating our staff and creating a suitable office environment first, second He created Adam and Eve, and finally gave them the freedom to interact with which to interact so that its ideas can become reality. This is the same as the relationship between God and the Universe. God created so that he could have a substantial object partner in reality who could provide stimulating joy and satisfaction. He first created the natural world which reflected His nature in substance; as True Father likes to say, “human beings are God’s love partner.”

Our IIFWP culture too reflects some of these same orderly aspects of the Principle. In our organization we have a mind-side group of staff members known as “Directors” and we also have a body-side group of staff members known as “Staff” members. Among the mind-side group we have the “mind-of-the-mind” so to speak. They are Dr. Walsh and Dr. Walsh. We also have the “mind-of-the-body” so to speak represented by the leaders of various functional departments, such as Mr. Yoshida in the Finance Department and myself in the Conference Services Department.

The mind-side provides direction and guidance and the body-side carries out their wishes in myriad functions from the use of money, to planning and executing conferences, to ordering office supplies and taking out the trash.

The relationship between these two groups of people is highly reflective of the relationship between an individual’s mind and body.

Just like our own mind, the mind of the IIFWP Directors is characterized by their Dreams, Wishes, Visions, Hopes, Plans, and Directions reflected from higher powers.

Just like our own body, the body of IIFWP Staff members is characterized by their Age, Experience, Skills, and body.

The IIFWP mind appears unlimited in its ability to provide new and greater direction and the IIFWP body often appears unlimited in its ability to provide the realization of those directions in reality; be it a conference on short notice, an office reorganization, the production of books and literature, tax audits, the payment of payrolls, or the basic daily functions of a large staff and office environment.

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However, even with all this wonderful give and take action going on between the collective IIFWP Mind and the collective IIFWP Body, there are still some very real problems being experienced between them which are not unlike the relationship between the principle and the body. For example, the IIFWP mind does not stop—it moves on to the next thing regardless of time and space, limits of resources, needs of the body, etc. Contrary to popular opinion, the body does get tired and needs a rest now and then. The body has real needs of its own, just as in the Principle we recognize needs, resources, time, Space, Personal Limitations, Personal Style, Grace, Speed, Accuracy, and the like.

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In the Conference Services Department we have developed some helpful tools in this regard. For example, we have vendors who understand our needs and can provide proposals for service in very short time periods. They know when we call, that we need results from them right away (next week is not an option). We have invested in staff both in Washington DC and here in NY who can transit to various conference services roles with relative ease due to the advance work of our permanent staff. For example when one staff member arrived at the recent God Conference this past December, he said he felt like the horse was saddled and all he had to do was jump on and ride away! I loved that testimony because that story graphically demonstrates exactly the kind of results we are seeking.

In short, lets not be re-active, but pro-active, and integrated in how we develop the relationships among our various departments and between the collective IIFWP Mind and the collective IIFWP Body. Communication is essential and in this coming year we should try to develop a greater respect between the two—the mind, after all, would not accomplish a thing without the body, and the body would be consumed with itself without the mind—we are interconnected and thus need to recognize our interdependence and develop harmony and peace as we fulfill our mission.

So, in conclusion, this year of 2003, as we dance the IIFWP dance and celebrate the completion level of the Marriage Supper of the Lamb, let our dance be with grace and style, from the heart, with steps of precision flowing effortlessly as we glide across the days and months of the year.
taught in Seoul about five years earlier, Pusan, every spot seemed to be taken. Since Father and Won Pil Kim were a little lucky, they were living in a room that night. Actually, he had no place to go, but another man living in the same room with him, he saw that Mr. Kim had indeed a nice place for the newly married couple to have a little money. For two endless months they had been eating roots from the ground and buying small servings of rice whenever someone gave them a little money. For two endless months they had been sleeping on frozen ground without a warm blanket or coat. They had pushed themselves to their limits—and then they had pushed some more. They peered out into the darkness; then looked at each other and smiled. Their smiles said, “Pusan at last!” But their weary bodies cried out to them, “A little rest, please? Some sleep!”

They looked all around the cold train station and found an old blanket can left by our Korean soldiers. Lending them a fire and soon received a little warm light. Although they felt as if they were still rock climbing down the valleys of the train, they soon fell into an exhausted sleep.

As soon as the morning sky began to lighten, Father and his beloved disciple, Won Pil Kim, woke up and wasted no time in venturing out into the chilly gray streets of Pusan. On three sides they could just make out a city that seemed to wrap itself around the steep hills, and on the remaining side was a body of water. Pusan was a port city, and ships were being loaded and unloaded even at this early hour.

Father’s first thought was, “How can I quickly find those who worked with me in Seoul and Pyongyang? Heavenly Father, you have been crying for them. I must find them quick, quickly!” As they pushed their tired bodies along, Father thought of the separation from his followers while in prison. He thought about his search for them in Pyongyang? Heavenly Father, I quickly find those who worked with me here. I thought about the possibility of finding them in Pusan, and new strength came to him.

Father and Won Pil Kim spent their first day walking the streets and looking hopefully into the thousands of faces. With the little money they had left, they bought a small snack, which was their meal for the day. It did not give them much energy for climbing up and down the steep hills, but they kept climbing anyway. Pusan was the only city in all Korea where no Chinese soldiers swarmed through the streets. It was crowded with thousands and thousands of people. They had left their homes in the North to escape the threats of the communist soldiers. If they were very lucky, they were moved in with relatives or friends in Pusan. If they were a little lucky, they were living in tents outside the city. If not lucky in corner, gates, or any small space they could find. Since Father and Won Pil Kim were among the very few to arrive in Pusan, every spot seemed to be taken. They soon found someone Father had taught in Seoul and they were invited to spend the night in his house. What a treat to sleep in an actual room and eat some steaming rice. This was an actual room. It was hard and gritty and mixed with barley, but it was all that was available to most Koreans during those difficult war years.

Father looked around at the crowded dieses. He didn’t want to cause any hardship for these already suffering people, so the next day he insisted on leaving. “Won Pil Kim thought to himself. Because there are two of us, it will be very difficult for people to invite us in. I must find a way to take care of myself, so it will be easier for Father to find a place to stay.” He told Father what he wanted to do, and soon he found a job in a restaurant with a place to sleep nearly.

Meanwhile, within a day, Father noticed a man looking at him. He was looking at Father’s ragged dirty clothes and rubber shoes. He was thinking, “Who is that man? He looks familiar. But I don’t know any beggars.” Then his eyes lit up in recognition. “Moon!” he cried excitedly as he came up to Father. Then Father recognized his schoolmate, Duk Moon. Aum. They had gone to the university in Japan together years before. They laughed and embraced with joy.

Mr. Aum immediately invited Father to his home. He had become a professor and architect; yet, he lived with his family in only a small apartment. There was not enough heat, and the food was simple, but at least it was a place to get out of the cold wind, and Father was grateful.

Instead of resting, however, Father immediately began talking to Mr. Aum about the ideal world, and he talked about Jesus. Mr. Aum was a Buddhist, so he didn’t know much about Jesus.

That night he had a surprising dream. In this dream Jesus’ sister spoke to him. “When Jesus was alive,” she said, “his mother—our mother—didn’t understand him. She kept fussing at him to stay home. In this dream Jesus’ sister spoke to him. She asked, ‘Are you alright? Did you get something to eat today?’ Then she said, ‘Father will be your disciple.’ Then his eyes will fill with joy. ‘You gave up everything. Now you are blessed. Even though you are in prison, you will become a great man for the church.’” Then she said, “Father will be your disciple.” Then his eyes will fill with joy. ‘You gave up everything. Now you are blessed. Even though you are in prison, you will become a great man for the church.’”

The next morning Mr. Aum told Father his dream. Father was deeply moved by the dream. “Father’s heart was greater than the pain in his body when he looked at his young faithful disciple. I’m sorry you must suffer so much,” he said silently. “You gave up everything. Now you are in rags, and your stomach cries out constantly for food.” Father’s tears flowed for this dear young man who had come so many miles with him.

This was the kind of person Father was. This is the kind of person he is. When we suffer, he suffers. Perhaps we can say to him, “I am suffering about you. I want to help you. I want to be your disciple.” “Then his eyes will fill with joy. ‘You gave up everything. Now you are blessed. Even though you are in prison, you will become a great man for the church.’” Then his eyes will fill with joy. ‘You gave up everything. Now you are blessed. Even though you are in prison, you will become a great man for the church.’”
Spontaneous testimonies as to the inner workings of the spirit in one’s heart clearly would have been out-of-date, especially in formal sessions. The ICC meetings were much different. Not only were the participants welcome to bear witness to all manner of revelations, dreams, visions and other similar phenomena but the conferences were structured in such a way as to encourage and even cultivate this. A third difference was that CAUSA and ALC conferences preached to the already-converted. Although some new constituencies were introduced, they were primarily gatherings of the like-minded who were opposed to Marxism and favored traditional values. The situation was quite different in ICC seminars where ministers had met the movement through religious liberty or CAUSA meetings but “had not studied the Principle deeply.” As ICC leaders, particularly in the earlier sessions, acknowledged, “Most of the participants do come to Korea with some lingering skepticism or even suspicion about [Rev. Moon].” These factors combined with pre-existing denominational rivalries among participating ministers to generate more heated debates and spiritual battles than in either the CAUSA or ALC meetings.

It is important not to overstate the extent of these disagreements. In fact, it was precisely because of the initial distance that the ICC sessions were so powerful. Some ministers openly repented for their former misunderstandings or their denomination’s persecution of the movement. Others repented for their mistreatment of another. According to one report, “Many became inwardly hopeful and jubilant that now indeed was the time of the Second Coming. Others, while they may have rejected the possibility...expressed tolerance and acceptance of our position.” Beyond that, ICC leaders hoped that clergy could testify that “God is actually behind...[Rev. Moon] and our movement.” To facilitate this, the ten-day ICC seminars introduced participants to the full range of the movement’s tradition in its countries of origin, “not what they have heard through the American media.” After the first several conferences, the ICC seminar began at Tokyo Church Headquarters where “hundreds of young members lined the sidewalk to greet ministers, exuberantly waving flags and shouting for depiction.” Each group also attended a Youth Rally where over 1,000 members who had newly joined through “video centers” greeted the ministers “with wild enthusiasm.” The unspeakable message was that while Japan was highly resistant, even allergic to traditional forms of Christianty witness, the Unification movement was bringing impressive results.

In Korea, although participants toured industrial facilities, the ICC placed more emphasis upon the movement’s humble and suffering origins. Church elders shared experiences from the early days, and ministers toured the old Chung Pa Dong Headquarters Church, including the bare upstairs rooms where Rev. Moon and his family had lived. A day trip to Pusan at Korea’s southernmost tip was usually a highlight. There, they visited a museum that stood on the site of the first Unification Church building—a hut of mud and cardboard that Rev. Moon constructed when he arrived in the city as a refugee during the Korean War. The site was decorated with the most vivid experiences occurred when they climbed the path up the mountain above the site to the “Rock of Tears” overlooking Pusan and its harbor where Rev. Moon “had prayed earnestly for liberation.”

Some started crying and praying deeply. In the course of the conferences, many from spirit-filled backgrounds testified to visions and revelations. A conference convener, convinced that the voice he heard at the Rock of Tears was the same voice he had heard at the Watling Wall in Israel and “that it was the voice of God and that this place was authentic,” burst into tears and embraced an ICC lecturer. However, some ministers never made it up the steep, winding cliff to the rock, and not all who made it experienced meaningful breakthroughs.

There was always a full cycle of Principle lectures and question and answer panels which usually focused on Rev. Moon’s identity, joint Sunday worship at the Seoul Headquarters Church, a banquet at the Little Angels School, andgifts of ginseng tea. From the fourth conference, Rev. Moon requested that participants issue a proclamation of support for the movement “to encourage understanding among all Christians, especially in Korea.” The proclamations, with some variation, affirmed that “the Unification Church is a God-centered movement which practices Christian love,” that “The Reverend Sun Myung Moon is a man deeply inspired by God and Jesus Christ,” that the Unification Principle has exerted a “transformational power in the lives of its followers,” and that “the Unification Church has suffered unjustly in many respects because of misunderstanding.” Typically, three-fourths or more of the participants signed these. Rev. Moon also suggested that the American ministers establish sister-church relationships with Korean Christian churches. This also became a regular part of the conference although a lesser percentage of ministers took part.

It is important to grasp the context within which the ICC and other events of this period transpired. As already noted, Rev. Moon used the term “wilderness course” to describe his forty-year ministry from 1945-85. Originally, he hoped that Korean Christianity would accept his Second Advent ministry, that it would serve as the basis for unifying the Fatherland after World War II, and that within seven

ICC participants pray at the Rock of Tears, Pusan.

This is the nineteenth in a series of excerpts from the book 40 Years in America: An Intimate History of the Unification Movement 1959-1999. The editor is Michael Mickler, the book is available from HSA Publications for $20 + $8 s&h. Contact them at: 4 West 43rd Street, NY 10036; tel: (212) 997-0050 x250 or at their web-site: www.hsabooks.com.
years, by 1952, worldwide Christianity and, indeed, the world would have entered a Completed Testament era. This sequence of events, of course, did not transpire, and Rev. Moon endured a lengthy internal and then, by choice, an external exile from Korea. With the victory of Danbury, the forty-year wilderness course ended and a “seven year course for the settlement in cosmic Canaan began.” Canaan, according to one church commentary, was “the land of the ancestors” and signified “the homeland.” Hence, between 1985-92, Rev. Moon attempted to connect the foundation he had established worldwide to Korea. He came not as a prodigal son who had spanned his inheritance but as one who had made good in the world and who had something to give. From this perspective, he came as a universal Jacob returning from exile, bringing substantial offerings, and seeking his rightful position.

Rev. Moon’s timing in returning and in making Korea the focus was again impeccable as it was during this period that Korea was emerging on the world stage. The 1988 Olympic games held in Seoul were stage. The 1988 Olympic games held in Seoul were an internal Olympics inviting “international community as an open and then, by choice, an external exile from Korea. With the victory of Danbury, the forty-year wilderness course ended and a “seven year course for the settlement in cosmic Canaan began.” Canaan, according to one church commentary, was “the land of the ancestors” and signified “the homeland.” Hence, between 1985-92, Rev. Moon attempted to connect the foundation he had established worldwide to Korea. He came not as a prodigal son who had spanned his inheritance but as one who had made good in the world and who had something to give. From this perspective, he came as a universal Jacob returning from exile, bringing substantial offerings, and seeking his rightful position.

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The schedule for the 2003 World Peace King Cup, which will be held between international football club champions, has been released. The Sun Moon Peace Football Foundation announced at their press conference at the Hyatt Hotel, in Seoul, on February 5th, that the venue will be held in S. Korea from July 15th to July 22nd.

The World Peace King Cup, which has been approved by FIFA, will use the money to fight for world peace and eradication of poverty in third world countries. Chairman, Kwak, Chung Hwan announced the eight teams on Wednesday. Starting with the Korean champions Songnam Ibrah Football Club representing Asia, AS Roma (Italy), PSV Eindhoven (Holland), Bayer 04 Leverkusen (Germany), Sao Paulo Football Club (Brazil), LA Galaxy (North America), Kaizer Chiefs the African Club of Year 2001/2002 (South Africa), and Olymique Lyonnais (France) the continents of the world will be represented.

There will be two groups of four teams that will fight it out for the first stop in each group. The leaders of the two groups will battle for the championship. The prize money will be 82 million USD for first and the runner up will get 8500,000 USD, and the tournaments are planned to be held at the six stadiums that were used for the 2002 World Cup. The draw for the team placements will be held between March and April in South Korea.

The game will have 40 top-notch players including Francesco Totti of AS Roma, Neuville Schneider of Bayer Leverkusen, and Edmilson (Brazil) of Lyon who played in the 2002 World Cup. PSV Eindhoven with Guus Hiddink as head coach and Park Ji-sung and Lee Yong-ryo as players, and Hong Myung-bo of LA Galaxy are expected to draw a lot of attention from the crowds.

The organizers stressed that the teams were selected on merit. “We had to look at the top 15 clubs around the world and it was not easy as many are currently busy with their own programs,” said Pele, the Brazilian legend. “As you know Santos is my team and I would have loved to bring them here, but Sao Paulo are currently the best team in Brazil and we had to select them.”

Rev. Kwak said the tournament which has the approval of FIFA, is the first of its kind and hoped that this tournament will carry on the excitement of the 2002 World Cup, which was co-hosted in Korea and Japan. Future tournaments will be moved from country to country on a bidding system, the organizers explained.

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Rexford Sun Myung Moon 1982

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