

TODAY'S

WORLD

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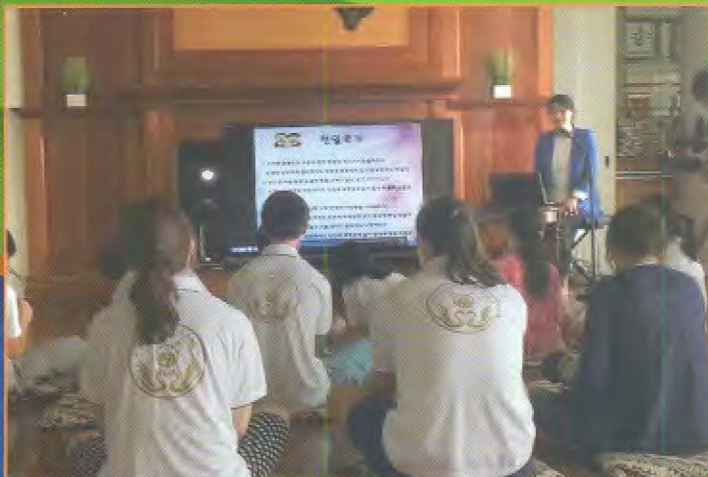




"Father's sermons and all of his accomplishments are gemstones. However, I will make these gemstones into the finest precious stones. Above all, by arranging Father's teachings, I will make them into gemstones no one would want to part from for even one second and inspire everyone to always love them."

From True Mother's remarks
10.6 on the heavenly calendar, November 29, 2012

Cheon Jeong Peace Palace, True Mother praying for the recently published new Cheon Seong Gyeong and Pyeonghwa Gyeong, the polished words of God and True Parents in preparing and educating all humanity for Vision 2020



True Mother is at the Queen Kona coffee farm in Hawaii with Sun-jin nim, In-sup nim and some of her grandchildren. On 5.8 on the heavenly calendar (June 16) in Hawaii, while emphasizing the importance of Father's teachings, she instructed that a Divine Principle workshop be held for her grandchildren. It began that day with Korean, Japanese and American second-generation lecturers, in the Korean and English languages.

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Correction: The May 2013 cover photograph was taken in Sydney Australia on November 30, 1995, not somewhere in Europe, as we had stated.

Cover Photo: True Mother at the Publication Ceremony for the Cheon Il Guk Scriptures on 5.2 on the heavenly calendar (June 10); the back cover is the first of six group photographs taken that day to accommodate the large number of people who attended the event and purchased the volumes.

TODAY'S WORLD

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The Two Worlds I Relate To

True Father gave the following Sunday sermon on September 20, 1959 at the headquarters church in Seoul. The Korean text is in the seventh volume of The Sermons of the Reverend Sun Myung Moon. To the best of our knowledge, this is the first time it has appeared in the English language. This is the first of two parts.

Biblical Reading: I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin. —Romans 7:15:25

PRAYER

Father, though we know we should naturally follow the path our life must take, we continue walking without realizing what path we must follow. Please enable us to realize it through this time.

Some people live centered on the body and some people live centered on the mind. We also know that some people live centered on Heaven and not centered on either the body or the mind. Please enable all of us, present here today, to realize the importance of knowing where we belong.

We feel deep inside our minds that we are each truly precious and that we have to become central beings that can resolve all happiness and sadness. Father! Our minds are yearning for that "I," the "I" we can truly be proud of, and the "I" that can criticize everything as a subject. Therefore, please enable us to restore the "I" that can subjugate the body. You have struggled and fought until now to restore that "I." However, the fight is still going on today. Therefore, please enable us to realize today that it is our fate to fight for this at the risk of our lives.

Father, please look on us in gentleness. Father, please command us. Please enable us to understand that the purpose and center of life is to find the instance when we can be completely enraptured by your voice, the instance when we can accompany you and the instance when we can enjoy everything with you. Thinking of how our ancestors could not experience a time, an era, or historical moment when you enjoyed everything with every single person, enjoyed everything with us, and with the Apostles, we cannot help lamenting.

Father, we kneel down and lie face down in front of the heavenly door with our two hands clasped in order to restore "I." Please enable us to become people that your delicate heart can permeate. I sincerely pray that this time can become one in which you can unconsciously hold our hands and say, "O my

loving sons and daughters!" and advise us.

Everything in the world that we believe, is temporary; however, we realize that the world in which we fight with firm belief within our minds, in which we sing centered on the mind, and in which we connect ourselves to you through the mind is infinite and eternal. If asked when we can perfect ourselves to the precious self, the "I" whom we can be proud of, imagine how sad would Heaven be if we were without confidence.

We are so appalled that we cannot appear in front of heaven or earth, and in front of the entire creation. We sincerely pray and hope that through this time we can resolve the past when we lived without purpose and without sensitivity. We sincerely pray that you enable our minds to become close to your mind and that your innermost heart¹ and ours be connected through this time.

The world is filled with things to feel and experience; however, nothing has existed through which we could have feelings and experiences centered on you. Therefore, this has been our hope. Loving father, we sincerely hope and pray that we may get into your bosom and that you may begin a history of recreation.

We know that without the word, we cannot understand circumstances and without understanding circumstances first, we cannot understand the innermost heart. Therefore, please enable us to have the word, which can pass through circumstances and elevate our innermost hearts. Loving Father, we sincerely hope and pray that you can guide us through the word in order to become one in our innermost hearts.

Please let this time become one in which we can all listen to your soft voice calling us amidst tranquility and when we can bow to you in the delight of hearing your voice. I sincerely pray that today's word can cause our innermost hearts to surge.

1 Throughout the text, "innermost heart" is a translation of 심정.

Please, may your touch be in every single place that truly attends you today, particularly the lonely members who are offering bows to you in the provinces. I sincerely pray that your consistent touch of grace reaches every one of them.

I leave everything in your hands from the beginning to the end of this service. Please conduct this service and enable the hearts of the conveyer and the hearts of the receivers to become one. I sincerely pray that this time can become one in which everyone can move when Heaven says move, and become tranquil when Heaven says stay. I pray all this in the name of the Lord. Amen.

SERMON

Even if a person happily lives on earth, we clearly understand that no one has reached the level where the person can say that his or her mind is happy, joyful and blissful. Therefore, we can conclude that if our minds cannot feel any happiness or joy, neither will the subject being that is guiding us, whether it is Heaven or any heavenly law, feel happiness or joy.

Humanity, existing within two worlds

It is a big mistake to think that you are to live in this world centered on yourselves. Our minds pursue the purpose of life and a certain destination that wants to live in accordance with an ideology. We are clearly aware of this through our own lives. Therefore, we cannot deny that "I" am connected with a certain other, purposeful world. Hence, "I" am not living for my own purpose or for myself, but "I" am born and must live for another purpose. We must clearly comprehend

this. Therefore, when we look at our individual self, "I" can be quite big or quite small. We must realize that we are linked to history through such a connection.

We find reciprocal and contrary phenomenon that we cannot ignore within the emotions "I," as a being, feel; within the world projecting from "I," and within the entire social life of "I." In other words, when it comes to living for a certain purpose, we find an incompatible, contradictive side to it, but we also cannot deny that there is the side that lives corresponding to it. This is today's social phenomenon, today's world trend, and the phenomenon of a certain heavenly act. When we analyze heavenly law and the heavenly worldview, we cannot deny that a being is stipulating these to us in detail—a being we cannot feel with our own senses, a being that does not move from our singular selves, and a being transcending our senses.

In this light, we clearly realize that the position where I stand, the position where I am presently at, is not limited to one world, but covers two worlds. There are two worlds projected from me, the world our minds desire and the world our bodies desire. Hence, we cannot deny that our minds desire happiness, joy and a certain ideology, while we substantially experience pleasures and touch them through our five senses centered on our bodies.

The heavenly mind, human mind and the Fall

We often say that people have a mind. When we say that, we mean people have a human mind. Going a bit further, people say that there is a heavenly mind. Even though we have to



True Father with members in a train station in 1960, the year that the Holy Wedding took place

become people whose human mind and heavenly mind correspond and who live in accordance with the law and order of heavenly law, we have not had any order until now that could reveal the standard of life of a united heavenly mind and human mind. This is a result of the Fall and our grief.

We often call any act that goes against the human mind, heaven, and our good conscience as emerging from our "evil" or "material" mind. Even when we look at our own selves, the heavenly mind enters into me through the mind and the evil mind penetrates me through the body. We cannot deny that saints and sages, for a long time, have mourned when recognizing that they are in such a conflicted state. Even Paul, who found the law of his mind and the law of his body in conflict lamented saying, "Wretched man that I am!"²

What kind of world, then, is the world I have enjoyed until now and the world I continue to live in? You cannot deny that the body and mind cannot live in happiness in the world and that the world cannot live in harmony with the ideology of the mind. You yourselves are struggling and worrying right now within this kind of environment. Bearing this in mind, the principle is that the heavenly mind should move the human mind, but we can say that not once until now has the heavenly mind and the human mind appeared within our lives in a paired united form, nor has there been a moment in our lifetimes when the paired minds have manifested through joy.

If Heaven exists, do you think Heaven would want to live in our minds for just a day? It would want to live in on our minds for eternity. However, our minds and bodies are fighting within ourselves. If asked whether Heaven can live centered on the mind in such a conflicted state, the answer is that it cannot.

Heaven is good. Goodness is eternal, unique and unchanging. However, we continuously fail to enter the mind that heads toward goodness, because we do not have a living concept that is eternal, unique and unchanging. As a result, Heaven can affect us through our conscience but cannot do so within our view of life. Because man could not be elevated to the point necessary to embrace a cosmic ideology, evil has dominated history until now. That is why we cannot firmly say that the world can have an eternal connection with heavenly law. Hence, the world must be judged. Those living in the world must be judged, too.

Religion pursues the heavenly mind

If there is a movement that transcends the human mind in its pursuit of the heavenly mind, what is it? It is religion. Religion has been investing much effort in order to hold on



True Father speaking to church members sometime in the 1960s

to this. Religion is making great contributions within humanity's cultural sphere. Religion raised a movement that has stimulated the human conscience to head toward the heavenly mind, thereby conducting a new revolution and a new contribution to history. However, when the human mind united with the evil mind and the materialistic mind in an effort to cut off the heavenly mind, religion failed and was destroyed. We cannot deny these historical facts.

That is why the universal expression, "Live a conscientious life" exists. However, can everything be resolved through this alone? Even if we have lived conscientious lives, we have not been able to live in joy with the cosmos, nor have we been able to live in joy with Heaven, if there is Heaven, centered on the foundation of this conscience. Hence, we must recognize that our individual selves need to be changed. Is that right? If you live with your true conscience, however, phenomena that will stimulate your minds will arise.

Though humans have a conscience, they are not in a position where their conscience and the purpose of the heavenly mind can joyfully coexist. Humans, who carry a destiny resulting from the Fall, hope to relate to the purpose of heavenly law. The Fall caused the conscience to lose its purpose and freedom. In other words, you must understand how lamentable and sad it is that our lives and conscience have lost their purpose and freedom.

If the first ancestors had set up a foundation on which we could all live and enjoy ourselves centered on the purpose of goodness in that place, their descendants would have had joyful experiences with their minds and the heavenly mind. However, the Fall caused the purpose of our lives not to become connected to the purpose of our minds. This descent is what we call having fallen. Then, what was the descent or fall cen-

2 Rm 7:24

tered on? It was centered on the body.

That is why your bodies and minds are fighting within yourselves. You are standing in such difficult positions. Even if you each have a true mind within yourself, you need at least one instance to resolve it. However, have you been able to find a connection with this history? Have you been able to connect to this history for even a year, or ten years, or for your entire lives? Even if you haven't, you stand in positions of having betrayed the heavenly mind.

When a person cuts off the heavenly mind and falls in the direction of physical enjoyment, the person will naturally destroy him- or herself, which explains the two types of belief in the world. One looks for an ideology pursuing the joy of the body and another looks for an ideology pursuing the joy of the mind.

Humans can be said to be small universes. Hence, when it comes to the mind, this fighting phenomenon also contains a world form. Something needs to appear with the answers to resolve it, but nothing has emerged so far. Furthermore, a model that can bring a solution going beyond the individual self to the people, nation and world has not yet appeared.

The person who will survive in the Last Days

We must bring great changes in the world by betting our lives as we continue living with our bodies and minds in conflict. A person who fails to be victorious centered on the mind in relation to body-mind conflicts cannot become a citizen of heaven. The person who is ambitious to conquer the world

will receive judgment with that world. The person who tries to move the world centered on one's ideology will perish together with that world. However, the person who holds on to the heavenly ideology and keeps looking and looking for that ideology will survive.

The world of the mind can connect with the infinite world because it is unchanging and unique. Under the connection that the mind alone has become the foothold that can correspond with the heavenly mind, we must clearly understand that a person who holds on to this mind will be able to avoid the day of judgment.

Jesus said that the kingdom of heaven is in our minds. This kingdom of heaven is infinite. If there is heavenly law or a heavenly mind, the person that can bring this heavenly mind within his or her conscience, use it as the driving force of one's life and conduct one's life centered on it, will become a prince that can construct the kingdom of heaven.

Heaven is waiting for the day of judgment. It is looking forward to that day of judgment. It is waiting for the day on which the universe will be judged. Heaven is also conducting historic judgment and even at this very moment, you must be aware that heaven is also judging every single one of you.

Saints, who face the Last Days, fear the day of the great judgment. What kind of person can avoid the great judgment? A person that has resolved that conflict within and holds the flag of victory can avoid the great judgment. However, people today are not aware that this fight is occurring on the fam-



True Father with members in 1959, the year that mission work began in the United States; it had begun in Japan in 1958.

ily level, on the level of people³ and on the global level in the same form.

Why has this situation arisen? It is because we live in a time when the heavenly mind, the evil mind and conflicts can be successfully dealt with. Hence, we have come out in our desire to have authority over the great judgment. We all yearn to become people acting in the tough judgment passed over the enemy.

In order to become such people, you must be able to conquer yourselves. You must completely conquer your bodies centered on your minds. You must destroy completely all elements that may instigate actions opposed to the mind. If you cannot knock down your bodies with a faith-based ideology, you cannot become people that act on the day of judgment.

A person that is victorious in judging himself or herself on the individual level will be able to judge the family. A person that is victorious over family judgment will be able to judge society. Likewise, a person that is victorious over the judgment of society will be able to judge the cosmos. That person has the authority.

When we look at our own individual selves, "I," as a being, stand in the midway position between the two worlds. Centering on the mind, the kingdom of heaven is occupying the upper portion of the mind while hell is occupying the lower portion. Hence, these two worlds are parallel to each other in our minds. Heaven is on top while hell is under the parallel⁴ line of our invisible spiritual mind.

Brothers and sisters, the nearer we approach the Last Days, the more frequently we will find some people completely ensnared in fear while others are completely enthralled in happiness. Such developments are inevitable phenomena. We may think that only extremely evil people exist, but extremely good people also exist. Extremely evil people cannot invade extremely good people and extremely good people cannot get involved with extremely evil people. Even God cannot hold on to this society. The time is coming when combining these two can no longer be done by anyone, no matter how divine a person is or what kind of heavenly grace the person may have.

When that day comes, people living in extremely evil worlds and people that are in a position unconnected whatsoever to Heaven will certainly all be tried on the day of judgment. A time will come when this reality will take place in your minds. Your minds will want to go in a certain direction while your bodies will want to go in a different direction. Those that cannot find the condition that can connect their bodies and minds and that suffer as a result will all certainly go to hell.

Who decides where I go?

What decides whether a person goes to the kingdom of heaven or to hell? The individual decides. If one lives a life suffering from pangs of conscience amidst the conditions one feels through one's five physical senses, that person is living in hell. The person whose mind feels joy from living a life centered on the mind is in heaven. Hence, it is right for a person to throw away one's evil mind and materialistic desires and follow heavenly law centered on the conscience. You must clearly understand this.

History did not start on a day of happiness but on a day of sadness. A time will come when what started in sadness will end in sadness, what started in pain ends in pain and what started in despair ends in despair. You reap what you sow.

Our ancestors betrayed the heavenly mind. They violated the way of our conscience and the laws of the heavenly mind, committing the Fall and feeling infinitely sad as a result. Because man fell in this manner, the world has not been able to obtain anything the mind could enjoy.

Therefore, one must defeat or hit all these in order to train oneself spiritually. You must clearly recognize that this battle is occurring within you. Any action one does is either good or evil. You must be aware that our lives today are a course deciding the value, whether goodness-oriented or evil-oriented, of every perception coming in through our five senses—every single instance of perceiving through touch, sight, sound or smell. If this standard of good and evil or concept is not exhaustively established and this concept set up thoroughly even within the emotional world of our five senses, even a person going through the spiritual training of Tao cannot differentiate between the two.

The world is undergoing a fight in the manner I have described. Though evil usually attacks goodness first, it does not last long. Evil does not last long while goodness lasts for a long time. When we look at the long historical progress, this gradually expanded from the individual to the family, people, country and world to the cosmos and is now entering an era of world ideologies. Even if the era of globalism has been ushered in, the individual remains an individual. The scale, however, has been expanded as the flow took shape.

A conscientious person in the past and a conscientious person today is in the same position; however, relatively a broadening has occurred. In the past, people found satisfaction in an individual-oriented life style. However, must we follow that? No. Must life then be family-oriented? No. Should it be society-oriented? No. Should it be nation-oriented? No. Should it be world-oriented? No. It must be a heaven-and-earth-oriented life style.

The trend, form and range of history expand as it flows; however, the standard of the mind alone does not change. If the standard of the mind aligns itself with the direction of heavenly law, everything will be under the dominion of heavenly law. Hence, we will not lose the purpose and direction the mind must pursue. That is why we say, "Live according to your conscience. If you live according to your conscience, you will be blessed." When we realize that the day of judgment depends on us, receiving blessings will be an excess. One may feel as though one is receiving immediate blessings; however, when the time comes, the person will be punished and those blessings will turn out not to be blessings. You do not receive blessings on earth. You receive blessings when the time comes. A foundation for blessings will exist for the person who survives in the Last Days; hence, people say you will be blessed if you live according to your conscience. You must understand it in that way.

The Last Days will be heaven-and-earth oriented

Today is the Last Days. The era we call the Last Days is ushering in the age of globalism. That does not mean, however, that we are becoming distant from the world. If there is a heavenly mind, we are entering the age of cosmos-ism centered on the heavenly mind.

In light of these circumstances, where should our minds head? The era when one lived for oneself has gone. The era when one lived for the family has passed. The era when one lived for society and for the people has gone. The era when one lived for a country has gone too. We are now in the age of

³ The term we use today is "ethnic group."

⁴ This is likely an allusion to the Thirty-Eight Parallel that divides the Democratic People's Republic of Korea and the Republic of Korea.

Given at a breakfast meeting in the Haeundae Westin Chosun Beach Hotel, 4.4 on the heavenly calendar (May 13)

Polishing Our Tradition

Yesterday, I wanted to speak in depth in Changwon, but nostalgia overcame me after seeing Father's efforts unfold before me like a panorama. I could not contain myself, so I left out some of what I wanted to talk about.

I thought about how before your lives are through, as pupils and blessed families who have lived at the point in time when True Parents were on earth, you all should give back to heaven and be in a position in which you can leave something behind.

I decided that we must build a museum to explain everything at a glance regarding how the people and the True Parents came on the day that humankind had eagerly awaited, and that God had anticipated; they completed and fulfilled providential history, and it was said that the new era had begun.

In the future, truly, you will be blessed. With the new era and the new history of Cheon Il Guk, though you may fall short, you have the special grace to be in the place where your ancestors can stand. Additionally, how closely you followed the vertical standard with True Parents, and the degree to which you lived your life according to absolute faith, absolute love and absolute obedience is to be recorded on earth, in your country. When I think about this, it is not an easy decision. True Parents have pioneered everything because True Parents started a new history while on earth.

I remain living after Father's ascension, so it is my job to polish our tradition so that it shines brightly and organize things from every angle. This has to be done to prevent criticism from anyone. Do you see what I mean? Everything I put my hand to will become perfect. That is Father's will and my will. Now you must all make clear just who True Parents are.

You must speak and demonstrate how the unification of North Korea and South Korea can take place because of True Parents. We must live exemplary lives that testify to that. So today must be different from yesterday. In the past, the Women's Federation chairwoman said that they had resolved to bring in one new member per month. Yet, is one person a month going to be enough? For this nation to be restored, you must be determined to bring in one person a day. This is what was said. It's the same with you all. Save one life each day. Think about that.

You are becoming the people who can represent your ancestors. This depends on whether or not you can take responsibility for the blessed position you have been given. As someone living on earth in this era, you are in a position to receive great blessings. What status will you have in the position of having outstanding blessings in front of your ancestors and descendants? Do you understand? True Parents are always focused on you and are with you. This is solid backing. You are not alone. What kind of offering will you all make in front of Heaven for the torch to be lit from the south and to spread throughout the whole nation making it a nation that can fulfill its mission in just seven years? **TW**



Middle East Peace through the Children of Cheon Il Guk

Remarks to peace ambassadors on 4.15 by the heavenly calendar (May 24) at Cheon Jeong Peace Palace

Rev. Sun Myung Moon opened the path to true peace in the Middle East some ten years ago or so. Even when we consider the problem between South Korea and North Korea, we realize that we have ushered in a time when we must make decisions and move into action. Today, we see racial conflicts, religious conflicts, conflicts between political ideologies and cataclysmic changes of heaven and earth arising everywhere in the world. We are living in an era of fear, terror and conflict where hope cannot be found anywhere. However, it is also clear that you are all standing on the providential line.

When God created Adam and Eve, he wanted to give them a world of peace and happiness. A world where God is attended as the True Parents, one world with God as its center, a unified world, and a peaceful world had to be realized. However, Adam and Eve failed to unite with God during their growth process. That is why the Christian Bible says that they committed the Fall. The world we live in today is a fallen world and its owner is Satan. God was supposed to become the owner but could not obtain that position, which is why the Divine Principle says that True Parents must come.

Religious conflicts occurring in the Middle East cannot be resolved. They cannot be resolved if the people involved do not receive True Parents. Do you understand?

You are the first ones. Hence, you are obliged to shoulder certain responsibilities. Rev. Moon said there is no perfection in ignorance. You must all learn, understand and become educated.

Why do you think the Unification Church or the Family Federation for World Peace is stepping forward with the family ideal at this time? The Korean people have received innumerable blessings as a result. Rev. Moon said this is God's homeland. This country must be one that attends our Heavenly Parent. In other words, the heavenly providence that raised the people of Israel two thousand years ago has yielded fruit on the Korean Peninsula. Do you understand? You are certainly in a truly blessed position.

How this blessing will be bequeathed to our descendants and the problem as to whether we can create an environment that can be recorded in history lies in your hands. We are now opening a new age in a new providential era. Rev. Moon and even the Bible said, "Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." In other words, he has given us the responsibility through which we can stand in a position of equal authority.

Whether or not you fulfill your responsibilities lies in your hands. If you live your lives without much light or purpose as peace ambassadors, you cannot create the proper environment. God could not become our parents; instead, Satan calls himself our parents, which is why we must meet True Parents, who can liberate us.

We must be reborn through True Parents; that is the blessing. Do you understand? This is how precious it is. True Father has given us such a precious blessing, beyond price, which is why you must all be determined, move into action and live up to your faith.

How can this country become God's homeland by 2020? If this blessed people cannot fulfill their responsibility, we can no longer advance without crossing the frightening process of indemnity. Under the circumstances, what are you going to do?

Interfaith ideologies and actions are not the solution. You must clearly bear in mind that we are living in an age when we must now attend True Parents within our families and act as blessed families and citizens of Cheon Il Guk. **TW**



母様のみ言



Gem-like True Words of Truth

True Mother's remarks at the Publication Ceremony of a
new Cheon Seong Gyeong and Pyeonghwa Gyeong

Today is indeed a day of joy and gratitude. Preparing this year for the coming sixtieth anniversary of the founding, it is important that FFWPU¹ march forward with a system that can make it soar and change.

It would have been great if True Parents had been welcomed by the prepared Christian foundation and had started from there. However, God's providence has no alternative but to advance. As a result, True Father had to begin from a miserable position. Now, the significant sixtieth anniversary of HSAUWC's founding lies ahead of us. As mature children, however, how much dedication and effort have we put in to becoming one with the word through a life of practice in front of Heaven and True Parents?

What do you think you should do as the main people who can begin this overwhelming new day and new era through which you can open a new page that you can be proud of? Mustn't we put maximum effort into living up to our faith? Are you determined to become proud blessed children of the Unification community?

Today, I feel immeasurably happy. I would like to express my gratitude to our Heavenly Parent, the True Parents of Heaven, Earth and Humankind, Rev. Kim Young-hwi, Rev. Lee Jae-seok, the elder members, and the members of the compilation committee and arranging committee for enabling the Cheon Il Guk Scriptures to be dedicated on this day, just two months before the first-year memorial of Father's seonghwa.

I said I am immensely happy. Father's sixty-year life achievements are gem-like true words of truth to fallen humanity. I am truly grateful and overjoyed, thinking that the word in its intact form has become beautiful gems that are threaded in one line. I am so happy and grateful.

We now are in the position in which we must accelerate our efforts toward the Cheon Il Guk age from now on. I believe that the word will become the center, fruit and pillar of the substantial Cheon Il Guk.

How happy would God be if you could become one with the word and fulfill your responsibility and mission in your respective positions? We still have responsibilities to fulfill in front of Heaven. The responsibility to make the world's seven billion people into Cheon Il Guk citizens and guide them in fulfilling their responsibility and mission as a result of their being born in this age, lies in our hands. You have this responsibility as the first people to know of this providence. You are all in an owner's position in which you can become devoted children and loyal subjects of Cheon Il Guk. However, if you become sluggish, Heaven will not wait for you. Please maintain your determination to live a life of practice. Starting from this day, please put your maximum effort into the salvation of humanity with the gem-like word at the center. I would like to call Rev. Kim Young-hwi, former national leader of the Korean church to the stage and present all those who worked hard for this compilation with a small token of my appreciation. *STW*

¹ Literally, Mother said "headquarters," apparently referring to the Korean church headquarters as a metonym for HSA-UWC, which will celebrate its sixtieth anniversary next year.



True Mother presents the Cheon Il Guk Scriptures to the continental directors, the chairman of the Federation of Blessed Family Associations in Japan and the overall chairman of the Korean movement.

New Scriptures to Expedite Settlement

As a key figure in the process to produce a new Cheon Seong Gyeong and Pyeonghwa Gyeong, Rev. Kim Young-hwi, the three-time Korean church president, was the first to speak at the book launching on 5.2 by the heavenly calendar (June 10).

Respected True Parents and loving brothers and sisters, I am delighted that we are celebrating the founding of HSAUWC today with our Heavenly Parent and True Parents. As you all know, we celebrated the previous anniversary of HSAUWC's founding in Cheon Jeong Peace Palace's main auditorium last year with True Father and True Mother. However, Fathers' ascension on 7.17 by the heavenly calendar hit us all like a bolt out of the blue. True Father quickly had to leave our sides with Foundation Day only around the corner, because he still had the urgent task to perfect, conclude and complete all providences in the spiritual world just as he had done in the physical world.

Brothers and sisters within our Unification Community and the world fell into deep shock. However, True Father, who is in the spiritual world, has become one with True Mother on earth, and they could dedicate Foundation Day victoriously. Ushering in an unprecedented revolutionary turning point, True Mother has been filling the vacuum left behind by True Father's ascension and has been leading us in advancing without pausing.

We now have only seventy-four days until True Father's first seonghwa memorial ceremony. This ceremony is a solemn one as we are dedicating the Cheon Il Guk Scriptures, the first fruit of our determination to establish Cheon Il Guk and to inherit True Father's unfinished work.



Mother gives a gift for key figures in the publication work to Rev. Kim; in view (and on page 12) is a cabinet constructed for the scripture volumes.

Among the projects handed down by True Father, True Mother carried forward the compilation project of the Cheon Il Guk Scriptures as a top priority. True Mother referred to True Father's sermons as unpolished stones that needed to be polished into precious gems that can be passed down to all generations.

Cheon Seong Gyeong and Pyeonghwa Gyeong are scripture



True Mother concluded the event with an elegant song. As she sang, performers that had preceded her came in from the wings and provided vocal accompaniment.



Mother signing the new *Cheon Seong Gyeong* and *Pyeonghwa Gyeong*; a limited edition of two thousand contains her signature.

for all humanity that wants to believe, follow and resemble God and True Parents. They will become eternal guides in completing Cheon Il Guk. In particular, True Mother's remarks on the mission of Cheon Il Guk citizens contain the direction that we must all take at this providential turning point.

Celebrating the publication ceremony of *Cheon Seong Gyeong* and *Pyeonghwa Gyeong* during the sixtieth instance¹ of the founding of HSAUWC holds even greater significance, because I believe it means our Heavenly Father will conduct the providence centered on *Exposition of Divine Principle* and on three other books, *Cheon Seong Gyeong*, *Pyeonghwa Gyeong* and the *Champumo Gyeong*, which will be published soon.

Loving leaders, our Heavenly Parent exists through dual characteristics. Our Heavenly Parent exists within the united body of the male Father-God and the female Mother-God. True Father is the substantial manifestation of the Father-God within Heavenly Father and True Mother is the substantial manifestation of the Mother-God. After True Father was born, he followed a forty-year course, in which he fiercely had to fight Satan and finally established the Holy Spirit Association for the Unification of World Christianity in 1954. True Father, who victoriously completed the forty-year course, could then meet True Mother. In 1960, True Father and True Mother became one through the Feast of the Lamb, which the Heavenly Parent had long awaited. They now stand in the position of True Parents. As the substantial self of the Father-God within the Heavenly Parent, True Father then conducted and commanded the entire providence starting from the providence of restoration through indemnity all the way to the establishment of Cheon Il Guk. True Mother, who stood on True Father's side

as his providential partner, walked and supported this course.

After True Father's ascension, True Mother, the substantial self of the Mother-God within the Heavenly Parent, inherited True Father's mission and has conducted and commanded the entire providence of restoration and the providence of establishing Cheon Il Guk herself. True Father is by her side, spiritually supporting True Mother.

As people that worked as partners in missions and as those who have experienced attending the providential top commanders, True Father and True Mother—starting from the era when True Father conducted the entire providence to today's era with the entire providence under True Mother's command—we must know that we have received a special glory and grace no other person in any age has been able to receive. Hence, those that have attended True Father, the manifestation of the Father-God within Heavenly Parent and True Mother, the manifestation of the Mother-God within Heavenly Parent in two eras, must accomplish all of their loyal and filial duties by completely dedicating themselves for the settlement of Cheon Il Guk both on earth and in heaven.

I bow my head in gratitude to the True Parents of Heaven, Earth and Humankind for leading us and giving us their great teachings for the liberation of God and salvation of humanity all throughout their lives. I hope that the great love and blessings of our Heavenly Parent and the True Parents of Heaven, Earth and Humankind remain with all those who have participated in today's sacred ceremony and all brothers and sisters around the world who could not make it here today. May everything be realized according to our Heavenly Parent's will. I will conclude my address here. Thank you. JW

Rev. Kim was the chairman of the Cheon Seong Gyeong and Pyeonghwa Gyeong Compilation Committee.

¹ The sixtieth anniversary is next year. The Korean church sometimes counts the number of times a date occurs including the first time.

New Scriptures and God's Commandment

Rev. Lee Jae-seok, Korean national leader (1981–1986) said the following at the launching of a new Cheon Seong Gyeong and Pyeonghwa Gyeong, a collection of True Parents' public speeches, including some from many years ago:

Dear respected and beloved brothers and sisters, let us all offer boundless gratitude and glory to our Heavenly Parent and the True Parents of Heaven, Earth and Humankind today for letting us compile *Cheon Seong Gyeong* and *Pyeonghwa Gyeong*! In particular, True Parents' efforts at bequeathing the projects that True Father started in his lifetime constitute a phenomenal grace possible through True Mother's amazing insight and perception.

We feel the need to reflect on the meaning of Foundation Day as we celebrate this significant day. Foundation Day is the day on which the substantial Cheon Il Guk began. It was the day when True Parents ascended the throne as the holy emperor and empress of Cheon Il Guk. It was the day when blessed families took part in the Cheon Il Guk Foundation Day Registration Blessing Ceremony. This is how we welcomed the first year of Cheon Il Guk.

According to True Parents, signs of Foundation Day will include cataclysmic changes both in heaven and on earth, the day before the coming of heaven changing into the day after the coming of heaven, and a time when a new heaven and earth will be created. True Father proclaimed this day "the cosmic revolutionary period." True Mother proclaimed it the "providential, revolutionary, great turning point." However, True Mother explained that signs of Foundation Day do not imply the occurrence of physical and phenomenal changes.

In light of that, what do you think is the significance of the providential, revolutionary, great turning point? First, it is a time when the parents' era goes through a revolutionary change and transitions into the children's era. The children's era responsibility was ushered in along with the beginning of the substantial Cheon Il Guk. It is also a time when the providential era of True Parents' responsibility goes through providential and historic changes and transitions into the era



(Rice) cake cutting and a toast near the end of the book launch preceded a meal for eight hundred purchasers of the texts. Rev. Lee Jae-seok is second from left.

of the children's responsibility. Cheon Il Guk is the original ideal kingdom of God. Hence, the establishment of Cheon Il Guk and registration in Cheon Il Guk puts us back in the sinless position of Adam and Eve in the original Garden of Eden, created by our Heavenly Parent. In other words, the Garden of Eden, where God completed creating the entire universe and Adam and Eve, and where God was pleased to see that everything was good, has been restored. Thus, True Parents, who founded Cheon Il Guk, have perfected, concluded and completed their mission to restore the original Garden of Eden.

Then our Heavenly Parent, who completed the creation, gave Adam and Eve the three great blessings—to be fruitful, to multiply and to have dominion over the creation. Likewise, I believe that the period from the beginning until the comple-



From left: Rev. Peter Kim read hoondokhae from both new volumes; Dr. Yang Chang-shik was master of ceremonies; Chairman Pak No-hi gave three cheers; Dr. Kim Min-ha gave a congratulatory address and Rev. Song Yong-cheol prayed to begin the event.



Mother, flanked by former church presidents, Kim Young-hwi and Lee Jae-seok, as Tongil Foundation Chairman Pak No-hi leads final cheers of mansei to conclude the book launch

tion of the substantial Cheon Il Guk parallels the period when Adam and Eve had to realize the commandment of the three great blessings to perfect the Garden of Eden. True Parents have completed their mission of re-creation just as our Heavenly Parent had. Now the children's era is a new age in which children need to accomplish their responsibility and in which everything changes completely in accord with this new providential age. Therefore, the time has come for you and I, who have become God's children, to take responsibility for the completion of Cheon Il Guk.

Secondly, a great revolutionary change should now occur in which we go from being an apocalyptic community to a community centered on education through the word. True Mother clarified that "this is the path we follow from now on," at the continental directors' meeting. This scripture is the word as the three great blessings for the settlement of Cheon Il Guk. Among them, the first is the bequeathing of True Father's projects. True Mother said, "We should absolutely live up to True Parents' traditions and then inherit and pass them down to our descendants for eternity. True Parents, above all, first emphasized that our church's identity and tradition should be passed down as it is in this great revolutionary changing period.

True Mother allowed the publication of *Cheon Seong Gyeong* and *Pyeonghwa Gyeong*, extracts from True Parents' messages, as the root of the bequeathing of projects. She is also preparing *Champungno Gyeong* to pass down the essence of True Parent's noble lives. This transmission project is a great act, compiling True Parent's teachings and testimonies of their lives into an historical heritage of faith that can lead all the people of all ages onto the smooth path to Cheon Il Guk. It bequeaths and moves ahead with True Parent's teachings, lives and accomplishments and encourages everyone to live a life of true love just as True Parents have by becoming embodiments of the word, the substantial self of the word by living in accordance with it, and by becoming the incarnation of the word. I believe this is opening a path to individual perfection, which is indeed a splendid feat.

In the future, we must read these three great scriptures, inscribe their contents in our minds, meditate and pray about

the word, feel it in our hearts, practice the word, and go through repetitive educational training in order to completely imbue our bodies with it. By achieving individual perfection, family perfection and missions as tribal messiahs in this way, we can finally settle down as citizens of Cheon Il Guk.

Today, we are attending the grave and significant ceremony to commemorate the compilation of *Cheon Seong Gyeong* and *Pyeonghwa Gyeong*, which integrated the teachings and lifestyle True Parents taught us and showed us through their blood, sweat and tears all throughout their lives.

We have risked our lives, given maximum effort, lived up to our faith with the goal of entering Cheon Il Guk through the wilderness and the pioneering periods. For us to settle down into Cheon Il Guk as its registered citizens, we must first transition into an age where the individual must first settle by reaching individual perfection, the family must settle by perfecting the four great loves and tribal messiahs must settle by putting their lives at risk, putting maximum effort and live up to their faith. Whenever we open our mouths, we just shout out that we will make a life-or-death resolution, using the same words True Father uses. However, what has changed? What did we reform? The direction of making a life-or-death resolution has changed. We are no longer in the era heading into Cheon Il Guk. However, anyone who enters Cheon Il Guk cannot simply become a perfect person, nor can a family just become a true family or an individual a tribal messiah. From my understanding, the family must achieve the four great loves; a person that achieves the kingdom of heaven in the family will then obtain the qualification to become a tribal messiah.

I would like to offer my gratitude once more to True Parents who have bestowed their precious words of love, truth and life on us. Let every one of us gravely pledge in front of True Parents to become the front-line soldiers in the settlement of Cheon Il Guk. Thank you very much. **TW**

Rev. Lee Jae-seok was the deputy chairman of the Cheon Seong Gyeong and Pyeonghwa Gyeong Compilation Committee

Cheon Il Guk Scriptures, the Creation Process

The chairman of the Korean Church History Committee Kim Seok-byung (pictured below) describes the intensive effort that went into making texts to inspire generations of readers.

T rue Parents had offered many conditions by using the first edition of *Cheon Seong Gyeong*, which was published in 2003, for hoondokhae every day for about ten years. The first edition was the underlying structure of these new scriptures and greatly contributed to the providence.

The first edition of *Cheon Seong Gyeong* is a volume combining different books issued by the Seonghwa Publishing Company. This naturally caused main themes and the material itself within the books to overlap.

The first edition did not quote directly from True Father's original sermons, but used secondary and tertiary source quotations from already published books, which had embellished the material. This embellishment resulted in many distorted paragraphs by the final phase. True Mother, who noticed this, was saddened and instructed that scripture befitting the status of Cheon Il Guk be compiled. Officially, the Compilation Committee began its work on August 23, 2012.

Three Compilation Committee policies resulted from several meetings and workshops. The first policy was that the text be drawn from True Father's original sermons. The second policy was to expand *Cheon Seong Gyeong* to include extracts from sermons Father gave after 2000. The original version did not have material from those years. The third policy was to make *Cheon Seong Gyeong* a guide for members in the Cheon Il Guk era.

Phase one: deciding on structure

The first phase taken toward compilation was planning. They divided what was to be compiled into three categories—themes, chapters and verses. The major themes became thirteen books (a division within the volume, with books divided into chapters) starting from the Book of God to the Book of Cheon Il Guk and the Book of True Parents' Prayers.

The Compilation Committee members divided their roles based on the major themes and focused on setting up titles for chapters and verses, the book's sub-themes. The Compilation Committee and Editing Committee had around forty members total.

Phase two: wading through texts

The second phase began with searching for excerpts among the many volumes Father's sermons and allocating paragraphs to appropriate chapters and verses. Reading the many volumes of speeches one by one and sorting them out was no easy task.

Then, to produce a 150-page book, enough material for five or six hundred pages had to be further reduced.

Following this, a sorting task allocating the selected text to chapters and verses was carried out.

A desperate need for additional staff members arose because of the great amount of work. We marshaled the support of experts in compiling excerpts from Father's sermons



and they stayed up nights, passionately dedicating themselves to their work.

Phase three: editing

This step was a procedure in which the excerpts were arranged under subheads. The rule—that all editing must be done to the standard that all paragraphs come directly from True Father's sermon volumes—was maintained. The editing focus was on maintaining a storytelling style befitting each theme. To arrange excerpts from True Father's sermons, which were given in different times and places to different audiences was a difficult task and required professional expertise.

The process of sorting, rearranging and replacing excerpted material by sub-themes was repeated several times for each book.

As a reference in creating *Cheon Seong Gyeong* and *Pyeonghwa Gyeong*,¹ we carried out analyses of existing scriptures in terms of book size, font choice and general appearance. Readability was increased by using black for the text and maroon for all types of headings in *Cheon Seong Gyeong* and blue for the same purpose in *Pyeonghwa Gyeong*.

The books, chapters, verses and paragraphs within the volumes are numbered to allow readers to quote from them easily.

In addition, much effort was expended in preparing the volumes exterior. The border on the front and back of the cover has a rose pattern on *Cheon Seong Gyeong* and a lily pattern on *Pyeonghwa Gyeong*.

In order to facilitate the usage of the book, several sample volumes were produced to see which most fully alleviated drawbacks that were seen in the original *Cheon Seong Gyeong* volume. The best size and design were decided in this way.

The volumes have a very serviceable design. They are lighter than the original, thinner, more pleasing to the eye and designed to find quotations easily. *Cheon Seong Gyeong* has recessed finger tabs in the pages to open easily at the begin-

¹ This is not simply the Peace Messages, but includes public speeches Father gave long ago.



ning of the individual books within the volume. The thin paper weighs only forty-two grams a page and both volumes come with a protective box.

Phase four: reviewing the text

On December 29, 2012, the Korean headquarters appointed as reviewers 120 people among elder members, ministers, heads of organizations and key Japanese members. They focused on four areas—how well the titles had been composed, logic within paragraphs, cohesion of the material from beginning to end and how the text sounded when read as hoondok material.

In order to test these criteria, members of the editing staff also read the full text more than ten times each, repeating the task after making many adjustments.

Phase five: verification

After collecting opinions of the 120 reviewers, Rev. Kim Young-hwi and Rev. Lee Jae-seok led two teams of five people each as team leaders and verified the conclusions of the reviewers' opinions through exhaustive discussions. The two team leaders, both over eighty years old, digested a difficult schedule, leading the discussions for twenty full days.

The material that passed through the verification process was then compared to the original text. This was done to avoid repetition and to verify the source of the original text. Each paragraph's source was checked severally within the many volumes of *The Sermons of the Reverend Sun Myung Moon*. Completing all verification occupied around two hundred man-days. This process verified whether the material and original texts matched and whether any repetitions existed.

Phase six: publication

After the dedication of the first draft, ten editing members divided into two teams and each team read one volume seven times. Printing only started after the final proofreading and rectification of typographical or other errors were completed.

Taking into consideration the beauty of each page in regard to the margins, the number of words per page was made uni-

form. In the case of *Cheon Seong Gyeong*, we made certain that no blank space remained at the end of any chapter or book within the volume, which comprised 5,169 paragraphs. Where blank spaces existed, we searched for additional material that matched the specific subject area and rearranged the order of the paragraphs to fit the space.

Phase seven: printing and bookbinding

When a book is too thick, the gap between the front and back cover easily gets torn. Therefore, when bookbinding *Cheon Seong Gyeong* and the *Pyeonghwa Gyeong*, each page was elaborately stitched and the inside of *Cheon Seong Gyeong* was strengthened by coating the cover and flyleaf.

We have published two thousand limited edition volumes that contain True Mother's signature. The Japanese translation of *Cheon Seong Gyeong* has been completed. It, too, is being dedicated today. The English-language team are near the end of the translation stage. They are speeding up the process under the guidance of the Mission Foundation.

The last thing I would like to point out is the cabinet² for the Cheon Il Guk Scriptures.³ Great dedication was invested in its construction. True Mother herself gave specifications for the cabinet's production. Roses, lilies and cranes are part of the exterior design. Made using lacquer and mother-of-pearl, the box is strong enough to resist humidity and extreme temperatures and might remain intact for a thousand years.

Starting today, June 10, 2013, the two scriptures will be sold to members. We plan to produce *Cheon Seong Gyeong* in various media. Our first plan is to produce an audio version of *Cheon Seong Gyeong* and *Pyeonghwa Gyeong*.

When we first started this project, the entire compilation committee was filled with great fear and concern. However, whenever we faced a dead end, we could overcome through spiritual experiences with True Father and detailed guidance from True Mother. **TW**

² Perhaps for True Mother's own volumes.

³ This is a term being used to describe the set, *Cheon Seong Gyeong* and *Pyeonghwa Gyeong*

MEPI: A Priceless Experience

By Kim Min-ha

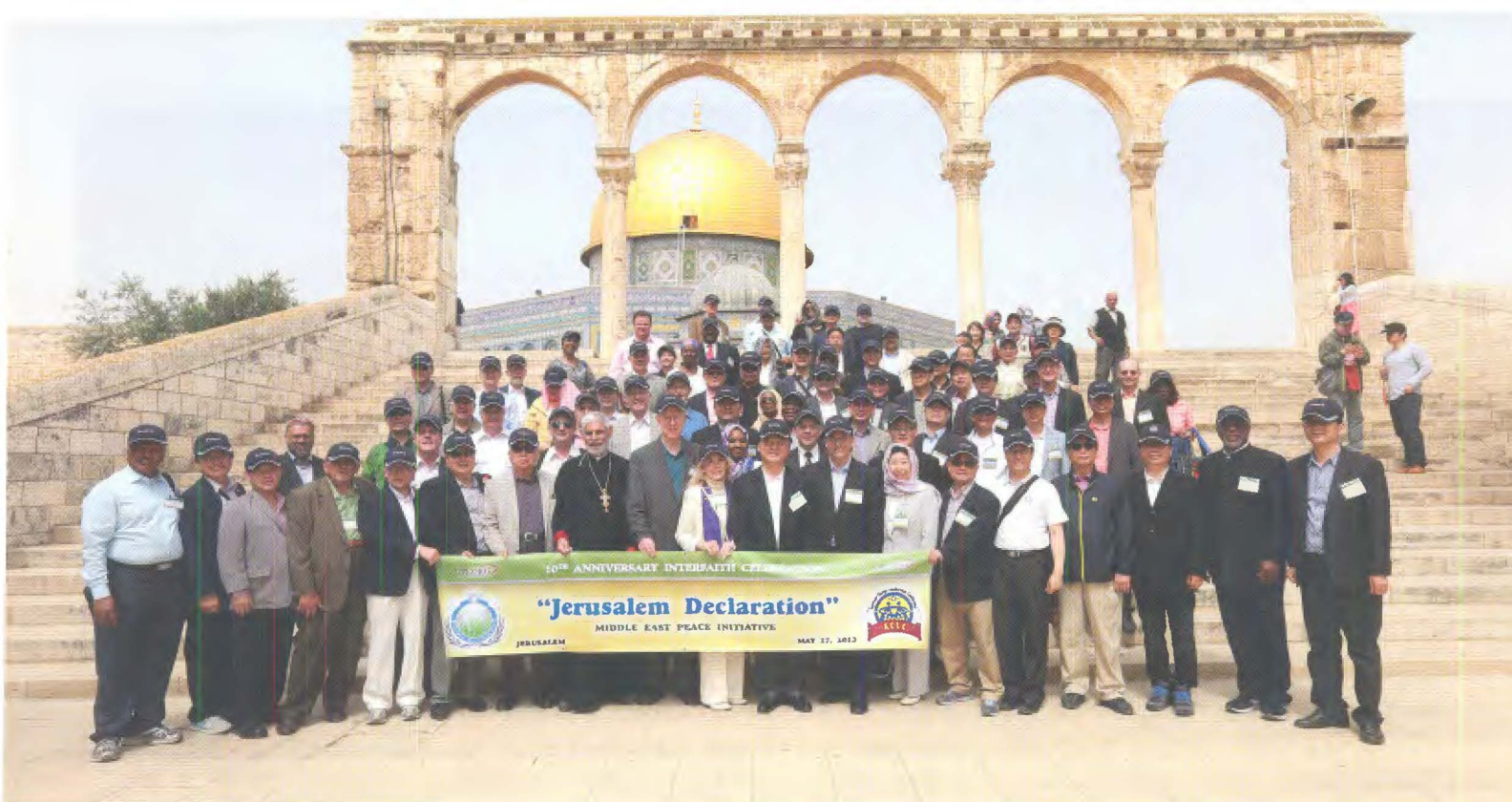
A long-time advocate of Korean reunification, Kim Min-ha, gave a profound reflection (in the form of a toast) on his experience in a recent Middle East Peace Initiative taken to honor Father's achievements and recall the milestone Jerusalem Declaration. He spoke at the Peace Palace in front of True Mother and many guests.

Before I make a toast, I would like you to put down the glasses you are holding. Thank you. A toast should be given from the podium. As Rev. Yang Chang-shik mentioned, I went to Israel for eight days. Since I understand that participants have joined us here for the first time from the Unification of Korea Federation, I would talk about my impressions of this pilgrimage and my normal thought process regarding following Rev. Sun Myung Moon and Dr. Hak Ja Han Moon and the small philosophy I hold about them. I will not talk for a long time; don't worry. I also believe the food would taste even better if we are a bit hungry. I recognize many people I know among the participants from the Unification of Korea Federation. I recognize a professor here; I remember that he fled south alone during the Korean War. I come from the Gyeong-ju Kim tribe. We were wealthy and lived well. He was behind me in the same high school. I met him when he was a sophomore and we became blood brothers afterwards. I remember eating a lot of tasty food in his house. I am so glad to meet you here again. Thank you, younger brother. I also see Mr. Kim, a strong security and unification activist that I know here. I sincerely welcome you all. I would like to say a few words.

The Middle East Peace conference was a priceless experience. I believe that if I had gone to the spirit world without having seen Rev. Moon's efforts for peace in the Middle East, he would have instructed me to return to earth to see them myself. This is how deep my thoughts have been running. The question as to why humankind had to hate, fight, and kill each other came to me. In particular, it hurt greatly to see religious people wage wars against each other in the name of Jehovah and Mohammed. Fortunately, True Parents, the savior of humanity, did not just let this atrocious situation go unresolved. They have engaged in consistent effort toward peace in the Middle East by visiting the Middle East themselves and sending their own disciples there. I cannot help expressing my deep gratitude for these endeavors. I wondered how Father could take the Middle East problems so seriously and pursue the peace movement. My heart was overflowing with gratitude as I thought about it on my way back.

First, I would like to express my deep gratitude toward the late Rev. Moon, True Father. As we all know, it is normal for a person to invest in only one's religious group; however, Rev. Moon sacrificed his own religious group and invested much more energy and funds for the harmony and unification of other religions. No historical figure, except for him, has been able to accomplish such a feat. Though he may have been born Korean, he was a peace-loving global citizen whose sole thoughts and interests were focused on this great peace. He was indeed a peace-loving global citizen. I realized it during the pilgrimage.

Second, I was surprised to see how immense a foundation Rev. Sun Myung Moon and Dr. Hak Ja Han Moon had laid. You cannot truly understand it unless you go there yourself. Being welcomed, in a single week, by thirty prominent figures, some holding office now, some out of office, not only in Israel and Palestine but also in neighboring Jordan was quite sur-



MEPI pilgrims 2013, ten years after the signing of the Jerusalem Declaration, in front of Al Aqsa mosque on Temple Mount

prising. I appeal to all of you from the Unification of Korea Federation that are here for the first time to attentively listen to what I have to say. I am eighty years old. I have lived my entire life as an educator and scholar. However, I deeply felt that Rev. Moon and Dr. Hak Ja Han Moon are the peace leaders that truly have been sent by Heaven for this age and are the True Parents who came to embrace humanity.

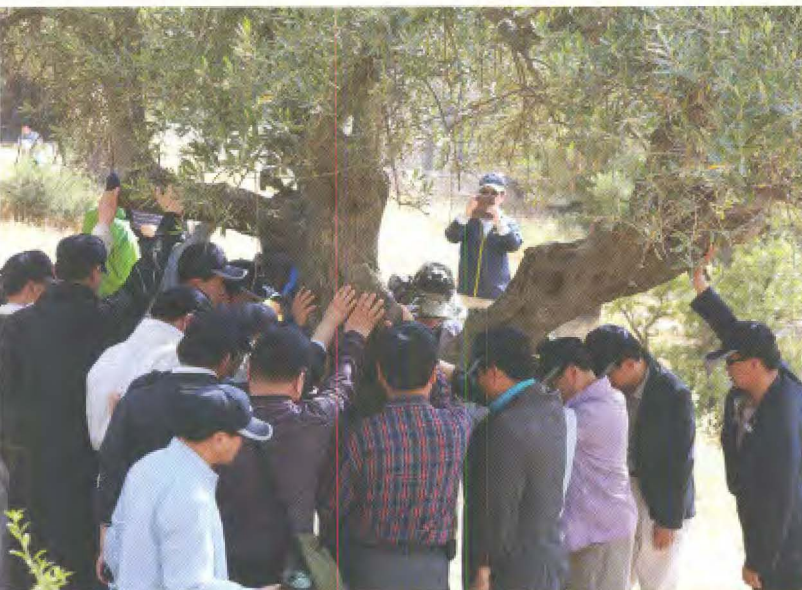
Third, even if Heaven or True Parents command us to do something, the disciples carry out the work. I am not trying to be effusive in my praise of Dr. Yang Chang-shik, FFWPU-Korea's overall chairman. I may not have lived a great life, but I have tried to think, write and speak in accordance with my conscience all throughout my life. These are my sincere thoughts. I am not trying to get a good meal from Dr. Yang. After receiving Rev. Moon's instructions, Dr. Yang has worked toward peace in the Middle East for dozens of years at the risk of his life. I was quite surprised by the foundation he has set. The first point that touched me was how Dr. Yang worked with a son's devoted heart, thinking only of Rev. Moon and Dr. Hak Ja Han Moon. He gave all credit to True Parents and emphasized that he was merely a messenger. Participants from the United States, Europe and locals showed respect for Dr. Yang's humble leadership. I was proud to see that. Many people put themselves first. I have met many such people. They keep showing off. I was certain that I would be given the opportunity to report in front of our respected True Mother. Thus, I wrote this script on the plane. Dr. Yang then asked me not to mention anything about him. I promised not to do so, but here I am talking about him. I ask for your understanding. Dr. Yang is not Rev. Moon's only disciple. I would like to emphasize that all leaders of the Unification group present here today, are great and loyal disciples. True Parents have succeeded because they have such **loyal children all over the world. Wherever I go, I see peace** ambassadors showing great respect to True Parents. If you haven't gone there yourselves, you wouldn't be able to under-

stand this.

I will soon finish. Please do not worry. I won't repeat what I have said. Please listen to me.

Respected True Mother, thank you. I would also like to thank the various politicians and religious leaders here, especially those that joined UPF at its founding, for coming here today. I went on this pilgrimage under True Mother's instructions this time. We went to a place where the noble structures of ancient civilizations were well preserved and where one finds magnificent ancient culture and history still breathing and living. Yet, it is a place where continuous conflicts, violence, destruction and slaughter have occurred because of religion, race, territory and history over a long period. I visited a museum built to remember the 6.5 million Jews that were massacred. I also went to the Children's Memorial Museum, built to commemorate the 2.5 million Jewish children that were also victims of the Holocaust. Why do we kill people? Why are people slaughtered? I visited the Middle East powder keg, which is spotted with signs of continuous conflicts, violence, destruction, killings, invasions and wars as a result of religion, race, territory and history.

To be truthful, this pilgrimage was difficult because of my age. It was a harsh course. As I walked up the last path that Jesus followed to Golgotha, I clenched my teeth to keep walking, reminding myself of the wretched and heartbreaking path and the suffering Jesus had to endure. I continued walking while unceasingly reminiscing on True Parents' extraordinary efforts as they overcame extreme difficulties and adversity for this work and out of their infinite love. I walked, thinking of the history of our homeland—invasion, colonization, division, war, the quest for unification and peace—and our desperate reality. I thought about the generous love and grace bestowed on me, someone so inadequate, **not forgetting it for even one second, putting it in my heart** and mustering my strength as I walked. What am I? You are great elders by comparison. You have attended True Parents



Participants in the Middle East Peace Initiative pray at a holy ground that Father created in Gethsemane on March 31, 1965, touching an olive tree that Father drove three nails into representing Judaism, Christianity and Islam.

for forty to fifty years. I am a kindergartner. Whenever True Mother sees me around, she will ask me, "Dr. Kim, are you in good health?" She adds one point: "We have a lot of things to do in the future." I don't know why True Parents like me so much. I also feel so happy just from seeing True Mother's face. Because I taught as a professor in a private university, I say everything that is on my mind. Sometimes I will say, "True Mother, I have completely run out of energy. Please hold my hand and give me some energy." And True Mother would say, "Okay, okay, okay." I have received energy in this manner more than ten times. Therefore, I cannot help feeling invigorated. I report that I was always in the front during the eight-day pilgrimage route, tried to catch every single detail and completed the pilgrimage in this way.

Thank you, True Parents. Thank you True Mother. I was also completely moved by the sincere conditions and genuine care exhibited by Dr. Yang and other members. True love fills Unificationist leaders. I greatly applaud that.

I would like to conclude with a few words. I want to appeal to you before I make this toast. After the ascension of Rev. Sun Myung Moon, of the True Parents of Heaven, Earth, and Humankind, our True Parents; and the King of Peace, respected True Mother, Dr. Hak Ja Han Moon, has been completely devoting herself in order to successfully inherit, develop and uplift Father's great hope and unfinished work. Let us all bring together the warm hearts of all peace-loving people around the world and show respect, comfort and encouragement to True Mother by giving her a big round of applause.

Thank you, for calling us here today and for bestowing on us your warm love and encouragement. I am doing my best in my given responsibilities with a heart of gratitude for the deep interest and warm love you have given me.

True Mother, Dr. Hak Ja Han Moon, was completely one in body and soul with True Father throughout their entire life together. She shared capability and authority and followed the Heaven's will unchangingly. While following this path together, she wisely overcame all kinds of harsh adversity and persecution and accomplished incredible achievements, both tangible and intangible, in the world. True Mother, Dr.

Hak Ja Han Moon, has firm belief and natural ability. She is as gentle as a serene lake and tranquil waves but is decisive and has never-retreating drive. She is also the symbol of truth, goodness and beauty. Therefore, we must all unite and make the determination to fulfill our missions as devoted sons and daughters, loyal disciples and brave peace activists through absolute filial love, absolute loyalty, absolute obedience and absolute integrity toward True Mother.

Under True Mother's leadership, let us all make the firm determination to take the lead in bringing victory by 2020, in establishing a peaceful and prosperous unified homeland and in forming a peaceful and prosperous heavenly world, that is, one family under God. Let us all muster firm determination and show our respect and encouragement to True Mother with a big round of applause.

Let us all toast a long life, eternal glory and great victory for our respected True Mother and for the glorious colossal victory by 2020 that is being pursued under her leadership. Finally, let us all toast the good health of all leaders who have gathered here. Thank you for listening to the historic and glorious remarks that were given today. Now, when I say "cheers," please consider the diligent efforts I invested in the eight-day pilgrimage by replying loudly. "Cheers!" [Cheers!] **JW**

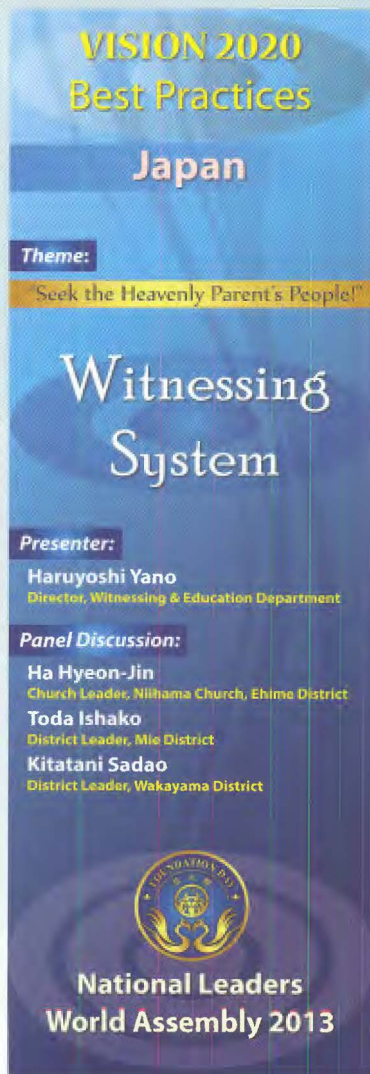


Dr. Kim speaking in Jerusalem on May 17



An Inside Look at Witnessing in Japan

What follows is based on (though it has been greatly augmented) a presentation given at the Cheongshim Youth Center in February by those listed on the banner (below left). Nations have unique characteristics and what works in one may not work in another. Nevertheless, that our era calls for success and that Japan has achieved a fair measure of it seemed good reasons to delve into some of the context surrounding their activities and to take a closer look at the material they presented.



Historically, Japan had adhered to an idealized conception of the multigenerational family that extends back through the father's ancestral line and into the future through his sons (specifically, his first son) and includes other relatives living nearby. In the first census taken of the Japanese population, in 1920, more than 30 percent of homes were multigenerational. Typically, this would have included the nuclear family and the father's parents or even his parents and grandparents and his grandchildren (five generations). Yet, tornadic forces—economic upheaval combined with abrupt changes in social norms and expectations—have torn through Japanese society as they have all other cultures in modern times. Today, the most rapidly growing categories of home ownership in Japan are not for families of any type but for single occupants or couples without children.

Family and societal issues in Japan

In a January 2013 *Asahi Shimbun* article, Mr. Koichi Hamai, a social scientist, was quoted as saying, "Japan may seem like a cute and polite nation but the societal problems that plague the country are similar to the ones in the West." Homelessness is still rare in Japan and the number of suicides fell substantially in 2012, but several other social phenomena point to inner desperation of people seeking escape. In a 2005 study of OECD¹ nations, Japan had the highest percentage (15.3 percent) of people that rarely socialized with friends, colleagues or other groups and the second highest (1.7 percent) that never socialized.

In an extreme form of isolation, *hikikomori* ("pulled inside"), severely isolated youth and some adults refuse to leave home or even leave a particular room within a home.

Futoko is a term used for elementary, middle and high school students who adamantly refuse to go to school. Perhaps because the adults involved believe some form of extreme humiliation or bullying is involved, the students are not expelled but go from year to year only on paper until they eventually graduate.

Makeinu (loser dog²) has been an insult for a woman who did not marry but is sometimes now used proudly as a self-description by businesswomen whose hearts cannot be satisfied by life under the restrictions that their mothers' generation endured. Their refusal to marry exacerbates Japan's problems of a low birthrate and in turn its swiftly aging society. Though the focus of the new use of makeinu is women that defiantly embrace spinsterhood, the percentage of men

¹ The Organization for Economic Cooperation and Development, in *Society at a Glance 2005*

² A loser as in "someone incapable of succeeding at anything"

I. Current State of the Nation

2. SWOT Analysis

< Internal Competency Analysis >

< External Competency Analysis >

		Strength	Weakness
		<ul style="list-style-type: none"> Team work is strong Women's organization is active 	<ul style="list-style-type: none"> Personal initiative is weak Men's organization is passive
Opportunity	Opportunity	SO-Strategy Competitive Advantage (The internal strength relates to the opportunity in the external environment)	WO-Strategy Constrained (Devise ways to use the opportunity to mitigate or eliminate the weakness)
	Threat	ST-Strategy Vulnerable (Apply our strengths to alleviate external threats)	WT-Strategy Troubled (Minimizing weakness may coincide with a reduction in external threats)

members have utilized thoroughgoing planning, taking into account spiritual and practical factors, to devise ways to persuade members of society to join us and to eradicate all doubts and trepidation within the minds of those members that do frontline witnessing work. Their presentation at NLWA 2013 covered systems developed in three areas—the Niihama church, the Suzuka church, and the Wakayama church district.

Niihama's Divine Principle revival meetings

Niihama, in Ehime Prefecture, is not on Japan's main island but on Shikoku, the smallest and most lightly populated of Japan's four major islands.

Ms. Hyodo Risako, who is in charge of witnessing in Niihama, spoke about the challenges they faced. "In the beginning," she said, "we did not have people and we did

who fall into the "lifetime singles" category is increasing at an even more dramatic pace than that of women.³

None of these conditions is common; they are odd exceptions, social phenomena of a type that the news media is likely to bring to the public's awareness in any country. Yet, especially during precarious economic times, even hearing of fellow citizens suffering from these and other odd maladies can be unsettling. They prompt introspection about the health of one's nation: Are these symptoms of some more serious underlying problems in our society? What does the future hold?

In their disturbing nature, news reports of such abnormal behavior parallel the "wars and rumors of wars" that the Bible speaks of. They are "birth pangs" of a new beginning to be ushered in by the returning Lord.

Greater growth than elsewhere

In doing the analysis necessary to develop witnessing systems that work, the Japanese movement recognizes that Japan's societal unease, particularly as it relates to the state of the family, is a situation favorable to their efforts to increase membership. Japanese members' efforts have yielded consistent growth, greater growth than elsewhere. For this reason, Japanese church leaders were asked to speak about witnessing systems at National Leaders World Assembly 2013 in Korea in February.⁴

Mr. Yano Haruyoshi, the Japanese national education director, began their presentation by stating that more than thirty thousand people attended a one-day Divine Principle workshop at one of Japan's 284 churches last year. His slide presentation showed that nearly twelve thousand attended for two days, more than eight thousand attended for seven days and 8,291 people made a commitment to the church.

That is not to say that it has been easy; attacks on the reputation of our church in Japan are ongoing. Japanese

not have money. We had no place to bring people. We live in a rural area without a university. We felt as if we could not do anything. Even when we visited houses, we did not meet people." FFWPU members in Niihama are not exclusively young people but include grandfathers and grandmothers. They needed to consider a method that allows anyone, young or old, to witness. Other factors discouraged traditional approaches. Their thirteen district leaders' time was fully occupied. They did not have enough members that some could work exclusively as lecturers. They had tried holding sporadic events but these proved unproductive.

When the then chairman of the Federation of Blessed Family Associations in Japan, Song Yeong-seob, began speaking about holding Divine Principle revival meetings, the Niihama members felt the idea held promise if they could hold them consistently. They challenged themselves to hold a festival



District Leaders: Mrs. Toda works in Suzuka; Mr. Kitatani is active in Wakayama.

³ In 1990, 2.8 percent of men 55–59 years old had never married; by 2005, it had risen to 9.8 percent. For women the figures are 4.2 and 5.2. (National Institute of Population and Social Security Research)

⁴ NLWA 2013 was a project of the FFWPU International Headquarters, Today's World's parent office.

once a month as a means of attracting people from throughout their region first to a rally and then to other events. The revivals featured some form of entertainment and talks on such topics as Japan's Future, or a True Family—the Key to Open Heaven. "In the beginning, in 2009, we rented a room and did everything using our members," Ms. Hyodo said, "but gradually we have been able to invite professional musicians, politicians and famous people from the area."

Eighty-three people attended their first revival in May 2009, fifty-four of them members. The following month they drew 232 people, 178 being members. (Guests had increased from twenty-nine to fifty-four.) After that spike in members' attendance, they settled into the steady grind of trying to hold one revival per month. They did not equal the number of guests for thirteen months, when in July 2010 they brought fifty-seven. They did not draw as many members until December 2010, the month they had 430 people, 135 guests and 295 members. In fact, according to a graph they presented, the members were not able to hold a revival each month. The overall picture shows that they persevered through great difficulty for the first two years.

They began in May 2009 and missed only September that year, averaging thirty-four guests per revival. They held ten Divine Principle revivals in 2010, averaging 39 guests. This included the one in December that attracted 135 guests. For half their 2010 revivals, they had fewer than twenty-five guests. They persisted nonetheless. The revivals helped refresh the spirit of local members as well as guests, and they charged an entrance fee of about \$10, providing income for the church and for future activities. After the 430 total in December 2010, they hit 517 in July 2011 and 508 in December that year. Through eleven events in 2011, eighty-seven non-members came on average. In 2012, they held a revival each month, averaging ninety-six non-members per month. They reached 554 (members and non-members) in July and

"Self-management of those doing the outreach is the base for all activities"

Outreach

- * Tribe, friends
- * Visitation
- * Street witnessing
- * Write quotations by Father
- * Holy Wine
- * Distribute Father's autobiography
- * Peace ambassador movement

Participation

- * Large DP Revivals
- * Write True Father's autobiography
- * Hobby activities
- * Various public speakers
- * Ceremony to pray for ancestors

Commitment to attend lecture

- * Lecturers visit homes
- * Plan to introduce lectures
- * Commitment to attend lectures
- * Attend lectures

- 5 Daily interaction - heartfelt exchanges
- 4 Prayer once restoration plan is decided
- 3 Make a witnessing list
- 2 Individual determination
- 1 Family life: Love Heavenly Parent, people and nation

725 in December.

Once a person has attended a revival more than once, they invite him or her to Divine Principle workshops, which are ongoing each week. They also have many smaller events to bring them to, sports tournaments, music concerts, meals, grape picking and Korean culture- or food-focused get-togethers. Ms. Hyodo explained, "Our final purpose is to share the truth—Father's teachings and the Divine Principle. But doing only that is not attractive to members or other people, which is why we have other activities, such as a flower-arranging class and a tour to Cheongpyeong for liberating ancestors, seniors' meetings and meetings for young people."

They keep good records to guide the progress of their guests. They meet to plan events, hold them and then meet to review how well they executed their plan.

In a rural area where members could not meet people even when they went house to house, the church grew from 191 members when they began these revivals to 304 in December 2012. Their Youth Department had had one member. It now has thirty-four. Some of these young people formed a band that performs regularly. More members have become active and Sunday service attendance has increased 144 percent. They have interacted with some prominent politicians. To reach these results, they persisted through great difficulty.

Religious oil in Japanese waters

"In Japan," Mr. Yano told the national leaders, "witnessing by engaging people in conversations about religious concepts... is unreasonable in the Japanese societal environment."

In attempting to explain why Japan has attracted so few people to Christianity, Prof. Suzuki Hiroshi, of the International Christian University in Tokyo, used historical factors to describe a nation that closely associates religion with unwanted intervention by its own government and by foreign powers.

"From the middle of the fifteenth century," Dr. Suzuki said, "Japan was in confusion until



National Educational Director Yano speaking at NLWA 2013

1585 or so—more than a hundred years." He was referring to the Warring States Period, when Japan comprised 260 fiefdoms, each under the control of a feudal lord (daimyo). Neither the emperor nor the military governor (the shogun) was powerful enough to prevent these daimyos from battling each other to expand their territory. He explained, "Spanish trade ships first arrived in Japan in 1543.... Especially guns and other weapons attracted the feudal lords." The foreigners came to Japan and traded weapons and other goods, but they also transported priests, who aggressively sought converts.

Over time, the conversion of Japanese to Christianity and sometimes-unfair trade practices by the foreigners began to rankle. Especially intolerable to Japan's rulers was the Christian teaching that all men were equal under God. In 1614, Shogun Tokugawa Ieyasu (1542–1616) prohibited Christianity in Japan. Many Christians fled Japan and many others were killed.⁵ Temples soon appeared where churches had been torn down. In 1616, in tandem with its suppression of Christianity, the shogunate restricted access of Dutch and British ships to two ports and then forbade Japanese ships from trading abroad. In 1639, Shogun Tokugawa Iemitsu (1604–1651) barred all Portuguese ships from visiting Japan. Only limited trade was carried out with ships from China and the Netherlands. This was the beginning of Japan's two-century-long isolation.

In 1853, Commodore Matthew Perry arrived from the United States with four ships in Uraga Bay to attempt to reopen trade with Japan.⁶ His imperious performance resulted in what both sides now agree were a series of unequal treaties that nonetheless opened the ports and indirectly led, the professor said, "to the transition from a military regime to monarchism and to a capitalist economy and the establishment of a modern Japanese state system." He went on to say, "A new government launched in 1868. Soon, Protestant missionaries came to Japan to start evangelism." People did convert to Christianity, but some, including influential members of society, were disappointed and started "the non-church movement."⁷

Following World War II, the Japanese people felt betrayed by the military, by their government and by religion, because these three had deceived the people into fighting a much larger nation that they did not understand well and could not defeat. Shintoism had presented the emperor as a deity, a descendant of gods, encouraging emperor-centered nationalism. As Dr. Suzuki put it, because the emperor disavowed his divinity following World War II, "most Japanese, especially those who had education under militarism, lost the basis of life and ideals."

Japan emerged from the war a disillusioned nation. To escape abject poverty, it might be said that hard work became the new god and loyalty to one's company the new religion. Dr. Suzuki points out, "They devoted themselves to their jobs without recovering from spiritual emptiness they experienced by defeat."

Dr. Suzuki told his American audience that day, "Many Japanese do not like the recent history of Japan during World War II, because our country was not humble and imitated the colonialism of the Westerners. Many Japanese feel sorry

for the Asians that the Japanese tortured but they do not feel sorry for fighting against the U.S. They view it [as only] not wise to fight against such a strong country.... Japanese like the tragic life of Jesus, but do not like the history of the West, where Christianity is a major religion."

The essential form of learning in Japan

A typical process of how a new member in Japan begins to engage in a personal life of faith was described recently for *Today's World* readers' benefit. Once a person has made an initial commitment to join the church in Japan, he or she decides from a number of different courses on how they wish to receive a Divine Principle education. This might entail lessons twice a week for sixteen weeks.

In a session, the person would listen to a Divine Principle lecture or watch a video about True Parents' achievements for an hour. Afterward, the learner would attend a session with a counselor or the learner's spiritual parent for more than an hour. This would be a normal conversation about what has been happening that week with the person's spouse or children. If any point of difficulty exists, they would discuss that and perhaps the counselor would ask whether the grandparents are still living, gradually coming to know something of the person's family history or whatever ancestral issues are known. Over the course of sixteen weeks, the person would deal with

Success Factors

- 1) The vision of the leaders and their will to achieve it must be solid.
- 2) There must be a fundamental culture to cherish members.
- 3) There must be a system and cycle to help members grow.
- 4) A basic Unification Church community is needed to drive the witnessing program.
- 5) A team that regularly does outreach is essential.
- 6) To take care of guests staff members are needed.
- 7) More than anything else—we must persevere.

more than one counselor, but good records are kept. Over time, a clear idea emerges of all the problems and concerns of the person, their family history and background. Based on that, the counselor or spiritual parent begins setting conditions for the new member. Even the director of the video center might do bows to offer conditions for the person and his or her family.

Naturally, personal responsibility is important because later when they have gone through the Blessing Ceremony, the couple will become tribe messiahs, so they have to be responsible. What is important during these sixteen weeks is that the learner develops some framework for completely eradicating the past and making a fresh start. That is the focus.

Suzuka, witnessing via an education center

Suzuka borders Ise Bay and beyond that the Pacific Ocean. It is in Mie Prefecture, which is in south-central Honshu, Japan's main island. In 1992, the Suzuka area had only seven members and not much was going on. In 2001, according to Mrs. Toda

⁵ Numbers vary widely and may include all Christians ever killed in Japan before the ban was lifted in 1873.

⁶ This was the nineteenth attempt by foreigners (the fifth by the U.S.) to open Japanese ports.

⁷ A movement to promote Christianity without a church; independent believers would not be under foreign missionaries or local pastors

Ishako, head of the church Wives Association, they connected with members in another area and began witnessing. At that time, they started holding a 9 AM morning departure meeting, at which they sing and share testimonies and then go out witnessing. They have continued that practice to this day. Their region now covers two prefectures divided into twenty-two church districts. Overall, they have 220 members, 70 percent of whom attend Sunday service. They have a church, a video center and two district education centers.

Members in Suzuka begin by distributing *As a Peace-Loving Global Citizen* and by inviting people to classes. Their ten classes include ones on cooking, painting, dance and yoga. Through these classes, they try to develop strong ties so that they can talk about the Divine Principle later. Pamphlets attract people to the classes and as with all outreach pamphlets used throughout Japan their pamphlets state the church affiliation clearly. The teachers conducting the classes are our members. As they teach, they bring up topics derived from the Divine Principle, such as speaking of vital organs when preparing an animal as food. The teacher may point out how the functions of the organs have parallels in human society, thus suggesting a common creator. Subtly, they try to pique the curiosity of their students.

If a person attending a class decides to attend a Divine Principle lecture but later decides not to continue studying the Principle, he or she is still welcome to continue taking classes and the relationship continues in some form. Two annual focal points for the church in Suzuka are their Summer Festival and Autumn Festival, outdoor events with food booths and displays where they inform the public about their activities.

A newcomer's progress

If a relationship with a person develops because he or she has read *As a Peace-Loving Global Citizen*, the person is invited to write out the text of the book word for word in the same manner though which fifth-century monks became intimately familiar with the Bible. New contacts are encouraged to come to the church (to develop the habit of coming there) and to

write it out side-by-side with others. Later, a ceremony is held to dedicate the finished product to Heaven.

From there or from the hobby classes, if a person begins engaging in the church learning process, in the first month, she or he attends a two-day workshop at the district education center. While learning, the guests are asked to clean or in other ways assist the staff, which helps the person escape the bounds of being simply a visitor. In 2012, 143 newcomers completed a two-day workshop.

In the second month, the person would go through a seven-day workshop. Twenty-two people graduated from this stage last year. Also in the second month, the person would attend a Life of Faith seminar, where they might be asked to act as the emcee, thereby providing their initiation into work as a staff member. Members at this stage begin attending Sunday services.

Twenty people graduated from a Life of Faith seminar last year. From that point on, the new member is encouraged to begin witnessing. From the first through eleventh Life of Faith classes, they have held, forty-five graduates are involved in full-time witnessing.

The various churches in the district supply members to work at the education center. These members care for the guest from their respective cities. They manage the guests' progress through the programs. When a person does not attend a session or workshop, an education center staffer calls to ask why. The center uses this feedback to improve their materials and events.

Frontline witnessing is looked at as training for mid-level leaders. Members that have emerged for the first time from a Life of Faith seminar are asked to witness for six hours a week. Communal witnessing for them takes place every Wednesday. Tuesday evening a text message arrives asking the member to confirm his or her attendance. The leader would pair those who are expected to come and assign them areas. Seventy people usually go out that day, forty-five of them trainees. Some established member would provide homemade snacks for the crucial evaluation meeting after each Wednesday outing.



Mrs. Toda at NLWA 2013; The Japanese groups' slides were well translated and many contained highly detailed information.

Among the main body of members, by at least twelve and often by more than twenty people, witnessing occurs every day.

In Suzuka, they believe it is important that the leader recognize that his or her job is management. The leader needs to have a vision and be consistently studying. The leader must have clear goals, a strong sense of responsibility and must never quit halfway. The leader needs good "people skills" and must know how to rejoice and how to rejuvenate others.

Japanese members succeed in part because they choose to follow a harsh course. Frontline members work hard, yet leaders must guide them to face reality squarely and commit themselves. Included in the Suzuka presentation was a member's January journal with a lecturer's comments to her:

1/9: When I think about whether I can feel happiness from the original mind (bottom of my heart) and have instant happiness, I have to reflect on myself and how I spend my daily life. While I am listening to a lecture, I feel many regrets. About witnessing to myself and to another person, I do not have such a heart in my daily life. Again, I repent a lot and try to do my best to grow myself and to help other people grow.

Yearly goals: External—New spiritual children Internal—To be able to witness with gratitude, as restoration through indemnity

Comment: Please specify how many people you will bring to the blessing.

Daily goal: Be thankful to give guests life by thinking of them

Comment: Please write specifically what you can be thankful about every day.

1/16: Today, I did not have time, so I did not go around much. I met many men, who mostly made sounds indicating they are reluctant to come. When my feeling is good, I feel I can meet a good person. I always have to check my heart but I want to do my best.

Comment: It is important for you to know what you need to improve clearly. Unless it is clear, you cannot adjust your heart. Please separate yourself from satanic blurring.

Outreach in the Wakayama district

Wakayama Prefecture is on the southwestern coast of Japan's main island, Honshu, facing not Korea but the Hawaiian Islands, albeit across 6,400 kilometers of Pacific Ocean. Wakayama is home to nearly a million people dispersed among four-hundred thousand households. FFWPU divides Wakayama into fifty-six areas, in which 824 active members reside.

In Wakayama, members witness based on the tribal messiah concept, using what they call a one-three-nine strategy. This begins with having one happy family that does hoondok every morning. Members of this family raise three model families of spiritual children, who also "gather to read" each morning in their own homes. They, in turn, each persuade

TRUE FAMILY MOVEMENT

Our family

1. aims to make an ideal family through true love
2. will not be unfaithful or immoral
3. treats our children and grandchildren with true love
4. cooperates to realize world peace

In the terrible disaster of the recent devastating earthquake, many families and people in the area cooperated. Seeing their cooperation left a strong impression on us. The tender heart to think of others and a basic trust relationship grows within a family. That will make a warm society and peaceful country later. We realize that bond will be the core of the family; we think it's important to care for this bond and aim to create true families.

We have read the above, and our family agrees. We will work to make a true family.

three families to join our movement, thereby creating nine "grandchild" families. The members in Wakayama expect that as these model families multiply, changes will emerge in tribes, races, nations and the world.

Members begin by making lists of relatives, friends and neighbors, planning how best to help each gradually reach a point of profound spiritual transformation. They distribute flyers and the Japanese edition of *As a Peace-Loving Global Citizen*. That the members represent the Unification Church is included on all flyers that our members (throughout Japan) use for outreach.

In Wakayama, rather than using a video center, a traveling lecturer speaks to groups brought together through tribal outreach in the local area, and then larger groups meet for lectures that are more thorough. They have a system in which they gradually educate people. During the first stage, guests are introduced to a life of faith by attending one-, two- and four-day workshops. They take part in a Prayer Ceremony for Restoration (more on this later) and as they do in Suzuka, they transcribe *As a Peace-Loving Global Citizen*.

The role of ancestry in Japan

Ancestors are important to most Japanese people in a general way, though not everyone knows the names of ancestors or their life stories. On both the spring and autumn equinoxes, family members go to their ancestral gravesite with a bucket of clean water and a wooden ladle. In the family burial area is a stone with the Chinese characters of the family name on it. Cremation is commonly practiced in Japan. Thus, often little evidence around the stone marker indicates it is a gravesite. (Urns containing ashes are often in a covered recess.) Descendants, using the ladle, pour pure water over the stone marker and pray.

Obon is a time in mid-July or mid-August when instead of your going to visit your ancestors, they come to you. Descendants build small fires near the entrance to their homes to guide them there. Later, when the descendants sense it is time for the ancestors to return whence they came, they built another



At NLWA 2013, a panel discussion occurred after the Japanese church presentation with the Japanese church leaders and their national education director, at which the moderator, Mr. Yong Jin-hun, asked sometimes-pointed questions.

er fire to see them off. This is done by most Japanese people, with the possible exception of Christians who characterize it as worshipping the ancestors.

It is a common practice in Japan to have an altar in the home on which water, rice or other food is offered to one's ancestors. In the home of the oldest son, photographs or drawings of ancestors hang near the altar.

While going through the counseling process during their Divine Principle education, new members begin to see a relationship between their ancestry and their current spiritual situations. In some instances, a local Buddhist temple may have a record of the person's ancestry. Otherwise, companies exist in Japan that can do genealogical research and provide a person with a "family tree" chart.

Japanese members often frame and hang the family tree in their homes and pray daily, choosing a person from their ancestor to pray for by name. If some unfortunate circumstance is known, such as a couple that died childless or a child that died young, families hold a Prayer Ceremony for Restoration, in which prayers are offered and the family members set out a course of bowing or prayer conditions. This is recorded in a "wish paper," on which the member writes, for example, "My grandfather passed away early. It is my wish that he rest well in the spiritual world. I will pray a lot for him."

To Do: love heaven, humankind, my nation

A section of their presentation illustrated the degree to which Wakayama members deal with the essentials of their daily lives through checklists. Members (including new members at some point) trisect their personal activities into loving heaven, loving humankind and loving their nation and list what personal practices apply to each area. They start with a blank checklist, covering a month, and insert goals into each of the three categories. An example of a checklist in use shows hoondokhae, 120 bows, daily reflection and report prayer under Love Heaven; various ways of expressing love or affection toward specific people, including praying for ancestors, under Love Humankind; and giving thanks for meals, cleaning various parts of one's home and tithing under Love the Nation. They use symbols indicating that they "did it with heart," "did

it" or "couldn't do it."

In Japan, employees in many business enterprises are required to use a checklist and sign it when all the boxes have a check mark. In some cultures, even where the practice has been found to be beneficial, people are reluctant to implement it. In the field of medicine, one doctor at Johns Hopkins Hospital, located in the U.S. city of Baltimore, began developing checklists for simple procedures. One called for nurses to put a check mark to show that he or she had observed a patient for signs of pain at least once every four hours. Untreated pain was thus reduced from 41 percent to 3 percent. Despite improvements in this and other, more serious, areas, medical professionals were at first reluctant to use checklists. When several studies showed sensational results, insurance companies began demanding that doctors and nurses take up the practice.⁸

Japanese members' success

Mr. Yano Haruyoshi is in charge of witnessing in Japan. During National Leaders World Assembly 2013, he said the following regarding his observations of how the churches presented in this paper contributed to adding more than eight thousand members to the church in Japan last year.

"The most important thing is the leaders' clear vision and determination to reach goals. Nothing is easy from the beginning, but if the leader is firmly determined without lessening his or her determination for three years, four years, five years, great results eventually come.

"The second point is to take care of our members well. I visited these three churches and talked with leaders and other members there. I felt very comfortable there. It seemed to me that the leaders actually loved their members.

"They have also developed a system, a cycle of education, through which members and guests matured. We are seeing new guests become active members that witness to others. The primary factor is continuity, constant activity without change." *JW*

8 For more on this, visit www.newyorker.com and search the site using the keywords, Gawande checklist.



Become the Source

An interview with Rev. Hori Masaichi

This interview was conducted on the sidelines of the new Cheon Seong Gyeong book launch. Rev. Hori is among what Japanese members call "the first batch," that is, the first group of Blessed Children born in Japan, to members of the forty-three-couple blessing group (1969). Specifically, he is the first child born among the first batch.

I understand you are the first Japanese Blessed Child.

Yes. True Father gave me the name Masaichi. *Ich*i means "one."

Was that a source of added pressure? You carry *ichi* with you every day.¹

Of course, there was pressure, but if I remember correctly, there was a feeling that the members loved us very much. The feeling of being loved was stronger than the sense of pressure. I was born in 1970 in my parents' mission area in Japan.

You recently transferred from an administrative post to lead a rural area church.

I went to Shikoku Prefecture, a place called Kagawa Takamatsu. Of the more than three hundred churches now in Japan, the one I was assigned to ranks about 150 in terms of the number of active members.

We've learned that Japan uses a variety of witnessing systems.² Does your church use a particular system?

Actually, it came from my predecessor Mr. Shinozaki, who is now in the national headquarters' Witnessing Department. He built up a system that I am continuing. We call it "Blessing Witnessing." When we have guests, we bring them to a panel exhibition that introduces our movement and True Father. That's the first step. In the exhibition center, we give one lecture and move on to the next stage.

In the last exhibition, forty-one people came. Of that number, we had sixteen sign-ups. Another five were former members who were resting and have now come back after re-education, so to speak.

Of these twenty-one, sixty percent have agreed to continue to study, to engage in lectures or other upcoming education. We've had a high rate of return this year, so far. The result we produced at the last exhibition is more than was produced all of last year.

How does "Blessing Witnessing" work in the context of your church area?

Japan does not have a strong Christian foundation but the Divine Principle takes its time explaining Father's messiahship based on Christian concepts. Listening to this lengthy explanation, an ordinary Japanese person is likely to think, "What the heck is this? Why don't they just move on?"

In our witnessing efforts, we begin with the conclusion. We compare Father to many other religious figures and say, He is the messiah. They are the True Parents. Then, we say, Okay, we'll have more time to study about why he is the messiah later. We then simply move on to the next point, which is that Rev. Moon's intent is that you all become true families that can receive God's love, but in order to do that, you need to receive the blessing. You need to receive the blessing to have a true family that inherits true love.

Then, we move on to speak of the three great blessings. However, this is not the three great blessings that we talk about in the Principle. In Japan, we speak of the

¹ Walking toward our seats, a friend called him, "Ich*i*," dropping the "Masa" altogether. The names of most of the first-batch males begin with "Masa."

² See page 23



blessing of being born, that is, the blessing of being alive; the blessing of marrying and the blessing you receive when you die.

For those who are advanced in age, we focus on the third blessing, the fact that they will soon depart from the world and the meaning of the blessing they can receive. For middle-aged people we talk about how they can rebuild their families, and for the younger generation we talk about how they can build a family of true love.

Usually that is about an hour-and-a-half lecture. We do not focus on who the messiah is and what that means, from that declaration; we bring it back to their lives and make it personal. We then encourage them to study more about how you can live your lives in this way. For the sixty percent who committed to further study, that is the process we went through and that they agreed to continue.

When we talk to people, young or old, we focus on the blessing. Whether they are old or single, we explain that you can get the blessing or the spiritual world—physical world blessing. That would culminate with discussions on the blessing donation. That is why it is called Blessing Witnessing.

They are blessed quickly, without having heard all the chapters of Divine Principle.

We have about six months before a blessing, so we continue to study with them during that time.

What had you been doing in the headquarters?

I was vice-director and later director of the Family Education Department. My subordinates had always been working with me. On what they had been working on, the transition was smooth. My only concern is that I was working on building the next level of programs for young people. Because I left while that was in process, I'm afraid that all that will disappear.

What was going from an office position to dealing with non-members like?

In the 1990s, my parents returned to their hometown, and I helped them do ministry there. For me, this was like a second hometown experience. Also, I had served as a CARP center leader, which helped facilitate the transition in my heart.

Just for the record, I am forty-two this year and many things in the church disappoint me. I understand that many people try to find hope in people other than themselves.

The other Rev. Song, Song Yeong-seok,³ always said that if you get a new mission, you have to drop everything and go to it the next day. I remembered that, so after I picked my mission area, I went to it the next day.

My predecessor, Mr. Shinozaki, heard that his mission had changed and thirty minutes later, I landed at the airport and announced my arrival. For the next couple of days I helped him pack his bags and we talked a lot about the mission.

The pastor is a position that Father can work through. I was in a position of not trying to find hope in others; I was supposed to be giving hope. But, then, members would come up to me to say that an old member had passed away and we had to hold the Seonghwa Ceremony or to remind me that I had to give a sermon the next day. I struggled about what kind of message I would deliver on those occasions.

When I was struggling with these concepts and had prayed and gone to sleep, I would dream of Father, Mother of one of the True Children, who would guide me very specifically and say, Look for it here. [He gestures as if poking a place on a page of an open book.] Through that, I felt guided.

I reported my experience to the headquarters. It is not as if I am whoppingly successful. It is not like that. Before, I always dealt with people who are forty or younger. In my new mission, I can deal with people who are much older than that age group. In that situation, I am managing to produce modest results. That is the real deal.

Japanese people in general have keen interest in their ancestors. That is why we go to Cheongpyeong to do ancestor liberation. When grandma is alive and grandpa is dead, we ask, Why don't you have the physical world—spiritual world blessing? Christianity was not able to fully explain those issues. Many people joined our church through these ancestor liberations and blessings.

At the very end [he laughs] they finally learn about the Christian parts in the Divine Principle.

I do not think this method can be replicated in other parts of the world, but as a second-generation member, I would like to strongly emphasize that our generation should not look for hope in the church or look for hope outside the church. We should be giving hope to others. That is something I think applies to all second-generation FFWPU members in the world. *TW*

3 Rev. Song Yong-cheol recently replaced Rev. Song Yeong-seok as chairman of the Federation of Blessed Family Associations in Japan.



Left: Rev. Hori with members of the church in Takamatsu, which is in Kagawa Prefecture; **Right:** The panel exhibition of our church activities and True Parents' lives. In this hall, members of the public hear an introductory lecture.



The Project to Support Vision 2020

An Interview with Dr. Pak No-hi, chairman of the Tongil Foundation



TW: Please describe the Project to Support Vision 2020 and the role that the Foundation has in that.

Pak No-hi: As you know, on March 24, I was chosen as the chair of the Tongil Foundation through a board meeting. On the morning of the twenty-fifth, I met True Mother for the first time after my inauguration and the first thing Mother spoke about was the role of the Tongil Foundation. She said that the role of the foundation is projected fully through the formal name of the organization, the Foundation to Support HSAU-WC [hereafter, the foundation or the Tongil Foundation]. She said that the foundation was in the position of the body and the church in the position of the mind. Just as the body and mind have to unite and harmonize to become an individual truth body, the Tongil Foundation and all of the churches have to unite and harmonize well in order to bring victory in Vision 2020. This was True Mother's first instruction or command. True Mother made a second point, that the foundation had gotten large. She expressed a desire that the Foundation be slimmed down a little. Her third instruction was for me to develop a relationship of the heart with the church and to strengthen it.

Please tell our readers something of your background.

After the army discharged me in 1969, I worked at first with Tongil Industries. Soon, the Little Angel had reached a level where they needed a strong foundation in Korea that could properly educate and train the Little Angels as they started their worldwide activities in earnest. Father had started the Little Angels in 1962 and they began performing in 1965, four years before I arrived. We founded the Korean Cultural Foundation as the mother organization, which became central in conducting programs to edu-

cate and train the Little Angels. From then on, I took charge of the executive responsibilities of the Korean Cultural Foundation. While Dr. Pak Bo-hi was in charge of organizing the tours in the United States, I was in charge of the Little Angels' education and training in Korea. I have spent more than half my life with not only the Little Angels dance troupe but also the schools affiliated to it as an expansion of our activities.

As the Little Angels' programs expanded in scale, we realized that a school would be instrumental in anchoring those programs. With the cooperation of President Park Chung-hee,¹ we started the school project in 1973; the school opened later. From that time, we founded and several schools including a high school. I was in charge of the executive administrative management of both the Little Angels and the schools until 1992.

From 1992 to 1996, I oversaw the master plan, which I had a part in developing and the planning of the construction projects at Sun Moon University's Cheonan campus. Father had appointed me. The basic framework, which Father closely directed then, is what is being constructed today at Sun Moon University.

In 1996, I went to Nicaragua through the national messiah program. I worked there until 2000, which was around five years as an overseas missionary. I returned to Korea in 2000 and worked as a church minister. Then I went back to the Universal Ballet Company and conducted cultural projects until I came here.

When news spread in Korea and elsewhere that I had been appointed Tongil Foundation chairman, our media people searched the internet for news of me but the only substantial item they found was that I am Dr. Pak Bo-hi's younger brother. Whenever I am introduced, that description always follows me.

With your experience in Nicaragua, a poor country with a church that lacked manpower, you probably saw how much foreign churches could benefit from support.

When I went to Nicaragua for the first time, not only was it my first visit but I wasn't familiar with Nicaragua. I hadn't studied its history. The poverty was the first thing I noticed. It was like seeing Korea in the 1960s, just after the Korean War. Seeing Nicaraguan streets gave me the same impression. The people were so poor and the church had no foundation whatsoever.

I couldn't do much on a personal level in the beginning. Later, Father dispatched 120 Japanese missionaries to each South American country. They arrived in Nicaragua in December and they especially concentrated on their activities in Nicaragua for a year. Our church there got financial donations from them and support from Father. Thanks to that, Nicaragua finally had the basis to carry out normal church activities. The church in South America could establish a huge foundation thanks to True Parent's support and the dispatched missionaries. I was indeed grateful.

One heart-moving incident I still remember from 1997, when Father was strongly conducting the blessing campaign around the world, was a Blessing Ceremony we held in Managua, the capital, at the Olof Palme Convention Center, which can hold around two thousand people. The campaign was done

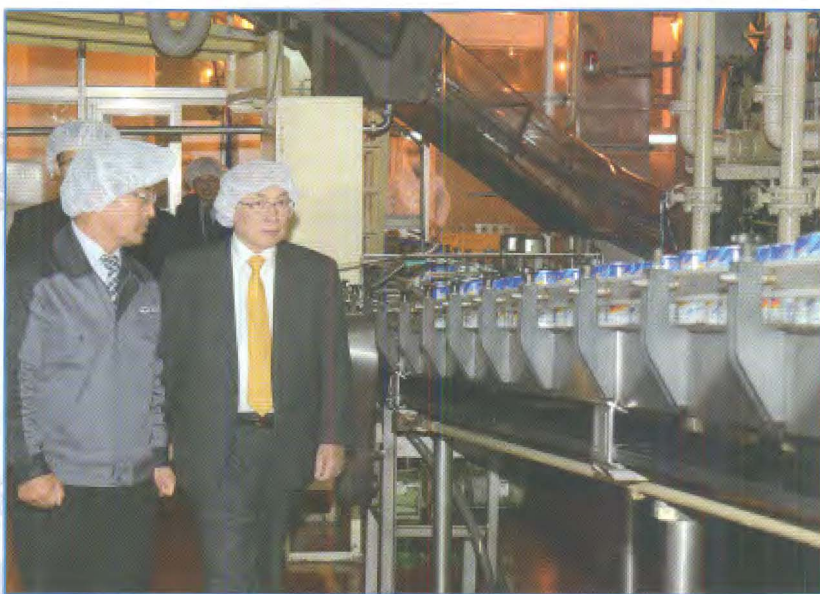
with the Japanese missionaries help. Around two thousand Nicaraguan couples participated, dressed in white, though not all of them had become members.

My wife and I wore our holy robes. I remember how we sincerely represented True Parents on that day and conducted the Blessing Ceremony in the traditional way. The photographs taken that day still move my heart. I cannot forget the overwhelming emotions I felt while representing True Parents and conducting the Blessing Ceremony. All this happened thanks to the 120 missionaries.

We understand missionaries now are not to be utilized for financial support but as manpower and that the foundation will be providing financial assistance to the mission nations.

By foundation, do you mean the Tongil Foundation?

Yes.



Mr. Park visiting the recently opened purpose-built Ilhwa factory

We do have 194 mission bases in the world but Mother particularly chose forty-three strategic and providential nations and is emphasizing intensive support and activities in those nations. Though it is still in the planning phase, the Tongil Foundation, which as you know has several subsidiaries, is preparing to connect the subsidiaries with the providential and strategic nations through sisterhood matching. Based on this sisterhood relationship, we are preparing programs where employees can visit the nation connected to their subsidiary or send support to the nation. The foundation will do everything it can within its scope for the victory of Vision 2020.

Is there a plan when these employees go to a country to study the external situation of the country?

Since we are not yet on that level and are not yet ready, it is premature to speak of a clear plan in that particular area.

We are planning to help the missions to the best of our ability. The Tongil Foundation cannot support the missions directly, but follows the basic route of funding FFWPU² and the FFWPU International Headquarters, which will then support the missions worldwide.

Alongside the funding, we are planning to carry extra

¹ Because of the Korean president's special love for the Little Angels, his government donated land in Seoul to build their school on, near a large park for children.

² This refers to support for the church in Korea.

activities through which our employees can visit the nations and have exchange programs. Recently, employees at the Foundation made special donations amounting to around US\$100,000. True Mother then gave special directions that the collected donations be presented to the African continental director to be used for missions in Africa. We have presented it to Africa in accordance with True Mother's instructions. The foundation is planning to fund missions as soon as we have the funds, in accordance with Mother's intent and in accordance with church regulations. Realistically speaking, the foundation does not have huge amounts that can support the missions. The scale of our support is actually small, which is one of my concerns.

Does your engineering background give you a perspective or skill set that will help you as chairman?

Even though I majored in Mechanical Engineering at Seoul National University, I didn't have the opportunity to actually practice what I had studied in the field. When I look back on my life, I didn't have many opportunities to apply my engineering skill set. I believe my point of view is a normal one. As the Tongil Foundation chairman, I do not think I will manage the foundation based on engineering know-how, because I haven't used it much.

That the father nation now is stronger and will be able to help other nations is inspirational.

The Tongil Foundation went through many difficulties in the 1980s and 1990s and was hit hard, especially during the Asian Financial Crisis, which began in 1997. Many of the entities Father had established collapsed during this period. This was indeed a sad time in our history. Fortunately, Kook-jin nim came and was able to put an end to all those problems as Tongil Foundation chairman. Though the Tongil Foundation has become smaller than in the past, Kook-jin nim was able to bring solidity and stability. In the past, it is true that the Tongil Foundation was heavily dependent on Japan and continued to have such an attitude. However, Kook-jin nim was of the opinion that the Tongil Foundation must not rely on Japan at all cost but become healthier and pioneer the providence by itself. Simply put, he changed the Tongil Foundation's mindset. From this perspective, it has become quite healthy. The Tongil Foundation is no longer dependent. We have become independent and are trying to find ways to support the providence by ourselves.

Centered on our church, True Mother has given us the Vision 2020 Project as our responsibility and vision. For the next seven years until 2020, the church needs to effect noticeable results and set up a solid foundation that Korea and the world can acknowledge. In other words, we need to elevate our foundation to a level where people can acknowledge Father's achievements and vision. This is Vision 2020. Therefore, all members united under this goal and churches have reorga-



Two Tongil Group companies, Yong Pyong Resorts and Ilhwa Corporation, provided financial support to Sun Moon University on June 6, 2013.

nized. We are now in the beginning phase. Let us all advance toward this vision with all our might.

For this reason, True Mother told me to establish a body-mind relationship between the Tongil Foundation and the church. Based on that, I wondered what stance, position or direction the Tongil Foundation must take for Vision 2020. In order to pursue Vision 2020, a direction has to be set first. Therefore, I gave the name the "Vision 2020 Support Project" to Tongil Foundation programs related to Vision 2020. We refer to it as VSP 2020. In other words, if the church calls it Vision 2020, the Tongil Foundation calls our role in it VSP 2020. We have started this program. Though it is not novel, it is our way of setting a direction. Having done that, we want all our employees to advance toward this with one heart.

The foundation is still at a level where it needs to organize or work out what VSP 2020 will do, but I have roughly three directions in mind. First, what the Tongil Foundation can do is provide human resources (HR) support for Vision 2020. We have about two thousand employees—around 1,200 fulltime and the rest part-time. Kook-jin nim has already educated around 1,500 employees, a greater number than all fulltime employees, in the basic Divine Principle content through educational programs on the founder's worldview. The Tongil Foundation is equipped with such human resources. Of course, only 20 percent of the employees are members. However, I realized the importance of bringing unity of heart among all employees, so that all our HR can move in one accord and in one direction with True Mother's 2020 program. Therefore, it is important to rally all our employees in the direction of participating, supporting or sympathizing with the heart behind Vision 2020.

As I said before, around 1,500 employees learned the Divine Principle, but they did it objectively, as their business founder's ideology. However, it is important to guide our employees to realize that Father's teachings were meant for them and to bring them to closely sympathize with Father from the heart through more intensified education. Through such a program, we will work on strengthening the bond of heart within the Tongil Foundation community toward a direction where they can follow True Parents not only as their founders but also as their parents. Through this, all our human resources can rally as a supporting force for Vision 2020. This is the first direc-



Mr. Park touring a subsidiary company managed by the Tongil Foundation

tion I would like to pursue in our VSP 2020.

Second, the Tongil Foundation is a business earning money and a productive organization. Therefore, if the foundation doesn't earn money, it cannot fulfill its function. It must earn money. However, the Foundation is planning to create many resources by conducting business activities to the fullest to fund Vision 2020. I call this material support.

I am thinking of two ways to do this. The first way is direct—to create a high income to support the church and the second is to conduct campaigns within the foundation so that our employees can have a sense of kinship centered on the heart that may move them to make donations for Vision 2020.

To support Vision 2020, the Tongil Foundation also has to develop. The whole world is advancing and expanding in size, so our only maintaining the status quo is like going backward. Therefore, our businesses must develop alongside Vision 2020. Now every business in the foundation is submitting proposals on how they can develop in line with Vision 2020. If we look at Kook-jin nim's management style, his basic goal was stability; he reduced all risks, putting priority on stabilizing the Tongil Foundation. He avoided any endeavors that may bring deficits. Kook-jin nim was successful in reaching his goal of stability. On this stable base, the foundation now needs to set plans based on a development-oriented direction. I believe that the Tongil Foundation can truly help Vision 2020 if it creates a high income. I am presently conducting thorough discussions with our businesses for this reason.

The rough goal (though I cannot give you an exact number now) is to triple, by 2020, the present amount of benefits and income we are producing. Of course, we are not planning to pursue any overly risky endeavors or impractical investments, but we are trying to come up with programs that can bring about development opportunities without involving risk. Each of our businesses is researching methods to pursue this plan.

The third point, which also flows from what True Mother first instructed me about, is to establish and strengthen the bond of heart among the employees in the foundation. In accordance with Mother's instructions, I want to move the atmosphere within the foundation in a direction that can align or match the sympathy of our employees toward Vision 2020. I believe this is the role of the Tongil Foundation. In other words, the Foundation and church must work not as separate

bodies but as one body through such sympathy. We are setting this kind of direction.

Does this involve the forty-three nations as well?

Yes, of course. Once a sympathetic atmosphere is created, employees will easily join hands with the activities including the sisterhood program with the forty-three countries.

It has been only a bit over a month since I was inaugurated. Until now, I have been analyzing the state of the subsidiaries to understand where the Foundation stands. I am managing eighteen subsidiaries. I am touring all of them. Tomorrow I will be going to Jeju Island to visit the fifteenth company. The three others I can visit later. Once I have an overall picture of the businesses, I believe that detailed plans to conduct the different projects based on my analyses will start toward the end of May or in June.

As I said before, I am not a professional CEO. I do not have a completely business-oriented policy when it comes to setting up the fundamental values of the Tongil Foundation and the management direction, but I believe that what True Mother is expecting from me is not to just to earn money. True Mother hopes to build a united atmosphere in the Unificationist community by forming that harmonious body-mind relationship, thereby achieving unity of hearts. That is why I am trying to see all this with not just a business-oriented mind. However, I know that leading the Tongil Foundation in a church direction alone cannot bring development. I am working with different experts and leaders within the business field to maximize profits at the same time. This is my present stance. Perhaps my engineering background will come in handy in analyzing the Foundation in detail from this perspective.

You seem well placed.

Thank you. *Tongil Segye*³ interviewed me just before you arrived. They expressed hope that things will turn out fine because I have varied experiences as a minister and within different providential organizations. I was moved by what they said but I feel the enormity of the responsibility. I feel somewhat stressed out. [He laughs.]

Your position entails much hard work.

On May 12, 13 and 14, I accompanied Mother on a tour of three major cities, Changwon, Busan and Yeosu. True Mother met many leaders and participated in many events including the opening of the new church in Changwon. She had a tight schedule. Wherever True Mother went, she met the members. She spoke often with leaders and other members. As I watched Mother, who is at the center of this providence and works hard to fulfill Father's grand vision within this set period despite her old age, I felt she is trying hard to bring solid results and this isn't just a vision. True Mother is taking responsibility and expressing great concern about it. Seeing Mother encouraging members in tears, I realized how important our roles are in this era. We don't have to be leaders, but we are people who followed True Father. I call this True Mother's era, and through this tour, I strongly recognized how important our roles are in True Mother's era. **JW**

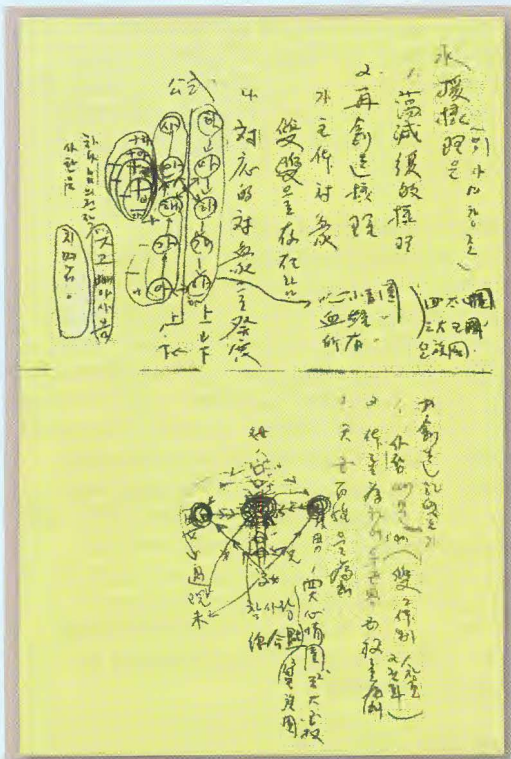
3 The main Korean church publication, a monthly magazine

An Enhanced Perception of True Parents



By Ken Owens

A photograph of a drawing Father made to illustrate his thinking during a speech



For thirty-two years, I was truly blessed to be able to photograph our True Parents, in both their public and private lives. Beginning in 1980, with the help of Robert Davis, Hiromichi Shimoyama and New Future Photo, I was able to see our True Father as being the most serious, determined, wisest, funniest and most loving man I have ever met. I had so many wonderful (and a few nervous) moments with Father. I would like to share some of my experiences.

From the beginning, I helped photograph many of the great events, speaking tours and conferences that True Father organized. These included the International Conferences on the Unity of the Sciences (ICUS) in which scientific scholars were encouraged to focus on absolute values and the Assembly of the World's Religions and American Christian Leadership Conference, which brought together religious scholars and faith leaders to promote interreligious harmony, something that no other man has been unable to do on a worldwide scale. In the political sphere, True Father invited ex-presidents, ex-prime ministers and former vice-presidents from dozens of the world's nations to the Summit Council for World Peace to discuss God-centered solutions to the world's problems.

When he would speak to the world's educators, such as at Professors World Peace Academy meetings, True Father would guide them toward ideas, systematically but firmly, that they may never have thought of before. True Father guided the Middle East Peace Initiative trips to Rome, Israel and Jordan, focusing world attention on helping bring the Israeli-Palestinian conflict to a peaceful resolution. MEPI also, significantly achieved the historic coronation in which Jesus was crowned the king of kings.

At each of these events, True Father would speak to all the participants as if he were speaking to each one personally, inspiring them based on his revelation of the Divine Principle. At times, he would use a small piece of paper containing the important points he wanted to share with his guests. All the participants, no matter how well educated, powerful or well known, would sit there quietly, seemingly spellbound, listening and understanding every word True Father said. No matter how many times I photographed these events, in my heart, admiration and awe of True Father continually deepened.

Nevertheless, at times, I was anxious about our True Parents' safety. The tensest time was when a group of us was going to accompany True Parents into North Korea to visit Kim Il Sung. When we arrived in Beijing, we were told that the North Koreans wanted only the Korean contingent to enter the country with True Parents. True Father told us that he did not know what to expect and that he may not be coming back. Those of us that had stayed behind in Beijing were

deeply worried for them. When they did return a week later, they appeared extremely happy as they left the plane, a slight snowfall sprinkled upon them. That night, we all sat on the floor of the hotel room and True Father, with a great big smile, showed us many of the photographs that he had brought back from North Korea.

Another harrowing time was at the Yankee Stadium Rally in 1976. The situation had become almost dangerous, but True Father still had to deliver his speech. I was assisting the main photographer, Michael Brownlee, in the stage area. Neil Salonen, then the church president, told me to follow True Father and Dr. Pak Bo-hi to the stage as extra security. All went well, but it was a very scary moment.

Holy matrimony

Over the years, I was able to photograph many matchings and blessings that True Parents performed. Whatever nationality the participants were, I could see True Father looked at people through God's eyes and brought them together in unity with God's heart. At the Blessing Ceremonies, the sparkle of love was in the couples' eyes. Only True Father could see and feel true love in each person and foresee what great people a couple's children would become.

Everyone was welcome

The First time I visited East Garden came about by accident. I was at Sunday service at Belvedere on Young-jin nim's birthday. True Mother had gone back to East Garden to make sure that all the arrangements for the birthday celebration were

complete. Ye-jin nim stayed behind until True Father finished his sermon. At the end, True Father said, "Oh, today is my son's birthday. You are all invited to the celebration."

Ye-jin nim's mouth opened in shock. She immediately called True Mother saying, "Omma, guess what Appa did! He just invited all two hundred members to East Garden for the birthday." What did True Mother do? She had McDonald's make lunches for everyone that came.

Exotic locations

I had many personal experiences with True Father, such as the first time I saw him in Hawaii. He had a bright glow around him. At his great Madison Square Garden speech in 1974, the atmosphere was so chaotic that True Father asked if he could sing a song. The audience quieted to listen to him as he sang a beautiful Korean song. I also had the honor to accompany True Parents on their small plane during their fifty-state speaking tour of America. Being that close to them every day was a blessing—very hard work—but a great blessing.

While visiting Rio de Janeiro with True Parents and In-jin nim in the 1990s, we stopped at a beach. True Father saw a fisherman wearing a very small, nearly invisible, swimsuit, casting into the ocean. Father went to him, and through a translator, was able to borrow his fishing rod, to cast a few times into the ocean. So, there was True Father, with his pants rolled up to his knees, his bare feet in the ocean surf, with a big smile, standing alongside a scantily-clad fisherman, fishing from a beach in sunny Rio.



Ken Owens follows behind Father and Dr. Pak Bo-hi at the Yankee Stadium Rally. He had been asked on that occasion to serve as added protection for True Father in a volatile atmosphere than might become hostile.

An embracing family

I have a pleasant memory of one of True Parents' anniversaries. During the ceremony, just before taking a picture of True Parents, I said, "Ah, honeymooners." To which Father quickly replied, "Yes, honeymoonerrrrrs!" Everyone laughed. They later asked me to come upstairs to take their passport photos. True Mother had given True Father a new jacket. She asked me to photograph them out on the balcony that overlooks the Hudson River. Afterward, they invited me to sit with them, Hyung-jin nim and Jeung-jin nim and have a snack. It was a quiet, personal moment with True Parents. It was special.

Dancing, a work hazard

After the joint Blessing Ceremony of Kwon-jin nim to Hwa-yun nim and Sun-jin nim to In-sup nim, I had to take various formal pictures of the brides and grooms with True Parents and the in-laws. The Manhattan Center, rather than providing me with a ladder, had me climb up a shaky scaffold to get a better angle for the photographs. True Father, wanting to make it a joyous experience, and seeing me in a scary predicament, yelled, Dance! With camera in hand and hundreds of people watching, I began swiveling and dancing atop the unstable platform. Everyone was laughing and clapping and True Parents had big smiles on their faces. I, too, was smiling, so no one guessed how scared I was dancing for True Parents at that moment.

Interaction of love and beauty

Most importantly, I would see how much love he had for True Mother, his children and the members that had followed him for many years. Even though he did not see his children as much as he may have wanted, he loved them dearly. I had a dream in which True Father sat on a balcony as thousands of people watched. He was holding his newly born son. He would play with him, and when he held him in the air, people would cheer and loudly applaud. This happened many times. A few hours after I woke up, True Mother gave birth to Hyung-jin nim.

Losing a child

The most difficult moment I had photographing True Parents was during Heung-jin nim's Seunghwa Ceremony at Belvedere. Robert and I thought True Parents had gone to Korea for the ceremony there, but when I arrived at Belvedere, they were sitting on the floor next to the offering table. It was a very emotional time, quiet and somber. True Mother and her daughters had tears in their eyes. Seeing True Mother's face through a telephoto lens was heart wrenching. True Father said he could not shed any tears during the ceremony for special reasons. Yet, when I looked through the lens, I could see the sparkle of tears in the corner of his eyes. I had to record



Ken Owens and others had been worriedly waiting in Beijing while True Parents were in North Korea. Ken was on hand to capture True Parents' ecstatic return from Pyongyang to Beijing in December 1991.

the event, but it was very painful see them so sad. It was very difficult for me to see through the lens with tears in my eyes.

When True Father spoke to members, he would be very serious in conveying God's heart and the Divine Principle to help members understand. Sometimes he even scolded them, so that they could become better people. At many other times, he would tell jokes to see them happy. Regardless, his love for us never changed. He wanted all of us to do our best.

Through the years, I came to realize that True Father was more than a leader, or even more than the Messiah. I came to feel him to be my real father, my real parent. I had a revelation from God in 1976 about how we should feel about True Father. God expressed his heart:

Now, my son is with you. Only he can show you how my heart really feels. He knows me so well, because he knows how I feel, and how all of you feel. Please look to him. Please listen to him. Please feel him. When you see him, you see me. When you hear him, you hear me. When you feel him, you feel me. When you cry with him, you cry with me. He is your father. You are his children. But, I am his Father, so all of you are my children.

Photographing our True Parents for so many years was a great honor and privilege. However, my greatest joy was being able to make our True Father happy, especially when I said, "Smile please," in my funny Korean. **JW**

globalism. We have entered a stage where we can only accept a global ideology.

Humankind has two paths: the external path and the internal path. I am standing at the center of these two paths. We have hoped that a time would come when these internal and external paths would unite and become one path, and the era of ideology is the time when this path will appear.

Now, we must find individuals, families, people, nations, the world and the cosmos that desire to relate with the heavenly mind. If we do not understand this, our efforts will merely be a repetition of the course followed by great people or saints in history.

For this reason, the direction of the human mind emerges improved through the heavenly mind; the direction of the body is heading toward the heavenly mind; even the stimulating materialistic world is moving closer to the heavenly mind. As they all come closer, they enter into great tumult from inside and outside, internally and externally. They all end up clashing. When clashing, what do they clash over? They clash over the Earth. After this, what will they clash over? They will clash over people.

History has been overturned and moved in order to remove the external global ideology and to establish the internal global ideology within this conflicting course. Placing the innermost heart in the middle, the two sides are divided into the left and right, thus causing great troubles, a phenomenon of the present day. This phenomenon is certainly happening within each individual and around the world.

If God exists and conducts the providence for humankind, you must understand how much God worked hard to guide it all the way to the era of globalism. Please think about this. When it comes to the body-mind conflict, we (as did our ancestors) allowed the mind to surrender to the body instead of the body yielding to the mind. Under such an ancestral foundation centered on the mind, imagine how hard Heaven worked to bring this foundation to transcend the individual, the people, the nation and come all the way to the world.

When we look into history, that we see and feel how Heaven has struggled all throughout that time is important. Have you ever experienced that? If anyone prays to Heaven, "Heaven, take care of my pain and please remove it from me," that person cannot go to the glorious kingdom. Those, who pray "Father, please bless us" centered on the family, people and nation will only survive until then. When globalism is ushered in, people-ism will collapse. In the same way, globalism will break when cosmos-ism, based on the heavenly mind, is ushered in.

The Last Days and Satan's target

Heaven has guided the providence until now toward the major goal, the final goal. We have looked forward to that day when this final goal will be achieved. We must prepare ourselves for that day. It is on this basis that the Last Days will come. What kind of days are the Last Days? The Last Days refer to a time when heaven as the mind and earth as the body meet, globalism and ideology meet, and one's body and mind meet. What should they sing about once they meet? They must sing about a mind-centered life and a world that is connected to the mind. You must sing this song together with the cosmos. Unfortunately, that world did not appear on that day on Earth.

Heaven is moving toward that world. That world is Heaven's final goal. It is man's highest goal. In order for one to stay alive until that day, one has to go through indescribable con-

flicts with the body. In addition, once one makes a promise, one must keep it at all costs, and once one makes a determination, one must not change it.

If there is a person that emerges with such a determination, the body will naturally defy the person to bring down and change that determination. His or her family will oppose it, society, the country and even the world will defy it. You must know that the whole world is rushing in attack toward that person. Hence, this is pointing out that as we gain a more in-depth understanding of this major ideology, a relative traitor to that ideology is also prepared against it.

Christians say that they are heading back to their heavenly nature. They consider themselves to be finding the kingdom of heaven. However, they have forgotten that when one walks toward a big goal or a major ideology, large enemies are also prepared to counteract that. Remember that you have formidable enemies.

Under those circumstances, what is the enemies' final goal? It is our bodies. Their target is our physical bodies. They are making their way into the body by life threats, social threats, national threats and even heavenly and earthly threats to the body. Paul experienced this lifestyle. If he appeared in front of his own people, his people became his enemy. When he went overseas, the people in foreign countries became his enemies. When he approached a certain religious group, the religious group became his enemy.

Whether they adhere to Christianity or any other religion, judgment must also come to religious people. They cannot pass through freely. The individual will have to defend himself or herself exhaustively. When it comes to the course of finding an individual centered on the mind, global difficulties will occur, crashing and invading because of one's connection to the global will.

As the Last Days come ever nearer, worldwide fear will not enter only through one direction, but will come in from different directions. As Last Days approach, fear will surround and enter people of conscience. You all clearly know what this means, because you have heard and seen it. Therefore, a time will come when a trend that is characterized by fear of not being able to live as one wishes will sweep through people of conscience, especially artistic people within the literary field. This is already happening. It is appearing in the form of fear or with similar symptoms.

We, who are in the Last Days, are different from the past when we had risked our individual selves. We are now living in a global age; thus, we must risk everything global, defeat the external side through the heavenly mind and separate it. A person that can say, Father, I have won! must appear. Do you agree? Heaven has worked toward making this one person. Satan has worked to oppose these efforts by Heaven.

The world is not a heavenly world but one under evil dominion. If such a victorious person appears in this evil-dominated world, seeing the phenomenon of the world taking up arms to defy this person is inevitable. However, the attackers will be defeated instead if they try to attack this one person. The day when final judgment is passed is a time when an individual surrenders after attacking the person, the family surrenders when opposing such work, the society surrenders when it opposes the person and the nation and world surrender when they oppose the person. From this perspective, we can understand that the different abstract aspects conducted around the world in relation to this extremely small individual are historical acts. **TW**

...To be continued in the July issue



True Family and I Workshops as Preparation for Vision 2020

Central to our movement is the promotion of true families. Thus, nothing could undermine our efforts to achieve solid growth by 2020 more severely than struggles in the families of key figures with the mission of promoting our vision. For this reason, Rev. Yong Jin-hun, director of the FFWPU International Headquarters' Education Department, will be visiting some nations to hold workshops for church leaders and their spouses. The first of those was Taiwan, May 24–26. The following are accounts of the participants' experiences.

Leaders and their spouses from twenty centers took part in the workshop, as did fifteen other people. Mr. Hong Dae-hwe, Taiwan's Cheon Il Guk special envoy, emphasized that the workshop was necessary in order to show the world that our families and churches are spiritually healthy. Rev. Yong provided solutions to difficult problems by redirecting mistaken concepts held by members. This involved applying Divine Principle to real life problems—living for others' sake, serving the other and perfecting the other. Experiencing this application of the word enthralled members.

Once a family becomes a happy, model family, the family will naturally gain conviction, happiness and strength to witness and testify about True Parents to those in the satanic world. In addition, experiences gained through this workshop greatly helped couples that lead a church to find harmony between each other. They also learned some skills needed in resolving family problems in other blessed families, specifically those in their congregation. They will take back to their churches a clearer approach and the techniques needed in guiding their blessed members.

By enabling pastors and blessed central families to be completely equipped with the skills needed in resolving various family and societal problems using the Divine Principle and the truth imparted by True Parents through their sermons, revival of the individual, family and church will take place and FFWPU will become a famous "brand" in creating happy families. It is our hope that this will play an important role in restoring Taiwan's sovereignty.



Throughout the workshop, couples radiated happiness. Sincere conversations and embraces between all participating couples could be observed during those three days. Tears, laughter and deep repentance gushed from the heart of each participant.

Descriptions of participants' experiences

The husband and the wife had incompatible opinions on their children's education. They suffered great tension from this. Daily arguments had driven the wife to her breaking point. Only with their church leader's encouragement did the couple make it to the workshop. Rev. Yong controlled the problems between them and helped them understand each other's point of view and thinking. After some time, each was able to accept Rev. Yong's analysis. Husband and wife reflected on their own behavior and reciprocally asked for forgiveness.

Another husband was from a farming home. The wife grew up like a princess in the city. Their respective lifestyles and educational methods varied greatly. The husband often compared his wife to his mother. This gradually evolved into a problem in the way he spoke to her because of the dissatisfaction with her that he carried in his heart. He often thought of how his mother was quick to take action and how she had high standards in how she did household chores. He wondered why his wife could not be like that. Rev. Yong guided the husband to see the contradictions in his thinking, which was the core of the difficulty. Rev. Yong consoled the long-suffering wife and helped them to communicate sincerely to each other.

One husband had a habit of expressing any dissatisfaction about his wife to her, though he felt he was merely advising her with a benevolent heart. He sometimes found her tone of voice offensive. During an exercise in which the husband chose animals to represent their different family members, it emerged that he wished his wife would change from a mountain goat to a house goat. His wife barely spent any time at home because of church activities. He paid lip service to his wife's mission but her inability to deal properly with family issues irked him. Rev. Yong guided the couple to face their emotions and openly speak of them to each other. He persuaded the husband to participate in his wife's activities in an attempt to understand her heart and her mission work. Both husband and wife were able to unburden their hearts to each other. The wife expressed her gratitude to Rev. Yong for resolving their communication problems.

Another wife hoped her husband could open his heart, do

things with her and converse more, but in a self-defeating manner, she consistently rebuked him for not expressing himself. Using a photograph that the husband felt depicted his wife's heart, Rev. Yong spoke about some of the husband's innate personality traits and some of his emotions. He told the wife that she was unlikely to hear endearments from her husband and he was unlikely to act affectionately toward her. Rev. Yong emphasized that the wife should attempt to understand her husband's personality. He encouraged the couple to converse with greater sincerity and depth. Rev. Yong expressed astute insights, which caused the wife's heart to open and the husband's burdens suddenly to feel lighter. After frank conversations, they agreed to make a fresh start.

Edited personal testimonies (one per paragraph)

Rev. Yong pointed out the problems of each couple, suggesting an appropriate healing method through his sensitive and keen insight. This session helped me realize the value of True Parents' teachings and the value of living for the others' sake. I believe that Rev. Yong could invest himself in each couple with the loving heart of our Heavenly Parent because he has inherited a vertical heart and has studied the truth thoroughly.

As a blessed member, I deeply repent for not living up to the expectations of our Heavenly Parent and True Parents. When I reflected on our life as a couple, I realized that we have been living a life opposite to what we testify about. Rev. Yong not only taught us that we should become leaders of the word but also showed us how attainable are substantial good effects based on living life in line with the Principle. Many the couples expressed gratitude for this. Through this workshop, our families could make fresh starts. We found determination to establish the true, loving, happy families that our Heavenly Parent and True Parents hope for.

I became profoundly aware of the satanic lineage through this workshop. I came to realize that my thoughts and some habits I had developed—the way I spoke, criticized others with the Principle, disrespected my spouse's feelings, conducted our sexual relationship, etc.—deeply connect me to Satan. Looking back, I am horrified. I had carried many contradictions and collusions within me.

The workshop helped me deeply understand my internal world and that of my spouse. The problems we had between us could be resolved through this healing session. We became closer in heart. We are determined to witness to many more people with all our might, testify to True Parents and guide more people to receiving the blessing through our Heavenly





Parent and True Parents.

Our Sunday service sermon, "Finding True Parents," covered how Satan has been influencing our daily lives and the significance of elements that come from God— absoluteness, uniqueness, constancy and perpetuity. I gained a clearer understanding of True Parents' teachings including on the concepts of absolute faith, absolute love and absolute obedience. We all seemed to have gained deep understanding about becoming genuine individuals, genuine couples and having a true family life.

My entire body and mind felt washed with the truth and true love. I deeply reflected on myself and repented deep in my heart. Now that I look at my "other half" from a fresh perspective and with a new heart, feelings of gratitude for being a blessed couple erupt deep in my heart. Not only did my spouse look beautiful but my spouse seemed to have infinite and noble value.

During the group therapy session, I often felt as though what was said was true of me and that I had to do what was being suggested. Seeing people next to me experiencing heal-

ing and seeing everyone, altogether, experiencing growth in a workshop was a novel experience for me.

During the final lecture, Rev. Yong helped each family frame a vision and told us that we must all aim high. He helped us create a family motto set—"the ten commandments of a couple"— through which the family can engage in mutual support, such as waking each other up. The children can participate as well. I thought this was important because having a clear goal helps anyone understand where he or she is heading and why that direction is necessary.

Uplifting the Pure Love Alliance

On May 28, Rev. Yong gave a special ninety-minute lecture to Pure Love Alliance (PLA) staff members and teachers, fifty people in all. PLA promotes pure love concepts in schools and provides tutoring to young children in vulnerable social groups. It comprises many volunteers and teachers because of its large-scale activities.

Rev. Yong spoke about differences between men and women during the process of creation by God. He based his core teachings on the significance of our sexual organs and the importance of abstinence. He pointed out the anachronistic method of trying to elevate sexual satisfaction through pornographic movies. He introduced the truth about sex through five principles and stages of sex. The lecture also moved nonmembers of our church among the teachers and staff members. The lecture yielded many good results.

It convinced us that the Divine Principle and True Parents' teachings are indeed useful within the textbooks used by PLA volunteers. This lecture material will be useful in witnessing to our volunteers and is helping them naturally accept concepts and material based on the Divine Principle. **JW**



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