

# TODAY'S WORLD

AUGUST 2008





## International President's Message

Rev. Moon Hyung-jin

# Results Will Verify True Parents' Teachings



*On August 7, Hyung-jin nim presided over a Regional Presidents Meeting, held in the CEO Meeting Room at Cheongshim Youth Center. Kook-jin nim, Kwon-jin nim, Jin-sung nim and In-jin nim (whom Father had appointed to oversee the movement in the U.S. some days earlier) attended together with the regional presidents, leaders from the world missions headquarters and from the movement in Korea.*

*A focal point of the meeting was the notable expansion of Hyung-jin nim's church congregation and the ambitious goal for its continued growth, the plan for which includes developing a small groups ministry. In keeping with the spirit of church renewal and growth, the vision of constructing a large world headquarters church in Seoul was presented to everyone present. We are pleased to be able to include in these pages Hyung-jin nim's speech at the meeting.*

Good afternoon!  
It is a great pleasure to see you all again after so long. As you may be aware, you can see many changes and developments taking place in the Unification Movement through the Korean church. Many unprecedented changes are already taking place in the Unification Family. The church system nationwide has been restructured and reorganized in preparation for 2013.

A few days ago, inaugural ceremonies for newly appointed church leaders were held across the nation. In the process, for the first time in the history of the Unification Church, with True Parents' blessing, retirement pay has been prepared for retiring church leaders. They have worked until now to open the way and pave the road for their successors and for the

future of the Unification Family.

I firmly believe that the missions True Parents gave to the elder church leaders are not yet completed. Senior church leaders who have walked the path of the providence in attendance to True Parents will not completely graduate from their pastoral duties, but will continue to work as elder church leaders through the hoondok churches, and guide the younger leaders.

To bring about the further development of the Korean church, a restructuring of the nationwide church system will be carried out; a system of regional and sub-regional directors centering on Rev. Yang Chang-shik will be implemented. We will establish goals toward which our church will newly

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The first part of the regional presidents meeting included a video presentation highlighting the growth of Hyung-jin nim's ministry.



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His effervescent sermons are only a small part of the effort he is making to inspire a revival in our hearts and lives. Here's a	

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 They are widely regarded as the most challenging years for the child and for the parents. The writer introduces the views of a respected expert on this key period of the maturation process.

**Cover Photo: True Parents at the Cheon Jeong Peace Palace; Top right: On August 27, forty days after the helicopter crash, Kim Min-hwa, onetime presidential advisor on North-South Korean relations, and Lee Chul-seung, president of the UN Peace Forces of the Korean War Memorial Federation, greet True Parents at a celebration of their miraculous survival. Top left: On the same day, Hyung-jin nim and Kook-jin nim give gifts to the crash survivors (in this photo, Dr. Peter Kim) and their families, whom True Parents had invited for the occasion. Back Cover: On August 9, the Saturday English service at the Headquarters Church drew a full congregation, including many members of the True Family.**

**PUBLISHER:** Rev. Moon Hyung-jin  
**EDITORIAL ADVISORS:** Dr. Seuk Joon-ho  
**MANAGING EDITOR:** Julian Gray  
**ASSISTANT EDITOR:** David Beard  
**DESIGN & LAYOUT:** Alireza Alhoui  
**TRANSLATION:** Lee Yeon-seung  
 Tossa Cromwell  
 David Kanagy

TODAY'S WORLD is a publication of the FFWPU International office. Founded in 1980 by Rev. Sun Myung Moon, Today's World is published mainly for members and associates of FFWPU. A source of information, insight and inspiration for its readers, and a forum for the exchange of news and experiences, the magazine facilitates a sharing of heart among Family Federation members and friends. (The views expressed are therefore not necessarily the official views of FFWPU or its founders.)

Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.

Today's World E-mail: [todaysworld@tongil.or.kr](mailto:todaysworld@tongil.or.kr) / [todaysworld@gmail.com](mailto:todaysworld@gmail.com)

Web site: [www.todayworld.org](http://www.todayworld.org) - Mailing Address: 13th fl., Dowon Building Dohwa 2 dong, Mapo gu, Seoul, Korea 121-728 Tel: (82-2) 3273-1921-3 Fax: (82-2) 6383-1500

**SUBSCRIPTIONS:** Airmail to any country: One year (12 issues) \$65, €45, £35, ¥7000 or ₩70,000; Two years (24 issues) \$115, €78, £62, ¥12500 or ₩125,000; Six months (6 issues) \$35 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name Today's World Julian Gray. Credit card payments can be made through PayPal: please visit our web site or contact us for details.

Back issues of Today's World: Issues from January 1999 to the present are available from us on demand. Please enquire also about earlier issues.

**TODAY'S WORLD**

Printed in Seoul, Korea



Edited excerpts of Father's message during hoondokhwae  
on July 17 at the Cheon Jeong Peace Palace

# Creating Your Prayer



**Y**ou have to understand how difficult it is to live in attendance of God. A person is to God as a grain of hulled millet is to a person, which is why it is very difficult for someone to become one with God. Even when you make a piece of rice cake, you have to mix the ingredients together in the right way.

Don't think that words by themselves are enough to witness to someone. Witnessing entails re-creating the person you are witnessing to. The way to re-create someone is to give [spiritual] birth to that person. We are living in a world in which children leave their parents after having being cared for by their parents for ten or twenty years. They leave their parents even after being nourished and raised by them. Therefore, when you witness, you have to give more love and truth to the people you are witnessing to than they have received from their parents. If you don't, they won't stay long.

Unification Church members did good work when they went out as pioneers, but they don't realize how valuable their pioneer work was. Why can't they realize how valuable it was? It's because they don't realize the value of the message: the word is incredibly valuable. You should feel that you are alive because of the word and that you are living in order to fulfill the word. If you live without any connection to the word, you cannot live. You should teach people to live according to the word.

Edifying people is about more than just teaching what is in each chapter of the Divine Principle. You have to show the model of a life lived according to the Principle. You could go to farms and become friends with farmers, helping them when they need help and receiving their help when you need it. You have to interact with people. If you don't interact with people and just hold your Divine Principle book, saying that you have precious things to teach others and asking them to come hear what you have to say, do you think they will come? You should make it so they can come to hear the

Divine Principle. Isn't that true?

When small birds go out to get food, they know how to protect themselves and how to prepare. In order for you to bring people to follow the way of the Principle, you should make friends with them, develop close relationships with them and sincerely win their trust to the point that they invite you into their house to live with them.

I know that many of you have had difficulties and have been chased out of your communities in the past as a result of following me. Do you think I haven't been chased out of places? I have been; I have also been sent to prison. Many things happened in the past, but since everything I did was beneficial to my spirit, God helped me. There's no one else in the world living life in the manner I am.

We are a special force for God. You should be especially clear about where you are staying, why you are going, where you are going, and why you are doing what you are doing. You should be showing your friends that you are living your life according to the word. You should be able to influence others.

Some people are the type that do not like following others. In order to go the way of the Divine Principle, they have to follow other people, in stages, one by one. They cannot go straight up to God. They have to go to the side like this [Father points with his finger and moves it from side to side.] Then eventually, they will go up. Sometimes, though, people just follow others and lose their central focus, which should be God. In that case, they end up in the wrong place as a result. It's like going up a ladder.

It's the same with prayer. You have to *create* your prayer. From the viewpoint of someone who is following you, you can become a better example and guide for them if you are working to fulfill what you prayed for rather than simply asking for your prayers to be fulfilled. So you should work harder than others to fulfill promises you've made to God in prayer. **TW**



# Liberation and Aftermath

*The following is drawn from the second chapter of the second book of True Parents' Life Course (참부모 생애 노정). The book is composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. A series of these books—twelve volumes so far—have been published in Korean. The English version is far from complete and has never been made available as a published text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been edited for Today's World.*



The Korean flag is raised atop Namsan, a hill in the center of Seoul, celebrating Korea's newly won independence

**D**ay of liberation (August 15, 1945)<sup>1</sup>  
On that day, Koreans could rise out of their desperate, hopeless situations and become a people who could meet a day of new hope; families and individuals could encounter hope renewed. If you merge the hope of a nation, the hope of families and the hope of individuals into one, it makes a foundation for national-level victory. This was the day of hope, in which we could recover the country; it paralleled Jesus' time, in which the opportunity to gain a country was lost. The day of Korean liberation in 1945 was the day of hope for recovering the lost race and the lost family.

After liberation, patriots who had spread out all over the world returned to Korea; groups arrived from Japan, China, America and Russia. As you know, fighting broke out among the communist Kim Il-sung faction, the Kim Ku faction, the Dr. Rhee<sup>2</sup> faction and the Chinese faction,<sup>3</sup> and a time of confusion ensued. At that time, I couldn't shout "Mansei." Everyone else was so happy because they had been liberated, but even though I wanted to raise my hands with them, my hands just wouldn't go up. Everyone else

1 Generally speaking, that Japan's surrender on this date marked the end of Japan's domination of Korea is more prominent in a Korean's mind than that it ended World War II.

2 Syngman Rhee, first president of the Republic of Korea (1948–1960)

3 The Korean Provisional Government (KPG) had been based in China; Kim Ku had led the KPG but also had his own following.

was dancing joyously on August 15, but I was in a tiny room praying in tears.

I was tortured a lot by the Japanese, but when the war ended, I gathered all those of my friends who were planning to take revenge on the special police agents who had tortured them and



Japanese refugees in a detention camp in Korea awaiting their repatriation during the chaos following Japan's defeat in World War II

said, "The Japanese have lost the war and are really in a wretched state. God will punish those who beat people; they have lost sovereignty over Korea and are begging on bended knee for forgiveness." I also quietly called some Japanese who was being pursued in Korea and helped them pack their bags saying, "Go home quickly, before you are tortured." Nineteen forty-five was a very happy year for the Koreans, but it wasn't for the Japanese, who had lost the war; for them it was a sad year. We need a day on which all the people of

the world can rejoice together.

## The seven years following the liberation

The military ruled Korea immediately after her liberation.<sup>4</sup> It took three years, until 1948, to establish a [Korean] government. The three years immediately after the liberation was a buffer period.

4 Father is referring to the United States Military Government in Korea (1945–1948)



The second Israel had to be established on the foundation of the first Israel. America, the representative nation of Christianity, the second Israel, facilitated Korea's independence. Based on this independence, which came via the second Israel, the problems of the first and second Israels had to be solved and Korean independence had to stand on the resulting foundation. That was the situation at that time.

What would have happened if Christianity and Korea had welcomed me? I could have absorbed Protestant America over the course of seven years. And if I had begun working on the world level after the seven-year course finished in 1952, I would have mobilized all the world's statesmen by the time I was forty years old, leading them in one direction, toward the goal of making the kingdom of heaven on earth. That was the original providential plan. Christianity has made a unified, global territory **after four thousand years of Judeo-Christian history. If Christianity had followed me, a unified physical and spiritual world would have come about.**

**The American military government's mistake**  
England, America and France had to return to the center of the unified physical and spiritual worlds. The two son factions and the daughter faction (respectively), which had been fighting among themselves, had to return. From the world's point of view, the eldest son on God's side and the eldest son on Satan's side should have become one and come to the returning Lord's country. Why should they have come? They should have come to inherit the seed. The people who had inherited the false seed of wickedness should have obliterated it and come to the true country in order to inherit the heavenly world's true life.

But the occupation force military governor of southern Korea, General Arnold,<sup>5</sup> took over all the Korean government offices. The translators the American military government used were all former Christian ministers or other people who had studied theology. They worked for the government as translators but ignored God's will, though it was by God's will that the historical foundation to make an Abel-realm political party had been prepared. They became one centered not on God's will but on the country.

This difficult problem arose. Through mistakes within the Christian cultural sphere (the Korean Christian church, Korean leaders, American leaders and missionaries) the platform for the returning Lord's ideal—achievement of which would have brought about Heaven's blessing and a glorious banquet, and **developed into the victory of the kingdom of heaven—began to**

<sup>5</sup> Archibald V. Arnold (1889–1973) was commander of the U.S. Army's 7<sup>th</sup> Division when it landed in Korea on September 8, 1945. Four days later, Lieutenant General John R. Hodge appointed Arnold acting military governor, a post he held until that December.

crumble. America was in the position of the eldest son but did not fulfill the responsibility to be an offering that would have been able to restore the foundation of the father and mother of Korea.

#### **Korea's demarcation and Christian disbelief**

God knew that Christians were in a position from which they might oppose His will. He therefore prepared a large number of spiritual groups, internally and spiritually. But no matter how many internally prepared groups there were, Christianity externally already had the form of a country, so it was a matter of course that on the day they began to oppose us, we returned to the same situation as when Judaism and the nation of Israel opposed Jesus. The same destiny was unfolding in this time.

I was one of five people who formed the Liberal Party. I was fully aware that things wouldn't work without creating a foundation centered on a political organization. At that time, as a young man of twenty-five or twenty-six, I was about to start joining hands with high-level Koreans. I intended to start with a broad base, centered on the Defense Minister at that time, Shin Seong-

mo,<sup>6</sup> but my plan went awry. I was going to start on the highest level and go out to the world.... If only Dr. Rhee and a few members of his party, between three and twelve of them, had supported me, America, the Cain leader of the democratic world, would surely have been connected with this country and I would have been able to move in that direction.

I had received God's permission to start from the highest position but everything was blocked because of two Christian ministers. I was cut off by a very senior minister, so I had no choice but to start the course of restoration again from the lower position. At that time, one person who had formed a close bond with me and was working in

the forefront was the famous minister of an established church. Nevertheless, he betrayed me because he wanted to be more powerful himself.

In this way, history develops by being divided or brought together by just one or two people. The revolutionary changes of the ages have not been started by large groups of people.

#### **Spiritual groups divide, established churches grow in power**

The person who was to become the president of Korea should have represented Abel. In Abel's position, he should not have used Christian ministers who had had an easy life. He should have excluded all those church ministers and chosen instead those Abel-type people who had been in prison or who had suffered in the underground liberation movement. Then he should have reeducated those people in order to establish the country



**September 9, 1945: Seoul citizens hailing American troops as they march from the main government building. It was here that the U.S. received the Japanese surrender in Korea. Erected by the Japanese, the building remained standing until 1995, when it was demolished. (In its later years it had served as the national museum.) The United States military governed Korea until the new republic was born in 1948.**

<sup>6</sup> Shin Seong-mo (1891–1960), Republic of Korea Defense Minister (March 20, 1949–May 5, 1951)





**Dr. Rhee and Kim Ku, patriots who returned to rebuild their homeland. In an election held throughout South Korea, members of the Korean National Assembly were voted into office on May 10, 1948. On May 31, the assemblymen adopted the new constitution, and on July 20, they elected Dr. Syngman Rhee the Republic of Korea's first president.**

in the right way. If only this had happened then. At that time, I knew all the people at the ministerial level. I had met all the well-known people in the Korean underground. They also knew who I was. If that had happened, centering on the Abel group, which focused on national independence, we could have automatically started out in a new direction and advocated a new way for the world.

The country could only have been saved if the underground churches and the churches that were being re-created<sup>7</sup> had united and representing the Abel realm had become one with the Cain realm's established churches.

And the Old Testament Age spiritual group bent on the restoration of Eden should have followed the New Testament Age group that had a similar focus, but it didn't realize this. It thought it was the best group. Because a center is needed to carry out any activities, in the East or West, if the center doesn't appear, everything collides. North and South collide; East and West collide. I brought these people together. You have to connect them together even if there is only one family member.

#### **The responsibility of family and clan**

It would have been good if my great-uncle had worked in politics, but he was a simple Christian minister. My grandfather was a much-needed person when Dr. Rhee was trying to establish a new country. He excelled in classical learning and in modern studies as well. When he was in Jeongseon, a helicopter was sent to pick him up three times.

But he said, "I don't want to get involved in politics. A religious figure getting involved in politics is ..." So he didn't join hands with Dr. Rhee. If he had, how good it would have been for my mission! Centering on God's providence, if I had just persuaded

<sup>7</sup> This appears to be a reference to the churches that had been banned under the Japanese and were reestablishing themselves.

my great-uncle to accept the Principle, it wouldn't have been a problem to absorb Dr. Rhee's clan and all the Christian leaders.

The family has to enter Joseph's clan realm. Then, if Satan accuses some group, he only accuses the tribal realm; he can't enter the family. That is why the tribe is absolutely necessary. But Korea and the established churches set Sung-jin's mother against me. She didn't know I had a global mission on my shoulders. She and her mother united in their opposition to me, saying, "Whoever says the Lord will come in the flesh is an enemy, the Anti-christ." It was the same as when John the Baptist did not believe the teachings of Heaven and didn't follow Jesus.

From the viewpoint of the providential will, even if a woman represented Christianity—which had the mission to be the bride in the course of the Providence of Restoration—once I met her, she should have surpassed John the Baptist and supported me. Yet, she didn't. This is when problems started happening. The time had come and I had to begin my mission, but hostile feelings against me started to spread.

#### **The course of reindemnification**

If people stand against us, they will end up going back to the world on Satan's side. The Unification Church carries the mission of having to conduct itself on a global foundation during my lifetime. Like a group driven into the wilderness, the Unification Church lost the world, the nation, the people, the tribe and the family; the Unification Church had to then manage everything anew. This is the path the Unification Church had to follow.

Because of the Fall, which occurred on the family-level, and at the top of the growth stage, from the providential, historical point



**Thousands of Seoul citizen fill the road from Seoul railroad station plaza to Namdaemun (the Great South Gate of the city, just visible in the background) on August 16, 1945**



of view, I had to hold the wedding within fourteen years after Korea's liberation. Those fourteen years after liberation (August 15, 1945–1960) were seven years to represent the Old Testament Age and seven to represent the New Testament Age, following which came seven more to represent the Completed Testament Age (1960–1967).

Because I had passed through the three ages—Adam's, Jesus' and the returning Lord's—I could connect these three stages of the historical path, represented by three seven-year courses, to each other. I made things that had been separate into one. That is why there were three seven-year courses (1960–1981) in the Unification Church.

During that twenty-one year period, I had to untangle everything that had been tangled throughout history and connect everything to the tribe, to the ethnic group, to the country, and to the world. I had to make God's highway. So I have led all the families to the world stage. You must realize that my being able to declare the second set of three seven-year courses (1981–2002) was a truly remarkable and historical event.

It was God's intention to unite the Christian cultural sphere within the seven years from 1945 to 1952. However, because Christians did not understand God's will and did not unite with me, I had to indemnify, again, four thousand years of history in one generation, by 1992. This was the forty-year period in the global wilderness. Forty years from 1945 would be 1985, but an extra seven years passed and it became 1992.

#### The course to overcome communism

In the course of the providence of restoration, has God ever used the same person twice? He is unable to do that. Who is the only person who can do that? Adam is. If I set up something and it fails, it is my responsibility. .... This is why God set up Japan, the country Satan loved the most, in place of Britain, Germany in place of France and America in the position of Abel.

I prayed five times a day for forty years for seven countries—Korea, America, Japan, Germany, Great Britain, France and Italy. When I woke up in the morning, when I had breakfast, when I had lunch, when I had dinner, and before I slept; I prayed for these countries for forty years (1953–1992).

Why was Korea split in two? That is America's responsibility. It is because Great Britain, America and France were ignorant of their missions. Because of this mistake, communism could rise up and the second coming of the false lord, Kim Il-sung, a man North Koreans regard as their father, could appear. Stalin was the monster who wanted to wipe out the whole of God's world. North Korea was the Adam nation on Satan's side. China was the Eve nation on Satan's side and the Soviet bloc was the archangel nation on Satan's side. This is why there was hostility on both sides. Then what was Germany? Half of Germany was on Satan's side and half was on God's side. Without the two sides embracing, it could not be the Adam nation.

Until Germany becomes one, Korea too will be in chaos. Korea was also invaded once in a similar fashion, and that is why it had to give away half of itself; the archangel on Heaven's side had to give half of Korea to the archangel on the satanic side and kept the other half for himself. One half was the part that is the Adam nation of Korea. The other half was the part that is the satanic

Adam nation. If these two can be unified, everything will be resolved on the global stage.

#### Imprisonment

In the past forty years, I have been in and out of prison six times. I have spent more than five years of my life in prison. No one in the history of the world has been cursed as much as I have. I have been cursed an uncountable number of times. You have to know how much blood and sweat and how many tears I have shed.

In North Korea I was imprisoned three times. Once was because of money. I used the wrong currency. Such incidents occurred so that I could cut any lingering ties I might have had to money or anything else. **This was my strategy for denying everything.**



**Kim Baek-moon led a group that had a John the Baptist role.**

#### Kim Baek-moon and the Israel Jesus Church

Kim Baek-moon (1917–1990) was one of the three main successors to Rev. Lee Yong-do.<sup>8</sup> He led an exemplary life of faith. This group had the status of a John the Baptist group. He heard the voice of God telling him to make a religious retreat. He heard the voice of God telling him to prepare for the returning Lord.

Kim Baek-moon and I were in the position of Cain and Abel, respectively; John the Baptist and Jesus. That's why we hear the name Kim Baek-moon. Some people say that Rev. Moon was Kim Baek-moon's disciple. What would I gain from that? He was a Christian, and according to his Christology, Jesus was God. He didn't know the fundamental Principle. However, when it came to being spiritually attuned, he was on the highest level of faith among the Christians of the time. Because Kim Baek-moon was close to Dr. Syngman Rhee,

Kim was a John the Baptist figure. God's will could have been realized at that time. But it didn't work out.

I visited this group because I knew it was connected to God's will. It was soon after liberation, October 1945. I first started along this path in 1944 or 1945. At that time, I was teaching the church members in the Sangdo-dong church. What did I do for the more than six months that I was there? I acted as a servant. I knew everything about God's will, but in order to inherit it properly, I lived a life of devotion and prayer without telling anyone about it. You can't imagine how earnestly I prayed at that time. My tears stained the floor I prayed on, and there was not a day on which the floor was dry.

I was not able to take people secretly out of this group as might be done in the secular world. Because truth is truth, I had to wait for a time when I could find people in that group who possessed the qualities required by God's restoration work. That's why I acted as a servant within that group without saying a word.

#### Testimony of women and Kim Baek-moon's blessing

If I could have restored from that spiritual group one man and three women who had aligned themselves completely with that man, I could have established all the conditions to restore Eve.

The Old Testament is analogous to an old woman—a spinster. The New Testament is analogous to a woman who was engaged but was unable to marry. Those two are like a grandmother and

8 Rev. Lee, influential merely because of his spiritual standard, drew followers from different denominations. He died of tuberculosis in 1933.



mother. The Completed Testament is like a daughter. She would be like Jesus' sister. Before Mr. Kim blessed me, there were three women in that group who had testified that I was the Lord.

After six months, Mr. Kim received a revelation from Heaven. He put his hands on my head and gave me a blessing that all of King Solomon's glory in the world would be passed on to me. Then in March, at Easter, Heaven's phenomena manifested among his followers. That is why he blessed me in front of all his followers. It was the same as John the Baptist giving the notice of inheritance. He was wearing white clothes at the time.

From the viewpoint of the Principle, if Abel doesn't persuade Cain to unite with him, there is no way to go. If they unite, they unite the world of men, and the Old Testament Age, the New Testament Age and the Completed Testament Age become perfectly connected. If that happens, the vertical history until that time can be established horizontally, and the victorious foundation of complete restoration through indemnity is established.

After he blessed me, all the devout and spiritual people in that group received a revelation from Heaven telling them not to follow Mr. Kim but to follow Mr. Moon. At that time, I didn't promote myself or try to explain things; I just waited quietly. God had already prepared everything.

Kim Baek-moon said I had the same mission as King Solomon and blessed me, but he did not understand the significance of what he was doing. He didn't ask me one word about me, and I was unable to volunteer the information of my own free will. He should have asked me everything about me. That was his 5 percent portion of responsibility. Even so, he blessed me, so I inherited everything he had.

In order to accept a new spiritual movement, people always have their responsibility to fulfill. Two thousand years ago, the responsibility that the Jews should have fulfilled in order to accept Jesus was to be humble. But they weren't. The reason they did not accept Jesus was that they did not understand that they had a responsibility. I knew about all of Kim's misconduct and mistakes, but I didn't say anything. We have a responsibility to protect the people we know. This is the attitude that religious people should have when they walk the path of faith.

#### The result of Kim Baek-moon's disbelief

If Kim's group had united with me, it would have immediately become a perfection-level group. Then I should have sought out other Christian groups. Together with those groups, I should then have connected with ministers from other established Christian churches. Next, I should have connected with the government. That would make the number three. The three women testified to me. They should then have united with me, but they didn't. That's why I had to go to North Korea. I had to establish all the necessary conditions to restore three women and one

man. Whether Kim accepted me or not, from my point of view, I couldn't make a new beginning based on heart without first warning him and wiping the slate clean. So I wrote him eighteen letters, but he tore all of them up. After that, I had fulfilled my responsibility, so I left for Pyongyang. Without doing this I couldn't have gone to Pyongyang.

#### Crossing into the North (1946)

I decided now that I had to go my own way, so I thought that I would go to Munsan and visit Kim Baek-moon's retreat, where he was holding a special meeting, and say my farewells. In spite of everything, it was the proper thing to do. In meeting and parting from people, you offer a greeting.

After that, I was here in Seoul. The house in Sangdo-dong<sup>9</sup> is still there, isn't it? There was a company called the Kashimagumi Construction Company. It was a big electrical company from Japan .... At that time, I was working at the company and was responsible for a church. We had no rice because it was just after the liberation. I bought some rice in **Baekcheon, Hwanghae Province**. I put it in the truck. On the way home I received

a command from Heaven saying, "Cross over the Thirty-Eighth Parallel." I received the command on May 27, and immediately I went. It was morning and I left abruptly. Sung-jin had been born on April 2; I left on May 27. He was just over a month old. I arrived in Pyongyang on June 6.

It was difficult to cross the Thirty-Eighth Parallel, but God guided me in everything. There was a rainbow. You wouldn't believe everything I could say, and so I won't tell you everything. I was guided as to where to cross the Thirty-Eighth Parallel, and I entered North Korea. A rainbow led me across. It directly led me for 120 li.<sup>10</sup>



Kim Baek-moon's group around the time Father attended their services

#### Following only God's command and will

I gave up everything in order to follow God's will. I already knew what I had to do. I knew that God would surely command me in some way. Would I go the way of my family, or would I go God's public way? I firmly separated the two and said, "I will go the way of Heaven." I went to North Korea in accordance with God's command. Such a critical peak exists—you cannot do both. You have to choose between two. I gave up a comfortable home and chose the way of death.

There was no back-up plan. It is a small thing to sacrifice one's family for God and the world. "I can't go because of my sons and daughters," is not acceptable. If it were possible at that time, I wouldn't have cast aside my family and gone to North Korea. Only God's ideal for the restoration of Canaan was engraved in my heart. All I wanted to do was find the people and the land

<sup>9</sup> Father moved to this small house in October 1945, near the Kashimagumi Construction Company, where he worked as an electrical engineer.

<sup>10</sup> About 47 km; one li is 393 meters



that could receive God's blessing. To this day, I have been doing my utmost to accomplish.

### **In the lowest position, Satan's headquarters**

When you go down, you have to go down to the lowest place. That's why I had to go to North Korea and start working my way up again. When King Herod was after Jesus, the people of Israel and Judasim should have joined forces and supported Jesus, opposing King Herod. They didn't fulfill their God-given mission, however, so Jesus had to go to Egypt. I had to follow a similar course.

Even when I went to North Korea, there was no one I could talk to. I was always alone. I put on my backpack. I still can't forget my prayer then, "My loving wife and child, I have to leave you and go. I have no choice but to go." The features of that young man, who was traveling on the path of a wanderer in search of Heaven's way, were like those of a lamb that was being pursued and chased.

My going to North Korea meant that I was going into Satan's headquarters. Northern Korea was the world-level Satan. I went into the communist realm resolved to die. I had gone into the enemy's headquarters. Because the foundation of the will centering on Korean Christianity had gone over to Satan, I had to go north into Satan's den in order to recover it. God is sorrowful over not being able to relate to Cain, not being able to like Cain and not being able to receive Cain's offering. That's why I had to put Sung-jin aside and cross the Thirty-Eighth Parallel into North Korea. It meant I had to discard my child, in the spiritual sense, and love the people across the Thirty-Eighth Parallel in North Korea.

### **Sacrificing my family for seven years**

I had a family because it was God's will for me to connect my family with the church and with the country, but I was unable to connect my family with the country or the church. So I had to start from the beginning again. I had to establish all the indemnity conditions until I could recover everything that had been lost.

If a letter came, I used to send it back or tear it up at the front

gate. I treated any kind of news as my enemy. Sung-jin's mother had to make a living selling apples with Sung-jin strapped on her back. She was even chased by the police. Even though I heard this news, my heart was unmoved.

After having realized this, Sung-jin's mother should have passed over the peak and come back to me. She had to go through a seven-year-course. The mother should have cooperated with the child. With the mission of Eve, she should have sought out her husband, who had not yet established the vertical standard on earth, and for seven years on earth, she should have embraced the baby and raised him more beautifully than any other prince. I had already explained all of this to her when we got engaged.

### **Pyongyang (June 1946–February 1948)**

There were so many Christians in Pyongyang that it was called the Jerusalem of the East, which is why I went to Pyongyang to begin again.

After the liberation, in Pyongyang, the churches were being reconstructed in order to fulfill a new, historic mission. It was into this kind of environment in Pyongyang that I went and began a new Principle movement. At that time, the Christians felt the joy of liberation and the sorrow of their life of faith had lifted. Their faith had been full of sorrow from oppressive Japanese domination, but now they were full of new hope.

At that time in Pyongyang, a new revolution of faith and church renewal was engendering hope. I was witnessing in Somun and nearby Kyongchang-ri. It was the beginning of the foundation for the Unification Church.

### **Kyongchang-ri meeting place**

I was twenty-six years old when I went to Pyongyang. I was a young man. My way of interpreting the Book of Romans or Revelation in the Bible turned everything upside down. Everything in the world. If those people then were still alive now, they would say, Rev. Moon, you knew everything. How is it that everything you said has come true?

Choose the smart people. Bring them all. Then I will assign them.... If they don't listen, I will persuade them myself. So I chose all the youth leaders, the good talkers, the enthusiastic deacons and deaconesses, the intelligent people; I picked them all. If I took away five from each of the churches in Pyongyang, the churches became very noisy.

The Jangdaejae Church was a large one in Pyongyang. Long ago, Rev. Gil Son-ju held revival meetings there. I prayed there and received a lot of inspiration. The church had a congregation of about one thousand five hundred people. I took fifteen very bright people from that church, causing an uproar. Some elders threatened to kill me. There was an absolute uproar. Because I did that kind of thing, I was bound to be cursed at!

I used to pray, "How many people are here that God can use? In the Bible, it says that Sodom and Gomorrah could have been saved if there had been only five righteous men; how many people might be called righteous? If there aren't any, please wait a few months, I will raise such people." You can imagine how busy I was. **JW**



**A view of Pyongyang, now capital city of North Korea, during the latter part of Japanese rule. In those days, Pyongyang was a such a center of Christian activity, with numerous churches, that Christians called it the Jerusalem of the East.**



# True Parents' Substantial Resurrection



True Parents' physical lives ending through the July 19th helicopter crash was possible. Though Jesus spiritually resurrected after his premature death, his earthly mission was tragically curtailed. That True Parents are still with us, guiding the providence from earth, is seen as their substantial resurrection. The celebration of Chil Pal Jeol (which this year fell on August 1) was delayed six days and became a celebration of resurrection and life. *Left:* True Parents with grandchildren who'd been on the helicopter (*left to right*) Shin-wol nim, Shin-joon nim and Shin-goong nim, on August 3, the day Mother returned home from the hospital. *Below:* True Parents at the Chil Pal Jeol celebration on August 7



*Left:* The Peace Kingdom Police Force and the Peace Kingdom Corps in uniform at the Chil Pal Jeol celebration, True Parents' first joint public appearance since the air crash; *Right:* Representatives of the two groups present a gift to True Parents that day; *Below:* Father speaking to the assembled guests at the celebration on the fortieth day after the helicopter crash, August 27.







# Developing the Vision

*On August 14, guests filled the Manhattan Center's Grand Ballroom for In-jin nim's formal inauguration as chairperson of the Unification Movement in America, where she has lived for most of her life. In-jin nim is next in age to Hyo-jin nim, and following his ascension, True Parents asked her to carry on his work at the Manhattan Center. She has been fully engaged in that task in the months since his passing. In-jin nim is a graduate of Harvard Divinity School and speaks both English and Korean fluently. We are pleased to include these excerpts from her inaugural speech, given to an audience of family, church members and friends.*

**T**hank you, brothers and sisters, for coming here and sharing this beautiful evening with me. I am truly honored and truly so grateful.

Part of the reason I wanted to have this inauguration party at the Manhattan Center is because my dearest brother, whom I loved very, very much, put his heart and soul into this building. He's the one who introduced the concept that media and entertainment are crucial to win the hearts of people in America. Because he himself was a profound musician who was influenced by media, he said, Father we need this—for God. We need a building like this. Can I take the Manhattan Center and

turn it into a multi-media empire? And my Father said yes, go ahead.

He really took that to heart and tried his best, and with his passing, and with my father asking me to take on the role of the chairman and CEO of the Manhattan Center, I realized that that dream must carry on. I realized that the media and how we package ourselves are of utmost importance. It is truly my first priority at the moment. [Applause]

I feel as if everything I was able to accomplish here at the Manhattan Center was done standing on the shoulders of my brother. His inspiration and his passion still reside in the walls



**In-jin nim addresses a capacity audience at the Manhattan Center's Grand Ballroom**



of this building. It fills me every day that I walk in here. I realize it is so satisfying to be able to fulfill and to carry on my brother's vision, and my Father's vision.

The promotional video that you saw tonight is just a taste of the whole branding process that's taking place at the Manhattan Center. We are redoing the brochure as well as the business cards, and in a way, we are educating the employees and our directors in the importance of client services and of taking care of anyone who walks into our building, because that's the first experience they have with our movement, with True Parents....

I always tell my husband, True Parents are the world's best kept secret. When I meet with CEOs in the entertainment and media businesses, they always end up asking me, Why haven't I heard this before? And I say, Because God was giving me the opportunity to tell you firsthand. [Applause]

I tell them it's the media and entertainment worlds that have misunderstood and misconstrued what my Father and Mother are all about. You know, in a nutshell, their message is quite simple and quite profound....

From the age of sixteen—even though my father is now eighty-eight—the passion he received from Jesus Christ has never, never wavered. He has been in and out of prison six times. He was scheduled for execution on the morning of October 14, 1950, but because of the allied forces, he was liberated from his sentence at Heungnam prison, which he served for two years and eight months. He said, America saved my life and therefore my life belongs to this country. My father has always said that God especially blessed this country. This country is like a chosen country that God prepared for beautiful people like you! When he visited here in the sixties and the seventies and saw all the difficulties, the different issues with morality (that was when the hippie movement was at its height) and saw that a lot of young people had lost their way, lost hope, he wanted to come here with his message of love, of an ideal family, so that all those young people who were looking for something, looking to be grafted into the true olive

I sincerely congratulate you on your inauguration as the leader in what I consider one of the greatest movements that has ever been established since the 1960s in the United States of America, that is, the Family Federation for World Peace and Unification. Someone once told me that Reverend Moon said that this is the women's age. While I don't know what that means, I'm absolutely sure if anyone can give the right definition to this term, you certainly can....

I sincerely want you to know that my prayers are with you. Remember that I am almost the same age as your Father; I know he is very proud of you and so am I.

—From a congratulatory letter sent by Dr. Joseph Lowery, co-founder (with Dr. Martin Luther King Jr.) of the Southern Christian Leadership Conference

branch (if you will), could connect with the True Parents so that they could rise up and make America great....

I want our movement to be a movement that people are dying to join, dying to be a part of. My father has always said, "It only takes one person to change the world. Look at me; I was just an oriental man who had nothing. But I had belief in God and the belief that I could do it."

So I believe that all of us here sitting in this room are the next "true parents" of America. I am counting on you, brothers and sisters, to help me walk along this path, because I cannot do it without you! The True Family cannot do it without you, but if we can

come together as a community, if you can remember the defining moment that I know all of you in the first generation have had as to why you joined this moment—If you can revisit why you joined and then ask, How do I translate that? How do I give that to my children? How do I make this movement exciting enough for them to want to be a part of? If you can do that, I think we are not far off!

So, brothers and sisters, I don't want to take any more of your time, because I'm the kind of person that likes to do before I talk. I have a lot of work ahead of me, but the most important thing that I would like to do is ask for your input. I would love to be able to have the opportunity to tour the country and sit down with each and every one of you and listen to your ideas. Yes I have a vision in my mind, I have an idea of where I want to go, but I feel the best way to work together is to communicate. I want to learn from you as to how I can be a better chairperson for this great, great country of the United States. If you can share with me in this glorious day—because it is truly your day, not mine—I think that although we have a lot of work to do, there are many exciting things to look forward to. I really feel we can do it. Can I ask you brothers and sisters, one more time, can we do it? [Yes! Applause] Thank you very much. *TW*

*Edited for Today's World*



In-jin nim spoke at the STF kick-off workshop at UTS on August 21; here, Jin-sung nim encourages the brothers' yute team.



Hyun-jin nim and In-jin nim listening to Archbishop George A. Stallings speak at the inaugural event



# A Festival Embracing Father's Vision

By Larry Moffitt

A moment that defines the essence of the Global Peace Festival was witnessed by almost no one.

It took place at the festival in Paraguay in the beginning of July, in a packed twenty-five-thousand-seat stadium in Asunción. Waiting in the wings to go out and deliver his message, Hyun-jin nim paused as he always does to pray and gather his thoughts. Quietly, in the shadows, he bowed his head and closed his eyes.

Sitting nearby was Bishop Manoel Ferreira, the unassuming spiritual shepherd to the three-million-member Assembly of God Church, the largest evangelical denomination in Brazil. He had come to Paraguay at Hyun-jin nim's request, to see the festival and experience the spirit of it. Watching Hyun-jin nim, he stood respectfully where he was, closed his eyes and prayed a silent prayer of support.

He kept praying as Hyun-jin nim was introduced and went onstage. He continued praying throughout the speech, pausing to sit briefly now and then to take pressure off a bad leg before standing again, still in prayer.

One family under God is the message of the Global Peace Festival, and few things articulate it better than the sight of a minister from one faith tradition praying to support a minister from another. In the darkened wing of a stage, not meant to be seen by others, two men of God were joined in the common purpose of living and breathing as brothers of

the family of God.

Another important moment took place in broad daylight a month later at the next Global Peace Festival, in Washington, DC, when Walter Fauntroy introduced Hyun-jin nim as the keynote speaker. The Reverend Walter Fauntroy is an American icon—pastor, former congressman and one of a handful of surviving associates of Martin Luther King, Jr.

Standing at the podium on the west lawn of the U.S. Capitol,<sup>1</sup> less than a mile from where he had stood alongside Dr. King when King declared his dream on the steps of the Lincoln Memorial,<sup>2</sup> Rev. Fauntroy spoke of Joshua's battle against the Canaanites and then reminded us of the struggle for civil rights in America as a quest for liberation that was led by a "Joshua generation," which included men such as Dr. King, Rev. Fauntroy, Joseph Lowery and others who are legends today.

Rev. Fauntroy alluded to King's yet unfinished work, adding, "We are here to declare we are going to mount a global peace initiative on every continent on this planet God

1 The building that houses the legislative branch of the U.S. government, the House of Representatives and the Senate

2 At that August 28, 1963 March on Washington for Jobs and Freedom, King began reading a prepared text but broke out with an extemporaneous flourish that featured successive sentences that began "I have a dream."

"The main event in the stadium was packed with more than thirty-five thousand people (as the newspapers reported). We had national and international singers, from folk to rock and reggaeton. The peace message from Hyun-jin nim was widely accepted by the participants in the stadium. They were mostly young students who had been working in the social programs that we had implemented months before." —Omar Halasa, Executive Director, GPF-Paraguay





has given us. And we shall overcome. We have come to declare that we are going to reap the harvest that God has promised us. And we're going to do it under the leadership of the man I am about to introduce."

He then proceeded to lay the mantle of Martin Luther King on the shoulders of Hyun-jin nim, saying, "There are those longing for leadership by *this* Joshua generation. Dr. Hyun-jin Moon is going to lead this Joshua generation into the Promised Land."

Hyun-jin nim was clearly moved as he took the stage, frontlit by the setting sun. As he gazed out over the hallowed ground of the Capitol Building, the Washington Monument, the Lincoln and Jefferson Memorials and the White House, we felt the presence of our nation's ancestors—of presidents and social activists and other imperfect leaders from the past—seeking to finish the job of America, to set right its wrongs and finally, as Dr. King said, "[to] rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal.'"<sup>3</sup>

"But of course the dream of God has grown in scope since then," said Michael Balcomb, director of communications for UPF, the principal sponsor of the Global Peace Festival. "One nation under God is not enough. Nor is one world under God. One family under God expresses it much more intimately."

With the Paraguay and U.S. Global Peace Festivals behind us, successes have been counted, and the lessons learned are being applied to the festivals to come. By the end of the year, the Global Peace Festival will have touched down in seventeen countries on five continents.

Mr. Balcomb said, "These ideas resonate with people everywhere: Practice true love by living for the sake of others; create a culture of service; keep your heart and mind pure and be the owner of God's dream of helping

3 Dr. King was quoting from what has come to be known as the U.S. Declaration of Independence.

# Telling Korea about GPF

FROM HYUN-JIN NIM'S ACCOUNT AT HOONDOKHWAE AT THE CHEON JEONG PEACE PALACE, JULY 22, 2008

**W**e reserved the biggest event hall in Asunción, which can hold about twenty-five thousand people. However, people were so interested in the event that the minister of tourism told us, "The whole of Paraguay is interested in this event, which is a serious matter. This event hall is too small, and you will have to be prepared for the overflow." So we got in contact with the Asunción City Hall, and the people there blocked Asunción's major thoroughway, which is the embassy road that runs right in front of the event hall, for seven—no, ten blocks, for the overflow. This was the first time they had done that in the city. It is unprecedented in their nation's history. Not even when the Pope visited did this happen. Only we caused this great historic necessity of having the city block Asunción's embassy road for us.

There was something more amazing. We issued tickets for the festival, and people were very interested in them, so we made a system whereby the people were not given tickets for free and didn't have to buy them but instead were given tickets when they donated something. This encouraged them to become owners of the culture of living for the sake of others. In other words, if they wanted to get a ticket, they had to give clothes or some kind of canned food.

Paraguay is a poor nation, yet the young people were very inspired. We have pictures of a place where they were giving out tickets, and the ticket line went on for ten, twenty blocks, with ten thousand people standing in line. Even when it rained, people waited to receive tickets. That shows how interested the people of that nation were. The newspapers took pictures of it; someone took the trouble of going up in a helicopter to take one picture showing ten thousand people standing in the ticket line, because it was that incredible. The caption for the photograph ran, "Never in the history of Paraguay did we have such an event. Peace movement stirs the nation of Paraguay." That's how they printed it. *JW*

**Center:** A happy ticket holder; **Right:** Hyun-jin nim walking into the audience greeting revelers in the packed stadium at the Global Peace Festival in Asunción, Paraguay. **Below Left:** The bottle dance is a Paraguayan national folk dance; here, it is performed at a cultural exhibition in conjunction with GPF; **Below Right:** Thousands of young people undertook leadership of a four-year initiative to renovate and revive Asunción city parks.





all humanity realize they are members of a worldwide family with God as the parent. These ideas, which are the essence of the Divine Principle, are very real in people's lives."

Indeed a pleasant discovery by our brothers and sisters organizing the festivals in each country has been the universality of the appeal of the vision combined with volunteer service as a practical application of putting the ideal into action.

In Paraguay, five thousand young people spent two weeks cleaning up every park in Asunción. What's more, they repaired and painted broken playground equipment and benches. They planted flowers and trees. Senators, congress-people and the presidential candidates all expressed how stunned they were to see this. In their experience, young people come to the parks to only play their boom-box radios and hang out, leaving behind a trail of beer cans and cigarette butts. Such an outpouring of public-mindedness as was seen on this occasion revealed an aspect of Paraguayan young people they had been unaware of.

A popular radio station there advertised they were giving away two thousand free tickets to the Global Peace Festival's main event. In keeping with the spirit of it, they required that each person donate some food or clothing for charity in return for a ticket. Despite pouring rain, a line stretched from the door of the radio station down the block, around a corner, around the next corner, across a small street and down and around that block and down one or two after that. About ten block-lengths worth of people, far more than there were tickets for, stood patiently in the rain.

Surprisingly, even after the tickets were long gone, people remained in line, working their way up to the radio station door just so they could drop off their donations. "I heard they were out of tickets," one young woman told a reporter, "I want to help the children."

Several such promotional ticket giveaways by newspapers and by television and radio stations in Paraguay resulted in

more than a dozen truckloads of food and clothing being given to a Catholic charity for distribution.

In Washington, DC, a similar Million Acts of Kindness campaign, promoted by partner organizations, saw an outpouring of young people cleaning the public spaces in the city.

Every Thursday evening in the weeks preceding GPF-USA, upwards of two hundred festival partners gathered in the top of the Sheraton, overlooking the Washington Monument and the Pentagon, to plan for the event and share testimonies of public service projects and realizations about what true interfaith in action does for the human heart. Calm reports of logistics and crowd predictions evolved unavoidably into excited discussions of the purpose, meaning and significance of the historic moment. Christians, Jews, Muslims, Hindus and others, surprised and delighted to be together, fed off one another's inspiration, turning the session into a raucous inter-faith camp meeting.

"We are a family!" shouted Pastor Debye Swilley, one half of a husband-and-wife clergy team of the several-thousand-member Church in the Now in the city of Atlanta. She and Bishop Jim Swilley drove or flew up from Georgia to attend every Thursday night meeting in the weeks preceding the festival. "We are a family!" she said again.

"Yes we are!" responded Prem Dadlani, who heads the Washington chapter of the millions-strong Sant Nirankari Mission, an actively interfaith peace movement based in India.

What makes people do these things—pick up garbage they themselves may have put there a week earlier, or stand two hours in the rain so they can donate some cans of food after the tickets are gone?

The force driving the momentum may have something to do with the Global Peace Festival's ability to show spiritually oriented people some hope, a light at the end of history's dark tunnel.

"The Global Peace Festival focuses on the ideal world. It

**Left and center: Interfaith reconciliation was a central theme of GPF-USA. Here, prominent leaders representing major faiths combined bowls of water and proclaimed in prayer that all religious traditions are rooted in one God and ultimately should harmonize to create one family under God. Below: On the lawn in front of the U.S. Capitol, Hyun-jin nim addresses the assembled multitude**





stimulates the original mind to think about how the world can be if we all live God's dream," said Mr. Douglas D.M Joo,<sup>4</sup> who represents Father as a spiritual advisor to the U.S. movement.

He added, "One family under God means no racism, no oppression. The culture of service is explained from the Divine Principle viewpoint, and people embrace these ideas without negativity. It isn't a complete picture because one family under God doesn't talk about indemnity, but the vision has great value in its ability to uplift and motivate people by painting a picture of heaven on earth that is approachable, attainable."

This sentiment was echoed by Rev. Paul Murray, executive director of Global Peace Festival USA and pastor of the Apostolic Lighthouse Church in Baltimore. "The great thing about the festival is that it brings people together with neighbors from other faiths and cultures in a safe encounter," he said. "When people see Muslims and Jews from Jerusalem and other trouble spots embracing each other in tears of forgiveness and reconciliation on the stage, they naturally reach out right away to those of other faiths in the crowd."

A Global Peace Festival lasts anywhere from two or three days to a week and has at least three aspects. There is public service, often involving thousands of people, mostly high school and college students. There is an International Leadership Conference, where content based on the Divine Principle is shared with participants from the host nation and regional countries. Finally, there is a big event, ideally held outdoors in a park or stadium. This is where the partners all come together, where everyone gets to see each other and experience being part of a growing wave. This is where it hits everyone that we are "us."

4 Korean name Joo Dong-moon (주동문)

Amends are made, hatchets are buried; everything good is possible. A soccer field straddles the border between Belize and Guatemala, with half of the field in each country. The Global Peace Festival is organizing a friendly match between teams from the armies of the two countries, whose history has included much animosity. "Both countries are excited about this. It will be a celebration of peace," said Ernesto Gomez, director of UPF in Belize.

"Sometimes the festival includes an art exhibition, an oratory competition, or sports, or a meeting of woman leaders," said Mr. Balcomb. "All the assets and federations founded by Father are harvested to bring people, cultures, races and religions together in peace. We use every ability and resource at our disposal. As American Indians used to say, 'No part of the buffalo is wasted.'"

"And what's more," he added, "people are responding."

The Global Peace Festival represents the world encountering Father's vision. In Paraguay, Hyun-jin nim was sharing this ideal at a luncheon with about twenty youngish, under-forty business and political leaders. At the conclusion of his speech, he asked if anyone had any questions.

"I have a question," a nice-looking young man asked. He was a businessman and the son of a former president of Paraguay.

"What is it?" Hyun-jin nim asked.

"Where do I sign up?" *JW*

*Larry Moffitt is a special assistant to Hyun-jin nim*



**Above:** Holding hands aloft in affirmation that all mankind is indeed one family under God. **Below:** An interfaith quilting project organized by the Communities of Peace Foundation, one of the many organizations who partnered with the Universal Peace Federation to put on the Global Peace Festival



**Above:** The Million Acts of Kindness campaign inspired service to the community in the DC area; **Below:** Two mothers, one of a boy who was murdered, the other of the boy who killed him, take a stand for healing and forgiveness







## "BROTHERS AND SISTERS, LET'S GET UP!"

Hyung-jin nim had said. "Let's stand, and if you came with your spouse—now is the time!—give her a great big hug, say, 'Thank you,' say, 'I love you,' three times, at least. If you came with a friend, encourage your friend, give them some love,

CONTINUED FROM PAGE 2....**INTERNATIONAL PRESIDENT'S MESSAGE**  
strive, and thus we will lay a substantial foundation for the settlement of Cheon Il Guk by 2013.

Until now, we dispersed the power of our church in different ways in the effort to expand its foundation. The church was run with the mind-set and attitude that each individual was working as a seed, a pioneer. Now our Unification Church has passed through the time of being structured as if for battle and is headed toward an era of settlement and development. I believe our church should be restructured in keeping with the

demands of the age and of the providence.

Our framework has been too small to restore our massive society. Our system has been inadequate to convey to everyone the truth they have craved. It is time to pool all our dispersed efforts and meet society's advances head-on, in order to satisfy the demands of society and of the providence.

We can do many things when our church grows larger. We will be able to provide more benefits to our members, and we will be able to carry out volunteer work for the benefit of society. These are absolutely necessary factors for the restoration



**Left:** Kook-jin nim emphasizes that creating the right culture in our movement is essential to its growth; **Right:** In-jin nim sat next to Hyung-jin nim at the regional presidents' meeting.





brothers and sisters." In the congregation (left to right across the pages) Hoon-sook nim turns to Sun-jin nim; Sun-jin nim and Hyung-jin nim hug as In-jin nim and Yeon-ah nim look on; Yeon-ah nim hugs In-jin nim as Kwon-jin nim stands by; and Kook-jin nim and Ji-yea nim hug.

of the nation. Through transparency, fairness and thorough management of the church organization, we will prevent the ill effects that can arise from church growth.

A question may arise: How are we to make a very large church? This is pertinent, especially when we consider that it has been difficult to successfully witness to even one person per year. This question is easily answered; the answer lies with our members. Through them, our church can either grow or regress. Of course, True Parents' message is forever, but their fruits, that is, their result, is the members and people make ready judgments looking only at the result. In other words, True Parents' teachings are the ideology, and the members are the results of that. When exemplary results are multiplied everywhere, True Parents' message will be verified by the world as the truth.

Though we have published hundreds of books and held tens of thousands of rallies, our church has failed to grow. This is clear proof that we have not conveyed the word properly to the rest of the world. To state it plainly, though countless seeds of the word have been scattered far and wide, they failed to take root and be resurrected as beings with life. It is time for us to check our methods of sowing and managing. I intend to find solutions to such problems by looking within True Parents' teachings.

True Parents have said that we should value our members, and from a very long time ago True Parents implemented a small-group movement, which is currently being practiced in other churches as the most important means to bringing about church growth, in the form of a movement reaching out to the local neighborhood.

We will first evaluate why we are having problems when other churches have grown huge based on the two factors mentioned above, and then on the foundation of True Parents' teachings, we will put all our efforts into making everyone

connected to our organizations into members.

We will recognize the value of the members as "the fruits of history, the fruits of the present age and the fruits of the future"—as True Parents have called them—and treasure them accordingly. Centering on the fruits of True Parents' word, we will work in the neighborhoods and communities (based on small groups) and thus realize True Parents' goals within society.

I believe that witnessing to others will not be a problem for our members when their value is recognized and they are armed with True Parents' message. On top of that, we will organize and manage small groups. When the entire organization is run in a transparent and just way, our future as we head toward 2013 will be a bright one. This is what is taking place in the father nation<sup>1</sup> as we speak. We are making preparations and effort so that we can succeed.

A few days ago, Father appointed In-jin nim as the overall chairperson of the American movement. I believe there will be a great revival in the U.S. as well.

I would like to thank all the regional presidents for coming such a long distance for today's event.<sup>2</sup> The Chil Pal Jeol celebration was a truly inspiring one. I feel that when we consider the results and accomplishments in each region, the number of people mobilized or taught is not the final result. That is only a part of the process, not the ultimate goal True Parents aspire for us to achieve. The final result is when all people are connected to us and become members, and when they attend and support True Parents as the True Parents.

Thank you very much. **STW**

<sup>1</sup> Providentially, Korea is the father nation, Japan the mother nation and the United States the eldest son nation.

<sup>2</sup> The August 7 Chil Pal Jeol celebration was also held to celebrate True Parents and all passengers surviving the helicopter accident.



# Bridges Connecting Everyone to True Parents



Dr. Seuk Joon-ho

*Sent by Hyung-jin nim as a special envoy, Dr. Seuk Joon-ho, vice-president of the World Mission Headquarters, visited six nations in Europe from August 13 to 20. These were Great Britain, Ireland, France, Germany, Switzerland and Italy, embracing both European regions.<sup>1</sup> One purpose of the tour was to inspire all blessed families to make a new beginning through inheriting the victorious foundation of True Parents who were resurrected through the helicopter incident. In that light, the tour's main theme was "Revolutionizing the Worldwide Churches and Opening a New Renaissance in Witnessing through Sincere Devotion and True Love." The following are edited excerpts from his speech to a group of national leaders in Schmitten, Germany:*

**G**ood day to you all! I have come here to offer you my prayer and my heart. As you know Hyung-jin nim is investing his whole heart and prayer not only for the Korean movement but also for our movement all over the world. In sending me to Europe, he wishes to convey his appreciation to you for your hard work; He is offering prayers for you, for your region and for all leaders and other members.

When I arrived at Hyung-jin nim's humble office for my appointment the day before I left for Europe, I could hear many people laughing. I thought that perhaps his whole family had come and they were having a big party. But it was an interview with magazine reporters! It was such a joyful, friendly meeting. Recently there has been a lot of media coverage of "the youngest son inheriting the mission." Hyung-jin nim has made a good impression on the media, and positive articles have resulted. They are inspired by his humility and purity. You cannot find anyone else like him in Korea—a pure young person, with a deep heart and deep mind, respectful of all religions.

When I was able to meet Hyung-jin nim, he asked me to convey his greetings and love to you. The first generation went through great hardship; he appreciates that deeply.

Father has given us a specific goal—to establish Cheon Il Guk by January 13, 2013. That gives us only four years and four months. This calls for great urgency. That is why True Parents are pushing seriously, ceaselessly, at the risk of their lives, valuing each day as a thousand years.

How can Cheon Il Guk be established? The culture of heart,

1 Dr. Seuk arrived in Europe bearing a letter from Hyung-jin nim appointing Dr. Song Yong-cheol regional president of Europe 2 (in addition to Europe 1). Dr. Pak Joong-hyun, who had been leading region 2, is in Korea for health reasons.

centered on God and True Parents' tradition, should be globalized. The Principle is the backbone of ethical and moral principles. It should be reflected in the national laws, in the constitutions of nations. Fundamentally, Cheon Il Guk can be accomplished through the blessing, the change of blood lineage.

Father created many different organizations, but what are the two most important pillars? One is the Family Federation (FFWPU) and the other is the Universal Peace Federation (UPF). They coordinate, support and help each other. Even though the goals of UPF and of the Family Federation seem different, they are both seeking to give proper education and inspire people to commit themselves. They should see balanced development.

You may be confused between Hyung-jin nim, chairman of UPF, and Hyung-jin nim, president of the Family Federation. Their names are similar, and they are very similar in heart! There is no conflict. "Hyun" means "manifestation." God's power is manifested through Hyung-jin nim. "Hyung" means "everything is going well."

Our fundamental activities are revival of all members' spirit and faith, and making new family members, which means evangelizing. Hyung-jin nim and Kook-jin nim want to create a new culture in our movement.

We are living in a new era of settlement, complete freedom and liberation, so we must establish a new culture of trust and forgiveness. We must foster openness and transparency, with honest reporting and relationships. Society will then begin to see our church as healthy, ethical, transparent and strong.

Kook-jin nim visited a hundred and twenty churches in Korea and talked with the members. Many had lost faith, or their spirits had become dry. Maybe this is true in other places too. If Heavenly Father has assigned you as a national leader, you must first revive members' spirit and faith, so that they pick up the real sense of being an owner of Cheon Il Guk.

Second, you should find new members. Throughout our lives, we have contacted many people, among our relatives and in our community. Through our UPF activity, and at conferences and rallies, we may have brought so many people, but we must guide people toward becoming God's sons and daughters with eternal life. So we will usher in a new era, a renaissance of witnessing, transforming our church throughout the world.

Father asked Hyung-jin nim to be a model that all members and leaders around the world can follow. Father gave him the



On the day before departing for Europe, Dr. Seuk meets with Hyung-jin nim in his office at the Headquarters Church



goal of having twenty thousand members in the Korean Headquarters Church by the end of 2010.

When Hyung-jin nim moved to the Headquarters Church (which seats five hundred) in early December last year, usually only half of the chapel was full, or at most three hundred and fifty members came. Now the congregation has increased to approximately three thousand. That is an increase of ten times in just eight months. The church cannot accommodate all of them at once, so Hyung-jin nim holds six services a week—four on Sunday and one on Wednesday evening in Korean, plus one on Saturday for English speaking members and guests. He says the Korean Headquarters Church is also the headquarters church for the world.

Hyung-jin nim selects families by lottery and visits them. He speaks and a commemorative photo is taken with each family. Additionally, he is visiting Japan almost every month, encouraging our members who are working so hard there. [See page 24]

Hyung-jin nim's schedule is very full. Even preparing a Sunday sermon and giving it once a week is very tough. He has six services a week, plus meetings, plus setting the special conditions that require him to be up at two o'clock in the morning.

Hyung-jin nim is also meeting with many leaders and other members, individually and in groups; reporters come, and he visits other religious leaders in the cause of interreligious harmony.

In addition to all this, his responsibility as church president means he has to give the final seal of approval for all proposals and decisions, including financial matters. He is the top leader of the Korean church, and of the worldwide movement. So many people are waiting to see him to receive his approval for their projects.

Although he really wants to come to Europe to see you, it has not been possible yet.

Every day, Hyung-jin nim is setting conditions; for instance, he offers a hundred and twenty bows a day. That is not easy. He wakes up at two o'clock in the morning, comes to the headquarters by two thirty and prepares himself. At three o'clock, he starts the bows. I sometimes attend his *kyungbae* condition. It is a very tough condition, physically. All my muscles ache! I am a person of retirement age. [Laughter]

Actually, I don't have many opportunities to attend Hyung-jin nim's *jeongseong* condition, because I need to go to Cheon Jeong Peace Palace every morning for *hoondokhwae*. My home is far from there, so I have to leave by three o'clock. But when Father is away from Seoul, I sometimes attend Hyung-jin nim's condition. It is amazing how he can do these conditions every day—not just for one month, or two months—but over

many years. He can because he feels the power and support of those in the spirit world. Not only does he feel that but he experiences it. They are supporting him. That is why he has such power to continue making these conditions. He feels and experiences the spirit world in his daily life. He emphasizes that all members, particularly leaders, must make these *jeongseong* conditions, so that they can mobilize more blessing. The fundamental principles of Hyung-jin nim's ministry are sincere devotion and true love.<sup>2</sup>

Leaders, we should go back to our starting point, to recapture the attitude we had when we joined our movement, when we found the ultimate truth and said we would dedicate our lives. As time passed, we lost that original purity of heart and became prideful. Hyung-jin nim and Kook-jin nim emphasize that leaders must serve their fellow members from a humble position. Leaders must become a bridge connecting our members to True Parents.

At the time of the helicopter accident, God and the spirit world worked many miracles. But there was one miracle that was man-made: although there was the danger of explosion, at such a critical moment, with one heart, one mind, all those aboard the helicopter saved True Father and Mother, the

grandchildren, and each other. This was because of love. Everyone got out within seven minutes. This is the power of the Unification Church faith.

The lesson is that we must unite together. Then we can overcome any difficult situation. Once we unite centered on True Parents, we can overcome any kind of adversity, even death.

Father had been hanging in the air as if he were hanging on the cross. Jesus was crucified, and he resurrected

spiritually. All his disciples had betrayed him and left him. True Parents, however, resurrected physically and spiritually.

This is a new beginning for our movement. We are part of True Parents' family, and Father's crucifixion means that we—all blessed families—were crucified together with True Parents. We entered the door of death together with True Parents when the helicopter crashed. We almost went to the spirit world together with True Parents. But we were saved.

So we have new life now. Every person has new life. Every family is a new family. Our church is a new church from now on. Heavenly Father resurrected True Parents spiritually and physically. Thus we should repent, and our movement should now have a great awakening and make a new start. **STW**

2 Coinciding with Chinese characters that Father and Mother respectively selected as especially significant: 誠 (seong: sincere devotion) and 愛 (love)



Dr. Seuk Joon-ho and Europe regional president Dr. Song Yong-cheol and his wife with the staff of the European office and leaders of the European movement at Livingstone House, our seminar center, just outside London



# Why We Must Witness

*Dae-mo nim gave this speech at Cheongpyeong Heaven and Earth Training Center on April 12, some days after the conclusion of a major campaign that involved most Korean members.*

**N**o matter what it involves, True Parents never ask us to do something right away, without warning. First, they set indemnity conditions, sincerely invest themselves and create an environment for us to carry out the work before they ask us to do it.

When we think about the providence in Korea, we see that True Parents have made preparations that make it possible for us to break through on the grassroots level. They have instructed us to return to our hometowns and become tribal messiahs, and they have laid a foundation to restore our nations through sending out national messiahs. However, each and every time, rather than thinking they are doing this for a reason, we carry out the work requested of us discontentedly and with many complaints....

In carrying out the spiritual work at Cheongpyeong, I've seen with the people I am focusing my sincere conditions on that there are many things I cannot tell them. This is because there is more evil and satanic influence than the opposite in people's lives, and when insufficient conditions have been set, people don't have the spiritual foundation to work on their situation if they know everything in advance. That is why in many cases I cannot talk beforehand about the work I'm doing but can only do so after I have completed the preparations for it.

It is my belief that also with the latest campaign, True Parents prepared the way for us but revealed this providence to us only recently, hoping that we in turn would fulfill our responsibilities. Some of us may have thought True Parents bestowed this providence on us suddenly, but I don't believe that is the case. It was not a sudden providential decision made on their part; it was something prepared for us in advance.

## LOVE AND WITNESSING

That is why at Cheongpyeong, beginning three years ago, I have been emphasizing that our members should do outreach activity for three hours a day and that the absolute, good spirits will help them in their efforts. However, our members have thought that their personal and family lives come before church work and that it is very difficult to reach out to society. So, in a way, I believe, we have all been unfocused in our lives.

Recently, as I traveled around Japan, I emphasized to our members there that the only way Japan can survive and fulfill her responsibilities is by witnessing. During that tour, I persuaded the second and third regions<sup>1</sup> to carry out a forty-day witnessing campaign. I believe that God will bestow blessings too great even to be imagined on those members who truly do their



best to fulfill their responsibilities during those forty days. All our members around the world should realize that only when we pay attention to witnessing can we fulfill our responsibilities in the course of the providence.

Since we are still living on earth, it seems as if we are no different from the people of the secular world. Furthermore, as their lifestyles seem more appealing than ours, in a way, we do not recognize the importance of witnessing. Once you are in the spirit world, however, you will clearly see that both heaven and hell exist. If while living on earth a person does not know the Principle, thereby losing the opportunity to get rid of original sin and to receive the blessing, he or she will be far from heaven when passing into the spirit world, no matter

how righteous a life he or she has lived on earth. After seeing the truth of this from the spirit world, you would naturally feel compelled to proselytize. This is why all the absolute, good spirits share the view that they must witness. After you encounter God and learn about the Creation and God's purpose for creating, you also come to believe, "I should really witness to others."

God has not rested for a day, a minute or a second since the Fall. He has worked unceasingly to restore His beloved sons and daughters and have them live only in happiness and joy. That is God's only wish; when you encounter Him, you will realize this. Knowing that all people are dominated by Satan and evil, when He looks on His beloved sons and daughters—blood brothers and sisters, and neighbors—He has only pity and worry in His heart for them over what will become of them if they go to hell.

Only two things are occupying God's heart and are active within it—love and witnessing. One side is taken up by love; the other is taken up by a desire to witness. And what is witnessing? It is restoration.

At the time of the Creation, God made people with the intention that they live in joy and happiness. If He could have foreseen the Fall and humankind today living in sickness, suffering and pain—in short, living in hell—would He have created us? You have to wonder about this, because God only wanted all of us to live in joy and happiness in this beautiful world. That night, when Satan, evil, and His beloved children's sins overturned His will, how did God feel about that? We need to understand this.

A member came to me and said, "My trusted, beloved son has gone off course." He was a dear son, whom his parents loved. He was also very religious. He studied hard as a student. He was good to his brothers and sisters; he was a boy without any apparent shortcomings. Having had such a son go off course, the member said to me, "I felt I came to understand God's heart more than I ever had." The member was unable to find joy, and

<sup>1</sup> Our church has eighteen administrative divisions in Japan; the second and third regions refer to Kanagawa and Nagoya, respectively.



he could not concentrate on any work. Why? His child, whom he loved, was no longer walking on the path of the Principle. His child could be embraced not by God but only by Satan, so the father could no longer feel joy or happiness in his heart.

Under these circumstances, what must it be like for God? It must be the same for Him. As He looks down on us, people who are united mind, body and heart with Satan and with evil, proceeding toward danger, He feels continuous anxiety and cries for us. If we understood His heart and His circumstances, we would feel drawn to witness. Do you understand what I'm saying? [Yes.]

Witnessing is our life; it's our way of life. Just as we breathe air and eat food to live, as we sleep when it is time to sleep and wake up in the morning without being told to do so, we must unite our mind, body and heart with witnessing. We need to realize this. We cannot separate ourselves from witnessing.

If we had not converted people in the spirit world, 320 billion<sup>2</sup> absolute, good spirits would not be there today. If we had not witnessed to Lucifer every day without exception for five years and three months, how could we have absolute, good spirits as our ancestors? How could we have rid our bodies of evil spirits? Ultimately, the conversion going on in the spirit world is what is bringing us to life in the physical world today.

Ideally, human beings should first have become absolute, good people and then witnessed to the spirits and made them absolute, good spirits. However, because we have failed to do so, and remained ignorant of the need to do so, True Father set up the activities being done at Cheongpyeong and first made absolute, good spirits and an absolute, good lineage through the True Children in the spirit world. He is now carrying out the providence of witnessing on earth so that people here may live in joy and happiness. We need to be aware of this....

#### OUR GOALS IN LIFE

During our time on earth, we all have goals. Based on God's will this year, 2008, what kind of lifestyle should we have? What shall I do today? Father said 2007 and 2008 are jubilee years. What should we accomplish during the course of this year? We must set up a goal, and then we must work to absolutely fulfill it. We need to observe the passing of time every day. "Oh, this many days have already passed. Which month is it?" We need to direct our lifestyle knowing that we should absolutely accomplish the goals we have set. Only when we are moving in the direction of the goals we have set can God work. We need to be aware that if we set goals and then forget about them, God will not be able to work with us.

With the heart of wanting to rid ourselves of our fallen nature and of wanting to separate ourselves from Satan, each of us, even now, should make a goal to accomplish before year's end, a goal connected with what God likes the most and wants to see the most—love and witnessing. We will change. Tomorrow, we will be better than today; next month we will be better than this month; next month we will be more loving people....

If you had made a goal to find twelve people this year and have not yet found even one, though it is already April, before the month ends—no matter what other commitments you may have—you must call on God, saying, Heavenly Father, I am supposed to find four people this month; please help me!

However, you must not just pray, but while going out to witness for three hours a day, you must have the heart that you will—without fail—find those four people. Please believe that when we do activities with that heart, heavenly fortune will come to wherever you are and that God will help you. Do you under-

stand? [Yes!] ...

We need to understand that in this era of numerous absolute, good spirits, if we focus our mind, body and mind-set on God and True Parents, and then witness, all our difficult problems can be resolved. You need to realize that we will be able to fulfill all the responsibilities we take on.

#### Establishing a tradition of witnessing

Therefore, just as we wake up in the morning and go to work, even if no one tells us to do so, we should spend some time, every day, witnessing. We all need to understand that this should be a part of our daily routine.

You should not say, I will do it if someone else does. Even if you are older, or are the person in charge of a project or organization, you should be the first to go out to witness. My one wish is to make witnessing a part of the culture of all our members around the world by actually going out and witnessing. If we were all to witness, with a wonderful tradition of testifying, people in society would not be able to remain unconvinced. If that tradition of going out to witness took root not only in one person endowed with Heaven's grace but in all the members who know the Principle of the Unification Family—be they church leaders or other members—God's will as it pertains to outreach would definitely be achieved while True Father is still on earth.

We need to understand this clearly. If only a handful of us were to appear on the day our True Parent, our True Father, passes on, that would be the most unfilial thing we could do and would make us the most unfilial sons and daughters. When that time comes, a crowd big enough to overflow our Cheongpyeong property should come here and praise him, saying, You are the Messiah. You are truly the Lord. To us, you are certainly the True Parent of Heaven, Earth and Humankind.

On that day, all people should stand up together and give him praise and acclamations. If only a few members of the Unification Family were to come, we would not be able to hold our head up in front of God and True Parents.

You would pay more attention if I told you this person-to-person, but when I speak to all of you in general, you listen as if it concerns someone else. It is not someone else's concern—not at all. You should know that I am speaking to each of you as individuals. Everyone—all the members here today—should take the lead in witnessing.

How many two-day workshops have we held so far? Eight hundred and eighty! If all the members who attended these two-day and forty-day workshops had become one in mind, body and spirit and had promoted the work of witnessing, we would not have had to go through such difficulties in Korea recently. Instead, this would have been the time when we fulfilled God and True Parents' will and fulfilled our duties as devoted sons and daughters.

The providence, the will, is not someone else's. It's yours. The will and the providence are never anyone's but your own. What True Parents say is not meant for someone else; it is not said for the benefit of other people. It is directed at you as an individual. In this new era, and especially in this year, heavenly fortune has been bestowed. I believe we will have even greater heavenly fortune in 2009, but at present, as I look at this year, I have to wonder how there could be greater heavenly fortune than this!...

When the will is accomplished through the give and take action between God, True Parents and us, our goals as individuals and families can be accomplished. Knowing this, we should move forward toward the fulfillment of God's will. Do you understand this all clearly? [Yes!] Can you do it? [Yes!] **TW**

<sup>2</sup> At workshops in August, she announced there are now 360 billion.



# Investing in Each Member:

## Hyung-jin Nim in Japan

By KEN DOO

**H**yung-jin nim goes economy class every time he flies, so I try to secure him a seat near the emergency exit of the airplane, so that he can at least stretch out his legs. During flights, I notice that Hyung-jin nim doesn't recline his seat, though he would be more comfortable if he did; he has said this is because he is always aware that True Parents are leading the providence without rest.

On June 30, Hyung-jin nim and Yeon-ah nim were on an early morning flight to Tokyo. Rev. Yim Dow-soon, who has overall responsibility for activities in Japan, his wife Shim Woo-ok, and the director of the region in Japan that Hyung-jin nim was to visit were among the welcoming party at Haneda Airport. It was raining heavily during the flight, but just as our plane arrived, the sky cleared. It seemed as if the weather, too, was welcoming Hyung-jin nim to Japan.

We headed straight for the holy ground in Sayama Park, a full one-and-a-half hour's drive from the airport. On several occasions in years past, True Father has spoken to large groups of members at this holy ground.

When we arrived at the holy ground, Hyung-jin nim explained what members should do when visiting a holy ground. He said that because it is land that True Parents have restored from the midst of the fallen world, visiting a holy ground should not be a mere formality. When leaders or other members visit a holy ground, they should do so with a pure and sincerely devoted heart. Upon arriving at a holy ground, a person or group should first offer a bow, recite the Family Pledge and then there should be individual prayer. The Family Pledge is not something one should recite only as a habit before an event. It is in itself a prayer. We should first offer a



prayer that shows our resolve as true children of God and True Parents—that is, the Family Pledge—and then offer a personal report in prayer.

With a final bow, we departed for the headquarters church to prepare for the Chil Il Jeol holy day celebration, the following morning. On the way, we stopped so that Hyung-jin nim could shop for a gift for Sun-jin nim and her husband In-sup nim, who had invited Hyung-jin nim, Yeon-ah nim, Rev. Yim Dow-soon and his wife to dinner. We then went to a bookstore, where Hyung-jin nim was especially interested in the

books on Japanese art. For almost two hours, he looked through many books. At last he said, "This is it!" He had finally found what he had been looking for. It transpired that Hyung-jin nim had been considering how best to place the portrait of True Parents in a sacred way in public places and private homes. He had been looking for an illustration that he could use to demonstrate this. I felt that the two hours he spent on this revealed his pure heart, which longed for True Parents.

### Tuesday July 1

Today marked the eighteenth anniversary of Chil Il Jeol. If Hyung-jin nim had been in Korea, he would have presided over the Chil Il Jeol celebration instead of True Parents, who were out of the country. Being aware that the traditions and culture set up by True



*Top: Hyung-jin nim and Yeon-ah nim at the headquarters church in Tokyo;  
Bottom: Visiting the Sujimoto family*



Parents need to be established in all nations while True Parents are still living. Hyung-jin nim chose to visit Japan. At the celebration, he said that until now doing everything centering on Korean people and Korean things had been emphasized in order to establish a standard, but a global foundation on which all races and nations can serve True Parents should be laid down for the generations to come, for only then could we become a worldwide religion. If we stubbornly insist on what is Korean, True Parents are limited to being the Messiah for the Korean people only and not the Messiah for all humanity. Korean leaders should go beyond guiding non-Korean members from their own standpoint, and relate with them with an even bigger heart than they do Korean members; the leaders should put more effort into nurturing the members so that they can become leaders who inherit True Parents' tradition.

Hyung-jin nim also related a story (which he later incorporated into his July 5 sermon at the Korean Headquarters Church) about a boy and his father who saved the lives of many people that were trapped in a runaway train.<sup>1</sup> The heart-breaking history of the providence for the salvation of humanity is depicted in the few words of this story.

After the celebration, we departed for the church in Hachioji, which is a subdivision of Tama, Tokyo, about an hour's drive from the Tokyo headquarters.

The Hachioji church building is very small; the members hold their services in a very cramped space. Because most of their resources are offered for the greater providence, the church in Hachioji, where we actually stayed overnight, was small and humble. Members filled every corner and cranny of it. After Hyung-jin nim spoke, he and Yeon-ah nim took pictures with each of the families.

The speech and photo session ended after two o'clock in

<sup>1</sup> For a video, audio file or transcript of the sermon, and others, see <http://towriversvip.com>



**Conducting the 7.1 Jeol (Day of the Declaration of God's Eternal Blessing) Holy Day Service at the headquarters church in Tokyo**

the afternoon. Hyung-jin nim then took us to a nearby Chinese restaurant, one of chain he had come across during a prior visit to Japan. It is quite affordable even for large groups and serves a wide variety of teas—so Hyung-jin nim likes it. After a meeting, Hyung-jin nim invites the church leaders, woman leaders and other hardworking members for a late lunch, during which he encourages them. After the meal, he got ready to visit a family at their home.

This time he visited the home of the Sujimoto family. The parents were blessed in 1997 among the 40 million couples and have very young children. Hyung-jin nim listened earnestly to the couple's testimony. The husband and wife are both Japanese. Nevertheless, they said they had had difficulty understanding each other. Hyung-jin nim said that **to overcome differences**, it is important for a couple to take time together. He mentioned that he and Yeon-ah nim were like an international couple because they do not have the same native language and came from different cultures. In his case, he said, in order to help his wife understand him, he would always tell his wife what was on his mind.

The Sujimotos expressed how they valued the blessing through which True Parents had brought them together and



**Praying at the Holy Ground in Sayama Park (where Father has spoken to Japanese members several times)**



**As part of the early morning devotions, Hyung-jin nim, Yeon-ah nim and local members clean up litter in the neighborhood.**



resolved to succeed as a blessed couple.

After he shared these things with them, Hyung-jin nim wrote the phrase, *Seong ae il shim* (Oneness of heart in devotion and love), in Chinese characters for them before returning to the Hachioji church.

Since the Hachioji church is small, the accommodation for Hyung-jin nim and his wife was prepared in the regional director's office by clearing out the desk and other furniture; their entourage was put up in the small hall. Hyung-jin nim feels that as leader of the church he should stay in the church rather than in a hotel. He also doesn't want to use church money unnecessarily.

### Wednesday July 2

At 3 AM Hyung-jin nim offered his devotions<sup>2</sup> with members who had come to Hachioji church, held hoondokhwae and listened to the testimonies of the elder members. Around seven in the morning, he departed for his next destination, the church in Adachi.

To save time and trouble for the visiting church, for breakfast he always drops by some hamburger place along the way and eats simply, arriving at his next destination in time for the church meeting.

The church in Adachi has the greatest number of young people among all the Japanese churches. Some five hundred are working actively, pushing themselves hard. These hard-working young members always welcome visiting leaders, whom they encourage by cheering and applauding loudly during meetings. However, once the meeting starts they are bound to doze off no matter which leader comes to speak to them because they are so tired. This is what their church leader told us, but when Hyung-jin nim was speaking to them, they were all listening intently so they would not miss a word.

He told them he had at one time wandered off the track, but through the help of Young-jin nim, who had passed away, and

2 Daily at 3:00 AM at the Headquarters Church in Seoul—or wherever they may be—Hyung-jin nim and Yeon-ah nim, together with the Headquarters Church staff members and anyone else who wishes to attend, begin by bowing to God and True Parents. They then do the special exercises that True Father does for physical fitness, following which Hyung-jin nim leads a session of contemplative meditation. Then everyone offers 120 full bows to Heaven. After this, all present go outside to clean up garbage in the vicinity. At 5:00 AM they have hoondokhwae.



Meditation during early morning devotions at the church in Hachioji

illumination from True Parents, he had come to a new appreciation of what it means for him to be True Parents' son. He emphasized to the audience that members should strengthen their true character so that the archangel cannot take blessed families to the archangelic side. He went on to say that he had Young-jin nim to turn to for help and to depend on; if the members did not have someone like Young-jin nim to depend on, Hyung-jin nim himself would become their older brother and help them in their needs.

With this precious message, he gave strength and courage to the members. Afterward, he and Yeon-ah nim took individual pictures with the eight hundred audience members. They then took the men and women who lead the church in Adachi out for a meal (at the usual Chinese restaurant) as a way of expressing appreciation for their hard work.

After dinner, they went to visit another family. The families Hyung-jin nim and Yeon-ah nim visit are chosen by lot. In this family, the husband and wife were already married at the time they participated in the Blessing of 40 Million Couples. He is in business, and only his wife participates in church activities. However, their son had left our church while in college because he had read some bad stories about the movement. While everyone held hands together, Hyung-jin nim offered a prayer for this family. After the prayer, he said spoke about



Souvenir photographs were taken of Hyung-jin nim and Yeon-ah nim with each of the families at the church in Hachioji





For the church, Hyung-jin nim writes *Seong Ae*, the Chinese characters for "sincere devotion" and "love."

the need for making conditions for the children. He said that such devoted effort remains eternally and will be utilized as a blessing from God.

He went on to explain that when he had asked True Father what he should consider the greatest moral principle by which to live, True Father had answered, "Offer devotions," and added that when you offer devotions earnestly, God bestows on you blessings equal to or greater than what you have offered. However, you should know that though you may anticipate blessings from God that correspond to the devotions you have offered, the blessings may not come when you want them to. God does not follow our expectations. He has His own timing, which often differs from ours. So when you lead your lives with constant devotion and set conditions, one day God will bestow His blessings on you.

Finally, Hyung-jin nim suggested to this lady that certain kinds of conditions are good for children, and suggested she set a number of different ones. For instance, he suggested she carry a picture of True Parents in her purse or write the names of her children in a Divine Principle book, then place it on the prayer table and pray. Before leaving, he wrote a message for the family that he felt was what they needed: *Seong ae hwa cheon* (Be in harmony with Heaven through devotion and love).

Hyung-jin nim, Yeon-ah nim, Rev. Yim and his wife set off for dinner with Sun-jin nim, who was staying in Tokyo for a while. So they visited one more home! Sun-jin nim served them food that she had spent much time and effort to prepare.

### Thursday July 3

On the day of departure after four days in Japan, Hyung-jin nim brought his eleventh visit there to a regretful close by offering the 3 AM devotions with the members including Rev. Tokuno Eiji, who is the new national church leader of Japan, and his wife Hisae. The Tokunos accompanied Hyung-jin nim and Yeon-ah nim through the 3 AM devotions and until they boarded the plane for the flight home. Rev. Tokuno said he realized how devotedly Hyung-jin nim and Yeon-ah nim loved the Japanese members. Based on that love, he said, the Japanese church would develop and grow even further. He resolved to put more effort into witnessing in Japan. He expressed heartfelt gratitude to Hyung-jin nim and his wife on behalf of the Japanese members.

On the way home, Hyung-jin nim sincerely offered thanks to God and True Parents. The Japanese members' love, yearning and passion directed toward True Parents is true faith, he said, and planting the roots of such an attitude in all members of the world as quickly as possible is the best way to lay the foundation stone for the establishment of Cheon Il Guk. **7W**

*Ken Doo is a special assistant to Hyung-jin nim*



The Hachioji church members will not forget this visit.



# The Work of God and the Liberated Spiritual World

## A Testimony of the Son of American Missionaries to Japan

By David Kanagy

**M**y father, Lee Kanagy, grew up Amish<sup>1</sup> in Belleville, a small town in central Pennsylvania. When he was a child, he was once playing “church” with other children when he suddenly heard a voice telling him that one day he would become a preacher. He never forgot that experience, which came true when he and my mother, Adella Brunk, volunteered to be missionaries in the Mennonite Church. They initially thought they would be sent to China, but because of the recent communist take over, they were instead sent to Japan in 1951.

In those days, missionaries underwent two years of language instruction in Tokyo before going to their mission town. In my parents’ case, they went to Nakashibetsu, a rural town in eastern Hokkaido,<sup>2</sup> where I was born in 1955 as their third child. There were other Mennonite missionary families in the area, including in the cities of Kushiro and Obihiro. When the missionaries got together for church meetings and such, it was always exciting for us MKs (missionary kids) to be able to play together. As MKs, we were loved by the members of the church, but we were also treated as a novelty by the Japanese society for being the only foreigners in town.

My parents went on furlough (to the U.S.) every five years, and when they returned to Japan they were sometimes assigned to a different town, depending

on the growth and needs of the mission work. Our family lived in three different towns in Hokkaido as my siblings and I were growing up. For primary school, we went to local Japanese public schools, but for my second and third grades of elementary school, I was in Harrisonburg, Virginia, in the U.S., where our family was on furlough. For secondary schools, we boarded in Christian schools in Sapporo and Tokyo.

Even though I am American by nationality, growing up in Japan made me identify with Japanese culture as well, and I was always torn over which country to call home. Spiritually as well,

finally ended up in San Francisco, California. In 1978, I heard the Divine Principle and joined the Unification Church. It was then that I understood I had been searching for God’s true love and truth.

In 1982, I was matched and blessed by True Parents to my Japanese wife, Miyako Takeuchi. We are one of the forty-three ocean-business-pioneering couples sent out by True Father in 1989 to different countries to develop the ocean providence. As my parents had, we are now living in a mission country, which is Panama. We have lived here for eighteen years and have one son.



1963, the Kanagy family in Nakashibetsu, their mission area; David is in the center.

a tension was building in me, as I grew older. I could not reconcile the contradiction I felt in my faith, between my belief in God’s love and the supposed fact that none of my Japanese friends and teachers would be saved because they were not Christian.

In 1973, our family returned to the U.S., finishing twenty-two years of mission work in Japan. For my part, I could not settle down, I was searching for a deeper truth. I left college and traveled, visiting different religious groups. I

### An incredible discovery

In April 2008, while we were preparing for Hyun-jin Moon’s visit to Panama, I had a question about the name “Yeon-ah nim,” which is pronounced the same for both Hyo-jin nim’s wife and Hyung-jin nim’s wife. My wife searched the internet and found their names (崔妍娥 [Choi Yeon-ah] and 李妍雅 [Lee Yeon-ah], respectively)<sup>3</sup> on the web site of our church in Kushiro, Japan.

She wrote a note thanking them for the information, in which she mentioned that her husband was the son of missionaries and had been born in Nakashibetsu, not far from the city of Kushiro. The Kushiro Unification Church pastor, Rev. Kousuke Hayade, wrote back to

my wife asking if perhaps she knew a Mr. Mi-ne, an important ambassador for peace from that district and a former Mennonite pastor. From that simple

<sup>3</sup> The character for “yeon” is the same in both names and means “pretty.” The “ah” in Hyo-jin nim’s widow’s name also means “pretty” but in Hyung-jin nim’s wife’s name means “refined.” Korean blessed couples choose one Chinese character for their child’s name from a list Father gives for their blessing group. The baby’s paternal grandfather or another senior relative generally gives the other.

1 Founded in Switzerland by Jacob Amman, the Amish are a 17<sup>th</sup> century orthodox offshoot of the Mennonite faith; both groups feature baptism of adult believers only, simplicity of lifestyle and pacifism, conforming with their understanding of the Bible.

2 The northernmost of Japan’s four main islands, Hokkaido accounts for 22% of Japan’s total land area but just 4.5% of her population.



e-mail exchange came an incredible discovery.

When my wife asked me if I knew a "Mr. Mi-ne," the name brought back a flood of memories of my childhood in Japan where my parents diligently taught Christ's message. I remembered a "Mi-ne san," as we called him, a young, fervent Christian, who was always kind to us, the missionary children. I was only six years old when our family left for the States on a two-year furlough. When we returned to Japan, we went to another town. I did not see Mr. Mi-ne anymore, but I always remembered his kindness and sincere Christian faith. Now it turned out that this important ambassador for peace in Kushiro was the very same Mi-ne san of my childhood memories!

I immediately sent him a letter reintroducing myself after all these years. His reply letter surprised me even more. He had graduated from Eastern Mennonite College in Harrisonburg, Virginia in 1965 and had served as a pastor to a church in Hokkaido. He wrote that he remembered me from my childhood in Nakashibetsu and that we had also met in the U.S. around 1974, when he visited my parents in Fairfax, Virginia and spoke at a Japanese church in Washington D.C. I had completely forgotten that incident, but it turned out that through our separate ways we would later both come to follow True Parents. [Rev. Mi-ne's story appears on page 30.]

He told me that after I had joined the Unification Church, my parents had contacted him out of their concern for me and that he had assured them it was a very good movement and they should not worry about their son. I felt very relieved to hear this, because it showed me that people were supporting me even when I didn't know it. For my part, I had at times thought of Mi-ne san after I had joined the Unification movement and wished that I could witness to him, however, I did



**May 20, 2008 (fifty years to the day after John's passing), Kushiro Unification Church pastor, Rev. Hayade, his family and a church elder at the grave site.**

not know where he was or what he was doing. Never could I have imagined he was already actively working as an ambassador for peace. I realized, as never before, that God truly is working in each person's life to guide him or her to a higher path. I have been witnessing to my parents for many years, but this amazing development gave me hope that my parents as well as other Christians in Japan could someday attend True Parents.

#### **A second amazing discovery**

A second part to this story also confirmed to me that God is working in our lives in ways that we don't imagine. When my parents were missionaries in Japan and I was only two-and-a-half

years old, my year-and-a-half old brother John drowned in a pond in our backyard. It was a great shock to my parents, but as Christians, they accepted it with faith as part of God's will. Because of the loss of their son, they eventually opened their hearts to adopting a baby boy from Japan and two years later a baby girl from Korea, my younger brother and sister.

John's grave is in Nakashibetsu, the town where we first lived. Every year at the time of his passing, my parents remind us of him in

their letters. My parents told me that he had been my close playmate as a child and that I often asked them where he had gone. Even though I have only vague memories of his passing, in my heart I always felt that John must be close to me. In 2001, I was grateful that I could liberate him in Cheongpyeong.

My wife mentioned in the Kushiro church web site that her husband's younger brother's grave was in Nakashibetsu. On May 14, a Kushiro church elder who happened to be in that town went to the cemetery, where he found the mausoleum that had been built by the local Mennonite Church and the inscription of John's name and date of his passing. On May 20, which was exactly fifty years to the day of

his passing, Rev. Hayade's family and several elder church members visited the grave site. They cleaned the site and read from the Cheon Seong Gyeong. It was lightly raining that day, but the cherry blossoms were blooming around the site. They mentioned that they felt that the passing of this young child had been a pure offering to God.

My wife and I felt it is truly a miracle that after fifty years God could send Unification Church members to visit and honor the site of John's grave on the very day of his passing without us having requested them to do so. I can't help feeling that God is behind all these events and that the indemnity of John's passing is connected to the special course of the life and work of Mr. Mi-ne and our interreligious work with Christians in the area.

All this happened around the time of Hyun-jin nim's visit to Panama, our mission country. His arrival in Panama on April 17, 2008 also coincided with the eighteenth anniversary of our arrival to Panama on April 17, 1990. It is clear that God works through time periods, though we tend to forget this when we are only thinking day-to-day. Truly, God has prepared each of us, through our ancestry and our experiences in life, to one day attend the living Messiah and the True Family on the earth and realize God's dream of one family under God, *ajul!* **STW**

*Mr. Kanagy and his wife were blessed among the 2,075 couples.*



**Postcard announcing John's passing, 1958**



# Conviction in the Realization of the Kingdom of God

By Mi-ne Hiroshi

*"Only by overcoming every difficulty and suffering can you stand in the position of highest glory. Let us overcome with the belief that the difficulty I am facing now in human relationships and the hardship of my work are all food for my growth."*  
—Reverend Sun Myung Moon

**A** lone on a night illuminated by light reflected off snow-covered ground, I recklessly continue climbing. My watch shows it is already past three o'clock in the morning. It is January in Hokkaido; the cold wind blows into my coat from above. Five or six hours have already passed since I dashed out from the church, unable to contain my feelings.

"Dear God, if you do exist please show yourself to me. Dear God, even if I have to give my life I want to meet you today. Heavenly Father..."

The night sky is full of glittering stars. I pack the snow with my feet, making space for only one person to pray. "Heavenly Father, I lost the person I have loved for ten years; and now as a pastor, not one person is coming to the church anymore. I am on the verge of losing my faith. Heavenly Father, God of all creation, please give me the strength to regain my faith, If not, I cannot—"

I become immobile on top of the snow. I don't move; for how many hours I don't know. Eventually, the eastern sky begins to brighten; the light continues growing brighter and brighter until I cannot keep my eyes open because of its brilliance. It is the light of God. God's spirit floods my body and I begin shaking from joy. God's spirit fills everything around me; there is no "I," no "other,"

only God exists. Hymns flow from my mouth. "So this is God!"

There was no room for doubt. Descending from the mountain, I continued singing hymns at the top of my voice. When I arrived home, my mother looked very relieved and said, "Hiro-

built a small church building.

**The Mennonites and Francis of Assisi**  
The Mennonites emerged from the Anabaptist<sup>1</sup> movement in the sixteenth century, during the Reformation. It was founded in Holland by a former Catho-

lic priest, Menno Simons, and initially was a group of believers who tried to live like the early Christians, practicing a life of love as taught by Jesus without concern for theology or doctrine. Because especially fervent believers from other churches converted to the group, they received severe persecution. As a result, during the seventeenth century, they immigrated en masse to America. Today their headquarters is in Pennsylvania.

As a high school student, the life of Saint Francis of Assisi deeply moved me. When I met a Mennonite pastor, it seemed to me that his lifestyle was the same as St. Francis's. I was captivated by the pastor's teachings. For the

next six years, every morning at dawn I prayed to Heavenly Father, helped with chores at home, spent any spare time visiting the church, and strove hard at witnessing. [See related story page 28.]

<sup>1</sup> Meaning, "to rebaptize," the name derives from their once-controversial rejection of infant baptism and insistence that an adult believer who had been baptized as a baby had to be rebaptized again.



Mr. Mi-ne greeting True Father in Korea in 1988

shi, you look so happy today." She had been very worried about me at that time because I had been so downcast.

After that experience, I was able to return to my life as the pastor of a Mennonite church, giving sermons, offering prayers and sharing God's grace with others. The scattered church members returned. Our church revived to such an extent that in August of that year we



When I was twenty-five years old, at the encouragement of the pastor, I enrolled in Eastern Mennonite College in the United States. I returned to Japan two years later, after receiving my qualification to be a pastor. However, upon returning to Japan I learned that my girlfriend of ten years had married another man. I was devastated and went through the crisis I have described.

After recovering, I continued to serve as a pastor until 1980, when I completely stopped going to church because I had confronted a question I could not resolve. It was about Jesus' teachings in the Synoptic Gospels. For example, if you read the Gospel of Mark, you can see that the coming of the kingdom of God is a central theme throughout the book. The Gospels clearly say that a world of love and peace will come, where God's spirit will cover the earth. Yet, God's kingdom has not come on earth.

In hymns we sing of God's kingdom of love and peace being established on earth. However, the churches today hardly ever speak of realizing a world of love and peace on earth, centered on God. They only proclaim Jesus Christ's salvation for individuals. I once asked a person I respected very much in the Mennonite Church about this. He answered, "It's true that the Bible speaks the good news of the coming kingdom of God. But the center of God's kingdom is Jesus Christ. That's why we testify to Jesus Christ."

This point is a very delicate issue among Christian believers. If you speak too strongly about God's kingdom still not having come on earth, it almost sounds as if Jesus has failed. As a result, I came to be seen as a heretic in the Mennonite Church. I finally discontinued going to church but continued studying the Bible on my own.

It was the Divine Principle and the Reverend Sun Myung Moon who beautifully solved all the questions I was carrying inside myself.

#### **Belonging "only to God's love"**

On the evening of August 31, 1988, I went, along with some forty other professors, to a dinner meeting held at Rev. Moon's home. Having heard Divine Principle lectures and Rev. Moon's life testimony, I felt he was truly a man of God who was shouldering the world's burdens and working to give rebirth to humanity. I had hoped that one day I could see Rev. Moon with my own

eyes and hear him speak with my own ears.

Now, that long awaited moment had come, and there he was right in front of me on the other side of a large dinner table. During the course of the meal, the invited guests were asked to introduce themselves. As my turn approached, I felt excited but also deeply moved by the opportunity.

"Since I was very young," I began, "I have always been yearning for the appearance of a person who could stop the wars and bring real peace to the world. When I heard about the course of Rev. Moon's life, I understood that he is the person who will change the world and bring eternal peace. I am deeply moved that I could meet that person here today."

It was a brief introduction, lasting perhaps two or three minutes. During that time, Rev. Moon looked steadily in my direction. After dinner, Rev. Moon and his wife sang a Korean duet, then he remained standing and quietly addressed us.

"What shall I speak about?" he asked. "Do you have any questions?"

After several exchanges with the professors, the question "how can world peace be achieved?" sparked the evening's discourse.

"Currently, there are 5 billion people living on earth. Each person lives according to his or her own thinking. In order for true peace to come to earth, everyone must have the same thinking. In other words, they have to unite with God's thinking. Then we can achieve peace."

"Yes, that's right," I thought.

Rev. Moon continued, "Each of you belongs to a different church, but from now on please say, 'I belong only to God's love. I belong only to God who created me and loves me.' Then we will

be able to overcome many barriers."

"That's absolutely true." I felt my chest growing hot.

"Forty years ago, I was scorned and persecuted and not one person followed me. However, today after forty years, there are more than a million members around the world, and people come to me to hear me speak. Why did this happen?"

Rev. Moon raised both his arms and slowly turned his large body. I was all ears; my eyes were wide open. I was totally focused; I didn't want to miss a word he said.

"It's because this great universe moved."

"What? The universe moved? How can you make the universe move?" I thought.

Then, as if to answer my thoughts, he said, "It happens by living for the sake of others. By living for the sake of others, give-and-take action occurs and rotation begins. And that will even move this great universe."

"Move the universe." Those words produced an indescribable resonance in me, and the very person who had actually "moved the universe" was there stating the fact in front of me. The effect was irrefutably convincing.

I thought, "I want to live that way as well. I want to live for the sake of others, live for the sake of creation, live for the sake of God and experience this great universe moving."

That moment of deep inspiration, which was beyond words, reconfirmed to me that Rev. Moon truly is a spiritual giant who is carrying the entire world on his back.

The dinner meeting continued until nearly 9 PM, when we each shook hands with Rev. Moon and bid him and his wife farewell.

Today, both my Mennonite faith and Unificationist faith exist within me without any sense of contradiction or incongruity. That is because, first, I believe from the top of my head to the tip of my toes that I belong solely to God's love, and second, because the purpose of the work of God, the Creator, and the purpose of Jesus' coming to the earth were both to establish God's kingdom on the earth.

There is no doubt that the Unification Movement is heading toward great achievements in the coming twenty-first century. *TW*



**Mr. Mi-ne (right) with a Bulgarian Greek Orthodox priest at a Peace Conference in Berlin**

*Mr. Mi-ne is a former professor at Kushiro Junior College.*



# Embracing the Teenage Years



June Saunders



June Saunders is the author, with her husband Alan, of the UPF monograph *The Centrality of Marriage and Family in Creating World Peace*.

*"Your child is constantly watching you, modeling who you are, and testing it all out. In other words, our kids confront us with ourselves..."*

—Michael J. Bradley

In his sermon "From Emotion to Action,"<sup>1</sup> Rev. Moon Hyung-jin enjoined us to remember that our children are blessings from God. "It's so important," he said, "that we understand the power of the blessing and that we really see our children with those kinds of divine eyes; that we see them as the real blessings that they are. When we call them—I encourage you, even when we are a little upset with the kids—to call, 'Oh, blessings, come over here.' Always call them blessings."

If our children are teenagers, there may be times when calling them "blessings" sticks in our throats. The teenage years can have their trials—for our children and for us.

Even if our teenagers are relatively easy to live with, we parents go through a period of grieving over the loss of them as little children. In those long lost days, they never talked back to us, never disobeyed, never had an idea or opinion that contradicted ours, and they loved us as if we were God incarnate. We couldn't sit down without one of them clambering onto our lap; at night they wouldn't let go of our necks as we leaned down to kiss them good night. We were their whole world and could do no wrong. Their purity and innocence made them seem, as St. Augustine said, "fresh from God." It was easy to see them as divine gifts and to bask in the heavenly joy of loving and taking care of such wonderful, pure creatures.

Enter adolescence. Our displays of affection may be rebuffed. They'd probably rather be with peers—full-time, if possible—than with us. They likely listen to music or play video games that give us pause. We worry about that new friend they have become so close to at school. We worry about what the teacher said about homosexuality. They may want to pierce various parts of their bodies. They have plenty of opinions of their own, and what is more, they have concluded that we don't understand their world at all.

This last point is crucial. Even though it is frustrating to hear our children say, "You just don't understand!" it's actually true. We don't understand the world they are growing up in. The world has changed radically since we were young. Our children are exposed to an unbelievable amount of corrupted culture, even if we are vigilant and try hard to monitor what they see and hear.

Michael J. Bradley, Ed.D., the author of *Yes, Your Teen Is Crazy: Loving Your Kids Without Losing Your Mind*,<sup>2</sup> asks parents to understand that our parenting skills, borrowed from thirty or so years ago, are hopelessly inadequate for parenting children in today's world. Dr. Bradley says, "You were trained on a Boeing 707. Do you really think you can safely fly the Concorde?... Successfully parenting an adolescent in today's world requires levels of skill, endurance, wisdom and strength that make piloting an aircraft pale in comparison." Parents, he says, need new training to deal with exigencies of raising a teenager in today's world.

## Parenting styles

Part of this new training calls for accepting that the parenting style we learned from our parents or from other authority figures is likely out of date. Researcher Diane Baumrind found that parents tend to fall into one of three basic orientations or styles. The first—and this is definitely the old model—is "authoritarian" parenting. Children are disciplined through displays of power on the part of the parent. Shutting the kid down verbally, refusing to brook any opposition, grounding, punishing, threatening, lecturing, putting down, browbeating, coercing—"Or else!" parenting. Sometimes, most unfortunately, authoritarian parenting is accompanied by uses of physical force.

Authoritarian parenting produces obedient children. They will be good—but only up to a point.

1 March 15, 2008, at the Headquarters Church in Seoul

2 [www.yesyourteeniscrazy.com](http://www.yesyourteeniscrazy.com)



They will not internalize goodness; nor is it guaranteed that they will be good when the threats of punishment are no longer active—like, say, when they go off to college. Authoritarian parenting develops fear, but it does not develop the conscience. As long as the parent is there to bark and scold and punish, the child will—grudgingly—be good. The resentments may last a lifetime, however, and the good behavior will often last a much shorter time.

The opposite of this kind of parenting is “permissive” parenting. Permissive parenting seems modern, but it too is dated. In America, it came in during the 1950s. With permissive parenting, anything goes. The kids get their way so that the parents can have peace. The parents trust the children as if they were adults already, giving them far too much decision-making power—indeed, too much power altogether. Immature people, of limited ability to make good choices, are given all the choices in the world.

Children raised in such a way tend to implode from the reversal of domination. While the parents and children may appear close, harmonious and loving, permissive parenting is the least effective way to parent, and it leaves children feeling insecure. Children raised permissively have few moral moorings.

The most effective style of parenting is “authoritative” (as opposed to “authoritarian”) parenting. Authoritative parents are calm in their authority. They know what they think and why they think it and are willing to explain as best they can. If the child cannot understand, the parents simply wrap up the discussion and assert—respectfully—their parental authority and carry the day. Authoritative parents are assured in the strength of their position—there is no need to browbeat the children. They are in control of themselves and therefore in control of their children. While setting firm limits and reasonable rules and being open to discussions and explanations, they still realize that the final authority is theirs, and it is exercised benevolently for the ultimate good of the child. The authoritative parent might have as his or her motto Buddha’s saying, “You are right, so why be angry?”

Authoritative parenting is the style Dr. Bradley endorses, as do most modern experts. At the same time, Dr. Bradley acknowledges that an authoritative parent has flexibility and self-control that would make a judo master look inept by comparison.

Dr. Bradley says, “Your defining act of love for your child will not be the 2:00 AM feedings, the sleepless, fretful night spent beside him in the hospital, or the second job you took to pay for college. Your zenith will occur in the face of a withering blast of frightening rage from your adolescent, in allowing no rage from yourself in response. Your finest moment may well be your darkest. And you will be a parent.”

Dr. Bradley’s book is considered by many to be the “gold standard” of parenting teenagers, so I will be referring to it often in this article. His is a comforting, reassuring voice that pulls no punches and walks a fine line between psychology and morality. A veteran counselor of several decades, Dr. Bradley has seen and heard it all. He has the profound ability to see the pain beneath the words of an adolescent who is shouting obscenities; to see the soul underneath the green-dyed



hair and the pierced nostrils and eyebrows and to help the reader to see that soul too. Thus, even if our own teenagers are not as “crazy” as some of the ones Dr. Bradley describes, his book helps us to see their vulnerabilities and yearnings more clearly and to understand the kinds of pressures modern teenagers undergo.

His values are sound: parents should stay married, parents should set the example of morality by being faithful to each another, parents should not indulge in drugs or drinking, and sexual purity is absolutely the best standard for adolescents. What is more, he maintains that example by parents, in all things, is absolutely the best teacher. If we want our children to be better, we must be better ourselves in order to win their respect. Respect, honesty, and love are the mantras of good parenting, and the crux of the parenting issue is love: “Love is

indeed the most real, most potent aspect of parenting.” In this Dr. Bradley is biblically sound and sound from a Divine Principle viewpoint.

### The Developing Teenage Brain

Adolescent children are fighting for their identities and their very souls in an unsympathetic and dangerous world, he counsels—a world with which they must interact on a daily basis. Dr. Bradley says, “We’ve created a world dripping with sex, drugs and violence and plunked our temporarily insane children in the middle of it.”

Teenagers are, Dr. Bradley assures us, temporarily “crazy,” hence the title of his book. Modern brain research shows that the adolescent brain is undeveloped in ways previously undiscovered. In parenting, we must take this into account. Our teens will sometimes act in ways that defy all logic and common sense, and reasoning with them may only lead to arguments. “You can’t talk to crazy people like they make sense,” Dr. Bradley jokes. A teenager is, he says, “suffering from a transient psychosis with an intermittent rage disorder, punctuated by episodic mood swings, but his prognosis is good for a full recovery.” In plain English, he’s thirteen years old, and he’ll grow out of it.

Dr. Bradley invites us to look at our teenager as being brain-challenged. This will help us understand “the one lying in a sea of pizza boxes and dirty clothes, playing air guitar with his toes and listening to earphone music (music?) that you can actually hear out in the hall because it’s so incredibly loud and/or because he and/or you kicked in his door last week.”

Recent brain research has shown that the pre-frontal cortex—the so-called “seat of civilization”—does not develop fully until age twenty or so. Therefore, Dr. Bradley says, emotional control, rational decision-making and impulse restraint are things teenagers simply don’t have. Even into the twenties, the “corpus callosum” is still developing—a set of nerves that connects all the parts of the brain together so that they work well in, say, making good decisions.

Simply put, Dr. Bradley says, teens are somewhat like crazy people. You cannot say exactly what you think about every issue to them—yet you must be honest or they will know it. You need to treat them delicately, with skill, with courage, with love, in order to circumvent the fact that they think they are all grown-up while



their brain is still undeveloped in crucial ways.

The teenage years are stressful for our children. We may envy them their time and freedom, but in fact they are under tremendous pressures from within and without. They are struggling to find out who they are, going through the agonizing developmental process of discovering in what ways they are different from us and in what ways they are the same. That there will be some push and pull in our relationships with them during this process is natural.

It may be good for us to remember the psychologically burdensome times we also went through in middle- and high school. Talk about being in a pressure cooker! In one movie, a comedy called *Hiding Out*, a man who had testified in court against the Mafia hid from them by disguising himself as a high school student. The movie's tagline was "There's only one thing more frightening than murder—high school." If you can chuckle at that, you have some little window into the world your poor adolescent endures on a daily basis.

Of course, we parents are on edge too. Finances may be difficult. Our job may be stressful. Our marriage may also have some stresses: the mother may be in menopause, the father in a mid-life crisis, and both may be acting a little "crazy" too. We may have aging parents who are looking to us for care and support. We are trying to be all things to all people, responsible on many fronts. Amid all this, our bodies are slowing down, and we don't always have the energy we need.

In many ways, it is even harder for us as Unificationist parents. We have a sincere providential consciousness and we want to serve God. **And we are particularly concerned with our children's well-being, all the way into eternity.** Our expectations for our teenagers may be quite high. We really would like them to be brilliant artists, academicians, purveyors of altruism in the world and people who will restore all our shortcomings and redeem our entire lineage while saving the world at the same time. Right? That is quite a bit of pressure to put on a kid, though, especially a kid at sea in a culture that is not only unsupportive of such things but in some cases is downright antithetical to them.

We're purists in a world where our children's peers may be no strangers to sex and drugs, and where on prime time

TV semi-nudity and casual sex are touted as the norm, a simple football game is punctuated with alcohol commercials, rap artists depict women as "dogs" to be used sexually and discarded, and children's cartoons are full of innuendo.

Yet we have to raise our children surrounded by that culture. On top of that, teenagers are hardwired to want more independence and freedom to interact with it. We know they need to become more independent, but we're afraid they won't make the right choices. It is an extremely anxious set of years for both parents and children.

### Setting the example

Given all the providential and other pressures we feel, it is hard not to react when our children question our values, our wisdom, our experience, our beliefs and our judgment. But when questioning or challenging us, a teenager is just doing his or her job of growing up. If our children don't question us, they will not wind up living their own lives—including



ing their own lives of faith. Instead, they will become carbon copies of us. That's not authentic, and sooner or later in life, a child will wonder, "Who am I really, and what do I really believe?" It's better they find those things out sooner rather than later.

Dr. Bradley feels that reacting to teenage challenges with anger and over-protectiveness and shutting the kids down with strong punishments and restrictions only prolongs the process of adolescence and doesn't allow a child to grow up. Plus, it erodes the main ingredient he feels parents need from their children in order for the children to inherit the parents' values—respect. Dr. Bradley advises all parents to repeat ten times, "Respect is the key to teaching values to adolescents." Ultimately, our values will be our children's when we earn their respect.

The biggest influence in adolescents'

lives is still and always will be their parents, Dr. Bradley says. We have more power than we know. Ultimately, our children will grow up to be like us. Therefore, he counsels, if we want our teenagers to change, guess where we need to start?

One thing teenagers famously hate is adult hypocrisy. If we don't want our kids to drink, we must not drink. If we don't want them to drug themselves, we must not drug ourselves. If we don't want them to smoke, we must not smoke. Example is still the best teacher.

Dr. Bradley warns us not to overlook, in our fear of "drugs," the most widely used and abused drug of all—the one that is tolerated in our society and lauded during every football game on TV—alcohol. That's the real drug to fear, Dr. Bradley says. Most modern societies tolerate it and wink and look the other way when teenagers indulge in it. Some parents even let their underage children drink at home, thinking it will make them more responsible about alcohol use. The way

to counteract this drug, Dr. Bradley says, is for the parents not to drink. That is the most potent deterrent for our teenagers. Alcohol, he says is implicated in 50 percent of America's homicides, suicides and driving fatalities. "Last year we lost far more of our children to alcohol poisoning and drunk driving than were stolen from us by heroin, cocaine, ecstasy, accidents and illness combined."

Teenagers have built-in, flawless monitors of adult hypocrisy, and blessed children, in my experience, have extremely sensitive "Fallen Nature Detectors." Any whiff of adult hypocrisy, dishonesty, or fallen nature and we fail to make our point to our children.

This includes the way we impart our religion. Dr. Bradley acknowledges that to a parent, religion may be the very fabric of their family, and no issue is more potentially volatile because it means so much to us. Religion is how we met our spouses, how and why we married, and how and why we are raising a family. Our whole lives are imbued with it, and it implies responsibility for generations past and to come. To have our children turn away from the faith is our worst fear.

### Not reacting

Here, too, Dr. Bradley recommends that example is the best teacher. If our children see our religion making us patient,



kind, charitable, loving, decent, honorable human beings, they are likely to embrace it. If they see it making us crabby, angry, demanding, harsh, judgmental and insistent upon our own ways and own ideas, we are putting up barriers between our children and our faith.

Even if a child says something frightening like “I don’t believe in God,” or “Religion is for weak people,” or “I don’t want to go to church anymore,” Dr. Bradley emphatically suggests not reacting. By not reacting, acknowledging the children’s feelings and simply asking questions, we may get our teenager to really start thinking about God in a serious way.

The mother of a blessed teenager told me recently that she had nearly panicked when her son told her he gets very little out of hoondokhwae readings. He said he was usually tired and bored, and the words didn’t sink in and change anything about him. In spite of her arguments that the word gives us life even if we can’t feel it, the boy grew more annoyed.

The mother said, “I thought I saw my whole world crumbling before my eyes.” She tried to react calmly, though, and quietly ask him questions, without trying to win the argument.

“How does one know right from wrong without the word?” she asked him, trying to make it an actual inquiry rather than something leading to her triumphant verbal besting of him.

The boy said he knew plenty of kids who knew that it was wrong to steal, yet they frequently swiped candy bars and other items from local stores. They’d received the word. At home, they were taught, “Thou shalt not steal.” Even more than the word, he said, what really counted was a person’s conscience.

Hope began to steal back into the mother’s heart. “Tell me more about the conscience,” she said.

The teenager spoke of the conscience as his greatest reality—right in line with Father’s teachings. He said he spoke to God all the time—and God spoke right back to him, guiding him and telling him what to do through his conscience. His conscience, he said, stopped him from doing wrong.

A conversation that seemed fraught with peril wound up with the mother feeling a sense of peace. She explained, “I thought, ‘He really is a blessed child. He really has a strong relationship with God. He is more guided by conscience than anything else, the way we are sup-

posed to be.’ He even received a little bit from me that the word could strengthen the conscience. He grunted, but he did receive it.”

The mother’s not reacting even to such an emotionally-charged issue led to a discussion that supported this boy’s growth in faith rather than shutting it down.

“Be cool, not the fool,” Dr. Bradley counsels, when dealing with our children. To him, not reacting is the crux of the parenting task. For example, if a teenager says she wants to drop out of school, the parent shouldn’t react and say, “Nonsense! You need to finish school to succeed. You don’t hate school at all. And if you drop out, there will be consequences like you won’t believe.” The teenager might then just secretly vow, “Okay. I won’t drop out. But I’ll let my grades drop out.” Instead, the parent would do well to sympathetically agree that school sometimes can be rough and ask what school is like for the teenager. Having vented a bit, the teenager may



already feel better and be willing to talk. The real problem may not be dropping out of school. The real problem may be a relationship with a peer or a tough teacher or not having made it onto a team or succeeded in the auditions for a musical.

### Keep the faith—and a sense of humor

In the very last line of Dr. Bradley’s book, he advises us to keep a sense of humor. It is vital to raising adolescents. I often think of the words of our own Larry Mofitt. At a leaders’ conference, he stood up and announced, “Remember when we got married and blessed under that big banner that read, ‘Ideal Family’? The way I interpret ‘ideal family’ these days is whatever happens—I deal—with it.”

There are articles of faith we need to keep too. One article of faith to keep is to believe that we ultimately are the greatest influences over our children’s lives. Another parental article of faith Dr. Brad-

ley asks us to have is that to the degree that we long for a connection with our children, they will long for a connection with us and have deep reservoirs of love and respect for us.

### "The greatest of these is love"

No matter what our parenting dilemmas, fortunately, the solution is always the same. It is love, unconditional love. If our children have left us, fallen, married elsewhere or picked up and left for the Himalayas in search of another religion, spitting in our faces as they went—or if they are just struggling to make it with their blessing partner, juggling how to serve the church and complete college and raise a new baby and be a spouse at the same time as well as make those car payments—what they need in their lives and what we need in ours is something we all believe in and live for—unconditional love.

Unconditional love goes to “Sodom’s foul and wretched streets” bearing the word with love. Unconditional love believes that Hitler and Stalin will someday be in the kingdom with Mohandas K. Gandhi and Mother Teresa. Unconditional love believes that Israelis and Palestinians can embrace in brotherly love—someday, somehow—and goes to Israel amidst suicide bombings and bulldozings in order to promote the idea. Unconditional love walks on blistered feet to ask one last person before the van comes if he or she would like to buy a flower or a piece of jewelry to promote our church’s mission. Unconditional love thought the Berlin Wall could come down, marched in front of it to prove it and watched with streaming eyes when it really did.

As Unificationists, we have already participated in acts of unconditional love to an enormous degree. As to parenting teenagers, we can do this.

To close, let’s look at the beautiful biblical definition of love that St. Paul gave in I Corinthians 13:4-7. Let’s take this as our motto when dealing with the beautiful “blessings” God has bestowed on us as we help pilot them through what may be trying teenage years.

*Love is patient and kind;  
Love is not jealous or boastful;  
It is not arrogant or rude.  
Love does not insist on its own way;  
It is not irritable or resentful;  
It does not rejoice at wrong, but rejoices in the right.  
Love bears all things, believes all things,  
hopes all things, endures all things. **TW***





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