

TODAY'S WORLD

APRIL-MAY 2009



Inherit the True Love of God

We are used to thinking that in order to join our church someone has to study the Principle for several days. But what if someone we meet just asks for the main point? Hyung-jin nim recommends an approach Kook-jin nim uses. His comments on this subject are extracted from various speeches, including one to continental and national representatives on May 1.

People actually don't understand that this is the liberation age, the age of liberation and complete release,¹ the age after the coming of heaven. That you and I are living in this age is a tremendous blessing from Heaven. True Parents began the liberation age and True Parents have said we have to establish Cheon Il Guk by 2013.

True Parents are the ones who revealed the Divine Principle. The Divine Principle is actually extremely simple. It's not complex.

Kook-jin hyung is very good at witnessing. Two months ago, I asked him how he witnesses so well. He's been witnessing to people in the top companies in Korea—to accountants, lawyers and CEOs. We've been dreaming about doing this for ages. I asked him, How in the world do you do it? And he told me, I teach them Divine Principle in one minute.

You're supposed to be laughing at that, because it isn't possible to teach Divine Principle in a minute. [Laughter] It's such a systematic theology. My professor at Harvard for the New Testament, Helmut Koester—a very famous scholar, one of the top in the field—respected Divine Principle for being such a systematic theology. How do you teach such complex material in a minute? Actually, not even in a minute; Kook-jin hyung actually said, "in less than a minute."

The whole Divine Principle includes the purpose of creation, the four-position foundation, the Fall, restoration—Abraham's course, Jesus, the parallels of history. How do you teach that in a minute? It's impossible, I said.

He said, I'll show you how to do it. It's quite easy. Actually, I can teach Divine Principle in one sentence.

One sentence? Are you kidding me? Father's speeches fill over a thousand volumes.

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¹ *Seokbang*: Sometimes rendered in English as "complete inner freedom."





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Cover Photo: (May 1) True Parents singing at the celebration of their fiftieth anniversary and of the fifty-fifth anniversary of the founding of HSA-UWC; Above: (adults, clockwise from True Parents) Kook-jin nim, Shin-mi nim, Hoon-sook nim, Ji-yea nim, (Choi) Yeon-ah nim, Yeon-ah nim and Hyung-jin nim on Peace Palace grounds; Back Cover: Hyung-jin nim and Yeon-ah nim hold hands during the opening prayer at a recent leaders meeting

TODAY'S WORLD

VOLUME 30, Number 3
 April–May 2009

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TODAY'S WORLD is a publication of the FFWPU International office but the views expressed are not necessarily the official views of FFWPU or its founders. Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.

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SUBSCRIPTIONS: Airmail to any country: One year (12 issues) \$65, €45, £35, ¥6500 or ₩70,000; Two years (24 issues) \$115, €78, £65, ¥11,500 or ₩125,000; Six months (6 issues) \$35 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name "Today's World Julian Gray." Credit card payments can be made through PayPal at jmgraykorea@gmail.com. Please visit our web site or contact us if you need help.

Back issues of Today's World: Most issues from July 1999 to the present are available. Please enquire also about earlier issues.

Printed in Seoul, Korea



Establishing the Truly Peaceful World of the True Parent UN

On several public occasions recently, Father has given the following speech together with the January 31 coronation speech. This version has been prepared for the June 1 Commemoration of the Publication of Sun Myung Moon's Memoirs, to be hosted by FFWPU and UPF. It includes modifications pertinent to that day.

Beloved families that have recently received the new lineage of the absolute, unique, unchanging, and eternal God through the blessing, and citizens of God's kingdom, Cheon Il Guk!

We are celebrating a truly special occasion in this absolute providential era. It is deeply meaningful because we are commemorating the coronation and the golden wedding anniversary of the True Parents, the king of kings; the publication of my autobiography and the fifty-fifth anniversary of the founding of the Holy Spirit Association for the Unification of World Christianity. Today is June 1, a day on which we are holding a new historic event through which the establishment of the new, truly peaceful world of the True Parent UN is proclaimed before all of heaven and earth. For these joyful occasions and days, let us all offer applause in gratitude to God, our Heavenly Father—who governs the life, death, fortune and misfortune of all creation—for giving us these beautiful and dazzling seasons and days.

During this season, vibrant with life, God is beckoning all of you—as lords of creation—to freely participate, with all other created beings, in the creation of new life. He is blessing us to blossom beautifully like flowers and to live lives that are as bright as the sun and as clear as the waters of a stream. Dear friends who are receiving Heaven's love anew: On three occasions, once on January 15 and twice on January 31, we held the historic Coronation for the New Authority of the Liberation of God, the King of Kings, and our golden anniversary celebration. January 31 saw one such ceremony held at the Cheon Jeong Peace Palace in Korea, representing the East, and another held in New York City, in the U.S., representing the

West. In this way, we set the record of offering this unprecedented and never to be repeated providential event to Heaven in two different locations on the same day.

In the period since April, my wife and I commemorated the fiftieth occasion of the day of our Holy Wedding.¹ In 1960, young students on the Korean peninsula were crying out in resistance to dictatorship [of Korean President Syngman Rhee]. On the sixteenth day of the third month of the lunar calendar in that year,² my wife and I received Heaven's seal and embarked on the arduous courses of the providence of restoration that the True Parents, True Teachers and True King and Queen of humankind must take.

How could I even begin to explain the path of the providence of restoration through indemnity that my wife and I have had to follow for the past fifty years in order to finally bring complete liberation and freedom to God and to attend Him as the king of kings? Many years from now, historians will verify and record what I cannot explain at this time.

You are probably not aware of this, but there is profound providential significance in True Parents' coronation and golden wedding anniversary. Due to the fall of humankind's first ancestors, God's true lineage was lost and history came under the dominion of Satan's false bloodline. I am sure you have learned about this reality through studying the Principle.

This corrupted bloodline has been a facet of history. Isn't it

¹ The practice of counting from the wedding day in calculating fifty years (golden anniversary) is not a general Korean practice; it appears to be unique to True Parents' providence.

² The date of their Holy Wedding is April 11, 1960 on the modern, Gregorian, calendar

because of this that the physical world—and even the spiritual world—became completely mired in antagonistic, confrontational, good-versus-evil, Abel–Cain relationships? Nobody has been able to find a resolution to this tragedy, and history’s problems have gone unresolved to this day.

Times are now changing, however. The doors to the realm of complete unity between Cain and Abel are being opened on the occasions of True Parents’ coronation and golden wedding anniversary. We have entered the realm of grace where human beings can be restored to the level of completion and perfection at which they can inherit and share the original nature of God’s heart; in other words, to the originally-intended human state, without any trace of the Fall.

In terms of “O” and “X,”³ we have entered the new era when the good governance of God, who is in the position of “O,” can completely embrace and digest, without leaving a trace of it behind, the evil governance of Satan, who is in the position of “X.” The new era is beginning in which the kingdom of heaven on earth and in heaven is substantially spreading out before your very eyes, and when there is no longer the need to distinguish between the True Parents who work as the embodiment of God and the incorporeal God Himself. On this occasion, which has that kind of special significance, my wife and I celebrated our coronation and golden wedding anniversary and successfully held the Round-ball Peace Cup Cain–Abel Cosmic Harmony Tournament⁴ for thirteen days starting on April 21. One day, it will become a festival of peace for all humanity, even surpassing the Olympic Games.

The Atletico Sorocaba football club from Brazil contributed greatly to this first tournament by laying aside everything else to come here at True Parents’ invitation. Sorocaba won the FA Cup championship in Sao Paulo, Brazil, in 2008. During their short time in Asia, they played against four teams, representing North Korea, South Korea, Japan and China.⁵ They displayed an excellent standard of skill and demonstrated the soul of Latin American football. Would you please give a warm round of applause to encourage the Sorocaba team!

3 In Korean schools a correct answer is marked O, an incorrect one X; in U.S. schools, at least, the equivalent is C for correct and X for incorrect.

4 Involving any game using a round ball or balls (see p. 18 for more).

5 The team representing North Korea was the (pro-Pyongyang) Chosun University team in Tokyo; they played a Chinese team in Hong Kong.


Ladies and gentlemen! I would like to offer to Heaven this precious new ceremony by reading with you now the message from Heaven that I proclaimed in January, at the Coronation of God, the King of Kings, and thereafter at our golden anniversary celebration. Please engrave the meaning of today’s event in your hearts.

At this point, Father gave the coronation speech from January 31 (see Jan–Feb 2009 issue) with minor adjustments, and then concludes:

Ladies and gentlemen who have been chosen by Heaven! I am sure you all feel this from the message I have just read, but humankind is entering a new providential era wherein the earth will follow a new, heavenly way and be governed directly by new, heavenly law. It is the new providential era of the realm of the fourth and original Adam, where no one can enter the new kingdom of heaven without inheriting God’s new standard of heart based on His original nature. Through True Parents’ providential coronation, golden wedding anniversary, publication celebration and the commemoration of the fifty-fifth anniversary of the founding of the Holy Spirit Association in this new era, I pray that you may form wise and new families of citizens in God’s kingdom, Cheon Il Guk—families whose members clearly distinguish between Cain and Abel in their lives, who integrate them into a new realm of Abel, placing goodness at its center, and who restore the realm of the three eras of the Old, New and Completed Testament ages and the three generations of my family. I am asking you to form (and live as) new true families based on original human nature through which the new true grandparents, true parents, and true grandchildren can enter, hand in hand, into the new kingdom of heaven. Please engrave on your hearts the meaning of this gathering to establish the truly peaceful world of the True Parent UN, which we are celebrating today.

I pray and proclaim in the names of the victorious True God and True Parents that the new authority of the great blessing of the true God, the king of kings of all nations, can flow abundantly into your new families, new nations, and throughout the new cosmos.

May God’s blessings fill the entire cosmos. Thank you very much. *TW*



A portion of the audience on May 1, when True Father gave this speech at Cheongpyeong. The facing-page photo of True Parents was taken on the same occasion.

Living in Death's Shadow

The following is drawn from the fourth chapter of the second book of the series True Parents' Life Course (참부모님 생애 노정).

The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account.

In this installment, the thirteenth to appear in Today's World, Father continues his account of experiences while imprisoned in Hungnam, North Korea, that he began in our last issue.

You received about 1.7 small bowls of rice a day, no side dishes, and salt water for soup. You worked eight hard hours on that food. The meal was so meager, that you could finish it in three bites. The soup was radish leaves and salt in water—that was all. It was like the expression “water that a pig had walked across.” Sometimes the soup was so salty you couldn’t finish it. Nevertheless, even on your deathbed you didn’t want to give up the soup.

If someone didn’t work, he’d get only a half ration of rice. Getting only that half-sized lump would make you feel so miserable. Because of the food, people on the brink of death still went out and worked. Unconsciously, you’d pour the rice into your mouth as soon as you received it. You wouldn’t realize you’d eaten any food. When you saw other people getting their bowl of rice, you’d realize your bowl is empty. Often people would fight with the person next to them, saying, You ate my food! Many people died from suffocation when the rice they’d taken in all at once obstructed their breathing.

When a man died without finishing his rice, other men fought for the food still in his mouth. Without their being consciously aware, men’s chopsticks would stray toward their neighbor’s bowl. You can’t imagine how horrible it felt when you realized that the bowl belonged to the person next to you. Your saliva would become like chewing gum.

When a visitor brought soybean flour, you’d knead it and make bread. If the flour fell on a stone, people would fight over the stone so they could eat the powder. Even liver oil mixed with water was very tasty. Uncooked soybeans also tasted so good. When you got one more grain of rice, that extra grain was like gold. If a grain of rice fell on the ground, no matter how dirty it was, men would fight over it.

The prison was like the valley of death. Over the course of a year, 40 percent of the prisoners died. There were funerals every day. Most prisoners died within three or four years. The Communists policy was to work prisoners to death. Even mercilessness has limits, but that situation was far beyond such limits.

Holidays and the mackerel season

In the prison, rice and beans were good. The next best meal was rice mixed with cereals. On the holidays North Korea observed, such as January 1, or May 1, they served us rice in this way. One request (or protest) everyone made was, Give us rice and beans.

On holidays, we were to be given pork as well, but the guards took all the meat. Once I found a piece of pork in my soup. I still cannot forget sharing that piece of pork with others. Twice a year, on January 1 and May 1, we were given fruit. When an apple was given to a prisoner, he usually ate it up right away, in a second. I would think, How bright it is! Let me eat the brightness before eating the fruit itself!

Hungnam is near the ocean where they catch a lot of mackerel. In season, they caught tons of mackerel and it was cheaper than anything else, so it was used as fertilizer. They’d serve us a truckload of mackerel when it was in season. Each of us got a bucketful, but because we couldn’t digest it well, it usually came out as soon as it went in. Where men had been sitting, warm watery stuff was left behind. It wouldn’t pass through some men, so it came back up.

Obsession with food

When I was in the prison, I stayed with many religious leaders and prominent members of society. As it turned out, they’d been reduced to living for food. One well-known pastor said, “In that place of hunger, no matter how much I searched for God, He did not seem to be there. Even His shadow did not appear. God may have given up, or He’s run away.”



While civil war wreaked havoc throughout the peninsula, the North Korean regime continued to expend money and manpower on the imprisonment of "dangerous" religious leaders.

Some church ministers even became materialists while in the prison.

A pastor famous in his region was sent to the prison with his son-in-law. His son-in-law became sick with malaria, which was noted for causing a high fever at a particular time each day. Even with his son-in-law, the pastor didn't share the medicine he had in his possession. Instead, he bartered it for someone else's soybean flour. He was a pastor obsessed with food. He is still around,¹ although I will not name him. The question is, Who will liberate the heavenly sheep that this group of food-obsessed pastors are nurturing?

Three weeks on half rations

How could I survive in that kind of environment? I was determined to do so through spiritual power. I planted the firm conviction in my mind that I could live on half the meal I was given. From the next day, I started to share the other half with my fellow prisoners. I did that for three weeks. I convinced myself that I could carry my workload even on half the scanty rations. After three weeks, I began eating the whole meal. I thought to myself that the second half had been given by God.

After training myself in this way, if any extra food came, I wouldn't even touch it. If for instance you were offered some soybean flour, how strong your desire would be to eat it! But I wouldn't touch it, or look at it; otherwise that would have been the way of death. We must develop rules to limit what we eat, and pioneer the path ahead.

The buckwheat conundrum

If I think about this during a meal, I can't eat anymore. I remember the days from December 14 to 28, 1949. You know buckwheat. For that period, buckwheat that was only half-peeled was provided as a meal. On the first day we ate it, our faces swelled up. We needed to eat it because we were hungry, but buckwheat is difficult to chew, so we just swallowed it. That's how we became sick. I knew that. To avoid the problem, I peeled

¹ Father said this in 1973.

off each buckwheat seed before I ate it. I can't forget doing that. We could not throw such food away, but ate everything. I thought about how we could eat this. After eating the buckwheat, we got diarrhea because we couldn't digest it. This painful experience in prison was a most unforgettable one.

When I think about the experience of eating the buckwheat, I cannot complain at mealtimes. I think about what it was like in that situation. I cannot complain about a lack of side dishes. I am grateful for what is provided.

The value of food

Even now, when I am hungry my mind stirs with the thought of how precious even one grain of rice is. You have to be able to feel how a single grain stimulates your nerves and appreciate its infinite value. Although I was hungry, yearning for food, I tried to forget that and yearn for God more instead, to the point of shedding tears. Rice is good, but even barley or wheat is adequate, or oats. I was more grateful to eat that than to have a king's feast. I am the king in terms of appreciating the taste of rice. During the years I was eating salty soup, though, I led a life of expressing gratitude to God in tears. While eating meals of barley, I thought of the hunger my ancestors experienced. I imagined I was eating the fruit of my ancestors' hard work. Even though I knew God's will, and had to preserve God's dignity, I did not leave any residue. I ate it all.

In prison, your sense of smell becomes very keen. Not even a dog's can compare to it. You can tell when someone is cooking beef broth a couple of miles away.

Prison is the best place in the world to learn the value of a meal. You become so hungry that a single grain of rice seems several times larger than the earth.

Sharing with others

When someone's family or friends visited him in prison, they would bring something to eat. Even if his loving mother or wife came to see him, his eyes would go first to the food she



Making rice balls for soldiers during the Korean War; one of these might approximate to a day's food ration at Hungnam labor camp.

had brought, rather than to her face. There was no sadder moment than when he discovered she hadn't brought any soybean flour or anything else to eat.

When I was in Hungnam, I received soybean flour once a month. Since there were thirty people in a cell, there wasn't much to share with each person. I gave each of them a spoonful on a piece of newspaper. The days when I shared the soybean flour were like feast days. Even though it was precious to me, I could not keep it all for myself.

I also mixed the powder with water to make soybean flour cakes. I packed the cakes in newspaper and took them to work. Because I would sweat a lot until lunchtime, the cakes would become wet. Still, when I shared them out, tears would trickle down a man's face as he ate it. What a precious life it was! By sharing my food and supporting them, I became their friend, in place of their mothers and older brothers.

Clothing made with love

The prison cells weren't heated rooms as in a regular house. Morning and night, the cells were colder than outside during the winter, because outside there was sunshine. Prisoners don't need silk or satin clothes. They would fight over who got a sack. Even a straw bag would be fine for them. You can appreciate the real value of clothes in prison.

I was always wearing the most ragged clothes. I gave all my good clothes to others and used a bamboo needle to patch up my worn-out ones. When family members brought me good clothes, I gave them to the most miserable prisoners.

I also made articles of clothing out of tent cloth and gave them to people who never had visitors. They liked them so much. Among the prisoners there were those who were going out in the strong wind in clothes so worn that their bottoms showed. It was to these men that I gave the clothes I made.

I also taught them a pattern for making pants. I folded wrapping cloth and then cut out the pattern to make them. In

this way, one could make ten pairs on a Sunday.

I wanted to feed others while I was starving. I wanted to clothe others while I was shivering in the cold. This is because I had to connect them together with lines of love even in that environment. If I did that, when I pulled on those lines, I could catch them all.

The value of a single needle

Did they provide needles in the prison? Absolutely not; you had to provide them yourself. Hearing that somebody in some cell had a needle was the most sensational news. You would negotiate with that man. Seeing a needle, I would wonder if anything could be more valuable than that.

When we needed to, we got pieces of broken glass. Even if we were punished later, we'd throw a hook to knock bits of glass from the roof of the plant. We used them to shave and to make chopsticks. I was teaching others how to do that.

You fold a piece of wire and trim it with a piece of glass. Then, you'd have a beautiful needle. My front tooth was damaged slightly while I was making a needle. How valuable would a needle made with such effort be? Even the person God was seeking was awakened to its preciousness.

Prayer while incarcerated

Absolute love. Nothing else. The communists put me in prison and subjected me to all kinds of difficulties, but I didn't stop loving God even for a moment. I kept absolute faith in God. If I have made a promise, that promise is absolute. Then if God gives an order, I understand what he is asking absolutely, no matter if it is difficult or easy. If I am in prison I must behave like a devoted son; if I am a loyal subject to God I must act like one.

Knowing that over time water dropping from the end of a gutter can pierce rock, I thought, "If tears, drops of my love, could pierce through the rock of resentment in God's heart..." You may not understand the situation of weeping deeply and watching your tears fall.

I never prayed when I was in difficult situations. I wouldn't talk for a week or even a month. The more difficult the situation was, the more I thought about how to mobilize the best of my wisdom and make my most sincere effort to create a way for God to work through me to overcome it. I thought about how to use this kind of motivation in my heart to enable God, through His tears, to be relieved of His pain and grief. How to set off that heart-based explosion to demolish the enemy lines. This is how I thought when I prayed. I didn't think, Woe is me, I have to get out of here.

There were members I never stopped praying for from breakfast time to when I slept during my almost three years in prison. Even if one of them left the fold, I kept praying for him or her. Some of them came to me in spirit and reported to me in tears how they had left. Some would tell me how they had to leave me because their bodies were sick and weak. Seeing that pitiable situation, I inevitably felt compassion for them. I had to pray for these people even after they had left me, until others appeared who could succeed them. For three years, I prayed for members three times a day.

Sometimes, I needed to pray about an issue for twelve hours or even twenty-four hours.

There was a convicted thief in the cell. One morning, I found him stealing. I scolded him and told him that what he was doing was wrong. But after that, I couldn't pray. There is no hell like that on earth. How mortified would you feel when your only candle goes out in the darkest night? That is exactly how I felt then. After a week of hard effort, when your prayer



The devastation of the Korean War, which began on June 25, 1950, resulted from key figures not recognizing the Messiah. Here, the men in the background launch artillery shells.

begins to work again, you would not exchange that for everything under heaven.

You must hold fast onto prayer. Prayer is a lifeline! You have to have something that neither God nor Satan can do for you. You have to have that power of life, vitality, which you alone can appreciate and preserve.

Next to the toilet

Thirty-six inmates were in the same cell I was in. It got so hot in the summer, but I chose to stay in the hottest and smelliest corner. What would I think about in that corner? I'd think about the coldest winter. The person who can be the master of winter can manage the summer and vice versa.

Even if you lay right next to where the prisoners defecate, you'd think that you were in better place than Adam and Eve were. Adam and Eve went on the ground directly; at least I had a bowl to use. When you'd sleep next to the manure bucket, you couldn't avoid getting an excrement shower once in a while, especially when people had to rush. Because you were right there, you got covered with the stuff... But what could you do? Nevertheless, I would think, "This is good. Isn't this a good opportunity from which to begin to master the future of humankind?"

Gaining mastery over the physical self

Even under the direst circumstances, we are responsible to serve and attend God. That is to say, the road to heaven should shine even if you are in hell. In prison, they provided only a third of a cup of water to drink at night. That was the ration. Instead of drinking it, I wet a cloth with it and cleaned my body. I risked punishment if I was caught. I would get up ten to fifteen minutes earlier than others in the cell to take that cold bath.

One should also exercise. You have to maintain your stamina. I have an exercise program that I designed. It's very effective.

I always prayed to sanctify a place when I sat down or got up in order not to be made dirty. Even while sleeping alone, I didn't spread out my arms and legs. God is above you. There is even etiquette for sleeping.

We had some free time on Saturdays and Sundays. You could take a nap after a meal. For three years, I didn't take a nap even once, which is why those in the prison would say they'd never seen me sleeping. When you are very sleepy, your eyesight dims and your eyes become very tired. However, once you make a determination, you must keep it.

After going through that kind of training process, you feel God's helping hand as soon as you lie down. When you are so tired that you fall asleep without even changing clothes, do you think you will be able to open your eyes going to the toilet? It is difficult to go to the toilet because it is so dark, but you can see the path clearly. Your hand becomes a flashlight; there is such a way. You have to connect with such a realm.

Guards and cell mates

Even when I was sent to the prison, I thought it was fortunate to have archangels with whips watching over me so that I didn't go astray. I felt thankful toward the prison guards. I thought of them as archangels with clubs, preventing me from doing bad things, unlike the archangel who led Adam and Eve to fall.

Thirty to thirty-five people stayed in a small room. Among that group were all types of criminals, including murderers. You rub shoulders with those people in the cell. While sleeping, you sometimes hold them. You do all kinds of things

together. They step on you on the way to the toilet bowl at night, or they trip and fall on you. I could tell you all kinds of anecdotes. There were no class divisions; everyone was equal. Prisoners sometimes defecated in the bucket while you were eating right next to it. Even so, you had to eat and drink without complaining. You would go out to work holding hands.

If I were sent to prison, I could make the inmates look up to me within three days. I understand that world so well. It is like society on a small scale. I understood the prisoners' backgrounds well. So I took care of and supported those folk, crying with them, feeling sympathy for them, dealing with them as if they were my own family. We need such training.

Compassion for inmates sentenced to death

Prison life was the best training ground for me. It was a training ground that challenged me to feel true love for people, to truly love my enemy, and to rub noses and share breath with inmates who'd been sentenced to death.

I slept beside them; we used each other's arms as pillows. At times, one would wake up at two or three in the morning from a dream. Then he'd inhale deeply. You don't know how deep the attachment to life is. On many occasions, I witnessed the pitiful sight of a man calling out his own name, his face pale. He would sigh deeply, his face showing indescribable misery. He didn't know if that would be the last thing he did.

Prisoners always thought, If I could just have the chance to do it over again, things would turn out differently.

For those under sentence of death, nothing would be impossible. If one could save his own life by walking through the whole city of Seoul with a cup of water balanced on his forehead, he would do it.

I realized that while in prison I needed to be able to shed more tears for the people I comforted than a father would when leaving his child. Unless I could do that, I couldn't take responsibility for restoration. Only with this kind of heart



Father's mother endured hardships to visit him in prison, but he turned away the comfort of her love. Here, with Korea in the throes of war, a mother sees off her son (in an army uniform).

could I move these people. When I held the hands of these men, I wanted to comfort them. I would explain to them that this life isn't all that there is, but that our eternal life sprouts from our life on earth.

Longing and gratitude

One cannot feel how precious liberation is without having gone to prison. To those sentenced to life imprisonment, freedom had infinite value.

In prison, hearing that you had a visitor was the most wonderful news. It was the same for me. Prisoners missed being able to share with someone heart-to-heart. When given that chance, how happy and joyful the prisoners would become! You can't ever imagine, even in your dreams, that you would yearn for such a thing.

When you see the sunlight, it looks like a string of candy. Or, should we call it a string of honey? Anyway, it is good. People in prisons can tell you in genuine terms about the sun, because it is they who like the sun the most.

People who understand about time might respond emotionally to the changing seasons or the falling snow. When I was in a grievous position, receiving persecution, having lost my country and being chased out of my home, you can't imagine how much I longed to hear familiar Korean folk songs.

When summer came, I envied insects who were outside making sounds. A prisoner even envies a fly, which can fly freely in and out of the barred window. You would be envious of them. Why did God make me follow this path? He wanted me to understand how such a person feels. I was grateful for this.

I had many kinds of friends—fleas, bed bugs, mosquitoes and houseflies. We caught them and made them run around. Our conversations with them would probably fill a couple of hundred volumes.

The guards and propaganda

The center of the communist organization was the prison. The communists placed the sign, Laborers' Accommodations, at the prison. The prison captain, who took care of the prisoners' eating and living conditions, would often ask, "Are you thankful to the leader, Father Kim Il-sung, who loves us and feeds us every day?" The inmates would say yes.

There were reflection meetings, which were a time for self-condemnation.... Young people in the Communist Party were usually placed in the front. They would form the security team, which kept an eye on all the administrators. They would give

lectures on communism and prisoners would be asked to write self-reflections, which were later compiled into a book. Those who wrote good essays were called to the front and had their essays read aloud.

One of the most difficult aspects of prison life was writing reflections. I never wrote even one. I always submitted blank paper, but that wasn't a problem as long as I reached my daily work quota. Therefore, I became a model worker. There was no other way to survive there. I know North Korea better than anyone else does. I studied the North Korean system well while I was in their prison. So I know how the fundamentals of communism work.

My mother's visits

My mother traveled hundreds of miles to visit me in prison. When she came, however, I commanded her sternly. Shyly, she mumbled, "I am your mother." She stood there with quivering lips, wiping away her tears with her hands. I cannot put this out of my memory.

I reproached her, saying, "What is this? Before I am your son, I am a son of Korea, a son of the world and a son of heaven and earth. You must understand that based on having loved those, I must listen to and love my mother. I am not a son of a small-minded person, please show the proper attitude of a mother who has such a son."

To go to Hamhung,² one had to come down to Yongsan [in Seoul] and take the train on the Gyungwon line. There wasn't any other way. But to travel to Seoul on the Gyung-ui line and change to the Gyungwon line. To get to Hamhung was an extremely difficult journey that took about twenty hours. To see her son, whom she couldn't forget, in a communist prison camp, my mother borrowed handfuls of rice from distant relatives, roasted it and made flour, and braved the long journey.

She was devastated when her son reproached her. In the visiting area, he dipped his hand into the rice and distributed it among the inmates. I even shared out the clothes she brought, such as the silk trousers I had worn at my wedding ceremony. I always wore worn-out prison clothes and my skin was exposed. Even the underwear she'd brought was distributed.

My mother sobbed bitterly. She was devastated and at a loss for words. When she returned to Elder Moon Yong-gi's house, she cried her heart out. I'm fully aware of this.

Witnessing through spiritual phenomena

In those difficult prison conditions, even though I asked God

2 A large city not far from Hungnam



Father was in Hungnam on September 15, 1950, when UN troops landed at Incheon *Left: The USS Missouri bombards the North Korean coast; Right: General Douglas MacArthur directs the action from the USS Mount McKinley*

not to help me, He was always there. Under trying circumstances, a prepared environment existed. Of course, a lot depended on my own resolve, but I clearly recognized that God had prepared the environment for me.

In the depth of the prison was God's infinite comfort. In the silence deep in the night or even in the desperation of what might be my final breath, God always extended His hand to me. In the intensity of all this, God's guidance was always there. To put it briefly, because of this, some viewed me with suspicion. In the most difficult and serious place, I can meet God. That is the most hidden and secret place.

While in prison, I had to indemnify the faithlessness of Jesus' disciples. With the help of those in the spiritual world, I managed to witness to twelve disciples, and through that, I could initiate a new future. The spirit world is the archangelic realm. Because the archangel didn't accomplish his mission, Adam couldn't attain the glorious realm and establish the proper relationship, so those in the spirit world had no alternative other than to help me. At the time of Elijah, God sent crows to bring Elijah food, but to me, God sent people.

My prison number was 596, which has a similar sound [in Korean] to the word "mistreated." Someone's ancestor would appear in a dream instructing him not to eat the rice powder he had received but to give it to prisoner 596 in such and such a room. At first, the prisoner would refuse to follow the order. After a second, and a third dream, the ancestor would grab him by the neck and demand, Will you do it or not? The prisoner would have no choice.

Through phenomena of that sort, I gained quite a number of disciples. If I had spoken, I would have convinced more people. Some of you may know that twenty-four secret disciples, such as Park Chung-hwa and Kim Won-duk, came to me through heavenly guidance. They were people who would do anything I asked. They would place their lives on the line. If I had said, Let's break out of here, they were the kind of people who would have tried.

Greeting with the eyes alone

The prison consisted of six blocks, all interconnected. Other inmates might want to meet me, even though we were under the strict, watchful eyes of the prison guards. Just to meet me, some inmates would stealthily crawl beneath the guards' line-of-sight. In the morning, when we were out of our cells in the narrow corridors, we would stand in four lines. It was a narrow corridor, but they would make their way to me, wink and

give me a quick embrace. This made a deep impression on me.

A guard would hit, with his rifle butt, anyone discovered doing this and send him to an isolation cell for one to three weeks. These people would make plans to escape. Those discovered for a third time planning to escape would be punished with death. Despite that, they would still make effort to meet and greet me, because that would be the most glorious part of their day. They played that kind of game.

This went on for several months. I began to think it might cause a problem, and I would break out in a cold sweat. Sometimes they would greet me lying down flat. You could not know the taste of such tragedy, pitiableness, unless you experienced it.

You surely cannot grasp the deep communication of the heart made through just our eyes unless you have experienced it. Even if you studied volumes of encyclopedias, you still wouldn't know. Sometimes I felt God Himself smiled, thinking, How wonderful! when He saw the beauty of these relationships.

Food hidden in the work place

During my time in Hungnam, some men became my followers. Some of them would hide packets of rice powder in smelly holes or gaps where they would be unlikely to be discovered and would share them with me later. Those meals left me with more unforgettable memories than luxurious banquets would.

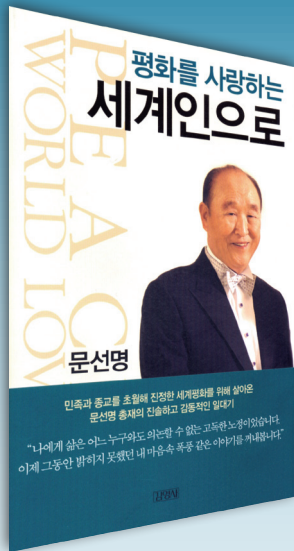
Some inmates would signal me with their eyes from around the corner of the prison toilet. They would say, I felt sorry about eating this alone, so I have brought you some. Teacher, you surely know that I want to share this with you at lunch-time, don't you?

Moving experiences of sharing rice powder brought tears to my eyes and left such a deep impression on me that I have never forgotten them. On the morning of my birthday, a person from Pyongyang who knew came up to me and gave me a bowl of rice powder he had kept. I will remember this as long as I live.

I have never forgotten, even once, the experiences I've had, or when and in which prison they took place. I have to reciprocate to remove this debt from my life. If you think in this way, no debts will remain. Even if the person who had done me a kindness were no longer here, I would establish a greater condition and repay the debt through another person. When I die, I don't want to carry any debts into my grave. This is my philosophy and outlook on life. **STW**



Left: UN forces bombed the Chosun Nitrogen Fertilizer Company's Hungnam plant, where Father and other prisoners had toiled; **Right:** UN Forces cross the Taedong River on December 4, 1950, during their evacuation of Pyongyang, which they had held for forty-five days; They had crossed north of the Thirty-Eighth Parallel in early October, but were driven back south of the Thirty-Eighth Parallel after China entered the Korean War.



The Preface to Father's Memoirs

Father's memoirs have been selling well in Korea. On June 1 True Parents are hosting a dinner in Seoul to commemorate the book's launching. For the benefit of invited foreign dignitaries, a small portion of the book, including the preface below, has been translated into English. It is expected that translations of the entire book will be produced in various languages. This would help blessed families introduce True Parents to book lovers.

A steady spring rain fell all last night, ending a winter drought. It was so nice to have had the rain that I spent all this morning walking about in the garden. The ground had that fragrant aroma of moist earth I had missed all through the winter, and the weeping willow and cherry trees were showing signs of new spring buds. I felt I could hear the popping sounds of new life sprouting here and there around the garden. Before I knew it, my wife, who had followed me out, was picking young mugwort shoots that had managed to poke their heads up through the dry lawn. The night's rain had turned the whole world into a fragrant spring garden.

No matter how much commotion there may be in the world, when the calendar turns to March, spring is on its way. The older I become, the more it means to me that in nature spring follows winter and brings with it flowers in full bloom. What am I that God, in season, allows the flowers to bloom and the snow to fall so I might know the joy of being alive? Love wells up from within the deepest recesses of my heart, and I am overcome with emotion. I am moved to tears to think that everything of real value has been given to me freely. In my life, I have circled the globe many times over in my efforts to bring about a world of peace, and yet it is here in this garden in spring that I am able to taste real peace. Peace, too, was given to us by God, but we lost it somewhere and now spend

True Parents and several of their sons and daughters-in-law visited the sixth Original Divine Principle workshop, being held at Pine Ridge Resort, March 2–8. At the end of the workshop, Peter Kim and Yang Chang-shik explained to the participants about Father's memoirs, which were to be published the next day. In this picture, Father and Mother talk about the book; on the facing page, Father autographs a copy of the book as Peter Kim looks on.





our lives looking for it in all the wrong places.

To bring a world of peace, I've spent my life going to the lowliest and most secluded places. I met mothers in Africa who could only watch helplessly as their children died of hunger, and I met fathers in South America who lived by a river full of fish but couldn't feed their children because they didn't know how to fish. All I did was give them a small amount of food, but they granted me their love in return. Intoxicated with the power of love, I cultivated forests and planted seeds. I cut down trees to build a school, and I caught fish to feed hungry children. I was happy even as mosquitoes bit me all over while I fished all through the night. Even when my feet were sinking knee-deep into mud, I was happy because I could see the shadows of loneliness disappear from the faces of my neighbors.

Seeking the shortest path to a world of peace, I devoted myself to inspiring change in the political process and to changing people's ways of thinking. I met then President Gorbachev of the Soviet Union as part of my effort to bring reconciliation between communism and democracy. I met then President Kim Il Sung of North Korea for a serious discussion on how to bring peace to the Korean Peninsula. As if I were a fireman responding to an emergency, I went to a morally declining United States, where I worked to reawaken the Puritan spirit. I've dedicated myself to resolving various conflicts in the world. For the sake of reconciliation between Muslims and Jews, I did not hesitate to go to Palestine at a time when terror was rampant. I've brought together thousands of Jews, Muslims and Christians in forums for reconciliation, and I've

organized peace marches. But conflict continues.

I see hope, though, that an age of peace is about to be inaugurated in Korea. The Korean people have been trained through endless suffering and the tragedy of division, and I can feel in every cell of my body that a powerful energy has been stored here and is ready to burst out. In the same way that no one can stop spring from coming, no human power can stop heavenly fortune from coming to the Korean peninsula. The people of Korea need to prepare themselves so that they may rise with the tide of heavenly fortune when it arrives.

I am a controversial person. The mere mention of my name causes trouble in the world. I have never sought money or fame but have spent my life speaking of peace. The world, though, has associated many different phrases with my name, rejected me and thrown stones at me. Many are not interested in knowing what I say or what I do. They only oppose me.

I have been unjustly imprisoned six times—by imperial Japan, in Kim Il Sung's North Korea, by South Korea's Syngman Rhee government, and even in the United States. At times in my life, I have been beaten so hard that flesh was torn from my body. Today, though, not even the slightest wound remains in my heart. Wounds easily disappear in the presence of true love. Even enemies melt away without a trace in the presence of true love. True love flows from a heart that gives and gives, and wants to continue giving. It flows from one who loves, forgets having loved, and loves again. I have lived my entire life intoxicated in such love. I wanted nothing aside from love, and I threw my entire being into the effort to share love with my impoverished neighbors. At times, following the path of love was so difficult that my knees buckled under me, but even then I felt happy in my heart, which is dedicated to loving humanity.

Even now, I am filled with love that I have not yet been able to give. It is with a prayer that this love will become a river of peace saturating the drought-stricken land and flowing to the ends of the earth that I now place this book before the world. Recently, a growing number of people have been seeking to know more about me; interest apparently increased around the world following the near-tragic helicopter accident last year. For the sake of those who are curious, I have looked back on my life and recorded my candid recollections in this book. As for the stories that could not be included in this volume, I hope there will be other opportunities for me to convey them.

I send boundless love to all those who have put their faith in me, remained by my side, and lived their lives with me; and to my wife, Hak Ja Han Moon, to whom I am deeply grateful for struggling alongside me to scale the most difficult peaks.

Finally, I would like to express my heartfelt gratitude to Park Eun-ju, president of Gimm-Young Publishers, Inc., who poured out much sincerity and dedication in the process of bringing this book to publication, and to all those in the publishing company who invested their sweat in editing the content into something that could be easily understood by readers.

Sun Myung Moon
Cheongpyeong, South Korea
March 1, 2009



In the following excerpts from extensive remarks he made to those who accompanied him to a hilltop in Seoul for his early morning meditation, bows and prayer, Hyung-jin nim outlined his vision for a movement supported by the devoted efforts (jeongseong) of a dedicated group of members. The concept of this core group, hoonsa, sprang from Hyung-jin nim's concern for the future of pastors in Korea (some of whom are early followers) who face mandatory retirement as the churches in Korea are consolidated.

Is there a way in which early members, now in retirement, can devote themselves deeply to God's providence and will for the remainder of their lives? There are very good people, such as Seo Yoo-ahm, who has been a church leader from the early days. But because he is sixty-five years old, he would now retire and become a general member. Yet retirement seems an inadequate step for someone who has followed such a path in life.

I have thought seriously about this. After praying about it for several months, an answer suddenly came in January.¹ The completion stage is from 2009 to 2013.² The answer came at the very beginning of the completion stage.

The title of *hoonsa*³ may be unfamiliar. But through the efforts of those who qualify to be *hoonsa*, our church will surely rise to the world level. Our church leadership here at present would not be able to lead religious people on the world level.

Church leaders are like masters degree holders, and hoonsa are like the doctoral degree holders.

Returning to their hometown and relaxing after retiring is not the path by which church leaders can become hoonsa. True Father has not retired or stepped back, has he? When you reach sixty-five, there is now the opportunity to begin anew.

A new beginning after a long career

Right up until you go to the spirit world, you can devote your life completely to Heaven. You can offer jeongseong, fight it out, deny yourself, and follow the ascetic path of a monastic for True Parents' sake. However, because you follow this difficult path, you will rise to the highest position. You will have mastered yourself. After going to the lowest place, you will rise to the highest. Through taking the most difficult path, you will find yourself marvelously elevated.

Not everyone will be able to qualify as hoonsa. There may be church leaders who do not qualify. You have to pass through a four hundred-day course; it's a four hundred-day test. You must gather your resolve in order to accomplish this. Those who are of a mind to follow this ascetic path will find joy, gratitude and honor in becoming hoonsa. This is not a path for those who are merely interested in the title or for those who prefer to remain at home and watch television. It is for those who can truly feel the joy and gratitude of the training course. It's training that lasts until you ascend to the spirit world.

This is a way for the early church leaders to have a victorious life. Their sons and daughters will support their parents during the program. Let's gather our sincere devotion to support our fathers and mothers in this

¹ Hyung-jin nim received the answer from God while praying in preparation for the early Sunday service on January 25, the day before New Year's Day on the lunar calendar.

² He is referring to the formation, growth and completion periods during the twelve years from 2000 to January 2013.

³ The Chinese character for "hoon" is the same as that in hoondokhae, and can be translated as "teaching."

Mrs. Baek Seon-ja, referring to the day Hyung-jin nim received an answer from God about what recently retired pastors might do, reminded him, "Hyung-jin nim, in the early hours of that day you suddenly called out, 'The way has opened up! The path has appeared!' You were going urgently back and forth. You looked so happy as you ran in and out of your tiny office, genuinely joyful and excited."

last stage, the completion stage, on the way of God's will. For the sons and daughters, it's a concrete act of filial piety. Up until now, our parents have raised us and put us through university; now let's do something for them. Such a family culture is emerging.

I'm saying that the first-generation era is not over. This way bodes success for the sons and daughters, for the church leaders, for the families involved—and for our church. For the sake of church development we are cutting down on expenses, so the sons and daughters will support their parents on the hoonsa program, which is both their sincere offering and helpful for the church.

When I explained this idea to Kook-jin nim, his response was "Oh good. Very good!"

A revival of the church

We are working to develop our church, as you know. We are developing a system, seeking the best methods, and creating programs based on a scientific approach. But in so doing, if we lose the spiritual aspect, we will just become like a business. There must be core personnel who maintain a genuine spiritual lifestyle. Without such people, religion descends into practical science and methodology. If the lifestyle of sincere devotion disappears, the church will become a business venture. I am saying that the hoonsa nims will revive the church. They will save our church. They will continue to strengthen the root and center of our church.

To put it simply, these hoonsa nims are the ones following the steepest path of asceticism. They don't have anything for themselves. They cast everything aside and go this way, but because they leave everything behind, they gain everything. Because they follow the path that involves the most suffering, they become wonderful people. Because they go to the lowest position, they ascend to the highest. In fully investing themselves in a course on which they must die to themselves they can save the Unificationist community.

The power of a focused spiritual tradition

Hoonsas will be those who have first been church leaders for at least thirty-three years. Then, they must offer the four hundred days of jeongseong without missing even three days. As you know, our vice-president [Rev. Lee Dong-han] and our church leaders here have been following this way already for many months....

The elder leaders have certainly endured hardship. We can by no means say that the era of precious people such as Rev. Seo Yoo-ahm has come to an end. I have prayed about this a great deal. Finally God has showed us the way for-

ward.

Recently I was in America. At East Garden, there is a church brother who has worked very sacrificially on the upkeep of the buildings for thirty years. He told me he had originally wanted to be a priest, as many of his relatives were. He was planning to become a priest when he met and joined our church. He is now sixty years old. He feels that his physical strength is waning and he should prepare for when he goes to the spirit world. He wants to be able to offer more jeongseong. He was very excited to hear about the hoonsa program.

I have to think about this in relation to those who have not completed thirty-three years of church leadership. If someone is sixty now, they would have to lead a church until they are ninety-three before they could begin hoonsa training!...

We need a huge foundation of jeongseong at Cheon Bok Gung. There is a need for people who make this their lifestyle. In the future, at places such as the Cheongpyeong training center, conditions must be made to protect True Parents, don't you think? Such places could incorporate training for widows who are focusing on prayer (*hoon-nyeo*) and hoonsa. If that were possible, many members would want to go there to train. They would truly be places of God's grace. If there were hoonsa and hoon-nyeos all over the world, what a heart-warming situation that would be!

We should even make special clothing, so that whenever people see the hoonsas, they will know this person is a practitioner from the Unificationist tradition. The path of an ascetic is quite different from church leadership.

Everyone, no matter who he is or how great he is, will inevitably bow his head to those who are following this way of training and asceticism. Hoonsa will not need to be able to speak well, as a church leader does. Even without saying a word, their devout, austere lifestyle will surely compel others to bow their heads. Even the nation's president would surely respect them.

As these people with a completely different lifestyle emerge, they should wear distinctive clothing. They will be like Jesus or Buddha walking on earth. They must be able to give sense of that to others.

Even as the church is still developing, the hoonsa nims will be able to guide renowned people of the world. They will also be able to teach young church leaders—not by being arrogant or by taking power, but by providing wise spiritual leadership. Can young people who have just graduated from university do this kind of work? Can those who have graduated from the church leaders' basic training do this? They cannot.

The early church leaders should not just retire to their hometowns. There is still a much work to be done! **JW**



Facing page: Rev. and Mrs. Seo Yoo-ahm are inducted as hoonsa; Above: Rev. and Mrs. Kim Yong-ha in the hoonsa uniform

True Parents' Golden Wedding



Right: True Parents receiving flowers from their grandchildren, Shin-wol nim (Heung-jin nim and Hoon-sook nim's daughter) and Shin-joon nim (Hyung-jin nim and Yeon-ah nim's son), at the Cheon Jeong Peace Palace on April 19; **Left:** Kook-jin nim, Sun-jin nim (pictured) and Hyung-jin nim, with their spouses, in turn, served True Parents tea on the same occasion (see page 18)

CONTINUED FROM PAGE 2...INTERNATIONAL PRESIDENT'S MESSAGE

He said, one phrase covers ninety-five percent of Father's teachings: "Inherit the true love of God."

Look at it this way. The American version of the Divine Principle is 411 pages long, 350-plus pages of which cover the Fall and restoration.

What is the Fall? It's inheriting false love, not God's true love. It's the opposite of inheriting the true love of God.

What is restoration? Restoration is a very long way of explaining the foundation someone needs in order to inherit the true love of God. It's actually very simple. The purpose of creation is for two human beings to be able to inherit the true love of God, to become His object partner and to live in joy and create the kingdom. It's very simple—inheriting the true love of God. That's what he said.

True Father defines true love. It's just not a love that we feel, not a passionate love. True Father defines true love as God's essence, His divinity. He defines true love as a selfless love that can bring even Satan to voluntary surrender. If you inherit that as Unificationists, you will inherit God's divinity. You will be His object partner and be able to give and receive true love.



On May 1, Kook-jin nim and Hyung-jin nim present a trophy and medals to True Parents for their success in founding the Round Ball Tournament (see page 18 for explanation)

That's the Principle. It's very simple.

That's what True Parents have done. True Parents have inherited the true love of God. They have inherited God's divinity, and because of that, they have become His object partner and they have liberated Him from suffering.

Adam and Eve were meant to inherit God's true love, become equal partners and through that establish God's family, nation, world and cosmos.

After I thought about this, we had a little discussion. For thousands of years, different religions have understood God to be almighty, omnipotent, the Creator of the universe. The whole issue in Christianity is that God is great and humanity is sinful; there's a huge divide between God and us. A person cannot become like God. Divinity is unknown, unknowable and separate from humanity. We are lucky to be able to worship such a powerful and strong deity. He can help us.

But then Kook-jin hyung said, Why don't you turn it around and think about it from God's perspective? God's almighty. He's all-powerful, all the children worship Him and praise Him, but from God's perspective, He's lonely. He's all alone—almighty, all-powerful, all alone. Why? No human being has ever been capable of getting close to Him or understanding His divinity.

What True Parents have done is phenomenal. By inheriting God's true love and not Satan's false love, which is self-centered and self-serving, they've become equal partners with God. Thus, we say they've liberated God. He has an equal partner to whom He can speak, with whom He can share His heart. That's why they're the King and Queen of Peace. And that's why it is the age of liberation.

That connects to everything in Divine Principle. The four-position foundation—how can you set up a four-position foundation without inheriting the true love of God? If you inherit false love, you're not going to set up the right four-position foundation. Three kingships—if you inherit false love, you're going to set up the wrong set of three kingships. The four great realms of heart—you cannot set up the parental, husband—wife, sibling or children's realms of heart if you don't inherit God's true love, because all those relationships are supposed to exist in true love, not selfish, self-centered satanic love.

"One Family under God"—this motto is used a lot. In order to establish one family under God, however, we must inherit God's true love. If we inherit false love, we will not create that

The Temple in Progress

A Cheon Bok Gung Update

In the last issue, we included Hyung-jin nim's explanation that the Headquarters Church is moving and will become the growth-stage Cheon Bok Gung, scheduled to open at the beginning of next year. Work to reconstruct the building's exterior and redoing the interior is beginning mid-June and is slated for completion by December. The site is in an area of Seoul that has developed greatly in recent years. The building is situated close to the National Museum complex and the Yongsan Family Park.

The basic structure of the building will remain the same, but the interior and exterior will be completely renewed (*Below*: the proposed design of the sanctuary area of the temple and the building exterior). The building will include smaller rooms for prayer and meditation and offices.

Although the companies selected are not connected to our church, they were judged to have grasped the vision for the temple well. Company representatives were even invited to present their plans during the services at the Headquarters Church. Funds for this remodeling are currently being raised, and members' donations are eagerly sought and will be gratefully received (Details through your national headquarters).



family. We can connect every single teaching we have in the church, especially in Divine Principle, back to "Inherit the true love of God."

I feel hopeful, because now we can explain it more quickly and with more clarity. When we do that, people we are witnessing to can gain confidence in our teaching more quickly and can understand True Parents' role more quickly. That becomes a foundation to go into detailed explanations once what the Principle is basically about has been made clear.

If you listen to the Christian message—"If you believe in Jesus, you will be saved and go to heaven"—it's very simple. If you believe in the Buddha's teachings, you can reach the highest level. In Islam, be obedient to God and you will be rewarded; it's also a very simple teaching. Then you have different practices that are related to that. It's very simple.

Kook-jin hyung is able to explain what we believe quickly and efficiently. When you actually witness to somebody, you all know you don't have so much time to speak about the teachings. Usually you're trying to create a relationship, so in

the process you're talking about other things, such as family issues. The person might suddenly ask, Hey, what do you guys actually believe? When that question hits us, we've been puzzled about what to say. We know we believe something about the Messiah, about Rev. Moon. We know we believe something about true families, and about love, and about unification and peace. We haven't understood how that all ties together, and we haven't been able to explain it very quickly.

We've created a lot of theology, but witnessing isn't the time for complex theology. It requires expressing our teachings in a nutshell, very quickly. This is a very different type of communication. When people ask us, we now have an answer: Inherit the true love of God. That's True Parents' message. That love is selfless. True love can bring your worst enemies to natural surrender. If you live like that, inheriting true love, you will create true families. You will establish an individual four-position foundation, the second blessing, you will be the owner of creation, the third blessing. It's all predicated on God's true love. **TW**

Reconciliation of Cain and Abel



An Overview of Recent Providential Events

Father kicks off the ball at the (Round Ball Tournament) soccer game between Atletico Sorocaba and Seongnam Ilhwa on April 21; Right: Father and Mother play *wonhwa tongil* at the Cheon Jeong Peace Palace at the April 19th celebration

On April 19, True Parents held the Rally to Bring About the Complete Settlement of Peace for the Cosmic Cain and Abel (Good and Evil) Centering on the Parents of Heaven and Earth. That included a celebration of True Parents' fiftieth wedding anniversary. Through this rally, True Parents were declaring that the way is open for those in Abel and Cain positions on the level of the individual, family, clan, nation, world and heaven-and-earth¹ to harmoniously relate to each other and unite. They have ushered in the era when good can embrace and digest evil.

Rather than ending on the nineteenth this providential milestone was extended until the end of April through sporting events, under the title *Won-gu* (Round Ball) Peace Cup Cain-Abel Cosmic Harmony Tournament. In all, it lasted twelve days. The spherical shape of a ball symbolizes harmony, unity and peace. The give-and-take action between a subject partner and object partner forms a circle. As they relate to each other from various angles, their interaction becomes spherical. A ball symbolizes their harmonious unity.

True Parents devised a game they call *wonhwa tongil*, which they demonstrated that first day. It is a simple game in form, but True Parents played it as a ceremonial rite. When they finished, the audience divided into teams representing the regions of Korea and played it as well.

In *wonhwa tongil*, players take turns rolling a hard, apple-sized ball toward a target area. This area has a set of concentric circles marked on the floor. The outermost ring is worth one point and each ring rises in value by a point. Nine rings surround the center circle, which is worth ten. The score comes

1 Often translated as "cosmos," 천주 refers to heaven and earth as a single entity.

from the highest numbered area the ball passes through. Each player rolls ten times per game. True Parents played three games representing the Old, New and Completed Testament Ages. The game signifies restoring through indemnity the era of the fourth Adam's realm of heart. Through the harmony and unity that the game encourages, Cain and Abel become one, and we can rejoice and reflect on the greatness of that unity.

Various other ball games were played between April 20 and April 30, which brought a festive spirit befitting both the reconciliation being marked and the celebration of True Parents' fiftieth wedding anniversary.

At a soccer game between Brazilian team Atletico Sorocaba and Seongnam Ilhwa on April 21 (the visiting team had arrived in Korea just two hours or so before), ceremonial kick-offs represented the harmony of the four directions with God and True Parents at the center, and the harmonious unity of subject- and object-partners. Father and Mother kicked off while facing north and south. Then Kook-jin nim, representing the Cain realm, and Hyung-jin nim the Abel realm, kicked off facing east and west.

On May 1, the HSA-UWC² Fifty-fifth Anniversary Celebration and Rally to Establish the True Peace Parent UN took place. True Parents bestowed the name True Peace Parent UN because within individuals, the mind and body can now become one, because all Cains and Abels can unite and because we can become perfected human beings and thereby inherit True Parents' true love. On the global level, the Abel UN and Cain UN becoming one gives rise to the Parent UN. **STW**

The above is based on an explanation offered by Dr. Seuk Joon-ho, president of the church in Korea, at the May celebration. (See also page 4.)

2 HSA-UWC is the precursor organization to FFWPU

FORTY-SEVENTH DAY OF ALL TRUE THINGS



True Parents hosted the Day of All True Things celebration on May 24 at the Cheon Jeong Peace Palace in Korea (above), and in the United States their daughter In-jin nim hosted a celebration for thousands of members at Belvedere (below). In Korea, the anniversary of the opening of the Peace Palace was also commemorated. Above, lower left: Rev. Hur Yang sings, surrounded by senior sisters of our church, some of whom are blessed with great saints in the spirit world. Below left: In-jin nim launched the youthful, innovative Lovin' Life Ministries at the Manhattan Center in New York on Easter Day. On the Day of All True Things, the Lovin' Life Ministries' service was part of a spring festival.



Returning Home

Korean Church Presidential Inauguration



Dr. Seuk Joon-ho, who retains his position as a vice-president of FFWPU International, was inaugurated president of FFWPU-Korea on April 15. He succeeds Dr. Yang Chang-shik, who had been president of FFWPU-Korea since May 18, 2008. Dr. Yang also retains his position as a vice-president of FFWPU International and has been asked by Father to take charge of the Las Vegas project.

In the excerpts of his inaugural address that follow, Dr. Seuk, who had lived outside of his native Korea for several decades, included testimony about his early church life. Many Korean members listening to these words heard them for the first time.

I offer my deepest gratitude for the grace and love of God and True Parents, who have appointed me to this position, though I am unworthy of it. I also offer my heartfelt appreciation to International President Moon Hyung-jin, Foundation Chairman Moon Kook-jin and to all other members of the True Family.

I would like to thank and convey my deepest respect to the early members, fellow church leaders and members for their hard work in carrying out God's will. I would like to express my deepest gratitude to Dr. Yang Chang-shik for doing an excellent job during his tenure and for his hard work, and to all the past presidents who have built the foundation we have today.

Rev. Moon Hyung-jin has told us, "Members should not forget their original purpose; let us rediscover the pure heart we had when we first joined the church! We must become true leaders who can serve the members with a humble heart." I agree! And I poignantly feel that I must return to my original purpose and make a new beginning.

I would like to express my determination and resolve as church president by saying a few words about my mind-set when I first joined the church.

When I was ten years old, our family was turned upside down when my mother, Choi Won-pok, joined the Unification Church. I didn't have any good feelings toward that church, therefore, and my environment made it impossible for me to join.

Around the time I entered college, I seriously injured myself while doing some strenuous physical exercises. From there my health deteriorated and I plunged into a state of despair. I spent several years filled with mental anguish, while I pondered the meaning of life. Around that time, I suddenly received the inspiration that I needed to learn more about the Unification Church. I made some enquiries about the church, visited it and listened to the Divine Principle.

Ultimately, my joining the Unification Church meant my father would feel betrayed, so it was a very serious decision. After I joined, I heard that in 1965, while True Father visited Manila, the capital of Philippines, on his world tour to consecrate holy grounds, he suddenly said to my mother (who was accompanying him): I heard you have three sons. What are they doing now? He had never asked this question before.

Surprised, she replied, It's been ten years now since I saw my family. I have neither gotten any message from my sons nor heard news of them.

Hearing this Father said, It's time for one of them to join the church.

My mother told me this. About that time, I had heard the Principle and was beginning to study it deeply. No one witnessed to me; I don't have a spiritual parent. I came by myself following an inspiration, seeking to understand God's will. For this reason, I consider True Father to be my spiritual father.

My father vigorously opposed my joining. For that reason, I had to think about how I might be free to lead my church life and to witness to people about the Divine Principle.

At that time the Vietnam War—in which thousands of Korean soldiers lost their lives¹—was raging. I heard that the army was looking for martial arts instructors. I joined the army as a volunteer and was dispatched to Vietnam.

Martial arts instructors could invest time and effort in psychological tactics—they were allowed to wear plain clothes and were free to interact with civilians. I thought it would give me the freedom to witness. So, though I decided to participate in the Vietnam War as a volunteer, internally I was going to Vietnam to carry out missionary activities.

As I was leaving for Vietnam, I prayed seriously, “Now that I’ve found the truth and True Parents, I have no regrets even if I die. There’s no guarantee that I can come back alive, so I must dedicate myself to God’s will even at the cost of my life.”

At that point in the Vietnam War, there was neither a rear area nor a front line. The Vietcong² were everywhere. They were living among ordinary citizens. The idea was to use martial arts instruction as a means of coaxing Vietnamese who were sympathetic with the Vietcong over to the friendly side. Since I didn’t speak Vietnamese, I was looking for Vietnamese who spoke English. Thus, I naturally met people from the intelligentsia who spoke English well. Externally, I was teaching them martial arts, while internally I was witnessing to them.

I invested my effort in that environment where I had to be ready to fight and die. I was able to witness to several people in Vietnam. Two of them, a director of a YMCA and the principal of an international school, visited Korea, bowed to True Parents and received much love from them.³

Now that I have been appointed the new president of the church, I want to revive that heart I had in the very beginning; I will make a new start with the same serious determination!

After two and a half years in Vietnam, I was discharged and came home from the army, but my father realized I was still attending the Unification Church. Those around me said, You should either quit the Unification Church or move out of your father’s house. Every time he sees you, he becomes hypertensive to that point that his face goes red. What will you do? If it continues like this, your father will die because of you.

For that reason, I decided to leave home. On the day of my departure, my father prepared a nice supper for me. It was our

farewell meal. Looking at me, my father started to cry. Through sobs, he said, “I loved your mother so much, but she betrayed me and joined the Unification Church. And now you, my beloved son, are betraying me and leaving me too.”

In front of my weeping father, I made up my mind. From the worldly viewpoint, how can one justify the behavior of a son who deserts his father? Thus, now I would have to accept True Parents as my eternal True Father and True Mother and show them filial piety with a desperate and sincere heart that more than compensates for my having left my father. I was causing my father grief, but, I thought, if I become a pious son to True Parents, bring them joy and glory, and make them smile, someday my father will also surely smile because of me.

With this resolve, I left home and continued on the way of God’s will. I went to the United States in February 1972 at True Parents’ behest. I spent eighteen years there doing various public missions. I then spent the next eighteen years doing missionary work in the countries of the former Soviet Union, as well as in China and Mongolia.

After spending thirty-six years abroad, I returned to Korea last May, again, as True Parents instructed. I spent ten months working at the FFWPU International Office. Then, unexpectedly, I was appointed president of the church in Korea.

Whenever I look back at those years overseas, I feel immensely sorry in front of True Parents and indebted to them.... True Parents have given me one last chance. So, just as the marathon runner pours out all his strength in running toward the final finish line, with my original purpose I will also run forward. I will offer my devotion and serve as church president with the heart of humbly serving the members.

I know that there are many tasks to be accomplished but I will first do my best to establish God’s eternal temple—the Temple for World Peace and Unification, Cheon Bok Gung—which will serve as the base for the Abel UN.

The True Children have the dream of creating a Unification Church filled with pride and happiness. They are exerting heart and body so that True Parents can shine for all eternity and so that they can create a Unification Church of everlasting brilliance.

They are working hard to fulfill the dream of creating Cheon Il Guk, where all humanity can recognize, accept, and attend True Parents and offer glory and praise to them, by January 13, 2013.

I will return to my original purpose and burn the last drop of my life in order to realize this dream. **TW**

1 Of the more than fifty-thousand Korean soldiers who fought in the Vietnam War, 4,407 died.

2 Adherents of the Vietnamese communist movement, especially those engaged in guerrilla warfare

3 It seems that after the communist take over in Vietnam Dr. Seuk did not hear further news these people again.



Left: Dr. Seuk and his wife Moon Hye-yoon with a plaque stating his appointment as president of the church in Korea; **Right:** Dr. Seuk is affectionately greeted by Round Ball Tournament competitors a few days after his inauguration.

Still Longing for Complete Freedom

Based on an interview of Elizaveta Drenicheva



Elizaveta Drenicheva was freed from prison on March 11 this year. Soon afterward, she came to Cheongpyeong to attend a forty-day workshop. During that time, she spoke with *Today's World* about her work in Kazakhstan and about her mind-set while incarcerated in a district prison in Almaty. Liza's testimony includes her insights into aspects of the Principle that can sustain us in times of difficulty.

First of all I would like to express gratitude to all those who prayed for me while I was in prison and showed their support and care during those days and trials. I understand that True Parents and elder members have experienced more severe situations. That is why I feel deep gratitude that I could share to some degree the heart of God, True Parents and elder brothers and sisters.

I don't feel self-pity over this experience; on the contrary, it was a very precious experience for me. In this way we become the object of God's heart and make conditions for the world, for the country, for witnessing.

I joined at the end of 1995 when I was seventeen. I am from Moscow, and it was the time of transition in Russia from communism to a more open society; many people were looking for God, or for a philosophy. I had also looked at other religions, but I could not find clear answers.

When I met my spiritual mother, who is Japanese, I was headstrong; if she had been Russian, I would have argued with her. But she could just say "Hello. Are these questions interesting?" So, I just followed her to the witnessing center. My parents did not believe in God. When I decided to go for a forty-day workshop, my mother wondered what I was doing. She attended a one-day workshop, because she wanted to know what I was getting into. She was well taken care of, and she said that what we teach are ideas she already knows and agrees with. After finishing school I became a full time member.

Having to make personal decisions gives us the chance to take responsibility for our actions. My coming to Kazakhstan was the same; it was my decision. Our leader in Russia offered me the chance to go, and I said yes.

What has helped me to grow and overcome myself in the course of my life, is my public mission. By taking responsibility, I could change myself a lot. For example, when I accepted leadership of forty-days of "actionizing,"¹ it was a challenge, but I learned that when you have trust and just act, God works. After a while I looked back and understood that I had changed a lot, had a new spirit and had overcome things that seemed impossible. By this I could see that God works miracles with us.

The mission to Kazakhstan

In Almaty, we have a church center and a Peace Embassy. Our Family Federation is legally incorporated in Kazakhstan, as are the Women's Federation and the International Educational Foundation. True Mother came to Kazakhstan during her 1999 world speaking tour.

Kazakhstan has the most beautiful mountains I have ever seen. If you drive an hour outside of Almaty, you are in a different world. Almaty is interracial, populated by Kazakhs, Russians, and even Koreans and Germans. The main languages are Russian and Kazakh; most people can understand Russian.

I arrived in Kazakhstan at the end of 2005. Our greatest desire was to lay conditions to

¹ A means of putting the Principle into practice, in which new members continue education in the Principle while gaining some experience in fund raising and witnessing

benefit the country. The best condition would be witnessing, so we sincerely focused on that. The first day we went witnessing, we met a sister who joined right away. She was a very interesting person, a contrarian. When we witnessed to the group she was with and invited them to come to hear a lecture, everyone else in her group said no—but she said yes. She joined our church.

It is amazing how God has been guiding people to join. We have been able to clearly see the work of Heavenly Father and the spirit world through witnessing.

Another sister came to our center. After listening to just four lectures, we suggested she join a Divine Principle workshop in Russia for twenty-one days. This she did, after which she became a full-time member. One brother was very excited by the lectures. He felt God had called him to save the world. He shaved his head to show his commitment and determination. He also became a full-time member.

Over almost three years, twelve members joined and most became full-time members. However, it was not the number of people that joined that moved me, but the fact that they were not afraid to face persecution for being a member of the Unification Church. I was moved by the heart and attitude shown by those to whom we introduced the Divine Principle. This gave me a lot of power to continue investing myself.

We had been witnessing on the street and inviting people to a thirty-minute introductory lecture and then to a one-day Principle workshop on Sunday. Our introductory lecture was an overview of the entire Divine Principle. The presentation on the Fall most inspired our guests.



Elizaveta, moments after release from prison on March 11

We explained the root of sin and the significance of the illicit sexual relationship. One person wanted to join immediately after hearing it.

We had held Divine Principle seminars, organized a local actionizing program and set up a mobile fund-raising team. Many of those coming to us were still students, so we organized CARP activities for them to participate in.

People could also attend a twenty-one-day seminar, and if they wanted to, they could stay in one of our centers with us and thus become full-time members. Students who were busy going to school could join us during their summer vacation, when we held workshops. They could also join through the student center, which we have for our student members. The leader overseeing the student members in their center is a full-time member. We work together a lot.

I lived with other full-time members in the witnessing center. On weekends, we all got together to play games, or went sledding in winter. We've had many exciting, joyful times. Once, we all

created a skit from the Korean Shim Chung story.² It was such a good experience to prepare this together because everyone was very sincere. We did it in Korean with Korean costumes and music. We hoped the vice-regional director (a Korean) would visit, which he did a year later. He was moved and always thereafter remembered this performance and reminded us of it when he visited us. I think God really can work when we make effort to attend God, True Parents and our central figure.

Arrest and trial

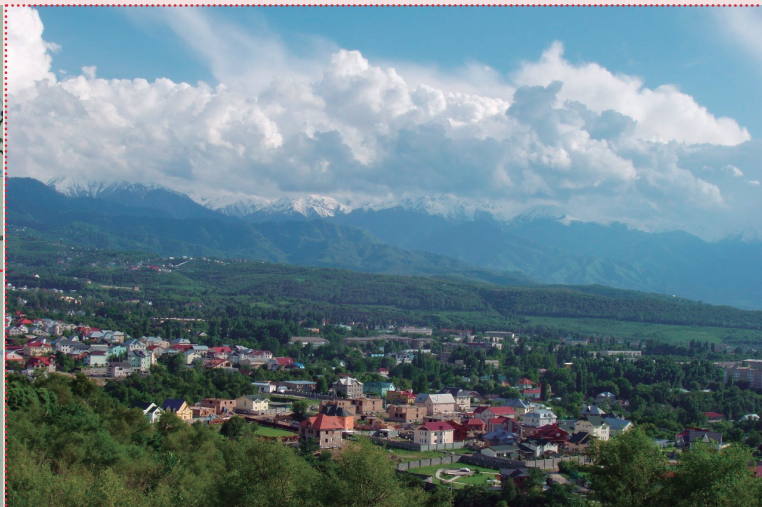
On July 2, 2008, a KNB³ team came to the center to search it. The same day, they arrested me for the first time with the intention of holding me until their case was clarified. They said I had been arrested for teaching the Divine Principle, which they said looked at people as not having equal status. After two days, the main judge determined that there was no need for me to stay any longer, so I was released and told not to leave the city.

In the beginning, I couldn't understand what they thought we had done wrong and what the point was of this whole big court case. I didn't see any substantial reason for fear. In the back of my mind, I wondered if Heavenly Father was having us go through the experience to set a necessary condition, or to lay a necessary foundation.

From July, though we had stopped witnessing, we held Divine Principle seminars as a condition to protect our

² A traditional Korean folktale about the filial piety of a blind man's daughter

³ Kazakhstan's National Security Committee



The City of Almaty, Kazakhstan, population 1.3 million, with the Tien Shan Mountains visible in the background

church in Kazakhstan. Each member reflected on his or her motivation during that time and on what each was willing to bear. We were all young members.⁴ We felt a great responsibility on our shoulders. We felt we had to take care of ourselves as well as take care of the situation. I am speaking especially of the native Kazakhstani members, whom I feel grew very much through this situation. At the same time we felt exited by going through some difficulties and also felt hope for a happy ending because True Parents' helicopter accident that same month had had a happy ending.

As my court case approached, members prepared documents to support a petition on my behalf. They worked so hard, not just because of me but because they had the heartfelt desire to protect True Parents and the movement in Kazakhstan. These young members went through many challenges, because they had to explain the court case to their parents and the difficulties the movement was going through. It was not easy for them at all. I was moved by their faith and dedication.

The trial began in October, and when it ended, the verdict was announced on national television.⁵ I had borrowed another sister's coat. The television camera showed my hands in handcuffs. The parents of the girl whose coat I was wearing recognized their daughter's coat. They thought their daughter was being sentenced to a prison term. When everything had been explained to her parents, I was surprised at how encouraging and supportive they were.

Even now, the Kazakhstani members still have to deal with challenges related to the court case on a daily basis, so I feel they are the real heroes.

Lessons from prison

In prison, all my feelings and experiences were connected to Father's course.

I wanted to follow Father's example and keep the kingdom of heaven in my mind. Jesus said, "The kingdom of heaven is within you."⁶ Even though I was in prison, I could feel I was an owner of the heavenly kingdom. God is always with me in my heart. I am inviting God into my day, to be with me. Thus, I am the creator of the kingdom of heaven.

Although they took away most of our personal belongings, I had a small book with notes from what Father had said at hoondokhae, which supported, inspired

and motivated me. Reading this was like a deep breath of air for my spirit.

I tried to keep up my spirits. I understood that the way I responded to the situation would influence brothers and sisters. I felt I needed to be very strong. I made an internal goal for each day. I read Father's speeches, and to keep my connection with God and True Parents I set conditions by (for example) taking cold showers.

I felt God working. Even in the prison God could find the way to guide me. I prayed a lot and received answers and spiritual support from God. I felt God in the people around me. When I first came into prison, I worried about my family and the members. A lady in the cell told me that the most important thing is your mind-set, your mentality. You should take care of yourself and find something you derive joy from and can share with others. She said, "Correct your mind-set first, and then other peoples' mind-sets will also change. Those who are close to you will feel that." I was shocked! Although it came from a prisoner, she was speaking the Principle, like something Father would say. I was very familiar with this idea. So I tried to find some joy. I united with and supported the national leader, and cooperated with my lawyer. At one point, both of them got sick. I felt I had to make more conditions to support them in their hard work to support me. They were guiding me, one

internally and one externally.

In prayer, I felt the situation was not easy for Heavenly Father, so I prayed that I could quickly get out of prison so that I could serve God better and the providence more. I also prayed to keep up my spiritual life and to go beyond myself in loving other people in the prison. I received the part of Kim Wonpil's book, *Father's Course and Our Life of Faith*, that explains Father's motivation while he was in prison. It gave me a lot of insights and spiritual support. Father explained why he needed to take care of himself—body and soul. He also had a fighting spirit to survive in Hungnam.

That strongly motivated me, so I tried to do what Father had done. Most important was asking God what he wanted me to do, rather than my just doing what I wanted to do. Although I understood that many people were supporting me, hoping I would come out and working hard for my release, what was most important was that I find my own motivation to get out. Perhaps there are cases where people are working for someone's release, but that prisoner herself has already given up. I felt I must fight for the motivation to get out and to support those who were working on my behalf. I saw that I had a choice—either I could be completely compliant in going to prison, or I could fight internally and prepare myself for the situation to change, so I could get out and do something good for



Kazakhstani members at Chimbulak Mountain Resort, Kazakhstan (Elizaveta is in the front row in the light gray jacket)

4 The national leader is thirty-two years old.

5 On January 9, Elizaveta was sentenced to two years in prison.

6 Luke 17: 21 (King James Version)

God. I chose the latter way.

What motivated me to get through the day was practicing the Principle. When Father was in Danbury, for example, he thought about how to save the country, and he worked on menial tasks, such as cleaning the bathrooms and the dining room tables. I wanted to inherit such a heart and attitude. I tried to clean things that were dirty, to fix things that needed fixing, to make things look nicer, and to do something for others. This symbolized my investment toward dominating all things. I gave massages to my fellow inmates. When you do even physical, external things for others, you can also talk to them about God.

Expressing my faith behind bars

Everybody knew why I was there. So, very naturally I could talk with them about God. I would first try to serve people and then talk about spiritual matters. People were wondering why I was in prison. When they asked me what I had been convicted of, I could explain that the Unification Church is a new church that is generally based on Christianity but gives a more detailed explanation of some parts of the Bible. As an example, I explained the Fall, which is something I could speak about very easily and they could all accept. They could relate to this and other points easily and understand them through their lives. But the most interesting thing was that every day I felt I had to start anew. Even if by the end of the day, everybody seemed happy, the next morning everyone would feel very heavy, and I would feel I had to begin again.

Until my final days inside, I could not feel the substantial accumulation of the result of the investment. I invested over many days without expecting anything to come back. When I was released, I saw the Principle had been at work when a fellow lady prisoner said, "Now I will believe that God exists." Through her I met God. In prison I could understand God's heart more closely. I had heard that "hell is like a prison for the spiritual self," but because I didn't know the reality of prison, it was difficult for me to understand the reality of hell. But when I saw this reality I thought, "God, if only these people could have known the Principle before they came here, their lives could have been very different!"

Through my mom, also, I understood a lot. Throughout the trial and imprisonment period, my mother did not live a normal life. She just persevered and survived that time, in survival mode. She was worried only about me, but Heaven-



Elizaveta with two ladies near the entrance to the Cheon Jeong Peace Palace

ly Father had many more children, and some in more terrible situations. They don't even know that someone loves them so much and is waiting for them.

I realized, analyzing my behavior, how easy it is to judge or blame other people. I also understood that any injustice can be overcome if we live in accordance with the motto *Love your enemy*. Forgiveness is the first, but sometimes the most difficult, step in love. After taking time to reflect, I could see this nature within myself, and I resolved to overcome this and not judge other people anymore.

I tried to practice these principles for life from Father, and I will try to continue doing so in the future:

- Before you seek to dominate the universe, dominate yourself (one's own mind-set is very important)
- Father was always willing to sacrifice himself rather than ask others to do so. This is his lifestyle, one of taking responsibility and making up for other people's shortcomings.
- Don't lose your internal principles no matter what the external situation. In prison you are tested on how much you can keep your internal principles, and your internal standard. If you can do so, others recognize and respect that.
- If I am giving, investing, I am not losing anything.
- Among the prisoners, it was important not to complain and not to be proud of one's own accomplish-

ments—what one had done in the past. Most important is what you are going to do today, and tomorrow.

- Start every day from zero (make a new beginning)

Epilogue

Although I was released, the situation in Kazakhstan is still intense. The brothers and sisters there cannot engage in any activities. Although I am free, God's heart is not yet free in Kazakhstan. In many countries, it is not so easy to work and advance God's providence. This is painful.

A prison is a big place where each person is locked in a cell. Perhaps God sees countries as cells, and the people as locked away from each other. If we could break through in witnessing, we could liberate God's heart and bring Him joy. I wish for such a breakthrough in every country, but my heart is especially with Kazakhstan, and I hope it becomes possible for me to continue my work there.

Dae-mo nim explained that this is an era of great blessing. She has been making many conditions for the work at Cheongpyeong. She is directly guiding the good spirits to support witnessing everywhere. I hope this time of grace and blessing will bear fruit in witnessing results. I wish this for all countries, but of course, I pray that this grace can come especially to Kazakhstan.

By coming to Cheongpyeong, I feel I am making a condition to liberate God's heart and support witnessing in every country all over the world. JW



Regaining Lost Flavor

By Chi-Han Chan

From November 2008 until the end of April 2009, seven hundred blessed family members experienced revival in Taiwan through two-day workshops. During the same period, we cared for three hundred and fifty new guests.¹

In October 2008, Regional President Yong Chong-sik called the main leaders in Asia to attend a workshop in a mountainous part of Malaysia, using the *Shimjung* Revival System (SRS).² All the participants were inspired. Eighteen representative members took responsibility to hold an SRS workshop for other leaders and elder members in their nations. Almost everyone cried and experienced release during that special workshop. Right after that, we began holding weekly two-day SRS workshops for family members.

The workshop theme is One Family under God, which is what all the activities are connected to. We only hear a few simple lectures; the focus is on family values. We also testify about our leaders' sincere devotion for God's will. Based on the workshop theme, members' hearts revive, and they connect to one another. The conjugal relationships of those blessed husbands and wives who attend also become much closer, because they can see each other from God's viewpoint and recognize each other's higher value.

One of the most interesting programs is "Nature's Voice," which helps people from the inside out. We run this program somewhere outdoors, in nature. We do a short a meditation concentrating on our breathing, which calms everyone's heart. Then we provide poems or lyrics that we feel convey a good message and have the people read or sing them one by one and share with each other on the team. People listen carefully to the heart expressed in each other's voice, which is so beautiful and pure that most of us are moved to tears. Finally, we pick a few representatives to read or sing in front of everyone. People are able to see themselves and others from the perspective of their original hearts, which come from God.

1 Of which group twenty-four joined a five-day workshop at the end of May

2 Developed in Korea, this material, originally named Member Education System, prepares members for home group work and focuses on counseling and building relationships. Some materials exist in English and have been used in Asian countries. The Mission Department of the Korean Headquarters is establishing a web-based service that will permit members to access and download related materials. Thus far, the site is only in Korean (though there is already a field for declaring one's location that members overseas can check). It requires members to register and give personal details. We suggest that if you are interested in holding a workshop of this type, you ask a Korean member to navigate the site and explain it to you.

Below left: Group interaction during a Shimjung Revival System workshop; **Right:** Asian Regional President Yong Chong-sik (gray suit, pink tie) with workshop participants in Taiwan



Nature, Witnessing and God's Love

By Roddy Portelance

Witnessing is very different from what it was before. What everyone wants is to experience an environment of love. Sadly, we don't have enough experience providing that. However, there is hope; God revealed something to me recently, and I would like to share it with you.

We need to use nature more effectively. People experience God's love most fully in nature, even if they don't know what to call it. They just say that going into nature makes them feel good—walking in the woods, watching a sunset from a beach, smelling flowers. God's love is powerful and prevalent in nature. We need to allow God some space to educate His children. God revealed this to me, so I put it to work.

I have been teaching members of the second generation for the past twelve years.¹ At the last workshop I gave in Michigan, a U.S. state that borders Canada, where I live, I bought some blank notebooks (the paper kind) and gave one to each participant. I gave them topics to choose from and asked them to go off into nature, ask God about the topics and write down what they heard. Some of the topics were the Parent-Child Relationship, the Purpose of Life, How God Speaks to You, Why Teenagers Are Rebellious, and Why Teenagers Com-

¹ For more information on Mr. Portelance's workshops see: www.truefamilyhealthtrainingacademy.com



Roddy (in the safari hat) knows that God and people meet in nature. During a two-week workshop he led on the island of Grenada, they visited the Seven Sisters Falls.

plain.

God revealed so much to the blessed children as they asked God about these topics surrounded by nature's beauty. Everyone knew that God loved the exercise. God has so much to share with His children; if you give Him the chance, He will let you know so many precious points.²

I realized that witnessing has to be the same way. We need to use the cre-

² To see video of the children's responses, go to www.youtube.com, type TFHTA in the search box, then click on "TFHTA in Michigan 2009 (play all)"

ation more than PowerPoint, and help people feel a love they have never felt before.

We have been given something precious from True Parents that is not in books or on blackboards. It is in our loving actions, and we either have that, or we don't. We need to ask ourselves, Is Heavenly Father's love in my family? If God's love is missing, you need to stop and readjust your focus. If God's love is there, you are doing fine and everything will work out. **TW**

Small groups

We are continuously using SRS for new guests as well. People interested may attend a two-hour preparatory program, which we called Smile Day. For Smile Day, we hold some ice breaker activities, share our vision and show the inspiring video *Ryan's Well* about a little boy who never gave up on his vision of helping a village in Africa. At the conclusion of that two-hour program, we try to persuade guests to attend a two-day workshop. After they finish that, we invite

them to enter our home group system. We are still developing the home group system, which we learned about at a workshop in Korea that President Yong organized for leaders in this region early this year. We need such a system to balance our bigger groups such as our Sunday service congregations.

We have a Home Group Development Committee where we study the trial program we are using. We want to create something practical and effective, and we concluded that we needed

coaching in how to lead home groups properly. For that purpose we recently organized a coaching workshop, and invited Prof. Gil Young-huan from Sun Moon University in Korea to teach us. We are also inviting a professional life coach to assist us so that we will improve our ability to take care of people. This is a system designed to help us practice true love. The aim of home groups is to raise and expand our base of responsible leaders, so that love can multiply. **TW**

The Inspiration to Witness

By Peter Stephenson

Witnessing is a matter of mind-set—so suggests the writer of this testimony, whose willingness to simply invite people to come to church is challenging concepts about how difficult it is to witness.

I have been a member of the Unification Church and a person who believes in True Parents for twenty five years and have only really had any success in inviting guests to church and to hear Divine Principle and about True Parents since Hyung-jin nim and Yeon-ah nim started their ministry in Seoul.

A person of character

I met Min-young in October 2007 and she's been attending service at the Headquarters Church since then. She has been a Christian for about five years but isn't that familiar with the Bible. She more enjoyed the spirituality and fellowship of going to church. Although she has been attending our service every week for a year and a half, she still goes to her original church every Sunday. Min-young is a very good person. She not only faithfully tithes to her church but she also freely gives about twenty percent of her monthly salary to her parents; even though they are reasonably well off and don't actually need it. She does that because she wants to keep a spirit of filial piety. She also gives donations here sometimes even though I never asked her to.

Min-young has listened to all of Divine Principle and has attended our introductory Divine Principle talks after the Saturday service. For the first few months she referred to this church as "your church" but then began referring to it as "our church." Over time Min-young has become very comfortable here at church and has made many good friends among our congregation. She told me once that it was Yeon-ah nim's warm heart and kindness that made her feel so welcome and comfortable here at first.

Min-young says that she doesn't yet accept True Father as the Messiah. I know she is warming up to the Divine Principle and True Parents, so I'm confident a fire will ignite in her soul eventually. When it does I believe all the love and welcome she has experienced here at church will be a strong foundation for her faith. I'm learning through witnessing that some people need time and we have to have the patience and constancy to take care of them, however long it takes.



Peter (red shirt) with a group of members and guests at the Headquarters Church coffee shop. His spiritual son Matthew (far left), recently joined at the Headquarters Church in Korea, where he attends the English-language service.

Rediscovering a dream

Starting a few months ago I talked with Min-young about the idea of the unification of not only Christianity but all the great faiths. At first she expressed concern that our attitude sounds a little arrogant if we think we can absorb all the other faiths into our own. She also said she felt uncomfortable when Hyung-jin nim used quotes from other religious traditions such as Buddhism, Islam and Hinduism in our services. I got into my determined-yet-gentle frame of mind and explained to her how wonderful, inspiring and liberating it was that we could be free to recognize and learn things outside of Christianity. Min-young seemed comfortable with this explanation. Even so, every couple of weeks she would bring up her concerns again.

One day, Min-young again asked me how it is possible for Hyung-jin nim to incorporate the teachings of other religions in a Christian service and still remain Christian. I spoke with her about how God inspired all the great reli-

gions in order to raise all humanity, not just the Christian world. I explained that the Messiah comes for everyone, and as much as is possible God wants everyone to be prepared; ultimately that is the purpose of every religion from Confucianism, Buddhism, Hinduism and Islam to Judaism and Christianity.

Min-young suddenly looked deep in thought and finally said, "Actually, it's amazing because when I was first becoming a Christian, it was my dream to find a church with such a philosophy; a church that thinks like that and embraces all religions and cultures. But I never found one. Instead my church taught me that all other religions are wrong or even bad." Then she said, "It's amazing that over five years ago it was my dream to find such a church as this one, and now I have. I've found my dream."

All that time I thought I was struggling against Min-young's point of view or even prejudice, when in fact in her heart of hearts she had been longing for exactly what she had found here. I've learned that it's necessary to be patient and do my best to help nurture my contacts' faith until they feel secure enough in their connection to True Parents to make a commitment.

It moves my heart that Hyung-jin nim, along with all his other family members, has experienced emotional loss through his brothers' passing to the spirit world. If it were not for humanity's need for True Parents, their children's would not have been necessary. Yet instead of expressing resentment,

Looking at my nature and my weak points, I began to devise strategies for reconstructing myself. I realized that the key to that was studying the truth, prayer, and making regular effort. Then I decided to do a series of forty-day conditions.

I study Divine Principle for twenty-one minutes, pray for forty minutes and then study one page of Cheon Seong Gyeong. I began on God's Day, January 1, and then after the forty days I had a twenty-day break and began again on the first of the following month (March). In this way, I can do six forty-day conditions in a year. This is my second year of doing this.

Hyung-jin nim has digested that pain and his heart is clear and pure and he loves us.

Hyung-jin nim and Yeon-ah nim's sacrifice and service to the members and their obvious love and respect for all the great faiths as expressed in Hyung-jin nim's service had moved Min-young's heart even though she mentally resisted the idea at first.

I believe that not only the wisdom Hyung-jin nim conveys in his sermons but also the example he and Yeon-ah nim have set in living by what they teach, and their consistency in doing so, have been the main factors in Min-young feeling comfortable and gradually moving closer to a connection of heart with True Parents.

A person who made up his own mind

When I first spoke to Matthew, it was to gently tell him off for littering (he had

thrown something in the general direction of a public trash can). He said, in the polite way that Koreans do, "Oh sorry," and immediately picked up the object and put it in the bin. The next day, he approached me himself. I thought he was a bit unusual, but that I should try and witness to him. You can't pick and choose who God wants you to introduce to the church! I chatted with him for ten minutes and then invited him to the church. He came. That was about three months ago.

When he went home, he did some research about the church on the internet and found things posted by our detractors. But he didn't care. He made up his own mind and ignored it.

He quickly made friends at the church, and he seemed to be very excited from the beginning. I think the international atmosphere caught his interest. I was surprised when he suddenly said he wanted to join. I don't think the Divine Principle itself is the key factor in all people coming close to the church. They find something they have been longing for—an atmosphere of love. When I met the church, I also asked to join after visiting just three or four times. I wanted to be one of them.

Using what you have

I'm from England, and I'm basically outgoing and friendly. Just the fact that I am Western has been the biggest factor in my witnessing. That's nothing to be ashamed about—you have to use whatever you can. The important result is that people find True Parents and find God.

That Koreans are interested in a Western community should be a massive advantage for our witnessing. Our Western service should be exploding with guests. It should be outpacing the Korean service five to one, in terms of growth, just because we have this advantage.

Hyung-jin nim and Yeon-ah nim

I feel that Hyung-jin nim wants to show us how great we all can be. When I go to Hyung-in nim and Yeon-ah nim's service and bring guests with me, I know they will meet happy people, listen to a great choir, and a short, exciting sermon. Any success I've had in bringing people to church says less about my witnessing ability and more about how wonderful their efforts have been. **TW**



Hyung-jin nim and Yeon-ah nim often discuss issues with members of the congregation before and after a service. Here they are one Saturday with Peter in the main chapel.

Filial Piety Festival 2009

Hong Kong, China

By Eve Lau

Despite some rain, festival-goers roused the city of Hong Kong



On April 18, Hong Kong FFWPU held Filial Piety Festival 2009, which comprised a Chinese language essay contest with the theme, “Sibling Love,” a service project involving children and elderly people, a bus parade and awards for three-generational families that were presented at the same time as those for the essay contest.

This is the fourth annual festival and essay contest we’ve sponsored. The essay contestants came from secondary schools throughout Hong Kong and Macau. We believe it is a valuable opportunity for students to reflect on how much they love and respect their parents and siblings. This year, about thirty university students voluntarily screened out the best forty of the more than six hundred submitted

essays for final judgment. The writing quality was unexpectedly high. Two professors, one from Hong Kong Shue Yan University and the other from Hong Kong Institute of Education, both ambassadors for peace, made the final evaluation and decided the winners.

Filial Piety Festival 2009 also attracted university students who desire to serve the community. World CARP at Hong Kong University (WCARP-HK) organized three service projects in the days leading up to Filial Piety Festival 2009. The WCARP-HK executive committee recruited almost a hundred university student participants. On March 16, they visited Ebenezer School and Home for the Visually Impaired, played with the children and helped them create Easter cards for elderly people. Near the end of March, they went to another kindergarten and helped those children prepare more cards. On April 11, they went first to a fruit market and solicited donations of fruit for the elderly. They then visited a Christian center for the elderly with all the cards and gifts they’d collected. They spent three hours with the elderly people, who especially appreciated the three-generation concept and the cards the children had prepared.

Stirring the heart of Hong Kong

In the early afternoon of the main day, April 18, we had the Filial Piety Bus Parade. We had originally prepared two open-top, double-decker buses with bright, lively decorations promoting filial piety and ideal families. Overwhelmed by the number of people who registered for the parade, we added another three buses to accommodate all the participants. The Hong Kong government’s Leisure and Culture Department approved our use of Chater Garden, one of the most famous parks in Hong Kong, for the kick-off ceremony, which drew more than three hundred people. As if to demonstrate the veracity of the Chinese saying, “Filial piety moves Heaven,” just as the ceremony started, it poured with rain. This inspired and excited the participants.

Regional President Otsuka Katsumi and his wife

Taeko hosted the festival. Prof. Thomas Hwang, our FFWPU chairman, also played an active role, as did Miss Choy So-yuk, a deputy to the National People's Congress.

The whole park was filled with the uplifting sounds of such expressions as "I love my family," "I love my mom and dad" and "I love my city." The Hong Kong Shaolin Wushu Association performed a martial arts routine. After a ribbon cutting, everyone marched to the buses.

The buses toured the whole city of Hong Kong. From the upper deck of the buses, our guests continued the loud expressions of love that had filled the park. This drew the attention of passerby in the streets of the areas the buses passed through. Many pedestrians became excited and returned similar sentiments to those riding on the buses. We saw parents stop suddenly to use the opportunity to explain to their children what was happening. In this way, we elicited the participation of many Hong Kong citizens throughout the city. The policemen who helped smooth the way of the parade were also all inspired.

The parade ended at the Hong Kong Institute of Education, where we had our main event to conclude Filial Piety Festival 2009. More than seven hundred people, who came mostly in family groups, filled the hall, which was designed to hold six hundred. Everyone who came had received a gift bag with books, pens and a drink provided by various sponsors.

Miss Choy So-yuk hosted the main event with the assistance or more than



Helping visually impaired children make Easter cards for the elderly

twenty distinguished guests, including Dr. Wu Kwok-yin of the Confucian Academy, who represented the academy's president, Dr. Tong Yun-kai; Dr. Tong Ho-kin, a professor at the Hong Kong Institute of Education and Dr. Tommy Wan, a businessman and philanthropist. In addition, FFWPU leaders and other members from Korea, Japan, Taiwan and mainland China had come to bless the event with their support.

The highlights were the presentation of the awards for the Chinese language essay contest and the awards to acknowledge exemplary three-generational families. The winners were all elated and the audience was also

uplifted.

In his opening remarks, Prof. Hwang declared that our campaign to recognize and revive the beautiful Chinese culture of filial piety begins here today at the Hong Kong Institute of Education. He emphasized that it is a noble concept and a core family value we cherish deeply in our hearts. It makes us happy and allows us to feel at home in the world.

Miss Choy expressed her respect for FFWPU-HK, a non-profit organization, for unconditionally organizing activities to remind us of, strengthen and advocate filial piety in society. Especially in this materialistic, modern world, she said, people neglect the practice of filial piety, and the term has almost vanished from our vocabulary.

After two and a half hours, the main event drew to a joyous conclusion. A strong point of this event was that it was a cooperative endeavor between FFWPU-HK, our related organizations and the local community. We discovered that our efforts to serve the community are appreciated. Many people are not only willing but eager to work with us to promote strong family values, including filial piety and pure love. We plan to continue to expand this event in the years to come, to remind the Chinese people that the precious concept of filial piety is essential to a happy family.

Seeing the response to this campaign—the importance placed on reviving this vanishing quality—leaves us feeling grateful that True Parents have taught us to be true pro-family people who have conviction and confidence. **JW**



Expressions of filial piety in China, inspired by the Filial Piety Festival

Marital Rapport

By June Saunders

"You Have Met Someone Whom You Can Love."

True Father, "Blessed Family," June 20, 1982, Belvedere, NY



June is a writer, researcher and presenter on issues of marriage and family, character education, and conflict resolution. She has authored and co-authored two character and relationships education curricula for Grades 1-12, and co-authored *Cultivating Heart and Character: Educating for Life's Most Essential Goals*, published by Character Development Group.

Two couples sit at a dining room table discussing marriage. One couple, trained in marital therapy techniques, is trying to guide the other couple through the famous reflective listening technique¹ so that they can settle their differences. Somehow, it isn't working. The couple is not connecting, not understanding each other. If we listen closely to the couple, we can hear underneath the woman's feedback to the man a silent cry, Do you love me? Do you care about me? Your actions tell me otherwise. Your words tell me otherwise. Are you there for me?

Those questions are not being answered in this session. The husband doesn't hear the questions; he only hears complaints about his failings. The trained couple hears the questions, but they are unable to get the couple to recognize the cry of the heart. The session ends with a less than satisfying result.

The reflective listening technique is the premier tool of marital therapists. It consists of a disciplined listening and speaking structure (it also goes by the name Speaker-Listener Technique) designed to help a couple to finally uncover understanding of one another. It can work beautifully.

Yet marital therapy was turned on its head when the greatest expert in the United States—Dr. John Gottman—found in his research that the happiest couples—the so-called "masters of marriage"—don't use the reflective listening technique or anything like it. Somehow, they communicate deeply without an artificial construct, and they thrive while doing it.

One vital thing Gottman noted in happy couples was a sense of connection, which seemed all important in couples' communication patterns. Without that connection, even the most sophisticated communication techniques didn't work. With it, there was no need for techniques.

Hence, Gottman now recommends a new marital therapy course called Emotionally Focused Couple Therapy, which emphasizes the importance of a couple's connection or "attachment." EFT was designed by Dr. Sue Johnson, whom Gottman calls "the best couple therapist in the world." Emotionally Focused Couple Therapy is very successful at renewing tired marriages, making good ones better, and even rescuing those on the brink of dissolution. Why is EFT so successful? It is successful because it addresses the deepest need of the heart—the cry for connection.

Dr. Johnson hears the deep-seated questions that are being asked underneath all inter-couple communications. What she hears are people longing for secure attachment, longing to believe that the other will be there through thick and thin—an emotionally present, understanding and attentive lover.

These are primal needs, Dr. Johnson says, having to do with survival, which is why threats to the love in a marital relationship can be devastating to one's world. Marital dissonance can carry with it a sense of life-or-death import. Dr. Johnson says this is because attachment is a major human survival mechanism. Even among primitive peoples, tribes always out-survived lone individuals; friendship pairs in concentration camps survived at much higher rates than people who went it alone; babies who fail to attach to a loving adult fail to thrive, even when their physical needs are met by attendants.

We need to hold each other tight in unbreakable bonds of love. We need to know someone is "there" for us.

¹ June's husband Alan described the reflective listening technique in our October 2005 issue, p. 32.

“The desire for interpersonal fusion is the most powerful striving in man. It is the most fundamental passion; it is the force which keeps the human race together, the clan, the family, society. The failure to achieve it means insanity or destruction—self-destruction or destruction of others. Without love, humanity could not exist for a day.”

—Erich Fromm, *The Art of Loving*

Attachment—vital to spiritual, emotional and physical survival

Perhaps the best illustration of this attachment was given by Hyung-jin nim (a master of “interesting stories”!) In one of his sermons, he recounted the story of twin baby girls, born at Massachusetts Memorial Hospital. They were premature and had to be put in incubators. Hospital policy had it that each baby was to have his or her own incubator.

An attendant nurse worried that although one of the twin babies was thriving the other was not. They had the same external care—state-of-the-art incubators and the attention of doctors and nurses. Yet the second twin’s skin was turning bluish, she seemed to be fighting for air, and she was wasting away.

The nurse remembered a technique from Europe that she dared put into place, in spite of it’s being against hospital rules. She put the sickly twin in the same incubator with the healthy one. Through the most primal instinctive desire for attachment, the two babies reached out for each other and embraced. Almost immediately, the sickly twin’s heartbeat stabilized, and her body temperature rose. She stopped crying and began to breathe deeply and normally. The sickly twin began to recover and thrive because she was experiencing a familial bond. She needed someone special to hold her tight.

Hold Me Tight is the title of Dr. John-



son’s book about Emotionally Focused Therapy. Johnson sees the primal survival need for attachment as acute in marital and family relationships. The fulfillment of this need is the cure for dying relationships, stressed relationships, relationships that have become dry, dull and routine, or relationships that need just a bit of improvement to be more deeply satisfying. The bottom line is that people need to be held tightly by a significant other.

Human beings were made for close attachments. We come out of the womb wailing for it. We suffer horribly if we are denied it at any stage of life—not only mentally, emotionally and spiritu-

ally, but physically too. Doctors are finding that people with secure attachments recover more quickly from illnesses like cancer.

The problem is that we are often quite clumsy at forming and sustaining bonds with people, including the people who mean the most to us—our families. We are bonded to them no matter what,

but it takes effort to make and keep those bonds loving rather than onerous, forgiving rather than sour, close instead of self-protectively distant. We may feel that our partner isn’t there for us on a deep level, even if he or she lives in the same house, puts money into our mutual bank account, alternates with us in taking care of the kids and eats dinner with us every night. If our mate isn’t there for us in terms of deep attachment, we are alone and our hearts suffer.

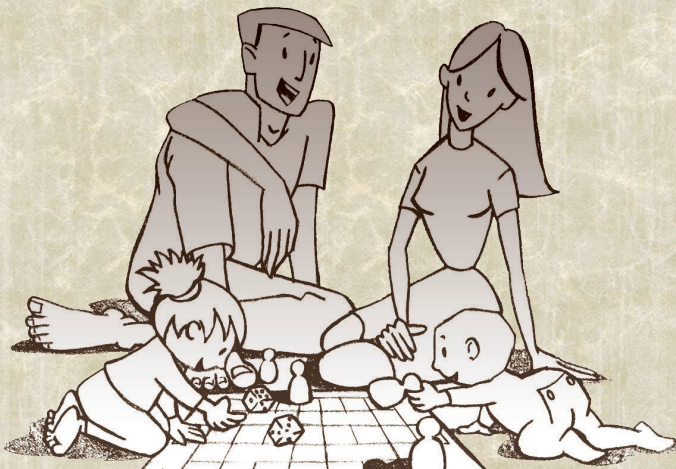
We may paper over the pain with television, coffee, church activities, socializing or more harmful means of covering up and escaping from the agony of still being, in essence, alone, but we cannot escape it. The need for attachment is primal, survival-related, and written into our very beings.

When we speak of attachment, we mean delightful and soul-satisfying oneness such as that experienced between a mother and child during breast-feeding. The pair throb with happiness and unity. Pleasure-producing chemicals are emitted from the brain in droves—dopamine, oxytocin (a bonding chemical)² and all kinds of “feel-good” natural chemicals (which street drugs mimic but can never replace). These natural body chemicals course through both mother and child. The pair experiences heaven on earth.

Loving attachment is considered by scientists to be the beginning and foundation of all moral development in human beings, fostering as it does, empathy—the ability to understand and love others, the ability to relate beyond the self. Attachment is our very first other-centered love, and we reach for it with alacrity.

Attachment is healing. A very young child who had been through a traumatic experience was screaming, flailing and crying, out of control during a visit to

² Studies show oxytocin is released in the mother’s brain in response to the baby’s hand grasping and sucking of the breast. Surges of good feelings in the mother are believed to enhance her feelings of affection for the baby. In other studies, oxytocin given to adults resulted in a demonstrable increase in trust.



a friend of her mother's. The mother was at her wits' end. The friend observed that when the mother had hugged the child briefly, the child had stopped crying and screaming. She recommended the mother take the child into the bedroom, lie down on the bed with her, press her body full-length against the child and just hold her tight.

Within minutes, the child had stopped screaming and crying; after about twenty minutes, the child came out to play with the other children in a completely docile way.

In Rwanda, church missionaries set up a school for children traumatized by war. They found that the children needed most of all just to be held.

Attachment heals wounds—both physical and psychic—in adults as well as children. An injured woman lying on a hospital bed was told that her estranged sister was there to see her in her hour of need. They had not seen each other in decades. Wordlessly, the two held hands. The patient's heart rate slowed down to healthy levels, her brain emitted pleasure-inducing and healing chemicals, she sighed deeply—and began to recover. One couple testifies that during a time of crisis all they did was hold each other and cry, hold each other and cry. They got through the crisis by holding each other tight.

Scientists who study the brain now know that we are "hard-wired" for relationships of deep attachment, and that without such relationships we die younger, experience less healing when recovering from illness, and experience more mental and emotional problems. In fact, scientists are finding that good relationships are a better predictor of long life and good health than major lifestyle choices like not smoking, not drinking alcohol and not eating a fatty diet.

Our partners can threaten our attachment needs—which are literally survival needs (ask any baby!)—and that is why ruptures in marriages hurt so deeply. By uncaring, thoughtless, reclusive, rejecting, critical, angry, indifferent or withholding behaviors, our partners can trigger deep-seated fears of abandonment without even knowing they are doing so. The need for attachment is a primal, survival-related need. If it is not there, we feel threatened in our very being and we will often react like cornered rats—ready to fight to the death.

Does this mean that if couples just



hold each other, a problematic marriage, a distant marriage, a distressed marriage, an indifferent marriage, a good marriage-wanting-to-be-better, a great marriage-wanting-to-become-cosmic, can improve?

Perhaps. Experts say that a couple's physical relationship is a measure of the health of their overall relationship. One famous marital therapist, Dr. Michelle Weiner Davis, instructs wives to adopt the Nike motto in their marriages and "Just do it!" They will be amazed, she says, at how much giving themselves sexually to their husbands enhances the relationship all around.

Yet, Dr. Johnson emphasizes, the couple's verbal and emotional communication must also be as reassuring as a tight, never-let-me-go embrace. Many people have a deep-seated fear of abandonment. Couples must learn to relate to each other in a way that shows that abandonment is simply not an option. They need to provide each other with a sense of emotional safety, where the soul of each can venture out safely to reveal needs, vulnerabilities and feelings without fear. They must know that the other will be there, present to them, in every way and forever.



Responding to attachment needs

This is where the bedrock of commitment comes in. When attachment is secure—i.e., one knows the other person is not going to leave and will keep trying in the relationship—it is a foundation upon which to build. That is the essential ground for the couple to work upon as they strive to make their bonds into ones of joy rather than bonds of duty, habit or even negativity. Commitment builds safety into a relationship. It is all-important.

Yet commitment must go deeper than just staying together in the format of marriage. Commitment must go into learning to love the other, no matter what. That may take re-committing to love each other again and again and again, on deeper and deeper levels of heart.

The blessing means, in Reverend Moon's words, "You have met someone whom you can love." That is a simple yet profound summation of marriage. Blessed marriage is an opportunity to love someone.

We are called to love in our marriages, and deepening our love through prayer, study, seeking insights and—yes, suffering—is how we learn to find the devotion we need to become saints of marriage. As we do this, pieces of our old selves and of the fallen culture we have ingested fall away, and we will truly live for the sake of the other, who is our spouse. Our deepest needs for attachment will be answered.

True love doesn't depend on how the couple met—whether they were "in love" when they met or not. Through interaction, habit, sharing finances, children, food, mortgages and all the other concerns of a married couple, we forge genuine bonds with the other person.

Some might think, "I still had an old love in my heart when I met this person," or "This person wasn't my first choice. I would never have really chosen this person myself—the church leader recommended him (her). If I had married someone else, I would have been better off."

Not so. In counseling blessed couples, it is clear that they yearn to love the other and be loved by the other. They want to be as naked in mind and soul with the person as they were in body when they conceived children together. A blessed husband and wife want to

hold each other tightly, in all their vulnerability, assured of acceptance by the other, and not by anyone else.

The questions underneath are the same between couples who met romantically and those who married without being swept off their feet. Underneath every misunderstanding, every edged remark, every conflict, every sense of distance, disinterest or vague lack of fulfillment are burning questions. Do you love me? Do you care? Are you really there for me in a meaningful way? Can I trust you? Can I give my heart to you? Will you hold me tight no matter what?

Once relationship issues are seen in terms of attachment, many complications melt away. This is true in marital as well as other familial relationships. When we are in the midst of conflict, we would do well to plunge deeper into the understanding that attachment needs are at the root of the problem. "You didn't take out the garbage" translates into "Don't you love and value me and my efforts enough to help out?" It is pointless to get into an endless litany of who does what chores when. The vital issue is how much the other person's actions or words seem to communicate uncaring. Once that issue is cleared up, the couple or family may honestly not care who takes out the garbage.

It's all right to need one another

While therapists usually think dependency is unhealthy, human need is a reality, Dr. Johnson counsels. We need each other. There is such a thing as healthy dependency in marriages and families. There is no survival without one another, and the most basic unit of "each other" is a marriage. Inside each

of us is a soul crying to the soul next to us, our spouse, "Be there for me. Hold me tight. And don't ever let me go."

We have met someone whom we can love. No matter how often (in addition to the joyful times) your relationship slips into routine, disinterest, anger, distance or angst, meeting someone whom you can love—no matter who that person is—is the most exciting gift we will ever be given. In fact, anger and emotional distance are actually cries of the soul to be closer to one another, cries

for connection and attachment. Let's make the most of the gift we have been given by holding the one we have been given tight, soothing each other's needs for attachment, and allowing for the unfolding of our own and the other's soul. If we do so, we will be astounded by each other's beauty, by the mammoth revision and restoration that takes place inside us, and our relationships will be ever new as we explore the boundless possibilities of love with our most significant other. **TW**

A Relationship Assessment Quiz from Dr. Johnson's book

Give yourself a point for each statement that is true from your perspective.

1. I can get my partner's attention easily.
2. My partner is easy to connect with emotionally.
3. My partner shows me that I come first with him/her.
4. I am not feeling lonely or shut out in this relationship.
5. I can share my deepest feelings with my partner. He/she will listen.
6. If I need connection and comfort, he/she will be there for me.
7. My partner responds to signals that I need him/her to come close.
8. I find I can lean on my partner when I am anxious or unsure.
9. Even when we fight or disagree, I know that I am important to my partner and we will find a way to come together.
10. If I need reassurance about how important I am to my partner, I can get it.
11. I feel very comfortable being close to, trusting, my partner.
12. I can confide in my partner about almost anything.
13. I feel confident, even when we are apart, that we are connected to each other.
14. I know that my partner cares about my joys, hurts, and fears.
15. I feel safe enough to take emotional risks with my partner.

If you scored seven or above, you are doing well in your intimate relationship.

Now, the real test is to ask yourself how your spouse would answer about you and to use the projected answers as a blueprint for how to go about bringing more intimacy and joy into your marital relationship.

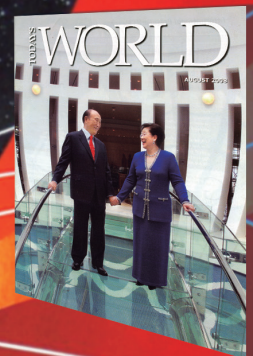
LOVE CAN BUILD A BRIDGE

Today's World wants to support the growth of our church and related organizations through inspiring ideas and testimonies.

Write about how you have brought success in a project, overcome suffering, reached out to others, built a marriage, raised a family, taken a novel initiative, saved your country....

When a story of your life empowers someone else, somewhere in the world, your goodness and initiative are multiplied.

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