

TODAY'S WORLD

AUGUST 2001



**Father: Chil Pal Jeol Speech
Leaders Workshop in Cheju**

**Interview with the General
Manager of Universal Ballet**



Message from the Publisher

Reverend Hwang Sun-jo

Sixteen Days

Rev. Hwang relates his experience of being with True Parents during the "Settlement of God's Fatherland" speaking tour in his sermon from Sunday, July 15th.

TRUE Parents arrived in Korea on June 29th and left on July 14th [for Hawaii]. During the ride to the airport when he was departing, True Father told me, "This sixteen-day stay in Korea felt like sixteen years." What this means is that many significant providential events happened in those sixteen days. Naturally, True Parents were under a lot of pressure during that period of time. I would like to tell you of what True Parents did for the providence for the sixteen days of their stay in Korea.

There was an old painting in my parents-in-law's house. It was a painting of a tiger amidst bamboo trees. No one really took notice of it, and it was thrown here and there in the house and finally ended up in the storage room covered with dust. One day, my father-in-law opened a new office and remembered the old painting. He decided to hang it in the office, but the frame was so old and rotten it needed to be replaced.

Some time after dropping it off at the frame shop, the shop owner called and offered to buy the painting from him for 10 million won [approx. US\$8,000]. My surprised father-in-law brought the painting home.

As in this story, without eyes that see the true value, we can never appraise things accurately. Likewise, without the right viewpoint, we can never understand the value and meaning of God and True Parents' providential activities. Though they stayed just sixteen days, from the providential point of view, it may have had the value of sixteen years, one hundred and sixty years or even one thousand six hundred years.

Their most important work was holding the rallies for the settlement of God's fatherland. What is the providential meaning of the settlement of God's

Photos: top, Rev. Hwang presents a speaking prize at the Sung Hwa students summer camp; right, True Parents' arrival at the Hannam-dong official residence in Korea on August 17th, just before the leaders' workshop



fatherland? True Parents' activities can be basically placed in either of two categories. One is the blessing and the other is the various campaigns. Through the blessing, individuals can free themselves from the evil lineage and be restored to God's lineage. It also signifies the building of God's nation by taking people from the evil world and restoring them as people of God. The providence also progresses through campaigns. We have had many campaigns, but they have all had different providential meanings. All these campaigns were to recreate and restore specific areas.

God made this world through the Word and recreation should be accomplished through His word as well. No matter how many people took part in those campaigns, without the Word, they wouldn't have been very meaningful. No matter how small a meeting is, if it spreads the message of God, then it has divine significance and messianic value. It was the same with Jesus two thousand years ago and the same with Noah, Abraham and Moses.

Events in a new era

Why do we think that True Parents are godsent? Because we feel God in their words, the divine truth that sets us free. We feel that we are recreated as we were originally intended to be through the truth True Parents have taught us. That is the reason True Parents lead various campaigns and events to get their message out to the world.

Each campaign and event has had important providential meaning and this last campaign was no exception. However, it had a very different meaning than previous ones. All functions and campaigns have had a common goal—restoration. But this was an effort to establish God's homeland eternally on earth.

As we know, the most important event True Parents have ever hosted was the Coronation Ceremony for the Kingship of God. It was the most important event in True Parents' lives thus far and in all of human history. It is also the start of a new age and the beginning of God's ideal world of creation. The Coronation Ceremony was the symbolic beginning point of the building of God's nation on earth. If that is so, then where has the expansion of that ideal begun? It has begun through the campaign for the settlement of God's fatherland.

The settlement events were hosted in twelve different places—four of them by Father, four of them by

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Service for Peace

Some fifteen Korea CARP members participated in a Service for Peace volunteer project in Mongolia, from August 5th to 14th. Service for Peace is one avenue through which Hyun-jin nim seeks to expand CARP activities and inspire young people to action. The volunteers worked on a number of projects, both in the capital city of Ulaanbaatar and a rural village. These included street cleaning and construction work on a house and kindergarten.

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Cover Photo: On a boat off Cheju Island during the recent workshop and summer fishing tournament for leaders (August 2001), Father and Mother take a break from fishing (Photo: Seil Studio)

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Let Us Find Our True Selves

The Fifth Celebration of Chil Pal (7.8) Jeol

AUGUST 25, 2001, CHEJU INTERNATIONAL TRAINING CENTER

REVEREND SUN MYUNG MOON



This is Father's speech at the fifth celebration of the Declaration of the Realm of the Cosmic Sabbath for the Parents of Heaven and Earth (Chil Pal Jeol), on August 25, 2001. Chil Pal (7.8) means eight sevens—the sevens coming from the date and time of day when the declaration was made, plus Father's age of 77 at the time. The original celebration took place at Sutaek-ri, Korea, on August 9, 1997 (July 7 by the lunar calendar). Those present included the approximately 450 participants in the two-week long workshop for the worldwide leadership, also held at Cheju International Training Center. Father's message has been translated for Today's World from the original transcript.

Father's Prayer

DEAR loving Father, it is August 25, 2001, the fifth anniversary of the Chil Pal (7.8) Jeol celebration. We created this holiday on my seventy-seventh birthday, seven minutes and seven seconds after seven o'clock on July 7th, 1997 [lunar calendar], with the sincere hope of concluding the providence related to the number seven and, centering on True Parents, breaking down all the barriers blocking the ideal of creation.

Man fell at the level of the number six and could not go up to the number seven, the cosmic Sabbath. We are truly grateful for the fact that Heavenly Father allowed us to proclaim the Cosmic Sabbath for the Parents of Heaven and Earth on Chil Pal Jeol, which is centered on the perfection of the number seven. Throughout history humanity has experienced so many hills and valleys of suffering. So many people of faith and good conscience shed blood as sacrificial offerings on the altar of indemnity for individuals, families, tribes, peoples, nations and the world throughout the Old Testament Age of sacrificing all things, the New Testament Age of sacrificing the Son and the Completed Testament Age of sacrificing Parents. After having broken through the resentful history of the satanic world, we could set up the number eight on the foundation of the providence for the perfection of the number seven, which is Chil Pal Jeol. We are truly grateful to Heavenly Father for permitting us to have such a meaningful day indicating that we can all live in a new world of providential perfection.

Throughout history, numerous founders of religions and men of conscience sacrificed themselves for the righteous

causes of loyalty and filial piety. We should all pay our debts to those saints and sages who made tremendous sacrifices even at the risk of their lives. We are truly grateful to You, Father, for Your embracing all humanity through Chil Pal Jeol, with the blessings of new liberation beginning from the 3.6 million and 36 million couple blessings to the 360 million couple blessing on earth as well as in heaven. We are truly grateful to You for allowing us to pioneer the most important path, centering on the blessed families, at the dawn of the liberation of the heavenly world, on the foundation of unified saints in God's realm of love. The lost grace of the blessing in Adam's family can be reestablished in the physical world. This has been possible because all the Cain-side ancestors in the spirit world were led to the realm of blessing after You intervened to set the exemplary direction in the spirit world. At the same time, we are grateful that You brought about this cosmic age of grace, in which we can receive the merits of the age, and which will perfect one mainstream direction reaching from the individual throughout the entire cosmos. We are truly thankful for Your allowing us to welcome the age of declaring the liberation of cosmic unification, on January 13th of this year with the Coronation Ceremony of the Kingship of God, and for allowing us, through the works of God's transcendence, presence in all things, absolute authority and omnipotence centering on His life-giving love, to overcome all the obstacles in the evil world so as to create an environment conducive to becoming free and independent masters and kings to serve the Parents of Heaven and Earth on the family, national and world levels.

We are also so grateful for Your allowing these young members of the Unification movement to be educated for fourteen days at a special workshop in Cheju Island. Centering on Your will, we should solve all the seemingly unsolvable questions of humanity that have accumulated throughout history. We are grateful You set up the family foundation for us to be the free and original children of Yours who can inherit Your victorious ownership. These family foundations will expand to become tribal, national and cosmic foundations. We sincerely pray and ask You to allow our blessed families to actually inherit the heavenly kingship and to be acknowledged as God's people to be able to inherit Your direct lineage. Please allow us to inherit our rightful ownership over all things cre-

ated though Your love, to be their loving owners before the entire universe at this pivotal point in history. Please bless the entire earth—individuals, families, tribes, peoples and nations—to be the honorable center of the cosmos.

We are very grateful for this day of celebration. We will welcome everything that has come to pass with the greatest joy in our hearts every single day. We offer this victory to You with the hope of changing over to the world in which we will serve You, Father, as Your true guardians. On this day of celebration, please allow a grand heavenly blessing to all the people on earth as well as in the spirit world. We sincerely pray that we can be the individuals, families, nations and an entire cosmos of absolute love from now, ever marching solely for divine victory, victory and victory forever! I pray all this in True Parents' names. Amen!

Father's Words

CITIZENS Federation president Yoo Chong-kwan will lead three cheers of *mansei*. As we are short of time, shall we just do one and be finished with them? No, let's just do the manseis at the end.

Now, let's start reading. Starting from the speech given on the day this holiday was created. Let's remind ourselves of what has been said regarding Chil Pal Jeol, the day of celebration to begin the new age. [They read Father's speech given on the Declaration Day of the Realm of the Cosmic Sabbath for the Parents of Heaven and Earth in 1997] Kwak Chung-hwan! [Yes.] Explain the meaning of today's celebration. After that, Hwang Sun-jo should say something, too. Tell us of your new determination and your feelings on this day; don't take it lightly. This is a hill we have to climb over. You should have a strong determination to overcome the present reality and have something to leave behind for future generations. Keeping that in mind, share some of your thoughts today. This applies to everyone. You cannot avoid going to hell if you just think of what to eat for three meals a day without a single thought about God's will and providence. [Rev. Kwak and Rev. Hwang give their impressions.]

Shall I say something? The completion of the providence of salvation is the completion of the ideal of creation. What does

completing God's ideal of creation mean? It means an individual embodies God's true love, true life and true lineage. That individual becomes a seed to create a true family, true tribe, true people and true nation. That is all there is to it.

Realizing God's ideal of creation means finding what God has looked for throughout the providence of salvation on earth, that is, what was in God's plan all along even before He started to create the cosmos. That is what you have to understand. From God's point of view, He should be able to say that you belong to Him completely as His three objects of love. That is God's love, life and lineage.

What was the fall? For man, it meant the total severance of his relationship to God. Because man has nothing to do with God's love, life and lineage, we have no foundation to have even an idea of or the realization of God's presence. This is the problem.

In the providence of salvation, God has tried to teach us through nature in the formation stage of the Old Testament times, through His Son in the growth stage of the New Testament period, and through the Parents in the completion stage of the Completed Testament Era. What has God tried to teach us? God wanted to teach us clearly who He is and that we belong to Him. He has wanted to teach us that He is in us and we are in Him and that God and man are one. That is the ideal of creation.

You refer to yourself as "I"; God should be able to trust this "I" as you do. All the education we have had as Koreans in this fallen world, our history, our national tradition, our family values and so forth cannot be said to belong solely to God. They have really nothing to do with God. That is what you should remember at all times. Therefore, you should completely deny what you have thought of yourself so far, because you have had nothing to do with God's ideal of creation. How can God say, "we" to indicate Himself and man? He can say "we" only when a man and a woman who have reached individual perfection create a perfect family together, centering on God's love, life and lineage.

God can use the word "we" to indicate His relationship with man only when He is our Father and we are solely His children. The question is whether or not "I" have reached perfection. Have "I" become one whom God can trust? We should have an absolute relationship with God and possess His love, life and lineage. That is the primary fact to remember.

You should be able to say, "I am the son (or daughter) who has inherited and can exercise God's ownership, though His love and life, on the family, national, and worldwide levels forever." That is what the true "I" should be. As fallen people, your saying "I" or "mine" is a complete falsehood.

That is why you should all understand that God is longing to meet an "I" who can be the fruit of His love, life and lineage. That is what "I" should be. The country God is looking for is made of individuals who are the fruit of His love, life and lineage. "I" should be absolutely one in mind and body centering on Him. That is what "I" should be from God's point of view. If He is the causal being, "I" should be the resultant being. However, man does not even have any such idea. That is why he has had to go through various stages of



revolutions. To go through revolutions successfully, he must deny every single tie made with fallen heaven and earth.

Without denying those, he can never return to his original position. Do you understand? To return to his original position, restoration through indemnity is necessary. God wants to claim "me," when "I" become completely one in mind and body with Him. When you say, "I" or "mine," are your mind and body completely united centering on God? That is a problem. That is a big problem. Whether we look at it from a philosophical, ideological or historical point of view, it is a serious problem. Where does one's identity come from? We should be second Gods who possess His love, life and lineage. When we say "we," our minds and bodies should unite centering on God as His true sons and true daughters.

To realize God's family on earth, the son and daughter must not fall and must create an unfallen family. God should be able to call their family "Our" family. And He should be able to experience loving His own grandchildren in that family. Until God has His own grandchildren, His family cannot be realized.

The problem is that when you say "I" you are not thinking of yourself as the resultant being of absolute faith, absolute love and absolute obedience directly connected to God's love, life and lineage.

What is the most important thing? When the entire restoration of indemnity is completed, you should all return to God to inherit His love, life and lineage. If you really belong to Him, your mind and body cannot be two different entities. God is the subject of love, the subject of life and subject of true lineage. You should remember that He created us to an absolute standard.

You cannot deny the truth, no matter how difficult the situation you are in may be. You must digest difficult situations. That is what it is like to be God.

Certainly, you cannot proudly have things your own way, because you are the descendants of the fallen lineage that has denied God's true love, life and lineage. You should remember that you need to deny your own existence to return to God. That is the sad reality. No matter how happy and great you are, you should understand that your existence started without the true origin, God.

You must understand clearly where you are and how to find yourselves. The point is that you need to pass through the valleys of indemnity, overcome them, to find your true selves. As you know, neither individuals, families, tribes, nations nor the world as a whole has passed through the valleys of indemnity, therefore, you really have nothing to do with your true selves. If you try to have things your own way, you are contradicting yourselves in the end.

What would it be like to be in the original world? We exist as God's children with unchanging love, unchanging life and unchanging lineage. When we are the true fruit of His love, life and lineage, our bodies and minds are in complete unity. Those of you that have reached that level, raise your hands. Because we are in the Last Days, I am letting you know clearly. I am the one who has thought most seriously about these kinds of things. Your reality is that your body wants to go this way and your mind that way. Where is the final borderline over which the mind and body struggles?

Every individual in hell is connected. "I" am the resultant being of the evil environment that has put God into utter misery. Knowing that, how can we dare call Him our Father, and how can we even conceive of praying to Him to receive His blessings? Do you understand the obvious contradiction? Those religions that teach people to pray to ask God for bless-

ings should perish. They will all perish.

Where are you? Have you really found yourselves? You cannot have things your own way knowing what you know. Is God present in mind and body conflict? Is He in conflict or not? [No, He is not.] You thieves! You have become the sons and daughters of terrorists against God. You belong to an entirely different world.

Anybody can walk the path of indemnification. The question is whether or not he can endure until the last valley has been passed through. If your worries for your own personal financial situation prevent you from caring about the Total Living Offering and about others, you cannot go to heaven or anyplace close to it.

You scoundrels! I walked the path of restoration with these kinds of thoughts and ideas, this kind of philosophy until I earned God's complete trust. Who has really been at my side? Not even my mother or my father, no one.

The only being in the world that can claim to have rights is God. He created the world with His mind and body in complete unity. He created it with absolute love, absolute faith and absolute devotion. He had no interest or desire to gain something for His own sake. There is no true love when there is desire for any kind of self-centered benefit. True love cannot be found in self-centered love. Even God cannot have true love alone. Do you understand? That is why God needs us.

In the vertical relationship between parents and children, a strong bond can come about comparatively easily. How a man and a woman can create an absolute bond like that with God is a problem. God can make a strong bond of love through the vertical line of love, life and lineage, but how can a man and a woman create such a strong bond? How can a man and a woman create absolute God-like unity? That is the question. Admitting that there are differences between a man and woman, each one of you should perfect yourselves until you earn God's trust.

The limitation of the vertical relationship is that you cannot create families through it. You need to have right and left, the horizontal relationship. However, even the vertical relationships between God and man and God and woman plus their horizontal relationship is not enough to create an ideal family. You need to have children. God, you and your spouse and your children: through all three generations together a family can be born. Without such a family, nothing really matters. Do you think so or not? Do you believe so or not? [We believe!] Without a family, no body can exist. Without the up and down relationship, the right and left relationship (husband and wife relationship) and front and back relationship (brother and sister relationship), we cannot realize the three object purpose. With one family as the fruit of His ideal, God can start to build a tribe connecting all families to that central family. Uniting all families from a combination of many of those tribes would make a people. Uniting those peoples would build a nation.

We should all be connected to the love, life and lineage of True Parents. Don't you think so? All of us are connected to the love, life and lineage of parents. None of us was born by ourselves. The idea of "we" comes from families. It originated from the family foundation. The relationship between parents and children and between husband and wife must be eternal and unchanging. Just as parents and children are bound by destiny, the relationship between a man and woman should also be bound by destiny. No one can nor should change the order of eternal love, the tie of life and lineage. However, the fallen world is utter chaos in terms of the relationship between men and women.

So where are "we"? Do you understand what I mean by "we"? Does a "we" relationship exist between God and you? Does it or not? [It does not.] No, it doesn't. You should understand that you have no relationship whatsoever with God.

No matter how capable people may be, what they think centering on their own concepts, life patterns, environments, and family backgrounds has nothing to do with God. Nothing to do with their true selves. That is why you must solve the fundamental problem. You must clear up the problem of your love, life and lineage in relationship with God, restore and find your true selves. It is urgent that you do that. If I were to talk about only that, it would take forever.

What you think of yourself is false. No matter how great you are it is still false, a lie. When you say "I," your mind and body should be totally united before God. When your parents created you, it was not just to create you as an individual but to create a family. Therefore, you cannot simply put "I" before your family. You are an important and essential part of your family.

In comparison to the vertical relationship with God, the man-woman relationship is horizontal.

It is the second dimension. On behalf of God, a man and woman should exchange love and life centering on God's vertical lineage and have children. Their children would be like the third generation of God Himself. God created Adam and Eve expecting to see His third embodiments, His grandchildren. That is what the institution of marriage is truly for. Marriage is something you should take very seriously and even be fearful of. The point that can decide the birth or destruction of the entire cosmos is the family. If you ask a woman, "Do you want your husband to be even better than God?" the answer will surely be "Yes." Actually, you can be more substantial than God, who cannot have the horizontal relationship that men and women experience; He can only be a part of a vertical relationship with people.

People should grow up and experience the horizontal relationship of husband and wife to create children. In a marriage, life, love and lineage are all bound together. You should enjoy your first love within your marriage. First love.

With the first love, a man and a woman can have the common focal point of "we." But that is not enough. Without having children, love fades. Does it fade or not? [It does.] It fades; couples must have children. A man absolutely needs a woman, and a woman absolutely needs a man. Why? They absolutely need each other to create a family. So precisely what do they need from each other? What is it? [The sexual organ. (laughter)] Yes, the sexual organ.

What is marriage? Marriage is finding the right owner for your sexual organ. Don't you think so? A man's sexual organ belongs to his wife, and a woman's belongs to her husband. This is an amazing fact. No one should oppose this law. It is either O or X, nothing in between; O or X, that's it. No one can do anything about that. It's the Principle. Whoever denies this Principle, even if he has a very clear idea of himself, of the society or of the nation, will be doomed. He will end up in the darkest cell in hell. You will see. Do you understand or

not? [We understand!] Two should become one. It takes two hands to make a sound. Although God is the absolute being, He needs a partner to work with. If you tried for a thousand years, you could never clap with just one hand. (Father claps his hands.) Even from this, we cannot deny that God created this world to love something other than Himself. Do you understand? [Yes.] How we find our true selves and restore them is the really important question. The simple fact of the matter is that our mind and body is in conflict. Throughout history, no one other than Reverend Moon of the Unification movement has had the revolutionary teaching that we must unify mind and body.

What is the most essential thing to be done? You have to understand God. You must understand His love, life and lineage. The mind and body of the subject of love, life and lineage is in complete unity. It starts with one and divides into two and unites. That unity represents the progeny in a family. That is the family, and without families we cannot have the concept of "we." Do you understand?

What do religions look for? Families. That is the right answer from God's point of view.

Don't you think so? What does it mean when the Bible says that Jesus is going to hold the marriage supper of the lamb? It means he will be coming here as a groom to find his bride, so to speak; he is coming to the world to wed. Adam could not center solely on God. Neither could Eve. That was the fall. People must restore that through marriage, the inevitable and absolute condition to restore ourselves. Those who deny this very fact should be torn apart. No matter how great the universities they graduated from are, they will all go to bottom of hell. All those who put "me" first before God are false.

The final work of indemnity for restoration is to find your true selves. You must make yourself perfect. Without perfecting your individual selves, perfecting your families is just a vain dream. You are thieves if you think

otherwise.

Can you claim that you are the child of God's love, life and lineage—forever in the bosom of God? Can you claim that there is nothing in you to hide from God? This must sound like an unreachable dream. That is the problem. Even if you pray on your knees until all the skin is scraped off them and your knee bones stick out, it still won't be easy to find your true selves. If you try to find your true selves, the entire satanic world will oppose you. You must defeat yourselves, deny yourselves. You must deny yourselves and center on God. Without going through this total self-denial, you can never find your true souls. You should understand that you are ruffraff. Isn't that serious? It is very serious. You have thought you are so smart, but the world does not revolve around you. It does not exist for you. From the beginning it has existed for God. It belongs to Him and without returning the world, which includes all of yourselves, there is no way you can find your true selves.

You might have some problem with the Total Living Offering, but look at me. I have made millions and billions of dollars, but I have no money. I have spent it all for the world. No



one can steal that away from me. With my investment, I have planted seeds of true ideals. They will someday sprout. God will protect them. He is protecting them. That is how I see things. Even if I have to go to endure wrongful imprisonment, even if I am doomed, as long as I plant God's ideals in people's hearts, He can help them grow. That is my belief. Do you believe that, too?

Are your mind and body united? Yes or no? You must see clearly how pitiful you really are. You are just bunch of patched, worn clothes. You must break out of that situation. You must go into a melting furnace to liquefy yourselves. Then whatever the shapes of the molds you are poured into, you should never ever complain. Even if you have to go through that process hundreds of times.

How to restore your true selves is the most important thing. How to make the true love, life and lineage of God yours is your most fundamental question. Do you understand? [Yes.] Repeat after me, "Find my true self!" [Find my true self!] Have you found your true selves? Are your mind and body united? You must be able to deny the most precious thing in your lives any time before God. Do you think money is important to you? Do you think your bodies are important? You must deny your bodies.

You know it very well yourselves. You think, "This is mine and that is yours." Does God think one thing belongs to Him and another to others? No, God only thinks of His children's well-being. That is His only concern. You are not there yet. Centering on God, what belongs to parents should belong to their children; it should not matter whose pockets are full. It should just be the same. But our reality is not like that.

Smart women, these days, keep their own bank accounts. Are they being really smart or not? They are not being smart from God's point of view and their futures are not going to be good. That is why the Unification Movement should try to teach them.

From now, you should not call Japanese members "Japanese." Do not call American members or German members "Americans" or "Germans." You should call them "Japanese brothers or sisters", "American brothers or sisters" or "German brothers or sisters." They are your brothers and sisters, share your blood lineage. They are all members of the same family centering on God. They are also God's sons and daughters. If you do not see that clearly, you can never go to heaven. Do you believe that or not? [We believe it.] How can you find your true selves? After you invest yourselves for the country, the world and God, only then can you find your true selves. That is the destiny of fallen people who have to walk the path of restoration and of the providence of salvation.

I have never really had things my own way. I do not enjoy being called "Messiah" or "True Parent." Can you imagine how frightening a position that is? You must walk on the highway of absolute faith, absolute love and absolute obedience that I have paved for you. You must follow it to the end even if you have to die a thousand or ten thousand times.



That should be the state of your faith.

You cannot think of yourselves. Only after you devote your entire selves for the sake of the world, and even the spiritual world, may you think of yourselves as having God's official approval. Only by total self-denial can you overcome difficulties. You must overcome the difficulties presented by the society, the nation, the world and even the spiritual world. Without overcoming all that, there is no way you can find your true selves. Do you understand?

If there is a family of ten, all ten family members should really serve and respect each other to be one with God's love, life and lineage. Each one should have this understanding and work to be an essential part of God's family. People can find happiness in the relationships between parents and children, between husband and wife and between brothers and sisters. That is it. So it is natural to have grandparents, parents, a young couple and their children in a family, the four generations altogether.

When you look at the world, there are children, teenagers, grown ups and elderly people. If you experience loving all the different generations of people in your own families and expand that scope of love to the world, you can be the owners of your countries and the world. Do you believe it? [Yes.] If you reach that level of loving the world, God will say to you, "Please take Me with you. I want to go wherever you go." How can Reverend Moon liberate God? How can you believe that I can? What if I am just speaking for the sake of speaking? If I pray, my prayer reaches to the end of the spiritual world, doesn't it? Do you believe me or not? [We do.] Did you hear Lee Sang-hun's report the other day? He reported that things have changed so much for the better since the Coronation Ceremony for the Kingship of God. Do not say the word "I" so easily! What makes you think that you are so important? Intellectuals such as professors and doctors always think that they are better. That kind of attitude will lead directly to the bottom of hell. That kind of arrogant view of oneself is the most shameful thing in the spiritual world. Without truly understanding the origin of self, they think

they can get away with holding the ideas they feel comfortable with. However, without making a true relationship with God, which is the ideal of the Kingdom of Heaven on earth and in heaven, they can never bear the fruit of the truth they think they have. Do you understand? [Yes.] How much blood are you willing to shed? In the Unification movement, you should be willing to shed blood on behalf of the world. That is who we are as members. How can you deny that and just want to take advantage of the movement? Those who are willing to be taken advantage of by others are truly walking the path of the filial piety, patriotism, sainthood and holiness. Do you understand that clearly? [Yes.] You should not trust anyone. Now you know what your true selves should be.

You now know where original self-knowledge should begin. Can those who have the right self-knowledge cheat on their spouses? You must understand your true selves clearly and then create your families. You must understand God, His love and, most of all, how precious His lineage is. You can never exchange that even for the entire universe.

Today, on Chil Pal Jeol, I have told you what I have concluded from the most seriously contemplated question so far. I have contemplated it from the viewpoint of the origin of life. The fundamental issues of life can only be addressed in a family. Do you understand? [Yes.] How splendid an ideal family would be! God's painful longing to see such a family born on earth has burned for thousands and ten thousands of years. He has not been able to see a single household like that for all those years.

How pitiful God's situation has been! I have wanted to create such a family. But my wife and my children could not embody the ideals. That is a tremendous problem. It is about time that I do something about it. I have paid indemnity for the movement and the world. Now it is time for me to do something about my own family and relatives to proclaim God's Sabbath realm on earth and to liberate God's homeland.

On what foundation can you build God's nation? On the foundations of your true selves, of your true families, of your true tribes and of your true races [ethnic groups]. For that purpose, however much you do will not be enough. You should have the right heart of being ashamed of yourselves



before the sun, the ocean waves, and all things. You must understand that from now your lives are ones of true repentance for every single day of your remaining lives on earth. Only then can you have some chance to enter the heavenly royal realm. Do you understand or not? [We do.] Those of you who clearly understand this, close your eyes and raise both hands.

After the celebration of Chil Pal Jeol, I must leave you. You do not need Parents, a Savior or even God. You know everything you need to know. With the right self-knowledge you must build an ever more concrete and unbreakable family foundation. If you build a nation and the world on that strong family foundation, God can protect the nation and the world to the end. You must understand where your true family begins is where God's nation begins. Do you understand?

Are you willing to make the determination to live such a life or not? [Yes, we are.] All of your voices combined together are softer than my voice alone. Are you? [Yes!]

That is your destiny. If I had ever told you this before when you were not ready, you would have run away. You could have. But now, you have no place to run to. How can saints run from this kind of grand mission? Isn't it true?

The spiritual world is running in the direction of one mind and one determination. Anyone who has the slightest intelligence will surely try to stick to this way of life. Are you going to follow the way to heaven where I am going or not? [Yes, we are.] Then, first and foremost, you must have the right understanding of your true selves. There is nothing I will not do to make myself available for liberating the cosmos and God. I am teaching you the unchanging law that I learned as truth at the risk of my life. Those of who go astray will end up in total misery.

On this meaningful day of Chil Pal Jeol, let us once again determine to find our true selves and to build true families with which to create God's nation and world. Then we shall all be true ancestors for the past and the future generations! Amen! [Amen!]

I have no choice but to trust you. So I trust you to enact what you've heard today. I really want you to tell me someday, "I have done everything you told me to do. I have found my true self, created my own true family. Now, introduce me to God." I certainly will. Do you understand? [Yes.] I promise you—promise. I do not live carelessly. As long as God tells me to, I protect those who are under my care, no matter what, even risking my own life. But after that requested period from God is over, I do not even look back. It is over. Do you understand? [Yes.] Build a nation centering on blessed families. I am giving you the mission, the world's common goal. Do you understand?

Will Korea take responsibility for building God's nation or not? [We will.] Those who are not willing to take the responsibility of building the nation of God, raise your hands. Well, at least no one says they will not. That's good to see.]

[Rev. Kwak: "Everyone please stand up."] Are you all standing up? [Rev. Kwak: "We will have three cheers of *Mansei*. After the cheers of "*Mansei*" you should share in the food here on the table on behalf of God.]

[Rev. Yoo Chong-kwan: Once again, we strongly determine to be the light of this world centering on Father's words given on the fifth celebration of Chil Pal Jeol]

Let us all determine to be the light of this world! Well done.◆

[Edited for Today's World]

The Cheju Experience

An Assessment



SEUL STUDIO/TONGHIL SEGYE



During the Pal Jeong Shik celebration on August 31, the final day of the world leaders' workshop in Cheju Island, True Father asked Rev. Hwang to speak about the significance and importance of the workshop.

HERE we are at the conclusion of this historic first World Leaders Unification Thought and VOC Workshop and Summer Fishing Tournament. The opportunity to attend a fourteen-day workshop with True Parents comes very rarely. From that point of view, it has been historic and inspiring.

What was the providential value of this workshop? As a prerequisite to answering that we need to consider the current providential situation. As we know, human history is the history of God's salvation and this history can be brought to a full conclusion through True Parents' lives. As Father has said, the most important, transitional event of the providence was the Coronation Ceremony for the Kingship of God. So we know that a clear distinction can be drawn between the era before and the era after the coronation ceremony—the era centered on Satan followed by that centered on God.

The current providential course is one of establishing the eternal ideal world by centering on God's kingship. We have been establishing a new (central) axis beginning from January 13th

and the original world of God's kingship will expand forever from that. The current providence is the course to bring this process.

Centering on God's coronation ceremony, True Parents are establishing His kingdom on earth. True Father proclaimed this, then, driving all vertical history and the horizontal world before him, he held the rallies for the settlement of God's fatherland. This settlement will be disseminated throughout the world. For the sake of this, people should take a righteous stand as God's people. That means they should be the embodiment of the Word, armed with the Word and settle through [base all their lives' activities on] the Word.

God's created through the Word and the Word is what man lost when he fell. Thus, restoration is recreation through the Word. Until now we have been carrying out God's providence by proclaiming the Word through True Parents' rallies. God's providence is nothing other than building His fatherland on this earth. That is, people who carry God's sovereignty should become the embodiments of the Word and, with the Word, build God's kingdom on earth. This, we can see, is the providential process of the moment. True Parents should build the kingdom all over the world by unwaveringly centering on God's kingship under the circumstances of this providential process.

As far as I understand it, because

True Parents must establish one world centering on God's kingship according to the flow of God's providence, they have sown the seeds of the Word in the leaders who must establish such a world, and will make them into embodiments of that Word. This workshop is thus one that brings the calling and command to create God's world and guide society through the Word.

Second, through this education True Parents have bestowed their sovereignty. Our leaders in each country should hold this kind of workshop in their local area. All blessed families should change from now on. I believe that his workshop should be the impetus through which all blessed families can begin anew with the Word.

Another point relates to the global socio-political situation. After the Cold War era broke down, at the end of the 1980s, we entered what some call the post-ideological era. People place less emphasis on ideology. The evidence for this is all around us—we see the present state of affairs in society and people's systems of values collapsing completely.

We have seen two systems of values, Cain-type and Abel-type. Both spiritual culture and materialistic civilization have at various times held sway over human history. In the twentieth century, materialistic civilization blossomed and expanded, but we lost our spiritual culture. To what degree has our materialis-



tic civilization developed? We have become like God in that we were able to create our external environment. Now even *people* can create people through cloning. Civilization may have seen tremendous external development, but the necessary internal development has not taken place. Internally, we have become animals. This is the present reality, resulting from an ideological void that persists today as we begin the twenty-first century. In this situation, we have to think about how a movement based on a new system of values can come about.

Nowadays, a third system of values should emerge. In particular, we can see the situation is very serious in the

former communist bloc. We are in the position of taking responsibility in this present era, so we must establish our authority as such. We must become the masters of history: that is why this kind of education is being carried out. This should not finish with a one-time workshop, but should be a starting point for our movement. True Parents directed that five hundred world leaders of our movement should be educated, so it is not to just finish with this.

We have to set up a tradition based on what True Parents have taught us, and become the model of that teaching. All blessed families worldwide should embrace that model and arm themselves with Unification

Thought and the teachings of Victory Over Communism for use in their local area. We have to heal ourselves internally and externally and open the era of God's kingship. That is the providential task we must accomplish without fail. One more important thing is the task of unifying South and North Korea. The South-North problem is an ideological issue. Nowadays cultural exchanges between North and South are going on. When these exchanges increase, one final conflict will happen—an ideological clash. We have to grasp and overcome the problem of ideology without fail.

How many chances will we have in

CONTINUED ON PAGE 32...CHEJU



Today's World Special Interview with Bishop Dan Johnson

Bishop Dan Johnson offered True Parents outstanding support both in the 50-state speaking tour in America and during the subsequent "Settlement of God's Fatherland" tour in Korea. In the United States has his own "Heart of Fire" Ministry in which he brings the power of the Holy Spirit to heal the sick. Curious to understand more of his roots, and his work, we caught up with Bishop Johnson in Korea late one evening in July, upon his return from an event at which he had been a guest speaker. Cheerfully putting aside his fatigue, the bishop shared about his faith and work.



that created us, can touch through us.

TW: What led you to enter the ministry?

Bishop Johnson: I was born into this. I was C-section baby. My mother scheduled some friends to go with her. One happened to be my grandmother, who was an incredible prayer warrior and prophet. She was one of nine children of a mother that died of fevers from the old days of living in the marsh and the swamp areas of Louisiana from the plagues and yellow fever and malaria. There were several bad years of bad diseases when she was a little girl and it left her with her eight brothers, all of whom were preachers and prophets of God.

And she had a worry about her son, the youngest son, who happened to be my father. As it happened, when he was seventeen years old he heard the call of God on his life and resisted the call. So, he and his four brothers pretty much ran in the world for all of my childhood.

When I was born, my mother had my grandmother and two other powerful women of God—they were noted as being strong prophets—and when I was born, the word of the Lord came, prophecy that I was

called to the nations and I would preach the gospel. And as a young guy I really resisted the call of God. I was not really dedicated to walking steadfastly with the Lord. I had gone through a lot already: At seven, I was healed from blindness from a shooting accident. So, I knew the power of God. He was present with me always. He

would speak to me throughout the day, and I would dream dreams and have visions.

Trying not to be at church as a young teen, I ran to the nightclubs to work in music and play drums instead of learning the gift of music in the church.

Then at seventeen I gave my heart to the Lord really strongly and at the same time, within the week, I was asked to come to pray with my pastor, to find a new youth pastor. The little church where I joined had only four in the youth group, so I made the fifth person. The day after I came to the Lord, I brought over forty of my friends to the Lord.

So, our youth group, within a week, was over fifty and within the week I was praying with my pastor about our new youth pastor. He put his hands on me and said, "The Lord has spoken to me and you're it." So, that started my ministry at seventeen and prior to any seminary or anything else—I later got a doctorate of divinity; I just began right then. That was at seventeen, twenty-three years ago and the Lord has enabled me to work with probably the greater contemporary ministers of our day. We've seen so many things happen. From the miracle of my being healed of blindness as a child, I've seen many, many blind people healed, thousands of deaf people, some totally deaf, some whole deaf schools, people who were lame walked, creative miracles

Today's World: I have the feeling you have a natural affinity for people...

Bishop Johnson: I think a lot of it for me comes to the point that's foundational in my belief and that is that people are people. My belief is very real that God loves everybody and in order to embrace God, I think you have to embrace all people. Knowing that there still are problems with culture and language barriers, you have to realize that if you can get to the people, you can touch them—whether in a message, or with ways of goodness, even with miracles of God.

The Bible teaches us that Jesus was moved with compassion; he felt their infirmities; he felt their sicknesses; he felt their weakness, because he was moved with compassion. He took on their life to such a magnitude that when I say he felt their infirmities and he was moved with compassion, it was a thing of becoming so one with their lives, their sickness or disease or their joys. He really felt them. The Bible says, "By his stripes we are healed." So, I think that relating to anybody, whether from your own culture and society or trying to reach into other areas or cultures, I think if your foundation is built on the fact that God truly loves all people and in order to love God, you must love all people—knowing that the same God



Photos: this page top, Bishop Dan Johnson speaking in Korea in July; above, and facing page, in action at the We Will Stand tent revival and healing in Kentucky, also in July. This was an event co-organized by the Family Federation and Bishop Johnson's Heart of Fire Ministry, which rallied many people from the local community over several evenings.

where fingers have grown or legs have grown—I've seen that happen. We have pictures of phenomenal things happening....

The wonderful thing is having people in the meetings with me, like Reverend [Michael] Jenkins. Last week a lady who'd been plagued with crippling arthritis for her whole life and had not even stood up in over a year not only was healed to stand up, but was walking the next day; left her wheelchair at home, cooked breakfast for her children and came to the meeting on her own strength. Just things like that that will change people's lives. And also in that same meeting, there was a gentleman out of the Family Church there in Louisville Kentucky, who'd never been able to hear. He had to wear special hearing devices, stronger than just hearing aids. He had only heard muffled vibrations, never the purity of any voice. That night he was healed and the next day he was hearing his wife's voice for the first time.

To see the real gifts throughout the body of Christ that God is raising up through those kinds of ministries, it definitely does what it was supposed to do from the very beginning: it builds great, great faith. And Jesus used miracles, and I say this—and some people are almost offended by it, they feel it cheapens the work of Christ—but Jesus used miracles for advertisement. He used them to draw attention to where they would hear the word of God.

The Bible says that the word of God is confirmed by signs and wonders. In this day, there's such a need for openness and surrendering to the Holy Spirit to be used in those areas.

TW: You seem to have never lost your heart to be amazed by what you see and experience...

Bishop Johnson: It is a majestic thing. You are in the presence of the almighty God. It's not limited. I think if humanity were ever to realize the desire of God's heart to love and the desire of God's heart to give, to each of us individually, it would surely make us have greater reverence and fear of God (in a healthy manner), knowing that His heart is to be involved in every part of our lives. I think that's the biggest realization that happens in meetings where there are miracles, because it's not just a person that is being touched as if they are



being picked out of some random drawing, as if they'd had a lottery ticket. It's something so absolutely...so intentional and individual. God deals with that person. I mean, we're talking about the God of the world, the universe, the cosmos. God almighty reaches down to one part of his creation and touches their spine, their backbone, or opens blind eyes, heals deaf ears. You have to realize that the God who created everything that is can reconstruct, recreate or restore something that is just a part of a creation such as a human being and to think that He is so caring and particular about us is...It's a phenomenon, it really is, of the greatest magnitude. Not the surprises of the miracle, but the fact that God cares enough to be so involved in the smallest detail of taking care of us.

I believe that sometimes there are individual curses that some people are under. I believe that there are generational curses sometimes, there are regional curses, national curses. So there are a lot of things you're dealing with. If you're dealing with something that is based on a generational curse, God can break that generational curse and He can restore that. We find that all the time with folks that have sugar-diabetes or a type of cancer—something that's passed on genetically. You've got to know at that time, when you're dealing with that that sometimes you have to deal with more than the person standing before you, but you've got to deal with spirit world with things that have been present and active for hundreds of years. Sometimes, there are demonic forces that must be destroyed, cast out, before

you can even deal with the sickness. You see, infirmity, sickness, the Bible calls it a curse, but also there are those sicknesses that it calls a spirit of infirmity. Jesus healed in many different ways.

The young man who was healed of blindness whom the Pharisees and Sadducees began to question—was he blind because of his mother's sin or because of his father's sin? Jesus just dealt with that man individually and he healed him from blindness instantly. He didn't say one thing about his mother's sin or his father's sin. And of course he healed him completely. And then the Pharisees and Sadducees began to question about Jesus and how he was able to heal, what gave him the power to heal. Was he a devil or a god? The blind

man's response was, "All I know is that I was blind, and now I can see." He refused to even entertain the argument. The fact was the fact and the fact was he was healed. That was obviously where God just dealt with the sickness and did not deal with anything to do with either the mother's side or the father's side as with the lineage. He dealt with the immediate sickness.

Yet, there are other situations where there was definitely a demonic spirit involved. Where a young boy would foam at the mouth and throw himself into water, into fire and may have had some sort of deformity that we would have common words for today, in that he would almost look to be insane with losing control of his muscles. But even though that is not pronounced there, the disciples tried to heal the young boy, but nothing happened. So, the disciples came to Jesus and the father of the boy came to Jesus and he told off the disciples. He said, "Your disciples prayed for my son and they could not heal him." Then Jesus immediately spoke to the young boy, spoke to the demons in the young boy. And the Bible says that he had another convulsion after Jesus prayed for him. That shocks a lot of people that Jesus would pray for somebody and something worse would happen. But the boy had convulsions and lay there as if he were dead. Then of course, he got up and was perfectly healed. And in that case, I would say, there was a spirit of infirmity.

TW: What drew you to link up with Reverend Moon?

CONTINUED ON PAGE 15...BISHOP JOHNSON

Things Never Heard Before

James Anthony Simms
Louisville, Kentucky

I WOULD like to start by briefly sharing the history of my misfortune or what some might consider my blessing. It might be called a blessing, because I may not have become a Unificationist if this had not happened to me.

When I was born, the doctor used forceps in the delivery and crushed my head with them. I was declared mentally retarded by a series of doctors up until I was six years old, when they discovered the real problem was that since birth I'd had a moderate to severe hearing loss. Though they'd discovered my hearing problem, I was not fitted with my first hearing aids until I was ten.

I joined the church on the Day of All Things in 1989 and was blessed by True Parents in 1992 to my wife, Kornelia, who is from Indonesia. Our son was born in 1998.

In 1999, my hearing got so bad, it was extremely difficult for Easter Seals [an organization that helps people with disabilities] of Louisville, Kentucky to fit me with hearing aids. The result was that I had to wear one set of hearing aids for general use and another for communication. Even after all this, it was still difficult for me to understand and communicate with others.

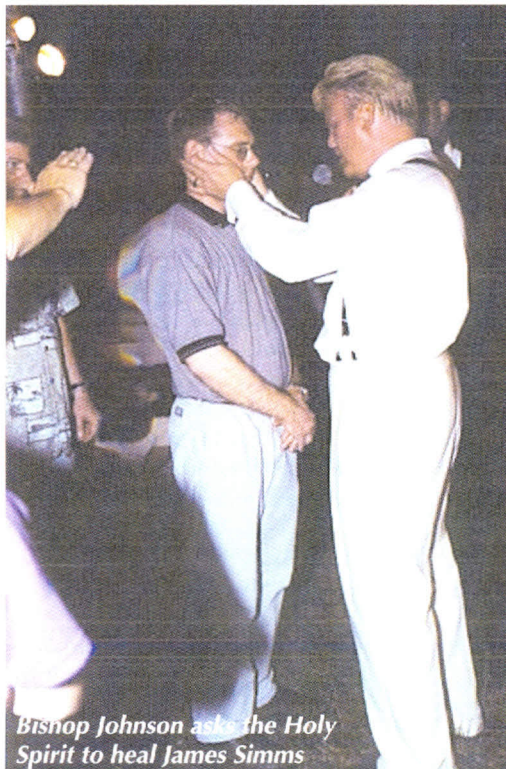
On June 27th, the night before the start of the four-day We Will Stand in Oneness "Harvest of the Pentecost" Revival, Bishop Dan Johnson of the Heart of Fire Church called both the Unification congregation and his own to meet at his church. He spoke on the meaning of the Pentecost and the significance of the number fifty. After that Wednesday service, he gathered everyone up front and placed his thumbs in each person's hands as a symbol of Jesus' wounds. He then said, "Let the Holy Spirit come in!"

As he went to each person, I prayed that the Holy Spirit would come into me. All of a sudden one of the members jumped as the bishop placed his thumbs in her hands. When he came to me, he repeated the statement three times. I did not feel anything, but I sensed that he'd felt something.

On June 30th, the third day of the revival, after the guest speakers had spoken, at around 11:00 P.M. Bishop

Johnson started to call on those who wanted to be healed. No one came up in the beginning. Then he started to describe pains that someone in the audience was having. Two from the audience came up. Bishop Johnson prayed for them, as did the audience. Then he asked for the person wearing hearing aids to come forth. That person, of course, was me. I was very nervous, to say the least. Actually, I had wanted to come up from the beginning. However, as a Unificationist, I worried about where the spirits would go when they left me. I did not want them to harm others.

The state leader's wife reassured me. We had heard that True Father had encouraged Bishop Johnson to continue



Bishop Johnson asks the Holy Spirit to heal James Simms

healing people. After I came up, Bishop Johnson asked me if I believed that Jesus and the Holy Spirit could heal me. I said, "Yes!" He also told me that those who had come up earlier had only wanted a physical healing, but that I wanted it all. This was true. He asked me how long I had had the hearing loss and I told him.

He then whispered into my ears; but I have never heard anyone whisper. He requested the music be stopped; he

wanted complete quiet. He asked me to take out my hearing aids and wanted me to repeat the words he would say without guessing.

He stood behind me and said something. I did not respond, for I had not heard anything. Coming in front of me again, he said he had done that to show everyone that I was indeed deaf. He explained how he had healed a blind person. At first, she'd only seen shadows, then a page, finally the words on the page. He asked her to read, but she couldn't. She'd never seen words before.

Once again the bishop went behind me and said, "Jesus." I responded by saying, "James." He moved to my left side and repeated the word "Jesus." I once again responded with "James."

I told him that I normally could not tell what direction a person was calling me from. He asked the audience if that was normal and they said that it was not.

Again he went behind me. He said, "Holy Spirit." I heard "Abel." He moved far and near and moved to the side of me and each time I heard "Abel," and I could gauge the distance and the direction he was speaking from.

He placed his fingers in my ears and then blew into each of them saying, "Let the Holy Spirit in." He placed his hand on my forehead. He and the audience prayed again. I felt at peace.

He went behind me once more and said, "Holy." I returned, "Holy."

As an ongoing healing process, he asked me to do a special condition. He asked me to put my hearing aids in each morning and to say, "Ears obey God's word and hear God's word clearly," then to take the hearing aids out. Nowadays, I have to turn

my hearing aids down each time. Also, I notice that it is easier for me to hear someone talking about God than about secular things. I feel that as my hearing improves I can be more responsible. Thank you for the Pentecost revival.

We asked James Simms to say a little more about the effects of the healing, and about why he believed his condition had, at least partly, a spiritual cause. He wrote to us:

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CONTINUED FROM PAGE 13...**BISHOP JOHNSON**

Bishop Johnson: What has drawn me to Father Sun Myung Moon is really very simple. It is spoken of him, and he speaks concerning his teaching that, among all people, there is a necessity to love God, to love all people, and to love one's enemy. And there's nothing about that to a God person that would repel you, but, if you are a seeker of God—a God person—it has to compel you. So when I heard the vision of Father Moon it was a call *upward*.

My embracing of Father Moon is based upon, initially, two major things in my life: that is, he teaches racial harmony and religious harmony. And when I look at my Lord and Savior Jesus Christ, the two things he said that literally contain all of the scripture and the fulfillment of the law and the prophets are "Love God with all your heart" and "Love your neighbor as yourself." Within that, all the law, all the words have been fulfilled.

I have heard that teaching so much around the We Will Stand tour and the American Clergy Leadership Conference (ACLC), both of which I've worked with quite extensively now, and I believe that it is not just myself who is hearing that; I see people from every religion hearing Reverend Moon speaking out on these issues. It's not just what he's saying. It's what he's doing.

The first meetings that I attended, I would look around and see Hispanics or Asians (and among them Chinese, Korean, Japanese and so on), white people, indians—every type of people, folks who have seemingly never been able to really get together as one. My own church is very well mixed and always has been, but that's not the norm—and I know that.

Then I have attended some of the meetings this week [in Korea], and it's interracial, interreligious—you know, to look around and see Buddhist priests and Buddhist monks with their religious dress, Catholic priests,... It is the

most incredible thing to see such a diversity.—even tonight in the meeting to be able to call on people to stand up, embrace one another and speak words of love to each other.

But some way or another, Father Moon has been able, through God, to gather those extremities of people and put them all in one room or stadium, and bring people together in such numbers. I cannot imagine God doing or saying anything that would not be absolutely supportive of anything that's bringing that kind of unity.

TW: I know you stood up to the Klu Klux Klan and that your church was burned down. How have you dealt personally with the problem of loving your enemy?

Bishop Johnson: The first thing is there is no question that we've suffered and our church was burned because of what they term hate crimes from people who hated us. We received multiple threats after a demonstration we held against a national Klu Klux Klan meeting. It was kind of one of those things where it wasn't majorly planned for us to demonstrate our protest to the rally. It was one of the things that the KKK was professing—that they were coming in the name of the Lord Jesus Christ, in the name of God, and had also been given the sanction to have their demonstration by local leaders. They appeared alongside a few Christian churches in our area and used the Bible to preach their hatred as though they were doing God a service by hating black people, hating Jewish people. And they used the media to promote the message to the point that they called me out, not by name or anything.... There was no way I was going to allow that to be spoken over our city as though we were people who embraced such a perverse theology. So, we just went to take a stand against it. We stood as a church and as friends of the community, about four

hundred and fifty strong, and began to preach the word of the Lord in the realm of love.

We had made banner that was about forty feet long and four feet tall and it was out of Galatians in the scripture. The main caption on the banner said, "Racists go to hell." Which has what appeared to be at least a dual meaning: the truth of the matter—that if you are a racist, you go to hell; but it also sounded like we were sending them to hell. The verse in the third chapter of Galatians says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female..." It literally brings out the fact of gender prejudice, racial prejudice and religious prejudice. We really wanted to make a statement and that we did.

It got a lot of national and local media attention and within just a matter of a couple of weeks there were threats, and our church was burned.

How do I deal with that? I really just felt the suffering of the loss initially. My family had been threatened, a lot of murder threats, and on my children...It just was a very hostile environment. At the same time, I felt what everyone feels when they have hatred. It's an inward cancer. It will eat you to death. I ended up realizing that I couldn't bear the sickness of it, the hatred. I started loving and forgiving. That's the thing that now I'm having to deal with, and it is a restoration principle.

It's easier to love those who do good to you, but the Bible teaches to love those who do evil to you. Sometimes dealing with your enemies, you're dealing with people who at the point they are in their mindset, are not able to give back. So, you love people as you love God and under God. To love your enemy, someone who wants to murder you, kill you or destroy your property...you've got to love through them....You're supposed to love them to life.◆

[Edited for Today's World]

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It is true that I can now hear my wife more clearly even without hearing aids. For example, we own a small car. Before this event it had been very difficult for my wife and I to communicate with each other even when both of us were in the front seats and I was wearing hearing aids. Now I can understand her even when she is seating in the back seat without aids.

I remember reading that our problems are part spiritual and part physical. Although I have had hearing loss since birth, I strongly feel that much of it was brought about spiritually.

Before the event I was wearing even stronger hearing aids, which were specially designed for me. Second, when I was attending workshop at Cheong Pyeong in January 1997, one of Daemo nim's assistants clapped her hands a

few times on my ears. She said she had to stop, as the spirits in my head made her arms too heavy. Third, at the time Bishop Johnson was praying for me the security brother for the park saw bright light settling over the top of the tent.

I personally felt relaxed, calm, peaceful and energized at the time of the prayer. The healing was conditional and it does take time.◆

[Edited for Today's World]

The Challenge of Defining Loyalty

Seija Kuenzig
Germany

True Parents recently implemented a new workshop program in Jardim emphasizing the development of the quality of loyalty. Seija Kuenzig was the first Western member to complete the required 70 days, staying an extra 27 days following on from the 43-day Ideal Family Education workshop (which her husband and children completed, but could not stay beyond). The workshop schedule and guidelines are still in the design phase. How Seija responded to that challenge turned out to be part of the training itself.

A Japanese sister from Germany, Yuko Bete, and I were the only ones doing the seventy days together. We had the opportunity to stay ten days in the small city of Nioaque and learn from Mr. Moribe, one of the most successful among the missionaries to 33 cities assigned (mainly from the 1996 UTS graduates) by True Father. Moribe-san infuses a great deal of absolute faith, love and obedience into his mission and daily life. He has received two personal acknowledgements from Father. I learned much about loyalty toward God and True Parents through listening to his experiences. In my heart, though, I knew that the best way to learn was by doing.

Moribe-san gave us the goal to visit 360 homes in Nioaque and invite people to the Sunday service. He prepared invitation leaflets. Without being able to speak Portuguese it was not easy to witness, but with God everything is possible. With our few words and lot of smiling and laughing we invited people: "Please come." And we could feel that God really loved them through us. Many of the people are so poor, they have nothing. I could not imagine that people could live under such conditions. But they are all God's children. Many times I had tears in my eyes. Even now as I'm writing this testimony, I have to cry when I see them before my eyes. We didn't leave any single hut out but visited everyone—the humblest and the poorest—because God invites everybody to enter His Kingdom.

Because we couldn't speak the language I often felt like I was deaf and dumb. One day, however, a lady in a house asked us where we had come

from. I could understand her question and told her that my friend was from Japan and that I was from Finland but lived in Germany with my family.

"Finland!" she shouted and said that she had lived in Sweden for fifteen years. She could speak Swedish well and I can speak Swedish, so finally I could communicate and express my heart. She was so happy to meet me. Some years ago, her son had died of cancer at the age of 22, so she had been through a lot of suffering and pain and was willing to discuss things. We exchanged addresses and are going to keep in touch. Isn't it a miracle that, coming all the way from Finland, I could meet such a woman somewhere in the middle of the Brazilian jungle?



Walter and Seija Kuenzig, their two daughters, and the family they were matched with, at New Hope East Garden

Isn't this how God works? He is full of surprises.

Back at New Hope East Garden we did service work. We had often collected the garbage from the ground. But I was not happy merely collecting litter like candy wrappers or soda cans; I wanted to do more substantial work, something that would remain.

I noticed that around the school area and the last row of the houses, where guests stay, there is a lot of construction rubble such as broken bricks, tiles and window panes laying all over the place since the time of the building. Nobody had ever cleared up the area. I felt it was my responsibility to do this, and make it into a holy ground. Brick by brick, tile by tile I started to collect the stones and with a broken wheelbarrow, and carry them onto piles until I had eight piles altogether. Living in Ger-

many, where life has an external standard almost like the kingdom of Heaven—orderly, nice and clean, it was not easy for me not to complain and accuse others for not having cleaned the area a long time ago. I struggled, but continued on. Then one day God sent a little humming bird to do a dance in front of me. I had never seen one before and felt as if it were saying: "You are doing fine." I started to feel that with each stone I picked up I cleaned out my fallen nature. I could humble myself and later I felt that I was also cleaning the sins of the world, that I had to clean everything up bit by bit. True Father has done so many conditions to save the world. I was doing a cleaning condition. I was responsible for it. I had to do it. I could not expect others to do it or accuse them for not having done it. This became my loyalty training. Under the hardest conditions in the afternoon heat, I continued. Through this cleaning work God taught me the most and I had the deepest experiences, many times with tears.

I wanted to ultimately make all the rubble into one big hill, cover it with earth and plant nice flowers on it. Unfortunately, there was not enough time and I hope someone will continue and one day finish the work.

On the very last day at morning service, we were asked to give testimony about the seventy days. During breakfast outside on the porch afterwards, True Parents' Ara Ara parrot suddenly flew over to my table, took a piece of bread from my plate and started eating it next to me. A staff member told me later that the parrot never ate from anybody's plate other than True Parents'. It was as if God was giving me even more blessing and encouragement: God spoke to me through the birds. Birds have always been my favorite animals. ♦

Walter and Seija Kuenzig are national messiahs to Malaysia and were blessed in the 118 Couples Blessing in 1978.

Note: New Hope East Garden informed us that although, at time of writing, True Parents have not yet confirmed the official standards for the 70-day training, 43-day workshop participants will, for the time being, be able to extend their stay to 70 days if they so wish.

Sunshine in Hawaii



PHOTOS COURTESY MOON SANG-PIL

Second-generation missionary Moon Sang-pil recently returned to Korea from his mission in Hawaii. There, he spent time with True Parents during their visit to the islands in July, and helped with True Parents' leaders training for a group comprising continental directors, Korean itinerant workers in the United States, and leaders in the ocean providence. Here, he shares his thoughts on his personal experience.

Moon Sang-pil
Chonan, Korea

THIS was an unforgettable time in my life, and a period of twenty days with True Parents for which I feel so grateful. I was able to observe new aspects of True Parents and their everyday life and understand some things about them that are not normally easy to see. It was a blessed time for me. True Parents were able to have some good times in Hawaii with their grandchildren, like an ordinary family. It is natural for True Father to be like that, of course, but I had not seen this until now. It was new for me, and therefore interesting and fresh.

With the start of the new millennium, True Father initiated the Pacific Rim island oceanic providence. The ocean providence began in Gloucester, Massachusetts, and was further developed in Alaska. Later, the Pantanal in South America became a focal point of special fishing conditions. True Parents offered a special prayer condition to engraft the Pantanal to Hawaii as the center of the Pacific Rim oceanic providence.

True Father arrived on July 14th; thirty national messiahs had arrived a

day earlier and stayed for twelve days. A day after they left, Rev. Kwak Chung-hwan and [Washington Times president] Joo Dong-moon arrived.

Father began each day with *hoon dok hae* at five or six o'clock in the morning. Usually it lasted for an hour or two, but one day it went on for seven hours. Basically Father's schedule allowed him time for some tranquility, but he has a tradition and standard, so he always began each day early.

To the national messiahs, missionaries and Hawaiian members he spoke about how to reach perfection in love. He explained what we must do to perfect the love between husband and wife and the love between children. He spoke about the restoration of the

homeland, that it is a very important mission and one we should absolutely accomplish. For *hoon dok hae*, we read about the ocean providence, the explanation of the Family Pledge, and reports from the spirit world. After *hoon dok hae*, Father directed everyone to get out to sea and go fishing. In the evening we listened to testimonies and reports.

The Hawaiian providence will provide a foundation for Japan to fulfill her mission as mother nation. So the Japanese people should be connected with Hawaii and complete the national mission of Japan in Hawaii. Since December of last year, the Family Federation in Japan has periodically sent groups of people on tours to Hawaii with the purpose of witnessing to them. They come





to Hawaii, see Father's projects and enjoy some sightseeing. This helps them develop a closer relationship to the church. Their schedule includes Principle education, a tour of the islands and a visit to the house True Parents stay in when they're in Hawaii. This time, Father was there. He spoke to them for

seven hours!

Father went out on the boat around ten times. He did not actually fish himself, but stayed at the back of the boat and instructed those who were fishing.

To catch a marlin is considered an honorable achievement there, as the marlin is a fierce and dangerous fish. On one occasion a marlin had been hooked, but the national messiahs lost the fish. Father was unhappy with this, and expressed his disapproval! The national messiahs later told me that they had been nervous because True Father stayed at the back of the boat with them. With True Father giving instructions, a marlin was eventually caught—the first by national messiahs in Hawaii.

During my twenty days in Hawaii I worked to organize and support the fishing activity. The main thing we did was fishing, and that time with True Parents on the sea fills my memory and was an unforgettable experience. I remember True Father saying that his fishing time is prayer time. I sensed his ceaseless effort to fulfill his responsibility to God for the salvation of all humanity and for the ocean providence. That is to say, I witnessed the tears and love of True Parents for God's will. I

was touched and moved to tears, because I could see True Parents in that light. This was a time of tears, deep emotion, and gratitude for being able to make a new determination.◆

Moon Sang-pil was blessed in the second generation 300-Couple Blessing in 1995.





Photos facing page: top, True Parents with the participants (mainly Korean national messiahs) of the workshop, and the marlin they caught.; bottom, Father and Mother with Shin-man nim; this page above left, Moon Sang-pil (back row, left) and friends celebrate his catching a 339 pound marlin; top right, True Parents view the marlin the leaders caught; above, Father and Mother in a comparatively tranquil moment after everything was concluded

On the main-land of the United States, meanwhile, Hyun-jin nim's world tour touched down in New York (July 14th) with a magnificent event held at the Manhattan Center. Some two thousand young people heard Hyun-jin nim's message on "Service for Peace."

Hyun-jin nim Rallies New York



A Close Look at

UNIVERSAL BALLET

Interview
with the
company's
general
manager

Anne Inoue, general manager of the Seoul-based Universal Ballet, who has worked for the company for twelve years (her career in performing arts had begun still earlier at the Cleveland Ballet in America), recently spoke to Today's World. During the editing process, Hoon-sook nim added some of her own thoughts about the past 17 years.

Today's World: In addition to performing the established ballets, Universal Ballet also has its own, original creation—*Shim Chung*. Who created it?

Anne Inoue: Adrienne Dellas, founding director of the company, choreographed *Shim Chung*. The music was composed by Kevin Pickard, a church member working in New York as a composer. We've had many very favorable responses to both the ballet and the music over the years in the countries where we've performed it. The company started in 1984 and in 1986 the Asian Games were in Korea. *Shim Chung* was conceived and developed to present first at the Asian Games. It originally had a Korean composer, but during the next year or two, as the company evolved and grew, Kevin's music was used in more and more sections, and by 1988, when it was reworked again for the Olympics, the music was all Kevin's. Another scene was also added for the Olympic performance. The version we are doing now is pretty much the same as the one we did at that time, although we've changed a few small things—mostly in the transition from scene to scene or from dance to dance. The major dance pieces have not changed, but the glue that holds it together has. We are fairly confident that if we got to the point where we were going to do another new story that we would try to get Kevin to do the music.

The choreography is based on the traditional Petipa style exemplified in

Swan Lake. Marius Petipa (1818-1910) choreographed many of the famous Russian ballets. With *Swan Lake*, Petipa found something that really worked in the swan scene. The symphonic composition of the corps is what has really stayed over the years, even though people have done different things with the first and last acts. Somehow the combination he got—it's mostly in the movement of the girls' arms—really evokes the spirit of swans.

had just begun her career as a professional ballerina in the United States.

Adrienne had started the ballet department at Sun Hwa and she and Judy Breen were two of the main teachers there for the first years. In 1984, when the company started, the whole corps de ballet was the junior and senior class at Sun Hwa, and fifteen or twenty American dancers who were hired in for the period of a few months to do the first performance. Then they went home, and the next time there was

a performance, they were brought back.

Actually, if you look at the company's early printed programs you can quickly glimpse pictorially where we came from to get to here. Through '84, '85 and '86 we were still importing a large group of American dancers who were needed to get the numbers up to what was needed to have a full-length ballet. I came here in 1989. By then, most of the dancers were full-time and most of them were Korean though there were a handful of foreign dancers that had agreed to stay on for the entire year, starting about the time of the Olympics.

We went through a process from 1988 or so until 1992 or 1993 of raising the salaries of the Koreans and freezing the salaries of the foreigners so that they were eventually the same—because, at first, to convince Westerners to come work here, you had to offer them considerably more than we were able to pay the Korean dancers at the time. After some years we were able to make the salaries even.

In the early days, two thirds of the principal men were imported. And then around 1990-'91, we reached the point where we had enough good Korean men to cover all the principal parts without bringing anybody in. That's continued pretty much since the early nineties until now; basically all our



How was the company begun and how has it grown?

Adrienne Dellas, who was here in Korea more than ten years, started the ballet department at Sun Hwa [fondly known as the Little Angels School]. When the girls in the first group were getting ready to graduate, the company was started in 1984. Coincidentally, it was Heung-jin nim's *seunghwa* that provided the final impetus. The ballet company was created as a memorial to him. Adrienne was getting ready to start a company sometime. It would have started anyway in the next two or three years, but that was the right moment because Hoon-sook nim was one of Adrienne's first group of students, and



principal dancers have been Korean. The foreign dancers have been more in the corps de ballet. It used to be that if any foreign dancer good enough to be in a foreign company came here, he or she would automatically be a soloist in our company. Only because our level was lower. Now, when they come, they are just in the corps and not necessarily at the top, just in the middle. The entry level into our company is higher than many of the companies in America now, even than some of the better ones—but the very best companies are still better than we are. During our recent tour we auditioned around thirty prospective dancers, among whom only one was found to be good enough for the company's current level.

Our ongoing quest is to continue maintaining good quality and to develop our own stars. Even on recent tours we brought some guest dancers, because we weren't quite confident that we had enough soloist girls to cover everything. With ballet, someone could get injured at any moment. You have to have enough depth that you can lose any two people and still cover the schedule, yet nevertheless ensure the dancers are challenged, and thus fulfilled artistically.

What kind of budget does Universal Ballet have compared to some of the famous ballet companies?

There are a couple of sides to that. Ballet companies come in various sizes: twenty dancers, thirty-dancers, forty-five...and then it kind of jumps to around sixty, partly because the number that you need to make symmetrical patterns—eight, twelve, sixteen, twenty-four...they kind of go up together. And then after sixty they go to seventy,

eighty or ninety and then a hundred and twenty. Universal Ballet right now has about sixty dancers. The number went up last year. Prior to that, we had forty-five on the roster plus a handful of students who were dancing with us. But in 2000, we had to increase the full-time membership to sixty to cover the schedule. For a sixty-member company we have a budget that is roughly one-third to one-half what a sixty-member company in the United States would have.

One of the main reasons for our lower budget is that the office staff is about one-third the size of that of other ballet companies. Quite often, the number of people in the office is similar to the number of people on stage. If you have fifty dancers, you have fifty people in the office. Our office has seven people now, which is a new record high for us (though it's not the whole staff as the bookkeeping work is done in a central office). So we are saving a lot of money by having a very small staff. It works, because our staff members are

capable, but there are some drawbacks. There are certain areas we can't pursue because we simply don't have enough people. We do what we desperately need to do.

Another area where we save money is music: We don't use an orchestra for a lot of our performances. It's better if you do have one, generally speaking, although nowadays the quality of recording is much better than it was twenty or thirty years ago, so you can get very clean sound reproduction.

In addition, scenery production costs are much lower in Korea than they are in the United States.

What difficulties do you face traveling with such a large group? The logistical challenges must be considerable.

For example, in Europe last year, we had three productions. And sometimes it happens that if the company is flying from one country to another, the scenery can't get there as quickly by truck. Often you have to do program A in one country and program B in the next country; or at least start with program B and then do program A a day or two later, so that it has time to catch up with you. On the European tour *Giselle* was one truck, *Don Quixote* was only one truck, and I think *Swan Lake* was two. *Swan Lake* has twenty-four steamer-trunk-sized boxes full of costumes. And there's the dance flooring. Ballet requires a very special linoleum that's not too slippery, but has a little bit of slip to it. We have to take two or three floors, because one has to be in the truck that has not caught up with us yet and one has to be with us.

There are two elements to our floors: One is the linoleum covering and one is



Photos: facing page, Anne Inoue in the *Little Angels* Performing Arts Center; this page top, the new Universal Ballet offices, annexed to the Performing Arts Center; left, Universal Ballet presents the *Nutcracker* for the Christmas season at Seoul's premier concert hall, Sejong Cultural Center; the performances are sold out every year

a portable, sprung-wood underfloor that has a little bit of flexibility.

Can you say something about the tour the company has just completed?

This recent trip to the United States was definitely the biggest in terms of the number of people who went—because apart from their being more dancers and stage crew than before, we were also supervising most of the ticket sales and promotions. The theaters themselves were bigger. We were at the Los Angeles Music Center (the Dorothy Chandler Pavilion), and, in New York, at the Kennedy Center Opera House and at the Lincoln Center's New York State Theater. Three very big theaters.

As with the tours to the United States in 1998 and Europe in 2000, we found the response of the press to be more positive than we could have imagined. Their reviews contained more words of praise and less criticism than we expected. On this kind of a tour to the big cities one of the results one hopes to achieve is receiving good words from the press. It takes a little longer to be recognized by the public than by the press, because individuals have to have heard of you so they will come to actually buy tickets. The press who review dance will go out of their way to see an unknown group perform. Especially in the U.S., they will praise the quality of the dance honestly. If they don't like the fact that our church is behind the ballet company, they may mention that, but it will not prejudice their assessment of the dance.

With the audience, the goal is always to get those who are interested in the arts to become interested in you and to come and see you on the basis of having heard of you and that you are coming to town. Our level of recognition is not at that level yet in the U.S. whereby we can fill up a theater in that way. On this occasion, we did fill up many extra seats through a campaign organized after we arrived in the U.S. through the sale of reduced-price tickets. It is impossible to cover the expenses of such a tour just through ticket sales. Even when the Bolshoi Ballet toured America, for example, last year, they needed to make up a one million dollar shortfall for each city they performed in, and that has to come from a source other than ticket sales.

What benefits result from a Seoul-based dance company performing overseas?

To talk about the benefits of going abroad you have to stop and figure out what the reason is for the company's existence itself—a question we have often pondered! One aspect is that presenting beauty to people is a spiritually positive thing. We sometimes describe our mission as saving the world through beauty. Ballet is one of the art forms that gives the possibility of very refined beauty. With the grace of the women and the strength of the men, both the masculine and the feminine aspects of humanity can be well portrayed. One thing that makes ballet so easy to translate is that there are no words in the production itself. You have to translate only the written notes to take it from country to country. This is different from drama or opera where words are used on stage. With ballet, you are just focused on a beautiful image.

As soon as we have a chance, we would like to create more story ballets that illustrate deeply valuable emotions, attitudes and ideals. *Shim Chung* is exceptional in that it works well as a production combining Western classical ballet with an Oriental story, and it has a message that is very cleansing, uplifting and edifying. All the audiences that have come to see *Shim Chung* have really enjoyed the performance. What our strategy has been so far is first to do ballets that they know, and introduce ourselves through them. Then next time, when we come back, they'll know us and they'll come to see *Shim Chung*.

Since touring overseas is not profitable, why do you do it?

It's true that touring so far hasn't been profitable for us, except in Japan. Japan is a short trip. The country has a strong economy so the ticket prices can be high enough to actually generate enough income to pay for the tour.

If we describe our mission as dispensing beauty, there is something to be gained by our performing anywhere for anybody, so that is what we are always trying to do. Yet, of course, that has to be measured

against the cost of doing so. At this point, even performing at home in Korea, many of our seasons do not break even or make a profit. Nutcracker makes a profit. Most other seasons still show a deficit. Sometimes, if it's work we've already done and we don't have to remake any costumes or sets, we may make a small profit on a mid-season performance in Korea.

So we have been on a campaign for three years, setting aside a certain amount of funding to subsidize tours in order to make the company's name better known around the world. We are now starting to get invitations through which the costs of making the trip are to be covered by the party inviting us. For example, the costs of our April trip to Montreal were covered by the Les Grands Ballets Canadiens. We've been getting a lot more inquiries from groups that have enough resources to cover the cost of inviting us. We are pursuing those. And our goal is, within the next few years, to be able to put together a touring season that doesn't require any subsidy.

What kind of mark do you see Universal Ballet making on the ballet world?

In recent tours, reviewers have pointed out our success at preserving classical ballet. This really is one of our missions. The vast majority of the choreographers working today are utilizing a much



PAUL SZILARD PRODUCTIONS PRESENTS

UNIVERSAL BALLET

Julia Moon
General Director
Oleg Vinogradov
Artistic Director

The Kennedy Center Opera House
JUNE 13 17

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|-------------|-------|-----|-------|-----|-------|-----|
| La Bayadere | 13:00 | 8pm | 16:00 | 8pm | 17:00 | 2pm |
| Shim Chung | 14:00 | 8pm | 15:00 | 8pm | | |

Adults \$18-80
Kids \$22-50

our company and on the level of mutual support among the artists being different from other companies in their experience.

Is there an advantage to working with an Asian company to preserve classical ballet style?

In general, Asians are disciplined, diligent and have the desire to learn. Also, I think it is easier for people in Asia to recognize the value of tradition, because there are such long histories of tradition here. I remember when we were getting ready to do *Swan Lake* for the first time; our American director at the time and our American ballet master both asked, "Why? Ballet in America has already grown beyond that. Why do you want to back-track?" The dancers, on the other hand, were all very interested in doing it. Another thing I always say makes Korea well suited to classical ballet is that the women work together well in this country. To have a successful corps de ballet, they have to move together, breathe

together, and help each other, to become one body instead of twenty-four separate bodies.

I suppose in a corps de ballet individual talent can be a problem....

Yes. In the corps, unity is important, but unity with spirit, not by erasing yourself. Each is a soloist, and they work together in unity. Another complicated dynamic comes into play when you have people in the middle of their careers who are between being in the corps de ballet and being soloists. They have to go back and forth from one type of work to the other, from the position where they are supposed to stand out from the rest of the group to where they are supposed to melt into the rest of the group. Each requires a different type of concentration. After you've been doing the corps de ballet work for a while and your technique gets better, you can get solos. And then you have to be able to go back and forth like that. This is especially difficult.

Are you in competition with the National Ballet (a Korean government sponsored ballet company)?

Yes, they are our competition—healthy competition! In the beginning, their level was so low that they were not considered competition, but now they have grown. Because of us they had to raise their level—although we still have the upper hand! We must compete for audience but also for dancers as there is only a small number of good dancers in Korea from which to choose. It's really hard to avoid competing directly with the National Ballet because of some quirks about the calendar year in Korea which mean both companies tend to shoot for the same dates at certain times of the year.

How has the Universal Ballet influenced the National Ballet? We hear they have also recently been working with a Russian director .

Well, Yuri Grigorovich (former artistic director of the Moscow Bolshoi Ballet) has been in Korea several times this year, directing three new productions for the National Ballet. Here at Universal Ballet, we have been working with Oleg Vinogradov (former director of the Kirov Ballet, based in St. Petersburg) since 1992. It certainly cannot be a coincidence that these two giants of Russian ballet are simultaneously engaged in Korea.

I think that the presence of Universal Ballet here in Korea has had a vast influence on the National Ballet and indeed on all of ballet in Korea. We have always brought top level experts to teach our ballet, which, of course, has cost money. Critical voices say that the National Ballet could do that as well if they had that kind of budget. There's some truth to that, but you also have to choose very carefully where you're putting your money. We put a great deal of thought into where we spend our money, because we don't have *that* much. Since we have been bringing over American choreographers, European choreographers, and more recently, Russian choreographers, the National Ballet has also started doing more of that, instead of having the local director choreograph everything.

Some people are now saying it has gone too far. There is not enough Korean choreography being performed by *either* company now. So far we haven't done much, but they used to have most of their choreography done by their directors. None of our directors were Korean, so none of our works have ever been Korean. Actually, we are putting some Korean choreography in this season

more neo-classic or even contemporary vocabulary of movement in their work as well as a more contemporary look in their costumes and sets. We feel that classical ballet is worth preserving. So one of our missions is to try and retain the style and the quality of classical ballet as it has been performed from the mid-1880s until now—and at the same time to keep it fresh. Those adaptations come out in many ways—the subtlety of pacing and connections, positions and style of costume.

A lot of the new productions, in an effort to be new and to show a new concept, lose sight of the importance of beauty. In this case, it's not worth it. If you are going to make something new, you have to find a way to keep it beautiful. One of the responsibilities of artists is to portray beauty. Another responsibility is to embody *internal* beauty. If your internal life is not beautiful your art will not come out beautiful. In an art form such as ballet, if the relationships between the dancers are not good off stage, then the work they do on stage will not be beautiful. We are very proud to have that kind of atmosphere in our company and feel it is important to keep developing this. Journalists have commented on the spiritual atmosphere in

because we feel there is some truth to the comments in the press about our lack of a unique identity. We want our face to have more distinction that shows that we are Korean, so we are doing some short pieces this

year with Korean choreographers. It will be interesting to see how they come out.

When our company was founded in the mid-eighties, Korean ballet was pretty much populated by graduates of the National Ballet teaching at all the universities as well as all the small schools. Korean ballet did not have a clear style. Around the world you find the Russian style of ballet, the Royal Ballet style—and the Paris Opera Ballet has its own distinctive style. Ballet in America is rather known for being somewhat identity-less. It's not really Russian; rather, it has gone in the direction that George Balanchine [1904-1983] was working, with more emphasis on footwork and relatively less on upper body movement.

Adrienne Dellas made a conscious decision when the school was started here to work toward the Russian Vaganova style. From the beginning of the school and the beginning of the company, that has been our intention. When the company was founded, the iron curtain was still down, and engaging good-quality, Russian teachers was not easy, so we were hiring people from the U.S.A. and Europe, some of whom had been trained by Russians or had studied the Russian style, and some of whom hadn't and were rather more Balanchine in style.

Our style in the early days of the company was also not very clear. But starting from 1993, when Galina Kekicheva came as a full-time teacher from Russia, we moved more clearly in the direction of the Russian Vaganova style in our class training and choreography and in our repertoire. When the dancers are all trained in the one particular style, and you put them together on stage, they more easily match in the big corps numbers, which are one of the main specialties of classical ballet—the sections where many people are doing something in unison.

Our engagement of Russian artists has influenced the National Ballet and other ballet companies in Korea to lean more toward the Russian style, Russian

Under the artistic direction of former Kirov Ballet chief Oleg Vinogradov, the Universal Ballet has grown in stature since its last appearance here in 1998. Led by a cast of young Korean ballerinas who would make any company proud, its world-class production of Marius Petipa's Indian epic "La Bayadere" represents a fantastic achievement. It places Korea on a par with the handful of nations capable of training such dancers, mounting such a demanding ballet and executing it with panache. *Robert Johnson/Star-Ledger (Newark, NJ)*

teachers and Russian repertory. The general quality of dancing has gone up tremendously, because we have had fine teachers. The quality of dancers in our company is continuously going up. This of course has forced the National Ballet to improve.

Are your relations with the National Ballet frosty or cordial?

They are much more cordial now than they used to be—partly because the companies are run by two young ladies who are friends. As it happens, Hoon-sook nim is a Korean who was born in America and Choi Tae-ji is a Korean who was born in Japan. She was trained in Japan and came to Korea, had her dancing career here and then graduated from the company and became the director. The two of them, therefore, have had very similar challenges in their lives such as having to become directors and public figures and make speeches in a country that doesn't speak their native language. So, they've both had to learn Korean very well.

Please could you say a few words about working with Hoon-sook nim, and about your relationship?

It has been a great blessing for me to work with Hoon-sook nim during the twelve years since I came to Universal Ballet. She strives for a very high standard in her own dancing and the other aspects of her work, and expects as much from the people around her. Sometimes this is difficult, especially when time is short and it leads to long

days and late nights, but the result is always worth it.

As general director of Universal Ballet, as well as being a principal dancer, she has a huge responsibility for guiding the work-

ing lives of a large number of artists from diverse backgrounds. She is always ready to take time to meet them personally when they are struggling with something in their casting or their position in the company, or in their personal life, even though this leaves her virtually no time for her own personal life. Anyone who has worked with artists can tell you that keeping a large number of them happy at one time is not an easy feat.

She has placed a great deal of trust in me over the years, which I consider a great honor and sometimes a great burden. But if the burden seems too much, I only

need to pause for a bit and remember that she is fulfilling the roles of dancer (usually a full-time job in itself), director of a large arts company (which means lots of interviews and meetings with people outside the company as well as within), mother of Shin-chul nim and guardian for two of Hyun-jin nim's children who are living with her now as they attend the Little Angels School.

Besides all that, there are times when she is the only member of the True Family

who is present in Korea for church events, and she needs to find the time to attend these as well. Looking at all she is doing (and doing well) makes my own responsibilities suddenly look rather simple and easy to manage.

She is really the personification of love, grace and beauty. ♦

[Edited for Today's World]



Photo, Hoon-sook nim with Anne at a Universal Ballet function (Courtesy A. Inoue)

Responding to the Pentecost

Despite financial and staff limitations, the movement in Senegal persevered with plans for a *hoon dok* conference as the centerpiece of their 40-day special Pentecost activity period. They invited representatives of fifty separate communities spanning the religious and social spectrum. Most notably, the conference strove to bridge the divide between the Muslim and Christian communities in their nation.

Mbaye Diop
National Leader, Senegal

SENEGAL is 95 percent Muslim and even though we have had freedom of religion, until now it had been impossible to gather Muslims and Christians around the same table to talk about a topic of common concern from the different spiritual backgrounds. But miracles occurred when, on August 11, we held a *hoon dok* conference in Dakar, our capital city. The venue was a Catholic cultural center. For Muslims to even come there was by itself a miracle, but beyond that they participated fully.

For example, two choirs, one Muslim and one Christian, each sang one after the other on the same stage. There were 250 people in the audience and the choirs melted everyone's hearts. Suddenly, a harmonious atmosphere of reconciliation came spread throughout the hall. Everyone felt happy and peaceful. No one could imagine that something like that happening in Senegal.

Soon afterwards, when the pastor of the Celestian Christian Church began his address, which was mainly centered on the Bible—the parable of the good Samaritan—he asked the audience to



The Muslim choir that sang for the conference and helped bring the spirit of unity

stand up and shout "Halleluia" seven times. All our members, and especially myself as emcee and secretary general of IIFWP, were afraid that all the Muslims might leave the hall. If that happened we would receive more persecution. "Halleluia" is the Christian word Muslims hate the most. But surprisingly, all the Muslims stood up and, raising both their hands, shouted "Halleluia" seven times with the Christians!

When one Muslim leader was giving his speech, praising Muhammad and Sheik Ahmed Bamba, the founder of the strongest Muslim denomination in Senegal, all the Christians became very enthusiastic, not to fight, but to support him. The Muslim leader was himself a former Christian who had converted to Islam. He was emphasizing that Islam has the best structure but the

problem that there is no love between Muslims. It is only in Christianity that we find there is love among believers, so it was necessary for Muslims to learn from school of love of Christianity.

Then came the time for our Unification Church pastor to deliver the main speech of True Father's. Here I was also personally very worried, because True Father always says something challenging and unusual in his speeches. In this speech, entitled "The Path for Senegal and Humanity in the New Millennium," True Father talks about the very meaning of the Last Days. But as soon as our dear pastor came to the point where True Father explains that the true meaning of the Last Days is spiritual rather than literal, the audience applauded strongly!

The day after the event, one Muslim came to our headquarters and told me that Father's explanation about the Last Days gave him great hope for the future, because the prophesies in the Koran are very frightening.

Heavenly Father sent a miracle too for our courageous pastor. While waiting for his turn to deliver the main speech, he was struggling with throat pain. He was coughing and could not easily speak to anyone. In that condi-

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Christian and Muslim leaders and other participants sit together in friendship and harmony, a portent of peace



COURTESY IIFWP/ SENEGAL



A Family Works Together in Micronesia



National messiahs Ray and Kathy Sabo, an American couple, are spending quality time in their mission country of Micronesia, an island nation in the middle of the Pacific Ocean. Integrating with local society proves to be an exciting way of life. They sent us some snapshots of their experiences.

OUR family moved here to the Federated States of Micronesia this March. FSM is a country with over 600 small islands (60 of which are inhabited), situated in the middle of the Pacific Ocean. There are four main islands and we are living on the largest of these, the island of Pohnpei.

We came here with three of our children, aged 12, 11, and 8. Our other child, a daughter, is attending the student program in Korea and will join us in July. The children are able to go to the school here and are making friends. Our eldest son, Sean, invited his teacher over for Sunday service the second day of summer school. Our eight-year-old son, Justin, when asked in school to write a thank you letter to someone, wrote a letter to True Father. This prompted the teacher to ask our daughter, Koreana, how Justin knew Reverend Moon. Koreana explained that we are members. We are so happy that our children are naturally witnessing to the people here.

We can feel God has prepared many things for us. We are starting to see the fruit of the foundation of the activities

carried out during the visits of the various national messiahs over the past few years. We are also receiving a lot of support from the Japanese members in Hiroshima. One priest here made the comment, "It is really good to see the Japanese and Americans working together."

We held a *hoon dok hae* reading in one village, where the chief, who holds a position similar to that of a

mayor, sponsored us at his house. He had asked people to come, but when we arrived, he said he didn't know why, but no one had. We decided to do it with just his family and sat on the porch, which was near another sitting area. My husband, Ray, started reading and we passed out sodas and chips.

Then one person came over with a young boy that was blind. This boy, who was about ten years old, sat and listened attentively to every word. When we started there were about a dozen people. As we continued reading, someone went around and gathered others. People continued to arrive. Some people walking by saw us and stopped in. All together as many as 40 or 50 people attended at least part of the one-hour reading. We concluded with a cake for Father's day and then took a picture with some of the participants.

On July 13th we held a *hoon dok hae* dinner program at the Skylite Hotel. We had put a banner on the main street in town that week. One policeman called and came to the house to ask what we were about and what we are doing with the young people. He said he

was Presbyterian. (This church had been very against us a couple of years ago.) We briefly explained what we were doing and he seemed to calm down and said he would attend the program.

Another person came that received what looked like an anti-Unificationist flyer. However, this letter made him come and see for himself. When he left, he said something like, "They said in the flyer that you were not with Jesus. However, Jesus is really alive here." We had about thirty guests: a couple of people were from the government, some Bahais, a couple of Peace Corp volunteers and about twelve young people. We showed the "We Will Stand" video and gave copies of the "Declaration of Interdependence" proclamation signed by ministers in Virginia during the tour.

We read about forty-five minutes of *hoon dok hae* relating to the cooperation and unity of religions, races, and cultures. One mayor sent a representative to find out what we were doing for young people because we had talked to him about working with Free Teens and Ocean Challenge. Some of the young people that attended the *hoon dok hae* told their friends, and our young group

is growing. A lot of these young people helped with the cooking for the *hoon dok hae* program—the girls made sushi and the boys barbecued the chicken.

We received Good Go boats from Korea last month, so we are in the process of learning to pilot



COURTESY RAY & KATHY SABO



Photos: facing page top left, the Sabo family in Micronesia; the ocean challenge fishing adventure with two members; middle, guests read at a hoon dok hae meeting; bottom, participants of the first workshop; this page, children who were given a gift of crayons by Japanese sisters use them to create drawings to send to Japan

them through the channels between the coral and finding out how to fish. Ray and the two Japanese brothers (assigned to FSM) go out fishing almost every day while they are here. The boats have made an impression on the people who see them. We are inviting dignitaries as well as other guests for fishing. We give the fish we catch to the families of our contacts or cook them for an evening program. We talk to people a lot about the boats and how True Parents gave them to FSM for the Ocean Challenge program. Also, because many of the people here fish and most everyone can relate with fish-

ing and boating, it is a good basis for building relationships.

Last Friday, two young native members and Japanese missionary Mr. Yoshikuni came with Ray and our two sons and for our first Ocean Challenge day with youth. One of the young members said it was his first time fishing. He caught four fish. We were impressed at how naturally the young people adapted and worked together. They are both very keenly interested to hear more of the Principle.

Today, we went out fishing with a native named Berro. He is an experienced fisherman that takes out the Aus-

tralian Ambassador and his wife every weekend. (When the Ambassador saw our boats, he joked about joining our church because we have the boats. He knows the Family Federation is with Father and he wants to go out fishing with us sometime.) After we tried every day for a month to catch tuna, Berro offered to take us out. First, he taught us how to make a lure that is good for tuna. He showed us the art of getting the lines into the schools of tuna by maneuvering the boat and how to try to snag the tuna if they aren't biting. Also, he guided us through a different path out of the coral reef and how to get to different fishing areas. Berro is a great person to help with Ocean Challenge.

On August 22, we had an evening program. We had about 10 guests and at least a couple of the guests were new. The theme tonight was Free Teens. We watched a video and then had a dance and play practice in preparation for the weekend workshop because some of the people that night were planning to come again on the weekend. It was good because even though the video was very serious, we were able to laugh a lot together and it seemed that the kids were opening their hearts more than before. We gave everyone a copy of the Free Teen Newsletter from Palau. It appeared that they didn't want to leave and after dropping them off we saw them waving and jumping in the distance. ♦

[Edited for Today's World]

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tion how would he give the speech normally? So he was praying that Heavenly Father would allow him to recover his normal voice at least to deliver the speech. Of course, at the very moment he opened the mouth to speak he could speak in a loud and confident voice. Afterwards, one participant told him that among the leaders he was the one who delivered his speech loudly and with the greatest confidence!

For the first time in the Senegal providence, journalists came and attended an event we organized. We have held many conferences in the past under FFWPU, WFWP, CARP and YFWP. We always invited journalists but they never came. This time no one expected to see them and we did not invite them. But they came by themselves! Then I was very surprised when the journalist of a daily news paper, *The Popular*, invited me

to be interviewed. He also interviewed Dr. Sheik Omar Ndongo, the IIFWP Senegalese chapter president. The following Monday we rushed to buy the newspapers and we saw a positive article there, for the first time in our country. A journalist from a radio station set up live transmission of the religious leaders' speeches for the radio news. So many people could hear Father's words

for the first time, through their radios.

Moreover, some people changed their thinking about True Father that they had gained from negative rumors. Until that day they referred to our movement as "the Moon Sect." After attending our conference, however, they came to one of our members and asked: "Is this the same Reverend Moon we know of?"

Of course the answer was, "Yes, he is the one you have heard of."

"We did not know that he was doing such great things," they said.

Now in Senegal since this conference we feel more confidence and we believe that through IIFWP we can bring good results to Heavenly Father and True Parents. This was our national offering to God. ♦



Photo left, a young Muslim cleric (at left) with our church pastor, both of whom spoke at the conference

CONTINUED FROM PAGE 2...MESSAGE

Mother and four of them by True Children. Previous campaigns and church events have been procedures to reach a destination, but these events were significant not as a procedure but as the symbolic beginning of the new age. They were not done to restore something.

Nations are built of families

There was a time when the entire providence was centered on Father, and later, on Mother, at the time of mother-son cooperation, but now as the homeland of God is beginning to be established, the True Family has to be mobilized. Why? It is the Principle. The most basic foundation in God's nation is a family. The ideal of God can spread all over the world through families. On January 1, 1998, True Father anointed the Adam nation as the father nation, the Eve nation as the mother nation and all the rest of the nations as child nations.

Families are the foundation of God's nation. Since the Coronation Ceremony on January 13th, families have to be mobilized to make the foundation to start building God's nation. That is why not only True Parents but also True Children had to be involved in the historic event marking the new beginning. This campaign was successful. An unexpectedly large number of people came for the events, always exceeding the number estimated. When we usually plan this kind of event, we prepare for a greater number of people than are likely to actually show up. We then usually invite 1.2 times more guests than the number we want to come. This time, however, if we invited 1200 people, about 1250 people came to the event. This shows that the providence has matured.

Another point is that a good number

of people who are politically well-established on the local level were anointed as Ambassadors for Peace by True Parents. The current chairmen of the Seoul and Kwangju city councils are good examples. They are men actively contributing to Korea's development right at this moment.

Many Korean government leaders attended the last event that True Parents hosted at the United Nations. One of them was a four-term congressman, who was also designated to be the next vice chairman of the Korean Congress. Although he was invited by us, the Korean embassy met him at the airport before we could, which gives some indication of his position in Korea. Even though he'd held public office for a long time, he had never visited the United Nations. It can be rather surprising for such people to find that Father's foundation extends all over the world.

There are two things especially overwhelming to non-members. One is the worldwide scale of True Parents' activities. The other is that their spiritually motivated activities reach into and have influence on every sphere of human life—government, economics, culture, education, the media and so on.

People who have thought of religious leaders in a limited sense were shown that True Father's teachings have led him to be involved in all areas of human endeavor. That's the message that came across to the Korean leaders who watched the eighteen-minute video that preceded Father's speech. They could see that Father is ahead of his time in leading a revolutionary movement.

The audience was also stirred by the American Christian leaders' testimonies. They explained why True Parents are True Parents. They told the

Korean audience, in detail, what had taken place in America. It was easier to sense what Father had done for America through concrete testimonies from American people.

True Family make their mark

The course of restoration God has been working on to recover His lost children unfolds in history through model courses of the restoration of the tribe, people and nation. Jacob was the first one to win a messianic victory on the tribal level. We can understand True Parents' course by looking at Jacob's, which was the model course for the cosmic-level messiah to follow.

How was Jacob victorious? He built a twenty-one year foundation, accumulated wealth and returned to his hometown. True Parents' circumstances are the same today. Why did they invest themselves for thirty years in the United States? What is America? From a providential viewpoint, it is the nation bearing the fruit of all of human history. It represents the entire world and it is also the restored elder brother nation. That was why True Parents chose America and invested everything they had for the country. Now they have harvested their investment and returned home.

Who were these Christian ministers? The video showed True Parents working for the providence of restoration; the ministers took the role of substantially testifying to their work in the United States. They moved and won over people in Korea. On that foundation, God's homeland could settle in this country.

How can we define True Parents' success? Gathering a large number of people is not, by itself, success. It does not work that way. Providential victory



always means winning over Satan by following a precise Principled course.

You ought to have heard True Parents' messages! They communicated God's heart and truth. True Mother communicated the truth very warmly and gracefully. She quietly but strongly poured the message out to us. Father was very different. He was like a typhoon shaking everything in its path. He gave three hours of stern judgment, communicating his message once and for all. He moved people through the presence of God in his words and character.

This time, Hyun-jin nim and Jun-sook nim led some speaking engagements as well. They spoke in four locations. At first, the regional leaders had some reservations. They said that they wished Father or Mother themselves would come to their region: they were actually quite worried. If the audience had been young, it would not have mattered so much, but the people who were being invited were local elders with important positions. But the leaders had no reason to be concerned. Both the fact that True Children were there, and the speeches they gave, were powerful and moving.

Hyun-jin nim is an unusual young man for Koreans to encounter, not only because he is True Parents' son, but also because he has graduated from one of the best universities in America and has distinguished himself as a successful young businessman. At first, Hyun-jin nim greeted the audience in Korean and then Jun-sook nim gave the speech. Although Hyun-jin nim's Korean is not fluent, his composed and humble manner was impressive. People seemed to sense his leadership qualities from his persona. Jun-sook nim's speech delivery was very refreshing,

I explained to the audience why True Parents had not come to speak but had sent True Children instead. I told them, "True Parents believe world peace starts with good families. From this belief, True Father is offering his own family for the good cause of the divine providence and that of world peace." The audience responded with applause.

One more thing to note was that Jun-sook nim was eight months pregnant at the time. Her baby is due this month. [Shin-kwang, a boy, was born three days after Rev. Hwang gave this sermon.] I was naturally worried for her and that she might give birth during the tour. Amazingly, even knowing Jun-sook nim's condition, Father put his daughter-in-law in charge of the event. He knows he and his family have to keep the standard of absolute faith, absolute love and absolute obedience. True Children's obedience to True Parents' words is an example you cannot find anywhere else in the world. They demonstrate the model course by living it. Starting with one man who lives up to the absolute standard, the providential condition that everyone else can follow is created.

As the Principle teaches us, each family is the fundamental base for heaven. Therefore, we should put all our effort into creating true families. The fact that True Parents have children who listen to them under any circumstances with absolute faith, love and obedience is an undeniably tremendous victory. This in itself is a strong message to the world.

Jun-sook nim wore a traditional Korean dress, so people didn't at first realize that she was pregnant. When I told them that she was the mother of three sons and three daughters and that her seventh child could be born at any moment, the audience exclaimed, "Wow!" It is very rare to find couples in Korea with as many children as that nowadays.

Jun-sook nim's reading of Father's speech notwithstanding,

Photos: the July 29th blessing of some 250 married couples at the Little Angels Performing Arts Center, at which Rev. and Mrs. Hwang officiated. Left to right: overall view of the ceremony; Rev. & Mrs. Hwang give blessing rings to representative couples; Rev. & Mrs. Hwang sprinkle holy water on the couples



ing her being in the late stages of pregnancy, Hyun-jin nim's absolute support for her, and True Parents having asked them to lead the speaking tour created a completely united trinity. That was an internal victory, the realization of Father's teaching in his own family. Indeed, it was the settlement of God's homeland starting with his own family.

The True Family should be a model of heaven on earth. Heaven can be created on earth only after God's homeland is settled here. And the settlement of God's homeland starts from the True Family. That is the Principle. The True Family, the participants and the message given all worked like a beautifully orchestrated musical piece.

According to Yang Chang-shik (North American continental director) and Kim Hyo-yul (Peter Kim) during the fifty-state tour, Father looked very tired when he was resting, but as soon as he was in front of the people who'd come to listen to him, he was a young man again. Communicating to people gave him power. Why didn't he give all the speeches in Korea? It was not that he didn't want to, but there was a providential reason that prevented Father from personally conducting each of the speaking events on the Korean tour.

Behind the scenes at Congress

True Parents' victories led them to the Korean Congress. If we think of their work as providential, we can see what a significant victory Father's speaking before Congress was. Forty-five percent of all congressmen, including their chairman, Lee Man-sub, welcomed True Parents, and it would not have been possible for Father to speak there without an invitation from an incumbent congressman.

On October 30, 1993, True Mother proclaimed "True Parents and the Completed Testament Age" there. At the time, I was one of four regional leaders in Seoul. My phone rang at six o'clock that morning and I was told that Mother would speak to Congress and that I should be there. It was like walking on thin ice. We were very, very careful, as if we were operating as spies, because we had to contend with strong opposition from Korean Christians. We were worried that we might ruin a providentially significant event.

This time, it was very different; simply wonderful. While True Father was waiting for his turn to speak, Chairman Lee Man-sub welcomed him warmly, and congressmen as well as other high-placed politicians greeted True Par-

ents. They were treated as very important guests. Although there was opposition from Christians, it was totally different from last time.

One of the congressmen whom we did not send an invitation to must have seen one in the office of a colleague who had been invited. The uninvited congressman showed up anyhow and demanded of one of our staff members, "Why didn't you send me an invitation? Is this some form of discrimination? Do you have some sort of regulations on how you choose participants here?" This shows how much times have changed.

One of the people who made this speech possible was a Congressman Kim. Many Christian ministers in his constituency called him to protest against Father's being permitted to speak. Rev. Choi Dong-hui who holds morning prayer meetings at the Congress left a clearly threatening message for Congressman Kim: "There is an unimaginable scale of protest against this event taking place. No one can take responsibility for you if you participate in it." Other congressmen were also up against that kind of hostility from Christian ministers in their areas. There was one supportive congressman who is a sincere Christian. He has been elected to three terms and is a respected leader in his party. He was a career diplomat before running for office and is one of the most pure-hearted politicians I have ever seen. Without having been asked, he spoke to those congressmen opposed to Father's speaking at Congress, many of whom participate in the morning prayer meetings. He explained to them, "I know the Reverend Moon better than you do, and he is not what people think he is." He met the congressmen one by one and convinced each of them. His was an essential contribution to making the event possible. After the event finished his first words were, "Yes, we did it! We

won!" His assistant told me that he looked more pleased than we. It must have been great for him, too, because he was able to persuade all the Christian congressmen and helped so much to make it a success. From so many points of view, this was a real victory.

On the day of Father's speech, there was a meeting of one of the permanent congressional committees, but still nearly half of all congressman came to hear what Father had to say. True Parents' accomplishments come through their words. They recreate through their words; whether those words are accepted or not is not their responsibility. Their responsibility is to give the truth. Father treated the congressman solely as God's children, not as politicians or anything else. That actually worked out very well.

Congressman Kang, who used to be a very famous actor in Korea, listened to Father's speech very attentively, watching every move Father made. After the speech, he talked in his office for about an hour and a half about the experience and how Father had impressed him. The video, Father's words, Father's persona, True Parents' presence and the atmosphere of the entire event moved people.

Our turn to bear fruit

The consensus seemed to be that in terms of the number of people involved, as well as the internal value, it was one of the most dignified and honorable events held in Congress. If Father were to have held this event for our members only, Satan would surely accuse him. It's just not the way of the Principle. True Parents' main responsibility is to spread the word of God and to recreate the world through it.

True Parents accomplished even more though, during those sixteen days. They held a groundbreaking ceremony for God's Palace [Original Temple

Holy Ground, see last issue] at Cheong Pyeong. In order to build the kingdom, we need a king's palace like that of Solomon.

In addition to all that, yesterday Father invited all the elder members, including those who had left the church, to a meeting and spoke to them for four hours.

He told them, "I know that you love your country; I do too, as much as you if not more. I missed Korea, especially when it rained or snowed." That is Father's heart. When hearing of a typhoon, he worried, thinking of how the Korean people had to suffer through it.

To the elders who had left the movement he said, "Do you know how worried I am about those who have left, especially as we went through a lot of difficulties together in the very early years?" He treated them as if they had never left him and gave them gifts, books on the spirit world. Father spoke to them about the spirit world and read his words. After that, he told them to have a *hoon dok* meeting again later.

They will meet again at nine today. Father told them to make a new resolution, a determination to forget the past and start again. He gave them as many blessings as he could.

For the sixteen days, True Parents work brought substantial fruit for the beginning of the new era. Now it is our turn. We should restore our tribes as our contribution to restoring God's homeland. Before getting on the plane, Father told us, "Now all the blessed families must start working to restore their own tribes. That is the way to liberate Korea and realize God's homeland here."

What we must do now is introduce people to the blessing and break through in helping our neighbors respond to the call of God.◆

[Edited for Today's World]

Passion for Pure Love

At the IIFWP conference in Kenya in June, Jessica Siok Hong was asked to give an unscheduled presentation on the pure love education program she has begun in Mauritius. This was received with great enthusiasm by the delegates from many African nations. Jessica says she has found that reading Father's words has given her the courage to take on challenges which she would not otherwise have been able to attempt.



Jessica (center) with Mauritian participants in Kenya

COURTESY JESSICA SIOK HONG

Driven by Hope

The largest AIDS-prevention organization in Korea was founded by a 6000-couple member in the early 1990s. In cooperation with the UN (UNAIDS), the Korean Anti-AIDS Federation, Inc., has made a significant contribution to preventing the pandemic taking hold in that country. Remarkable, too, is his personal story.

*Kwoen Khan-woo
Seoul, Korea*



WITHOUT hope, people cannot have power. But if hope is concrete and certain then any difficulty can be overcome. One's reality can be changed if one's hope is strong. I want to speak of my past, present and future life with an emphasis on maintaining hope.

I was born in a rural district fifty miles east of Kwangju near the foot of Mt. Chiri, the second highest mountain in South Korea, on January 29, 1953. I was my parents' first and only son, born sixteen years after they married. They did a one-hundred-day prayer condition and I was conceived. My birth caused my parents to have great hope in me and great expectations. Their hope was to raise a great son. [It is not uncommon for Korean parents to have such ambitions regarding their children.] So I received a lot of love from them when I was child.

When my cousin, who was a year older than I, entered elementary school, I asked to be allowed to start school too. So, I started a year earlier than was normal for my age. One day, my teacher called my parents and asked them to come to the school. Thinking I was in some kind of trouble, my par-

ents felt sorry because I was a year younger than my classmates. But the teacher said to my parents, "This child can be a great person. Please send him to a big city [where many of the better schools would have been] to study." So they saved money for my education and made a concrete plan to educate me well.

I could see one of Mt. Chiri's peaks from my living room as I was growing up. People in our town said my parents were faithful farmers. They spent frugally on my sisters so that they could save money for my education. After finishing my fifth year of elementary school, I went to Pusan where my uncle lived. One day before leaving, my mother was cooking vegetables. She asked me "Are you going to be all right studying away from home?" I proudly said, "Yes, I want to go." I can remember speaking with conviction. I hoped to become a great person. A child from a country town could endure a lot because of that hope. Although I was young, having started school early, I became the class captain because I studied diligently. I enjoyed studying away from home, though others mostly studied in their hometowns. My parents arranged for my eldest sister to marry a Seoulite, so I would have someone to connect to when I studied in Seoul later.

I would continue my studies in Seoul after studying in Pusan, so they made a foundation for me. Thus, my life of study away from my hometown began, and continued for twenty years through elementary school, middle school, high school, and university—which was interrupted by my mandato-

ry military service.

I joined the church when I was sixteen, during my first year of high school. It was the definitive answer to my hope to be a great person: the Principle speaks of attaining individual perfection—I hoped to have a happy family—it spoke of the perfection of the family. I hoped to do fruitful work, great work—it spoke of perfecting dominion over one's environment. After coming to know the Principle my goal was to accomplish God's will. All of my goals became focused on God's will. If a person's hope or ambition is concrete then he or she can enjoy their work and never get tired. but sometimes my preparation was not perfect so I went through much trial and error. I spent my younger years like that.

The turning points of my life were my engagement and a serious accident that followed soon afterward. True Parents matched me in May 1981. On January 12, 1982, I was involved in a terrible car accident. My spinal cord was damaged and I was paralyzed from the waist down. I spent forty days in the hospital's intensive care unit and was in and out of the hospital for a year and four months. I received the blessing while in a wheelchair, on October 14, 1982 and spent the next ten years virtually confined to my room. Despite my physical limitations, I continued to think over and over of the hopes and ambitions I had. They hadn't changed. I decided it was possible to accomplish them even with a paralyzed body. As much as I was able, I wanted to do something worthwhile with my life.

Ten years after the accident, I met some Japanese people who had leaflets about AIDS, which I translated from





Photos: previous page, left, Mr. Kwoen speaking to members of the ROK armed services; right, promoting AIDS prevention on the streets of Seoul; this page (left), AIDS prevention displays in a subway walkway

through physical, mental, social and spiritual well-being. What adds vigor to our life? Surely it is hope. How can we practice filial piety toward True Parents? Filial piety is making heaven on earth as a son or daughter.

I will educate the young to be heavenly people through Principle-based sex education and educate young people all over the world to maintain a pure lineage. This is my hope. I want to help people who are infected with HIV or sick with AIDS to realize the value of life. That, too, is my hope. This hope motivates me. It allows me to live happily with True Parents' words. So this hope is also my pleasure.

I wish everyone a vigorous life with happiness born of hope.◆

The Korean Anti-AIDS Federation is active in a diversity of activities in preventive education, and in counselling the victims of the disease. Mr. Kwoen lives in Seoul with his wife and two children.

Japanese into Korean. I felt sure that I could educate people about AIDS prevention and sex education based on the Principle of Creation. I had a strong feeling of hope that this was the work I had been preparing for. I thought that I could express filial piety toward my True Parents through educating young people in living a Principled life and keeping faithful.

Since I began, I have given Principle-based sex education to more than one

million people through three thousand AIDS prevention seminars. I'm the general-secretary of an AIDS prevention organization that works in cooperation with

the government, which has given us funding and also important responsibilities. They trust us. I went to the United Nations as one of the Korean-government delegation to the UNAIDS Special Meeting from June 25 to 27 in New York. AIDS is a most serious problem all over the world.

Just as the World Health Organization defines "health" as a "physical, mental, social, and spiritual well-being," happiness can be achieved

CONTINUED FROM PAGE 11...CHEJU

our life to be in a workshop directly relating with True Parents, and directly inheriting their words and life? We have had such an opportunity for fourteen days, now. We sometimes forget how valuable and meaningful even one minute is. We must once again totally reorganize our minds in relation to this workshop.

True Parents taught us and directly participated in the workshop. They gave not only their words but were also involved in everything. They looked at us and felt worried if we were dozing. This is all part of their message, their unforgettable and eternal message.

In times to come, if somebody asks us, "What did you learn as a person who experienced being with True Parents?" what will you tell them? Certainly, every small thing we have experienced with and learned from True Parents has immutable meaning and value.

True Parents spoke directly to us and studied with us for fourteen days. What we have inherited is not to just remain inside us but should flow out in the creation of great development and success.

This should be our attitude as we conclude this time of education.◆

[Edited for Today's World]



Photos: above, Father, Mother and leaders from around the world attend the congratulatory entertainment on the penultimate day of the leaders workshop; below, the 13th Pal Jeong Shik (Ceremony of the Eight Stages) which fell on the workshop's final day. Insets, left, Rev. Kwak Chung-hwan gives a report to the workshop, right, Wonju McDevitt reads during a hoon dok hae session

Conversing with Angels

Angela Di Biase comes to Korea for forty days every six months to witness in her area in Seoul. She leaves her husband and business in Japan where she now lives, and dedicates herself to supporting church activities despite the barrier of language. Angela has few language barriers with the spirit world, however, and she converses with its residents remarkably freely, especially, it seems, at Cheong Pyeong. Angela spoke to us directly of her experiences, and we hope that her account will stimulate interest, thought and discussion.

IHAVE always been very curious about the spiritual world even though, for about eleven years of my life, I was an atheist. I like science fiction a lot, so I thought that there was a kind of parallel world, like a second dimension that lives together with us. Now after studying Divine Principle, I understand that it is the spirit world. I always tried through something like meditation. Since I was pretty young, I studied yoga, Buddhism, Zen, so I tried to connect to this dimension. Of course, a few dreams, a few experiences, sometimes with voices—I got really clear messages of what to do. Especially, after Heung-jin nim went to the spirit world, I started having clearer experiences.

My twenty-one days at Cheong Pyeong was at the end of October last year. As soon as I got there I went to pray at the Tree of Love and I heard a lot of voices. I felt welcome by the spirits. I didn't see anything, but I heard voices. They thanked me for what I had done in Korea. I wondered, "What do you mean?"

"Have you forgotten you were mobilized to Korea twelve years ago?"

I answered, "Well, at that time, I didn't really do much. I got very sick really quickly."

"Don't worry. Heavenly Father never forgets even the slightest thing you do."

This was at the beginning and it was very uplifting. They said, "Don't worry, Heavenly Father has prepared a beautiful place for you." I was worried about where I would be mobilized. Then, it was like seeing a picture; it was Heung-jin nim. He was holding my hands and then I started crying. This was in the evening; we'd arrived in the evening

that time.

The next day, little by little, I began hearing voices from angels. I was going up to pray at the trees. I heard two people by my side. I couldn't see them. I could just feel them by my side. They told me, "We are angels sent by Daemo nim. Daemo nim knows your situation, knows that you're very sick, so we're going to help you."

From that, a kind of daily conversation started with the angels. My main problem is food. They told me, "In order for us to be able to help you, you have to be

always grateful and never, not even once, say about anything, 'I don't like this.' If you say even once, 'I don't like this,' we just won't be able to help you." I really had to determine myself to say that everything was okay.

They said, "We know you take a lot of vitamins and herbs and things." They told me what to cut down on and what I could continue to take. They told me, "In Cheong Pyeong, your main medicine will be the Water of Life, if you can go up the hill, one bottle per day, or at least the Water of Heaven." Every time they told me how much food I had to eat and what to eat. Once it happened that I was given a mandarin [orange], and I kept it for two or three days in my little waist purse. One morning, I wanted to eat it, but the angel told me very strongly, "You must throw it away; you must not eat it." But I said, "Look, it was a gift. I really want to eat it. It's getting old." He said, "Do as you wish, but you shouldn't eat it." Eventually, I ate it for breakfast. I had the normal breakfast of bread and I ate the mandarin. What happened was, in the next session of *ansu*, I felt strong nausea and vomited. Only the mandarin came up.

They also told me not to eat so much. This was also important because they told me I have a lot of resentful



Angela in the area near the church apartment she shares with other members. With her is Hiroki, son of a Japanese sister also working in her area nearby

spirits in the back of my stomach. If my stomach were full, they could not pull them out. They also told me how to do *ansu*. I had to turn my waist, which would be like a massage for my stomach. And once, I heard, "Stay still. We are going to stretch your neck." It was funny because I usually go to a chiropractor and I had just the same feeling as I have at my chiropractor when he stretches my neck. Also, they told me to try to eat a little bit of everything. Once, I ate bulgogi, which has a lot of garlic to which I have an allergy; but I ate a little bit and the angels started clapping. They were happy. They were encouraging me to eat it.

They made me confess a few naughty things I'd done. To me they weren't too naughty. I couldn't repent. I thought, "So what? Why are you bothering me about this?" But the angels were a little bit angry, waiting for me to repent. I thought, "I have to do something, otherwise, they won't go away. I won't be able to sleep." So, I said, "Okay, I repent; I'm sorry." I wasn't really convinced about it. They told me, "If you're really sorry, you have to pay for it. Tomorrow, you have to do twelve bows and pay at least one thousand won in Heung-jin nim's prayer hall." It was not really very hard, but I had to do something to show I was sorry.

The first week I was determined and I didn't want to get sick. Even though I have problems with my knees I was kneeling down and reading *Divine Principle* and holding the book high so I wouldn't fall asleep. The second week, though, was like crucifixion. I got really sick with a high fever. I could do very, very little. I felt really rotten. I started seeing my fallen nature. A couple of nights, I skipped the midnight prayer at the tree because I wasn't feeling well.

When everybody was outside, I was inside the main building. (I slept there for a few days.) I had to go to the bathroom. I went downstairs to the bathroom, but I felt I was not supposed to be there. I should have been outside. I really was sorry, but I could not go those nights. I was really feeling too sick, but I felt that I didn't want anyone to see me there. When I was going into the bathroom, I heard somebody closing one of the office doors, locking it with keys. I thought, "Oh, boy, I really don't want to be seen." So, I went inside the toilet and I was going to close the door, but again, angels came and they said, "You must not do that. This is your fallen nature. Your fallen nature wants you to hide. Since you are sick, if someone asks you a question, you just tell them honestly that you are sick, so you cannot go out. But don't hide. Never hide."

A few more times they asked me to do little things and I started arguing with them. I really didn't want to do what they were asking. Eventually, one angel told me, "Look, we helped our Creator to make your body, therefore we know very well how your body

works. We are doctor angels."

They were really a little bit annoyed. They said, "Sometimes it is so frustrating to deal with human beings, because you never want to follow the heavenly order, the heavenly laws." After saying that they left me alone. So, I felt that I had to do lots of repenting and later said, "I'm really sorry. You really want to help me and I'm really sorry." They just wanted to help me and it was really up to me to follow them.

Liberation of the spirit world

We had the liberation of our ancestors. This time I went to do my father's side and my mother's side. I saw a lot of faces. I saw these as if they were on a video. There were a lot of people and they were waving. They were very happy. One person looked Chinese. His face looks very similar to a picture of me in my first passport when I was eighteen. So, I asked him, "Are you Chinese?"

He answered, "I was born in what is now Laos, but it is near China."

"How is it that you are one of my ancestors?"

He said, "Well, it's a long story; I'll tell you another time. There's no time now." (Angela laughs)

And there were more experiences during the *ansu* session. There were some Korean and Japanese spirits. Then I heard somebody explaining that if my husband had not married, or had married a Japanese wife, he would have died of cancer, because it seems on my husband's side someone comes from Korea. It's easier for me to love Korea than for my husband. I realized that it's

true that when Father puts us together we're the messiah for each other; we can save each other's life.

Suffering spirits

I felt a lot of spirits coming from the throat and I could see them, or rather I could see the moment they died—whether they'd been beheaded or hanged. They were ancestors, or people that had been killed by my ancestors. Eventually, there was one man beheaded by guillotine. I could really feel this man's agony. I saw this person as he was dragged by a rope. I could see and feel his agony and his terror. It was not so easy for me. He was liberated from my neck. I felt as if they were beheading me. I heard the story about this person: one of my ancestors, basically Italian, but somehow living in France or near the border between Italy and France that was always changing throughout history, mentioned this person's name to the police and this person was beheaded. So, this is why he was in my neck.

In the evening, the last session, suddenly I started feeling hot, so hot. You know during *ansu* you sweat a lot, but this was different. It was unusual, so I thought something was happening. Suddenly I saw myself surrounded by fire, by flames. Then I saw a big, big pot with hot water and somebody inside boiling. And people burnt. It was really, really hard to keep my mind clear. I was like pushing away the fire. In that situation they didn't tell me, but it was either my ancestors or those who were killed by my ancestors in the Middle Ages, because they used those kinds of

Cheong Pyeong, U.S.A.

Heung-jin nim and Daemo nim hold special ancestor liberation ceremonies



punishments then.

Then during the *ansu*, I'd heard a lot of talk about how you have to hit yourself—your attitude and everything. At first I felt so much anger and frustration because of all these resentful spirits in my body, even though I could not see them. Just the thought of having all these spirits in my body was making me really angry and frustrated. So, when I was hitting my body I was really, you know, "pow" you, go away... I couldn't feel any love; it was just a lot of anger and frustration. Eventually, during about the third week, I heard a voice telling me I should not panic, that I should calm down, and that I should not harbor this anger inside myself—or the spirits will also not go away. After that I felt I should do *ansu* while trying to feel love and peace. No more anger. I changed my attitude.

And I know a lot of brothers and sisters have experienced this—angels reading Divine Principle while we were reading. One night I was reading together with an American sister and there was just one sister reading from the podium. We were sitting down and reading together. Suddenly, I started to feel like more voices were coming from the podium. And the other sister said, "Can't you hear a male voice coming from the podium?" I couldn't tell exactly if they were male or female, but I did hear more voices, at least three or four more. So, we said, "Oh, yeah, it must be the angels." During the Japanese workshop they had the same experience.

Heung-jin nim's message

Then I had a very special experience

with Heung-jin nim right after lunch and just before the two o'clock afternoon *ansu* session. I was sitting down and eating some cookies. I was looking at the stairs of the main building. It was about five minutes to two. Suddenly, I heard a voice. It was Heung-jin nim.

I have to tell you why Heung-jin nim told me what I'm about to tell you. If you go to Cheong Pyeong, the workshop schedule is hard. I was really wondering, "Why such a tight schedule?"

So, what happened is that already some people were already going up and getting ready for the next session. Heung-jin nim approached me and said, "Do you know why I make you run? Whatever you are doing now, my father has done it to a higher degree. Now, you cannot wash yourselves; you do not have a comfortable place to stay; you cannot sleep comfortably, but my Father has undergone much more suffering than that. Do you see those stairs? You should have so much desire that you're willing to die in order to go to the *ansu* session. I want you to understand my Father's heart and this is the only way you can. This is why I'm making you run."

Basically, after Heung-jin nim said that, I could feel his deep concern about True Father and that whatever he does, he's really doing it for True Father. He really wants us to understand True Father deeply. Especially, with the condition the angels gave me never to complain—especially when I was eating food—and how they were telling me exactly what to eat and how much to eat of that, I feel every time we go to Cheong Pyeong we need to forget what

or who we are, our habits, and to do our very best to understand True Parents' heart. So, the schedule is hard, but Heung-jin nim gave such a wonderful explanation.

It's something I realized personally when I was taking a shower. At that workshop at the end of October, we could not use much water, including when we had a shower. It was really something so special to have a shower. I realized as we were taking our first shower in four or five days, when one sister said, "Oh, it feels so good, huh?" that if we remember that Father was almost three years in a concentration camp and he could never get a shower, how lucky we are!

So, I was eating these cookies, and Heung-jin nim said, "This is why I make you run, because I want you to have this heart. Then he said, "Okay, this is the last cookie. We have to go." A few more times, if I was too late or I was taking too long in the bathroom, the angels would say, "Okay, let's go."

After this direct experience Heung-jin nim told me to tell everybody. I cried and told one American sister, the workshop leader for the Western members. She asked me to write down what had happened. That was very difficult. There was little time. You know, if I had really wanted to do it, I would have skipped some meals and gotten it done. But maybe I didn't take it too seriously. This is why I am happy that eventually it is coming out. Unfortunately, I don't have excuses. I want to apologize to Heung-jin nim for this. ♦

[Edited for Today's World]

Heung-jin nim and Daemo nim visited four cities in the United States between August 14th to 23rd (San Francisco, Chicago, New York and Washington, DC), and held ceremonies for the liberation and blessing of ancestors from many generations. A total of 8,400 members attended at the four locations. Many people mentioned having experiences with their ancestors.

Meanwhile, more than 31,000 attended workshops at Cheong Pyeong during August, including the largest number to attend at any one time (12,000) at the registration blessing and ancestor liberation on August 8th to 9th.





Even if you pray on your knees until all the skin is scraped off them and your knee bones stick out, it still won't be easy to find your true selves. If you try to find your true selves, the entire satanic world will oppose you. You must defeat yourselves, deny yourselves. You must deny yourselves and center on God. Without going through this total self-denial, you can never find your true souls.

REVEREND SUN MYUNG MOON
CHIL PAL JEOL, AUGUST 25, 2001