

TODAY'S

WORLD

JULY 2005

Inside Peace Cup 2005

Translating Father's Heart

The Blessing of Being Blessed



International President's Message

Dr. Kwak Chung-hwan



What Is So Blessed about a Blessed Family?

In giving guidelines to Today's World recently, Rev. Kwak expressed how important it is for blessed members to be conscious of their identity as such. His May 15 sermon, reproduced here, dealt with this topic.

Greetings, dear members. Today is the anniversary of the blessing by True Parents of the thirty-six couples in 1961. The atmosphere of that day is still tangible to me, but it is our forty-fourth anniversary, and I suddenly sensed how fast time is moving. Members who have received the precious, indescribable blessing should fulfill our responsibilities every day, thinking deeply about the heavenly ideal and our identity.

Some time ago, Heung-jin nim scolded Japanese women with Korean husbands who were attending a forty-day workshop at Cheongpyeong for not witnessing. Heung-jin nim, Dae-mo nim and Choong-mo nim, who are watching from the spiritual world, feel great sadness, and this is said to be the same for True Parents and God.

As True Parents have always told us, we have to offer not only the least material tithe or a third but also a tithe of life and time. A tithe from a twenty-four hour period is about three hours, and those three hours should be a part of our life of always witnessing and testifying to True Parents. This is exactly what Heung-jin nim, in the spiritual world, has requested of us. He is asking for Japanese women in Korea to set a practical example. So, blessed Japanese women are determined to devote themselves to a life of tithing their time.

Looking back on it, Heung-jin nim was supposed to have requested this of Korean blessed women; his having to ask Japanese women should be an awful shame for us. I have instructed the federation chairmen nationwide to encourage Korean members to work just as hard as the Japanese women here do.

On August 1, True Parents will be conducting a blessing ceremony. It's a good opportunity to restore mistakes of the past by investing all our effort and pooling our abilities. On that occasion, let's express our loyalty and filial piety toward Heaven by all blessed couples bringing one single blessing candidate and one married blessing-candidate couple each. This is the activity goal that we are confronting until July.

If we enforce the conducting of hoondokhae activities, grass-roots activities and tribal restoration nationwide according to True Parents' directions, the fruit will be produced automatically.

Offering a tithe of life and time

Today, before continuing my talk, I will read a few paragraphs from a speech called "True Family of the Original Creation."

Many people are talking about God's will, and though this term seems simple, it is extremely difficult to give an

answer when someone asks what God's will is. Also, until today many believers have prayed for God's will to be done, and we are living lives of faith in order to accomplish that will. But praying for God's will to be done without knowing God's will, and living a life of faith based on that will is nothing but a contradiction.

What is God's will from the view of the Unification Church, God's will as Rev. Moon understands it? It is the ideal God held at the time of the Creation, when He made the cosmos, that is, it is fulfilling the purpose of the Creation. Since it was certainly with a purpose that God created all creatures, it is God's will to accomplish that purpose. Who was at the center of that purpose? Adam and Eve. Hence, I view realizing the ideal God held at the Creation, realizing that ideal, which is centered on Adam and Eve, as realizing the purpose God had in creating.

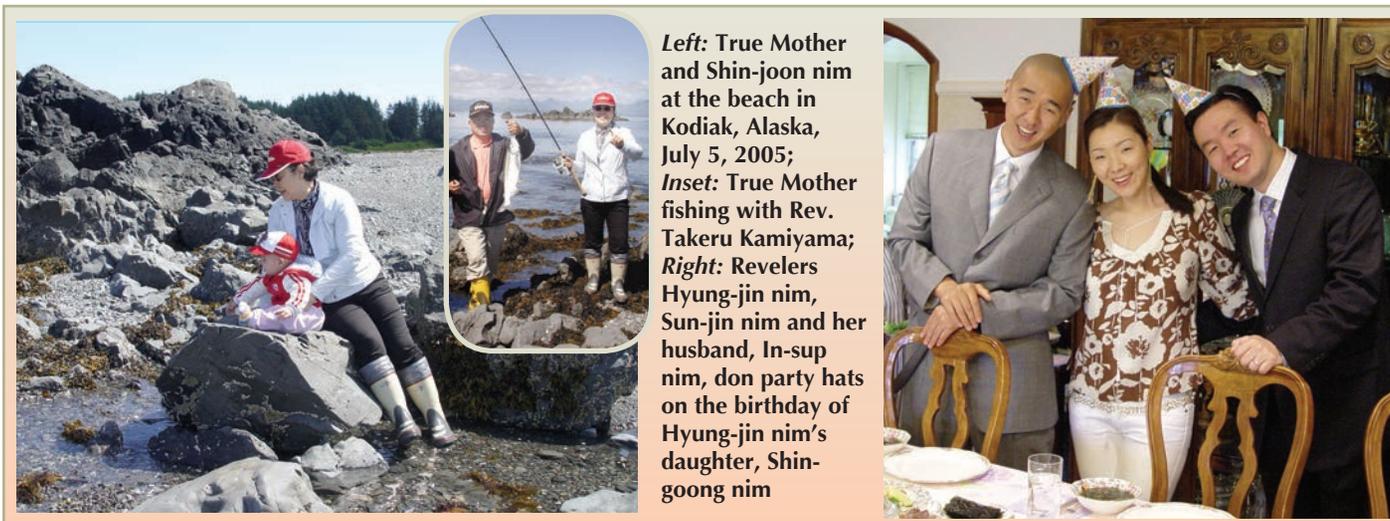
What does realizing this ideal mean? It means establishing the four-position foundation, a foundation of a family centered on God, where Adam and Eve are united as husband and wife centered on God and—while inescapably trapped within the realm of His love—multiply children. If this four-position foundation centered on God is formed, Adam and Eve will become one in conjugal love and will not be able to get out of the realm of God's love.

True Father says that God's purpose for creating was to accomplish the four-position foundation. This means we should realize the foundation of a family centered on God. The way to realize a four-position foundation, a family foundation, is through getting blessed. Yet, is the standard of the average blessing the same standard God and True Parents want it to be? The way of thinking and lifestyle for individuals should not vary. So now is the time for us to establish the blessing tradition.

True Father has said, "Love and life are very general concepts, but lineage is specific." Love is precious and so is life, but they end in one generation. Lineage connects generations and goes on forever. I would interpret this as meaning that in the ideal that God held at the time of the Creation, His love would not have lasted for only a single generation. After having created Adam and Eve, He told them, "Be fruitful and multiply, and fill the earth and subdue it." The original significance of the blessing is that it was to connect the lineage, one generation after another.

We have to reflect again; our blessed members should not be thinking of our families or couples in isolation. We have to look from the perspective of what God envisaged at the Creation; specifically we have to consider the eternal lineage we are to inherit. We should reflect on how much we value our lineage. When we have considered these things, we should be recom-

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Left: True Mother and Shin-joon nim at the beach in Kodiak, Alaska, July 5, 2005; Inset: True Mother fishing with Rev. Takeru Kamiyama; Right: Revelers Hyung-jin nim, Sun-jin nim and her husband, In-sup nim, don party hats on the birthday of Hyung-jin nim's daughter, Shin-goong nim

TRUE PARENTS AND TRUE FAMILY

A Model Representing the Royal Territory of Cheon Il Guk
 Declaration Day of God's Eternal Blessing (Chil Il Jeol) (Photos)
 The Early Life of True Mother's Mother

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Cover: True Father with his grandson Shin-joon nim (son of Hyung-jin nim and Yeon-ah nim) during a flight to Korea, April 24

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Father at the New Headquarters



The Headquarters is a Model Representing the Royal Territory of Cheon Il Guk

What follows are excerpts from what Father said on the day True Parents blessed the new building, May 5, 2005, which was also the first anniversary of Ssang Hab Shib Seung Il. A year ago Father spoke of Ssang Hab Ship Seung Il as being based on the number 5 for the month and the number 5 for the date joined together to make 10. He pointed out that the date was significant as the transition point between the era before the coming of heaven and the time after the coming of heaven.

Shall I make my speech short or long today? I am someone who doesn't like to speak from a written script. I speak by letting Heaven guide my mouth and body. You should know that that is what's behind the historic publication of *Cheon Seong Gyeong*. This is not me speaking alone. That is why when you listen to what I've said again, you can hear sound waves resounding from the spirit world. Saints and sages are participating and support what is said. When you think about that, you'll realize that the excerpts in *Cheon Seong Gyeong* will always go beyond history. You should know that the person standing here has known and talked about how the world will be tens of thousands of years from now; he has known about the heart embodying that which enables God to give blessings even tens of thousands of years from now. For that reason, my long speeches—all the things I have said—have already been compiled into over 500 volumes. Some speeches were selected to be included in *Cheon Seong Gyeong*. This newly compiled book [Korean version] contains over 2,400 pages. The content is vast. Its name comes from the Chinese character "cheon" (천, 天) for "heaven." The heavenly kingdom does not consist of two kingdoms, the earthly world and the heavenly world. It is one kingdom. That is why it is called Cheon Il Guk (천일국, 天一人國). Cheon Il Guk is a kingdom where two people become one. The Chinese character "two" (이, 二) and that for "person" (인, 人) is combined to make the Chinese character "cheon" (천, 天). The term itself could constitute a textbook in Cheon Il Guk, a kingdom where two people become one.

The path to success and to accomplishing one's lifetime goals will be difficult to follow for those who are not aware of the times. If an individual is like that, it will be difficult for that individual; if a family is like that, it will be difficult for that family; if the society and nation are unaware of the times, it will be difficult for that society and nation. If heaven and earth are not in



tune with the times... Those who are not in tune with the times will disappear into a dark world like the light from the sun in the evening. So says God! Amen!

Those who could not benefit from God's will for salvation had to go to hell and undergo hardships for thousands of years. Even though they have experienced circulating in hell, they wish for the Lord to come again. The Lord returns, and he desires to create one kingdom out of the kingdom of heaven on earth and in heaven. Since I knew of this, I could not avoid having a lonely, desolate life. That is a logical and necessary standard in this environment. Consequently, please remember that I could not lead a comfortable, happy, free life.

To conclude this general overview, God cannot dwell in the world. Not only that; He cannot trust the world. God cannot live in or believe in this world. It cannot be like a friend to God or a family member. Though the world is like that, please do not forget—remember first that the master of heaven never abandoned hope of seeing a world where human beings can live with God, become God's family and become His partners who can accomplish His desire....

No matter how great one is, it is human to desire and hope to be greater and to stand at the summit. Ideologies and thought systems that have pursued this have resulted in this world of individualism. I can understand that this mindset would inevitably arise.

Now, let me begin my speech. Is there a country that can arbitrarily give blessings and punishments? What, then, are patriots and saints who have loved their nations? Even if there isn't anyone among ordinary people who can receive blessings from the nation, and though the realm of the saints boasts of Jesus, Confucius, Buddha, Mohammed and Socrates, it did not do anything that could bring blessings to the human world. Actually, in the spirit world, there isn't a single person who had been successful.

Since I know of these things, alone and in solitude, I have been reshaping world history, and have dashed forward with the determination to become the flag-bearer who can reorganize and develop the course of human life that went wrong.

Looking back, I have been criticized during my entire life. I have lost the strength to endure such criticism. I have reached the point where I sometimes dread taking the podium. You cannot trust the world. It has no hope. The hopes of receiving



True Parents sanctify the FFWPU building, while Kook-jin nim, Rev. Kwak Chung-hwan and Rev. Song Yong-seok create a four-position foundation centered on True Parents, on May 5, 2005

blessings and living well are just an empty dream, embellished words, and just like passing through the length of a joint on a bamboo tree. Keep this in mind as you listen.

Do you love your mother and father, your siblings and your spouse?... No one has genuinely loved his mother and father. Has anyone actually loved his siblings? No. No one has indisputably loved his spouse. Why? The Unification Church possesses the undeniable understanding that our first ancestors did not fulfill their responsibility. What is it that our fallen ancestors failed to fulfill? This is what matters. It was the human portion of responsibility. Say it! [Portion of responsibility!] The human portion of responsibility represented the beginning point of God's desire that we be part of His great work, the Creation, but it went unaccomplished. Adam must be perfected but God cannot perfect Adam by Himself. Even the absolute God could not have created Adam in a way that would have made it possible for

God to perfect him. That is why something went wrong.

For example, God was thinking of 3 percent to be added to 97 percent to arrive at 100 percent. God satisfied His 97 percent, and the 3 percent, the important part, He left as something related to the number three so that He could say to humankind, "You fulfilled that." One, two, three and one, two, three again.... You need the number three....

No matter how great one may be, there is no way to deny that one is a resultant being, a secondary being. Though you may search for affirmation, and though you may look through books on philosophy and religion, you will not find anything that states that you are the origin of the Creation, the primary being. You are a resultant being.

What is our root? What is the root of the world and nation? I am asking what the source and root of all roots of the heavenly kingdom is. We come to this question. Consequently, we come to the question of why human beings were born. Why were we born? The first reason is so that we can take part in the great creative work of God. That is why God began to create at the outset! It was not to just add 3 percent to the already completed ninety-seven. The master began substantiating His 97 percent while concerning Himself with the 3 percent. So, this master of the 97 percent should be the master of the root, and the master of the 3 percent! When this happens, nobody could say it is wrong.

When God accomplished the 97 percent, did His doing so only show the subjectivity of the 97 percent or is there a way of looking at the relationship that makes it logical to say that people can be credited with God's achieving subjectivity based on their 3 percent? As for perfection, God's belief was to perfect Himself through His object, who is responsible for the remaining 3 percent. When we think about this, there is a logical way of looking at it as if the 97 percent is objective to the 3 percent, which is subjective and central. When we have established the plausibility of this idea, it will naturally be accepted.

In that case, what is the 3 percent of the great work of the creation of human beings? Knowledge? God is the king of knowledge. Power? God is the king of ability. Money? God is the master of creation. If God had created the 97 percent, wouldn't He be able to arbitrarily do as He please with the 3 percent and even things that are many times more than that? Why wasn't he free to do as He wished? Because He put the 3 percent in the subject position rather than the 97. That's why He can't do as He wishes.

What was the original standard for Adam and Eve? The theory of the original image states that the origin divides into two and then reunites.... The origin-division-union theory allows the origin to divide. If this were the subject, everything would be just fine. It would not have been a problem if God could freely have done as He pleased with the grandchildren of Adam and Eve—for example, whether He were to change a grandchild around, place him in the north or the south or in a high, central position. But why did that 3 percent become a problem?

This problem is addressed in the Principle. There is the phrase, "cataclysmic change in heaven and on earth." What does this mean? This is the idea that the grandfather becomes the grandson, the father becomes the son, the elder brother the younger brother.

What is the number three? Is it knowledge, power or money? These things God can freely control within the realm of creation. But only for the number three, God is not free to do as He wishes. What is it? It is Cheon Il Guk, where two people combine to have three people become one. Three should become one! It was said that if two people prayed, God would answer their prayer. Why two to three people? It should have been said that it would

be fulfilled if a thousand, ten thousand or thirty thousand people prayed.

Two to three people form the root. Adam and Eve—everything that was desired based on the three points that the three people represent is not found in oneself but lies in one's partner. Consequently, the statement and biblical passages saying that God dwells and His will is fulfilled in the place where two or three people are one, is true. In that sense, this day in which we are unraveling the number three, can be a day to begin experiencing happiness in our church. This is a logical answer! [Amen]...

The representative born to solve the problems of the number three is the Savior! The Messiah! And the Lord in his Second Advent! The master of ability who can resolve the issue surrounding the number three and thereby use it as an official model for revealing all the principles of the heavenly law is a man! That is why you say Amen!

That which connects cause and effect can be only a straight line. Only a straight line shows the right direction, because it covers the shortest distance. Outside of the direction that that straight line to the goal follows, there is no perfect direction in heaven or on earth. When a husband and wife, two people, come together and take their first steps, when they begin their married life, they should focus on the goal as they do so. They should take off—not turn back—centering on the goal. The path toward this goal should be the shortest distance. Only when it mercilessly goes absolutely straight without deviation can it become the shortest distance!

What I am saying is not something that will just go away. What is that which two or three people can like? It is true love! Do you understand? To unite three as one to complete the goal of the Creation, what is the core of what is needed? It is true love. True love goes the shortest distance along the straightest route. When the cause reaches the purpose, they collide and this manifests explosive power. True love has more than enough capability to recreate. When true love is divided into dual characteristics, and when centering on true love, those dual characteristics unite into an individual truth body it explodes. Like an atomic bomb, it enlarges from the core to explode. When it does, it rattles heaven and earth.

What is marriage? You cannot find the root with just two people. I am talking about a movement to seek one's roots. What, though, is the source of that search for the root? It can only be the owner of love.

Those who are confident that they are not fallen people, raise your hands! Those who say that they are the descendants of fallen and pitiable people, raise your hands! When will you be liberated? Can people who have mind and body struggles take part in God's world of love? [They cannot!] If they know that they are fallen, they must do anything they can to overcome this.

It is indeed a fact that Adam and Eve fell before completing their complement part to God's creational nature. What broke down? What caused the Fall? It was illicit love. Say it, "lasciviousness"! The god of illicit love that started all this is Satan, the devil. What do they call it in Buddhism? They call it the "evil army" or "demons," but it refers to Satan. Satan is the god of illicit love. Shamans and similar types of people did not uphold their integrity where sexual problems are concerned.

What is it that did not fill up the number three? The sexual organ of the man and woman did not fill up the number three. What organ did it become? It became the abode in which Satan could eternally dwell that connected to the lineage, locking human beings up in an iron cage, preventing them from escaping. This is an all-too-obvious theory. God was not able to



Mother tries on Father's hat somewhere over the Cape Prince of Wales en route to Alaska, on July 3, 2005

become the master of the lineage and thus could only be driven away.

In the Unification Church, we talk about the Cosmic Parent, the Parents of Heaven and Earth, and the Parents of Heaven, Earth and Humankind. In order for a person to be born, a physical man and woman are needed. Only then can they become the fruit of the heavenly kingdom. How do we describe this in the Unification Church? The incorporeal cosmic parent and the corporeal parents of heaven and earth—the invisible parent of heaven and the visible parents of the earth—should form a union. A personal God, this entity, should collide with the entities of Adam and Eve and give birth to children.

What are those children? They are the fruit, the substantial children, of a mother and father. At the same time, they are the fruit of the invisible God, the incorporeal parent. Then it would be as if half of Adam's body were occupied by God and together they'd become the incorporeal and corporeal parent as one substantial entity. The right of inheritance comes into being only after giving the blessing to the children of Adam and Eve, who have gone through three stages. A man can relate to God only after the union of his mind and body, and the union of his spirit mind and spirit self. This union, though, has yet to happen.

A personal God has to be a God with the same basic, core qualities that we have; only when we have the same intellect, emotion and will can we enter into discussion with Him. Only then will He become our plus, coming from a perfect motive and a having us as a partner. Only when his plus and our minus combine can an explosion take place.... You do not understand because your mind and body have not reached an explosive standard.

Once you hear the Divine Principle, you should not forget it. Wherever you go, the teachings of the Principle are always correct. You cannot find solutions in books on history or philosophy in the library. By applying my teachings even in an 80 percent concentration, anyone can find solutions to problems in a moment.

The time before and the time after the coming of heaven intersected. The grandfather becomes the grandson, the father the son and the elder brother the younger brother. Everything is reversed. Heaven, which was at the bottom, rises to the top; and



Even mid-flight Father keeps working. Here he speaks to Rev. Yang Chang-shik (left), who is responsible for North America and Rev. Yu Jeong-og (right), who is responsible for Japan.

Satan, who was at the top, declines. In order for Heaven to rise, everything related to Satan must be rejected at the end of history. Unless you deny everything, you cannot have hope. You will not be able to have faith in the nation, individuals, central figures, the church or ancestors.

We lost the number three, the center. We lost Eve.... The numbers one, three and eight were lost. God lost these numbers. Next, one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen! The center is the number thirteen. That is why I liberated God on January 13, 2001, as we emerged from the second millennium into the third. This is an amazing fact. ...

People were supposed to marry at seventeen. From the time of my youth, God embraced me, raised me to cultivate my original side in the way that was done before the Fall. When I was sixteen, old men would come to me and say, "Hey, you appeared to me and taught me things. I don't know how it happened. You taught me about where even my ancestors and the saints had failed."

What this means is that since my youth, God has cultivated the core of my original mind, I have embraced the things that have nothing to do with Satan; that is how God has raised me. Since the age of sixteen, my mind has not changed. If it had, it would have been a problem. I have persistently gone this way without changing. As I fought to eradicate the satanic world, those in the physical world did all sorts of things. Even though they tried many things as I was bringing order to all eight stages, from that of the individual to that of the family and beyond, they were unable to bring me to submission.

Now the time has come to find the hometown by climbing over the mountain that this world represents and bringing it to submission. That's why I had the headquarters built here. Today pertains to the number of *Ssang Hab Shib Seung*. This is when all the indemnity between Cain and Abel was resolved centering on the people who had Mongolian birthmarks as infants and on the official association for the finding of our roots, in the time before and the time after the coming of heaven.

I succeeded at what Adam failed to fulfill, overcame the fallen nature that came from Adam and inherited God's great, creation nature. Centering on three generations we have reached the fourth generation through the blessing. Shin-cheol and my other grandchildren belong to the fourth generation [counting God

as the first]. A new heaven and earth can come around the time when they are blessed. Therefore, God can come to our hometown, to our home, because we can bless grandchildren, which God up until now hasn't had; three generations after God.

My own children could not be married cross-culturally. Neither Adam and Eve nor the third generation [counting God as the first] can enter into an international marriage. Within the sphere of the fourth generation, which now exists, the time has come where intercultural marriage is possible for members of my family. That is why foreign Unification Church members and families are in Korea. In the future, people of the world will try to buy a match with a Korean, even having it paid for out of the national treasury. What will become of the children of my direct lineage ten years from now? If they do not go against the way of God's will, they will be the sons-in-law or daughters-in-law of presidents.

That is why I created the Sun Moon University Pure Love Department. You should not desecrate your lineage. It must be pure. What is next in importance after purity? [A pure lineage!] Your lineage must be pure. What follows that? [Pure love!] What comes after that? [Conjugal relations!] You should not stain your sexual organ. That is why I have blessed those between eighteen and twenty-four. I blessed people between those ages who had come to Washington and to Korea, and who were righteous.

What was the responsibility of Adam's family? They failed to pass on God's great, creation nature and to receive God's blessing. Therefore, they could not inherit the position of the owner. Even though they gave birth to children, since they were fallen, there was nothing they could inherit. It was as if all that they have is stolen goods. Since they were living off stolen goods, this situation must be cleared away in the Last Days.

Can you make a heavenly family in such an environment? Is it possible or not? It is impossible. But the founder of the Unification Church has not lost the original heart he had at the age of sixteen. He has taken on the role of the root ancestor, initiated the association for finding our roots, and held an educational rally related to attending and protecting the king of peace. Where else can you find such a rally?

Nations have collaborated in killing and doing away with people chosen by Heaven. There has never been a tradition of people guarding and attending those people and even protecting them by sacrificing their own lives. We must establish such a tradition now.

I believe in such a world, and God has put it in my care. Have I or gone beyond the boundary to take charge or not? [You have!] Therefore, marriages should be international and intercultural.

The time has come to arrange international, intercultural marriages for my own living descendants, finally after four generations. Although we may grow weary as we wait for the time to come, as we might when watching the mast of a boat in the distance as it slowly comes into view, the time will come when my descendants will take as spouses the children of the heads of state and within three generations restore the inheritance of the heavenly nation. ...

Two major events took place in God's providence: one was the failure of humankind to inherit, in the Garden of Eden, God's great creation nature, which in turn brought about the failure for humanity to be blessed and to receive what God had to bequeath to them. The second was the murder of the second son by the eldest son in Adam's family. The effects of these events have lingered through history and have yet to be resolved. The preparations to have Eve, the mother, emerge on the earth, give birth to children and to have two brothers attend the mother and



Right: On Shin-goong nim's third birthday, June 22, 2005, she sings together with her mother for her grandmother
Left: Shin-rae nim, the daughter of Kook-jin nim and Ji-ye nim, basks in the love of her grandfather

parents existed within Israel, but the Messiah, who was sent after a preparation period of four thousand years, was killed.

Consequently, the historical effect of the failure of Cain and Abel to unite centering on their parents remains. Through me, Cain and Abel can unite centering on the mother. For the mother to raise Cain and Abel, Japanese women must go through hardships around the world centering on the Eve nation for it to be in the position of a nation representing the mother that is to liberate me. For this to happen, the mother must bring an end to the lineage that is characterized by bloody warfare between Cain-type and Abel-type people.

This has expanded beyond the sphere of the individual, family, tribe and world. The Eve nation has become the mother nation. Mobilized Japanese women are now helping Korea. The Eve nation is helping Korea; and the U.S., the eldest-son nation, is helping Korea. Now centering on the mother and father, preparations are being made for the final decisive time by bringing together the global UN and the Christian cultural sphere with Cain and Abel for the sake of finding the nation.

The U.S. has the Democratic Party and the Republican Party. I have laid the foundation that can go beyond the government and nation by bringing together the grassroots of this nation. You should know that I have engaged in activities to connect the U.S. with Korea and Asia centering on aviation technology.

The portion of responsibility that Adam failed to fulfill, his three percent, alongside the ninety-seven percent, should be fulfilled to make it 100 percent. In achieving 100 percent, who should be the owner of love? God, by Himself, cannot harvest the fruit of love. Love can be perfected only through a partner. Therefore, centering on Adam, Eve and the number three, their sexual organs should become one to create a base of peace—the base of beginning family life—in the family in which God can be attended as the parent. Without doing so, the standard of eternal heaven cannot be inherited; this is the view of the Principle.

Next is fallen nature. The younger brother must guide the elder brother and bless him. The spiritual world is the son of the archangel, isn't it? There is no blessing for the archangel. After I, on the earth, bless the ancestors first—by blessing them and giving them the rights of inheritance—those who were like brothers to the archangel can all come down to the earth again, to Korea, and attend the True Parents for at least four years in order to receive the blessing. By doing so, they can resolve their unfulfilled desire to attend the True Parents on earth and enter

through the gates to the Kingdom of Heaven, where they can experience liberation. You should know that we have entered an important period of time. You should render all your assistance to them, so as to become a family, people and nation that can be remembered by Heaven. In this way, let us go forward, holding the flag of God's hometown and fatherland.

I have told the UN about abolishing national borders. There are borderlines that have different rights of inheritance and ownership. The way to solve this is through international and intercultural marriage. National boundaries create enemies. Hence, we must have international and intercultural marriages. That which was at the bottom should go to the top and that which was at the top should go to the bottom.

The Korean national headquarters building is now open. This is not a church building for the Unification Church. It represents the church of heaven; it was built as a model of what the Kingdom of Heaven could be like for other nations. People cannot freely come and go to this place. We should make it so that only those who have been blessed can come in and out.

We should spread activities based on the blessing. We should use the Mongolian birthmark as the basis for creating a lineage. We can bind people together into one lineage in an instant.

The time has come to bless and engraft every nation. I'm not talking about individual salvation. It is time to engraft nations. No matter how vast the world is, if we bring together the global membership of the Unification Church with Christianity and the sphere of religion, we can do this in an instant. Therefore, be aware that the restoration of the heavenly nation is right in front of us, in the not so distant future.

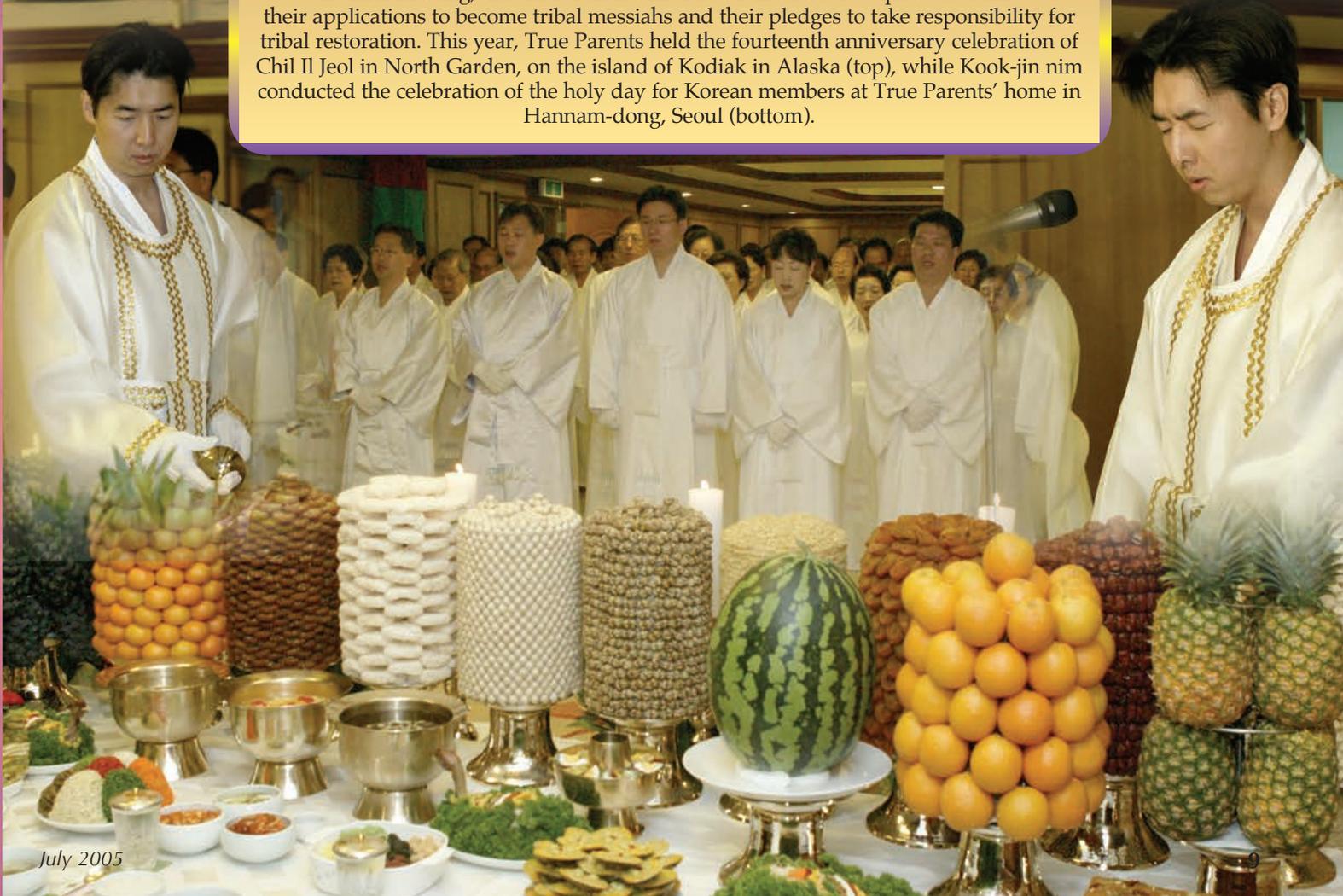
However, we'd still have more path to travel down, even if your legs were long and had gained the strength to do triple jumps and that sort of thing. The time has come in which we can become successors to the king of the reign of peace and prosperity if we persevere through countless adventures. We should offer our loyalty and utmost sincerity in linking that task to moving heaven and having people follow us. You should be determined to become people who can do that by upholding the significance of this day's blessing. Those who will do so, please applaud and let us conclude this ceremony.

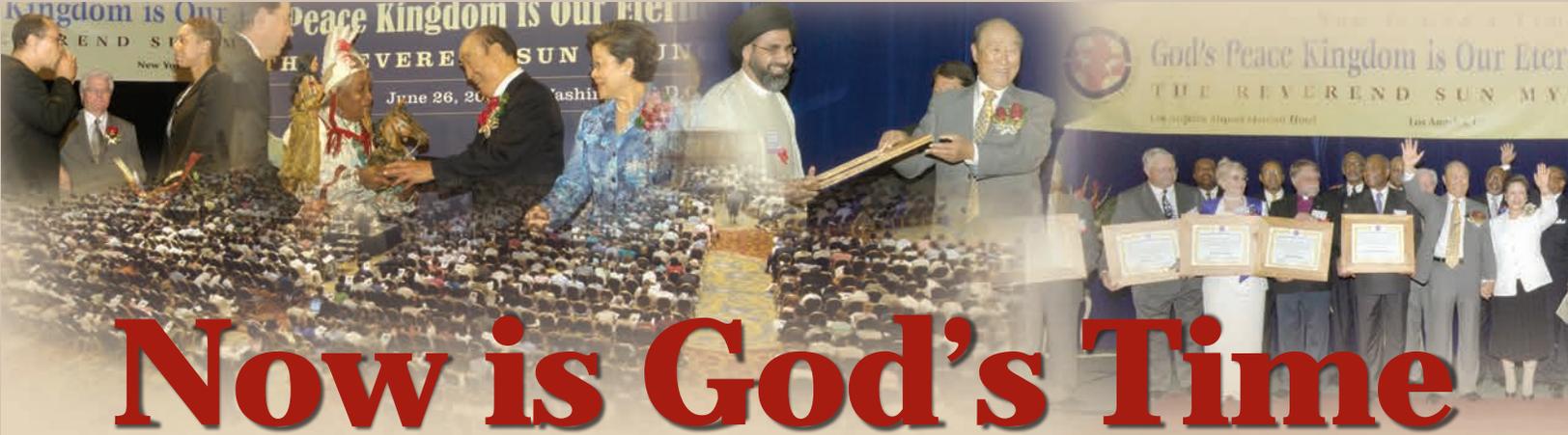
Thank you.◆

Declaration Day of God's Eternal Blessing Fourteenth Anniversary



It was on July 1, 1991, Chil Il [7.1] Jeol, the Declaration Day of God's Eternal Blessing, that True Parents instructed all blessed couples to submit their applications to become tribal messiahs and their pledges to take responsibility for tribal restoration. This year, True Parents held the fourteenth anniversary celebration of Chil Il Jeol in North Garden, on the island of Kodiak in Alaska (top), while Kook-jin nim conducted the celebration of the holy day for Korean members at True Parents' home in Hannam-dong, Seoul (bottom).





Now is God's Time

Rebuild the Family, Restore the Community, Renew the Nation and the World

Testimonies from True Father's Four-city U.S. Tour, June 25—28, 2005

Frank Kaufmann

Sun Myung Moon is a man on the move. Rarely is he in one place for very long. He travels constantly. There are many reasons for this, including his mission to lead a complex, international movement with several major centers for operations.

On June 11, 2005, Father Moon stopped in New York and was scheduled to leave after a few days for Kodiak, Alaska. Kodiak is home to an expansive and prominent maritime enterprise founded and guided by Father Moon.

On June 13, something of note happened during his daily, 5 am public devotions. The first passage read was a prayer Father Moon uttered in 1958, forty-seven years ago. After listening he said, "This forty-seven-year-old prayer is my very same prayer today." It's a typically (for Rev. Moon) long prayer. In it, he prays:

A person who encounters Your true love could lose the entire world and not miss it. Beloved Father, we must now establish the ideal world, our original homeland, where Your love saturates every person's life....

On June 14, a second interesting thing happened during morning devotions. Father Moon departed from the tradition of progressing through the devotional book for blessed families, *Cheon Seong Gyeong* (meaning "Heavenly Scripture") and had the prior day's passage reread. He wanted us to hear the prayer again.

On June 15, at 4 AM as Father Moon dressed for public devotions, His Kodiak departure plans were suddenly disrupted. He received from Heaven that he must speak to America yet again. He tells of this surprise commission in the speech he later gave on the tour itself. He beseeches his listeners:

Please do not ever forget Heaven's wondrous will and love, which have guided my footsteps back to America even after I thought I would never return.

Indeed, June 15 was a day for surprises, but we could not complain that we were being given directions to set up speeches for a total of 50,000 listeners in four cities in four straight days with just ten days notice; Father Moon was caught off guard even worse than we were! We were in this together.

The June 18 departure plans of Father Moon's were scrapped, and at eighty-six years old, he went out to the streets again. It

was an obligation toward Heaven; he had no choice.

Four cities in four days:

- June 25 - New York City, Jacob K. Javits Convention Center
- June 26 - Washington D.C., the Atrium of the Reagan Federal Building
- June 27 - Chicago, the grand ballroom of the Chicago Hilton and Towers
- June 28 - Los Angeles, the grand ballroom of the Los Angeles Airport Marriott

A straight reading of the speech text runs approximately forty minutes. It contains guidance in such areas as what moments have been historical, and how we catch them or miss them, the cycles in our daily lives of trying to improve ourselves and overcome evil, the nature of God's love, the relationship between the physical and spiritual worlds, and the practical, daily-life application of this relationship. These valuable tools for a healthy life and several more comprised the forty-minute text.

In addition to these vital guidelines for eternal life, Father Moon also spoke of matters of international and geopolitical significance. Most alarming from among these analyses and proposals was his revelation pertaining to the Bering Strait:

As I stand here today on this platform, I would like to make a truly important declaration to humanity. For thousands of years, Satan used the Bering Strait to separate East and West, North and South, as well as North America and Russia geographically. I propose that a bridge be constructed over the Bering Strait, or a tunnel be dug under it, so that it will be able to connect a world superhighway starting from the Cape of Good Hope in South Africa to Santiago in Chile, and from London to New York, making the world a single community. I would call this, The World Peace King Bridge—Tunnel.

The delivery of the speech never lasted a mere forty minutes though. On average, additional exposition of the content generally brought the presentation time to approximately two and a half hours. In Chicago, Father Moon promised to be shorter, because "he was scolded" for going so long the day before. I doubt he was scolded after his two-and-a-half-hour Chicago speech.

Although Father Moon has spoken across America often in the past, there was a unique element on this tour. Each city's visit was slated as a two-day education seminar. The seminar consisted of:



- A series of lectures expounding the essential teachings of Father Moon (God's ideal, marriage and family, principles of peace) given by lecturers during the day prior to the evening speech
- The speech itself
- A three hour study and teaching session led by Father Moon at 5 AM on the morning after the speech
- And a post-breakfast wrap up and planning session concluding by noon the second day

Father Moon managed to give close to six hours' of personal teaching to thousands of people in four cities in four days, from sea to shining sea, travel time notwithstanding.

One can never guess what goes through a man's heart, but there surely must have been something there as he sang a final

song and sang a long Gooooooood byyyyyyyyyyyyyyye, as he waved farewell to the thousands waving back in Los Angeles at 8 AM.

"I don't know if I will ever do this again," he often explained to audiences in all four cities—cities in a country he has served so far for thirty-four years, a country that persecuted and unjustly imprisoned him, a country where he raised his family, and where many of his children now raise families of their own, a country which he begged this time, "Please do not ever forget Heaven's wondrous will and love, which have guided my footsteps back to America even after I thought I would never return." ♦

Frank Kaufmann is Executive Director of the Inter-Religious Federation for World Peace.

Levy Daugherty

Throughout his tour, he invited the ministers of different denominations and religions to travel with him, including the three Abrahamic faiths, Jews, Christians and Muslims. A delegation of twelve or fifteen from different faiths traveled with him at all times. He was also joined by delegations from around the world. Thousands appeared at every one of the speaking stations. Overflowing crowds, mostly teenagers, attended in both New York and Washington. At one point, he looked in the audience and said he sees that there are more young people than old people in the audience. He said that this gives him hope that there will be a divine future rather than a gloomy future. He promised the young people that he would not stop working for them. He asked them if they would pledge that they would not stop working until the kingdom was built. An overwhelming cheer went up as if the roof were about to explode. In Chicago, it was repeated. It seemed from Chicago however, there were more people of diverse faiths and just regular church folk who wanted to catch a glimpse of the man behind the plan. In Los Angeles, the final stop, a most enthusiastic crowd, standing room only, cheered Rev. Moon on with countless rounds of applause interrupting his speech so many times that he went over his speaking time by one and a half hours. Surprisingly, no one left. When he finally finished, there was a standing ovation and people rushing to the stage to get a closer look. He gave out awards and received flowers of appreciation, as is the custom at his speaking engagements. The next morning at 5 AM he and all the ministers were back on duty. In the hall that was chosen for him for hoondokhae, there was not enough room; they had to open walls and even that still was not enough room. At 4:30 AM, when I arrived, there was already no place to sit. At the close of that hoondokhae session, he asked his son Hyung-jin to sing.

Father Moon invited the ministers to his room and gave out gifts of appreciation, which Mother Moon had bought, to each one. Just like it would read in a storybook, in a dash, in a flash, they were off to Alaska with an international delegation, this time leaving Rev. Jenkins and the other ministers behind. However, this was for a good reason, as Father took off to go to Alaska, Rev. Jenkins and the ACLC ministers were off to Phoenix, Arizona to put on a highly significant convocation, given the importance of the time that we are now living in. It is now truly God's time and it is moving so fast that if you are not focused, you will be left behind." ♦

Levi Daugherty is Executive Director of the American Clergy Leadership Conference.

Daniele Cohen

I was determined to get a victory in Chicago, as years before, I had lived in Chicago with Grandma Oh Young-chun, a beloved woman whom Father called "Patience" and whose mother had been a member of the "Inside the Belly" Church. She and I were together some years, and in that time, we had many experiences together, including her reaction to our beloved Father going to Danbury Correctional Facility. But that is a whole other story.

Upon my arrival in Chicago, I felt the presence, if only for a moment, of Grandma Oh. It was like an embrace. I was determined to get to the center on my own and took the subway to Sheridan Road, where I had originally met Grandma Oh. I slept, if you could call it that, two hours that night. We began early. Rev. Kim Ki-hoon, the regional leader of the Chicago region, known locally as Bishop Kim, came and spoke to us while wearing a neck brace [following a recent car accident]. For the first time in my life, I could see the man's vulnerability, and his pure heart.

I was given a list of prominent people to call and began my day with the phone. You have to understand the approach used; it seems to work well. I pray over all the names, as many times as possible. While calling I pretend I am an extension cord plugged in to Heavenly Father, True Parents and Jesus. I then plug that person into the other end; my job is to be the best extension cord I can. It requires a lot of prayer and giving.

That evening, I was taken to a host family, Mr. Naka and his wife Anne Marie. This family is delightful; there is no other word for them! Anne Marie is French but is now a Japanese woman, precious as she can be and so devoted to her husband. She adores him. The family has a unique approach

CONTINUED ON PAGE 27....NOW IS GOD'S TIME

mending the blessing to people outside our movement and telling them that people cannot just marry as they like.

Original significance of the blessing

Under the circumstances, what should we do? Nowadays, we see various types of marriage, and divorce is an everyday occurrence.

Marriage is the union of two families' traditions and customs, where the inherited lineages of those two families intersect and become one. Through a wedding ceremony, new lives come into being and parents eventually qualify as ancestors of their lineage.

When a Kim marries, he might be considering whether the wife's face is beautiful, whether she has money and whether she is well educated. Those are not issues of any importance; he should be wondering whether, with her family background, the crucial bloodline would change in any way.

Looks and financial power all end in a generation. The fundamental, basic issue is lineage. The chapter on the Fall in Divine Principle explains that untainted Adam and Eve sinned. Committing the sin was not an external condition of eating a fruit; it was a crime against lineage. That's why, as the original sin, it has been passed down in tandem with the bloodline through generations.

So the blessing God hopes for is not focused on Adam and Eve; it's a blessing where the descendants down the generations connect to the eternal lineage. That is God's will.

God's will may be summed up as the four-position foundation. The four-position foundation is a family centered on God's love. A bloodline is an eternally connected family that is centered on God's love. Can you see why God values the family so much?

There is no reproduction of children in the spiritual world. So it is a necessity of the Principle of Creation is that we experience life on earth.

Where is the eternal homeland, the eternal destination all of us go to? It is the eternal, spiritual world. The original homeland we are finally destined for is the spiritual world, but God did not

make it so that we immediately begin our lives there. Instead, He made it so that during the first stage of our lives we grow in our mother's womb as the fruit of love.

The baby growing in its mother's womb does not know about the one hundred years' of life in the physical world after birth, so it tries to stay inside the womb, where it feels safe and comfortable.

The baby's wish of remaining in the womb cannot be granted by its parents or God. When it is time, even if it wants to stay, it has to be pushed out. In the process of pushing the baby out, the safe conditions within the womb are destroyed; before delivery, the mother's water breaks. Water is the protective film for the baby in the womb. The environment the fetus likes most is water, so isn't the water breaking first a way of saying, "You cannot stay here?" When the water breaks and through the pain of delivery, the baby undergoes something akin to death in order to be born into the world.

We see it as a baby being born on earth, but from the baby's point of view, it is the death of its existence in the womb, particularly as the baby breathes through the umbilical cord in the water environment of the womb, but it can only adapt to the physical world by breathing directly through its nose. That first moment is precious.

Brothers and sisters, from a baby's point of view, do you think what it has to go through until it is born into the world and takes its first breath is easy? It's a very complex matter. It doesn't happen instantly, but it is a matter of life or death for the baby. Birth is the gateway to a child taking its first steps in the physical world.

The three stages of human life

So passing through the world of the womb is the first stage. The second stage is living on earth. Then we enter the spiritual world, the world of eternal love. These are the three stages of life that encapsulate the Principle of Creation. In light of that principle, we can understand that God is our invisible, incorporeal, true parent. God is the parent who breathes a spiritual self into us. Our



A preblessing ceremony, officiated by Kim Young-jun, the head of the Blessed Family Department, for Thai, Filipina and Korean couples was held on the eighth floor of the FFWPU Building on June 12, 2005

physical parents are parents of our substantial selves and God is the parent of our spiritual selves. Since the spiritual self is eternal, our parent God is also eternal and thus is the parent who embodies true love.

The aim of His creating, though, was not only to obtain an object partner in love but also—as an invisible being—to be able to own and control everything visible. God, who is the indivisible owner, is not able to control the visible world without a visible mediator.

For that reason, He appointed us as the visible mediator. Among mediators and representatives, the closest type are sons and daughters. So He wants to supervise and connect to the visible world through sons and daughters. From that viewpoint, Adam is the son and representative of God, while Eve is the object partner of love to Him. God created Eve at the last moment. Man was created after God finished practicing on the rest of what he'd created and Eve was created after He'd practiced by creating Adam first. Of all that He created, woman is the closest to God. Women should therefore have pride in that sense. They are object partners of love closer to God than are men.

God blessed Adam and Eve to prosper and give birth to sons and daughters. Who are Adam and Eve's sons and daughters in a real sense? They are God's sons and daughters. Heaven is an eternal, infinite, blessed land, a world where God's ideal of love is fulfilled. In that world, God's sons and daughters, the citizens of the heavenly nation, are created and can multiply on earth. This is only possible through the sons and daughters of Adam and Eve, the human, physical selves. That is why, through His sons and daughters, God wanted to achieve ideal, true love as He envisaged at the Creation.

Because of the Fall, God's current desire is to accomplish the purpose for which He created through the providence of restoration. What was His purpose for creating? It was certainly to achieve the four-position foundation. The four-position foundation is the family foundation, which is centered on God's love. Because we did not understand the deep significance of this message we have only thought of the four-position foundation self-centeredly. We have not been thinking of the four-position foundation and family foundation from a God-centered perspective.

A cow gives birth to a calf and a sheep gives birth to a lamb, but humans give birth not to sons and daughters of humans but to the sons and daughters of God. This is the amazing core and root of the Principle of Creation, which was revealed by True Father.

True love as intended at the Creation

True Parents have spoken several times about what kind of lives blessed families should live, about how couples should properly bring up their children and about the children being more precious than the parents. The maturing of the children's hearts, their completion, is more precious than that of their parents. They have spoken of these things because our blessed couples were only thinking of families as being their own and not as being God's families. True Parents have spoken of these things on various occasions over several decades; the culmination of this has been the emphasis on the family church.

They say our families should be offering bows at home, praying in our own names or in the names of the couple and having the family be the main room in which God can come to stretch his legs and rest. In short, these should not be our families but God's.

Loving, blessed members, what is blessed about our blessed families? It is that God permits us to give birth to His children despite our inadequacies. With that in mind, how can we see anything as being troublesome or difficult?

We say things like "overcome through faith," but I think that fundamentally, the original understanding of what a blessed family is, our perception of blessed families, needs to go through revolutionary change. Our conviction should be that this is not my family, it is Heavenly Father's family, True Parents' family. We always say we are engrafted. If we climb a level upward from thinking that way, it is a privilege to give birth to sons and daughters of God, and at a higher level it is a privilege to love one's husband or wife on behalf of God, thereby overcoming all difficulties and conquering everything. Our lives have not reached that point yet.

We are living as we like and making decisions according to our moods. But what are self-determination and the moods of individuals? On our general thoughts, which judge things according to what we see as common sense, are engraved the customs, manners and traditions of the world created from the lineage that resulted from the Fall, the lineage of Satan, the enemy.

When living a self-determined life, you are not related to God's bloodline. Whatever happens, we are blessed couples engrafted to God's lineage. Our families are God's. We have to value that lineage and hand it down. As the body and representatives of God, we have to live according to His will.

How distant still are our lives as blessed families to the Principle and to the goal of the Creation? I have been appointed to the position of your leader by True Parents, so my behavior and everything related to my family should represent God, His heart and His will. Nevertheless, this has not proved possible. I am increasingly ashamed as I think about it. I feel sorry to be in front of you. This is my personal feeling, but our blessed families should reverse that perception of themselves by making revolutionary changes as I have said before.

Why are blessed families blessed?

God and True Parents wish many true, model families had been produced through the forty-five years' of blessing history, so model families would be living everywhere in the world. God wanted to see such model families and proclaim, "These families represent me."

God has given everything to all our blessed families. Opening the era of praying in our own names is exemplary evidence. Now is the time for our blessed couples to become tribal messiahs and appear to the world as examples. For that reason, you should be changing your perceptions. Internally we should be taking care of ourselves and our families and adjusting ourselves in relation to the most precious lineage.

We have to educate couples from the time of their blessing and your children and grandchildren from a young age. We have to ensure the generations inherit God's lineage. If we have a strong belief that we are realizing God's family, a deviation or a sexual transgression is unimaginable.

From that position, we should sympathize with those outside our movement and our lives should be spent witnessing to them that absolute purity is the basic condition of God's family. That is why all our blessed families should personify the purity, pure blood, pure love and pure sex emphasized by True Parents.

We have to resemble the original nature, heart and form of God. Therefore, we should understand that all of these are connected to and are fruits of the blessing. With that understanding, we should recommend the blessing, give the blessing and pave the way so that the identity of the blessing can be established. If the world understood the precious value of the blessing, the people of the world would line up to receive it. That day is coming. The evidence is quite obvious. In the East or the West, even the so-called

Microcosmic Peace: From Japan, 1,100 Koreans loyal to North Korea and 5,000 Koreans loyal to South Korea come together in harmony at the invitation of True Parents for a rally in Seoul's Olympic Park on July 13th



great people become conscience-stricken, lower their heads and cannot move at all when they hear a lecture on the True Parents' blessing ideal.

Why? The whole of mankind is entangled in the Fall, standing at the edge of a cliff. If this is not solved, all mankind will tumble down to a common fate. The challenge is nothing more than showing an example. The problems can be solved when we show an example.

When I give Divine Principle lectures to leaders from various fields in society, I say, "I believe that because you are all respected leaders, you have been living model lives, lives of love in accordance with the heavenly way, and that you are not conscience-stricken. However, in case you have anything to repent for, repent now before you drink the holy wine." At that point, they gently close their eyes.

I speak very decently, but what percentage of them has lived according to the will of God? After taking holy wine they later quietly say to a staff member, "This is a wonderful theory, but can it be realized?" They ask that. Members, what's your conviction in that regard? All our blessed couples should be able to answer confidently, present themselves and say, "Our family is a good example of this." Only then can everything be realized.

The model families of Cheon Il Guk that impress the world

The blessed families who are here today and all other blessed families in the world should have pride. We are the owners of Cheon Il Guk, who are realizing God's family and producing the citizens of Kingdom of Heaven. We have the qualifications to give birth to Abel-type citizens of heaven, to bring God's sons and daughters into our families and to make the Cain-type citizens of heaven and Cain-type sons and daughters by witnessing and giving the blessing.

So should you give the blessing after your leader tells you from the podium "Raise candidates for the blessing, fulfill your responsibility," or should you do it out of your own free will and enthusiasm? True Father said "Blessed are those who witness the most, and those who give the most blessings will be most blessed in the next world."

From now on, as the nation is restored, things like prostitution areas will disappear and the fundamental moral principles and law of ethics will be strengthened. Furthermore, more people will value obedience to the law. Then people whose standard was formed by setting bad conditions will disappear; and naturally, the rate of criminal activity will decline. Such a world is definitely approaching as our blessed couples fulfill our responsibility.

When we are involved in hoondok activities, small-group activities, tribal restoration activities and grassroots activities, we face our duty to True Parents. So whenever either of them speaks, we lower our heads in torment; but should we live like that?

Now is the time to rise and exert ourselves

What should our families do? How can we purify the lineage, making our family God's family, and making giving birth to the sons and daughters of God a personal family tradition? That is the most precious thing. Hence, if you are deeply determined to actualize that, the rest will not be difficult.

Every week now we are teaching 120 to 300 people who are well-known in society. I am the first lecturer, so after giving lectures on the Principle of Creation, the Human Fall, and the aim of the blessing, I give holy wine and then the blessing to everyone, without exception. This is not because I lecture well. It is because I show them the true view of the word as well as the worldly result that I inherited from True Parents. I speak of practicing Divine Principle in my life.

They are great people who graduated from distinguished universities and who exercise power in their lives, but there isn't any special reason for them to be deeply touched and to lower their heads. They are touched by our family ideal and our family life, so they lower their heads. That is why you also could do the work I'm doing.

From today, when you return home and look at your sons and daughters, feel in your heart "Ah, I have given birth to God's son! I am raising God's daughter! I am bringing up God's grandchildren!" We should be blessed families who look at and face our children and grandchildren in this way.

The lives of our blessed family members will be prime examples pertinent every conflict, such as the struggle of parents and children who are disconnected from each other. People will line up to learn and follow your examples. So please have confidence, keep in mind the precious value of a blessed family and put all your effort into our activities.

Respected blessed members, all of you are working hard while setting conditions, but I am telling you this today because we have to start anew by changing our thinking and perceptions in a revolutionary way. I wish all of us success and hope we all attend True Parents together.

I conclude by asking all blessed couples to bring up sons and daughters of God, bring up grandsons and granddaughters of God and complete the family of God. ♦



Mining for Gold:

A Look into

Cheon Seong Gyeong

by Julian Gray

Tape recordings of Father's speeches were first made in 1956. Today, those speeches fill more than four hundred volumes. The new compilation of excerpts from these volumes, *Cheon Seong Gyeong*, runs to a comparatively brief 2,400 pages.

Much of this content has never been read by members in the West. Father has approved it as the core content from the sermons he has given throughout his life, representing his central message to humankind.

Published in Korean in 2003, and now being translated into major languages of the world, it will profoundly affect our view of True Parents and God's providence in this time.

The origins

The content of the work comes largely from Father's extemporaneous speeches to members, given in various locations around the world. There are samples of his prayers and official speeches from public events.

Parts of *Cheon Seong Gyeong* were compiled by one respected Korean elder who has devoted much time reading and studying Father's speeches. Over many years of study, he came to see the patterns in Father's thought and created some preliminary compilations of content under broad headings. Father has gone over this content many times, and from this has emerged the work that Father has approved.

Father has asked that *Cheon Seong Gyeong* be translated into forty languages (that's just the beginning), and has approved the budget for this to be accomplished. At time of writing, work is progressing in twenty-six languages and translators are being sought for others. Ten languages are translating from Korean directly; these include English, French,

Spanish, Russian, Thai, Mongolian and Chinese. Many languages are using the English translation as the source language, but other translations—such as the Russian—are also being relied upon for support.

A unique text

Cheon Seong Gyeong is already being translated into languages in which few, if any, other expressions of Father's teachings exist. This will be the first opportunity for many members to read and digest—in their native language—what Father has said. It will link them with members all over the world.

The publication of such a work in a broad language base has the potential to stimulate a truly global revolution of understanding of the mission of True Parents, first among our own members. It is a tool around which our movement can gradually unify and progress—and around which the study and understanding of Unificationism and the time of the Second Advent can blossom.

In time, *Cheon Seong Gyeong* will draw the interest of theologians and linguists because it will be viewed as the text that the Rev. Sun Myung Moon himself chose to represent him. This is what makes *Cheon Seong Gyeong* different from any other compilation to date. Those who observe our movement will go to *Cheon Seong Gyeong* to understand the heart behind it.

A look into the future

I am sure that in the decades to come, people will devote themselves to improving upon the initial translations of *Cheon Seong Gyeong*. Friendships and working relationships will grow in the joint effort to elucidate the meaning. People will dedicate their post-graduate studies and their careers to unraveling the life of our

founder, his complex thought and the culture from which he sprang. All in all, this will constitute a unified and unifying effort by people from all nations and cultures to elucidate the core of Unificationist philosophy.

There will be occasional differences of opinion over Father's meaning and intent, of course, due to the diversity of human culture. But these will be resolved by going back to the original language, the original sound and video recordings, back to the founder himself! There will be prayer to humbly ask for deeper insight. There will be revelations offering that insight, and the need to discern among them. New editions of the work will emerge and receive approval.

The task at hand

Back to 2005. Right now, we are tasked with making the initial explorations, with creating the first versions in various languages, pioneering the interface between Father's mind and heart and their expression in words.

At Father's behest, the project is already drawing members together in Korea. They come from a full range of nationalities and cultures, and they have brought a lot of heart with them. Twenty-five translators have already been based at the Cheongshim Graduate School of Theology since the end of last year. With the graduate school being young and not yet at full capacity, having this international team in residence adds much color and life.

Cheongshim Graduate School of Theology is situated in the area of land Father designated as *Cheon Won* (Heavenly Garden), upon which the Cheongpyeong training center is also situated. High on the hillside above the school, the Original Palace, like a magnificent

CONTINUED ON PAGE 27....**GOLD**

The Early Life of True Mother's Mother

The following is based on information compiled by Chu Yeon-gu of the FFWPU History Committee, an organization researching our history.

HONG SOON-AE, True Mother's mother, was born on the twenty-second day of the second month of the lunar calendar in 1914. She was the eldest child of deeply faithful Christian parents, Hong Yoo-il of Namyang and Cho Won-mo (1889—1962) of Yongbyon.

Her father was a tall, handsome and affectionate man, who was knowledgeable and studied Chinese literature but was open-minded enough (relative to the times) to buy his daughter-in-law high-heeled shoes. Her mother ran a sewing machine shop, where they also repaired sewing machines. She had small, pretty features and was active and modern. While carrying five-year-old Soon-ae on her back, she was among those who defiantly shouted "Mansei!" as part of the 1919 movement for Korean independence¹. Cho Won-mo had a strong religious influence on her daughter, whose name was given by the pastor of the church her mother attended. Hong Soon-ae was a practicing Presbyterian until she was nineteen years old.

Cho Won-mo's family was wealthy and well-known in old Jongju. To a proposal from the government for private citizens to improve their communities, one of her ancestors, Mr. Cho Han-joon, had responded by building a huge stone bridge over the Dallae River at his own expense. When the bridge was nearly built, Mr. Cho, thinking he would need new straw shoes to wear to the ceremony marking the completion of the bridge, withheld three coins to buy shoes with from the money he had allocated for the construction of the bridge. A revelation later received explained that but for those three coins a heavenly son would have been sent to a family to whom a princess was sent.

True Mother once said, "We can understand from this story that though Mrs. Cho's ancestors did not know God, they tried to live for the benefit of the nation as good citizens. It was a blessed family that was remembered by Heaven. So, I joke that a prince could have been born to the Cho family, but because of Grandfather Cho Han-joon and his three coins, a princess was born rather late."

When Hong Soon-ae was young, her family moved to the hamlet of Shinui in the village of Anju across the Cheongcheon River from Jongju, both of which are in South Pyong-an Province. There was a big corn field behind the main house, a hillock and a babbling brook. The atmosphere was as warm and cozy as in the bosom of a mother hen. Hong Soon-ae graduated from Anju Common School and also studied at Pyongyang Songdo Institute.

Over the decades of Korea's occupation by Imperialist Japan,



True Parents honor True Mother's mother—then affectionately known as Grandmother Hong—on her birthday

policies were enacted—such as that of maintaining an oppressively low wage level and [during the years Japan was at war] of pressing women into service as sex slaves—that served to suppress Korean nationalism with an aim of bringing about Korea's fundamental devastation. In the 1930s, with the rise of Japanese militarism, forcing Koreans to worship at Shinto shrines also became a matter of policy. The February 1938 Guidelines to Counter Christianity focused directly on churches in Korea; the police force was mobilized to put direct, frontline pressure on individual churches, to disrupt worship services and general meetings and to force Koreans to worship at Shinto shrines.

During this time, there were Christian powers that acquiesced to Imperialist Japanese demands, but there were many patriotic, underground Christians, who kept their religious purity during the time before Korea's independence. Under such oppression, there was rapid revival within Korean Christianity, especially through experiences of spiritual phenomena. Looking back, we can see that as the Adamic nation, their being determined to prepare and their sense of having a special course given by God while under the oppression of a nation being used by Satan was providential.

The time from 1930 until the point where the nation regained its independence from Japan was a flourishing one for God's mighty work; it was a foundation, built of vertical and horizontal indemnity, for the providence of the Second Advent. There were also countless incidents of saintly representatives appearing to spiritualist types at about the same time. Old, New and Completed Testament forces connected to the restoration of Eden all seemed to be surfacing during that time.

Only the Lord at his Second Advent, the Third Adam, has the right to control and decide what constitutes the standard of victory. During the time of the Second Advent, the internal standard is determined based on the external foundation that has been inherited from Christianity.

As an outgrowth of the Fall and contrary to what was intended, Eve dominates Adam, so in the course of restoration, women should take responsibility for an internal mission, and men have an external mission. This is done in pursuit of the standard that existed before the Fall.

Looking at the Korean peninsula geographically, we see that the east, where the sun rises, is mountainous; and the west, where the sun sets, is flat, with open fields. The spirituality that descended on Korea spread out from Wonsan, on the east coast and Cheolsan, on the west. It developed over three generations. The woman representatives of this trend were Mrs. Kim Seong-



**Top: True Mother poses with her mother
Right: Cho Won-mo, True Mother's maternal
grandmother, holding the daughter of Hong
Soon-jeng, True Mother's maternal aunt**



Japan based on a united body of Christian believers, the people could have avoided forced submission to worshipping at Shinto shrines; the nation would have been in a position to advocate for what we now recognize were its Adamic rights. However, other churches persecuted Rev. Lee Yong-do and his followers. Particularly, a Methodist regulating body charged them with heresy and sought to have them expelled from the denomination. Rev. Lee, spitting up blood, fainted during a revival in June 1933. From June 6 to 8, 116 people including Lee Yong-do, Lee Ho-bin and Baek Nam-joo got together in the hamlet of Shinyang within the city limits of Pyongyang to create the Association to Found the New Jesus Church. They were groping for the course they would have to follow as an independent church.

do of the Holy Lord Church, Mrs. Heo Ho-bin of the Inside Belly Church, and Grandma Bak, who claimed to be the wife of Jehovah. The man representatives were Baek Nam-joo of the New Jesus Church, Rev. Lee Yong-do and Mr. Kim Baek-moon. These two lines, representing the two sexes, harmonized the Adam—Eve relationship; they were connected to the new level of the providence and were a guiding force for the Cain-type groups that had submitted to Japanese demands for Koreans to worship at Shinto shrines.

Hong Soon-ae, whose life of faith was focused on preparing for the Second Advent of the Lord, was connected to several of these deeply significant spiritual groups, while continuing to attend the Presbyterian Church. She set many conditions, enduring mortification over a long period before and after Korea's liberation from Japanese control. First, she went on a witnessing tour with Evangelist Hwang Gook-joo's group. Beginning in 1933, she wholeheartedly devoted herself to Rev. Lee Yong-do's New Jesus Church for three years. For eight years, she then immersed herself in Mrs. Kim Seong-do's Holy Lord Church and for the following six years, from 1944, she was involved in Mrs. Heo Ho-bin's Inside Belly Church.

Hong Soon-ae received grace from God through a three-day revival led by Rev. Lee Yong-do in 1932. She was with Evangelist Hwang Gook-joo's congregation as they helped spread the fire of revival throughout the nation. She was particularly impressed by Pastor Hwang's younger sister, Eun-ja. With five others, they went on foot from Anju to Shinuijoo, a distance of about 125 km (75 mi), preaching, "Repent for the Kingdom of Heaven is at hand!" Hwang Eun-ja's sermons would attract three or four hundred people. Even Japanese people and police detectives were impressed by her.

Their legs swelled from walking for many miles, day and night; some people had to use a pair of walking sticks to reach Shinuijoo. At that time, they heard of an old woman having spiritual experiences in Cheolsan. [This probably refers to Kim Seong-do who had started the Holy Lord Church, which they would later attend.] It took them a hundred days to reach Gang-gye. From there they planned to go on to preach in Majoo, but someone received a revelation instructing them to return home, so they did. Hong Soon-ae was sorry and frustrated but returned. Strangely, she experienced a strong sense of calm on her return, but when Rev. Lee Yong-do's New Jesus Church was built, she decided to make a fresh start there.

The message that the Methodist evangelist Preacher Lee Yong-do delivered through interreligious revivals at the beginning of the 1930s was one of hope amidst the gloomy Korean reality. If Korean Christianity had united and if Korea had confronted

In September of that year, the New Jesus Church Central Mission Headquarters was established in Pyongyang, the Wonsan Theology School was built and publication began of the monthly magazine *Jesus*. At the time, the Presbyterian Assembly declared the New Jesus Church a heretical group and warning notices were handed out at each of their gatherings. Rev. Lee Yong-do passed away in Wonsan at dawn on October 2. He was only 33, the same age as was Jesus when he died. After a five-day funeral, Rev. Lee Ho-bin was elected the church's spiritual leader.

People gathered at the New Jesus Church, prayed day and night and received the fire of the Holy Spirit. They sang the hymn "Wash White" and jumped and cried with joy. In the winter, it was so cold they would have to grasp the collars of the coats they were wearing in both hands and lift them up to warm the sides of their heads, but they would still come. Hong Soon-ae prayed, crying out every day, thinking she needed cleansing. At that time, an extraordinary revelation was received: "Daughter of Hong Yoo-il rejoice! If you give birth to a son, he will be the king of heaven and if to a daughter, she will be the queen of heaven." With that in mind, she and Mr. Han Seung-woon were married by Pastor Lee Ho-bin on March 5, 1934. Han Seung-woon was twenty-six, and Hong Soon-ae was twenty-one.

Her husband was born on the twentieth day of the first month of the lunar calendar in 1909. He was the eldest son of Han Byeong-geon and Choi Gi-byeong, who had five children. Han Seung-woon was a teacher. At the time of their marriage, he was also one of two men responsible for the Education Department in the New Jesus Church. He died on March 18, 1978. [See *Today's World*, April issue, pg. 14, for a full-length article on the life of Han Seung-woon]

Hong Soon-ae and her mother anticipated that extraordinary phenomenon would emerge through some other church if they worked hard, but three years passed and all was quiet. Everyone was desperate. The thought of making spiritual progress ignited their hearts, but they could not see a path to follow. Even when they spoke throughout the night, they would be left feeling heavy-hearted and hollow. In the midst of their difficulties, Cho Won-mo experienced grace from God through the Holy Lord Church in Cheolsan and called her daughter to join her there.◆

To be continued in a future issue

Endnote

1 The signing of a Declaration of Independence from Japan on March 1, 1919 was timed to roughly coincide with the funeral of King Kojong, whom the Japanese had forced from power in 1907. When copies of the declaration were read throughout Korea, patriotic citizens expressed their support by taking to the streets and shouting "Manseil!"

Football Conduces to World Peace

Wee Won-seok, SPORTS SEOUL
April 18, 2005

A major sports daily interviews the secretary-general



Mr. Son Byeong-ho, 49, seems busy with preparations for the televised draw that will determine which teams are in which groups for the 2005 Peace Cup soccer tournament. The draw will be held on April 21 at 4 PM at the Seoul Grand Hilton Hotel convention center. During the interview, which took place in the Organizing Committee's office in Seoul, Mr. Son expressed confidence that the second holding of the tournament would be successful. He also spoke passionately about Peace Cup vision.

Which teams will compete this year?

The first tournament was held in 2003. In the 2005 tournament, beginning July 15, eight clubs will be representing continents—PSV Eindhoven (Netherlands), Olympique Lyonnais (France), Tottenham Hotspur (England), Real Sociedad (Spain), Boca Juniors (Argentina), Once Caldas (Colombia), Sundowns FC (South Africa) and Seong-nam Ilhwa (Korea)—will participate in some fun competition from July 15 to 24 for a total purse of \$2.5 million.

Why is the Peace Cup significant?

We would like to show the possibility through the Peace Cup of the whole world becoming one through football. If we unite and harmonize while doing something we enjoy, isn't that peace? Within the world of football, the tournament is important in that it brings the essence of football—club matches—to Korean fans, who have only been interested in matches played by the national team.

The 2003 tournament made a soft landing by recording an average of



Son Byeong-ho, secretary-general, Peace Cup Organizing Committee

28,725 spectators per match (total spectators: 373,429) and an average TV viewing rate of 13.7 percent. Expectations must be quite high this year.

As the tournament progressed last time, the number of spectators and television viewers increased. Of course, when good teams play matches, good viewership automatically follows. The organizing committee will concentrate on making the public aware of which international clubs and players are coming for the tournament.

We are working to make it easier for people to find and get to the World Cup stadiums where the matches will be held in Seoul, Suwon, Busan, Daejeon, Ulsan and Gwangju. We are also working on promotion measures that will allow us to directly approach the fans in each venue city. The local gov-

ernments where the matches will be held have responded well and are even allocating their own funds to promote the matches.

What are your plans for the next tournament and your long-term plans? We hear continual rumors about North Korea. Are there any plans in that direction?

Following the initial tournament, we looked forward to holding additional tournaments that highlight the essence of football—club matches.

There haven't been any changes in our plans for the biennial tournaments to be held in different continents on a rotation basis. We will replicate the spirit of the tournament, which engenders world peace through football, which supersedes barriers that have built up between people through ideology, politics, religion or race.

After this tournament, we will have learned from evaluating two tournaments; these evaluations will serve as a guide for the future. If you consider the founding spirit of the Peace Cup, which exists to pursue peace, you will see that we are agonizing over how to bring reconciliation between North and South Korea through football. From this point, the possibility of North Korean participation and even of holding some matches in parts of North Korea can be examined. We hope to hasten North—South reconciliation through a North Korean team's participation and might hold some future matches in the North.◆

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Preparations for Peace Games

By David Beard

Mr. Kim Ho-kee emerged as a key behind-the-scenes figure in Peace Cup 2003. At that time, he had a very distinctive, two-tone hairstyle that helped him stand out whenever he appeared on television welcoming teams that were participating in the tournament or standing by to assist them before or after matches.

We can all recall instances where our members have been thrust into roles that were entirely unfamiliar to them. Sometimes these stories came to successful conclusions, sometimes not. Mr. Kim seems to be adjusting well, learning on the job, though he never dreamed of being where he is today. "I never thought that I would be involved in football," he explained. "Suddenly, my name was suggested. In the first Peace Cup, I worked as a kind of secretary to the secretary-general. At the same time, like an international manager, I was taking care of the teams.

I was quite happy that I could work in this Peace Cup organization. I'd never had this kind of experience. I'd worked as a missionary in Europe and America."

It can't have been easy. He says that for the first Peace Cup they were pretty much groping in the dark. Park Kyunam, president of Il Hwa's football team, was the only person involved in the first tournament whose experience with the world of professional football extended beyond sitting in front of the television cheering or warming a stadium seat.

There must have been enormous pressure. As Kim Ho-kee put it, "This is a very big event and it takes place in front of society and the football business in Korea. It's the biggest football event in Korea. I can say that in the world it's the biggest club competition." Not only were the matches available through television for the viewing pleasure of the rest of the 48 million South Koreans but if Father and Mother weren't in the stands watching a game, they were at home avidly watching it with members.

Despite the pressure, if Internet discussion boards are anything to go by, it's clear that the first tournament left a lasting impression on European football fans, who look forward to their teams competing in this year's Peace Cup. Oddly, Korean fans seem to need more convincing. South Koreans' frenzied support for teams that represent their country made sports headlines around the world during the 2002 FIFA World Cup. It was something like the Venturi



Kim Ho-kee in front of his office in the Dowon Building, Seoul

Effect in a carburetor, where air rushing through a narrow opening creates a vacuum that fuel rushes in to fill, resulting in a mix of air and gasoline. Real fans streaming to the streets of Seoul to support the national team and watch World Cup games on huge screen TVs pulled in masses of people who'd never before in their lives had any interest in soccer. The actual football market in Korea is not large. This is one factor that has made it difficult for the Peace Cup thus far to generate much of an income. An increasing number of Korean fans, though, are waking up to the fact that the quality of play among professional

teams—who play together as a unit on a regular basis—is far higher than that of national teams that are cobbled together from players from a variety of teams that temporarily play side by side while representing their countries. That professional teams are coming from as far away as Europe and Africa to play on Korean soil is gradually being appreciated as a real treat for Korean football aficionados.

Getting the teams signed on

As the head of the International Division of the Peace Cup organizer's Planning Department, bringing those teams here is Kim Ho-kee's job. One has to marvel at how someone who didn't have a background in sports before Peace Cup 2003 would have known whom to contact within a team's organization to invite them to compete halfway around the world. He credits the movement's international network and plain common sense when asked about that side of the work his division did in 2003. "Our network is very strong," he said. "It became a very big help for me, but we didn't know how to contact teams, how to take care of things. No matter what kind of work we do, if we have reasonable thinking, we can do the job. We need reasonable thinking about how to approach teams in the proper way. When I worked in Europe, in Western society, the way of working was quite reasonable. I could learn a lot from that. It works in the football world too."

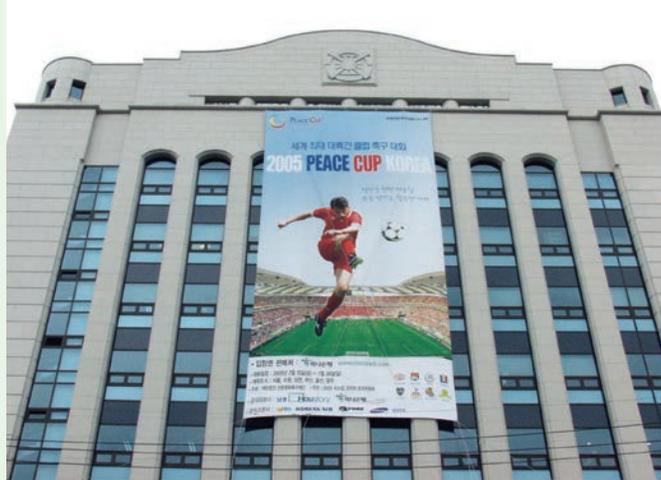
Now a veteran of the first Peace Cup, Mr. Kim described how his division went about securing teams for this year's event: "First of all we categorized teams—A teams, B teams... like that. We need four teams from Europe, one or two teams from South America and one team from Africa. Then we list the teams and analyze how to approach each one. To go

directly seems possible, but somehow in the football business, it hasn't been done like that. We should always have an agent to approach teams through. It's very much up to this agent. If this agent has a good network and a good presence—if he has a powerful influence and a good network—he can easily approach good teams. Usually the agents have a good relationship with the director or the head coach. With this kind of agent, things can go smoothly and there aren't any problems. If we take on an agent who doesn't have a good foundation, it becomes difficult. Good clubs won't even meet him. He might approach teams, but they won't even sit down with him."

One can imagine that in the cutthroat business of professional football reasonable thinking has its limits. There's evidently a combative side to Mr. Kim that has proved useful in helping get the Peace Cup off the drawing board and on to the football pitch. This emerged as he spoke about the negotiating process. "The most important thing," said the former missionary, "is how much the team wants and what their conditions are. We provide airplane tickets, business class fare, and then it's a question of how many. Actually, the clubs have a lot of money, especially European clubs, but they are very sensitive in these financial matters. Sometimes, I have had to fight with just some people. They say, 'Okay, can we say forty people?' And I say, 'No, just thirty-five.' Actually, we wanted to make it thirty people, but it became thirty-five, the same as the first Cup. We had invited thirty-five to the first Peace Cup, but we think it is too many. We tried to cut it down to thirty, but we didn't succeed. The formal contract we use comes from the first Peace Cup. It's around fourteen pages long and all the conditions are written out—airplane tickets, hotels, interpreters, transportation—everything. They sometimes have unusual, particular conditions, but we generally won't accept them. I learned from the first Peace Cup how to deal with clubs. I could make a good relationship with the teams. Though I had to fight a lot with them, finally all the teams were satisfied. I learned how to treat them and how teams operate. I learned the process of the whole business. Through that, I could see a lot of potential in the Peace Cup tournament."

The organization

The Peace Cup is a project of the Sun Moon Foundation. The team that is putting together this year's tournament has as its chairman, Dr. Kwak Chung-hwan, who in January this year, at the Korean Professional Football League's general assembly, was elected to a two-year term as president of the thirteen-team South Korean professional league. Mr. Son Byeong-ho is the secretary-general and the man in charge, on a day-to-day basis, of ensuring the success of the project. The Planning Department, not surprisingly, makes the master plan that the other departments implement. The Management Department takes care of liaising with hotels, arranging transportation within Korea, feeding the players—certainly a critical responsibility—and securing the air tickets. The Public Relations



The FFWPU Building sports a huge 2005 Peace Cup banner

Department is responsible for advertising, marketing and ticket sales. The Match Department invites accredited referees, organizes the actual games and ensures that they are well run. As an example of how they might interact, the Match Department would contact stadiums and work out the details of their requirements and then the Planning Department would step in and have everything spelled out contractually.

From the level of professionalism displayed through the first Peace Cup, it seems fair to conclude that these departments work together

like a well-oiled machine. The success of Peace Cup 2003 raised the tournament's profile. "The first Peace Cup helped us get a good reputation in Europe and in the world," explained Mr. Kim, "which is why for the second Peace Cup, as you see, the teams participating are very good—Boca Juniors, PSV and Real Sociedad are very well-known clubs in the world. Actually, many other teams tried to participate in this year's tournament. Inviting the clubs costs a lot of money, how much I cannot say. Of course, if we wanted the best teams—Real Madrid, Barcelona, Manchester United, Chelsea—it would cost a lot more."

The tournament is still in an embryonic stage. Although it is a providential event, it would not have gotten to the level it has without the help of professionals from outside of the Sun Moon Foundation. They have been very helpful in fulfilling the vision of the Peace Cup to be a global championship for professional clubs. From the outset, the plan was for it to be hosted by countries other than Korea and that seems likely but a tad farther down the road. Going overseas would mean hiring many more professionals on site to handle various aspects that are now the responsibility of members. It seems likely that the tournament will remain in Korea until all hurdles that stand in the way of it being a financial success are overcome. The matches two years ago were broadcast by the Korean television station SBS. Peace Cup 2003 drew a large audience and the broadcasting company was pleased with the advertising revenue it generated; but the present state of the Korean economy has scared SBS away from paying the price necessary to be the sole television station carrying the matches.

Of course, it is the Peace Cup rather than the Mighty Dollar Football Classic. It aims to do more than generate profit, but Mr. Kim sees a direct connection between the altruistic and financial aspects. "The audience pays money to watch the Peace Cup, and we use the money for the promotion of world peace," he said. "At the moment, the Peace Cup is losing a lot of money," he laments. "Why should we still organize the Peace Cup? I think we have to see the potential, the future. This is a very good opportunity to spread our efforts and our theory, and I'm quite sure football will be extremely useful for that."

Beyond the difficulties that the tournament currently faces, seeing the raw determination of the Korean members to execute, in full public view, such a logistically intensive project in response to Father's vision is to witness Adamic nature at its best. ♦



Innovative Approaches to
Good Governance and Human Development

Tokyo, Japan

June 27 - 30, 2005



IIFWP Blessing at the Summit

IIFWP held the sixth in a series of what it dubs a World Summit on Leadership and Good Governance over the three days of June 27—30 at the New Otani Hotel in Tokyo, Japan. Prior to this, there had been five such conferences in three years with only one other, the fourth, held outside of Korea. This Summit drew two hundred people, a number of whom are now or were once active in government, from eighty-two countries.

Much of the conference was focused on the key IIFWP objective of responding to the UN's call for reform of the United Nations. Rev. Kwak explained that "by coining the term 'Peace United Nations,' [Father] wants to convey the need for a new institution of global governance that is itself an embodiment of peace. That is, the members themselves not only talk of peace, they embody the

ideals of peace, at the individual level, the family level, the social level, the national level and the world level."

When asked if he is able to gauge the response of participants to what they are hearing at the Summit, Koh Kunduk, a translator who worked at the conference translating from English into Korean, responded, "I can only see the backs of their heads; but I do get to hear everything in all the conferences, so I can look at how the discussions are going—or not going—and get an idea." He specifically described the response of guests to the blessing ceremony that has been integrated into IIFWP activities. "New people were definitely inspired by the session on marriage and blessing. This time it was given by Ursula McLackland, the German missionary from India. Rev. Kwak presided over the holy wine ceremony. It is only

recently that they began doing these holy wine ceremonies within these conferences—recently meaning last year or the year before. I still remember someone saying, 'I can't believe we actually did that. I didn't think these people would accept the wine.' That was last year, not this year; now we're doing it as if it is the usual thing."

The conference culminated in a signed resolution, The Tokyo Commitment to United Nations Renewal, as well as another resolution, championed by James Mancham, who was president of Seychelles from 1976 to 1977, which was supportive of the G-8 Summit's agenda to bring about debt relief for poorer nations. ♦

This report was prepared by a TODAY'S WORLD staff member

Identity and Destiny

*Adapted from a workshop presentation on Love, Life and Lineage
by Rev. Phillip Schanker, Vice-president for Education, FFWPU—U.S.A.*

WHO AM I? Have you ever asked yourself that question? What's the meaning of my life? Aren't those real questions for most of the young people in this room? Even though you know what the church says and your parents say and even though you may have felt God many times, aren't there times when you just stop, look at things and say, "Is this real? Is this really who I am?" In college, you'll see all kinds of alternative lifestyles and choices, kids choosing lifestyles different from their parents'. All of a sudden, you are totally in charge of yourself. Your parents may have no idea what you're doing. Suddenly, your faith comes into question. Doubt arises. Actually, that doubt may be a very productive one, because it dismantles the faith of your youth, which was your parents' faith... what somebody else had told you to believe.

How many of you experienced that dismantling and found yourselves entering into a faith that belongs to you? It's going to happen many more times in your life if you're anything like me. I don't know how many times I experienced that my faith could not digest the situation I faced. It was dismantled, deconstructed. I had to realize that my relationship to God was limited. I was forced to discard the structure of faith I'd built and encounter God on a deeper level. I realized that to some degree I'd had a caricature of God, something partial. Sometimes that transition is really hard.

Purity is a big issue, and many people here in this room can't stand and say, "I'm absolutely pure." Many of us have unconfessed secrets, and some are living a double-life: the one you pretend to your parents and church and the one you live in secret. Satan is whispering to you, because you keep this in the dark. Satan likes the dark. It's a fact. I'm not saying this because I want to put some burden of guilt on you. I want you to remove the contradiction within you. I want you to be liberated by the end of today, to feel free and clean, to know you're loved for who you are, not for who you're trying to show yourselves to be.

So, purity is an issue, but, most of those in our second generation understand and value their purity intellectually. For those who struggle emotionally or fall, it is not because they have not heard enough lectures about purity, but because of



Rev. Phillip Schanker

emotional wounds, anger, a difficult family situation or lack of love.

A more difficult concept to understand is the value of a life of faith, this Unification way; and the hardest thing to grasp is my identity as a blessed child. What does it mean to be in the second generation? I don't mean externally—"Well, we're supposed to do this; we're supposed to that; then we get blessed; then we do this; then we go there. ..." No. What does being a blessed child mean? Am I truly different? Is it real? Who am I? Who the hell am I? I want you to ask yourself that question this

morning.

To begin with, I am a resultant being. I did not decide to be born. So who I am, what I'm meant to be, is not simply up to me. I didn't choose the time and era of my birth, my country, my parents, my face, my character, my skills or strengths. Ninety-five percent of who you are you didn't decide, and you can't fight that. It's what we call "destiny." That may sound like a huge portion, but your whole life and all the choices you make represent the remaining 5 percent. It is what you take from the character, nature and situation that you've been given and what you do with it. It takes 100 percent of your life energy. It's not a small thing. It's big. Perhaps you've heard the saying, "Who you are is God's gift to you; what you make of yourself is your gift to God."

We're fighting to restore something profound and historical. It's important to understand this in order to understand what you're doing here. Every time I come to this content, it's very difficult to get across. I'm amazed at Father's ability to convey these things. Let's talk about love, life and lineage, and let's begin with life.

The existence of human life is mysterious, miraculous. When all the science is done, no one has ever been able to produce life from non-life. In the 1950s, scientists tried to replicate the conditions of earth's atmosphere at the time of its creation, its early existence. They bombarded electrical charges through methane, ammonia, hydrogen and water vapor, the elements that were supposedly in the atmosphere then; and they were able to produce amino acids. But the chain of life has never been fostered in a lab. Life has never come from non-life. From the viewpoint of science we have to say the conclusion

remains—life comes only from life.

But life, we understand from the Principle, is not first. There is something deeper than life. What's deeper than life? It's love, because life comes from love. Why is it that the religions that acknowledge sin consider adultery a greater sin than murder? Destroying a life is a huge crime with a profound impact, but misusing or misdirecting love undermines the very foundation of the universe. It distorts the hope and desire and will of God. When people don't feel love, they may take their life. People don't want to live without love. People will kill for love, kill themselves for love and die for love. It is the essence of life's value.

But Father has said that more important than love and life is lineage. Why? It's the only way that love lasts. Love between a husband and wife or between you and me, just horizontally, will die in a generation if there's no way to pass that love on. Lineage makes love eternal and lasting. It is so important.

Love, life and lineage. These are everything to God, who can't experience love—experience being God—without an object. How did God intend to establish love, life and lineage? We understand that His vertical love was to be manifested horizontally. When that unity is realized, God can dwell in that person, manifest His love. This means God would have an object, on an individual level. In a perfected person, we find character, conscience, integrity and maturity.

On that foundation, God wanted to multiply His vertical love horizontally in the minds and bodies of two people. He then wanted to broaden that dimension of love in the family. He wanted true love to dwell in the family. Centered on true, unchanging parents, that family of true love was meant to be the foundation for the society, nation and world. That's the significance of Adam and Eve.

The fact is, though, God lost His lineage. When God lost Adam and Eve, when they disunited from God, separated from each other and failed to produce goodness and true love in their children, when they defiled love and became stained with false emotion, false spiritual energy, when their love became corrupted, the lineage became stained. The Bible explains the results of the Fall, it says there will be enmity between the woman's seed and the serpent's seed. "Seed" means offspring. The serpent established a false lineage. And

Adam and Eve's familial roles were cursed. The woman cursed as a child-bearer—you'll suffer in childbirth—false families, false parenting, false love. The man would suffer as a breadwinner. The family that was to be blessed was cursed.¹

The Bible begins and ends with family. It begins with the family that was lost in the Garden, and it ends with an invitation for every human being to be a guest at the marriage supper of the Lamb. It says that of all the people in the world, the most fortunate are those who are redeemed from the earth, those who on the earth become the first offspring of the marriage of the Lamb—that's you.² That's who you are. The Bible talks about you.

The family that was to be blessed in the Garden of Eden was cast from the Garden, the family lost, the seed of the serpent bringing conflict. In John, Jesus says, "You are of your father the devil, a liar and the father of lies. He was a murderer and there is no truth in him. The reason you want to kill me is because you're doing just what your father did."

They argued with Jesus. "Hey! Abraham is our father! Are you saying we were born of fornication?" Jesus said, "If Abraham were your father, you would do what Abraham did, but you're doing what your real father did—trying to kill me." The world wanted to kill Jesus, the true seed. Enmity between the serpent's seed and the true seed is just what the Bible predicted.

The defiling of lineage is sometimes a hard thing to understand, but I want you to think about it through some practical examples. Did you know that at the time of Jesus, when Rome was defiled by fornication and adultery, venereal disease had become so widespread that Emperor Caesar Augustus had to ban kissing? People with canker sores from venereal disease were passing that disease back and forth. We find sexually transmitted diseases today passed from generation to generation that give us a sense of the corruption of lineage, the distortion of blood. I'm not saying that AIDS is a curse. I'm saying that if you violate the laws of life, destructive results come about. Does that make sense? Our lineage has been defiled; that's the reality.

The challenge for God is how to restore His lost lineage. Man belongs to God for eternity. This can't be erased. Nothing can destroy the original nature of man—the image of God in



us; it's our destiny, but this blood connection to a false father has to be overcome. The Bible records that God can resurrect life—Lazarus, Jesus, other examples—but the resurrection of life is not the greatest miracle. What's deeper than life? Love, which God cannot resurrect alone. He can only resurrect love if He has Adam and Eve, Jesus and his bride, Father and Mother. That's the meaning of this providence of restoration. That's the significance of 4,000 biblical years, in which God called men—and women—of faith. All of these central figures went the course of self-denial, of separating from the world, of establishing a foundation, of becoming people that not only believe in God but that God can believe in. That is what God is looking for. Don't ask yourself, "Do I believe in God?" Ask yourself, "Can God believe in me?" If you asked Him, His answer would be yes, because even if you have failed 734 times, He believes that on the 735th try, your original nature—the only one that is destined to survive—will be victorious. Does that make sense?

The struggle externally was to separate good and evil and to restore God's lineage. The first family that encountered that struggle was Adam's. Cain confronted the same feelings as the Archangel had. How is man to be separate from Satan? Externally, it had to be by Cain overcoming the nature that allowed Satan to dominate him. The mission of Cain is to live for the sake of Abel, the mission of Abel is to live for the sake of Cain—same content, different positions.

Cain couldn't overcome. The lineage was still under false dominion from Adam's family through Noah's, which also fell short, until Abraham's family. Esau had good reason to hate Jacob, who'd extorted his birthright and stolen his blessing. Was Jacob a bad guy? Who told him to steal it? His mother Rebecca. Was Rebecca bad? Who told her it had to be stolen? God—in a dream. "The elder must serve the younger." Rebecca was being faithful. Why did she have to do that? The way of restoring the loss in the Garden is to reverse it. Eve cheated her brother, Adam, and her father, God. Rebecca was restoring the role of womanhood by doing what she did.

Jacob received the birthright, but he understood that God doesn't bless me for my own sake. God blesses Abel for the sake of Cain. Everything I've been given... I was born in America. I have good parents. I get to go to school. I've learned. I've grown. I've learned in the Principle. I have a wonderful matching and blessing, but all of that is not for me. Who is it for? It's for my brother, the less-fortunate brother who didn't receive what I've been given.

Jacob offered everything he had to his brother, melting Esau's heart. Conditionally, God could claim this victory, and Jacob was given the name "Israel," which means "victory."

God worked throughout history to purify and claim a lineage. This was done from Jacob, named Israel, through Judah. Interestingly, Judah came from the wife Jacob rejected, from the matching he thought wasn't good enough. The woman that didn't conform to Jacob's own personal hopes was the one through whom God connected his lineage to the Messiah. Jacob judged what she looked like and if he felt good with her:

... the most fortunate are those who are redeemed from the earth, those who on the earth become the first offspring of the Lamb—that's you. That's who you are.

"I've got to have a feeling; something has to tell me that she's the one"—how many times have I heard that in the last week? The match that Jacob rejected was the one through whom his destiny was fulfilled. He had no idea what God had in mind.

The very first chapter of the New Testament describes Jesus' earthly lineage, forty-three generations from Abraham to Jesus. First, we should realize the significance of this being there: If Jesus was simply a divine being who decided to float down to earth and become human in order to die on the cross for us as God, why does the Bible describe his human lineage so carefully? More significantly, each of these forty-three generations is described only by the man's name, except for five women who are identified. [Note: Matthew is recording Jesus' lineage through Joseph, in an attempt to verify Jesus' lineal descent from Abraham, in whom "all families of the earth will be blessed" (Gen 12:3), though we know that Jesus was not born from Joseph. Luke 3:23—33, however, describes Jesus' lineage through Mary (though calling it Joseph's). Here we find that the same five women are in Mary's lineage, and therefore Jesus' as well.]

Here's the description, at the very beginning of the New Testament: "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren..." All of a sudden when it gets to Judah, it says, "And Judah begat Phares and Zara of Tamar." Oh, my gosh! It mentions a woman. "and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Boaz of Rachab..." It suddenly mentions another woman.

In the rest of the lineage, three more women are identified. One is Ruth, who entered the bedroom of Boaz in the middle of the night, lay on his bed and tried to seduce him. Bathsheba—and this is a big one—whom King David discovered bathing naked on the roof when he looked out his window—and she may or may not have been doing

that on purpose. The king thought that Bathsheba was the woman for him, but there was one little problem. She was married to Uriah the Hittite, a faithful soldier in the King's army. So David purposely sent her husband out to battle to die, and took her for his wife. King David was chastised seriously for the manner in which he did that. Yet they became the parents of King Solomon, because there was providence in it.

How can we say it was providence? When Matthew comes to their generation, he doesn't just mention Bathsheba. He shamelessly says, "And David the king begat Solomon of her that had been the wife of Uriah." He identifies the crime and rubs it in! How could the Messiah be born from such a lineage? Matthew then identifies all the other generations, mentioning only one more woman, she who was accused of having an illegitimate child and who was nearly stoned to death. Who was that? Mary.

Who are these five women lifted up in Jesus' lineage, identified in the Gospel for all generations to come? One disguised herself as a prostitute and seduced her father-in-law; another was a prostitute. The others were a seductress, a seemingly

unfaithful wife and someone accused of fornication. Why are these five women, who acted outside our standards of morality, the only ones enshrined in scripture as significant figures in the lineage of Christ? It makes no sense unless we recognize that the Fall involved more than an actual fruit, that it was the misuse and defilement of love. The process by which God could cleanse a womb, reclaim a lineage and renew mankind involves restoring that misuse of love in the Garden.

But until now, fundamentalist Christianity has thought that the Fall involved a fruit. So no one understood these five women and the preparation of Jesus' lineage until Father explained it. Nobody. Not Billy Graham, Paul Cho or Jerry Falwell. No theologian or seminary on earth explained the meaning of this biblical record until Father revealed it. This is Father's mission, and it has everything to do with who you are.

Even Abraham's lineage was prepared in a way that no one has understood, because they thought the Fall was merely about a fruit. God called Abram—the elder son of an elder son and son of an idol maker—out of the satanic lineage. To raise Abram into a position where God was able to work with him, He asked Abram to journey to the promised land. Along the way, Abram had to pass through Egypt and encounter Pharaoh.

Now, Abram's wife Sarai was "hot." Abram knew that Pharaoh, who could take any woman as his wife, would want Sarai and would get rid of anything in the way—such as a husband—so Abram told Sarai, "Let's pretend to be brother and sister."

Abram and Sarai went into the land of the Pharaoh as brother and sister, as Adam and Eve should have been in the Garden. Pharaoh saw "Eve" and took her as his wife, thinking nothing about her "brother" Abram. But before Pharaoh could lay with her, plagues began to fall on his house and on Egypt. In a dream, Pharaoh realized that Abram was Sarai's husband. He was angry: "Why didn't you tell me? Look what you've

done to my house because of this!" He could have had Abram ripped to shreds, but the dream caused Pharaoh to fear God. He freed them and even blessed them with material wealth, and as husband and wife they went on to the Promised Land.

Do you see the restoration pattern there? In the Garden, Adam and Eve were innocent as brother and sister, until the Archangel intervened and claimed Eve as his wife. Through that he gained dominion over all creation. Egypt under the Pharaoh represented the false kingdom of the Archangel, which Abram and Sarai entered as brother and sister. The false ruler tried to take the woman as his wife, but he was prevented. They were restored as husband and wife and went on to the Promised Land, to the Kingdom, bringing restored material things with them. A condition was made to reverse the Fall—which had destroyed the lineage—in order to prepare a new lineage free from Satan.

But no one—no theologian, evangelist or seminary—has understood this, because if the Fall were related to fruit, this has no meaning. Yet this strange pattern was repeated. When Abraham failed in his first offering, he had to set this condition again. This time he went to the kingdom of Gerar, and with Abimelech—this is a term like Pharaoh or Caesar—it was

the same thing. Abimelech saw Sarah and thought she was still "hot." Abraham said she was his sister, and the king took her as a wife.

Before Abimelech had arranged to lay with her, though, he looked out his window in the middle of the night and saw Abraham and Sarah by a well. And they weren't acting like any brother and sister, okay? He could see they were intimate and knew they were husband and wife. He hadn't had a dream. He hadn't been warned. He had no reason to fear and could have had Abraham ripped to shreds, but he feared God. He allowed them to leave as husband and wife, blessing them with material wealth. Once again they journeyed to the Promised Land, setting the same condition.

It didn't just happen twice; it happened a third time. Because of Abraham's failure, his position of faith was taken over by Isaac. And wouldn't you know that Isaac did the same thing! He journeyed to Gerar with Rebecca, and the new Abimelech had the same plan, sought the same thing, was prevented in the same way, and Isaac and Rebecca were restored as husband and wife. This pattern is the essence of reversing the false family in the Garden and changing the blood lineage. When your parents were blessed, Father gave them detailed

conditions relevant to the mother—son relationship, the archangel and Eve. The Holy Wine Ceremony and the Three-Day Ceremony have deep internal content connected to all of these conditions.

The last story I'm going to tell you this morning is about Tamar. Traditional Christianity thinks the story of Tamar is strange. Theologians consider it an alien element, suddenly and arbitrarily thrust into the record. Why is a story of Jesus' ancestor seducing her father-in-law in the Bible? All it does to traditional believers is disturb them. Here's the point. Look me in the eye everybody. The only way that this could have any meaning is if the Fall were the misuse of love. If the Fall were related to a fruit, this wouldn't be there. Nobody

else understands this. Father alone is teaching it. It's the key to what you're doing, to why you need to let go of your past, to why you need to confess and to why you need to clean your mind and heart and start your marriage on a new foundation.

So, here's the main example; the others you can study for homework. Judah, the son of Joseph, the grandson of Jacob, was to carry on the lineage, so he married his son Er to Tamar. But Er was unrighteous, the Bible says, and God killed him.

There's been a lot of unrighteousness in history, but you don't find God coming out of heaven and killing people for doing bad things. This has to do with Er being in a holy and sanctified position. This is why many things happened in Father's lineage, why tragedies came on the household, why people died. This is why, I believe, my own father died three months before my matching and my mother died three months after my matching. The night my father died, I dreamed I would be blessed and should prepare, even though I was way underage and didn't expect it. I believe my lineage was making conditions to receive the blessing. One chapter of my life ended and a new chapter began. It was clear to me.

So, the tradition in the time of Er was that the widow of an older brother becomes the wife of the next one in line. Onan,



Rev. Schanker during a workshop presentation

the next younger brother, became the husband of Tamar; but Onan hesitated to impregnate Tamar, because the child would belong to his elder brother's lineage. He spilled his seed on the ground, it says, and God killed him! Now, around the world in Christianity, this story has been used to guide young men about proper hygiene, about not masturbating; seed-spilling, they're told, will make your hair fall out, will put pimples on your face, etc. But that's not the significance of this story. There has been a lot of seed-spilling throughout history, but in this case, God killed Onan because of the seed he was spilling.

Whose seed was it? God's seed, Jesus' seed, true Adam's seed. In other words, all that had been done in restoration history to that point was so that a new Adam could be born that had no connection to the false lineage that sprang from the Garden. This Bible story is not just legalistic; it is profoundly significant.

So, the last son, Shelah, who wasn't yet old enough to make a lineage, was betrothed to Tamar, who was waiting for the time Shelah matured. Tamar was getting impatient. She kept asking her father-in-law when she and Shelah would start a family. Judah made excuses, "Well, he's got to finish his education. He's got to college. Don't start your family now; he's got to build his career."

Judah, not knowing the secrets of God's providence, thought, "This woman is a curse upon my house! The last thing I want to do is give her another son; look what she did to the first two!"

Tamar, who finally realizes that Judah does not intend to let her lie with Shelah, hatches a desperate plan. She disguises herself as a prostitute to inspire her father-in-law's lust. She goes outside the city and as he's passing by she entices him. He hires and lays with her. Though he is not prepared to pay, she holds his identification cards—his signet, bracelet and staff as proof that he will keep his promise, but when he sends his servant with payment, the woman is gone.

A few months later, Tamar is pregnant. She's in mourning; she's betrothed; she's not supposed to have lain with any other man. When Judah hears the report he immediately says, "Burn her! Put her to death!" But when they come for Tamar she hands them a package and says, "Before anything happens, give this to Judah and tell him the owner of these is the father of this baby."

When Judah sees his own signet, bracelet and staff he immediately says, "She is more righteous than I," because he suddenly understands why she did what she did. Was it lust? Was it loneliness? Was it selfishness? Was it position in the family? Did she want to make sure she wasn't destitute and alone as a widow? No, none of it. It was for God. She knew she was destined to bear a child for this lineage, and pursued God's will at the risk of her life.

One lesson from this is that you can't judge externally. Many of us have tried to judge Father or the True Children externally. But the course of the True Family is not simple course, and I would not easily volunteer my children for it. We cannot judge them.

Tamar conceived, from Judah, the twins Zerah and Perez, who wrestled in her womb. Jacob and Esau had begun their struggle in the womb as well, but the younger son didn't restore the position of elder until forty years out of the womb. But with Tamar's twins, Zerah was coming out first, but before he emerged, Perez grabbed him by the heel, pulled him back and emerged first, restoring the elder's position. And forty generations from that restored womb, Jesus was born.

Your homework is to understand the course undergone by Rahab and Ruth and the story of David and Bathsheba, and

finally, how Mary had the faith of Tamar only because she knew what God wanted, and fulfilled it at the risk of her life. She faced a situation where she was persecuted, chastised and misunderstood. Joseph made the right condition initially. He could not understand what was happening, but he became her protector and prevented her from being stoned.

Jesus went to the cross, though, not just because of the failures of the disciples and of Israel but because of the failure of his own family. Father has said that Joseph and Mary should not have had any additional children. Joseph should have remained in the position of an archangel. And Mary and Joseph became divided because Joseph knew that Mary was in the house of Zechariah when she conceived Jesus. Luke 1 says that as soon as the angel told Mary she would conceive a child, she arose with haste and went to Zechariah's house, where she stayed for three months.

So, Mary and Joseph became divided. Could Joseph easily love that son? No. And Jesus was divided from his older brother, John the Baptist, because the families were divided. Jesus went to the cross because this family foundation didn't exist. Father's whole life has been a struggle to realize the True Family.

In 1998, when Father made Hyun-jin nim the vice-president of the Family Federation and leader of the second generation he said, "This is the happiest day of my life." He'd found a victorious and determined son who made the same commitment that Father had made to Jesus—"I'll give my life completely for this," and he was finally in a position to love the son he'd had to deny from his first marriage, Sung-jin nim, who—though his mother had angrily left Father because he always put the mission before his family—had come back on his own when eleven years old to follow Father. Father could never treat him as a son, could never give him love, until that day, when providentially, his own family fulfilled its responsibility.

Two thousand years before, Jesus could not pass on true love, true family, true life, and true lineage. He came to establish spiritual and physical salvation, to make a foundation for a new lineage, but because he was rejected, because of the failure of his family, he hung on the cross. What was nailed to the cross was not Jesus alone. Jesus' blessing was nailed to the cross. Jesus' children were nailed to the cross.

Everything that you are here to learn about and receive is what Jesus gave up. God took thousands of years to make Jesus. He was supposed to be married and carry his own children, like the blessed babies who are running around this room. There had been such a cost, the price of history, to give birth to a man who couldn't be claimed by Satan just by his birth.

Father is determined to establish a tradition before he passes away, before he goes to the spirit world. This is the ninety-five percent of who you are. You didn't decide it; you didn't choose it. It's who you are. I hope you think about Jesus and what we owe to him. I hope you think about Father and Mother and all that they've invested all of their lives and consider where we stand.♦

Endnotes

1. *Gen 3:15–19*
2. *Rev 14:3, 4*

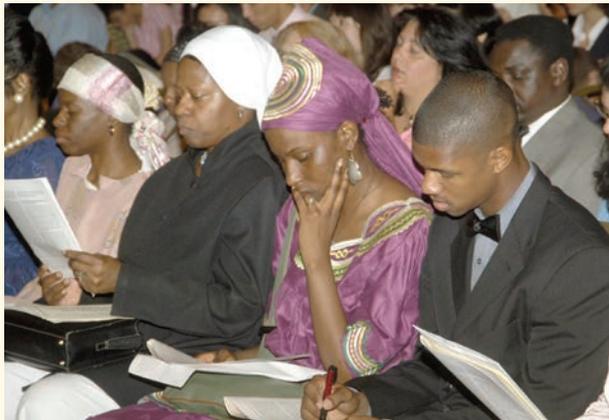
CONTINUED FROM PAGE 11....**NOW IS GOD'S TIME**

to hoondokhae, which includes their own cheer, which they do every morning. The cheer goes something like this: "We are the best! We are God's children!" Mr. Naka would lead and the children would follow him. You get the point; they own their hoondokhae. They also have thirty minutes of exercise stretches led by Dad, and it works well. These strangers embraced me the whole time I stayed with them.

The direction had come from President Jenkins to tell the contacts not to bring ten guests but bring a hundred! Well that was what I was doing already, and one minister's assistant told me most emphatically, she most certainly would bring a hundred, and I never doubted her.

Over all of the next day, I must have called over 200 people on my lists. My goal is always to reach or make the attempt with each name three times. Even if the phone number is not correct, still I pray for them—after all the spiritual world does exist—and without the help of those in the spiritual world I could not get result.

The next day we had the chance to attend a prayer breakfast with one of Anne Marie's ministers. It was great! We sang songs, gave testimonies of what we were doing with this rally coming up, and the folks were totally supportive. Some expressed how much respect they had for Father Moon's devotion to and love for America. These are humble people, of not much means, black folks with big hearts of gold. As they sing the songs, I can feel slave ancestors there who love those old spirituals, which often have the same effect upon me—weeping. (My husband Ken is black American.)



Participants attentively read along as Father speaks in Chicago on July 27

Sunday we attended a very sincere service at a Black evangelical church, which took several hours. When I attend these services, I try my best to understand the hearts of the folks and pray for them with all my heart throughout the service. The minister was determined to bring twelve of his congregation to the rally, at a minimum. He and his wife attended the entire program from morning to night. It is hot in Chicago, sweat was running down my back; but you should see the elegant ladies of the congregation, all dressed up with the special hats found only in the black churches. I had tremendous respect for them all.

Monday morning, very early, I was picked up and taken to the hotel where our Father would speak. The atmosphere in the room with our many guests was totally different from any event before. Our beloved Father was in rare form, and the audience understood—profoundly and intuitively. I even heard some say, "Yes, yes, yes!" together with a Japanese sister from Oklahoma. Afterward, we were welcomed into the room of a wonderful woman minister from Texas and a sister from the Nation of Islam. We took the floor. We hardly slept, maybe for just an hour

and a half. We talked and the women of God told us how they were so delighted with the speech, how much it had moved their hearts.

At hoondokhae bright and early the next morning, we were thrilled to find so many members of the clergy. Father spoke to them very directly. And when Father was about to leave barely above a whisper, he told us, "American sisters are more trustworthy than the brothers, together we could get this done in no time!" So lets do it! ♦

CONTINUED FROM PAGE 15....**GOLD**

marble temple, nears completion. The countryside is lush and green, and from the graduate school perched half way up a hillside, one can see ranges of hills disappearing into the distance. Sometimes they are partly veiled in mist or clouds that drift across the small valleys that intersperse them. It is a worthy place to receive inspiration from Heaven.

Those who have responded to the call to come there have done so with the willingness to be an offering and to work hard while imposing upon themselves a disciplined lifestyle. The sacred task is approached with religious dedication. Yet these translators do not live an isolated or introspective existence. Their hearts are turned outward, one to the other. They help each other with translation issues, and take care of each other in all the practical aspects of communal life, including making the coffee and toasted sandwiches. The welcome for anyone coming to join them will be

warm indeed.

A note on translation

Central to this task is the translation into English, as English is being used as the source language by more than half the translators—and the percentage will grow. The English translation and editing team are aiming at an exemplary standard. For that to be possible, the heart and soul of what Father has said must first be understood. As many of the excerpts in *Cheon Seong Gyeong* are drawn from Father's free and inspired discourses to his own countrymen, this presents a considerable challenge to a translator—but an exciting one.

With enough creativity in the use of language, almost everything Father has said can be translated into another language in such a way that Father's original meaning can be grasped. Conceptual differences between languages and differences of worldview between cultures create obstacles to be sure, but

with enough determination and ability, these can be largely overcome. *Cheon Seong Gyeong* will thus be a true vehicle for the advent of the Messiah.

Conclusion

The translation of *Cheon Seong Gyeong* will allow members the freedom to feel they have ownership of Father's teachings, and that they do not have to rely completely on a Korean speaker to interpret, because they will sense the depth of the effort that has been invested—an effort that has been like mining for gold.

If this work indeed represents the core of what Father has sought to teach humankind, its role is invaluable as a means to place in the hands of people everywhere the truth that God has revealed. ♦

Julian Gray is editor of Today's World

The Opening of Mongolia

By Terry Walton

Our elder members carry a wealth of experience and wisdom. Here an Abel national messiah to Suriname points out parallels with the way God worked in the formative years of the Mongolian movement.

When the coronation of True Parents as the King and Queen of Peace was held in Paramaribo, Suriname in South America on Saturday, November 27, 2004, an experience my wife Kazuko and I had with the Surinamese minister of education was an amazing *déjà vu*, or seeming reoccurrence, from ten years earlier.

The night of the coronation in Paramaribo, Kazuko and I anxiously and eagerly waited at the registration table to see which guests our Heavenly Father and spirit world would be able to send us. Mr. Roel Rotgans, the native Surinamer who is our church's national leader, had sent out a number of invitations to current and former government leaders. Now we awaited the result.

We had confidence that at least some high-level guests would be attending but were not sure who would be coming. Since Kazuko and I were the only national messiah couple and since I was the only representative from the United States, we were appointed to be lookouts for prominent guests. Our job was to greet them and escort them to their proper tables.

Kazuko had already sat down at the head table with a leading Hindu pandit, Dr. Ramsaroep Bansradj, who is also the president of IIFWP Suriname. I then spied Dr. Ramsewak Shankar, a former president of Suriname (1998—1990), and I helped him and his wife register and get their name cards. I was just about to escort them also to the head table when I spied another very distinguished looking gentleman, who, someone whispered, was the minister of education. He was about to walk in without registering, so I quickly engaged him in conversation, introduced myself, and asked him to please register, get a name badge and a packet of materials. He was very gracious. I led him to the head table. My wife made space so I could sit down next to him, and I was able to share quite a bit with him during the course of the evening.

He said that he had received an invitation in the mail, and since he did not know much about the activities of Rev. Moon and was curious about what they

might be, he decided to attend and find out about Rev. Moon and his movement for himself. To put a very moving evening into just a few words, the minister, Dr. Walter Sandriman, was fascinated by everything. He was very moved by the video of True Father's life and activities, by Father's speech, "True Love and True Marriage," which I had the privilege to read to the audience and by other guests' testimonies about True Parents, including Dr. Bansradj's. Hindus make up about one third of Suriname's population, and Dr. Bansradj is a former chairman of an eminent Hindu organization. He had recently been on a pilgrimage to Israel and had a life-changing experience, which he shared with us. Dr. Sandriman was even more moved when Dr. Shankar stood up and testified that only Rev. Moon had the ability to bring peace between North and South Korea and that Rev. Moon had been responsible for getting the presidents of the two Koreas to meet each other.

When Minister Sandriman had heard True Father's ideas for world peace and about true love and true marriage, he stated that these were ideas that all the young people of Suriname needed to know about. He said we needed to have programs like the one he was attending, even once a month, in order to let as many people as possible know what Rev. Moon is doing. He even suggested that we put Father's speech in the capital city's main newspaper. Finally, when he was honored as an ambassador for peace, he said he was accepting it as a representative of the Suriname government, on behalf of the president of the country.

Why did I say that I experienced *déjà vu*? Something very similar occurred with the minister of education in Buryatia, also known as the Republic of Buryat, a republic of the Russian Federation that is in the Siberian region where Siberia borders Mongolia, and with a minister of education in Mongolia and one of his predecessors when a Japanese missionary to Ulan Ude, Buryatia's capital city, and my wife and I approached them.

The response to our character education courses, which were initially held in July 1994 at Lake Baikal, which lies partially in the Russian *oblast* (province) of Irkutsk and partially in Buryatia, were reported in an article in the magazine *Family Ties*: "Among the participants there was a former minister of education, who said that all Mongolian schools should teach the ethics and morality course "My World and I" and



Members of today's thriving Mongolian movement prior to a special Sunday service with honoring tradition as its theme

that the book should be translated into Mongolian." As most readers are aware, the character education courses have become very popular in Mongolia and have led to the strong organization FFWPU enjoys in that country.

Many readers may not be aware of how the whole process of opening up Mongolia to Father's teachings took place. I would like to share some of that. It all began with a revelation the president of CARP in American and the CIS at that time, Dr. Seuk Joon-ho, had at 3 AM on September 21, 1993 and which was bolstered by the support of a minister of education in the Buryat Republic, as well as that of the minister of foreign affairs and minister of education in Mongolia.

What comprised this revelation that Dr. Seuk received? True Father told him to immediately send to Mongolia our church's missionary couples to meet key figures in society and government officials. These couples should introduce our activities in Russia, especially the development of the character education course, "My World and I." At that time, Kazuko and I were lecturing about family values and marriage in Ulan Ude together with the city leader, Mr. Katsumi Date, currently a national messiah to Laos. Dr. Seuk called us later that morning, around 6 AM, and told us to go to Mongolia.

Immediately, we telephoned our translator, Erjina, who was a professor of the German language and who spoke in addition to German-English, Russian and Mongolian. We asked her to go with us, as well as to help us obtain visas for Mongolia for entry the next week. Fortunately, because her parents were living in Ulaanbaatar, the capital of Mongolia, she had some influence at the Mongolian consulate, as well as us having a place for us to stay while we were in Mongolia.

During the waiting period, my wife, Mr. Date and I went to meet the minister of education in Buryatia, Minister Do End, as we were in the process of preparing some seminars for school-teachers from Ulan Ude using the "My World and I" course. The minister was very excited by the course content, which had been prepared by members under the guidance of Rev. Moon and Dr. Seuk. At that time, we asked Minister Do End to write a letter introducing us to the minister of education in Mongolia, who happened to be a good friend of his. He was very happy to do this.

At this time, Kazuko was struggling with whether she should go back to Novosibirsk, where our two young children were staying, or go together with us to Mongolia. During morning service a few days later she received a vision of True Father, who appeared to her with diamond-like sparkling eyes. She then knew she should go with us.

On September 27, we received our visas for Mongolia. The next day, the four of us—Mr. Date, Erjina, my wife and I—left by train for Mongolia. This train is a part of the Trans-Siberian Railroad, which runs from Moscow in the west, all the way to Vladivostok in the Russian Far East. The line to Mongolia is an offshoot that separates from the main line in Ulan Ude and then heads south to where Buryatia borders the Russian oblast of Chita. It then continues on to the capital of Mongolia, Ulaanbaatar. One interesting aspect of the journey is that upon approaching the Russian border the train must stop, everyone must disembark and wait while the

train is hoisted by giant pulleys, its wheels are removed and replaced with a set of different width. Erjina explained that this was done because of the paranoia of the government of the now defunct Soviet Union. It was a precaution taken with all train lines running into the USSR. The idea was that this would make it difficult for another nation to invade the country by rail.

The scene at the border with Mongolia is quite chaotic. Mongolia is a relatively poor country, so there are many people trying to sell things to anyone who crosses her borders. Often these individuals are quite aggressive. On a later trip, hawkers at one stop got on the train and began walking through the cars. Because we didn't want to be bothered, my companion and I locked the train compartment. We heard footsteps, people stopped and someone tried the door. Seeing it was locked, they began to loudly knock and shout for us to open up. Since we refused, they went outside the train and began knocking on our windows, shouting for us to let them in. Fortunately, the train soon began to move and we escaped their entreaties.

When the four of us first approached the Mongolian government, we asked to meet with the minister of education. However, we were first directed to the office of the minister of foreign affairs. We had with us a book published by Novosti Press, "God and I," which is basically a Russian language translation of "Outline of the Principle Level 4" with quite a lengthy introduction to True Father's Life. The minister asked us what type of educational material we had with us. He went on to say that Mongolia needed religion. He said that the country's traditional religion was Buddhism and that the government was discussing whether or not to make Buddhism the national religion.

Right away I spoke strongly, "If your country makes Buddhism the national religion, soon a religious fight will begin. Especially since your country has only this year (1993) freed itself from a communist government, the Mongolian people need to make their own choice as to which religion they will believe in." In other words, I was stressing the need for religious freedom. I then said that I had material on the world's religions (our character education materials we were teaching in Russia) and the book "God and I," which presents the teachings and the life of our founder, the Reverend Sun Myung Moon.

At first, my wife was very nervous about giving these materials from the very start. She thought it was too early to introduce True Father's life. She was afraid that if the foreign minister became negative, he might block our way to the minister of education and other government officials. I had decided, though, that a time such as this might never come again, and that if Mongolia received Father's teachings, the country would resurrect and the young people especially would be saved.

I felt this was a life or death gamble, so I had a bold heart in front of the minister. I felt our responsibility and duty as representatives of our True Parents and Dr. Seuk. My heart was crying inside of me with love and concern for the nation of Mongolia.

The minister of foreign affairs told us that we should come back in a week, and that later we would have to speak with the minister of education. He added that the government would decide at that time whether to set up Buddhism as the national religion or use our educational content about the world's religions.



Terry and his wife Kazuko had a taste of traditional Mongolian life when they spent a night in a ger, under a blanket of stars

The following week we had the opportunity to get to know Mongolia better. It's an unusual country. We stayed at Erjina's parents' home and had the experiences of drinking horse's milk, known as *kumas*, of sometimes being with lights (electricity), and sometimes being with water, but rarely with both and sometimes with neither. The food was unusual also. One morning we had some kind of raw, frozen, thinly shaved meat; upon inquiry it was found to be also from a horse. Even though Mongolian people love their horses, it seems they know how to put them to good use when they get old.

One day, we went into the countryside and spent the night in a traditional tent. Mongolians call it a *ger*; the Russian word for it that English has adopted is "yurt." It is large and circular and made of felt. Even though it was winter in Mongolia, which can get quite cold, we were warm. They kept a small fire burning in the center and the smoke escaped through a small hole in the top of the tent. Kazuko said that when she saw the millions of beautiful stars in the sky, she had to think about Abraham and the blessing God had promised him. She began to pray that the leaders of Mongolia might likewise be recipients of God's blessing. She prayed that they might make the heavenly choice of getting to know Rev. Moon's through "God and I." She could no longer sleep. The mission's success or failure and the faces of True Parents and of Dr. Seuk confronted her. Thinking and walking that night under the beautiful stars, she again prayed for the leaders of Mongolia, the president, the minister of foreign affairs and the minister of education. Soon the sun arose, and God gave Kazuko this message, "Hope and trust God's guidance for this nation of Mongolia." For the rest of that week she says she forgot what she ate or did, only remembering and praying, "God's will be done."

On the morning of October 3, the minister of foreign affairs called us again to his office. We were so excited about going that we decided to have an extra large breakfast to give us energy. That again included horse's milk, cheese from goat's milk as well as many other Mongolian delicacies. After finishing, we set off for the ministry with great expectation and quite a bit of nervousness.

When we arrived at his office, the minister gave us a big smile and said, "I like this book." He said that the government leaders had decided not to make Buddhism the national religion and that they wanted to use our ideas for teaching in the schools of Mongolia. Inside we felt, "VICTORY." That night we called Dr. Seuk and gave him a complete report. His immediate response was to give us a new order, "Prepare a meeting with the president of Mongolia."

We had just finished our mission of opening the way for Father's teachings to come to the country of Mongolia. Now we had to prepare to meet the president. How were we to do it? We went to a quiet place and prayed about setting up this meeting between Dr. Seuk and the president of Mongolia.

Fortunately, through a good contact with the president of the Pedagogical University, we had been able to send some Mongolian students to America for a conference. We decided to approach him with an offer from Dr. Seuk and from American CARP to donate \$30,000 worth of computers to his university, with the understanding that Dr. Seuk would like to meet with the president of the country to make the offer of providing the computers personally.

The president of the university was very excited about this offer and promised to work with the minister of education to organize a meeting with the president of Mongolia. During this time, Dr. Seuk also sent one Japanese CARP missionary and his wife to open a CARP center in Ulaanbaatar. They were to help support our work at the university and to help with preparing young people for the next blessing. At that time also, ten wonderful Japanese sisters came as part of the Women's Federation for World Peace activities.

Finally, in the spring of 1994, Dr. Seuk, Jack Corley, Ikuji Kobayashi and I had a meeting with the president of Mongolia, at which we offered the computer equipment to the university and arranged three seminars to introduce our character education programs to Mongolia. I will finish this report by quoting further from the *Family Ties* article:

When Dr. Seuk Joon-ho, Jack Corley, Terry Walton



Based on the government's early, favorable response to True Father's teachings, the Mongolian movement has seen healthy growth. Here, participants pose at a Divine Principle workshop

(regional leader of Central Siberia and Mongolia) and Ikuji Kobayashi (missionary to Mongolia) visited Mongolia for three days in May 1994, they signed an agreement with the ministry of education, the Mongolian State Pedagogical University and the Youth and Student Association of Mongolia to hold seminars for school directors, teachers and pedagogical students. Two programs took place in early July at Lake Baikal near Ulan Ude in Russia, one for school directors and one for students. There was also one program at the end of July in Ulaanbaatar, Mongolia, for teachers who will use the course in their schools.

Forty-five Mongolians participated in the first seminar, from July 2 to 8. There were two representatives from the Ulaanbaatar City Department of Education, six specialists from the Mongolian State Pedagogical University, including the vice-rector and thirty-nine school directors. Generally, educators in Mongolia are very concerned with education for young people, since 45 percent of the population is under sixteen years old. They understand clearly that the future of this young country depends on education.

They responded to the lectures very well. When we suggested having a third seminar for teachers in Ulaanbaatar, they promised to send their best teachers. Among the participants, there was a former minister of education who said that all Mongolian schools should teach the ethics

and morality course, "My World and I," and that the book should be translated into Mongolian. Later we found out that the Mongolian State Pedagogical University, which is responsible for 80 to 90 percent of school curriculum, is very positive about the "My World and I" course and wants to form a committee to translate it into Mongolian.

Forty top university students attended the second seminar, from July 16 to 21. Like the participants of the first seminar, they had to wait two days at the border before entering Russia, because of immigration and customs problems. At the closing banquet, the leader of the group, an official from the Mongolian State Pedagogical University, said that the idea of changing ourselves so that society and the world can change is very close to the old Mongolian philosophy. One graduate student said that the idea of the three blessings is very similar to one point of Lama Buddhism.

We received many excellent and inspired testimonies from the students, expressing their deep understanding and appreciation of the lectures. On this foundation we plan to continue teaching our curriculum course to cover all schools and eventually the universities. ♦

What's going on in TODAY's WORLD?

The FFWPU International Office Has Moved

We had been getting conflicting reports for months about whether the FFWPU International Headquarters office would move into the new FFWPU building after its completion. This office is the point of connection for the Adam, Eve, Abel and Cain national messiahs to 184 countries. It also serves as the communication center for official memos. It supports those in the mission field and runs its own home page at www.ffwpui.org. As part of its support for the global membership, it also produces *TODAY'S WORLD* magazine. There was some discussion that the FFWPU side of things would be better able to serve international missionaries whose visas were being renewed from the old building, which is on the same subway line as the immigration office. Even when word came down that we would be moving, the date of the move changed constantly.

When the hour finally arrived, into the office strode three rather diminutive middle-aged women from the moving company. I must say, they weren't what I'd expected to see when I heard the movers were coming, but the idea of Asia women as the polar opposite of Western feminists has always been an oversimplification. In any event, they turned out to be the advance team. A couple of large guys showed up about half an hour later. Together they were more than equal to the task of boxing us up and moving us out and into a building Father describes on page 4 of this issue as a model representing the territory of Cheon Il Guk; it was built as a model of what the Kingdom of Heaven could be like in other nations—reminding me of a blessing it is to be here, not only in our new offices but in this that True Parents still call home. —David Beard



Dear Subscriber

Today's World magazine tries to provide a global view of the unfolding providence and includes translations of Father's speeches (from the original Korean) and analysis of the providence from the international president of our Family Federation.

Apart from covering the more central events of the providence, we at *TODAY'S WORLD* take pleasure in drawing attention to some of the more unusual, innovative methods of conveying Father's vision being tried in countries throughout the world.

We hope that you feel it is worthwhile to subscribe or to encourage those who attend your churches to do so. It may be that issues of the magazine could be useful to you in reaching out to members who are not strongly connected to the movement but who still have the desire to know what is going on nevertheless.

For our new address and subscription details please see page 3.

Transformation

A Former Newspaper Man Finds Success in the Religious Arena

A hoondok church testimony

Lee Chung-jae



Koreans are very social people who feel an easy familiarity with their fellow citizens. Club membership is a natural outgrowth of this. The oldest mountain hiking club in Korea, the Korea Alpine Club, reports that “nearly all organizations, high schools and universities across the country have mountaineering or hiking clubs.” A Korean colleague, himself the leader of a fifty-strong club of second-generation members his age, says that innumerable clubs have sprung up through the Internet. People join to discuss soccer, cooking or movies online and then meet for the first time to play soccer, cook or watch movies together. Thus, cyber clubs develop into real world social groups. The groups may have as few as ten to fifteen members or as many as a thousand. What follows is a testimony of a couple who succeeded in establishing a viable, self-sustaining hoondok church in part because of their use of small group activities.

Dear family members, good afternoon. It's nice to meet you here in beautiful Yeosu, at Blue Sea Garden. I had worked at the *Segye Times* for sixteen years until February 2004. From March 1, I was designated a hoondok church leader in Seoul. We had a drawing in the church [See *TW* January 2004 issue] and my family was very happy and excited when we had the heavenly fortune to draw a blue ribbon, designating us to do a hoondok church mission. My wife and I were very grateful to God and True Parents. This is the first time—in all the time since we were blessed among the 1,800 couples—that we have had a public, church-type mission.

We hold our hoondok family church activities in a Victory Over Communism (VOC) association office. It's about 50 square meters in size and very convenient

for our work. My wife gave up working for the Family Party at the same time that I stopped working at the *Segye Times*. We decided to do our best at leading a hoondok church. We held hands and reported to Heavenly Father, “We want to live according to Your will. We want to follow the instructions True Parents have given us. We want to make True Parents happy by bringing the best possible result.” We were determined to do these things.

In the beginning, there were three families in our hoondokhae church. Now, through newly blessed couples, there are nine families involved in it. Dear members, is it easy to break through on the grassroots level or in tribal messiah or hoondok church work? It's difficult and anyone who has been on the front line has felt that it is difficult. It does not happen automatically.

Our step-by-step approach

As a first step, our family wanted to make a foundation through conditions. For 120 days, each day we did 120 bows. Before and after that period, my wife, as she has for the past twenty years, has been getting up early to bow, pray and read the word. I appreciate my wife's sincere effort. Because of that, Heaven is with us, and our members unite and work hard together. Everything has been done well.

The second step of our activities has been to get important figures in society involved in our work. The first influential figure to look for is your area's congressman. How many sincere conditions do you think are needed to develop a connection with a congressman? If in his heart a congressman feels that you can be helpful to

him, contacting him is not too difficult. To introduce True Parents to him, to gain his understanding and to get his participation in our work is possible only with sincere conditions and God's help. As things transpired, my wife or I talked occasionally with our local congressman and when he had difficulty, we tried to help. We solved problems and developed a good relationship. We also hooked up with a former congressman, a man who had been connected to us in the days of VOC. Now he is an important figure in our movement. We contacted retired school principals. We developed a good relationship with a local political leader of a small area. We are working with the director of all the judo schools in our city district. The general director of a government sponsored group that promotes civic-mindedness has also come on board. Our members include the president of a badminton club, the manager of a historical site and the president of a cultural center. Once a relationship had developed, we made them each a leader of a small group or club that is connected with their area of interest or expertise.

The third step has been to bring the work to fruition by giving the blessing after having held meetings to explain the blessing to important figures who are connected to us and any other potential blessing candidates.

Last July in a vacation apartment resort, we held a two-day True Family in Practice seminar for fifty people. The leader of what was then the southeast Seoul region lectured the Divine Principle and explained about the blessing. As a result, two couples married through our blessing and seven other couples had their marriages blessed through our blessing ceremony. I was



True Parents look on as Rev. Hwang Sun-jo speaks at a meeting for hoondok leaders in the Heukseok district of Seoul on May 10, 2005

Rev. Song Yong-seok, national director of the hoondok church movement, talks to members in a town near Cheongpyeong during a tour of Korea to educate hoondok church leaders in May 2005

grateful to God and True Parents.

Last August, following the Coronation of the King of Peace, we were asked to connect that event to the local level in an event that would congratulate the King of Peace and allow great forgiveness and liberation to flow from God to everyone. At that time, it wasn't easy to hold a high-level event like that on the city district level. I discussed this with my members and one member said that our district could do it on our own; we didn't need to join forces with other districts. He wanted to do it, and that encouraged me.

First we made reservations at an average-quality restaurant for a hundred people, but the range of people we sent invitations to broadened, so we ended up having over two hundred guests. And since a number of important guests accepted, we held it in a splendid restaurant that people usually use for wedding receptions.

The head of our borough government was the main speaker. It was very special, because it was his first official appearance after having won the election. He came because we had a good relationship with him. After the event, he thanked me for giving him a chance to express his gratitude to the people that had helped put him into office. Most of the important figures I mentioned earlier were also on hand for that event, which I felt was historical, because the unity of the members and their unity with God and True Parents had made it possible. Only some of the areas that tried to set up hoondok churches were deemed a success and given permission to continue as hoondok churches. Ours received the approval of the church headquarters following this dinner. So, last year we worked to make a foundation through

sincere effort and conditions, to connect with key figures in society and to see our efforts bear fruit through the blessing.

Personnel and Activities

We appointed one woman to be our hoondok church's counseling director, because she is very good at this. Every day she comes to the office and counsels people by phone and fields questions about the blessing.

My wife is operating and managing a foreign travel committee with the Seil Tour president. Nationwide, especially in each borough and in every district in Seoul she chooses people that have the ability to organize and lead small groups that meet and discuss travel and go on tours together. The people pay for the cost of the tour, plus 10 percent that goes to the leader. The response has been good. Those who do a good job will benefit more.

I had been thinking of how I could make a small group hoondok organization. I have army friends I met while serving in the Vietnam War¹. One of them, a very close friend, is working as a senior superintendent in the police department. I have shared our teachings with him and—knowing he would receive the blessing there—I invited him to participate in one of our seminars in Japan for high-level Korean contacts. He was moved by Rev. Kwak's lecture and the other great lectures and speeches he heard. When he came back, he served dinner to my wife and I and gave us a gift. I think that he can be the leader of a Vietnam veteran's hoondok association.

In this way, we can organize hoondokhae meetings. These days, all our members are united. We do hoondokhae together and have Sunday service in the

same office where the blessing counselor is doing such good work. As a result of our unity and cooperation, we have four couples to marry through our blessing in the next phase of the blessing ceremony. Everyone has good, capable candidates for grooms. We'll do our best to find married candidates as well as unmarried candidates. This year, the fifth year of Cheon Il Guk, we plan to educate those prominent social figures who are connected to us and to activate many small group hoondok meetings.

To run high quality hoondok meetings, you need economic power and good economic sense that will allow you to have a budget targeted toward sustained activities. We are doing our best. I especially want to recommend that members with economic savvy make strategic relationships with those who have a passion for and are willing to work hard at hoondokhae activity. If members who work hard at hoondok activities do not have economic supporters, they will face the additional burden of having to gain economic independence. God will work to see His will done. Please believe this. Our family is doing our best. We are determined to complete our mission. Once we made that firm decision, God and True Parents have been with us. I surely believe this. Thank you.◆

Endnote

1 The bulk of troops sent to fight in the Vietnam War by American allies—Korea, Thailand, Australia, New Zealand and the Philippines—was sent by Korea. More than 50,000 Korean men fought and 4,407 died in the conflict.

A TIME OF TRANSITION: PREPARING THE GROUND

Unificationist burial grounds in Korea, Japan, and America by William Selig-Director of the National Wonjeon Shrine in Washington, D.C.

Although various nations had established shrines to allow loved ones to ascend with dignity, it wasn't until 1984, with the ascension of Heung-jin Moon, that the tradition of the Seung Hwa Ceremony for blessed members could begin. Originally, this was not to have begun until the True Parents went to the spiritual world.

In the general tradition of the world, funerals are sad occasions signifying the end of life, but with the initiation of this ceremony, and based on Heung-jin nim's organization of the spiritual world, the commencement of the lives of blessed members as exclusively spiritual beings could now be celebrated.

Father directed that blessed members should be buried in "holy ground," so when people bury blessed members on private prop-

erty or in a public cemetery, the spot chosen for burial must first be prayed over and holy salted.

Memorial gardens for blessed members around the world are not simple burial grounds or ordinary cemeteries; rather they are heavenly mandated holy grounds for prayer and communication with the spiritual world.

Besides burial, post-Seung Hwa memorial services in Japan and Korea include third-day, twenty-first-day, forty-third day, one-hundredth day and the first-year anniversaries (which represents birth as a purely spiritual being). These are necessary to help a blessed person successfully ascend and register in the Unificationist spiritual sphere.

KOREA

There are two national memorial gardens in Korea, where they are known as *wonjeon*, which means "the finest palace." The one in Paju is located on land northwest of Seoul and near the DMZ that was donated by church members in the mid 1950s. The Paju *wonjeon* is for members of the True Family. At this point it holds Hae-jin nim (1964), Hee-jin nim (1969), Heung-jin nim (1984), Young-jin nim (1999) and Shin-yea nim (2001). With True Father's approval, others have also been buried there.

The *wonjeon* in Chuncheon was inaugurated on April 13, 2004, as part of the fiftieth anniversary of HSA-UWC, and is located within an existing facility called Tong Sang Kongwon Myowon (East Mountain Memorial Park). Founded about ten years ago by a group of Christian businessmen, the non-denominational cemetery can hold 24,000 people and has fourteen sections. HSA-UWC has a contract for section eight, which can hold 1,800 people. HSA doesn't actually own the property, but has a commitment to purchase the area by a certain date. Members deal directly with the cemetery. It is about forty miles from Seoul in the direction of the Cheongpyeong training center. The approximately two-hour drive from Seoul will be shortened to about an hour in 2007 with the completion of a nearby superhighway.

As of February 2005, the park holds thirteen blessed members. The web site for Tong Sang Memorial Park, which has many photos, is at www.dongsanpark.co.kr.◆

JAPAN

Japan has three church burial grounds, which are known as *reien*, meaning "spirit garden." These are in Gunma (north of Tokyo), Osaka (central Japan) and Kochi (Shikoku Island). The national *reien* is called Ozereien or Oze Memorial Park and is the "spiritual and physical treasure of UC-Japan." Ozereien is a memorial park located in the Oze National Park in Gunma about a hundred miles from Tokyo.

Mr. Hiroyasu Tomaru, director of Japan's national *reien*, explained that the church celebrates the anniversary of the establishment of their first *reien* each year and celebrated its twenty-first anniversary on June 8, 2003. He contributed the following description:

The twenty-first anniversary of the official opening drew 2,400 people. With the name, Unified Memorial Ceremony for Seung Hwa People, we do it once a year in the second week of June as a major event for the Unification Church in Japan.

An ever-growing number of people gather each year for the annual ceremony in Ozereien from around the country and beyond, some from the United States. Both President Yu Jeong-og, True Parents' representative to Japan, and UC-Japan President Hideo Oyamada attend the ceremony and give sermons which are aired nationwide through a U-One TV live satellite broadcast as a special Sunday service.

Some Americans married to Japanese sisters are buried in the lawn-based cemetery. The largest group of non-Japanese Seung Hwa brothers and sisters here are Koreans married to Japanese. They are among the 750-strong Seung Hwa members buried.

On November 3, 2003, a ceremony was held at the *reien* located in central Japan near Osaka, known as the Osaka—Abeno Church Cemetery. It was the ninth anniversary event for nearly seventy Seung Hwa people. The name will formally be changed to the Kansai—Shigi Mountain Cemetery probably next year when its tenth anniversary takes place.

There is another *reien* in Shikoku Island, not far from Osaka or Kyoto. It is the smallest, while Ozereien is the largest. For more information: <http://www2.ocn.ne.jp/~oze/index.htm>.◆



Members at the main Wonjeon in Korea



Visits on specific days following ascension help the "Seung Hwa person" register in the Unificationist spiritual sphere

The Finest Palace



UNITED STATES

The U.S. has two established wonjeons; the oldest is in Tarrytown, New York, at Sleepy Hollow, a cemetery that can trace its history back to 1650. Rev. Takeru Kamiyama purchased a hundred plots there around 1985.

There are two other burial sites in New York, both purchased by Dr. David S.C. Kim. One is at St. Sylvia's Cemetery on Route. 9G about seven miles north of Red Hook and on Route. 9 on the south side of Poughkeepsie.

The second wonjeon is in Fort Lincoln Cemetery, just five minutes from the Washington Times building. During the Civil War, Fort Lincoln's soldiers and cannons protected the city's eastern gateway. Named in honor of President Lincoln, who met there with his generals and advisors, the land was chartered as a cemetery in 1912.

The Wonjeon was acquired on the occasion of the twenty-fifth anniversary of the Movement's purchase of the Mormon Church building in 1976. In September 2001, the cemetery made us an offer for a group burial space after the ascension of our brother Thomas Wojcik.

The following year, on July 26, 2002, True Father gave his blessing to have the National Wonjeon Shrine in our nation's capitol. A ribbon-cutting ceremony was held on Oct. 9, 2003.

There are fifteen members buried at Fort Lincoln. We have 150 plots. For further information, log on at: www.nationawonjeon.com. ♦

CONCLUSION

"For we know not the day nor the hour," says the Scriptures, but the more we understand the substantial reality of the spiritual world and the meaning of the Seung Hwa, the more we prepare for the inevitable and the smoother will be the transition from the physical world to the spiritual world—for ourselves and our loved ones. ♦

The author wishes to thank Anne Inoue, Jun Gray and Kim Hyung-woon for providing background material for this article.



Mr. Antonio Betancourt and Mrs. Anne Inoue flank Mr. Choi Kwan-soon at the Chuncheon wonjeon



While True Mother and Yang Chang-shik, continental director of North America, look on, Father enthusiastically takes them over the course of his proposed World Peace King Bridge—Tunnel