

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

Bogdan Pammer
February 20, 2024



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

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



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





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



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

1. Be specific in your prayers

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

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

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

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



The fog machine working hard

2. Be aware that you have a spiritual body

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

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

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

天 Cheon (Heaven)

心 Shim (Heart)

苑 Won (place, small hill)



Purple and white

3. Receive the gifts of the spirit and develop them

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

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

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

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

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

Thank you once again.

-HJ Heaven and Earth CheonBo Training Center-

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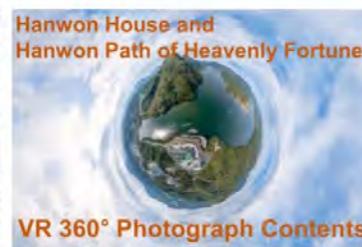


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Seven gifts of the Holy Spirit

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

The **seven gifts of the Holy Spirit** are an enumeration of seven spiritual gifts first found in the *book of Isaiah*,^[1] and much commented upon by *patristic* authors.^[2] They are: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.^[3]



Stained glass symbolic representation of the Holy Spirit as a dove, c. 1660.

Book of Isaiah [edit]

The seven gifts are found in the *Book of Isaiah*^[4] 11:1–2 , a passage which refers to the characteristics of a Messianic figure empowered by the "Spirit of the Lord".^[5]

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



Seven Gifts of the Holy Spirit. Folio from Walters manuscript W.171 (15th century)

Verse	Hebrew Masoretic ^[8]	English New International Version ^[9]	Greek Septuagint ^[10]	Latin Vulgate ^[11]
11.1	א וַיֵּצֵא הַטֵּר. מִגִּזְעוֹ יְשׁוּ: וַנֶּצֶר. מִשְׁרָשׁוּי יִפְרֶה.	A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.	και εξελευσεται ραβδος εκ της ριζης ιεσσα και ανθος εκ της ριζης αναβησεται	<i>et egredietur virga de radice lesse et flos de radice eius ascendet</i>
11.2	ב וַנְּהַה עֲלָיו. רוּחַ יְהוָה--רוּחַ חֲכָמָה וּבִינָה. רוּחַ עֲזָה וְגִבּוּרָה. רוּחַ דָּעַת, וְנִרְאֵת יְהוָה.	The Spirit of the LORD will rest on Him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD—	και αναπαυσεται επ' αυτον πνευμα του θεου πνευμα σοφιας και συνεσεως πνευμα βουλης και ισχυος πνευμα γνωσεως και ευσεβειας	<i>et requiescet super eum spiritus Domini spiritus sapientiae et intellectus spiritus consilii et fortitudinis spiritus scientiae et pietatis</i>
11.3	ג וַיִּהְיֶה, בְּיִרְאֵת יְהוָה:	and He will delight in the fear of the LORD.	εμπλησει αυτον πνευμα φοβου θεου	<i>et replebit eum spiritus timoris Domini</i>

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

- sapientia*
- intellectus*
- consilium*
- fortitudo*
- cognitiō* (or *scientia* as in the above scripture)
- pietas*
- timor Domini*.

In Christianity [edit]

The *Seven Gifts of the Holy Spirit* is one of several lists of virtues, vices and blessings in Christian devotional literature which follow a scheme of *seven*.^[12] Others include the *seven deadly sins*, the *seven virtues*, the *seven last words from the cross*, the *seven petitions of the Lord's Prayer*, and the *Beatitudes*.^[13]

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

Catholicism [edit]

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

Anglican Communion [edit]

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

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

The Seven Gifts [edit]

Wisdom [edit]

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

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

Understanding [edit]

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

Counsel [edit]

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

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

Fortitude [edit]

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

Knowledge [edit]

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

Piety [edit]

See also: [Pietism](#)

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

Fear of the Lord [edit]

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

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

Aquinas: relation to the virtues [edit]

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

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

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

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

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

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

Augustine: relation to the Beatitudes [edit]

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

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

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

See also [edit]

- Fruit of the Holy Spirit
- Tree of Jesse
- Theological virtues
- Works of mercy

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This page was last edited on 19 February 2024, at 10:07 (UTC).

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Fruit of the Holy Spirit

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Not to be confused with Seven gifts of the Holy Spirit.

The **Fruit of the Holy Spirit** (sometimes referred to as the **Fruits of the Holy Spirit**^[2]) is a biblical term that sums up nine attributes of a person or community living in accord with the Holy Spirit, according to chapter 5 of the *Epistle to the Galatians*: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control."^[3] The fruit is contrasted with the *works of the flesh* which immediately precede it in this chapter.

The Catholic Church follows the Latin *Vulgate* version of Galatians in recognizing twelve attributes of the Fruit: charity (*caritas*), joy (*gaudium*), peace (*pax*), patience (*patientia*), benignity (*benignitas*), goodness (*bonitas*), longanimity (*longanimitas*), mildness (*mansuetudo*), faith (*fides*), modesty (*modestia*), continency (*continentia*), and chastity (*castitas*).^[4] This tradition was defended by Thomas Aquinas in his work *Summa Theologica*,^[5] and reinforced in numerous Catholic catechisms, including the *Baltimore Catechism*, the *Penny Catechism*, and the *Catechism of the Catholic Church*.

Early commentary

Aquinas pointed out that numbered among the attributes of the Fruit of the Holy Spirit are certain virtues, such as charity, meekness, faith, chastity, and kindness.^[2] Augustine defined virtue as "a good habit consonant with our nature."^[6]

Though often discussed as nine attributes of the Fruit of the Spirit, the original Greek term translated as "fruit" is singular. Aquinas explained, "Consequently fruit is mentioned there in the singular, on account of its being generically one, though divided into many species which are spoken of as so many fruits."^[2] Augustine's commentary on Galatians 5:25-26 says, "the Apostle had no intention of teaching us how many [either *works of the flesh*, or fruit of the Spirit] there are; but to show how the former should be avoided, and the latter sought after."^[2]

Definitions

Unconditional benevolence (love, Greek: *agape*, Latin: *caritas*)

Main article: Agape

Agape (love) denotes an undefeatable benevolence and unconquerable goodwill that always seeks the highest good for others, no matter their behavior. It is a love that gives freely without asking anything in return and does not consider the worth of its object.^{[7][8]} *Agape* is more a love by choice than *Philos*, which is love by chance; and it refers to the will rather than the emotion. It describes the unconditional love God has for the world in the Christian faith. Paul describes love in 1 Corinthians 13:4–8:^[9]

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

According to Strong's Greek Lexicon, the word ἀγάπη (*agapē*) means love, affection, or benevolence.^[10] It occurs 117 times in 106 verses in the Greek concordance of the NASB.

Joy in God (joy, Greek: *chara*, Latin: *gaudium*)

The joy referred to here is characterized as deeper than mere happiness; it is described as rooted in God and coming from him. This divine attribution makes it perceived as more serene and stable than worldly happiness, which is merely emotional and lasts only for a time.

According to Strong's Greek Lexicon, the Greek word listed in the verse is χαρά (*chara*), meaning 'joy', 'gladness', or a source of joy'. It occurs 59 times in 57 verses in the Greek concordance of the NASB.

"joy, delight" (akin to chairs, "to rejoice"), is found frequently in Matthew and Luke, and especially in John, once in Mark (Mar 4:16, RV, "joy," AV, "gladness"); it is absent from 1 Cor. (though the verb is used three times), but is frequent in 2 Cor., where the noun is used five times (for 2Cr 7:4, RV, see Note below), and the verb eight times, suggestive of the Apostle's relief in comparison with the circumstances of the 1st Epistle; in Col 1:11, AV, "joyfulness," RV, "joy." The word is sometimes used, by metonymy, of the occasion or cause of "joy," Luk 2:10 (lit., "I announce to you a great joy"); in 2Cr 1:15, in some mss., for charis, "benefit;" Phl 4:1, where the readers are called the Apostle's "joy;" so 1Th 2:19, 20; Hbr 12:2, of the object of Christ's "joy;" Jam 1:2, where it is connected with falling into trials; perhaps also in Mat 25:21, 23, where some regard it as signifying, concretely, the circumstances attending cooperation in the authority of the Lord. Note: In Hbr 12:11, "joyous" represents the phrase meta, "with," followed by chara, lit., "with joy." So in Hbr 10:34, "joyfully;" in 2Cr 7:4 the noun is used with the Middle Voice of hyperperisseuo, "to abound more exceedingly," and translated "(I overflow) with joy;" RV (AV, "I am exceeding joyful").^[11]



Stained glass window at Christ Church Cathedral in Dublin, depicting the Fruit of the Holy Spirit along with Biblical role models representing them: the Good Shepherd representing love, an angel holding a scroll with the *Gloria in excelsis Deo* representing joy and Jesus Christ, Job representing longsuffering, Jonathan faith, Ruth gentleness and goodness, Moses meekness, and John the Baptist temperance. Executed by Hardman & Co. in the 1870s.^[11]

Contentedness in all circumstances (peace, Greek: *eirene*, Latin: *pax*)

The Greek word εἰρήνη (eirēnē) means peace (literally or figuratively) and, by implication, prosperity.^[12] It is generally described in the Bible as the state of harmony, security, and salvation. This can be applied on the national or individual level. In particular, it is used in Christianity to describe one believing they have achieved salvation, either before or after death. It can also be viewed as a state of wholeness and order as opposed to chaos.^[13]

Jesus is described in the Bible as the Prince of Peace, bringing peace to the hearts of those who desire it. In John 14:27 he says, "Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid".^[14]

Refusing to avenge oneself (patience, Greek: *makrothumia*, Latin: *longanimitas*) [edit]

Generally the Greek world applied this word to a man who could avenge himself but did not. This word is often used in the Greek scriptures in reference to God and God's attitude to humans.^[15] Exodus 34:6 describes the Lord as "slow to anger and rich in kindness and fidelity."

Patience, which in some translations is "longsuffering" or "endurance", is defined in Strong's by the Greek words *makrothumia* and *hupomone*. The first denotes lenience, forbearance, fortitude, patient endurance, and longsuffering. Also included in *makrothumia* is the ability to endure persecution and ill-treatment. It describes a person who has the power to exercise revenge but instead exercises restraint. The latter, *hupomone*, is translated as endurance, constancy, perseverance, continuance, bearing up, steadfastness, and holding out. It describes the capacity to continue to bear up under difficult circumstances, not with a passive complacency, but with a hopeful fortitude that actively resists weariness and defeat, with *hupomone* further understood as "opposed to cowardice or despondency".^[16]

Repaying evil with good (kindness, Greek: *chrestotes*, Latin: *benignitas*) [edit]

Kindness is acting for the good of people, regardless of what they do, and not expecting anything in return.^[17] It implies kindness no matter what. In Greek, old wine was called "*chrestos*" which meant that it was mellow or smooth.^[15] One scholar has noted that when the word *chrestotes* is applied to interpersonal relationships, it conveys the idea of being adaptable to others. Rather than harshly require everyone else to adapt to his own needs and desires, when *chrestotes* is working in a believer, he seeks to become adaptable to the needs of those who are around him (*Sparkling Gems from the Greek*, Rick Renner). The apostle Paul uses this word to depict God's attributed kindness to people who are unsaved.

Showing mercy to sinners (goodness, Greek: *agathosune*, Latin: *bonitas*) [edit]

Popular English Bibles (e.g. NIV, NASB, NLT) translate the single Greek word *chrestotes* into two English words: kindness and goodness.^{[18][19][20]} This can be interpreted as moral excellence or virtue; the best part of anything; joy in being good; or generally a quality character.

Overcoming temptation (faithfulness, Greek: *pistis*, Latin: *fides*) [edit]

The root of *pistis* (faith),^[21] from a Greek term meaning persuasion,^[22] supplies the core-meaning of faith as being "divine persuasion" received from God. In the Bible, it is used to describe both the trustworthy and those believing in God and Jesus Christ, linking the two concepts.^[23] The writer of the *Letter to the Hebrews* describes it this way: "Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God".^[24]

Nonviolence (gentleness, Greek: *prautes*, Latin: *modestia*) [edit]

Gentleness or meekness, is "a divinely-balanced virtue that can only operate through faith."^[25] The *New Spirit Filled Life Bible* defines it as "a disposition that is even-tempered, tranquil, balanced in spirit, unpretentious, and that has the passions under control."

Obedience unto death (self-control, Greek: *enkrateia*, Latin: *continentia*) [edit]

The Greek *enkrateia* is described as strength, especially in self-control and mastering one's thoughts and behavior.^[26]

See also [edit]

- Gifts of the Holy Spirit
- Seven virtues
- Related Bible parts: Galatians 5, Philippians 4

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