

TODAY'S

WORLD

JULY-AUGUST 2009



International President's Message

Rev. Moon Hyung-jin



We Will Follow True Love

At the Saturday service on July 18 (and at the various Sunday services the following day), Hyung-jin nim testified about the spiritual experience that permitted him profound insight into True Parents' redemptive love. Hyung-jin nim's original English was so expressive of his heart, and of the experience itself that we present the main portion of his sermon here with minimal editing.

You know, brothers and sisters, we had a very important meeting this Wednesday. We elected regional woman leaders for our Korean church. All the Korean central members were here. We had that election, and I asked some questions that I want to ask you. I asked them, "Why are you a Unificationist? Why did you choose Unificationism?"

Think about it. There are so many incredible religions in this world. Christianity talks about the incredible sacrificial love of God. Buddhism talks about *maha karuna brahma vihara*, the ocean-like compassion, incredible virtues. And they are so established. Christianity has over a billion followers. Scholars say Islam will probably be the largest religion by 2050. So why do you choose Unificationism? It's still small. It's a cult in many people's eyes. Why do you choose to be a Unificationist?

This question has been racking my brain ever since I really started taking life seriously. Ten years ago, after Young-jin passed, I started studying religion, trying to find the answer to this. I studied the world's religions, travelled to very remote areas, stayed in monasteries and with different religious communities—in Italy, in Tibet, in China, wherever—and studied different religious traditions, becoming one with them. For ten years, I've been training; every morning we've been doing devotional training, ascetic training, monastic training.

For about two years now, I've been doing ministry. In that time I've experienced incredible Christian communities that talk about the incredible love of Christ, the incredible sacrifice, the agape love of Christ, the passion of Christ. Passion is suffering, but in that suffering is the great love of Christ, the great sacrifice that Jesus paid for our sins.

From Buddhists I have heard about Buddha's great compassion. So great is the compassion that they let go of the fact that they can get into Nirvana, or heaven, so that they come down and save and liberate the sentient beings on this planet, and on the other planets. It's such a great compassion that we do not want to do harm even to a little insect.

I heard about the great devotional love of Mohammed, when following and being obedient to God's will and God's word, that incredible devotional love towards God.

Striving to understand what makes Unificationism great

But how then is our Unificationist teaching greater? You know, Sarah Coakley, my Christian theology professor at Harvard, said, "I'm an Episcopalian priest because I believe that this is

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Original Divine Principle workshop participants out in the Nevada desert. Dr. Yang Chang-shik, whom Father appointed to the Las Vegas project, told us that Father hopes to change Las Vegas into an ideal city for leisure, tourism, conventions, etc., and that it has many strong points in these areas already. Dr. Yang is working to introduce business and other leaders to Father's philosophy.

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Back Cover: Hyung-jin nim concludes his 21,000-bow condition with tearful prayer (August 7 at the Headquarters Church)

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Lords of Peace, Lords of Lineage

The following are brief excerpts from Father's extemporaneous discourse during hoondokhae at East Garden, New York, on July 7

The era changes, but the environment in which you live does not change. Just as we cannot tell the moment in which day becomes night, we cannot identify the specific second in which the season changes from spring to summer. We cannot identify the specific second in which the hour changes from before twelve o'clock to after twelve o'clock. Time continues as if it were still the same day, though in actuality there has been a transition to a new day, a new world and a new future. The same is true with historic events. We did not realize that we had moved in a single second from the era before the coming of heaven to the era after the coming of heaven.



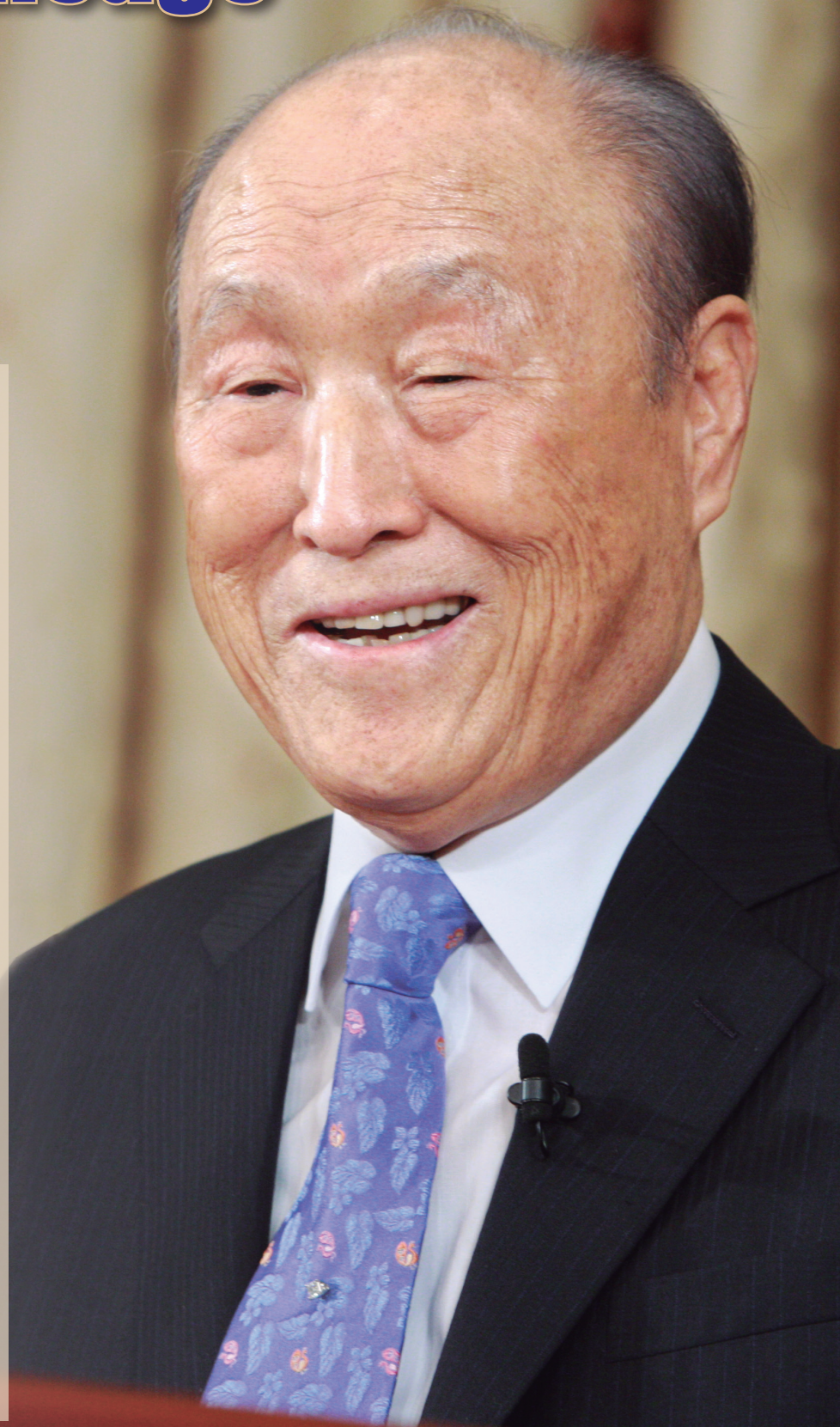
Just because something is big doesn't mean it can act like a king. A king needs a queen. When the partner is no longer there, the king, too, ceases to exist. It is important to understand the principles of heaven, earth and humanity.



Acting based on the core motivation for His creation, God sought to create a partner with whom He could relate. Yet what happened? The Fall occurred. He sought to have one lineage and to form the foundation of a family, but these were not realized; they were lost.

The origins of life are the father and mother, who become separate entities of the dual characteristics. Then, by what process do they become one? We are born because of love; we begin through love. So our purpose must also be for love. A man by himself cannot be love's object partner. That is why women are essential.

Who does the concave part belong to?... American women! They may say that if a woman entices



the men around her, then marries and divorces three times, she can become rich. What happens to such a rich person? She will go to the worst place in hell. That is the opposite of what should happen.

If this were a matter of common sense, people would not be able to commit adultery even if they tried. Our concave and convex parts are absolutely God's possessions. They belong to God. A woman's concave part is not her own, and a man's convex part is not his own. People don't realize this. How do these convex and concave parts become one? They must share love.

It is because of love that based on the family we are able to say, I would not mind dying for your sake. It is because of love that a man is there to die for a woman and a woman is there to die for a man. Only love can save us. If we live in conformity with love, we grow higher. If we live in conformity with love, the universe as it is now becomes the kingdom of heaven. Hell will disappear in the midst of heaven, so the evil demons can't all be killed off....

How amazing are the words "one family under God"? What is God's lifeline? God's air line? His sunlight? The roots of God—the alpha and the omega—are deeply embedded in these. Only when we analyze it this way, can we say, "Wow!" and come alive for the purpose of finding our ideal partner in love. There cannot be a unified heaven unless we establish an ideal partner for the sake of whom we would not mind ceasing to exist.

So, are you ready to offer your lives? But what is West Point's traditional philosophy? What is America's traditional philosophy? Is it individualism? There is no survival in a world of individualism. Philosophies centered on the individual, the family, the ethnic group, the nation, or the world: there is no survival even in a world-centered philosophy, so what transcends this is a cosmos-centered philosophy. The cosmos encompasses all nations. What is the philosophy of all nations in the cosmos? It is the philosophy of the Peace Cup. The philosophy of the Peace Cup is so vast, it is larger than a cosmos-centered philosophy. What is the core of that philosophy? You didn't know that it was the concave and convex parts of man and woman, that it was the sexual organs.¹



From the Cosmic Sabbath we move to absolute sexual ethics, to the owner of the absolute seed of love, to the Second Coming, to the Savior, to the Messiah. People did not know that Jesus came to Israel in that capacity. They killed him.

Even a woman cannot open the channel by herself. What needs to be done to light a fire and warm up the concave part? What is the temperature of a human body? [36.5° C]. The convex-concave container should be heated to a temperature higher than 38 degrees.

The seed carries with it a fever that is even hotter than that. It is the bone of God's bone, the flesh of God's flesh, the blood of God's blood, the skin of God's skin. When the time comes for marriage, at the age of seventeen, this core seed starts its journey and the convex-concave container heats up to over 37° C. The concave part opens its doors to the channel and the womb, saying, "Come on in! May what God desires, which is the union of God's original love and parents' love, come into my womb and plant the seed!" This is the desire of a woman....

All beings began with the purpose of welcoming the seed.

¹ It is unclear if Father is speaking of our own round-ball tournaments, or the soccer Peace Cup that would be held in Spain later the same month; either way, Father is speaking of the providential significance and symbolism of these events.

Aju! "Aju" from God, from Adam, from Eve, and from the Archangel. "Aju!" to the lineage that is an established family line that eternally inherits the kingship of the heavenly nation!



Blessed couples, raise your hands. You know everything. Centering on the Principle, you know the structure and can recognize the stages in the three-dimensional world of the heavenly kingdom. On flat ground, you first erect supporting pillars, then the ridge of a roof, then the rafters, and finally you put on the roof tiles. Unless you play a part in this process, you cannot live in God's house. In that case, you cannot live in the universe, which is God's house....

Those Korean residents abroad that had opposed me and the Unification Church will say after reading my memoirs, "Oh my God! I am a sinner! Where do I go now?" What should these people do? Even if all the doors are closed and the walls of the castle are high, they would still choose to climb over these walls upside down, facing the ground. They cannot climb the walls face-up; upside-down is the way to go. If they climb facing the ground, then when they go over the wall they will be standing in the proper position: feet on the ground. That is how to become owners.

However difficult it may be, one has to climb up to the throne from which it is possible to subjugate the satanic world. Unless one becomes an owner of the heavenly kingdom, there is no way to set up proper kingship. For all those who are climbing face-down, there is no other way to go up except by receiving the blessing. Having received the blessing over one night, those tens of billions of blessed couples have to struggle as they are climbing up the wall; however, what a glorious moment it will be when they reach the top and realize the everlasting reign of peace! Aju!



The flower and the fragrance are both beautiful, and there is also a fruit, the three representing formation, growth and completion. The seed centered on God, Cain centered on the flower and the fragrance, and Abel centered on the beauty, should be united into one. And when a man and woman, who inherit those things at birth, come together as husband and wife, heaven and earth will also come together in unity. Thus, the site of the kingdom of peace will be established in heaven and on earth, with no places left out, and finally the parents will be installed on earth and everything will be completed.

Yes, then it would not be heaven and earth but instead earth and heaven. In the human world, the grandson would take the place of the grandfather, and the father the place of the son. By establishing things in reverse, everything will finally be set in their original places, and wherever one goes, this settlement will be connected even to the ends of the world forevermore.

Planting the seeds of such a settlement, the heavenly kingdom will naturally sprout and grow, and produce sons and daughters who can move it forward to the perfected position of the kingdom of heaven and thus together enter the kingdom of heaven; only then will the original ideal before the Fall be achieved. Isn't that so?

There is no other theory than that of being re-created and perfected, and thus entering the position of the kingdom of heaven of the ideal of creation. There is no other truth, no other lineage. In that situation, due to one's absolute faith, absolute love and absolute obedience, you could not be disconnected from this even after thousands of years. Even if you died a mil-



At the Chil Il Jeol celebration in East Garden (U.S.) on July 3: **Left:** True Father gets a participant's attention; **Right:** In-jin nim listening to Father; **Below left:** Kook-jin nim's son Shin-kook nim and Hyo-jin nim's son Shin-jin nim hand in hand; **Below right:** Hoon-sook nim and her daughter Shin-whul nim

lion times, you would not be able to detach yourself.

Whether you are white or black, nothing in your histories is worthy of pride. Everything should be cast away, and the roots grafted there. There is only one central root. Everything is okay, and when I say everything is okay, I mean the open kingdom!



The blessing is the core factor that can bring absolute unity. How easy is it to inherit the bloodline? You have to inherit it even if it means having to give up your possessions, your life, your nation, in short—everything. This inheritance is something that cannot be achieved even if the hundreds of nations and hundreds of races living on this planet offered everything they have simultaneously. Yet that inheritance is the very thing that is happening right now while we are all sitting down.



Before I went to North Korea and held discussions with Kim Il-sung, I first went to Hawaii, where I set conditions and wrote my speech.... Since I am the only one left, and I am the only one who can make narrow or widen the world, people should listen to me. Because Gorbachev listened to me and allowed religion in the Soviet Union, it could be liberated.



You need to know that inheriting God's bloodline is a tradition. The people who are kings, and next the U.S. democracy and other doctrines and so forth have all been broken down. Centering on the second generation, the parents, grandfathers, and those who qualify for kingship are being educated with this book² during blessed families' hoondokhae time.

Once you inherit the hoondok families' traditional standard, the entire universe will come within the realm of the royal family of the heavenly kingdom all at once. I have made such a textbook. Whose is this textbook? Among you and your mothers and fathers, there are those who drink, smoke, have affairs and do all kinds of things, aren't there? Among these people are those who sell sex. How can such people be saved?

You have been educated with this book and become one with your mothers and fathers and begun at the same place with them because you have inherited God's lineage at the same place. For this reason, you can rise to the position of your parents. You can stand in that position instead of your parents. Until now, you have been your mothers and fathers' servants, but with this book, you will become the owner.

² Father refers to textbooks at various points in this speech and from the context it seems that he has in mind the central texts of our faith, including and especially *Pyeong Hwa Shin Gyeong* (the peace messages).



To the first public reading of the Declaration of Independence, Americans were summoned by the ringing of a now famous bell. Here, (left) True Parents ring a bell on Independence Day (July 4) and (right) sign the Declaration of US-UN Cooperation. The theme of the day: America's Independence Day: The United States and the Future Direction of the United Nations and the World

If your mothers and fathers can't do it, the second generation still remains, and each and every family of the second generation in the world can be taken into our embrace and educated.



You need to know that, without your having been aware of it, the world is not dying; it is reviving. Will you get rid of this foundation that is being revived?

Even some among the second-generation members have fallen. They have had affairs and dated and done all kinds of things. But this is the textbook that can save even them. It is the textbook about the kingship that liberates all peoples. Once you go out into the world with this textbook, the citizens of the place you go to will inevitably become citizens of the heavenly kingdom. Everyone must memorize this book and live according to its teaching. These are the laws that everyone must abide by. It was created to be the textbook of the heavenly kingdom.

When kindergarten children reach the age of six or seven, they enter grade school. When they go to grade school, they begin to understand whether their mothers and fathers are good or bad. The children, who are the fruits of their mothers and fathers' love, will say, "Our mothers and fathers are wrong. They should listen to me!" If things are not done as they have been taught, they will ask them, "Why are things not done as the book says? Have you been teaching me lies?"

It is up to you to establish this tradition with full authority.... The veracity of my teachings cannot be denied. It is the deepest of all truths, the core truth. It is not only the core truth but the center of that core. The origin of life and death is absolute true love based on God and True Parents' love.

No entity hates true love. The eyes were made to see because of true love, the nose to smell, the mouth to eat, the ears to listen; even the hands and feet were made for true love. Through the false-love bloodline, the eyes, ears, nose, mouth, hands, feet, and internal organs were all divided. Humanity became worthless beings, better off extinct.

However, all people must be educated within six months. Even if they are in kindergarten, they should be able to recite it in place of their mothers....

God is asserting the Peace Cup; it's about the mother, it's about absolute sexual ethics. The ownership of sexual ethics will change. The fruits of the owners of sexual ethics are the sec-

ond generation, but they can also fall. Following the tradition of their mothers and fathers, they have also been tainted, and so they need to be educated so that even if they have had affairs and done all kinds of things, they can cease doing those things and be re-blessed.

These texts are *Pyeong Hwa Shin Gyeong. True Family, Gateway to Heaven*. You cannot do without these books. These books derive from *Cheon Seong Gyeong*. They have been published from it. The Family Pledge was also made. The Family Pledge led to *Cheon Seong Gyeong*, and *Cheon Seong Gyeong* is the scripture for the world. They are textbooks that can correct the chaos in society.



Have you become sons and daughters of God? Because you haven't, you need to obtain teaching materials. If you don't have a textbook, how will you know what to do when it comes time to go to the spirit world? Without a textbook centered on my words that can represent the constitution of the heavenly kingdom and laws governing daily life there, you will not be able to become a citizen of the kingdom of heaven, will you? I came as the True Parent, so I need to accomplish the responsibility of the True Parent and create a single U.N. centering on the democratic and Communist worlds, in order to establish a base for the settlement of peace and the base for the eternal kingdom.



Those who are blessed families must take this book and educate the second generation according to its content. When those sons and daughters educate their mothers, and become patriots, filial sons and daughters, and faithful women doing tens and hundreds of times more than their mothers, then the gateway will open to where you can inherit the heavenly kingdom and even rule over the kingship. So who would stray from the path that is taught by this book? No one will fail to become a citizen of the nation of kingship of heavenly freedom and complete inner freedom. All homelands will become one homeland, and so it will be one lineage and one kinship. Aju! TW

Leaving North Korea

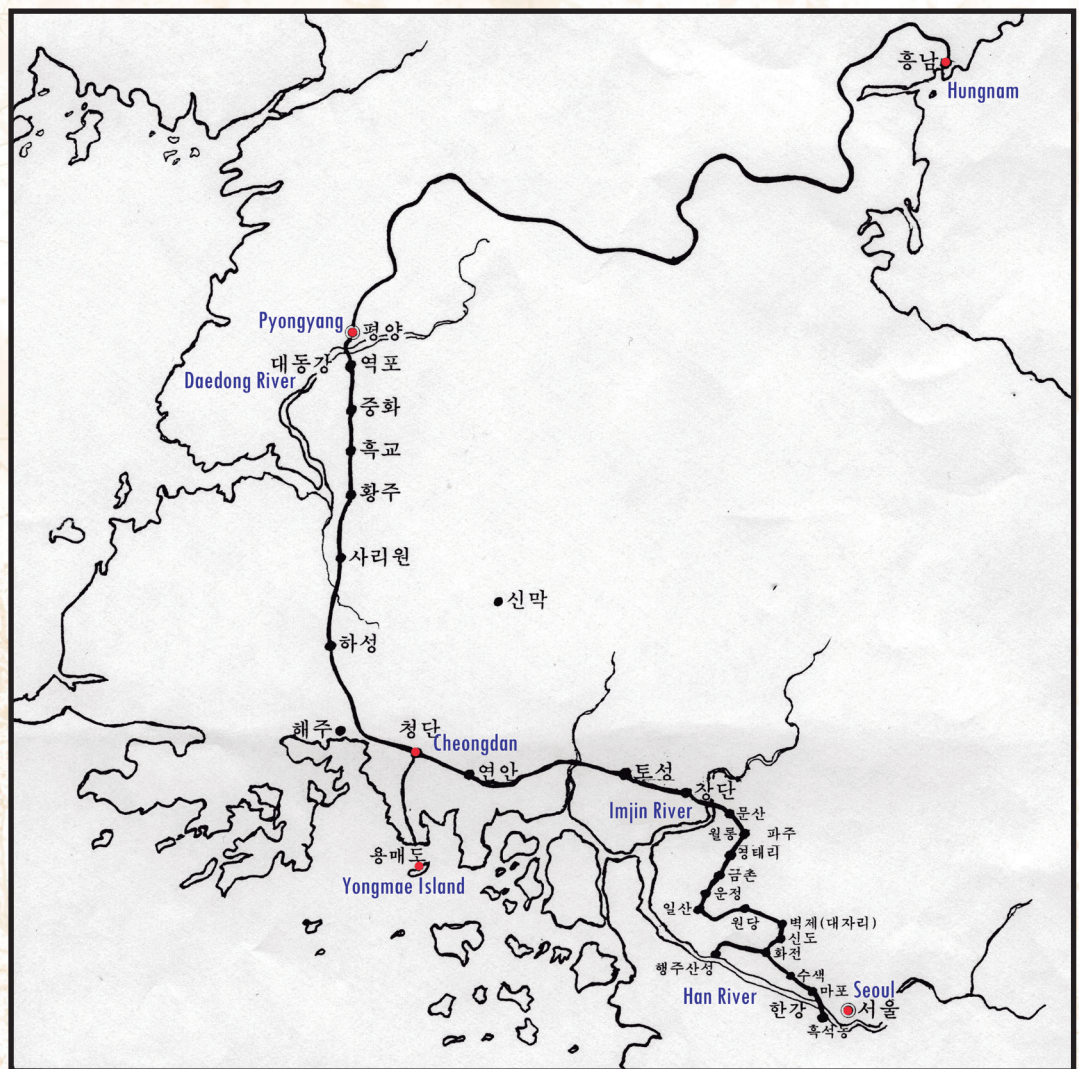
In this installment, the fifteenth to appear in Today's World, Father is a refugee, like millions of his countrymen, fleeing south. The text is drawn from the fourth chapter of the second book of the series True Parents' Life Course (참부모님 생애 노정). The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account.

Departure from Pyongyang

I left the city of Pyongyang only after all other refugees had gone. Also, I took with me a crippled person, physically impaired by a broken leg.¹ I put him on a bicycle and pulled it all the way to the south. We started on our way as the North Korean and the Chinese troops were approaching; they were just twelve kilometers behind us. Even amid this life-or-death danger, I can stand tall in front of God. I have never betrayed a promise to Him.

I left North Korea in the winter of 1950. By January of 1951, I had travelled all the way down to Busan on the south coast. I was wearing odd clothes when I left the north. I had on an overcoat that was part of my middle-school uniform. It had buttons all the way down the front. You don't have the luxury of choosing what to wear when you're a refugee. I wish my arms had been shorter. It was frigid, and I had to pull my arms into the sleeves to stay warm. I must have looked really smart in that outfit. Everybody stared at me when I walked down the street. In a situation like that, I always thought that though other people complain about their fate and bear grudges toward Heaven, amidst all of this suffering, I will not be like that.

¹ Park Jeong-hwa.





Left: A woeful, uprooted child in frigid temperatures; Right: December 2, 1950, Pyongyang residents prepare for evacuation a day after enemy planes bombed the city's airfield. UN Forces hoped to prevent an exodus. Many left before Father did.

From Pyongyang to Cheongdan

The Chinese Red Army was approaching us from behind. When the three of us started out, we soon realized that long lines of trucks loaded with soldiers and military equipment were clogging all roads leading south. Since the disabled man was bigger than I, I could not imagine carrying him on my back. I decided to put him on a bicycle and transport him that way. It was an extremely hard job. Under the circumstances, with our way forward blocked, death seemed imminent, but I could not afford to die. I was prepared to die, however. I was determined to become the most miserable refugee of that period. If God were to give His blessing to the most miserable Korean in the midst of all of the suffering that had befallen our country, He would have no choice but to give it to me. I felt that kind of determination on the way from North Korea.

Since all the main roads were blocked by the retreating troops and military equipment, civilians had no other option but to travel by narrow paths or across barren rice fields. Words cannot express how hard this journey was. At some point, Park Jeong-hwa said to me, "I love you but if we continue like this, we will all die." He tried to commit suicide but I caught him just in time and chastised him. We continued walking, taking shortcuts through forests and down obscure mountain paths known only to local villagers. We were able to make headway in this manner. God was watching over us and guiding our steps all the way.

Refugee cuisine

I could tell many stories from that period. The biggest problem throughout our journey was finding food. Since we could not afford to carry any baggage or supplies with us, we could either starve or steal. So, we would go into abandoned houses and look for food. In fact, if we hadn't, the Chinese soldiers would have emptied those houses of supplies anyway.

We would go into houses in the early evening. Going from house to house in search of food, we'd usually find something. I told the others to take only the first food they came across. If we were to pick and choose, then we would be really become thieves. And if heaven and earth could see what we were doing, they should be able to look at us with sympathy,

as if to say those rascals steal other people's rice, but there is something different about them.

I told the other men to bring out whatever they first discovered in the rice jar²—be it hulled millet or corn. I would not allow them to exchange it for anything else found afterward. They would enter a house and chant "rice jar, rice jar, rice jar" as they looked for food.

Whenever we cooked, we would always prepare as much food as we could. The problem was that we had only one enamel cooking dish. Could refugees travel with cooking equipment banging and rattling along the way? Since we could always break tree twigs to use as chopsticks, the only thing we needed to carry with us was one enamel dish. So, when the three of us would sit around this small dish filled with rice, I would think about the value of hardships in my life. Under those circumstances, we could eat anything with great pleasure. Hardships teach us to long for and appreciate even simple things. Jesus meant this when he said, "Blessed are those who hunger and thirst for righteousness." With our stomachs growling, we longed for humble food as if it were a delicious treat. A rice-cake made of rough barley would taste better than exquisite cuisine from a royal dinner table. Could someone in our situation be fussy?

Mastering the desire to eat

Even today, my philosophy is to start eating after everybody else and put down my chopsticks first. I'm always the last to pick them up and the first to put them down. Also, when there are different things to eat, I always start with the least delicious food. I acquired this habit during my refugee life. For the sake of my hungry followers, I would always stop eating first even though I would still be hungry.

When the three of us were escaping from the north, we would get equally hungry and crave food, especially when we had our food in front of us. We were all equally hungry. I would hear the other two men would determine, "Even though our teacher always finishes eating first, I should try, at least once, to put my chopsticks down first," but once they

² This probably refers to a ceramic storage jar, which might hold up to twenty kilograms of rice.



December 19, 1950: Refugees jam the decks of a South Korean navy ship and many fishing boats in the evacuation of Hungnam. UN forces, in retreat from Chinese Communist forces in the eastern part of North Korea, were also evacuated from this port city the same month. Right: One refugee carries another; Father has testified to sometimes carrying Park Jeong-hwa in this way.

started to eat, they could never beat me. Who can put down his chopsticks while the rice bowl has still food in it? Such person naturally assumes leadership position in the group. The one who can put down the chopsticks first is the master.

Six kilometers on the tidal flats

When I got out of the prison in North Korea and headed for the thirty-eighth parallel, my thoughts were that I needed to get across the thirty-eighth parallel without fail. Based on this state of affairs, I had been consulting my intuition and had realized that the situation was rather unfavorable. In my heart I wanted to cross the border and go south.

We walked out to Yongmae Island³ on the tidal flats and were the first ones to get on a boat moored there, but a crowd came and there was a ruckus. What happened was that those who were not the relatives of those soldiers or policemen were all dragged off.

All the military were in retreat;⁴ how then, could ordinary people have been permitted on the boat? So we had to go back to the mainland because there was no boat for us. We went back and went south across the thirty-eighth parallel.

While we were crossing tidal flats to Yongmae Island, I thought to myself that if I could not make it Heaven would perish. You should love with the thought in your head that "If I fall by the wayside, where will that leave Heavenly Father?" Where, then, could you not go?

The search and inspection of the Homeland Defense Corps

Many things happened as we fled south. Won-pil wore a winter cap and an overcoat. Because it was very cold, he tucked it in and followed behind me. He looked like a woman. His face and voice were also feminine. At the time he did not even have a hint of a mustache. Though he was dressed like a man, wherever we went people thought he was a woman.

³ See map on page 8.

⁴ The Chinese Army had entered the war, and the tide had turned again.

Any time we were inspected, they checked to see whether he had testicles. Why do you laugh? Everyone knows about that, and I'm trying to explain it realistically. Several times he was told, "Stand up and take off your clothes!" He looked like a woman, almost completely. This happened many times.

That is all related to why he joined the Unification Church.... You may not know it, but I keep him near me because there is some element of his ancestral background that matches the providence. This aspect of his background is known only in the spirit world.

Warm reception prepared after receiving a revelation

After being released from prison, I was a wanderer with no possessions at all. During the months it took to go to Busan from Pyongyang, I begged for food and remained silent. Sometimes, my yearning for food was indescribable. It was part of my wandering life at that time. Nevertheless, I never prayed, "Heavenly Father, I don't have anything to eat today, so please provide me with something." Instead, I used to comfort Him until I fell asleep.

Sometimes I would think, Tomorrow a beautiful woman will definitely give us something on the roadside, and the next day a woman dressed in white would be standing on the roadside waiting for us, just as I'd anticipated.

She would say, "Yesterday I was told to prepare everything and wait. I've been waiting for you. Please have something to eat." This kind of thing happened on many occasions.

If you could only feel my heart at the time, you couldn't help crying. The same is true for God. No one on earth knows the sorrow God and I shared as we held each other and wept. The depth of my feelings for God cannot be measured. When I recall it, I feel as if all the cells in my body are aching.

A relentless march to the Imjin River in the dead of night

We came out of the North, experiencing all these hardships on the way, and when evening came all the refugees were worn out from walking. It is extremely tiring. That being the case,



Left: The sudden influx of half a million Chinese troops late in 1950 drove the UN Forces back south of the thirty-eighth parallel. **Right:** For military and security reasons, UN policy was not to encourage North Koreans to seek refuge in the South. Many were turned back. Father and his band crossed the frozen Imjin river near where it bisects the thirty-eighth parallel.

the others in my group wanted to go into a village and sleep, but I insisted we cross the Imjin River even if it meant walking all night. The others all went to sleep. Because I insisted we go on, my companions must have felt, How obstinate Rev. Moon is!

Don't you think so? They were downhearted. It was night and everyone else was sleeping, but we three all came down to the Imjin River, pushing the bicycle. When we reached the banks of the river we slept there. It was about half past one or two in the morning.

It is about thirty kilometers from Cheongdan to the thirty-eighth parallel. We followed that road on a moonlit night. I'll never forget that. We were so tired that Kim Won-pil dozed as he walked, carrying his bag. Someone who isn't aware of the situation might behave like that, but I went faster with every step I took. Something told me we needed to reach the banks of the Imjin by that evening. At times like that, I'm on full alert and implement an emergency plan of operations. I



A UN forces checkpoint overlooking the Imjin River (near the border between North and South Korea) during the Korean War

extend my antenna to its fullest.

There was a house there, and just a step away from it was South Korea. No one lived in that house. Though it was ripe with all kinds of smells, I thought it was the blessed land. In an emergency, we'd only have to take one step to reach South Korea.

Across the Imjin River and on to Seoul

My next worry was that the Imjin River would not be frozen and we wouldn't be able to cross, but the weather turned cold and it did freeze. So we awoke at the break of day and set out. The Imjin River was frozen and we could finally cross it. Those behind us were all intercepted by withdrawing UN troops and all of them were sent back. We were the last ones to cross the river. That is how we came to South Korea.

If we had delayed for even a minute, what would have happened? A person's fate can be determined by time; sometimes it can even be ruined by it. Things like this happen all the time in our everyday lives; how much more would they happen when following the path decreed by Heaven? It was such a serious situation! None of you understand this.

If climbing over a hill meant salvation, should you persistently push others forward, or not? If they don't want to go, you should force them to go, even if that means seizing them by their necks and dragging them onward. That is love.

Prayer at the thirty-eighth parallel

I cannot forget the prayer I offered as I crossed the thirty-eighth parallel. "Heavenly Father! I am going to South Korea. I came to North Korea but failed to fulfill Your will, and with the sorrow of a someone who couldn't succeed, I was confined to a prison here. Now I am going down to South Korea with others who are also pursued. I know even as I go down this road, I will have to come back up some day, and if I cannot cross the thirty-eighth parallel to visit North Korea, I will instill my ideology in my descendants and make them go in my stead. If they cannot go, I will have to send my followers."

I am made this resolution before I left. I have fought my way through until now, repeatedly living that same day for a decade. The steps I took after making my pledge before Heaven were different from yours.

I held soil from the thirty-eighth parallel in my cupped hands and resolved, I will demolish communism with these

hands, and within a few years I will return.

It seems like yesterday that I prayed that I would get the free world under control and rally the free world to liberate North Korea. Standing with both feet on the thirty-eighth parallel, I pledged through tears to unite North Korea and South Korea with my own hands.

Not even those who came with me knew that I had prayed with tears. I had left my sadness behind me, along with my parents and siblings. I have still not forgotten that as I left behind me my mother and father, who had devoted themselves to me in my hometown, I told them to wait for the day this disloyal son returned, to not die but to continue waiting for me.

Called up for military service and physical examination in Seoul

I had cut my hair short before I left North Korea, and when I came to Seoul I passed through Chang Gyeong Won.⁵ There were young soldiers there, who were (now that I think of it) in the Marine Corps. One of the young men would stop the men passing by and tell them to go here or there—here if he was small and there if he was not. I had recently been released from prison, but I was still stout. I didn't look emaciated at all.

They were determining my fitness for military service, and since my hair was cut short they asked, "Where are you from?" Having short hair usually means you've been in the army, or you are a deserter. They were suspicious.

"Where are you from? Aren't you a deserter?" they asked.

Nowadays there are ways to find out if someone is a deserter or not, but back then who knew?

"Where did I come from? North Korea, of course," I answered.

"North Korea?" they responded.

Because of my short hair, they thought I was a spy. At that time, everyone was fleeing for safety and you could not tell spies and soldiers from ordinary people, so they thought I was a spy.

But the man questioning me felt that if he took me in and I turned out not to be a spy, he would lose his job, so after examining me, he pronounced me Class C. In other words, he stamped me as having failed. After that, wherever I went

⁵ The public gardens of a historic palace in Seoul



A woman scavenging for subsistence in Seoul, November 1950. The following month, Father reached the city, pushing Mr. Park on a bicycle.

everything was all right, because that certificate was an identification paper (the only one I had) and being Class C, I was allowed to pass anywhere I went.

Afterward, I was registered as a resident of South Korea and everything was fine for while until problems arose and I was confined in prison.⁶ How hard do you think they investigated to implicate me in all kinds of ways? They said, "Oh, he evaded military service. Does he claim he was categorized Class C?" Did he steal the Class C certificate, or did he just pick it up off the ground? Do you think they could implicate me? All kinds of harsh rumors began. Three months later I was found innocent and acquitted.

Bartering for food

We came to a farmhouse in North Gyeongsang Province⁷ that it seemed the tenants had fled. We went in and found an old woman and two middle-aged women. We told them we were passing by. It was January. We offered to sell them our bed-covers, which we were tired of lugging around. We told them

⁶ The South Korean government incarcerated Father July 4–October 4, 1955. For more, see the October 2000 issue, "Behind the Walls of Seodaemun Prison."

⁷ A large east-coast province whose northern border lies just south of South Korea's midpoint



Father's small band of followers struggled to find food on their way south. Many farmers had had to abandon their fields and flee for safety; *Left*: Spreading manure over a barley field during the war; *Right*: Harvesting grain in November 1950

we didn't think we'd freeze, though it was a bit cold. We said, "They may not look so good, but they're made of good quality cotton wool, and though they're dirty, they're basically sound. We would like to exchange them for rice."

They said that they had no rice but agreed to barter a bag containing about sixteen kilograms of unhusked rice for them.

The bedcovers would have only weighed us down on our way to Busan. There was no ready-to-be-cooked rice to be found then. We husked it by stamping on it until we were bathed in sweat. We decided we would eat our fill of it. So we cooked all of the rice and made rice cakes, which the three of us sat down and ate. We left only about a bowl of rice, which we gave to the landlady. We had had so little to eat for so long, so we ate to our hearts' content.

We stayed there a while before deciding to go down to Busan.

The letter I tore up in Youngcheon

January 18 was the saddest day of my life. That was the day on which I offered devotions and offered a prayer of blessing for those people⁸ before God, and made a promise to them. However, they forsook all that. Though they may have forsaken me, I still wrote them a very long letter telling them about the love of God, and contacted them three times. However, even though I had delivered that last letter to them, they sent it back. Carrying that returned letter I left North Korea.

There is a bridge in Youngcheon, in North Gyeongsang Province, and on January 18 I stood on that bridge and read that letter, and then tore it up.

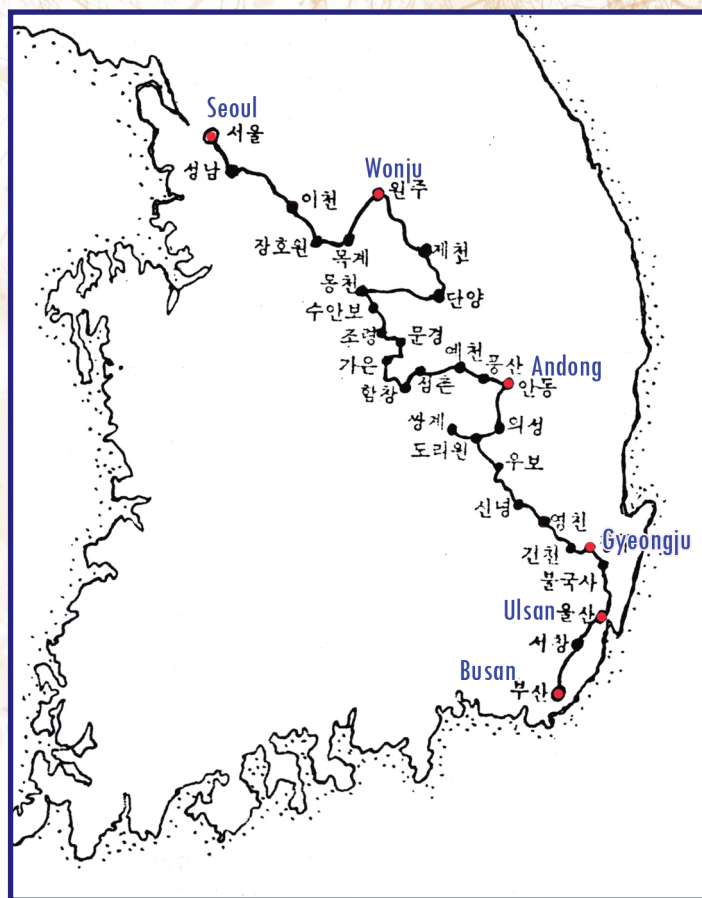
I sat on a levee along the top of which there were railroad tracks and thought about past times as I tore up that letter. I made a resolution. A man must have something like that. Though he may not express it in words, he should have a goal, a banner, and dedicate himself day and night for the day on which he can bring his enemies to submission with his own hands. Night comes every day, as does the daytime, but if he does not live to see his day of victory, then he will disappear into the pages of history as a defeated man.

I must have written about twenty pages in that letter. A new task was begun with the turning of that page. You don't know how serious it was. You should know that there are many such unknown stories still kept in the dark.

A welcome meal prepared in advance

When I first came to Busan, I was a refugee with a bundle on my back who had walked all the way from Pyongyang. It

⁸ We assume Father is referring to the members in Pyongyang, whom he had tried very hard to recontact after he came out of the labor camp.



took me about fifty-seven days to walk down from Hamhung. Under the circumstances, I begged for food on the way. What was interesting was that Heaven knew everything so well. Heaven knew already when I was hungry and worn out. When I thought to myself, "The day after tomorrow, I'll have some chicken," a woman would come out that day and say, "Here you are!"

I would ask, "Who are you? I don't know you," and she would answer, "Last night an ancestor from several generations back appeared and told me a very important guest would come today. He told me I should prepare chicken and rice cakes for him, so I have also made some rice cakes."

I would ask, "Do you know what the guest looks like?" and she would answer, "I was told he would look like a shabby traveler." She would go on to say that my face was very similar to what she had expected.

Can you believe that? I

was given rice cakes and chicken in situations like that many times. It happens even now, too.

The first song I heard in South Korea (in Gyeongju)

Next, I wondered, now that I am in South Korea, who will I hear sing? Then, when I saw a boy coming out of a factory where he worked, I asked him to sing, so that I could hear my first song in South Korea. He sang a song for me, which I can still remember. The first song I ever heard in South Korea was... Would you like me to sing it? I won't, because I know you'll like it too much!

Getting a free ride in a freight car from Ulsan to Busan

After that, we rode on everything we could, whether it was a locomotive, a passenger car or a freight train. I saw a freight train, and we got on it. Which part of the train do you think we rode on? We rode in the locomotive. If we fought with the conductor in the front, we would be pushed back, but we could still ride in the rear. We told him that we didn't expect any favors. We said he would need us when he offloaded freight, so he should let us ride next to him. If he didn't, we would then insist that he let us stay anyway. If that didn't work, there was a bumper at the very front of the locomotive, and we would sit up there.

Overall, it took us two months to reach Busan from Pyongyang.

Which district of Busan did we come to? It was Choryang 1-dong. That place brings back memories. Now it seems deep in the past.

I arrived there on January 27, 1951. It seems like yesterday that I stepped off the train at Choryang Station, but a long time has passed since then. At that time, how old was I? I was thirty-one. I was very young. **97W**



A Passion to Save People

July 29 marked two years since Hyung-jin nim began his church ministry. Our International President began a special devotional offering on that day to create the conditions for witnessing success. This testimony by Mrs. Jo Jeong-in (in the green robes, second from right) is to Hyung-jin nim's dedication and leadership. Given at the weekly services at the Headquarters Church on August 8 and 9, it has been translated and edited for Today's World.

As you have probably heard, Hyung-jin nim made a special sincerity condition of 21,000 bows from July 29 to August 7, for victory in our witnessing to 21,000 members for the Growth Stage Unification Peace Temple. Hyung-jin nim asked me to report to you about this condition on behalf of the six hoonsas who supported him during those ten days. I do not think I can come close to expressing the depth of Hyung-jin nim's heart and devotion, but I will do my best.

Many of you were probably taken by surprise when the decision to offer such condition was announced. Please note, however, that Hyung-jin nim had made up his mind to do it several months ago, while he was doing morning prayer vigils at the top of Mt. Maebong. It was then that he told us it was necessary to offer 21,000 bows before entering the Growth Stage Temple. He then kept praying to decide when to begin the condition.

Those who knew about this were waiting in anticipation and, finally, Hyung-jin nim announced his resolution to start on July 29. He decided to actually make the offering after his realization and proclamation about the true love theology of the seven deaths and resurrections and the completion of the eight stages.

On the evening of July 28, Hyung-jin nim and Yeon-ah nim arrived at the church and informed us that they were going to stay in the room specially prepared for the condition until the offering was completed. They also asked the three hoonsa couples to support them during this time and stay with them at the church. Following this request, we quickly packed our bags and came to the Headquarters Church.

At dawn on July 29, Hyung-jin nim looked at us and asked to agree to "be imprisoned in this place until the end of the condition."

The offering began at 3 o'clock in the morning. Hyung-jin nim felt very urgent and did the bows very quickly, planning to finish the condition in just three days. He did not allow himself

to take sufficient breaks to rest. He felt exhausted after finishing four thousand bows on the first day. Hyung-jin nim felt it was important to establish the condition of forty for separation from Satan, and he decided to stop after four thousand bows, feeling too weak to continue bowing that day.

Before the condition resumed on the morning of the second day, we prayed very hard for Hyung-jin nim to be able to continue since we knew that he had exhausted himself the previous day.

We were relieved to see Hyung-jin nim begin bowing right on time in the early hours of the second day. However, each bow caused him severe pain. He told us he had muscle aches and cramps in his legs.

He did five hundred bows and took a rest, then another five hundred bows. Yeon-ah nim was very worried about Hyung-jin nim. During his breaks, she would give him massage or put a warming plaster on his legs to ease the pain. However, the pain would not go away easily. On the second day, Hyung-jin nim was able to do two thousand bows.

It was painful for us hoonsas to see Hyung-jin nim suffering so much and we felt we had not offered sincere enough conditions to support him. We could not help but cry. To support Hyung-jin nim, day by day we would read to him from True Father's memoirs, sing holy songs, and think constantly about how to give him some strength. We dedicated ourselves sincerely, even wondering whether it would somehow be possible for us to make the offering on his behalf.

Hyung-jin nim suggested that the hoonsas experience offering more than one thousand bows themselves. And so we responded by doing 1,000, 2,000, even 3,000 bows.

Hyung-jin nim's experience was excruciating, his body wracked with pain and his spirit body engaged in fierce spiritual battle. Since this condition was offered to save 21,000 lives, I felt the burden was several times heavier than that of a regular con-



After concluding the offering of bows, Hyung-jin nim used a huge brush to create the symbol of Unificationism and to write: "We shall follow the example of true love manifested through the resurrection from seven deaths." Below: Hyung-jin nim's final prayer to offer the condition publicly

"Let us inherit this precious true love, inherit the parental heart exhibited in the resurrection from seven deaths; and may we emulate the true love displayed through the resurrection from seven deaths for the sake of our nation and for the sake of the world. Thank you for giving us that amazing true love through our True Parents. Heavenly Father, all Unificationists have now opened their spiritual eyes. As they discover Your amazing true love, they will convey this to the world. Father, let the entire world inherit this amazing true love and let us be able to build Cheon Il Guk, that beautiful kingdom of Your ideal."

—Hyung-jin nim's final prayer at the conclusion of the condition





Left: Towards the end of the condition Hyung-jin nim bestowed witnessing candles on Dr. Seok Joon-ho, Mrs. Erikawa Yasue (pictured) and church vice-president Dr. Lee Dong-han. The candles were then multiplied throughout Korea. Mrs. Erikawa was recently appointed as the head of all international blessed members in Korea (whom she terms "missionaries!"), and she is already implementing ideas for witnessing. **Right:** Shin-pal nim and Shin-goong nim, son and daughter of Hyung-jin nim and Yeon-ah nim, hold witnessing candles as they participate in the conclusion of the special condition.

dition. Nonetheless, Hyung-jin nim always expressed gratitude, saying that happiness comes with suffering.

On the third day, Hyung-jin nim caught a cold. He wrapped a scarf around his neck and asked us to turn off all the fans and air-conditioning. At the peak of the summer heat, Hyung-jin nim had all the windows closed and continued his bows, pouring rivers of sweat. He also lost his appetite and did not eat much during this time.

When we reflected on how God and True Parents felt as they looked at Hyung-jin nim's sincere dedication amidst these difficulties, we could not help crying.

The first three days were thus full of challenges and hardships. It seemed that, one bow at a time, Hyung-jin nim was experiencing the seven deaths and resurrections. I cannot express what Hyung-jin nim went through during this time. He ended the third day having completed one thousand bows.

Despite the challenges of the first days, Hyung-jin nim did receive abundant support and grace from the spirit world. First, Hyung-jin nim dreamed of True Father walking around the Growth Stage Temple saying "It's so nice and beautiful," with a big smile on his face.

Second, Young-jin nim appeared at night and invited Hyung-jin nim to have pizza together with him. On the second day, Hyung-jin nim was able to eat some pizza and gain some strength. All of us enjoyed a pizza party together!

Third, at one point, Hyung-jin nim saw Heung-jin nim appear and stand next to the curtain at the window. The very next day, Hoon-sook nim came to visit. She offered bows together with Hyung-jin nim and encouraged him a lot. When she saw how Hyung-jin nim was suffering from muscle aches, she suggested putting on the special tape that ballerinas use for pain relief. It suddenly struck us, "Of course! Why didn't we think of this ourselves?" We went out right away and got the tape for Hyung-jin nim.

In the afternoon, Hyung-jin nim wound the tape around his legs. When he came out he said, "Wow! This feels good!" He felt so grateful to his older brother for sending his sister-in-law.¹ From then on, the pain gradually disappeared and Hyung-jin nim regained his power and continued his bows. So we received a lot of support from the spirit world during this period.

¹ Hoon-sook nim is blessed with Heung-jin nim, and is therefore Hyung-jin nim's sister-in-law

Day by day, more and more members joined the sincerity condition in the Main Chapel on the second floor. Moreover, on Sunday, the Old Headquarters Church building was filled with members who did their bows with sweat pouring off their bodies since that old traditional house does not have air-conditioning. Amid the summer heat, members would keep coming to the church to support Hyung-jin nim in his offering. I had the feeling that the church was overflowing with offerings of devotion and sincerity.²

Hyung-jin nim said that he realized the power of sincerity conditions once again. He felt a surge of new strength each time he received a report about members joining this sincerity condition.

Hyung-jin nim said he felt, as he made the offering, as if each bow was saving one person's life. His knees were bruised but he persevered through the pain to be victorious. It is time for us to do our part. What is our part? We need to find these 21,000 people that have received life through Hyung-jin nim's offering, and bring them to the church! Can we do this? [Aju!]

Members who heard about Hyung-jin nim's situation brought nutritious food and fresh fruit to ease his burden. After hearing about the heart and sincerity of these members, Hyung-jin nim said that if they devote such sincerity to witnessing they will certainly bring results! Hearing this, we felt that Hyung-jin nim is like True Father, who always puts the public good above his own well-being.

At the end, Hyung-jin nim and Yeon-ah nim held hands and completed this long and arduous journey by offering prayers of gratitude to God and True Parents. *JW*

² Editor's Note: If Hyung-jin nim had fulfilled the condition in three days as he initially wished, members might have marveled at his athletic prowess yet might have forgotten that we were meant to be moved to action. But our international president's course took him down into hell and he had to fight to fulfill his commitment, and come back. And members did come out to support, with their families, their children—in their homes and at the churches, in their hundreds and thousands. Some offered hundreds of bows a day, some even a thousand. Day by day, more and more members joined this spontaneous revival. These hundreds of thousands of bows charged up the engine of our church to set her in motion.

That our international president inspired so many members to make sincere offerings in solidarity with his purpose to witness to 21,000 new members was surely a most significant aspect of Hyung-jin nim's victory.

the best religion." We're Unificationists. We must believe somehow that we have a higher truth, that we have a greater insight into reality, into the truth of the universe, into the truth of the divine.

We've heard about our true love.... I've heard all the standard explanations of true love—love that can make Satan naturally surrender, love that gives and gives, or love that lives, exists, for the sake of others. I've heard it millions of times.

I was a theologian as well. I was wrestling with this. Here it was, in my head, but I couldn't feel it in my spirit, in my emotion, in my heart. Somehow, I started feeling. Wait a minute! We are teaching an incredible true love, but is that not the same or is it at least similar to the great love of Christ who offered his life, laid down his life for the sake of the sinners of the world, his friends? Is not the true love that we talk about somehow similar to the great *maha karuna* of the Buddha, the great compassion that doesn't even harm one little insect? Where is the great true love, the devotional love, that Mohammed had for God as his master? That great love! Isn't the love that we are talking about at least something similar to that?

We, as Unificationists, have come to believe that we are teaching something similar to that. Somehow, yes, they have great teachings in the other world religions, and we are one of them. And we are all going to the same mountain top.

But this is very unsatisfying as a Unificationist, if you have faith. You chose this religion because you believed that it had the greatest truth. You gave your life; you were inter-religiously married, because you felt that was the truth, the highest way. Somehow it is unsatisfying to say that we're all the same.

I know for a fact that Christians don't say that. I know for a fact that Buddhists, when they talk about the supreme highest enlightenment, which is *anuttara-sambodhi*, they don't say that. They say that the Buddha attained that. But we as Unificationists have come to believe that maybe we're just kind of the same thing.

I had been racking my brain: How is it that the true love we talk about is greater than the incredible agape love of Christ, the incredible compassion of the Buddha, the incredible devotional love and service of Mohammed? How is it greater? It was so elusive! I could not put my finger on it, could not get it. How is it that love as Unificationists understand it is an incredible elevation? I heard it was, but I couldn't sense it in my heart, couldn't feel it...until this Tuesday! I really had an incredible Tuesday. I had a life-changing Tuesday this week.

Hyung-jin nim's vision

Jesus said, in John 15:13, "Greater love has no one than this,

that he lay down his life for his friends." And Jesus did this. He sacrificed his life. He walked the way of the cross. He laid down his life for his friends. But after he died, what happened? Christians saw Jesus with their spiritual eyes.

What happened after he was crucified? They saw him descending into hell to liberate believers and bring them to the path, bring them to paradise. They saw Jesus with their spiritual eyes. Not just with their physical eyes. His body was on the earth, his body was physically on the earth. But the Christians saw him with their spiritual eyes. They saw him descend, for the sake of those souls, into purgatory.

It came to me in a kind of a vision-dream, that the reason we don't understand true love, the reason we really can't see why it is greater, is because we understand it only with our physical senses and physical eyes. In the dream, I saw True Parents descend into the bowels of hell. I saw them going

down there, crying, weeping. They were running down there to save the fallen children of God. Father ran up to this huge demon that was torturing and punishing these souls and he said, "Take my flesh, take this holy spirit, this messianic spirit, in that child's stead! Let that child go! Take my body and do as you will..." And he flung his holy body, his messianic body, into the hands of the demon, and that demon ripped him open, shredded him, and tore him into pieces. It was an absolute horror to see.

With our physical eyes, we see that True Parents have been imprisoned six times. They've been imprisoned, incarcerated. They've been demeaned, dehumanized, imprisoned and tortured. They suffered a seventh imprisonment—in the helicopter crash. That was a prison when it hit the ground and burst into an inferno.

Christians saw Jesus with their spiritual eyes and continue to see him with their spiritual eyes to this day, which is why when you enter a Christian church, you're going to feel some kind of incredible Holy Spirit.

True Parents willingly sacrificed themselves

Every time True Parents were unjustly incarcerated, tortured, lacerated and beaten physically, their spirit bodies were descending into the most dangerous and evil hell. They were sacrificing their spirit and flesh for the sins of all mankind. There, they were pierced and cut and ripped and torn. They died so that we might live. They gave their lives and took our place. They took my place in hell, so that I would be free, so that I could have a place in heaven.

They did this not once, but they did it seven times. They died for us on the individual level, and for the collective sin of our family, tribe, [ethnic] people, nation, world, and cosmos (which includes the spirit world)—the seventh stage, which was the substantial resurrection. They ascended to the eighth



The understanding that the Messiah goes to hell for our sake is not new, as this fresco by Fra Angelico (c. 1440) suggests.

stage, completion, which is God's stage, because of the power of that true love, that parental love, at which they will die and die, forget and die again, so that no harm will come upon their children. That is what we are talking about when we're talking about true love. And because of the power of that true love they overcame physical death.

We know the story about Father being thrown out into the snow. Physically he was dead; spiritually he went into hell. True Parents have been resurrected seven times, this most recent time in the helicopter, from the cosmic-level death, entering God's realm and opening the kingdom for us.

When I received this, I realized I had never understood what parental heart was. I never grasped what true love really was! I could never put my finger on it. I had all the standard explanations—they exist for the sake of others, they give and give and give—yet I could not feel it. What is it that we are trying to inherit?

I realized that True Parents have died for us seven times. They have sacrificed their flesh to be unjustly beaten and incarcerated. Whether it was in Korea when it was under Japan, or in North Korea, or being imprisoned in South Korea or

America, they offered their bodies to be beaten and their spirits to be torn. They went into the lowest realms, so that we would be free. They rose from the grave, not once, but seven times—and this is not because of any human power, but because of the inheritance of the true love they received, and of which they are the manifestation. Because of that incredible victory from the individual to the cosmic level, because of their deaths and their resurrections, we have been given permission to enter into the nation of Cheon Il Guk, even though we do not deserve it—I don't deserve it—and even though we are filled with sin, and even though we are filled with flaws and imperfections.

Let's give it up for God and True Parents, brothers and sisters! [Applause]

Jesus died too early

We have to understand why we call them the Savior, why we call them the Messiah. You see, in John 15:13 Jesus talks about the greatest love. "Greater love has no one than this, that he lay down his life for his friends." Listen to those last words: "for his friends."

You see, we know from the perspective of the Principle that Jesus was the second Adam. The second Adam to come to fulfill the purpose of creation, which was to establish and inherit the parental heart of God, to establish a true family and inherit the parental heart of God. That was what he needed to inherit. But Jesus went too early. He did not have time to become a parent, and he was crucified. He inherited an incredible love, an incredible love that sacrifices for his friends, that meant he could lay down his life for his friends. That was what Jesus said was the greatest love.

But you see, True Parents came as the third and final Adam, who came to inherit the parental heart by establishing the True Family. I am not saying that the True Family is perfect. By establishing the True Family, True Parents inherited the true love, the parental heart, and that's the victory. They showed us the greatest love of all. Much greater than the love that Jesus spoke about in 1 John 15:13, of laying your life down for your friends. They showed us that the parental heart is so unbelievable. It is the heart that is willing to die for their children, and die again for their children, and forget and die again for their children, without any complaint, without any reward.¹

Once we realize this spiritual dimension of the seven tortures, deaths and resurrections, we will realize why we say that Jesus and the saints bow down to True Parents. Why are they overwhelmed by the power of True Parents' true love? True Parents took on the burden of our own individual flaws, our families' flaws, and flaws of tribes of the past, present and future, and they died seven times.

When we understand that they went into the lowest realms, took our places in those realms, in the lowest hells, so that we could enter and be free in the eternal kingdom, we can finally understand why we call them the Cosmic True Parents, the King and Queen of Peace, and King of Kings.

As I mentioned, for ten years I have really been searching for this. My problem was that I'd studied a lot of religious texts and scriptures and communities, and that was wonderful. I had incredible experiences there. But I didn't understand that this spiritual dimension was here. You can't understand this with just your physical eyes. It's the same as if you were a Christian. You can't understand with your physical eyes that

¹ Hyung-jin nim clarified in other services the same weekend that True Father did this even though his children may have opposed him or betrayed him without any understanding. Thus the practice of the heart of a parent was to suffer inexpressible pain and hardship.



Yeon-ah nim at the Saturday service



The Attractive Power of True Love: Hyung-jin nim and Yeon-ah nim, two of their children (in white) and two of Hyo-jin nim and Choi Yeon-ah nim's sons at the Chil Il Jeol celebration at the Headquarters Church in Seoul on July 1

Jesus died for your sins. It doesn't make any sense. That's why Christians have spiritual eyes that are open.

I've even done ministry for two years. I've been teaching the Principle, I've been teaching about true love, and I didn't even know what it was! I could not put my finger on it; what is true love? How is this different or greater? How is it a greater love than the great love of Christianity, the agape love of Christ, the great compassion of the Buddha. I could not understand what it was, could not feel it, but finally now I realize. I did not realize it on my own. It was given through that vision-dream.

A letter to Father

Now, finally, after I realized about the seven deaths and resurrections of True Parents, once I understood and experienced this, something incredible happened that had never happened to me before. I literally just started weeping and weeping and weeping, like a baby! I was so repentant.

So what did I do then? I wrote a report to Father. I said, "You know what, I am a minister and I didn't even know what true love was. That's a pretty big sin. I'm here talking about true love, and teaching the Principle, and I don't even know what it is. Really, I don't really understand what it is."

In Matthew 17, Jesus ascends a mountain. He goes up the mountain, and the disciples are following him. All of a sudden, they see him floating; this is known as the transfiguration of Christ. In Matthew 17:2 it says, "His face shone like the sun and his clothes became as white as the light." Jesus showed his divine status, that he was not just a normal man. Jesus was up there, and Moses and Elijah were there, and Jesus was talking to them. That event is known as the transfiguration.

And after I had this insight into True Parents' seven deaths and resurrections—into the incredible heart of a true parent, who will die for his or her children over and over willingly and then forget about it—that night while I was writing this, I fell asleep. I had a dream in which I saw True Parents come spiritually. True Father came spiritually, and I saw his face. He was smiling, but when I walked up to him, from his eyes shone this incredible light as bright as 10,000 suns, just like the transfiguration of Christ that we hear about in Matthew 17.... Spiritually I felt calm, and at ease, and at peace in my heart.

So I wrote the letter. I was too ashamed, actually, to go to see True Parents. I had not really understood what they had done; I had not really understood their love.

And that morning after hoondokhae, Mr. Peter Kim read the letter to True Parents. He said that while he was reading it he had a spiritual experience. While he was reading it, he started weeping and weeping. He said, "I never understood True Parents' true love. I didn't get it. I've been serving them, right next to them every day, and I didn't understand what kind of true love they gave to me." As he looked up and saw True Parents, he saw True Mother weeping. He saw Father trying to hold back his tears, but, as he told me, Father couldn't hold them back. "Finally the children understand," Father said.

Open our spiritual eyes

You see, brothers and sisters, what I realized that day was that Father couldn't tell us, he couldn't tell us what has happened. Just like the Christians who had to understand Jesus with their spiritual eyes and realize the spirit of Christ, Father could not tell this to us, for we see him with physical eyes. It's in the Principle that true love gives and gives, and forgets and forgets. Father couldn't say, "I did this for you all." He forgot about it, even though he died for us. He forgot every single time he died for us. The individual, family, tribe, people, nation, world, and cosmic levels—he forgot.

But he did hope that one day we would understand, that one day we would see him with our spiritual eyes, just as believers in Jesus Christ see Jesus with their spiritual eyes—and understand this incredible, immense true love that we have received.

And when we do that, we realize something incredible, we realize that our life is not ours, it's not ours. When we realize that we are the recipients of this kind of incredible, immense love that is willing to die for their children over and over again, we realize that this parental heart is what we are trying to inherit as their children.

So it was in front of that incredible, incomparable grace and love that I realized that this is why we say we have to live with True Parents. That's why we say we have to glorify them. That's why we are singing songs of praise and thanksgiving. Now I understand why we have been singing those songs of praise, gratitude and the victory of true love.

Brothers and sisters, what can we learn today, on this first anniversary of the substantial resurrection? It's now our time to open our spiritual eyes to this incredible, sacrificial, parental heart of true love and inherit this true love. **JW**



On July 29, 2008, True Parents appointed In-jin nim as Chairperson of the Unification Movement in the United States, and in March this year that title changed to President and CEO of FFWPU. We are pleased to be able to include here an overview of some of the innovations In-jin nim has implemented in various areas of her work over the past year.

In-jin Nim at her August 14, 2008 inauguration: "I have a lot of work ahead of me, but the most important thing that I would like to do is ask for your input. I would love to be able to have the opportunity to tour the country, to sit down with each and every one of you and listen to your ideas."

Starting with a town hall meeting for members in New Jersey, In-jin nim did that did just that. These meetings soon became a "listening tour" by which In-jin nim would listen to the interests and passions of second generation and the hearts of the first generation.

Tossa Cromwell, Communications Department: "Any Blessed Family who wanted to could go up and greet her, shake her hand, talk with her, and take a picture with her. She gave of herself freely and made herself vulnerable."

Karen Rogers, Texas: "I felt completely understood and loved by Rev. In-jin Moon and her family. My heart was melted."

A few weeks after In-jin nim completed her nationwide listening tour, she very visibly began her mission as national church pastor. Drawing upon the resources available to her as CEO of the Manhattan Center, In-jin nim launched the Lovin' Life Ministries. Then it was members' turn to

do a bit of travelling – from all over the city, and even from neighboring states.

Jaga Gavin, Youth Pastor: "Regardless of your faith, ethnicity, or socioeconomic background, LLM is a place where you can feel the warmth of God's heart through music, an amazing message, and community."

Gavin further explained, "Pastor In-jin Moon is not scared to talk about certain topics—issues that young Second Generation face in their whole lives—and so the service is applicable to people's lives and gives us examples and tools to live a life of excellence in our families, businesses, and workplaces."

But it's not only good "church."

Gavin says, Lovin' Life Ministries "doesn't just happen on Sundays....On every day of the week, the Lovin' Life Learning Center (LLC) at the Forty-third Street Headquarters has programs on character education, parenting classes, Bible studies, Divine Principle studies, open mike nights, poetry nights, martial arts classes and Project Connect, which, in Gavin's words, is "the LLM spin on small groups. You take what you are passionate about as an individual and build an interest-based small group, and then serve your community through your passion."

For Gavin, one of the biggest accom-



plishments has been the consistent attendance of old friends. "Friends I grew up with who have been on the fringes are now coming back and are inspired. They tell me this is what they always wanted church to be, and this is something they can be proud of."

Mantoku Kono: "I had not been to church for a number of years, but all the talk about this revolutionary service peaked my interest and I had to go, just once. When the band and choir started their songs, there was an amazing spirit and atmosphere created in the hall. They sang their traditional holy songs, but then followed it up with contemporary Christian and even pop music. I was really inspired that In-jin nim shared so openly about her experiences.... I felt her heart of wanting to love the community glowing, and the support of her staff and family was so solid."

Before True Parents assigned In-jin nim to lead the church, they had already asked her to take responsibility as CEO of the Manhattan Center (MC) in April 2008. The MC staff was tightened from a team of 80 to 40, substantially cutting operation costs. A report on the restructuring stated that "the team is lean, and morale is stronger and service to MC clients has actually improved."

MC re-branding efforts were put into place, including a new logo and the creation of a brochure and promotional video to change the image of the studios. Within one year, In-jin nim's restructuring efforts coupled with a marketing campaign to attract new clients—which drew in big media and entertainment industry clients—resulted in a profit. Despite the recession, MC reports that it is "in a strong financial situation."

In-jin nim moved on to restructure the New Yorker Hotel in January 2009. Through the change of personnel and reduction of employees as well as operation costs, the hotel is surviving the economic downturn without supplementary funding.

According to Kevin Yoon, chief of staff and executive assistant to the President and CEO, In-jin nim was concerned with the official FFWPU web site in America, www.familyfed.org, as it is the "face of our movement." Since her inauguration,



In-jin nim has made concerted effort to change the image of FFWPU in America through redeveloping familyfed.org, to be, in Yoon's words, "fun, family-friendly but also cutting-edge."

The site is being developed to allow the general public access to Rev. and Mrs. Sun Myung Moon's achievements and teachings, and *Pyeong Hwa Shin Gyeong* and *True Family: Gateway to Heaven* are available there online. The overall design has been refined to be sleek and clean.

A new *members'* site was launched on In-jin nim's one-year anniversary. To date, the members' site [accessed from the member login button at the top of the homepage], which allows users to network, receive news and announcements and read about the unique and creative things blessed families are engaged in, has over three thousand English-speaking users

from over one hundred countries.

Eunha Holdhus: "I am extremely grateful for In-jin nim taking initiative here in America. I know she has exactly what it is going to take to change the image of our movement. Because of what she is doing I have absolute hope for the future of our movement. I have absolute hope for my children's future. She is a woman of character, integrity, and poise. I am proud to support her and be a part of what she is doing."

In-jin Nim, revealing a source of her strength: "True Father said this is a time for the women to take on leadership, to bring a world of peace. And for me, as a student of religion, it's been an incredibly awesome proclamation, because six thousand years of biblical history have not been kind to women. In the process of restoring the position of Eve, it took many thousands of years, many heartaches, and many sacrifices.

Truly it is in the personage of True Mother—her constant devotion, dedication, and sacrifice in playing the role of bride and true mother—that I have this opportunity to take on the role that I am in now." *STW*

Adapted from content received from Harumi Kawamura, including her article on Rev. In Jin Moon's One Year Anniversary on www.familyfed.org.



Top: In-jin nim speaking at the Manhattan Center service on June 21; **Left:** a moment of joy; In-jin nim among members in the Manhattan center; **Right:** In-jin nim's family often support their mother's challenging mission; here, daughter Ariana (Shin-sun nim) and second generation STF sisters embrace each other

Welcoming True Parents Back to Europe

The following is adapted from Dr. Song Yong-cheol's explanation of True Parents' recent visit to Europe, given on August 3 at the Macarena Hotel in Seville, Spain.



It had been forty-four years since True Father was last in Spain—on his 1965 world tour. In 1995, he had planned to deliver a message in Madrid, but True Parents were stopped at Charles de Gaulle Airport in Paris on their way to Spain. Armando Lozano had to deliver True Father's message that day. True Father said at the time, "I'll come to Spain soon," but because of the Schengen¹ listing he was not able to come for fourteen years.

This time there was no problem at all—there were no delays or difficulties. This fulfilled our dream and great hope—to have True Parents come to Europe after the Schengen problem was resolved.

True Parents came first to France and spent seven days in Monaco in preparation for the opening of the Peace Cup in Seville. Then they went to Baden-Baden in Germany for a day. Their coming to the Mediterranean Sea was connected to the Pacific Ocean providence. They blessed the Mediterranean Sea, which was the most prosperous area in early Christianity. That is why they spent seven days in Monaco and six in Barcelona—both Mediterranean seaside cities.

I realized that True Parents are making a special providence—their last providence. You've heard that True Parents have been going to Las Vegas in the United States. The time they spent in Europe was connected to that same providence.

We did not understand everything about their visit, so we had prepared for True Parents to visit beautiful mountain areas among other places, but the providence was not that way this time. On their arrival in Monaco, True Father immediately started hoondokhae. He spoke strongly, scolding us several times. He explained to us that he is carrying out an internal providence. On many days, he did not sleep until four or five o'clock and then proceeded immediately to hoondokhae.

¹ The Schengen Treaty included a provision for keeping any undesirable person out of the entire EU if one member state were to list him.



Top: True Parents, In-sup nim and Sun-jin nim, and Shin-joon nim in front of the ancient *Temple Expiatori de la Sagrada Familia* in Barcelona, Spain; **Top right:** Father looks along the Mediterranean Côte d'Azur; **Above:** European regional president Dr. Song Yong-cheol with Father and Sun-jin nim



Father delivers his speech (interpreter is our brother Alejandro de Souza)

The August 1 event True Parents hosted had the theme, Towards a World of True Peace and a United Nations of True Parental Heart through Round-Ball Sports Peace Tournaments, which (in the Korean) included the ongoing concept of bringing "Cain-Abel cosmic harmony." Held at True Parents' hotel in Seville, Spain, the occasion was also a commemoration of the publication of Father's memoirs. Father had called for the meeting just three days in advance.

The Peace Cup's Deeper Meaning

For Father the Peace Cup is not an ordinary football competition—it stands on a twenty-one-year foundation beginning with the 1988 Seoul Olympics. For Father the Peace Cup is connected to absolute sexual morality and the bloodline. A round ball represents the union of sperm and egg—Adam and Eve, man and woman—coming together. Adam and Eve never met in the way God had intended them to; so Cain and Abel, their children, clashed. The Peace Cup is deeply connected to reversing this original problem, which is why the round ball represents sexual union.

Father did not come to Europe just to watch football. True Father wants the whole world to understand the time we are living in, and understand his vision and teachings. He is going to the bottom of hell—to the dirtiest places—loving others until the last moment, to liberate and to rescue humanity. This is the reason for his visits to Las Vegas in the U.S. and in Europe, Monaco—places associated with gambling, crime and corruption.

True Father was not scheduled to give a speech on July 23 in Seville. He had come to cut a ribbon to open an art exhibition. Prominent people were there from Málaga and Seville along with the players competing in the Peace Cup. Father said he wanted to speak to the assembled dignitaries. He spoke for two hours about absolute sexual morality, lineage and the blessing—all related to the internal significance of the Peace Cup. For those present it was not easy to understand the relevance and the professional translator could not translate the concepts, but True Father was able to speak about the deep internal purpose of the Peace Cup before it began the next day.

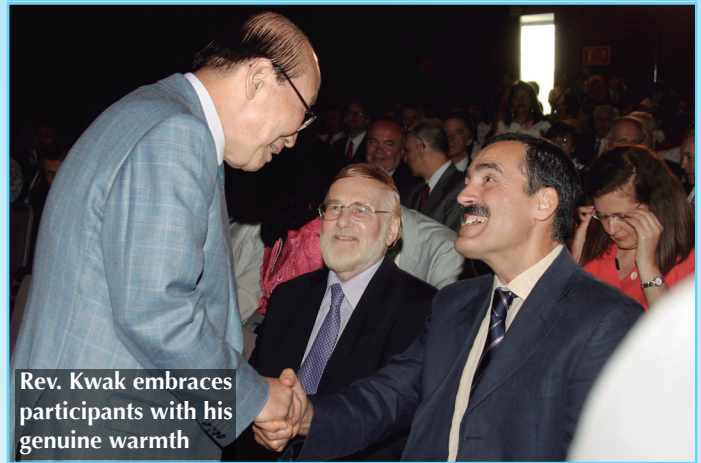
At the end of July, True Father called Rev. Kwak suddenly from Barcelona. "You have to prepare a big rally on August 1," he said, "and invite many prominent people, so that I can deliver a message." There were only three days to prepare.



Father was pleased with the substantial turnout at short notice



A youthful-looking Father and Mother celebrate the event's success



Rev. Kwak embraces participants with his genuine warmth



Jewish and Muslim participants greet each other



Peace CUP 2009 hosted twelve teams, playing matches in five Spanish cities [Madrid, Jerez, Huelva, Málaga and Sevilla]. After True Father opened the Cup on July 24 with a short greeting, the opening match was played between Sevilla FC and Juventus. The final on August 2 saw Aston Villa of Great Britain defeat the Italian team Juventus on penalties to win the Cup.

I had worried very much about the August 1 event, because True Father's intention was not to just watch the Peace Cup and give the prize to the winner; it was to declare the new era of God's kingship to Europe and the world before the Peace Cup final.

True Father could hardly sleep and he was making serious conditions to come to Seville to deliver the message. He mobilized the most senior Korean leaders to come to Europe and attend. They had come to see the opening of the Peace Cup and then returned to Korea. They were asked to fly back. They regretted they had not realized True Father's desire and had left without asking Father if they should stay.

In fact, the August 1 event was truly a great success. The room was full; the atmosphere was high, and Father freely delivered his message. Father was very happy.

The event in Seville was connected to the publication of Father's memoirs. Those [non-members] who have read this book have had their concepts totally changed. Korean UPF chairman Dr. Hwang Sun-jo is visiting each city in Korea to launch the book with the support of ambassadors for peace who speak to the audiences. By 2012, Father would like every family in the world to have this book and to read it.

August 1 was significant as a global-level event related to the beginning of the Parent UN (not simply the Abel UN). Father reminded us that the successful Global Peace Tour here in Europe was the preparation for the "Parent UN" that was launched in Europe by this August 1 event. **TW**

There were two glass doors through which the welcoming party could watch True Parents come into the airport. Since the pilot had already sent the passenger list to the immigration authorities in advance, Peter Kim simply handed all their passports to the officer in charge, and he just cross-checked them with the list. A few moments later they could see True Parents, Shin-joon nim and their group coming in with big smiles on their faces. After going through the immigration procedures that fast, True Parents showed their joy and liberation. True Mother was radiant.

A heavy weight has fallen off all of our shoulders. Rev. Moon landed free and liberated in Schengen territory after fourteen years.

During that time, I stayed back with a few others to prepare the suite for True Parents in a very beautiful hotel. The suite was overlooking the harbor and the Mediterranean Sea. At 4 PM [the time True Parents were scheduled to arrive in France] when we prayed there we felt very strongly the prayers of all European brothers and sisters—and felt what a privilege it was for the few of us who were there.

When I opened the door of True Parents' car in front of the hotel, True Father gave a big smile, and said, "Thank you!"

From a reflection by Jean-François Moulinet, national leader of France

Going Out and Talking to People

Our Forty-day Witnessing Condition



By Thea and Rudi Ryntjes

On Thursday June 25, we completed a forty-day, four-hour-a-day witnessing condition in Alkmaar, the Netherlands. We have a special tricycle that features displays of diagrams scanned from Outline of The Principle Level 4. I purchased the tricycle two years ago so that we could make a nice display for street witnessing.

You can see from the photographs the kind of graphics we used. These provided very simple material to talk about with passersby.

Before beginning the condition, we did a three-day fast. This made a good foundation and it was a joyful experience. We also had a banner made, which displayed the UPF and the FFWPU logos and the motto *One Family under God*. We mounted this on the tricycle for everyone to see. We know that the banner had the desired effect, because whether one wanted to or not, one could not fail to see it. Everywhere we went throughout our town, people noticed.

People ignored us at first, but slowly we gained respect from many. We could tell by the way they went by, uttering words of encouragement such as, *It's good that you are doing this!*

For the first ten days we positioned ourselves at the main church in the middle of the town. Nowadays this beautiful church is being used as an exhibition

hall, party venue or concert hall. Only at Christmas is there a service; how times are changing! After ten days we moved to other places in town.

One Sunday, about a dozen priests walked past our display, saying nothing. As they were almost past us I called out that I was pleased to see them, having waited so long for them to come. Still saying nothing, they walked to a nearby café. I followed them, clutching some materials to give to them. As they took their seats, I asked who was the most senior of them, and they indicated which priest it was. I introduced myself to him and offered him the literature, whereupon he said, "Sorry I will not accept your literature because we've already lost a bishop to Moon!"

At various times we were moved to tears explaining the Second Coming, the Fall or the Three Blessings, while giving to people the appropriate literature to read at home. All the time we were looking for our own spiritual family. We so long to meet them and share all we know, and eventually give them the blessing.

For now, we made some good contacts with people and with an international charity organization called IFOR, the International Fellowship of Reconciliation (www.ifor.org). They have their headquarters in Alkmaar and do a lot

for peace, bringing different denominations together.

These forty days were really like planting seeds, so we have to continue and do it again and again.

Because we have such a beautiful display, we do not often run after people on the street. We wait patiently until people come to us, and they ask what we are about. In our opinion this works much better. During the period of this condition, we prayed, read the Bible as never before and asked Heung-jin nim and Dae-mo nim to send us people who were prepared.

During this forty-day period I spoke by telephone with a lady who has been close to us for several years. I gave her an explanation of our principles, which led her to commit to becoming a member. Ever since she came to know the Unification Church, she had struggled with one question about reincarnation. When I quoted the Divine Principle book on the subject, she was overjoyed and made her decision to join. Her best friend also decided to join our movement at the same time.

This shows that God is not bound by place or time, but by the direct effort of our love and dedication. **TW**

Rudi and Thea were blessed in 1998 in Bratislava, Slovakia



Left: In the Netherlands the welcome is warm and friendly; **Right:** School students write about their experiences in the town—including spending time with the Unificationist witnessing group!

The Matching of Ascended Blessed Children

On June 20, the matching results for thirty-five couples matched from the ascended members of the second and third generations were announced to those of their parents and other family members who had come to the Cheongpyeong Heaven and Earth Training Center for the occasion. The following day, the Blessing Ceremony was held for those couples simultaneously with the blessing for the 162–168 generations of ancestors and the blessing of some 3,300 unmarried people in the spirit world, many of whom were relatives of members who attended Cheongpyeong liberation workshops. What follows is excerpted from Dae-mo nim's speech to the parents and family members before the announcement of the names of the couples.

Good morning! Actually, this is a wonderful day. The first time I went to the spirit world after I began the spiritual work at Cheongpyeong, I saw members of the second generation who had passed on at a very early age, that is to say, after having taken only a breath after leaving their mothers' womb. Others had grown somewhat before they left this world. Before I went to the spirit world, I thought to myself that since they are members of the second generation after they pass on they will be growing up in a good place, but when I went to the spirit world, I saw they had remained as they were. It wrung my heart to see that.

I reported in prayer to God, "Shouldn't we help these children grow?" He responded, "Why don't you try offering sincere conditions?"¹ Without knowing how those children should be raised or how I could raise them into absolute, good blessed children that God can truly love, I still offered a many sincere conditions.

Now that a training center has been built in the spirit world, we can liberate our ancestors, purge them of their sins and lead them to become absolute, good spirits. Next to them, there are those blessed families who received the blessing on earth before going to the spirit world. We'd first helped those blessed families and others become absolute, good spirits so that they could nurture the children in the spirit world.

As Director Choi told you earlier, the holy candles in Jeongshimwon and in my prayer room are the ones that raise those children. In appearance, they are just candles, but they represent sincere conditions—like mothers' breast milk in the physical world and then food in the physical world—being made for the blessed children. In that regard, the candles have stayed lit and I have continued to offer conditions. Now, no matter how they lived on earth and how they were, they have all equally grown up into their most beautiful selves as absolute, good spirits.

True Parents' grace in permitting the blessing in the spirit world

As I continue to do the spiritual work at Cheongpyeong, I wonder to myself, "If True Parents had not made possible the spiritual work at Cheongpyeong, could our children have grown up under such circumstances?" That is why it was said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Only when the parents on earth create a perfected environment and nurture their children can the children grow up and receive the blessing in the spirit world. The truth is that while living on earth we are unaware of the environment our children in the spirit world live in, and what they look like and where they are. That is why it is impossible to say, "We will raise our children who have passed on into the spirit world while in the physical world and have them receive the blessing." This is truly impossible.

Many second-generation children in the spirit world took only a breath or two after leaving their mothers' womb before departing earth. Raising them is not an easy process. You may think it only takes telling them, "Drink milk," "Grow up like this," because it is the spirit world, but it is not easy to nurture every aspect of these children. It is not easy to

¹ In Korean (정성) jeongseong



Dae-mo nim welcomes parents of couples to the luncheon following the Blessing Ceremony on July 21, held in the training center's third floor dining room.

raise them to match their current age as absolute, good spirits, and even if they went to the spirit world in adolescence, it is not easy to nurture them until they are mature enough to receive the blessing.

The matching of second and third generation members in the spirit world

For this engagement, the matching has already been carried out in the spirit world. I took the name list of the young men and women to the prayer room and reported in prayer, "From this moment I will begin the engagement ceremony." In a way, it might seem easy, because there were only a few, but it took some days. During those days, God observed the lives of those children up to that time and did the matching in His mind. After He had matched them in His mind, He told them, "Go and find the one you like, that is to say, the one you wish to be blessed to." He did so to respect their opinions. So they came back with the partners they wanted, and incredibly enough, perhaps maybe because it is the spirit world, they came back with the partners God had first matched them to in His mind.

The parents on earth may have felt, "Oh, I don't like that family; I wish the matching could be with that other family..." Regardless of what they thought, God and the True Children in the spirit world considered the opinions of the parties concerned as much as anything else.... I was truly thankful for that.

I hope the in-laws will share time together often

Tomorrow is the blessing. In the first blessing of this type, after the blessing ceremony we told everyone just to go home. However, tomorrow will be different. Actually, after the Blessing Ceremony you need to hold a reception with your clan. In that way, they can be witnessed to. No one did it after the last blessing because I had not specifically told them about it. In the True Family, Hee-jin nim and Hye-jin nim

were both blessed, weren't they? And True Parents did everything for them, almost as if they were still alive. So when you go to Cheon Jeong Gung, you can see that they have their own rooms there. At that time, True Parents also prepared new suits and shirts for their son-in-law and everything else, all of which are displayed in the rooms. You don't have to go to such an extent, but I hope the in-laws will share even more love than their children who have been blessed in the physical world, and that they will get together often. So, we will prepare a luncheon for the parents tomorrow in the public hall used by True Parents on the third floor [of the training center].

Announcing the engagements

I hope you feel that this blessing is truly precious and wonderful, and truly a glorious occasion for those in the second generation. It is wonderful.

I hope you will feel gratitude to our True Parents and I ask you to form families of sons and daughters who are devoted to their parents and who are patriotic. Our children haven't come in yet. I'll have them come in right now and then announce the engagements.

Sit farther apart please, so that your children can sit beside you. If you have come with your family, the family should sit together. The children will sit beside their father or beside the mother if only she has come. Leave enough space beside you, so that your children can sit there comfortably. You don't need to sit in straight lines.

Now, your blessed children are entering. Please give a round of applause even though you cannot see them. [Applause] The beloved members of our second and third generations are now seated on the right side of their mothers if they have come alone, or on the right side of their fathers if both parents have come.

Our Director Choi will announce the couples. Thank you very much. Thank you. **TW**



Profile of a match: Mr. Keizo Yamaguchi is a Japanese shiatsu specialist living in Luxembourg. His little daughter passed away at the age of two weeks nearly twenty years ago. She was matched and blessed with second generation Italian Steven Grande who left this earthly life through a motorcycle accident.

Love Transcends All Separation

The journey—through life, death, and life in the spirit world—of our ascended son to the Blessing Ceremony held on June 21 in Cheongpyeong for ascended members of the second generation

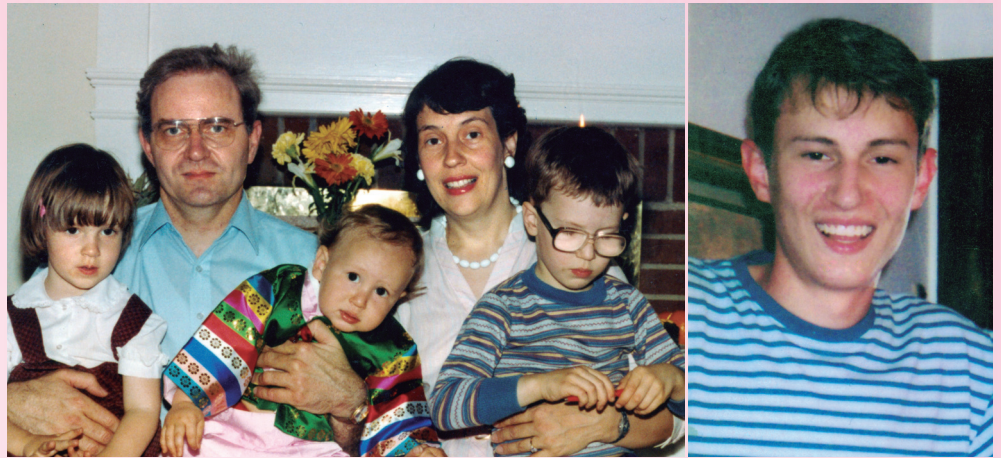
By Alice Boutte

Our son Homer was born on May 2, 1982 and named Homer because we moved into our home church neighborhood in the Bronx, a borough of New York City, a day before he was born. While he was in elementary school, in 1991, we moved to my hometown of Keene Valley in the Adirondack Mountains, in northern New York State, in response to the call from True Parents to return to our hometowns. Homer grew up very happily with many friends and a great rapport with the mountains, the trees, the brooks and waterfalls, even studying and photographing, in much greater depth than a high school biology assignment required, the mountain wildflowers.

Homer spent the summer of 2000 doing a hometown community service project on an Indian reservation in South Dakota and then joining the Pure Love Alliance trip through Europe before joining Special Task Force (STF) in late August. Homer stayed on STF for two years, though by the second year he was showing some signs of mental instability reported to us by the STF leaders, so in the spring of his last year on STF, Homer came home for rest and respite.

Before rejoining STF for the final Service for Peace project in Washington, D.C. that summer, which concluded with his STF graduation in late August, Homer managed to ask the Keene Valley town supervisor (like a mayor) if there was any volunteer work he and a few other kids could do in town in June before school let out. The supervisor suggested clearing the brush from some land where two rivers converge, a very pretty spot where the town thought they could eventually build a little public park. Homer and some other local kids did that, and for the first time everyone in town could see the point where these two rivers joined and imagine how nice a park would be there.

Homer finally began college at the age of twenty at the University of Bridgeport in the fall of 2002. We thought his restlessness would subside after he was settled for a few years in one place where he had friends and had daily assignments with deadlines. We were wrong. Homer had a mental breakdown at UB, and we had to bring him home for treatment in November. We brought him to the local mental health clinic for evaluation, counseling and eventually medication—as well as to a nutritionist and spiritual counselor in our Family Federation. Cheongpyeong was not ready at that time to take him. During the time he was home in February 2003, Father urged



Homer Boutte during his earthly life—in Korean clothing with his family on his first birthday and at age twenty-one

American members to go to Korea and adopt a home church there. Homer wanted very much to go, but we felt he was not quite stable enough, so our oldest son, Tierson, came with me. We were matched with the Sosa Church near Incheon, where we did some witnessing and public events for ten days or so. It was memorable.

Four months later, on June 11, 2003, Homer went for a run through nature, his second home. While attempting to climb a high waterfall three miles from our house, he fell to his death. He died in the spring exactly forty days after his twenty-first birthday.

Homer's life in the spirit world

His Seunghwa, held in the local Congregational Church, with our Family Federation leaders directing the ceremony, was attended by so many townspeople, family and Family Federation members that many had to stand outside the church. We received so much support and help both from people in town and our Family Federation that it seemed as if Homer were bringing together these two worlds, both of which he had loved but which had been so divided in our lives and in his.

Besides binding together the hearts of his siblings and parents and all of us with other people who knew and loved him, the most tangible thing was that many kids in town who knew him came out in July, a month after his death, to finish the work on the little park that Homer and the other kids had started the year before. They put in gravel walkways and planted some shrubs and flowers. By the following year, more than enough money had been donated for us to buy four beautiful park benches and to put in a memorial stone with a plaque on it in memory of Homer and all the kids who helped build the park. The bottom of the plaque says, "May



Korean Church President Dr. Seuk Joon-ho officiated the Blessing Ceremony for Departed Blessed Children and Blessed Grandchildren, held concurrently with the blessing of ancestors on June 21 at Cheongpyeong Heaven and Earth Training Center.

his spirit live on wherever differing paths become one," which described not only the rivers that join there but the hearts that had merged.

Homer had started a community service day, which we still have every Memorial Day weekend.¹ Kids volunteer to come out on that Saturday and do whatever the town supervisor says needs doing—and it always includes weeding and cleaning up the park as well as other town projects. To see these middle school and high school kids come out every year makes us feel as if Homer is still alive. This year about twenty came, which is quite a lot for our little town. They do the same kind of things that Homer always wanted to do.

Of course, my husband and I believe strongly in the existence of the spirit world, so we both believe and feel that Homer is very much still alive and present with us. Like many who have lost loved ones, we see many signs of his love and presence. We were fortunate to be able, in the first year of Homer's death, to receive three communications from Homer through a trusted medium in our Family Federation community, which brought us much comfort and peace in our hearts. She told us he is working with other ascended second-generation kids (and gave names) who also died young. They helped him when he arrived there and he has helped others who have arrived since. She assured us he was being taken very good care of.

Receiving the prayer candle that Dae-mo nim recommends for parents who have lost children was a great help. It felt so good, as Homer's mother, to be able to *do* something for him after he died that could actually help him, even if it was such a simple thing as praying for him morning and night with the candle for a year. Even before we received the prayer candle, Homer had asked us in one of his communications to pray for him, as he said it gave him energy to grow there in the spirit world. We came to know gradually through Homer's spirit communications and our own prayer and the passage of time that he was at peace and free and where he thought he was supposed to be. Still, we always miss him, have a place of sadness in our hearts for his short but beautiful life and wish that we could hear from him more often.

Matching and blessing...and meeting the new in-laws
In May, Mr. Moon In-pyo, one of Dae-mo nim's assistants for

¹ Memorial Day, a holiday in the U.S. on the last Monday in May, commemorates members of the U.S. military killed in war.

Western members, called to inform us that Homer had been matched in the spirit world to an ascended sister. He invited us to come to Cheongpyeong to participate in a special earthly ceremony along with other parents and other ascended members of the second generation on June 20 and 21. We would learn to whom he was matched on June 20. The timing was perfect for me to be able to go.

Listening to Dae-mo nim on June 20 as she explained to the seventy parent representatives at Cheongpyeong how the spirit world for our children and our members has changed significantly since Heung-jin nim's and Dae-mo nim's arrival there² was revealing and opened my heart. I hear everything Dae-mo nim says with a different heart and understanding since someone I love deeply is in the spirit world.

By the end of her short talk, I felt deeply connected and grateful in my heart for all of Dae-mo nim's and Hoon-mo nim's care for Homer and all of our children. How fortunate we are, despite the suffering and grief we went through, that the True Family has opened up a new level in the spirit world where my son could be cared for.

On this foundation of heart both with Homer and Dae-mo nim, Dae-mo nim then proceeded to announce the matchings of our ascended children, so that the parents of these matches could finally meet each other. What a joyful moment it was when I met Homer's new in-laws! I was delighted to discover that his future wife was the daughter of an elder Korean family from the 777-couple blessing.

I had rather casually assumed that Homer would be matched to a Japanese girl, because before he died he had expressed a willingness to be matched to some Japanese-American second-generation member. It felt like an extra blessing to have the chance for a spiritual bond at last with a Korean family and an elder one that we might over time inherit much from in heart. The father of Choi Hwa-jeong, our new daughter-in-law, has been a widower since 2006, and has three living children and six grandchildren. Their daughter died at five days old, back in 1977, six days before Thomas and I were blessed on February 21, among the 74-couple blessing group.

They had been too poor during those sacrificial witnessing days to go to a hospital for the birth. The baby was born at home and a problem developed; their little daughter died five days later. Just hearing the sad story of her death and the parents' hardships back then, I felt as if I were inheriting a

² On January 2, 1984 and November 3, 1989 respectively

deeper and very personal awareness of the painful journey of our early Korean members.

It felt right that Hwa-jeong, who had died so young, could be matched to our son, who was fortunate to have lived an earthly life for twenty-one years; he could share with her what life on earth was like, while she could share with Homer what thirty-two years in the spirit world had been like. In fact, several other matches were between those who had lived longer on earth with those who had died as infants or very young, perhaps so that physical and spiritual world experience could better be blended. Since we could only communicate through an interpreter (who was very busy with others, too) we exchanged addresses and names and brief explanations of our ascended children only.

Under the circumstances, the Chois had never taken a picture of Hwa-jeong, but I was able to present Mr. Choi with an album of Homer's photos, news articles of his death and a few other documents of interest about his life. He seemed very happy to receive it.

While I was showing Mr. Choi the pictures I had put together of Homer's life, I noticed that Homer had been dressed in a beautiful Korean baby's outfit for both his first and second birthday celebrations. He was the only one of our five children to be given Korean baby clothes upon his birth. Having felt that it was a unique gift for Homer I didn't use it for our youngest son.

How moving it was the following day to stand next to Homer's new father-in-law and together represent this new ascended couple in a most beautiful and dignified earthly Blessing Ceremony prepared for them! Tears of relief and joy at the long journey both of our families had travelled, having lost a precious child, overcame me.

I felt deeply grateful that Heavenly Father, True Parents and Dae-mo nim had understood and remembered our suffering hearts for all these years and were now giving us such great comfort and liberation of heart at last. Through all the care being taken for the matching, the Blessing Ceremony and afterward even a wedding banquet celebration arranged by Dae-mo nim just for us parents and our ascended children, I am sure now that our children are spiritually very much alive. I'm sure they have been cared for very well all this time—and most important for me—are not alone and separated from family any more, but at last have their own soul mate and spouse in the eternal world. Victory of heart at last!

Attending the wedding banquet to which Dae-mo nim had invited us parents after the Blessing Ceremony was like icing on the cake we had just been given. There was wonderful Korean food with many side dishes, beautiful wedding decorations and dining tables, a choir that had come to sing for us and wonderful additional advice from Dae-mo nim about how to support our newly ascended blessed couples and how to best remember them on what used to be painful anniversaries of their passing.

She told us, on their memorial days (including now their blessing date) to do things your child would have wanted to do or go somewhere he or she would have wanted to go, prepare food or play music your child liked, etc. She invited us to offer a song at the banquet. She encouraged us to ask her any other question we had and arranged for us Western parents



Choi Byeong-seok with Alice Boutte after the matching announcement; he is holding the photo album she gave him of Homer's life.

to meet afterward with Moon In-pyo, so that we might have an opportunity to ask questions or voice concerns in English without the need for translation. I found that session most helpful and comforting because we could bring up concerns and questions we had for other parents in situations similar to ours.

For me personally, the wedding banquet was the last time I had a chance to communicate with the father of Homer's new wife. With the help again of an interpreter, I was able to ask him, as we sat together at our dining table, which region of Korea he lived

in and what church he attended. Imagine my delight when he answered that he lived near Incheon and attended the Sosa Church—which had been my Korean home church³ and which I had worked in for almost two weeks, four months before Homer died. That was another sign to me that Homer's match had the mark of divine providence on it. Now I have a strong motive to reconnect with the Korean home church I had pretty much neglected these past six years since Homer's death took my heart down a different road. Homer is now helping me to reconnect with my Sosa home church. I will be sending them a letter, as soon as it is translated into Korean, to let them know the good news of my new familial connection with the Sosa church community through Homer's blessing with a daughter in the Choi family.

After pictures, and a wonderful celebratory bath in the Cheongpyeong bathhouse, I visited the new café with my two nieces. They had known and loved Homer and happened to be in Cheongpyeong at the time of his Blessing Ceremony and were able to meet his father-in-law.

The next day, I flew home to New York. On the long flight home, I had a chance to reflect on all that had transpired, continuing to feel deep peace in my heart and gratitude to God, but knowing that we shared a deep, joyful secret together with Homer that I would have a hard time being able to share with almost anyone else besides my husband.

Final reflections

Homer had been given a destiny by Heavenly Father by the providential timing of his birth correlating as it did with the home church providence, from which his name derives. But his destiny had carried him into the hometown providence as well, as he was conceived, graduated from high school, lived, died and is buried in our hometown, where there is also now a park in his memory. I have to admit that Homer has probably done more in heart and spirit for our family's hometown restoration mission than I have with all my external efforts to witness to my faith and serve our community these past nineteen years. Now it seems clear that his spirit and faith were behind all three of my trips to Korea to make some spiritual foundation there. His blessing in Korea with a Korean hometown girl will always be a steady reminder of that familial bond of heart I now share with my Korean hometown. Heavenly Father's ways are truly amazing; He knows He can deepen and transform our hearts the most through our children, whether they are in this world or the next. This is precisely what I see He has done through Homer's life, death, ascension and now his blessing. *TW*

³ By "home church" Mrs. Boutte is referring to the area that she worked in when Father mobilized 2,400 American members to Korea in 2003.

A Little Girl So Loved

From an interview with Joanna de Souza

She was a lovely girl. We knew from the beginning that she had a problem with her heart that doctors had to repair.¹ She had the operation at five months. The surgeon was very good, and he patched the hole, but in the intensive care something went wrong. She was doing well, and they pushed forward, probably thinking Sandra could not slip back. Yet she did slip back. Her heart stopped several times, which led to severe brain damage.

She lived. Some suggested it would have been better if she hadn't, but I was happy for every minute of her life. She lived twelve and a half years.

She was lovely. She was beautiful, very happy. She couldn't see. You couldn't tell, though, because her eyes were big and expressive. She couldn't speak. She couldn't walk. We took total care of her.

She was very responsive. That's why you wouldn't know she was blind. Though she was blind, she would direct herself toward you. When Marshall came home, he'd put his key in the door; she'd turn her head toward the door and she'd light up. She knew he was coming. She was very sensitive. Even if Marshall and I were not happy with each other, she would be happy just hearing our voices. Her reaction made us change.

Life expectancy

She did go to school. England has a very good system of schooling. When someone can't do what normal children can do, they can still be cared for. She loved to have stories read to her. She loved songs. Everybody who spent time with her loved her. We had lots of support from family, friends and medical personnel. Even though it was the life of a disabled person, she had a very good life. She gave a lot to everybody.

From time to time, doctors would tell us she couldn't go on. At first they

¹ Often referred to as a "hole in the heart."



Joanna at the banquet following the Blessing Ceremony; Below: Parents participate in the Blessing Ceremony with their children

thought a maximum of two years. The last time it was "before she is ten." It would be impossible, they said, with all her complications—heart, lungs and so on, to live longer than that.

She passed on in March 2003. I knew the time was coming. She had been gradually getting worse and had had to stop going to school the year before. The last year we stayed at home. We didn't even go into hospital. Doctors and consultants came to the house. She was on oxygen all the time. The last six months she needed a nurse every night. I wanted it to carry on, but I knew it couldn't carry on.

Our community was very good. There was lots of support. My son Matthew's school friends were even given time off school to come to the Seunghwa Ceremony with him. Many people came to ceremony. We were well supported; if there was any anguish, this helped to relieve it.

A visionary dream

Some time after Sandra passed away, I had a dream. It was more than a dream, really—much more. There was a beginning and an end. The beginning was that we were together shopping. I was with Sandra doing

what I had longed to do with her since she was little—go out with her. I was amazed by the fact that she was walking and talking.

The end was when I took her back to the house where she stayed. There were other young girls, of all races, who must have been of our second generation. Sandra was one of the younger ones. The others were getting into gowns to go out for the evening. They were beautiful sisters, so happy together and so embracing. They were pulling me to come into

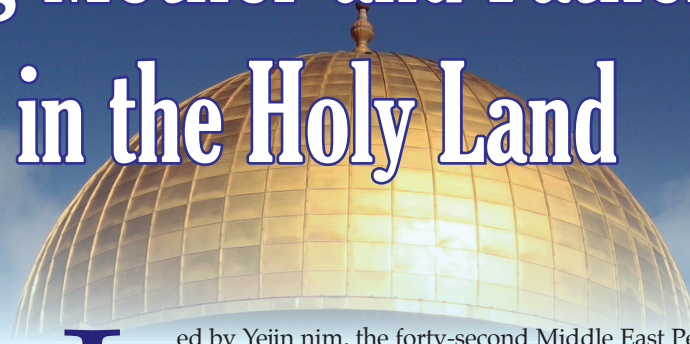
CONTINUED ON PAGE 35



Finding Mother and Father God in the Holy Land

By Glenn Strait

A group of pilgrims, including MEPI leaders and advisors, prayerfully address some of the human and spiritual issues at the root of the Middle East conflict.



Led by Yejin nim, the forty-second Middle East Peace Initiative (MEPI) pilgrimage uniquely focused on understanding the often-forgotten or under-appreciated role of women in biblical history and on redressing the imbalance in our concepts of the masculine and feminine within our Heavenly Parent.

“Every MEPI has a special character,” says long-time MEPI secretary general Dr. Antonio Betancourt, “but the forty-second MEPI stands out for opening a new approach to addressing the historical grievances of the Middle East. In other MEPIs we have had many deep experiences of spirit with biblical figures. Our focus this time, however, contrasted True Parents’ vision of the age of women with the male dominant culture portrayed in the Bible. These efforts opened the way for prayerful appreciation of forgotten or aggrieved women in the Bible such as the unnamed Samaritan woman Jesus met at a well. I believe that the effort of our small group to plumb the depths of these matters is an important foundation contributing to peace in the Middle East.”

In comparison to other MEPI pilgrimages, the forty-second was indeed small—with only sixteen people, balanced equally between men and women. Yejin nim’s twenty-one-year-old daughter Shinhwa nim represented youth and the third generation of the True Family. The other participants were primarily seasoned members of the first generation. Dr. Andrew Wilson brought a scholar’s historical knowledge, Bill Selig smoothly arranged all the logistics, and Rev. Betty Tatalajski of the Temple of Universality (who has attended every MEPI) contributed the wisdom of her mature spirituality.

At the dry and dusty Garden of Gethsemane holy ground, we prayed as we encircled the gnarled olive tree into which True Father in 1965 drove three nails (now rusted and overgrown with bark) representing Judaism, Christianity and Islam. There at the site of Jesus’ anguished prayer we sought to envision and touch in our own prayers the multiple dimensions of regret and remorse of Jesus, the parents of Jesus, the Jewish people, Father and Mother God, and the True Parents. We further sought to understand this all in the



At the Dome of the Rock on the Temple Mount *Front row from the left: Antonio Betancourt, Kyoko Betancourt, Yejin nim, Shinhwa nim, Betty Tatalajski, Louise Strait, Glenn Strait (the author), Andrew Wilson and Bill Selig*



Prayers at the Holy Ground in the Garden of Gethsemane, at the tree where Father drove three nails symbolizing God's wish for the unity of Judaism, Christianity and Islam

context of the current advanced stage of the providence as declared by True Father on January 15 of this year that we should "no longer be ensnared by the principles of restoration through indemnity."

At the UPF Peace Center in Jerusalem, Hod Ben Zvi, secretary general of UPF-Israel, reviewed the important steps toward peace already taken by the earlier MEPI tours.

Visits to the Western Wall, the Yad Vashem Holocaust memorial, churches in Jerusalem, in Galilee and in Bethlehem drove home the multi-layered and fragmented history of the area. The beauty and peace of the Church of the Beatitudes overlooking the Sea of Galilee where Jesus delivered the Sermon on the Mount

contrasted with the ugly scar across the land that is the separation wall. Seeing all around us the bittersweet results of God's investment through history and people's conflict over the fruits of that investment, we could understand that conflict can cease only when people experience God's personal love as a son or daughter, regardless of their religion or nationality.

On the Temple Mount, Yejin nim led us in a ceremony to welcome Moses and Zipporah to the Holy Land, ending the days when Moses by God's decree had to stay on the other side of the Jordan. In this age of Cheon Il Guk, no one needs to be kept out, least of all a saint like Moses, who through the centuries had dedicated himself to preparing for the advent of

the Messiah and who had ministered to Jesus at the Mount of Transfiguration. We prayed as God embraced Moses and Zipporah in His/Her bosom, that they can stand as a strong, empowered and confident couple in Cheon Il Guk. We prayed that the Heavenly Parent would likewise embrace people of all faiths—and, in this part of the world, particularly Jews, Christians and Muslims. There should no longer be the concept that certain people are denied access to God's kingdom. This MEPI sought to establish this new conceptual reality as a basis for bringing peace and reconciliation to the region.

Much of the discussion focused on the role of female leadership in the providence of salvation. We recognized the lack of respect for women and their divine dignity throughout the biblical narrative as problematic. For example, in the case of Moses and Zipporah, the Divine Principle hints at God's original plan for her as a leader embodying God's feminine virtue, in the statement that "Moses' family would have become the bearer of heavenly law."¹ Yejin nim led us to consider what kind of Israelite society might have been built if Moses and Zipporah had been able to jointly set an example of true family leadership.

For one thing, it might not have been a legalistic society governed by harsh commandments—a masculine approach. Maybe there would have been other commandments reflecting the feminine perspective on human relationships.

For another thing, the example of Moses and Zipporah might have created a different kind of a messianic expectation in Israel, one that looked not just to a male Messiah but to a man and a woman, that is, two "Lords" at the first advent.

A concluding evening at the home of ambassadors for peace Dr. Eliezer and Mrs. Rachel Glaubach provided Yejin nim an opportunity to share a bit of her heart and vision. Recalling that evening, Donna Selig says, "One scene that comes back to me clearly over and over is of Yejin nim talking with four beautiful, strong Israeli women sitting around her. They were relating naturally, laughing; and their sisterly rapport and understanding was precious to see."

Overall, many of us felt that this MEPI took a significant step toward fulfilling the ambitious goal expressed in its theme: "Liberation of God, the Parent of Heaven and Earth, to welcome all people of faith into His/Her bosom and to bring peace and reconciliation in the Holy Land." **97W**



Participants of the 42nd MEPI in front of the Western Wall in Jerusalem

¹ P. 248, the last paragraph of section 2.2.2.3.1

Ye-jin Nim Reflects on Her Holy Land Experience

For me, and for my daughter Shinhwa, this forty-second MEPI was our first time visiting the Holy Land. It afforded us a special opportunity to reflect deeply on what it means to be a part of the True Parents' foundation, which is also the extension of all the providential histories since Adam and Eve.

When we visited the Garden of Gethsemane holy ground, I was overwhelmed with emotion and a sense of repentant regret that Heavenly Parent's Principled ideal of true love is still not yet manifest among all people of the world, God's collective human family. I contemplated how God's maternal heart is still in utter torment over the loss of Her children, as any true mother cannot be happy with just a few of her children, but only when she can embrace all of her children to her bosom.

At the Wailing Wall, we reflected on the divided reality between the Arab and Jewish peoples, who have a historically tense relationship, yet share the same parents, Abraham with Sarah or Hagar. We were also struck by the separate men's and women's entrances to the Wall, which forcefully reminded us of the still divided human reality between men and women ever since the Fall. We prayed that instead of separation by gender or religion, the day would soon dawn where men and women, brothers and sisters, can all weep with joy as Heavenly Mother reclaims and embraces all Her children in their equal original human value.



Antonio and Kyoko, Yejin nim and Shinhwa nim

On the Temple Mount, as we welcomed not only Moses but also his beloved Zipporah to the Holy Land, we paused to ponder all the providential women before and after Zipporah who strove to succeed in their courses, but whose lives were eclipsed by the male narratives recorded in providential history. The obscuring of these women's struggles and contributions has had the effect of obscuring Heavenly Mother's hope and investment through women. As a mother, I wondered what kind of legacy I in the second generation would bequeath to my daughter, the third generation. Then

I paused to ask myself, What have I been able to inherit from my Mother, the first generation, who was the first to represent the ideal of womanhood alongside Father?

In sum, my daughter and I agreed that the purpose of this pilgrimage was not only to initiate the conditional liberation of past providential figures but also to liberate our own womanly hearts. The experience better positioned us to be equal contributors in human endeavors to liberate our Heavenly Parent—the one, unified harmonious being who is both Heavenly Father and Heavenly Mother. As my daughter and I embraced in joy, and understanding the invaluable knowledge gained through the pilgrimage experience, we were truly grateful for our Heavenly Parent's investment in us, opening us to His/Her true and loving heart. With that thought, we wept at the Wailing Wall, not only in sad lamentation of loss, but also in joy and hope for a better tomorrow. *JW*



Left: Yejin nim shares with Israeli ambassadors for peace at a reception hosted by Dr. Eliezer and Rachel Glaubach Seated, *left to right:* Shelagh Shalev, Yejin nim, Betty Tatalajski, Shelley Elkayam and Shosh Ben-Ami; *Right:* Dancing the hora during an excursion on the Sea of Galilee

God Prepares His Gifts

By Franz-Pol Ladouce

I was a bit anxious about fund raising after the blessing. I wondered how it would be, if I would get into it again or not.... I'm relieved! Because the condition was short, I can describe it in detail. My first day was an occasion for me to remind myself of the meaning of what we're doing.

For many years, a man went outside every day, despite rain and persecution, without any result. I'm here because one day this man woke up at 5:00 AM and met my father. What we're doing in fund raising is so precious; we try to invest in the same way as that man did to restore people symbolically. When the first person bought a card, I couldn't stop crying because I could see the result of my efforts. What we're doing as Unificationists is so beautiful and deep.

I took the time to do it one day, to report sincerely how my blessing in New York was. Why? Because in the end, everything belongs to God. The blessing belongs to God, my wife as well. I should be grateful for this precious gift that God gave to me on the January 31, 2009. I prayed for eight hours, the whole day. I was talking to my Heavenly Father because he wants to know if I'm happy with His gift. I said thank you during the whole day. My relationship with God was so intimate at that point.

Fund raising is so romantic, pure and beautiful. It's about the meeting between another person and me. People are waiting for us; they need our light, our words, our spirit. I feel so moved when I talk to someone because we're suddenly so close. For eighteen years, we didn't know each other and God was preparing this meeting. Now here I am.



Franz-Pol Ladouce and his wife (blessed Jan. 31), and his father

It's like the blessing—I hadn't known my wife for eighteen years but I knew that she was somewhere, waiting for me.

I believe that people are waiting for me, as if to say, "I've come a long way. I climbed this hill and these stairs to meet you."

People receive so many blessings when they see us. They meet a child of God, and it's a pleasure to shed tears and sweat to come to them, to serve them and to give them this occasion to be restored. **TW**

CONTINUED FROM PAGE 31

the car with them. The dream suggested to me that Sandra was healthy in mind and body in the spiritual world, she was with other young people and she was happy.

The matching and blessing

Not long after Sandra passed away, Marshall went to Cheongpyeong and received a special prayer candle and help with the official things to prepare. We prayed and waited for the time.

When we got the call, about the blessing and that Sandra had been matched, I was surprised and delighted. Suddenly the thought came to me that she is not a little girl now, she is eighteen years old.

I came to Cheongpyeong with one sister, Joyce, who helped me. The whole experience was wonderful, and the brothers and sisters attending were from all matching groups and from all ages.

The couples were announced on Saturday. The family of my daughter's

match had not been able to come from America. Fortunately, through the International Office I spoke to both the mother and the father. We spoke about what our children had been like, how they grew and how we lost them.

Before the blessing, I had two lovely experiences. The first was something my husband did. He and our son intended to participate from our home in London at exactly the same time the Blessing Ceremony was taking place in Korea. My phone call to let them know to whom Sandra was matched was met with excitement. He had purchased a celebration cake and had put up a banner and a favorite photograph.

The second was shopping for William. I had to buy his blessing gown and wedding ring. It was a nice feeling to serve the other family, and my son-in-law! One sister helped me prepare the dress for Sandra. It was a beautiful ceremony. It was nice to see the couples side by side, very beautiful and very moving.

Being there for one another

Now I can feel that Sandra is eighteen years old. I must go home to England to welcome her and her husband! They will be able to come and go, visiting family to family whenever they choose. I think I will feel more connected to her than I ever have before.

Daemo-nim emphasizes that our lifestyle is very important. They are not just blessed members of the second generation. They are absolute, good spirits wanting to be with us. Although they are in the spiritual world, they are still dependant on their parents and because they are young, they need and want to be with us. We have to have a spiritual attitude all the time—have the right spirit and a good atmosphere.

I look forward to our meeting William's parents and getting to know one another. Our de Souza family is small, and it is lovely to know it has been expanded through this blessing. **TW**

Marshall and Joanna de Souza were blessed in 1982.

A Vision to Heal a Nation Divided

Ek Nath Dhakal leads FFWPU and UPF in Nepal. He was a key figure in the Southeast Asian Peace Initiative, a UPF project that was instrumental in persuading the leaders of a two-decade long Maoist insurgency to join with all the major Nepalese political parties in signing the Comprehensive Peace Agreement. There have since been some setbacks, but Mr. Dhakal, who since 2008 has been representing his political party in the Constituent Assembly, presses forward. We recently spoke with him, and also briefly with his wife.

EK NATH DHAKAL

How do you view your beautiful country in relation to our movement?

Nepal is a spiritual place; people practice meditation. There are different types of people here, but generally they are quite religious. Nepalese are both spiritual and open-minded, so they are quite ready to welcome new ideas or thought. That's why we have great potential to introduce our Principle and activities to Nepal.

The nation needs to change. If you see the economy, it's still one of the least developed countries. That's why Divine Principle and True Parents' teachings uplift people's understanding and encourage them. I think our movement and our Principle will be a great instrument for the Nepalese people, and for change.

You have a Hindu culture and a strong Maoist representation in the government. How is Unificationism viewed there?

We have a Maoist government, but I have many friends among the communist party leaders; they have also been involved in our movement. They appreciate True Parents' teachings with its strong family values. If we promote the universal values of True Parents' teachings, then even an atheistic or Maoist government will give their support.

For example, family values are declining and family values are breaking down. Our Principle offers a clear and practical (not just theological) solution.

The members are now working to promote the holy Blessing Ceremony. We are giving the blessing to married couples, not only within the Unification community, but also to prominent members of society. People from the different religions have joined in the blessing ceremony and understand the value of the blessing and the marriage rededication ceremony—

which is so important to strengthen marriages. The work to solve family values issues is good for Hindus and Maoists alike.

Second, the reason Nepal is undeveloped is not due to poor education, lack of resources, and so on, but because of bad governance—self-centered governance. Father applies family morals to good governance.

Third, there is also much fighting between different political parties; and different religions have different views. All our True Parents' teaching and activities from the past to the present have been to bring such groups together beyond religion, beyond political thought, and ask them to become one family under God. So I think of applying that strategy in Nepal, with different religions and political parties building reconciliation and unity.

We are not doing things casually. Each of our activities is geared specifically to solve problems in our society and nation, and that is why they are having a national level impact.

You mentioned that one of these activities is inviting people to the blessing...

We are planning to hold a large Blessing Ceremony in November this year. We are inviting our international president Hyung-jin nim and Yeon-ah nim to be the officiators. Our whole Nepalese movement is now working to bring many families, couples and single people. We are busy educating them¹ and helping them prepare. This is the main activity of FFWPU.

¹ The education includes a clear explanation of the fall as the misuse of love, and that as a result we have a fallen lineage; restoration means the change of lineage, and the process of changing the lineage is the blessing.

On the more political front, how do you build relationships with the Maoists?

As FFWPU leader, when we connected the Maoist leaders, we always went with the heart of a Father, the heart that sees everyone as brothers and sisters, and embraces everyone one as members of the same family. If we have this heart, I think we are welcome everywhere. This is why we have been able to reach out to the Maoists.

Because we understand the root cause of the problem from Divine Principle and True Parents' teaching, we have a greater ideological solution than the Maoists. Because of this, we were able to contact the Maoists because we feel we have something we can offer them that will draw them into the peace process.

How can one hope to reconcile different viewpoints?

One key factor in the peace process is communication. If the players in the peace process do not communicate among themselves, it is like stagnant water. Stagnant water has no life. What we try to do is to try to initiate and facilitate dialogue among the parties and so activate the peace process.² There is always a solution.

You are a religious leader; what led you to seek political office?

I do not consider my two different responsibilities as separate, but complementary. Religion is one part of the human world; human beings have a spiritual aspect. We cannot understand the roots of problems by focusing only on politics. Yet if we just talk about religion, we may not grasp the practical reality. To make good decisions a leader must understand both aspects.

² See *Today's World* April 2007 issue for Ek Nath's testimony about the South Asia Peace Initiative.



Left: (May 2) FFWPU national leaders visit the Headquarters Church in Seoul; Hyung-jin nim and Yeon-ah nim are holding a banner from Nepal urging Nepalese national unity and a new constitution; Our members took it to Mt. Everest's summit; **Right:** Ek Nath Dhakal greets Hyung-jin nim. Yeon-ah nim and Asia Region Education Director Robert Kittel are at back.

Recently, True Father and Hyung-jin nim signed a banner supporting the creation of a new constitution in Nepal, which was then taken to the top of Mount Everest. What happened with this?

The message we tried to give through bringing the banner to Mount Everest was a deeply spiritual one—supporting the process of creating a new constitution for Nepal, so that the Constituent Assembly and the government can accept the values of both religion and politics.

At the top of the banner are nine different religious symbols. In the middle is our Unificationist symbol. This represents the unity of all religions, which our True Parents have worked for throughout their lives. Nobody objected to the arrangement. We explained what they meant. Perhaps it is a characteristic of Nepalese politicians that there is space for spirituality and religion in their hearts. The political parties' emblems were also on the banner.

Our climbers took this banner up Mount Everest at the risk of their lives, to convey the message of unity and peace and love. The nation's leaders and the people need to take up the challenge of writing the new constitution, a challenge that is actually greater than climbing Mount Everest.

The same principles that our climbers practiced there—especially teamwork, helping each other so that the project would succeed—also apply in nation building, and in building harmony and unity among different religions.

True Parents seem to have been well received in Nepal.

True Parents have had a great impact – the

Nepal peace process³ developed under their influence, and this is openly appreciated by the top leadership of the various political parties in Nepal. True Parents have also been directly involved in solving different social problems. People in Nepal have a very positive attitude toward and great respect for True Parents.

Could you say a few words about your personal background?

I am the son of a farmer. My great-grandfather was the chief priest and adviser to the king in his time in Gorkha. My parents have a big cattle farm.

My family comes from the Brahmin caste. They have to maintain the highest standard of discipline in society because they are priests. They have restrictions on what they eat, what they do, where they go. They never drink. They must take a shower before they eat a meal. Ours was a very religious family.

My mother gave birth to eleven children. I am the second son of three sons. The first child, my elder brother, died as an infant, after which my mother gave birth to eight daughters in a row. I was the tenth child.

I was the leader of a student movement in my high school. I was also elected chairman of the Red Cross; each high school has a Red Cross society. I had deep interest in social work and social activities. I wanted to see change. In our Hindu society, there are many superstitions. For example, a person from this caste cannot

meet with someone from that caste, or talk or sit or eat with such a person. That sort of thing was always eating away at my mind, especially because I came from a Brahmin family. I could not even talk to some of my classmates. I could not go to such a person's home or eat with him. If I brought him to my home, my parents wouldn't let him in, and he would have to eat outside the house.

What led you to join our movement?

I was always thinking that there must be something new, something higher than we know. I had visited several Christian churches and had started to read the Bible, in which I found many motivating things. I met the movement during my first year at university.

When my spiritual father introduced me to the movement and the Principle—especially when he explained the Fall and that somebody had come to reverse this—it really caught my interest. When, during the seven-day workshop, I was introduced to the Messiah, that was the main point. I saw that this movement was completely different. Understanding about the Messiah and his role was the most moving moment for me.

How has your wife helped you?

My wife is always there to help. This means she always sacrifices. I go out in the early morning and come back late at night. She always involves herself in our children's education and so forth; she is always there to solve all our family issues and matters. So I am able to continue my work in society. *TFW*

³ An initiative to reconcile the former militants, the Maoists, with the government and bring them into the democratic political processes.

BLESSIE GABON DHAKAL

Could you tell us a bit about your life here?

I've been living in Nepal for ten years. We have four children. I'm not so much on the front line. As you know, the family is also very important. I take the major role in making decisions in the family and taking care of the kids.

As for the church, I normally give husband my advice; if there are options, I always advise him to go for the higher

choice.

My experience is that of a missionary; I don't have much experience with politics. At first, I had mixed feelings; I was scared, but at the same time, I thought something good, something unexpected, might occur. I wondered how I was able to foresee that.

My husband is someone who always wants to work beyond himself. From the very beginning, when I first met him, he has always tried to do that. So, I felt, I

could never stop him. It's already natural for him; he will go to the front and he will go forward. I cannot stop him; I have to support him.

We heard his life has been threatened.

Phone calls, at home and to his cell phone. Whenever these phone calls come, I tell him, "Ask what they want. Talk to them." Sometimes I put our family on alert; we have dogs in the house and sometimes I have to put the dogs on alert. Of course, it's scary, but I have confidence that this situation will pass. I also understand that it is not only us. People who have some [government] position have to experience that. It's part of it.

Your husband's Nepalese; you're Filipina. How does that influence your husband's work?

It helps him a lot actually. There are ideas, knowledge that they don't have here; I suggest that he go and learn from other political systems. Being from different countries helps a lot because it is not just one mind-set. It's two mind-sets coming together. That helps give him something to build on. **TW**



Hon. Ek Nath Dhakal with his wife Blessie and their four children

Ek Nath and Blessie Dhakal were blessed in 1998 as part of the 3.6 Million Couples

Like-Minded Human Beings

By Krishna V. Rajan

Nepal was the venue of the Asian National Leaders Meeting this past July. In his capacity as FFWPU National Leader of India, Krishna V. Rajan, a former ambassador of India to various nations, participated. Remarkably, perhaps, the meeting included convening a series of high-level VIP conferences in collaboration with the Parliamentarians International Forum. The following are Ambassador Rajan's reflections as a professional diplomat and a leader in the Unification movement, on the value of our movement's work in healing a fractured ideological landscape.



The Conference of our Asian FFWPU and UPF Leaders in Nepal, July 15–19, 2009, was a unique and in my view, highly successful exercise in combining different facets of peace building—political, familial, introspective and spiritual and applying them to the uniquely complex set of challenges facing Nepal.

Nepal may be a small country, but it has been holding the attention of the world for some years. It has been described by some as a failing state because of the combination of collapsing governance, chronic political instability, extreme poverty, deteriorating economy and since 1996, a spreading Maoist insurgency, which is witnessing a pause of sorts after the emphatic victory of the Maoists in the April 2008 elections to the Constituent Assembly. Nepal was once proud of its identity as the world's only Hindu kingdom; it has lost that identity and is in search of a new one. The institution of monarchy was disbanded when King Gyanendra bowed out in deference to the near-unanimous demand of the Constituent Assembly in favor of Nepal being a secular, federal democratic republic. Under Maoist pressure, the Constituent Assembly

also has declared that the country would be “secular.” The opening of the Pandora’s box of regional and ethnic demands has further complicated the already explosive situation.

What Nepal desperately needs now is stability, consensus on major national and constitutional issues, an atmosphere of trust and reconciliation and a semblance of governance. Agreements and political understandings are routinely violated for reasons of expediency, resulting in a sense of great pessimism and despair, and terrible suffering for many people. Father Moon’s clear and lofty message of the power of love, the ultimate reality that we are one human family under God, the need for a new paradigm of leadership based on service rather than self-interest, makes a powerful impact on everyone in Nepal, including leaders otherwise bitterly divided because of the political tensions and divisions, and even Communist parties with a declared non-belief in God.

This was evident again at the most recent Conference. In a brilliant new initiative, the concept of a human family without borders was asserted through the brotherhood-sisterhood ceremonies in which members of the Constituent Assembly of Nepal from all parties as well as Nepalese civil society leaders exchanged garlands and “adopted” brothers and sisters from around the world.

Nepal’s appreciation and understanding for the message of international solidarity underlined by the Conference was apparent from the high level interactions delegates obtained—inauguration by the president of Nepal in the Presidential Palace, participation by the vice-president in the brotherhood-sisterhood ceremonies, presentation of awards to international participants signed by the prime minister of Nepal himself, the closing ceremony presided over by Lokendra Bahadur Chand, a former prime minister,¹ an all party meeting with members of the Constituent Assembly in the historic Shital Nivas chamber where the Constitution Drafting Committee meets and an all party blessing delivered by faith leaders

1 He was prime minister four times, most recently October 2002 to June 2003.



Ambassador Krishna V. Rajan briefing the Rt. Hon. Dr. Ram Baran Yadav, the President of Nepal, at the International Conference for Solidarity with Nepal on July 18

at the main conference.

The basic message of UPF—that Nepal’s dream of writing a truly inclusive constitution, which would usher in lasting peace, was only possible if key leaders from the various parties saw themselves in a parental role, working in an atmosphere of trust, reconciliation and mutual forgiveness, going beyond interests of self and party where necessary—was not lost on the representatives from across the political spectrum who attended the various meetings.

The continuing and deepening engagement of the movement with Nepal has undoubtedly contributed to progress toward a more peaceful nation in a way few would have dared to predict when the SAPI² series of conferences was initiated a few years ago, in a thoroughly hostile and resistant environment.

The July gathering of FFWPU and UPF leaders from more than twenty nations was in a sense the climactic event of the SAPI, but also the beginning of a new thrust for building lasting peace, not only in Nepal but in the region and beyond.

It is said that faith can move mountains, and in the recent conference, we saw this to be true. The conference brought the mountain to us, without our attempting to climb it. It happened at various levels. We shared the thrill and excitement, the risks and ultimate satisfaction our team experienced when they climbed to the summit with a banner signed by Father and Mother Moon (and charged with their

2 South Asian Peace Initiative; for more, see our April 2007 issue

personal blessings) and by all major political and religious leaders in Nepal. Mount Everest is indeed tall, majestic, challenging, and awe-inspiring—but humbling even when it is conquered! We realized that each attempt to scale the heights is an exercise in self-purification, and each successful attempt is a reminder that the real journey of life is yet to begin.

Thus, the success of the UPF Everest expedition is a call, first to the people and leaders of Nepal to work together to write the new constitution and create a peaceful, inclusive and happy nation, and second to the rest of us to pray for

their success and support their efforts in every possible way.

It was a profoundly moving experience to hear the accounts of one national leader after another, their successes in spreading the message of love and peace, sometimes in extremely difficult circumstances, at great personal risk and suffering. An ancient Indian text describes life as “a short journey between two eternities, of birth and death,” and prays, “may you undertake this journey in happiness, in the company of good and like-minded human beings, and may you all succeed in alleviating the suffering and distress of others who may not be as fortunate as you.” The Nepal conference did bring together brothers and sisters from our human family who spread warmth, love and kindness, who inspired one another with their sense of self-less service and willingness to sacrifice for higher goals and who departed with a renewed commitment to work even harder for the achievement of a peaceful world. *STW*

Ambassador Rajan—a brief bio: Aside from serving in senior diplomatic posts, including in the rank of Ambassador in a number of countries such as France, USA, UK, Zambia, Algeria and Nepal, Krishna V. Rajan has also held senior positions in the Government of India including Secretary and Advisor to the Minister, and Member of the National Security Advisory Board. He is presently Convenor of a New Delhi based think tank, IILM India Forum, President of the Association of Indian Diplomats, and Advisor to the Asian Energy Institute.

21,000명 전도 승리하라!

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통일교 세계본부교회

