

TODAY'S

WORLD

JANUARY 2010



International President's Message

International President Moon Hyung-jin and Rev. Lee Yeon-ah visited Taiwan in December to conduct a Blessing Ceremony. Hyung-jin nim spoke to the members on a number of occasions. The following is taken from a speech he gave to leaders.



Let's Run Together

We are on the ground and running with the members,¹ because we are excited! For the first time, we have a road map of how this can be done in a practical way. And we have made results up to now that show we can do what we say....

When we say we are going to make Cheon Il Guk for True Parents, we are not joking. We are going to make it so that True Parents are recognized as the king of peace, not just in a ceremony but in reality. Hundreds of thousands, millions and tens of millions of people will call out True Parents' names, as the Messiah, the returning Christ, the Savior of the world. That's how Cheon Il Guk is actually going to be made.

When we are working on the ground, when we say we have to inspire a witnessing culture, we mean it. When we say to all the leaders, "Throw away all your titles; go witnessing," we mean it. That's what I'm doing. I have seven titles. The titles themselves mean nothing to me. It's all about witnessing for the glory of True Parents. That's what we're here for. So that's what we're actually going to do....

Our 5 percent of the responsibility is to believe and to testify. We are already working on this. Now we need all the members and leaders to start focusing on faith, to go witnessing. Run with the members. Hand in hand with the members, go witnessing. This is the only way we will create a culture in which we testify to True Parents, an honest culture in which we teach the world that they have come.

We are going to keep doing that in Korea. When we enter Cheon Bok Gung, we're going to be announcing that to the world. It's going to be on national broadcasts. Every week, those programs will not only be for the Unification Church, they will be broadcast nationally. The whole of Korea can tune in....

We are here to make result. As leaders, that's how we live or die, based on how much result we make. That is a joy and a blessing. It's a great blessing in that we can live and die for True Parents. It's the greatest thing. It feels good to be alive.

All the religions—slowly, one by one—will come to understand that the returning Lord, the Mahdi, the Maitreya,² has returned and that he is here to create the kingdom of God. Aju. [Aju!] I hope you believe that. We are not joking when we say that religions will start turning and will realize True Parents are the Messiah. That's why I keep telling you that it's not going to be on our ability or effort alone. It's not an individual effort. It's on faith; strong faith and testifying. Because through that faith and honesty we will be

CONTINUED ON PAGE 15....INTERNATIONAL PRESIDENT'S MESSAGE

1 Hyung-jin nim has been regularly witnessing to people on the street in different parts of Seoul in addition to his interfaith outreach, media relations, and other contacts.

2 The Mahdi and the Maitreya refer, respectively, to the expected messiah in the Muslim tradition and the coming Buddha.



On True God's Day morning at Cheon Jeon Peace Palace, Father spoke on many themes, sometimes asking members to come up and sing before continuing. After some hours, grandsons Shin-joon nim and Shin-deuk nim appeared with a message for Father. It read, "King Daddy, it is twelve o'clock now; it will be very good if you finish (the speech) with three cheers of Mansei! [Signed] Shin-joon" Father read it aloud, upon which all the assembled members laughed. Father promised to finish soon. At around 1:30 PM, Shin-joon came back, as Father still had not finished speaking!

TRUE PARENTS, TRUE FAMILY

True God's Day Midnight Prayer 4
 Motto for 2010 6
 Our God-given Responsibility 8
 Father's Life Story: Collision with Korean Society10
 On the Date Her Mother Ascended (True Mother)18
 God's Day True Family Photograph 20

INTERNATIONAL PRESIDENT'S MESSAGE

Let's Run Together 2

REVIVAL OF NATIONS

Responsibility and a Proactive Approach 22
 United sacrifice helped open what had been a locked gate around much of Europe. Key figures in the continental headquarters spoke recently about the next step—winning Europe's heart.
 Strategically Applying True Parents' Course 26
 The writer outlines a long-term plan for development at the national level. His country has used this plan for a decade and he wants to share the vision and focus it has inspired.

LIFE OF FAITH

Not By Bread Alone 36
 This is one of the replies to our call for testimonies about the effectiveness of spiritual conditions. The writer's commitment

has moved more than mountains—his own sons are inspired.
The Abduction Issue: What Might You Do? 37
 This is a brief update on the ongoing efforts to transform the hostile atmosphere that has caused so much suffering for our members in Japan.
Face to Face with the Bible 38
 We no longer see through a glass darkly (1 Cor 13: 12), and breakthroughs in biblical studies are available to anyone with an internet connection. Here are some starting links.

OF HISTORICAL INTEREST

A Family Experience of Christ's Return 30
 In testifying to her husband, an elder member shares some of what a family has to overcome when devoted Christian parents encounter the man believers have waited two millennia for.

AN EXTRA REASON TO SUBSCRIBE...

New subscribers will receive a GIFT CD with Father's serialized life story (from the first installment in the August 2007 issue to the present), a series of articles on True Mother's mother's life, plus more than forty other articles on many topics from our archives, going back to 1982.



Cover Photo: True Parents on True God's Day, January 1, 2010 (see other God's Day photos on page 7 and the center pages); Back cover: Hyung-jin nim and Yeon-ah nim take a souvenir photograph with the seven hundred couples they blessed near Taipei, Taiwan, on December 19, 2009

TODAY'S WORLD
 VOLUME 31, Number 1
 January 2010
 PUBLISHER: Rev. Moon Hyung-jin
 EDITORIAL ADVISORS: Dr. Seuk Joon-ho
 Dr. Yang Chang-shik
 MANAGING EDITOR: Julian Gray
 ASSISTANT EDITOR: David Beard
 DESIGN & LAYOUT: Alireza Alhoui
 TRANSLATION: Lee Yeonseung
 Thanks to: Tim Elder /Koh Kunduk

TODAY'S WORLD is a publication of the FFWPU International office but the views expressed are not necessarily the official views of FFWPU or its founders. Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.
 ©2010 FFWPU International; Material may be reprinted only with permission from Today's World.
 E-mail: todayworld@gmail.com; Telephone: (82-2) 3275-4241; Fax: (82-2) 3275-4220;
 Mailing Address: 13th fl., Dowon Building, 292-20 Dohwa 2 dong, Mapo gu, Seoul, Korea 121-728; Web site: www.todayworld.org
 SUBSCRIPTIONS: Airmail to any country: One year (12 issues) \$65, €45, £40, ¥6500 or ₩70,000; Two years (24 issues) \$115, €80, £70, ¥11,000 or ₩125,000; Six months (6 issues) \$35 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name "Today's World Julian Gray." Credit card payments can be made through PayPal at jmgraykorea@gmail.com. Please visit our web site or contact us if you need help.
 Back issues of Today's World: Most issues from November 1999 to the present are available. Please enquire also about earlier issues.

Printed in Seoul, Korea

True God's Day 2010

Midnight Prayer



Beloved Heavenly Father! Here stands high Cheon Jeong Gung, the palace of the heavenly kingdom, where representatives of pure heart [*cheong shim*], whose minds and bodies are immaculately united within the realm of the cosmic Sabbath and who are victorious representatives that have triumphed over the world's abominable, satanic history are gathered here today as the heirs and owners of this palace. You have become one in body with the Parents on earth who stand as Your counterparts and who have established Cheon Jeong Gung. This was done in front of Heaven in order to eliminate all paths of lamentation and of suffering.

In the name of True Parents on earth, in order to establish the realm of oneness of pure heart in heaven and on earth, as desired by God, how fully the True Parents have become one with You, our Father in heaven, and the trinity who came and went on Your behalf, and united in one heart and one body with the many saints and sages who had sacrificed themselves in the religious realm! And finally, True Parents have won the supreme victory over millions of hardships on the central path of suffering in the satanic world on the foundation of the supreme victory in their hearts.

By establishing this palace wherein heaven and earth can become one, and centering on the thirteen years based on the ideal of the establishment of Cheon Il Guk in one generation, which can move us into the era of the seventh millennium, we have passed through the single-digit numbers of one through nine, and reached the two-digit number, ten. To reach this horizontal two-digit number, the invisible Father and the True Parents of the perfected adamic ideal, with their victorious and supreme authority, have climbed over hills of suffering and death in attaining the unified realm of pure heart [*cheong shim*] and the unified realm of all victories [*man seung*].

As the owners of this palace, we have lived through the first nine years since the establishment of Cheon Il Guk, passing through the single-digit years—one, two, three, four, five, six, seven, eight and nine—and reaching the tenth year, a year expressed in a two-digit number, where the give and take between the horizontal and the vertical can take place and the perfection of the number seven and the number nine can be attained. By reaching the two-digit number ten, and going on to eleven, twelve and thirteen, and beyond to the three digit numbers, we can now attend Heaven with the authority of the princes of all victories. Based on the three years that are left to us until we reach the number thirteen, and the three vertical stages from formation and growth on the horizontal line of progress,¹ everything that is defiled in heaven and on earth can be purified and this world can be made into a unified world of purity, pure blood and pure love.

True Parents can become not only Your representatives but also the heirs to Your complete authority. Under the banner of True Parents' supreme victory, they have liberated and fully freed heaven and earth and have pushed hell completely aside so that only God can be connected to the earth. They have brought to the world the textbooks and teaching materials on the traditions

¹ Father has spoken of the years 2001–2012 being divided into three four-year periods of growth.



that God wished to set up on earth, so that they may remain forever as His traditions in heaven and on earth. Thus, by the 22nd of last month, everything was completed through True Parents.

Until now, we have personally taken on the responsibility of creating a temple of education with these textbooks and teaching materials and have become one with our sons and daughters in our family so that we can inherit the entire kingdom of heaven, God's supreme ideal at the time of the Creation, with the supreme victory by which we can move beyond the realm of the never achieved reality of princes and princesses in the heavenly kingdom. Uniting their families, tribes, peoples, nations and cosmos—who had gone beyond the never attained reality of princes and princesses in the kingdom of heaven—You have, together with True Parents, gone through the Coronation of Liberation and Complete Freedom and celebrated the golden wedding anniversary. Now three years are left to us until we reach our final destination of perfection, after passing through the eleventh, twelfth, and thirteenth years centering on the final, tenth, stage.

Today, in the new tenth stage, we are truly grateful for the grace of God and True Parents who have allowed us to usher in this era wherein we can reach our goals directly by covering the shortest distance possible to heaven and earth's one goal and to the foundation of the victorious supremacy and of the kingship of the victory of all nations, crossing over the valley of the sorrow of the new Parent in heaven and the Parents on earth, with the privileged authority of liberation and freedom. With that grateful heart, in the realm of mind with one focus, each and every one of us will overcome all suffering and advance toward supreme victory. Throughout the history of the nation of Korea which attended God, the king in the substantial palace, the invisible God in heaven, Cain and Abel were brought to submission and people have crossed the crest of the blessing by which they could become one in mind and body with God, as Your direct descendants based on Your lineage. Father, You have allowed us the privilege of liberation by blessing all created beings after passing through suffering for the sake of liberation and freedom, so please permit everyone to become the citizens of the heavenly kingdom who can experience gratitude to God and True Parents.

I am grateful to You for opening for us the world wherein the patriots and virtuous men and women belonging to Heaven can serve God and the Parents who have no relationship with the Fall and establish the kingdom of peace wherever and however they wish to construct it. Please, therefore, allow them, from this day forward, to become the sons and daughters of True Parents, who can inherit all the authority and power of Heaven as Your representatives, and to become the ancestors who can inherit the blessed lineage as princes and representatives of kingship. They are here today, hoping to become the owners that can guide all of heaven and earth into our Heavenly Father's liberated realm. So please bestow Your blessings on them and permit them to go beyond the tenth and eleventh stages and become the heirs of the supreme victory of liberation, freedom and perfection and to live with their ancestors in heaven and their descendants on earth as we attend You together.

I report and declare this in the name of True Parents. Aju, Aju, Aju. **TW**



참사랑 천주안식권 청심일 만승일 만세

2010.1.1
 2010.1.1

참사랑 천주안식권 청심일 만승일 만세
 Mansei for oneness with True Parents' pure heart and with all their victories
 in the realm of the Cosmic Sabbath centered on true love

At a January 6 meeting with the FFWPU International Office leaders, Rev. Moon Hyung-jin said the following about the meaning of the motto:

Even if we build a stronger organization, it is still True Parents' victory. We have just helped a tiny bit in making the result. That result will be made, regardless, over time, because True Parents are who they are. But while we are here if we do our 5 percent, we can speed up the process and help the fruition of what True Parents have wanted—the kingdom of heaven.

The true inheritors of 참사랑 [true love] are 참부모님 [True Parents]. It is True Parents who established 천주안식권 [the Cosmic Sabbath]. 청심일 [Oneness with] the purity of 심정 [heart] and total oneness with God—that's True Parents. 만승일 [Oneness with all victories]—that's True Parents' victories.

When we look at the words 참사랑 [true love], from the point of view of our theology, the true inheritors of that are True Parents. They have inherited the true love of God, the divinity and the essence—the central existence of God is 참사랑 [true love]. And True Parents are the first human beings in all of history to inherit that. So when we see 참사랑 [true love] as Unificationists, we should immediately think of 참부모님 [True Parents]. **TW**



Top of page, left to right: In-jin nim, Ye-jin nim, Kook-jin nim, True Father, True Mother, Hyung-jin nim, Sun-jin nim and Kwon-jin nim, with the 2010 motto in calligraphy, shortly after midnight on January 1; Directly above: Surrounded by family, Father signs and dates this year's motto.



True Parents giving a New Year gift of pocket money to their grandchildren



During his True God's Day speech, Father refers to his notebook containing notes from special events and directions of years past.



The construction of the growth-stage Cheon Bok Gung is nearing completion, as this photograph from January 12 shows. Father recently gave the building the name Cheon Shim Church [Heaven's Heart Church]. True Parents will hold the official dedication ceremony just after their birthday. It will be the new headquarters church in Korea, and the congregation will move there during February. Hyung-jin nim and Kook-jin nim have emphasized that Cheon Bok Gung belongs to the world as it has been built from the offerings of our global membership, and that we in Korea are responsible to use it in that spirit.



These excerpts are from True Father's remarks during hoondokhae on October 29, 2009, at the Cheon Jeong Peace Palace

Our God-Given Responsibility

To expand the autobiography work worldwide, I have now declared that awards will be given to those who have achieved success. Focusing on the Korean residents living in more than a hundred and twenty countries,¹ the blessed families need to devote their lives, their wealth and all of their loyalty, and fulfill the responsibility of successfully distributing the book in four hundred and thirty places, in the homes of each and every family in the world.

So, you have resolved to distribute the book in four hundred and thirty places, to give the book to your tribes as the tribal and clan messiahs and nurture them to become blessed members who can bring their clans in front of the nations of the world. ...

You need to know that with my prayer, we have already concluded the declaration and proclamation by which we resolved to fulfill our work of distributing this book to our clans, guiding and supervising them as their tribal messiahs, and helping them to become registered in the heavenly kingdom, all by D-Day, January 13, 2013.

Since the world's 6.5 billion people are all in one big family, based on that family and in your district, you distribute the four hundred and thirty books focusing on the blessing. I have dedicated my life to fulfill that work, and God has also been striving for tens of thousands of years. Now our work is finally coming to fruition; that is why you can work in this mirage-like age without suffering hardships....

Only those who have succeeded in giving the book to families reaching this number will be rewarded. That will be a gift of money rather than a prize—to encourage you to fulfill your responsibility of registering their tribes in front of Heaven. So you will need to distribute this book night and day, twenty-four hours a day.

Until now I have visited Las Vegas seventeen times to set up the number seventeen and have devoted all my effort in doing so; similarly, those who receive this award, this bonus, should resolve anew to give the book to more than three generations, up to ten, thirteen, and over a hundred and thirty generations.

Your God-given responsibility is to complete the foundation of your tribe, the foundation of the blessed families, as the tribal messiah, through which can be connected the realms of the tribal messiah up to 6, 7, 8, 9, 10, 11, 12 and 13, in relation to the seventh stage. In that regard, I have made the payment and the proclamation and even offered a prayer asking God to bless us. You need to know this fact clearly.

Centering on the five great saints, you need to take up your portion of this responsibility, and all of you need to work with the twelve sons and daughters of Rev. Moon through all twelve months, to carry out the organization of your tribes. Together with the *boonbongwangs* of the relative nations and the ambassadors for peace, the rally for the realm of the Sabbath for peace in the True Parent UN (Establishment of the Truly Peaceful World of the True Parent UN) centered on True Parents, was held on June 1 to set up the number seven. This being the era we now live in, you need to complete and fulfill the tasks whose completion has already been proclaimed....

What God-given responsibility have I fulfilled? It was my task to pass on the right of inheritance to

¹ Many ethnic Koreans resident in the U.S. were invited to the October 1, 2009 event in Washington, DC, to launch Father's memoirs in the United States

become an owner of peace and an owner of lineage. If this is done, there will be freedom and peace. The right of freedom in the providence of restoration refers to freedom and harmony. The body and mind must be one; otherwise we cannot enter the kingdom of heaven.

What is freedom? The body and mind have been separated until now. Not one person in history has ever united his body and mind. In the Last Days, on the basis of freedom and harmony brought about through the unity of mind and body, achieved through applying my teachings, unification will take place. And on that basis of unification, peace will be attained. And what would the situation of the lineage be on the basis of that peace being attained?

Instead of being in conflict with and in contradiction to each other, husband and wife will unite in harmony, and centering on the foundation of the blessing which was to be established in the original Garden of Eden, which is based on the freely victorious Cain and Abel and the parents, and centering on the clan, the world's 6.5 billion people should be blessed all together at once. They should form one people and bring about the settlement of the twelve tribes—the Israel realm—and the realms of heart of the first, second, third and fourth Adams. Thus, in only one day, everyone should attain freedom and harmonize together, and the unification of South and North must be achieved.

Only on the basis of having dedicated everything as belonging to the kingdom of God can the lineage of freedom, harmony, unification and peace come about. I am not only talking about marriages across certain barriers; that is just the individual level. Since Adam and Eve could not enter into a marriage to resolve division, the nation and the world were lost because exchange marriage did not take place. And so both marriages to join families and marriages to bridge nations should take place.²

I have performed this work based on my responsibilities as the Messiah, so you should never forget that this work can only begin after you have dedicated everything belonging to you, even your nations, in front of Heaven, and that everything owned by the citizens of a nation is restored to its original state before the Fall in the name of their nation under the ownership of Heaven. Aju!

God is absolute. He is said to be unique; if that were the case, how would the partner realm come about? For absoluteness, there must be uniqueness. If you want to be an absolute being, you must become a unique being. Outside absoluteness, there is no concept of uniqueness. This something you have to know.

If you want to give Divine Principle lectures, you need to know about all this. The Principle is explained in both the explanation and exposition of the Divine Principle. These principles can be taught but we haven't substantiated the main content.³

I have already made *Explanation of the Divine Principle* and *Exposition of the Divine Principle*; I have already set down the main content there. The date on which we will achieve that and beyond is January 13, 2013. You need to know that this is also January 13, 3013. We will reach across a thousand years. We need to restore it to God's ownership and return it to Him; only when twelve is restored can seven and eight be restored as well. Who, then, is the owner who can explain the principal argument by which these can be restored? Only I can do so....

What day do we observe in the Unificationist Sabbath? [The eighth day.] Why must we observe the eighth day? There are forty-six Ahn Shi Il.⁴ The *shi* (侍) used in Ahn Shi Il means

2 Father is using *kyocha* here to indicate marriage that resolves issues between individuals and families, and *kyochae* to indicate marriage that resolves division or enmity between nations; in both cases Father is referring to the blessing.

3 That is, Divine Principle explains an ideal that we haven't yet achieved

4 In 2009 there were forty-six occurrences of Ahn Shi Il.

“to attend.” Ahn Shi Il is the day on which we serve God, whereas the Sabbath day is a day of rest, Ahn Shi Il is a day of attendance....

The satanic world does not know God's representative. There were no Parents of Heaven, Earth and Humankind, because Satan had invaded and taken the bloodline. The seed of true love is the bloodline, isn't it? Can Satan have true love? Number nine is as far as he can go.

No matter how great the horizontal line is, without the vertical line it cannot help but disappear; the relationship between the Parents of Heaven and Earth and their children refers to vertical and horizontal lines. In the relationship between husband and wife, the left, and not the right, is in front. The relationship between parents and children form a circle, but the relationship between husband and wife forms a line running from left to right.

Those who do not know the language of the homeland cannot become citizens of the kingdom of heaven. The homeland is the nation that serves God. It is the mother country. It should be God's homeland and hometown. However, Satan built his capital city in the homeland and chased everyone out. I was chased out of Moscow, Beijing and the U.S., and even in Korea I had to live like someone without a nation.

From the age of seventeen, even at the age of thirteen or so, I saw my mother and father taken to prison and wept as I saw my elder brother under investigation. Amidst this, I heard a voice that said, “Don't shed tears! God has endured far more injustice than you, and yet He persevered and did not shed tears. You should not shed tears, because you are the son, the grandson, and the seed of messiahs of past generations, who should serve God.” You should not shed tears even if you are cold and living in poverty.

I did not shed tears even when my own children died. I could not shed tears if I was to establish the Day of Victory of Heaven.

Who are the Korean people? They are the *Dong-Ee* race. The Chinese character pronounced *e* (夷) consists of *dae* (大) meaning big and *gung* (弓) meaning a bow. In other words, the *Dong E* race are people who are good archers. An arrow is not shot horizontally; rather, it is shot into the air. So it does not fly in a straight line, but instead describes an arc. At the center of the arc, there are no angles....

My name is Moon Yong-myung.⁵ *Yong* (龍) is made up of *rip* (立), meaning “to stand,” under which is the character for “moon” (月). The bottom right character is *gi* (己), meaning “the body” over which is *sang* (上), meaning “above,” centered on God; within it are three sons. That forms the character for *yong*. The name is Moon Yong-myung (文龍明)! He is the person who discloses the truth of heaven and earth as the representative. How much he has fought against Satan in the spiritual world! In what year did Satan come to submission on March 21? [1999.]

[Father points to the calligraphy of “Cosmic Realm of Sabbath for the Parents of Heaven and Earth”] What is that? It was in 1997. It was on July 7, the seventh day of the seventh month on the lunar calendar.... So, what should come in front of the Cosmic Realm of Sabbath for the Parents of Heaven and Earth? It is absolute sex, that is, between the absolute sperm that is the seed of life of the absolute true father, and the ovum of the mother who is the parent body of the womb of life.

My goal has been to bring about the abolition of borders, starting with the individual. The barriers that prevent the body and mind from becoming one should be eliminated. Nothing can be accomplished if the body and mind are disunited. If husband and wife are disunited, they need to break down the barrier separating them. A quarrelsome family cannot enter the kingdom of heaven. In the next world, they will have to wait. *STW*

5 Father is referring to the name his parents gave him.

Collision with Korean Society

May 1954–July 1955

In this installment, the nineteenth to appear in Today's World, Father describes the furor that ensued when young intellectuals came to the church in large numbers soon after HSAUWC was legally established in Korea.

The text for this issue is drawn from the second chapter of the third book of the series True Parents' Life Course (참부모님 생애 노정). The books were compiled from Father's speeches over many years. Father's reminiscences are arranged more or less chronologically in the form of an autobiographical account.

It was the destiny of the Unification Church to begin on the foundation of Christianity. Since Christianity had been lost, we had to establish a religious body that could stand in place of Christianity. The Unification Church thus had to work with those second-generation Christians who had been dismissed from the Christian churches¹ and create a foundation, by having them suffer again to indemnify everything in history as members of the Unification Church. In other words, since Christianity could not fulfill everything based on the historical global standard by breaking down walls between individuals, walls between clans or tribes and barriers between peoples, everyone had become enemies. To make up for this, the Unification Church had to pay the sacrificial price in relation to the spiritual and physical foundations.

In South Korea, as I worked to rebuild the foundation, with the indemnity conditions Heaven had established, the Unification Church developed, moving straight forward. We had to move at the level of the churches and the whole nation rather than at the level of individuals. This was the work of finding the highest-standard Christians centered on the educational institutions. I did this, and there was opposition. But because I had the conditions to form the heavenly side, the first generation was put aside and the second could be won over.

Why did I abandon the first generation? The first generation was already tainted. When I was working to accomplish God's will in South Korea, people from this generation stood against me. So I went to North Korea and before I could return to the South, I had to advance the providence of salvation, always centering on the second generation and not depending on the first, because the foundation was laid by making conditions that Satan presented.²

From the time we began our activities on the university campuses of Yonsei and Ewha there was a clash. The government and the Christian churches joined forces and broadened their mobilization to stop our work. So, though I was back in the South, I would have to go to jail again; this was to set the condition of indemnity beyond the individual level, on the level of the family, clan [tribe] and ethnic people.

The whole purpose of the providence in relation to the first generation had been to unify the leaders of Christianity who were the first generation of that time. However, since they took a position absolutely contrary to God's will, a vital movement based on the second generation had to start. This movement's beginnings involved the incidents at Ewha Womans³ University and Yonsei University. It did not start from some church. Students of Ewha Womans University and Yonsei University were its foundation.

The students from these universities were the best representative men and women of this second generation. If God's will had been accomplished there, those universities would have been the center of every organization in the nation. If those from Ewha and Yonsei had restored everything, the children of the congregants of the six large Christian denominations would have joined; we would have instantly won the support of the second generation.

Yonsei⁴ and Ewha were like Adam and Eve. These universities were centers of activity for second-generation Christians, both men and women, weren't they? Single men and women were meant to follow me. Young people. I wasn't meant to bring just anyone to save the world.

To climb over a mountain, you must conquer the summit. When you confront Satan, you must settle accounts and separate the blood lineage from Satan, put down new roots on new ground and go on. If this task had been accomplished within the nation, by now, the leaf bearing branches from that tree would have expanded and covered the world.

1 Younger people compared to the "generation" that rejected Father when he worked in Seoul in the 1940s joined our church, resulting in their being generally ostracized by mainstream Christians or expelled from Christian universities (in the case of some students and professors from Yonsei University and Ewha Womans University).

2 Such as Father having to be incarcerated in the Hungnam labor camp

3 Although incorrect English, this is still the official English translation of the university's name

4 Yonsei became the first Korean university to accept students of both sexes in 1946. Since 1915, under different names, the university had taught only men.

Before meeting the nation's president I went to see the president of Ewha University, Kim Hwal-lan.⁵ Didn't she live alone? What I mean is that she was waiting for the Messiah. As for Yonsei University and Ewha University, the first cooperated with the Presbyterian Church and the second with the Methodist church. At that time, Ewha University was connected to President Syngman Rhee's wife through the vice-president of the university, Maria Park.⁶ Based on her relationship with Christian missionaries,⁷ at that time there was a foundation to be united with the government.

If we could have won over the Western missionaries, and if Kim Hwal-lan and Baek Nak-joon⁸ could have united and fully accepted the Unification Church, everything would have been realized on earth. If that had come about, I could have reached across to America, with its Christian culture, at one stretch.

Through Syngman Rhee, and based on national support, we could have accomplished as much as we wanted.

Reviving the first generation through the second

To restore the mistakes of the first generation, we had to bring those of the second generation together in unity. Everything depended on the second generation. They were the children of religious people, children of those who went to worship at the Shinto shrines⁹ and children of people who did not believe in religion. There were all kinds. Everyone was mixed together. If the second generation had been present and had fully united, and had reversed the mistakes of the first generation, after that rectification we would have gained influence in the nation and church and moved onto the world stage.

If the Unification Church, centered on God's will, had made unity with the second generation and stood in the Abel position, and had completely brought the parents in the Cain position to its side, the parents and the children would have become one. Centering on the second generation, I worked to vertically connect Yonsei and Ewha universities with the first generation Christians, a parent-child relationship.

The first generation Israelites died in the wilderness, but now we are in the realm of God's protection; therefore the first generation does not die, but can enter the land of Canaan along with the second generation. That is the Principle.

In that environment, the incidents at Ewha and Yonsei

5 Kim Hwal-lan, known in English as Helen Kim, was president of the university from 1939 to 1961. She died in 1970.

6 The wife of Lee Ki-bung, then Speaker of the National Assembly. Lee was Syngman Rhee's running mate in the 1956 presidential election, but vice-presidents were then elected separately from the presidential candidate, and though Rhee won the election, Lee Ki-bung lost.

7 An American woman missionary founded the university in 1886; all the presidents before Kim Hwal-lan had been American missionaries.

8 First president of Yonhi University (1946-1957), which became Yonsei University in 1957. He was born in True Father's hometown in 1895; he died in 1985.

9 When Japan occupied Korea, dedicated Christians risked death by refusing to follow an order to worship at Shinto shrines. Father is referring here to less committed Christians.



Future president of Korea Syngman Rhee (in chains) led protests against Korea's last king for allowing foreign meddling and was imprisoned in 1899 for more than five years. Father says Rhee should have played a key role in Father winning over America.

occurred in Korea because I tried to make that connection.

Christianity and the Syngman Rhee government

Yonsei and Ewha Universities were like a man and woman who had not fallen. If they had become one with Christianity in a parent-child relationship, it would have been the same as a family four-position foundation. Included in this is the formation of individual families, clans seen as families and ethnic groups viewed in the same way. If they had been able to unite with the government, based on Christianity, the national level would have been attained. If that had happened, True Parents' ideals would have made a solid start in Korea.

Ewha and Yonsei represented Cain and Abel... We were climbing up backwards, led by the second generation. So by connecting the family level through Dr. Rhee, based on the national level, if they could unite based on the summit of power, they naturally would unite. So I tried to do that.... But everyone opposed me. The established churches opposed me.

In order to clean up Satan's world entirely, I had to fight with champions from all different walks of life. We have to meet challenges in order to ascend. We had to challenge ourselves because we were challenged by opposition from the Republic of Korea.

The person I challenged was Dr. Rhee. At that time, Korea was Christian-oriented, and the professors of Ewha University and Yonsei University were at the highest level. I challenged them to listen to me. I also challenged church ministers to listen.

The Christian-led government and the United States

If we could have won over all the students, men and women, at Yonsei and Ewha, Syngman Rhee would have been naturally pulled into things. If this had happened, since Rhee had courage, and had power over General Hodge,¹⁰ if Rhee had stood up and claimed that we could conquer the world through God's will, through this religion and ideal, we could have won over America and there would have been a way to spread out to the world. One great thing about President Rhee was that he argued with General Hodge, defending South Korea's sovereignty, something

10 General Hodge was commander of the U.S. forces in Korea (September 1945-August 1948) during the U.S. occupation of Korea

Koreans wanted, so that the nation would not be swallowed up by the Communist world.

Syngman Rhee had been educated in America and was fully American. His wife was Austrian, and he spoke Korean like an American. He became a symbol of Asia and overrode whatever General Hodge said; he did this while stressing the autonomy of his people. This was somewhat impressive.

When the negotiations for the release of North Korean anti-communist prisoners of war was going on, since the UN was against their being released, Rhee released them all in a single day. This is a historically famous episode. At first, people criticized him for this, but later thought he had done something very good. That was a messianic way of thinking, and history should remember it.¹¹

Dismissals and expulsions (March–July, 1955)

We set the fire of truth among Ewha and Yonsei students. I said, “These [first generation] people are no good. You second-generation members must light the fire. You must build the path to peace and justice.”

The Ewha University incident refers to three hundred and eighty female students being blown by that spring breeze. Eighty of them a day packed up their bags to leave. They left their homes by climbing over the fence, or saying they were going to a public bathhouse.... When their parents stopped them from going out, they said, “Why can’t I go? If I am not allowed to go out, I would rather die. Kill me.”

They did not want to go to school, even if meant they’d die. Even if I smelled bad, or my feet smelled, they thought I smelled like perfume. They didn’t want to go to school at all. And when they did go to school, they felt as if they were eating sand.... Every day incidents would happen.

One smart lady teacher, Professor Kim Young-oon, who had graduated from a theological seminary and who was teaching in the Department of Christian Social Work at Ewha University, came to investigate the teachings of our church. She listened to the Principle and joined the Unification Church within a week. In an instant, the other professors of Ewha University became completely taken up with this. Some three hundred and eighty students in the dormitory listened to the Principle and were

11 As Father has said elsewhere, however, Syngman Rhee and his government failed to grasp the opportunity to support the providence by giving the fledgling church the freedom to operate. Rhee died of a stroke in Hawaii in 1965.

absorbed by it.

Witnessing expands, opposition increases

I caused problems for my country and its people, just quietly sitting here.... I grabbed hold of everyone who came to me. If you pray hard, even if spirits attack, the outcome will be good.

People say that I stole the congregations of other churches, but I never did that. In 1954, I even said let’s not set up a church. People came to listen to the Principle. I told them to return to their own churches, but they didn’t want to. If I chased them out of the front door, they would come back through the back door, and if I chased them out of the back door and locked the front gate, they would climb over the fence and come in.

Christians started to hate us. From their perspective, never before had there been an enemy like our church; if a smart person listened to the Principle for just a day, he could change completely within a week.

Korean Christians are renowned worldwide for working hard and for their loyalty to God. But the Unification Church emerged, taking away all the smart people from Christian denominations. This is why at Ewha University, the whole school was turned upside down in two months, and the school put pressure on the students, threatening them with expulsion or other extreme measures. That brought about remarkable, cataclysmic results.

The power behind the university incidents

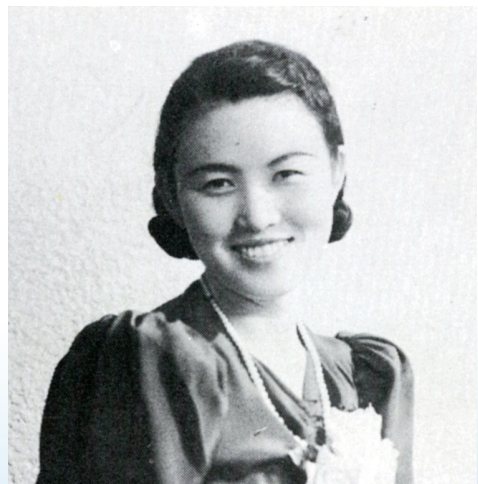
Wasn’t it because all the students of Ewha University and Yonsei University came to us that this group expulsion occurred? How many months did it take? Not even three months. This happened in about two months, within just sixty days.

I wanted to win over Ewha and Yonsei within six months. I came with the confidence that if this could be accomplished, within seven years Christianity would bow before the truth the Unification Church is teaching.

Who caused these incidents at Ewha University and Yonsei University? Christians were at the forefront. The Liberal Party (under Syngman Rhee) played a leading role. It strongly opposed me. Lee Ki-bung, Maria Park... Why didn’t Ewha University and Yonsei University listen to what I was saying? They were afraid that I would take over their universities. They thought, “Oh dear, the Christian missions department is supposed to guide the university, but if we listen to what Rev. Moon is saying, our university is going to be led by him!” They would have said that, had it also been the case with Korean church denominations, they



Kim Young-oon in 1988, a year before her ascension; a graduate of Japan’s Kwansai Gakuin University, a Methodist seminary, she taught for fifteen years at UTS.



Yang Yoon-yeong about the time she was fired as a professor of music at Ewha University; Many students heard Divine Principle lectures in her home.



Kim Hwal-lan, who was the first Korean woman to earn a PhD (from Columbia University in the U.S.), could have been influential in supporting Father’s mission.



Father in front of the church with some of the professors who resigned and students who had been dismissed from Ewha University

would also have ended up being led by me. There was a big fuss. So the expulsions went ahead.

Kim Hwal-lan and Maria Park became the main force and told untruths about me at Gyeongmudae,¹² and, by moving the heads of five government ministries, they tried to get rid of the Unification Church and bury me completely.

If the incidents at Ewha and Yonsei had not happened, everything would have been connected to Gyeongmudae, and the whole of Christianity would have been connected. At that time Kim Young-oon was a professor of religious studies.¹³ Since all their main teachers joined the church, wasn't it inevitable that Kim Hwal-lan would oppose us? Even though Kim Young-oon informed them properly, a few people from the established churches opposed us and things turned out the way they did. If Ewha Womans University and Yonsei University had been restored, and if they had not opposed me, all of Korean Christianity would have been restored.

Yonsei: 1 professor 2 students; Ewha: 5 professors 14 students

Since Ewha University was receiving support from America with the missionaries in the background, they felt in danger of being absorbed by the activity led by the little known Unification Church. So the countermeasure they took was dismissal. The professors and students involved were given an ultimatum: "Will you choose the university or the Unification Church?"

It was an emergency for the university, because they had to stop a flock of students joining our church. They made them choose between the two. How could they give them such a choice? The university had students whose families belonged to a variety of groups. There were even many children of shamans. So why was the Unification Church barred? This was the work of Satan. They opposed us but then gave in. The president of the university asked everyone to choose between expulsion and the Unification Church. Where in the world does such a law exist?

At that time, five professors resigned and fourteen students were expelled. Nothing like it had ever happened before.

So six intelligent professors¹⁴ resigned and sixteen students¹⁵

¹² The former name of the presidential residence (now, Cheongwadae)

¹³ Miss Kim was a professor of New Testament Studies, Church History and Comparative Religion

¹⁴ Yonsei University: Park Sang-re; Ewha University: Yang Yoon-yeong, Han Chung-wha, Choi Won-pok, Kim Young-oon, Lee Jung-ho

¹⁵ Ewha: Kim Suk-ja, Choi Sun-wha, Kang Jong-won, Lee Ge-sun, Lim

gave up their studies.

Because of this, the Unification Church was persecuted. I remember the pain of being persecuted.

We began our work in 1954, and in 1955 the Ewha University incident occurred and turned the whole country upside down. Didn't people say "Strike down that Moon guy and kill him!"?

I was alone in the world.

A church member's excessive zeal

If they had absolutely obeyed what I was saying at that time, the Ewha University incident would not have happened. Had they stayed quiet, it would have all been all right. Why did they come out like baby spiders from the ground? They were called bad names for what they did. Oh my goodness! I have never seen such a fuss. [Laughter]

When Yang Yoon-yeong was at Ewha University, I told her not to tell these things to Kim Hwal-lan. I also told her what to say to Maria Park. And yet she would go to them and tell them everything I had told her not to say. That is why you should not give knives or guns to young children! The things you tell someone not to say are always the most exciting things.

When I was in Bukhak-dong, she brought Maria Park. She brought this woman, who lived in a place like a palace to greet me and.... [Laughter] I did not have any social standing.

Also when Miss Yang left Ewha University, I told her not to. When I told her that, she said, "What do you mean I shouldn't leave? I have received such blessings," and went around talking about it. She went around blowing her own trumpet, so the Christians became angry.... She was so enraptured by the word that she just went around, opening her mouth as though she were singing a song.¹⁶ But if you look back on those days with a sympathetic heart, even though she was accused and expelled, she stood in the advance guard, they all did.... Yang Yoon-yeong did great service for Heaven.

On hearing my teachings, she temporarily lodged her two children in an orphanage, so determined was she to follow this way. History and Heaven will remember her for that.

The origin of the rumors about the Unification Church

Do you think that Satan will just quietly leave alone the toad (as he might say) who says he is going to unite heaven and earth and build the ideal, the kingdom of heaven on earth and in heaven? Anyone who believes that would be an absolute fool.

The best method is to make accusations of all manner of strange things. That is the best strategy. In the beginning they would say, "He is similar to this or that bad person in Christian history." Or, "He is similar to this person or that person in this church or that lewd church." Later, "Similar to" becomes "the same as." All sorts of bad things were unjustly dumped on me.

Once God asked me, "Hey you, Moon! Do you want to hear Christian ministers praying that you die?" God is quite humorous, too, you know. I was able to hear their prayers, which were like the sound of trumpets, "This Moon should be immediately struck by lightning and killed!" I have heard that kind of thing before. Through that kind of behavior I received incredible persecution.

Satan and his minions have been hurling abuse at me in order to try to stop the realization of the ideal, unified world. That is

Sung-hee, Park Yong-suk, Chung Dae-wha, Ji Mal-suk, Park Sung-gu, Kim Kyong-shik, Soh Myong-jin, Kim Jung-eun, Sa Gil-ja, Shin Mi-shik; Yonsei: Hwang Hwan-che, Yu Kyong-gu

¹⁶ A professor of Music, she had been witnessed to by a relative, Eu Hyo-won, before the church was even registered.



The first president of the Korean church, Eu Hyo-won (with a cane) after a service at the House of Three Doors. Here, Father met Maria Park, an influential Christian, at a time when Christians were empowered; they'd given out a quarter million Bibles and doubled their number in a decade.

why the Unification Church has walked along this path, suffering abuse. To this day, there have been all kinds of rumors.

The rumor that we bewitched people

You have heard people say in the past that if you go to the Unification Church, they will use some kind of electrical device or magic and that you will be completely taken in by Rev. Moon. What is it that he can take you in with? Because you have met and long for the absolute true subject partner, because you have met the subject partner who can make your heart feel joy, your mind just wants you to go to see him, whether it be day or night.

If the warm spring comes and you say to the frozen snow, "Don't melt!" it will still melt. Even if you sacrificed a cow to Heaven to prevent it, it would still melt. That a higher love attracts you is inevitable. A spring breeze affects men and women equally. That is why people say that if you go to the Unification Church you will all be bewitched by some sort of electrical device.

Actually, it's true. It is electricity, but it's the electricity of God's love. You can see an electric light and the insulated wire, but you can't see electricity. If people come in contact with this unseen electricity, they might die. You cannot see the electric love of God either. You cannot explain love by any theory.

The more you come into contact with it, the more stuck you become; you cannot break away. That's why the Unification Church has a history of "sticking." If you go to the Unification Church, you will stick. Maybe there is some kind of sticky rice cake or sticky toffee, if you come here and sit on the floor, then... [Laughter]

The rumor that we danced naked

At the time of the Ewha incident, there were all sorts of rumors. They said such things as "Everyone dances naked," "All the women took off their clothes and did this and that," "The women, all of them lowlives, swore at me," [Laughter] and "The Unification Church members dance naked. It is a lewd group." They kept falsely accusing us.

A long time ago, there was a spiritual group that did dance naked. Because people started wearing clothes after the Fall, the spiritual world had told these people to take off their clothes. Because I knew about such things, I kept quiet even though we

were being vilified. False charges were heaped upon us.

Many people accused me of naked dancing. If I had really danced naked, I would feel their accusations were justified. I never even *saw* anyone dance naked, yet I was known as the monster who danced naked. If the Korean people could be blessed by saying such things about me, I wouldn't mind if people said them. If Koreans could be blessed through my being cursed, all well and good. I'd accept such curses happily.

I thought, "Do as you want." The Unification Church will use it as fertilizer to grow. Because we were accused of being so bad, those who lived life just for their own enjoyment could not join the church. Only people who were willing to risk their lives, who thought, "I don't care if the whole world rejects me, I will go this way whatever the cost" could join the church. Because we have overcome that kind of opposition, on the day we win the victory, we can push all the people who were against us aside.

They looked at us disapprovingly, saying, That's the group who dances naked, aren't they? They're the group that does this and that, aren't they? It will take many years for that kind of thinking to disappear.

I am a person; my name is Sun Myung Moon, but to this day the uproar remains, with people saying that I am a heretical monster—a monster destroying churches, a monster destroying the country.

Christians say, "The most important people in our church only have to listen to the Divine Principle and they leave. If they continue to leave, we will be ruined." So they say, "The Unification Church is the great Satan, the great Devil!" I have become the leader of devils! [Laughter]

The result of the incidents at the universities

I love the Korean people. I started along this path knowing that although Koreans are the race that should inherit the heavenly law, as long as Korean Christianity refuses to welcome me, Koreans will have to suffer persecution and a lonely, painful path. In the 1950s, had they waited just six months longer, the sad incidents at Ewha and Yonsei would not have happened. But because the Christians rose up in arms...

If Christianity had only joined hands with me at that time, Christianity globally would have already been unified. It would surely have been unified within seven years. The world would have melted in my hands when I was in my forties. It wasn't too late even then. It was 1955, ten years later than scheduled, but it wasn't too late. I could have solved all the problems then, but...

The expulsions created an environment that led to me having to go to prison and great difficulties arose in God's providence. Due to the Ewha and Yonsei incidents, the Unification Church was as good as done away with. I had been labeled a heretic who had nothing to say. I was kicked out into the wilderness. The foundation that God had been preparing for four thousand years was all lost. I had to start again from the beginning.

The Ewha University problem in 1955 was an incident that affected the country. The nation and the established churches joined hands and five ministries in the Syngman Rhee administration were mobilized to do away with the Unification Church. But I was triumphant in that battle and secretly established the internal and external foundation for the future of the church. I gained the victory there and formed again a new movement that could replace the new Christian foundation that had been based on rejection by the established churches and rejection by the nation of Korea. **TW**

able to attract very talented people into the community who will help us build the church. They may become leaders above us. That's good, though. Then we have to elevate them with joy. We're not here to have a position; we're here to succeed as the Unification movement, to announce that True Parents are the Messiah and to bring them glory.

As people who truly believe in True Parents, our only goal and aim is this. It is the sole purpose of our existence. I want to get that on the inside of all of you, because you are people with responsibilities. I'm not trying to beat you down; I'm just trying to get this on the inside of you, so that you can understand that this is going to be real, this is not fake. We are already making results in Korea—results which, two years ago, members in Korea did not even imagine. When Father said, "Build a temple with a capacity for twenty-one thousand members," and we announced that, members in Korea all rolled their eyes and said, "We can't even witness. How are we going to bring twenty-one thousand members?"

But do you know what the atmosphere is like at the Headquarters Church now? We're going to do it! We're going to the temple! We're all fired up. Everybody's witnessing. We're all going in there saying we're going to succeed. That's an incredible change in two years.

That happened because True Parents gave us the ability to have faith. It's all based on faith. If we believe in True Parents, if we truly believe they are the Messiah and we testify to that, miracles happen. That's why we have all these professionals joining our church. Of course, my older brother Kook-jin nim has guided them. He's fulfilled his 5 percent. But Heaven has done its 95 percent. I am telling you it's ready. All we have to do is the 5 percent.



Hyung-jin nim speaking to the members in Taiwan

We've turned around the media in Korea. We've made the church grow; we've had a 110 percent increase in donations in less than a year. The business group has turned around, going from bankruptcy to one of the top seventy businesses in Korea. Yonsei University is now teaching that the Tongil Group is an up-and-coming business group.³ This is not fake. These are real results. We are not joking when we say we are living and dying for True Parents. We want to do that. While we're here we want to make Cheon Il Guk. I hope all of you want to do it too. Because while we are here, this is what we have to be doing....

The Unification Church will be victorious for True Parents. We will glorify them. At this time even, with this level of foundation, they are the most successful religious leaders in the history of the world's religions. We're not satisfied with that, however. We want the world to recognize them while they are here. We want to see tens of millions of people declaring their belief that Rev. Sun Myung Moon and Rev. Hak Ja Han Moon are the Messiah and the Second Coming of Christ, the Savior of humanity. If we are to actualize that, what do we need first? We have to get back to faith in the Divine Principle. Everybody's getting back to faith. So please brothers and sisters have faith! [Yes!]...

The true love that we speak of is the greatest love that anyone has ever known. Aju. Why? Because the true love that we teach about is not simply a normal parents' love for their children. It's True Parents' love! It's a love with which True Parents can sacrifice and die for their children, not just once, but over and over, and never seek a reward. And not only for their children, but they will die even for Satan, and subjugate him through love. If you understand the seven deaths and resurrections theology—the true love theology—you understand why that true love is even greater than the agape love of Christian theology. Then you understand why True Parents, who have actualized that true love, who have inherited the fullness of God's true love, are the greatest. I'm not even comparing them with patriots; I'm comparing them with the greatest prophets of the world. Yet they still stand as the greatest champions for God.

The seven deaths and resurrections theology completely



At a public exhibition of the Unification movement's organizations in Taiwan, Taiwanese members of the Women's Federation explain their work.

³ Yonsei University students from our second generation reported that in a lecture they attended, Kook-jin nim's work to make the Tongil Group profitable was held up as an example of successful business turnarounds.

changed my life. I am a different person. I am a different man. I'm like a baby again. I tell everyone about this. All my monk friends, the media—I don't care who it is—I tell them about the seven deaths and resurrections. It's just incredible if you understand that that was the true love by which God created humankind, created all things, the love of a parent who would die for the sake of their children, over and over, not just once. If you understand that God lived through the entire providential course of restoration with that kind of love, and if you understand that Jesus was to inherit the fullness of that love, and if you understand that the True Parent, the returning Christ, has inherited the fullness of that love, you understand the True Parents of Heaven and Earth's phenomenal victory. Let's give True Parents thunderous applause! [Applause]

In teaching the Principle, we ran a test once. We had thirteen people who had gone through all kinds of peace ambassador education over many years. We did a survey by asking each of them the question, "What is your view of Father?" There were four choices: a) a patriot, b) a peace activist, c) a great educator and d) the Messiah. All those ambassadors for peace selected "patriot" or "peace activist." None of them chose "Messiah." Then they attended a two-day Divine Principle seminar and they heard the seven deaths and resurrections theology. After that, among those thirteen people, none of whom had chosen "Messiah" as the term they would use to describe Father, ten stepped forward and declared Father is the Messiah, and they are now members of our church.

We received this understanding of the seven deaths and resurrections from True Parents. Afterward, I wrote a letter to True Parents. That was when I did the twenty-one thousand bows, in repentance. People don't really understand that as repentance. I was doing that in order to repent, because I had been ignorant. I had studied all the religions, I had lived with people



Hyung-jin nim and Yeon-ah nim hold an end-of-year press conference in Seoul.

from those religions, but I was ignorant as to what the essence of true love was. This is the center of our theology, and I didn't even know what that was. So I did that as a condition of repentance. Then I offered the letter to True Parents. In the middle of my doing the bows, Father was trying to stop me, "No more bows, no more bows!" He was trying to stop me from doing the penance, but I had to repent. After I was done, Father was very happy. I told Father, I'm going to teach the true love theology. What is the principle of true love? True love allows us to give and give and what? [Forget!]

I realized that Father is the actual embodiment of true love. He died for us, he died for our children, he died for our tribe, he died for our nation and world, and he died for the spirit world. Yet not once did he say, "You owe me." He forgot. Every time he had to walk to his death, every time he had to be tortured physically and spiritually, every time he had to descend into hell, he died and forgot. But because of the power of that true love, he was resurrected in the flesh and in the spirit. And he is walking around today, as we can see. This is the ultimate testament to the victory of True Parents as the returning Christ.

When I wrote the Chinese characters after True Parents showed me this understanding, I just wrote "Seven deaths and resurrections, the completion of the eight stages" very quickly. Later, I thought it might have been nicer if I had written something more poetic, such as "Opening heaven's gate," (that would be pretty!) or something like that. But as time went on I realized why Father had me write that. The completion of the eight stages is really the key. In the Principle we learn of the completion of the eight vertical and the eight horizontal stages. We have the horizontal stages (individual, family, clan or tribe, people, nation, world, cosmos and God) and we have the vertical (servant of servants, servant, adopted son, stepson, son, mother, father and God)—eight stages.

Our witnessing office has studied each of the resurrections. We went back to 1944 and the Gyeong-gi Province prison, site of the first death and resurrection, while Korea was a Japanese colony.⁴ That death matches exactly with the servant of servant level and with the individual level, with what Father was



Hyung-jin nim witnessing near the growth-stage Cheon Bok Gung. Some people have told him that when it opens in February, they'll be there waiting for him.

4 For Father's description of this experience, see "Endurance and Forgiveness" in our June 2008 issue.



Rev. and Mrs. Moon Hyung-jin officiate at the Blessing Ceremony in Taiwan on December 19.

doing as an individual at the time.

We went through each of the deaths and resurrections, culminating with the helicopter miracle—the substantial resurrection. Now you know why Father called it the substantial resurrection. At first everyone was wondering, but after hearing of “the seven deaths and resurrections,” I think people understand why it was the substantial resurrection. Incarceration in Danbury was the worldwide level and the mother level. The father level was the cosmic victory of the helicopter-accident attack, the death and resurrection there, where none of the disciples of the True Parent denied him at the final hour in the deadly inferno in the way that Jesus’ disciples denied him before his crucifixion. The disciples in the helicopter did not deny True Parents; they worked to get them out first.

We could see the spirit world was working: my older brothers Hyo-jin nim, Heung-jin nim and Young-jin nim all came. Hyo-jin nim was the big tree that stopped the helicopter from colliding with the mountain and prevented the impact from killing everyone in the craft. We see inside the craft, we see the different spiritual phenomena that match up at the cosmic level of indemnity, liberation and resurrection.

We can see how the process of the seven deaths and resurrections is connected level by level—servant of servants, servant, to the adopted son and up to the stepson, and how these relate to the individual, family and all the way up to the level of God.

None of us have the *right* to be in heaven; you and I. I have no right, my children have no right. We can understand that based on the victory through indemnity that was paid from the individual level up through the cosmic level, that is, based on True Parents’ victory in the seven deaths and resurrections, we have the blessing of going to the eighth stage, which is the level of God and which in the Principle is called the realm of God’s direct dominion.

That victory made it possible for us to enter the kingdom of God, the ideal world where we will live in God’s direct dominion. That is why True Parents are the saviors of humanity. Aju. [Aju!] **TW**

The Blessing as a Reflection of the Essence of Our Work in 2009

In January last year, True Parents chose Taiwan as one of twelve representative member-nations of the Peace UN after the Coronation for the Authority of the Liberation of God, the King of Kings. Taiwanese members’ hearts were moved, and we wished we could hold a Blessing Ceremony for all the people of our nation.

Around the time of True Parents’ birthday, as instructed by Asian Regional President Yong Chong-sik, all the national leaders in the region came to Korea to learn the witnessing strategy initiated by International President Moon Hyung-jin. At that time we resolved to achieve a greater witnessing result for True Parents.

In August, following a concert held for residents of an area hit by the worst flooding ever in Taiwan, our regional president instructed us to hold a Blessing Ceremony for one thousand two hundred people to reflect the essence of our witnessing and public relations work for the entire year.


All of our five hundred blessed couples worked toward this goal. We regret falling short. On December 19, we held a Blessing Ceremony for seven hundred married couples in the mountains near Taipei, in a hall dedicated to Sun Yat-sen, who is revered as the father of our nation.

In a sacred atmosphere, Rev. Moon Hyung-jin and Rev. Lee Yeon-ah, the international president and his wife, conducted the Blessing Ceremony. Hyung-jin nim read both the Proclamation of the Blessing and the Declaration of the Blessing in Chinese, which was surprising and impressive.

About a hundred couples had experienced more than thirty years of married life, and one couple had been man and wife for more than sixty-five years. One gentleman of ninety-three years, who deeply missed his departed wife, attended the ceremony with her photo despite being unwell. During the exchange of rings, an eighty-year-old husband placed the ring on his wife’s finger, and then held her hand with tender care; indeed it was a moving atmosphere.

At about 9 PM that same day, an earthquake struck Taiwan; it registered 6.8 on the Richter scale. No one was injured. **TW**

—Adapted from a report by the Taiwanese headquarters



These are True Mother's remarks on November 21, the twentieth anniversary of the ascension of her mother, Hong Soon-ae, on whom Father bestowed the posthumous title of Dae-mo nim. Mother spoke at the Choong Eui Ae Gwan (Hall of Loyalty, Righteousness and Love), a museum and prayer room created to honor her mother's earthly life.

On the Date Her Mother Ascended

Are all the people here old members? You all look so young. [Many are Cheongpyeong employees.] So I suppose there are some who never saw Dae-mo nim while she was living. Most of you haven't seen her, have you? Dae-mo nim's father was named Hong Yu-il, and when I first met True Father, he looked very like my grandfather. Even though there was quite an age difference between True Father and me, I was at ease when I first met with him. I didn't find him frightening at all. For a Korean woman, Dae-mo nim had a fairly prominent nose. As you can see in that photograph, her facial features are very clear-cut. If she had been born a man, she would have been handsome; as it is, her younger brother¹ took after her and he was very good-looking.

We've spent this short time seriously, so would it be better for us to just say a silent prayer and then go home?

¹ Dae-mo nim's younger brother's name is Hong Soon-jeong.



Left: Dae-mo nim in Seoul; Right: True Mother offers flowers to Dae-mo nim at the remembrance ceremony on November 21 at the Hall of Loyalty, Righteousness and Love, which is within walking distance of the Chungmuro subway station in Seoul.

[True Mother, please speak to us.] What do you mean, True Mother speak..? [Please speak about Dae-mo nim.] Dr. Seuk² has already said a lot about her.

As he mentioned in his memorial address just now, in the 1910s the Korean people were more inclined to live together as a large family in one household. That was in the days before Father began his mission work, which he did at the age of sixteen.

My own family in the generation of Dae-mo nim's mother—my grandmother Cho Won-mo—was a much more modern family. They were a devout Christian family and at that time thought honoring our ancestors was satanic behavior. They felt this very strongly. As they engaged in their spiritual work they believed that our only ancestor is God and that their mission was to receive the returning Lord. She was someone whose eyes never strayed from this.³

For this reason, though most of the other families believed in Confucianism, while I was growing up I didn't know about such things as participating in rites to honor our ancestors. And my mother was very strict, so I never went to a cinema, let alone watched a movie; I never experienced playing card games like *Hwatu*.⁴ Simply put, I grew up by myself.

In the early days of the Unification Church, mothers also left their children at home by themselves to go out witnessing, didn't they? There were even cases where the mothers with a strong faith desired to go witnessing but couldn't do so on account of their babies, so they left them in the care of an orphanage while they went out. I understand the heart of our members and their children better than anyone else does.

What Dae-mo nim is worried about in the spirit world is whether the blessed families can regain their original resolve. As you know, she began her work hoping that those families would return to being families that will be remembered by Heaven forever.

I learned much about the world after I met Father. It is

2 Mother is referring to Korean Church President Seuk Joon-ho.

3 It is unclear whether Mother is referring to Dae-mo nim or to her grandmother here

4 The word means "flower cards," which are used for Go, Stop, a game played mainly in Korea, where it is associated with gambling.

not easy to follow the path of the faith to the end with an unchanging heart. As long as the satanic world remains rooted in this world, you will have to live your life, doing your best for your descendants, as the church regional leader and the church president have already explained.

If there are some who yearn to emulate Dae-mo nim's lifestyle, you need to know that she is carrying out her work with a fervent hope that you, who have met True Parents in this age and created blessed families, will become eligible to leave your names behind in history. Do you know that? [Yes.]

Yesterday, I heard many reports on the spiritual activities going on from the continental directors, and I have no doubts that the work being done at Cheongpyeong is saving the world. Isn't that so?

A very faithful member in Thailand found she had breast cancer. She attended a forty-day workshop at Cheongpyeong and she was cured of the cancer.⁵ Not long after that, she was in a car accident and was paralyzed. After a while, she came to know more about the heart of God and consoled Him, in the process she shed many tears while in her hospital bed. Then, miraculously, she made a full recovery.

Perhaps Hoon-mo knows about her, as this sister has come to attend a forty-day workshop at Cheongpyeong twice. Under such circumstances, she went through that spiritual experience and received grace.

She has two older sisters, and they used to persecute her, asking her why she had to suffer so much when she was devoutly faithful to the Unification Church. Then one day, her second elder sister discovered she had breast cancer, and knowing that her younger sister had recovered from it, she came to Cheongpyeong and attended a forty-day workshop, and she, in turn, also recovered.

Such spiritual miracles are happening in many places. In order to reach the level in which you can console Heaven with the heart of God, you should realize how much you need to set good conditions of devoted effort with a pure heart and give your best. This testimony shows that if you do so, the spirit world will not just sit still and do nothing. **STW**

5 We hope to include some of this sister's personal testimony in a subsequent issue.



TRUE FAMILY GOD'S DAY PHOTOGRAPH 2010

With True Parents are: *Standing, left to right:* Shin-kwon nim (In-jin nim's second son), Shin-yul nim (In-jin nim's third son), Krista Un-jeung nim (Shin-myung nim's wife), Shin-myung nim (In-jin nim's first son), Shin-sun nim (In-jin nim's first daughter), In-jin nim, Ye-jin nim, Kwon-jin nim, Hyung-jin nim, Kook-jin nim, Sun-jin nim, In-sup nim (Sun-jin nim's husband), Yeon-ah nim (Hyo-jin nim's wife), Ji-yea nim (Kook-jin nim's wife) holding Shin-cheon nim (Kook-jin nim's second son), Yeon-ah nim (Hyung-jin nim's wife), Hiroataka nim (Shin-sook nim's husband), Jin-sung nim (In-jin nim's husband) *Sitting, left to right:* Shin-pyung nim (In-jin nim's fourth son), Shin-chul nim (Hyo-jin nim's first son) [all Hyo-jin nim's children here are from his blessing with



Choi Yeon-ah nim) Shin-goong nim (Hyung-jin nim's daughter), [kneeling behind] Shin-ah nim (Kook-jin nim's first daughter), Shin-soo nim (Kook-jin nim's third daughter), Shin-kook nim (Kook-jin nim's first son), Shin-nae nim (Kook-jin nim's second daughter), Shin-joon nim (Hyung-jin nim's third son), Shin-soon nim (Hyo-jin nim's second daughter), Shin-jin nim (Hyo-jin nim's third son), Shin-yuh nim (Hyo-jin nim's first daughter), Shin-deuk nim (Hyung-jin nim's fourth son), Shin-man nim (Hyung-jin nim's second son), Shin-pal nim (Hyung-jin nim's first son), Shin-heung nim (Hyo-jin nim's second son), [kneeling behind, left to right] Shin-sook nim (Sung-jin nim's second daughter), Hoon-sook nim (Heung-jin nim's wife), Shin-whul nim (Heung-jin nim's daughter)

Proactive Spiritual Effort and Outreach

Today's World recently interviewed Dr. Song Yong-cheol, regional president of Europe (accompanied by his wife) and Timothy Miller, the regional vice-president, together at the European office in London. Dr. Song explained how he has approached the task of bringing understanding of the Principle and of True Parents to the people of Europe. Mr. Miller expanded on the innovations being implemented.



Dr. Song Yong-cheol and his wife Lee Hai-ok during the European Leaders Meeting in San Marino in February 2009

TW: Dr. Song, would you please say something about the spiritual conditions European members have been making across the continent.

Dr. Song Yong-cheol: When I was a missionary in New Zealand, we welcomed True Parents there in 1995. Father spoke to the New Zealand family members from around nine o'clock one evening until six the following morning. He was totally focused as he continued to speak. He didn't even go to the toilet. After he finished speaking, he didn't have any breakfast but rushed off to the airport. At that time, he said to the leaders, "If you work like this, nothing is impossible. So, you have to live like I do." Everybody was very impressed and moved by Father's lifestyle.

Since that time, I have always thought about that message of Father's, which was about absolute commitment and absolute investment. "Absolute *jeongseong*¹ will bring everything to success" became my life's motto while I was working in Oceania.

In 2003, Father moved me to Europe. I realized that to meet Father's expectation, I needed absolute commitment and spiritual victory.

I know that the members in Europe made conditions on an almost constant basis during the time True Parents were excluded from Europe under the Schengen listing.²

The Schengen ban was a very big issue and was unresolved for many years. European members were sad and heartbroken, even feeling guilty. The feeling was that we couldn't win, we couldn't solve it. There were legal issues, but the primary points were spiritual issues.³ For some years, European family members have been offering forty-day periods of *jeongseong*. Everyone aligned with True Parents' vision, believing that if we made *jeongseong* conditions beyond even what we imagined possible, the Schengen ban could be resolved and God's providence would ascend.

When Hyung-jin nim began his pastoral work, he spoke mainly about *jeongseong*. European family members realized once again how beneficial a life of *jeongseong* is, both for them and for God's providence. Now we are on the forty-second *jeongseong* period. The forty-third will take us up to True Parents' birthday. Members in Europe make conditions together for the same vision and goal. They understand what the primary and secondary focuses of the current providence are, and they work together. Each condition is dealing with a specific goal.

When we welcomed True Parents to Seville, Spain, after resolving the Schengen ban, we were making our fortieth condition. True Parents entered Europe without any difficulty. That was a dream finally fulfilled. Many members wept.

Until 2007, Europe was under Satan's dominion, even blocking Father from coming. This has been cleared away. The spiritual environment in Europe has entirely changed.

¹ Dr. Song further explained the meaning of *jeongseong* in a subsequent e-mail communication: Sincere *jeongseong* is not only making a spiritual condition as such, but uniting mind and body and investing one's full effort with complete determination in order to fulfill God's will. Hanging in Hannam-dong is a message Father wrote in calligraphy that reads, "extreme *jeongseong*." Heaven is moved when we offer very serious *jeongseong*. Father's life is *jeongseong*, and Hyung-jin nim has been offering *jeongseong* each day from the early hours in order to inherit that.

² Germany and France, both signatory nations to the Schengen treaty, which effectively created a borderless Europe, listed Father as someone they wanted to exclude from their countries. That provision of the treaty extended the ban to all the signatory nations, which was most of Western Europe.

³ Dr. Song later added that he felt that Satan had worked desperately to prevent True Parents coming to Europe, and that Satan was defeated by the conditions members made on the foundation of True Parents' overall victory.

What focus do you maintain in the European providence?

Until the Schengen matter was resolved, our focus was how we could substantially develop the Universal Peace Federation, because we needed many ambassadors for peace who could support our movement. In working to resolve the Schengen issue, UPF developed greatly on both the local and international levels.

From the time that issue was resolved, our focus changed to bringing ambassadors for peace to deeply understand the Principle and True Parents, enabling them to become blessed family members and citizens of Cheon Il Guk and to fulfill their role as ambassadors for peace—which is to convey Father’s message. They are the ones who should guide the people of their countries to the blessing. It is they who can protect our blessed family members on earth.

I can understand how finding ambassadors for peace was so important. Haven’t you been teaching them the Principle for some years already?

Timothy Miller: We’ve been very consistent over some six years in following President Song’s direction to hold European Leadership Conferences. We have held these in different locations around Europe. Teaching the Principle is at the core of these. Originally, we were expressing the Principle based on the five core principles of UPF.⁴ These were a means of teaching the three elements of Divine Principle—the Creation, the Human Fall, and Restoration. We put it into the context of creating peace. For example, the Three Great Blessings expressed as peace within me, peace within the family and peace in terms of our relation to the natural world, and to power, authority and wealth and how they are used. We use Father’s terminology, and familiarize participants with that.

What kind of response do you receive?

Generally, there has been a very good atmosphere. The people who come have different levels of connection with us, and naturally the levels at which they receive the presentations are different.

We want to explain the underlying principles and the motivation of the founder from the outset. So we teach very deeply about Father’s life and about his life experience. It’s a way to answer the question, Why is this person dedicating his life to working for world peace? We can testify to Father’s own very traumatic life experiences and in that way explain that Father can sympathize with people under oppression, people who have been through civil war, people who have been tortured for their beliefs and convictions, people who have been refugees.

The key point is to explain about Father’s experience with Jesus in 1935. Because we are dealing with an interreligious audience, including people who don’t have religious convictions, I have taken the approach to say, “Let me be very honest with you. This is Father Moon’s view, and you are not obliged to adopt it as your own, but the main point is that you understand the sincerity of his motivation.”

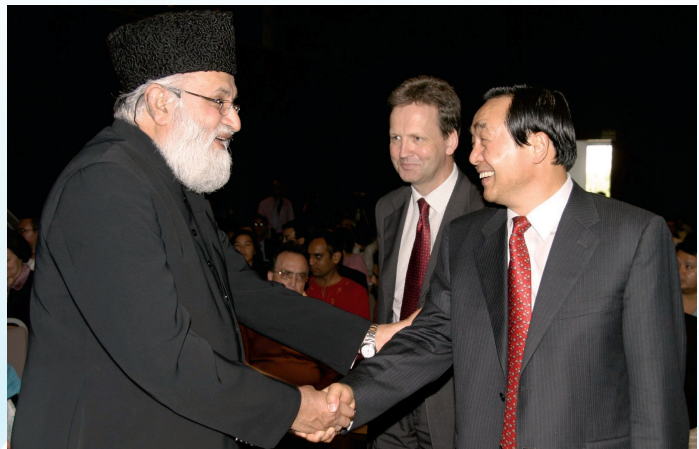
Through this, we can explain very deeply Father’s perception of God’s suffering, and the parent-child relationship between God and human beings. He made his promise to God and Jesus not because he knew how to achieve it but

4 From the UPF web site: “The five principles of UPF: **God**—We are one human family created by God; **Spirituality**—The highest qualities of the human being are spiritual and moral; **Family**—The family is the “school of love and peace”; **Service**—Living for the sake of others; **Unity**—Peace comes through cooperation beyond the boundaries of ethnicity, religion and nationality.” See www.upf.org for a more detailed description.

because he couldn’t say no. He then devoted the rest of his life unchangingly to fulfilling that promise. I think we can convey quite deeply why Father is doing what he is doing. Also through that, it is possible to explain his sense of his own role.

Do you explain Father's role as the Second Coming?

That hasn’t always been explicit, but we are going more in that direction as we are urged to do so by Hyung-jin nim.⁵ We also explain the stages of development of Father’s work: the very religiously-oriented church stage—which is still continuing of course—then more emphasis on the family, starting with the blessing and then the Family Federation, and then the peace work aspect. We explain those three overlapping aspects and the breadth of Father’s work rooted in his origi-



Dr. Song Yong-cheol and Imam Abduljalil Sajid of the Muslim Council for Religious and Racial Harmony (UK) greet each other. With them is Robin Marsh of UPF-UK.

nal promise to God.

We say to people honestly, first you want to know that what you are associating with has integrity (that is, the motivation behind it) but second you will face challenges through your involvement. People will ask, Isn’t this some small religious minority? They need to understand how deep and broad the original motivation is and how things have developed over time.

The point is to develop trust, a sense of closeness, and admiration (in a sense) for the sincerity that lies behind the work. We also explain that essentially those who worked with Father Moon to achieve this have been those among his own religious following because they had that kind of commitment. But in the process he has taken us on a journey from being part of a small religion to having the heart to serve the world and work for world peace—which is rooted in his original promise. We are trying to be quite open.

At our first seminar in Glory House,⁶ we tried to teach the entire Principle and put too much into one weekend, but then we began focusing instead on approaching it from the core UPF Principles, which I think was very effective.

Now we have to shift again as Father’s very clear direction is to bring people toward the blessing, to bring people to a deeper sense of commitment. So in the most recent three seminars we have moved the content more toward bringing

5 He is advocating and demonstrating a very open and direct approach to witnessing.

6 A hotel and conference center in Bergen aan Zee, the Netherlands, that is owned and used by our movement

people to the blessing.

The question is how to create the right balance. Our ambassadors for peace include many from committed, non-Christian religious backgrounds, and the question is how to accommodate that while openly explaining True Father's own faith and motivation.

There's definitely a sense that we create a living experience of one family under God through each ELC we hold. This past weekend, for example, at our seminar in the Netherlands we had forty to fifty people. There was an incredible coming together of people, meeting others from very different professional backgrounds, different religious and national backgrounds. This closeness was epitomized by the cultural evening we always have, which was very warm and uplifting. And the next morning we go into Father's life. It's a well-established balance of different elements.

On the Saturday, we have some of our high-level ambassadors for peace share on specific topics by way of a mini-conference. For example former Dutch defence minister, Willem Frederik Van Eekelen, who is still very much involved in international affairs, including European integration, spoke on the Pacific Rim and the role of China at our most recent ELC. In the Van Eekelen's Christmas letter to all their friends and colleagues in 2008 they spoke so appreciatively of UPF and their experience with the Middle East Peace Initiative.

Through such high-level contacts, we can invite other high-level speakers who don't yet know us and make an initial connection with them. Those attending ELCs can understand the level of the people we are working with and this also builds trust and confidence in our work. Mrs. Van Eekelen is also an amazing woman, with such a warm and caring heart. She was clearing the plates off the lunch table... And a few months back she and her husband sang at the cultural evening!

Dr. Song: Our current work, Europe-wide, is to bring our contacts that are connected with UPF, FFWPU or WFWP for example, to another level. This is our current focus of activity. All our communities are engaged in Divine Principle workshops and blessing workshops, trying to guide people directly to the main providence, the Parent UN. It is blessed members that will form the Parent UN.⁷ Our European focus is how we can bless all our contacts and UPF ambassadors for peace. We want to bless at least 10 percent of the ambassadors for peace at a Blessing Ceremony in San Marino in January. There are ceremonies in each nation running until True Parents' Birthday, all connected with our main Blessing Ceremony in San Marino.

For the three years until 2013, the blessing will be the main providential activity.⁸ So this will be one of our main focuses. We will hold Divine Principle education and blessing workshops, so that our contacts can become blessed members and Cheon Il Guk citizens. At the same time, we have to continue

⁷ Dr. Song later added that after the 2009 declaration of the Parent UN, True Parents officiated three Blessing Ceremonies and plan to conduct several others in 2010.

⁸ He reminded us that in the Peace Messages True Parents emphasized blessing all humankind in the era after the coming of heaven.



The ELC staff tries hard to convey profound understanding. Here, German FFWPU vice-president Fritz Piepenburg (left) converses with an ELC participant.

the work to make first contacts and to bring people to understand.

How do European members contact people nowadays?

Dr. Song: It varies with each country. Some countries have begun street witnessing or visiting home to home. Others are inviting their guests and contacts to workshops by sending e-mail or letters, or through web sites. Each country has a different way.

Because we have been developing IIFWP and UPF over the years, we have established a certain foundation. How can we bring them farther so that they commit themselves and become proud to be in a blessed central family? Some ambassadors for peace in different countries are attending Sunday service. Last Sunday I was in Belgium. One ambassador for peace there had joined and wants to tithe. We are also witnessing to young people and married couples.

Do you also hold traditional Divine Principle workshops, here in London for example?

Timothy Miller: We have them. They are held all over Europe. Some countries have maintained a more continuous focus on witnessing to younger people, especially in Eastern Europe (Hungary and Slovakia for example) and the Balkans. Albania is outstanding in that area.

STF has always had a witnessing period, but now six months of the one-year program will be focused on going to a nation and investing there, while funding themselves during that period. This will be primarily outreach, witnessing with Divine Principle, but also some element of service projects. We will have fourteen or fifteen different STF groups, more than a hundred STF members are going out. This will be very stimulating for certain nations.

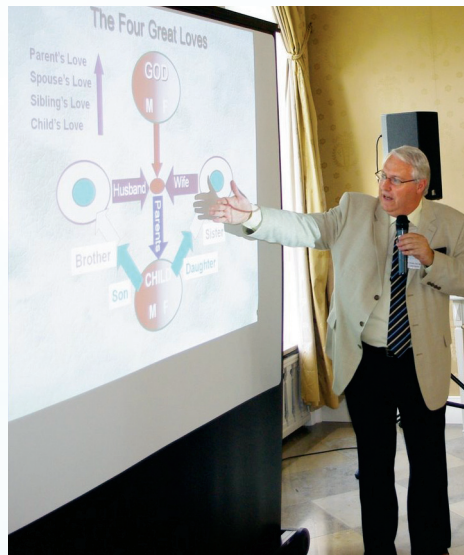
For example, Jack Corley is now back in Ireland. He has reestablished the headquarters so that it is now ready to receive guests. He is getting involved with direct Divine Principle outreach. In France, Laurent Ladouce will devote himself to working with the STF team, building toward more direct witnessing again. Western Europe is moving more in that direction.

President Song's strategy for the revival of witnessing is leading to a focus on the blessing and getting our membership into outreach mode. Of course, not everybody's in outreach mode, though a percentage have always remained so. In Western Europe, outreach work had been focused on the UPF side, reaching out to ambassadors for peace. Now, in order to revive an outreach spirit, the first step is to spread that feeling out to everyone and make it clear that everyone should be bringing someone to the Blessing Ceremony. Not everyone will, but some will bring more than one couple. The "outreach" feeling, particularly in Western Europe, where we have much larger membership, is steadily reaching more members and is starting to stimulate people to think they can really bring someone.

We don't want this to be just the token taking of the holy wine to get the number, but the focus this time is very much on how we will take individual care of everyone who participates in order to guide them forward through the ceremonies of the blessing, while maintaining ongoing interest and concern. We are working that out.

Mrs. Song: On the local level, pastors and blessed couples are trying to help teach the traditions after the blessing—the forty-day separation and Three-Day Ceremony, so that the ambassadors for peace can deeply connect with our roots and understand their responsibilities. This is going well. This is firm and deep education.

Dr. Song: The European church makes an annual resolution that's kept for the year as a guiding mission statement. For 2009, for example, we made the San Marino Resolution, named after the country in which we held our annual Cheon Il Guk Leaders' Meeting that year. It clarifies the focus of our activity and prayer. A working group drafted this during the meeting. It's aligned with True Parents' providence, and thus very helpful for each family to keep as a reminder. This relates to the current *jeongseong* condition, and changes slightly over the course of the year as the focal points of the work and forty-day conditions change.



Timothy Miller giving a presentation in Munich, Germany

Timothy Miller: Dr. Song keeps in personal touch with community leaders around Europe through regular conference calls, during which he shares what he has received from Father and shares inspiration with local, city-level, leaders.

Communities are defined as areas holding a regular Sunday service and having leaders that take pastoral care of the members there. Even if the geographical spread of some of the communities is quite substantial, each member is allocated to a specific community. There are a hundred and five communities in Europe and we are heading toward a hundred and twenty.

There has been a definite shift in recent months from the European headquarters communicating just to the national headquarters to having much more direct communication with the community-level leaders. This is very

important, strategically, because whereas little nations such as Iceland, Malta or Rumania are accustomed to responding to every central direction that comes from True Parents through the European office, some members in other much larger communities in major nations such as Britain, France or Germany have been outside the focus of the providence. In a way, they have been sheltering behind their national headquarters, which have been taking on the responsibility. Now they naturally come more into the focus.

Particularly with Hyung-jin nim asking for weekly reporting in the last few months we have started to receive weekly reports from each community and there's a growing sense of connection from the front line to here at the European office. President Song is insistent that we pass everything up in the report to the international office, so those on the front line start to feel appreciated and recognized. Another aspect of this is a greater awareness of what we are doing and not doing. Before, it might have been hard to get a report, even from a national leader in a larger country. Reporting on a monthly basis is difficult if you are not carefully recording everything on a weekly basis. Now there's a sense that we're working with precision.

The blood in the system, which had been rather stagnant, is now beginning to circulate again. **FW**



Activities for 2009 were set in motion at the European FFWPU Leaders Meeting in San Marino last February.



Ambassadors for Peace are among the participants in this May 2009 European Leadership Conference in Sweden.

Strategically Applying True Parents' Course

By Anatliy Kikin

The history of the Unification movement in Ukraine began in 1991. The foundation for it was laid through the supreme effort and sacrifice of Korean, Japanese, American and European missionaries who totally invested their hearts into developing God's providence in the harsh spiritual climate of our country in the post-communist years. In August 1996, when our Korean national messiah, Rev. Chung Su-won (who was blessed among the thirty-six couples) visited Ukraine for the first time, he met around a hundred members, some of whom were already blessed. During a three-day workshop, he shared through a translator his life-long experiences of attending and following True Parents and his deep love toward the Divine Principle, which has helped us better understand how to practice the Principle in our lives. Many brothers and sisters adopted his tradition of reading fifteen pages of Divine Principle every day. He and his wife visited Ukraine often, and it felt like the beginning of a new age for our country. More changes followed after Chung Su-won's fourth son, Chung Jin-pal, came to Ukraine in February 1999 in response to True Father's direction that three generations of the national messiah's family dedicate themselves to developing the providence in their nation.

Based on the conviction that our life of faith should resemble True Parents' course, our Korean national messiah's family suggested a twenty-one-year plan for Ukraine's development modeled after True Parents' twenty-one-year course from 1960 through 1980. This has become a strategic guide for all the activities of the Ukrainian movement.

The central idea of the plan is that in every aspect of our lives and activities we should aim to embody the maximum of God's *shimjung* while horizontally following the pattern of True Parents' vertical providence during three seven-year periods. These periods project onto the Ukrainian reality the development of True Parents' providential mission.

Describing the plan in detail is a topic for another article, but here is a brief example: During 1960–1967 True Father established the Unification family through expanding membership and conducting Blessing Ceremonies. Accordingly, the first seven-year course in the Ukrainian twenty-one-year plan is a “family level” course as it sets the focus on expanding the local church family through witnessing, education and the blessing. Practical goals for this course included building the temple (training center) which we simply didn't have before, starting some businesses in order to create a financial foundation and beginning public relations activity in order to foster positive public opinion about the Unification Movement in Ukraine.

The subsequent two seven-year periods are on the national and international level. The second seven-year period in our plan focuses on the further expansion of participation in Blessing Ceremonies, creating a church education system and wider interaction with NGOs. During our third seven-year course we plan to cooperate with branches of the Unification Movement in other countries to create the foundation for our society to recognize True Parents.

When we first heard the plan on God's Day 2000, no one was able to grasp the idea. Yet, several months later, when Rev. Chung Jin-pal discussed it again with a group of leaders who worked in Ukraine headquarters at that time, it was one of the greatest sources of inspiration ever. The plan has created a powerful vision for everyone from individuals and families to the entire movement, as well as a strong sense of involvement with True Parents' providence. It has afforded us a much deeper understanding of the meaning of all our activities, given clear definitions and criteria, which we use to evaluate our progress. Generally, the twenty-one-year plan became the core vision around which we strongly united with our national messiah.

Implementing the plan required developing a system that would allow us to attain the goals set. We started working in accordance with this plan in 2000 and therefore are now in the middle of the second seven-year course.

We have faced opposition from the authorities until now; we are still unable to register the Unification Church in Ukraine. Although the result of our activities is still comparatively small, the plan shows that we will be able to achieve victory by following the trail that our True Parents have blazed. All members are united with this vision. We regularly analyze to what extent our lives

and activities correspond with the plan in reality. Such analysis allows us to understand both our strengths and weaknesses, to correct our mistakes and to direct our efforts properly.

Witness to yourself and change!

We started using the Korean word “*jeondo*”¹ instead of “witnessing,” to remind ourselves about the deep meaning of the original term. We realized that in essence *jeondo* means changing yourself with the help of the Divine Principle, as only then are we able to witness to people, whether meeting them on the street or in executive offices.

“Change” has become our motto and mantra. We regularly analyze how much we have succeeded and often find that we need to correct ourselves; being too excited about the process, we forget that what matters is the result.

We reevaluated the very basics of our faith and were inspired to change our nature, thinking, concepts, behavior and culture. Having experienced the changes in themselves, leaders who worked in headquarters directly with Rev. Chung Jin-pal started passing on this vision to center leaders and then to all other members, uniting everyone around one vision and spreading the useful virus of change. It has been a long and sometimes painful process, but when members feel changes in themselves, when their own understanding, character and behavior has changed, they are empowered and can confidently witness to guests.

The national messiah nurtured the tradition of constant Divine Principle study. The love for the Divine Principle has naturally awakened in us the desire to convey it to others. Brothers and sisters invite people on the streets with the goal of bringing guests to a twenty-one-day Divine Principle workshop and having the guest join the year-long education program after which they will be able to help develop the providence.

In order to achieve better results we have worked out a plan and are developing an education system based on True Father’s directions. In 1994, True Father spoke about giving lectures directly from the Divine Principle book, so all our one-, two- and twenty-one-day workshops are given using *Exposition of the Divine Principle* and the Divine Principle outline with diagrams prepared by Mrs. Eu.² Our experience giving lectures in this way since 2003 has shown that the internal qualities of guests who join the movement after such workshops greatly improved.

Workshops at all levels

After an introductory talk, one- and two-day workshops and advanced Divine Principle lectures, guests go through the “actionizing” program which consists of lectures on life of faith

and tradition, practical engagement in *manmulbokkwi*³ (fund raising), *jeondo* (witnessing) and attending Sunday services. The first level education program’s goal is to prepare the guest for the twenty-one-day workshop and to encourage him to join the one-year education team.

Currently, seven Ukrainian cities have an education center. All the centers follow the same program for first-level guests, after which the guests attend a twenty-one day workshop conducted by our headquarters. This workshop includes two identical parts. In each part, the participants study the Divine Principle book in full and True Parents’ course. This helps them understand the Principle better and feel a deeper affinity toward True Parents. If the guests cannot attend the whole workshop, they can attend half of it.

For guests who are not able to join the year-long education program, we have an alternative program that they can participate in at their local center while continuing their studies or work.

We hold six twenty-one-day workshops a year. The workshop dates for the year are decided in advance, which makes planning easier and helps us prepare the guests for the work-



Rev. Chung Su-won, his wife and (beside her) Chung Jin-pal in the Ukraine

shops.

When True Parents visited Ukraine on October 20, 2005,⁴ True Father proposed that students take a year off from their studies in order to learn and practice the Principle. In line with this, for the year-long education program, students take a year of academic leave.

The program aims to educate *shimjung* leaders⁵ who are able to gain a global vision and dedicate themselves to realizing the providence True Parents are guiding. After graduating this program people generally become full-time or home members of the movement.

3 Meaning the restoration of things (as contrasted to people). It is educational spiritual activity and should not be done solely for raising funds. In Ukraine, church members use the Korean word to remind themselves of this spiritual aspect.

4 During True Parents’ 120-nation UPF speaking tour

5 The term *shimjung leader* comes from “shimjung-centered leadership.”

Pioneering

It has become a tradition to hold three forty-day pioneering campaigns every year. The term "pioneering" relates not only to preparation for opening centers in new cities but also to bringing activities of the existing centers to a deeper level. Besides full-time members we mobilize students, actionizers and blessed wives to join the campaigns as well. For many members such campaigns became break-through moments. [See facing page.]

Educating members and their families

After analyzing the previous ten years' witnessing results,⁶ we were able to make overall goals that we divided among the members. Each member is to send 6 guests per year to the one-year education team. To do this requires each member to bring 12 guests to a twenty-one-day workshop, 48 guests to a two-day workshop, 96 guests to a one-day workshop and 286 guests to an introductory lecture (roughly, one guest per day except weekends).

From this, we have our goals for each week, month and year, and we monitor our results. A center leader checks on and helps brothers and sisters fulfill their personal goals. Every week, center leaders give shimjung reports, which include not only numbers but also descriptions of the emotional situation of the center members, their struggles and victories. Through these reports, the headquarters staff can understand the situation and provide better guidance. Throughout the year, the elder members from headquarters visit the centers and do street witnessing, in order to personally set an example and to understand the centers' situation better and to help take care of the members.

Five to six times a year we hold all-Ukrainian members' meetings in Kyiv⁷ with the goal to educate our brothers and sisters. At these meetings we convey True Parents' recent instructions and guidance, news about current providential events in the world, share our experiences of success and analyze results.

The majority of our full-time members are young people between the ages of eighteen and twenty-seven. Understanding how important parents' support is, we help brothers and sisters witness to their parents. During such meetings we hold a one-day Divine Principle workshop, answer parents' questions and share with them about different activities of the Unification Movement in Ukraine and abroad.

6 Based essentially on an analysis of how many guests went on from hearing an introductory lecture to higher levels of education

7 Also spelled Kiev



Beyond cultures and generations

For brothers and sisters to gain a global vision and an intercultural communication experience we invited second-generation members from other countries to Ukraine. They were the Second Generation Educators Team (SET) from Europe and students from Korea and Japan.⁸ We organized a variety of service projects, meetings with volunteer groups, sports competitions and sightseeing for them in several Ukrainian cities. During these programs, the young brothers and sisters from other countries and first-generation Ukrainians members of a similar age could experience street witnessing and practice giving Divine Principle lectures. From the testimonies we heard, we are confident that the program helps participants see the Principle in a different light and realize its value more deeply.

The experience gained in Ukraine inspired all the program participants. The second-generation members could meet people their own age who were not born into the movement but choose to follow True Parents. At the same time the Ukrainian brothers and sisters met young second-generation members who have dedicated themselves to fulfilling God's will. This gave them inspiration and a practical vision that their children will be able to follow such a course. This type of international program allows young people to develop internally as well as externally and gain an interesting experience of intercultural communication expanding their vision to a global level.

Our brothers and sisters are happy to welcome young people from all over the world and through cooperating, continue to grow and support True Parents in building Cheon Il Guk by 2013. By inheriting their tradition we want to embody it ourselves and set the model for the younger generation.

Conclusion

With deep appreciation to our elders who have set a standard of faith by walking a path of blood, sweat and tears, we understand that victory will come if we sacrifice ourselves, are willing to challenge our own thinking and take the position of an object partner. Overall, our experience in the Ukraine shows that through practicing the Divine Principle and striving to have our path resemble True Parents' course, while correlating the horizontal providence in our country with the cosmic-level vertical providence, we are able to achieve consistent results. *TW*

8 Some of them contacted us through the Second Generation Department of the European headquarters, and some were invited by Rev. Chung through his personal relationship with their parents.



Left: Jeondo (witnessing) to people on the street; Right: A Divine Principle study meeting in progress at a church center

The Experiences of Two Ukrainian Pioneers

Energy in the Center Sensed by an Astrologer

I was reading True Father's speech and found the following phrase: "In order to gain victory in *jeondo* (witnessing), God's words must always resound in the center." I kept that in my mind and tried to convey the idea to brothers and sisters. I realized that what we do on earth affects the spirit world as well. Therefore, when we read the Divine Principle and do hoondokhae in the center, it influences the spirit world and the center atmosphere in a very good way.

In the early days in Korea, President Eu Hyo-won would give lectures for sixteen hours a day. This was a very important condition in order to achieve victory in witnessing. When I was in the city of Poltava, we did a three-day condition of lecture training by reading the Divine Principle twenty-four hours a day, each one of us reading for an hour.

Soon after, one of our members met a famous astrologist from Poltava, Mr. Vereshyagin and invited him to our center. When he visited us, he was simply amazed by the energy he felt there. He was exclaiming with delight saying, "How did you find such a place in Poltava?" He mentioned that he had visited various famous monasteries and churches, pyramids and had even been to Tibet but had never found such a place. He did not know that we had been doing the condition of reading Divine Principle.

Armed for the Mission by the Spirit World

For me, the pioneering started from the three-day workshop we had prior to the campaign. By that time, I had already gained the determination to bring a good result. During the prayer at the end of the workshop, I spiritually received a sword and a helmet and felt the spirit world's support. I didn't think about anything other than how to win in this forty-day battle. First, I had to win over myself. In order to discipline myself, improve my character and gain unity with God, my goals were to control sexual desire, the desire to eat and the desire to sleep. In other words, I had to overcome myself and not be a slave of my weaknesses.

After hoondokhae and morning exercises, I stood at the whiteboard and practiced Divine Principle lectures until late at night. My back and knees ached, and my throat hurt because of reading aloud. All kinds of thoughts kept coming to my mind, such as, "Why am I doing this? Perhaps I should do something else." There constantly seemed to be other things to do in the

center, but I kept in mind the experience of having received the sword and helmet and the spirit world's hope for me to become a victor.

Our center was surrounded by eight old churches and a monastery; it's a historic and spiritual place. Grand Duke Vladimir¹ started baptizing the Kyivian Rus from this very place. With the spiritual foundation of our ancestors and saints, I was desperately calling upon them and upon Heaven for help in order to gain support in witnessing. But I understood clearly that the results mainly depended on me, on my dedication to serve God and fulfill my mission.

Every week from Saturday midnight until 4 AM, all our center members were doing a vigil condition. Every evening, we discussed the guests' situation and planned the next day. It was very difficult to accomplish the goal if we didn't plan clearly who would do what.

Once a month we give public lectures in schools. One day we got a phone call from the Police Department of Juvenile Delinquency inviting us to visit them. From my previous experiences with the the police, I could not expect anything good from this meeting. I was very worried and my heart was beating extremely fast. When I entered the department, several investigators pierced me with their glances. One of them introduced himself and said that he really liked the lectures we were giving in schools.

Since then we have been cooperating closely with the police in educating teenagers. This friendship has helped us in a situation with the mother of one of our guests. She didn't know clearly who we were but had heard a lot of unfavorable information and therefore came to the police with a complaint. Due to our friendship with them, everything was very quickly resolved and the mom let her son join the yearly education program.

We did our best in order to achieve the goal and change ourselves, and over the forty days, Heaven helped us prepare six people who participated in the twenty-one-day Divine Principle workshop and then graduated into the yearly program. During the year our center sent twenty guests to do a twenty-one-day workshop. **TW**

1 St. Vladimir, the grand duke of Kyiv (c. 958–1015) converted to Christianity in 988. The Kyivian Rus was a medieval principality centered in the city of Kyiv (also spelled Kiev) from ca. 880 to ca. 1250.



Left: A program to inspire 21-day workshop graduates to take the next step; Right: An introductory Divine Principle lecture in a park

A Family Experience of Christ's Return

By Christel Werner

Mrs. Werner shares how she and her husband, Paul, who ascended in 2008, met the church in the early 1960s after twelve years of marriage and how they devoted the rest of their fifty-seven years together in response to God's call.

**Made for each other—
Christel with Paul on their
wedding day, April 14, 1951**



We were a close-knit family and always attended parties together, never one of us alone. This one time though, during the summer of 1963, one of our secretaries at IBM was leaving and I, along with all the other girls, was invited to her farewell party. I accepted the invitation and intended to be home by 10:00 PM To my surprise, one of my former co-workers, Sandy Pinkerton, showed up too. I hadn't seen her for some time and we had a lot to talk about. When it was nearly time for me to leave the party to be home on time, Sandy offered to take me back to the IBM garage to pick up my car. She was usually very talkative but now she was quiet and started crying. I was at a loss as to what to do and asked her how I could help. Sobbing, she told me, "Christ has returned. He is now on earth." I was so shocked and started to explain to her that, according to Bible prophecies, certain events had to take place before his return and to our knowledge these prophecies were still unfulfilled. We discussed different aspects of the Bible, and I realized this would take many more hours to explain and I was already late, knowing that Paul would get very nervous. I had to head home. We agreed to meet again soon. Needless to say, Paul was very upset about my arriving so late. He had already called the police and the local hospital to find out about car accidents in the area and was in no mood to listen to my explanation. After he calmed down the next day, I told him about my experience with Sandy and his reply was, "Why didn't you tell me?" "Well," I asked him, "How could I?"

As it turned out, these two simple sentences changed our lives forever. Sandy knew we were good Christians and were actually waiting for Christ's return. When we invited her for Sunday afternoon coffee, three people showed up at our house. Sandy had brought along her husband, John, who also was a co-worker of mine at IBM, and Pauline Philips Verheyen. As we were very familiar with Bible quotes concerning the return of Christ, fireworks erupted as soon as they started explaining highlights of the Principle. Certain parts, like everlasting life after our physical death, the spirit world and prophecies of the Bible were in accord with our Christian beliefs. But most disturbing were statements about Jesus, our Savior. How could they dare tell us that Jesus didn't come primarily to die for our sins but to take a bride and form a true family, thereby fulfilling the ideal God held at the time of the Creation, and that Jesus wasn't able to fulfill God's primary purpose because of the disbelief of his people? They told us that he would return in the flesh as a man to completely fulfill his mission, and as stated in the Bible, he would have a new name. God's promise had now been fulfilled by sending his son, Sun Myung Moon, to earth.

The confrontation got so intense that I felt quite uncomfortable. I had a good relationship with John and Sandy and didn't want to hurt their feelings, but the sparks kept flying. We believed in the Bible as the word of God and expected Jesus to return in the clouds. Logically, we felt this was not possible by human reasoning, but with God, nothing is impossible.

Our struggle during the following weeks and months is hard to describe. Just thinking about it now, I'm reliving this difficult period, overcome by emotion. We studied the Principle, prayed, fasted and cried to God and Jesus for help. We wanted to be true to our faith and serve the Messiah at his Second Coming. But how could we be sure? We waited for the return of Christ and didn't want to make the same mistake as occurred two thousand years ago. According to the Bible he would have a new name. Could it be Sun Myung Moon?

We continued to attend Sunday services in our Lutheran Church, and I prayed desperately during the service for guidance concerning the Principle and Father. Jesus embraced me and told me, "I love you." This was comforting and confus-

ing at the same time. I needed a clear answer.

I had to go to work daily, but Paul checked his construction sites just briefly and returned home, trying to come to a decision. He studied the Principle in reference to the Bible and prayed and prayed. When I came home in the evening, trying to maintain at least part of our family life for the sake of Klaus, our eleven-year-old son, it was extremely difficult. Our discussions continued even at dinnertime, and the atmosphere was heavy.

Very soon, Pauline, John and Sandy moved into our home and really took over. They practically decided what should be done and when. I knew then that this was the end of our family life. We slept in different rooms right away, and practically everything changed overnight. Life at our home was upside down. How could I protect our child, who wasn't sure of what to make of these drastic changes in our family life? At that age, he needed a stable environment and enough rest to manage his school life. He was so patient and supportive, and all I could do was pray for his protection and try to help him cope as best I could.

True to Paul's character, his struggles in prayer were very intense and his conditions of indemnity dramatic as you may know from his testimony. It was heartbreaking for me to watch his suffering and not be able to help. After his decision to join the movement, he decided to subjugate his physical body and reach perfection very fast, or so he thought. Along with other extreme conditions, he took his daily bath in ice-cold water, literally containing ice cubes. I feared for his health. But he wouldn't listen to reason. Half a year later, the effects of these conditions became obvious, and he had to seek medical treatment in New York before boarding our ship to Germany.

My nature is just the opposite, and my indemnity conditions were not as extreme. I studied, fasted and my deep prayer life carried me through these difficult times. Deep in my heart I knew that my intimate relationship with God and Jesus would guide me.

Then Miss Kim Young-oon¹ came to Sacramento for a two-day workshop. We attended all the sessions and were very impressed by her lectures and her personal testimony. Up to that point, we had no idea that she had been a professor of Theology in Seoul. The atmosphere was very high, and we felt God's presence. During the question-and-answer session Paul bombarded her with questions, quoting Bible prophecies concerning Jesus and the Second Coming. Finally, her patience reached its limits and she said, "Do you think I'm that stupid to accept something that isn't true?" The meeting with Miss Kim marked the turning point in our struggles. Her lectures were down to earth and yet spiritual at the same time. While studying her English translation of the Divine Principle, we were amazed at the new horizons opening up. This could only be the work of God explaining His plan of salvation. We also understood that we were prepared through generations of ancestors to be among the first in the Western world to follow God's call.

We had gone through much pain and sorrow throughout our lives, but here in California we finally had a good life as a family and I knew that accepting Christ at his Second Coming meant the total sacrifice of everything dear to our hearts, meaning all our dreams and plans and above all our life as a family. Even to this day, I can never sing the Holy Song "Light of Grace" without shedding tears: "I'll give my life and my love unto the one God of love." It's one thing to sing this song,

¹ Kim Young-oon was one of the first three missionaries Father sent to the United States. Though born in 1915, members called her Miss Kim.

but to actually do it is a different story. As Paul often told new members, once you give your life to God, it belongs to Him and you can never take it back. It's a very serious decision.

Up to this point, we had done everything together as a family, but I knew that Paul's decision, once he made it, would be final, even if it meant sacrificing our family. His motto was "God first" and then his family. At that time, he was increasingly convinced that the Second Coming had taken place and that we were called to serve the Messiah. I saw only two choices—either we would follow the Messiah together, or we would go our separate ways.

In my agony I turned to God for guidance. I fasted and prayed in tears and by studying the Principle many hidden things in the Bible became clear. My trust in God was so deep that I knew He would never forsake me and I felt surrounded by His love. The atmosphere was so high and I knew this was from God.

On August 11, 1963, we joined the movement together and shortly thereafter decided to return to Germany as missionaries as soon as our business affairs were taken care of.

In the meantime we started witnessing right away. We visited people in their homes and taught the Principle. This was



Left to right: John and Sandy Pinkerton, Pauline Verheyen, Christel and Paul Werner on their way to the San Francisco center in 1963

actually our first Home Church mission. We also attended the prayer meetings and church services of different denominations, but as soon as we talked about the return of Christ and his new name, we were not welcome anymore. One experience within a large congregation is unforgettable. At the beginning of the service the minister greeted and welcomed new guests, specifically our group. We were ushered to the middle of the church and the minister had us all standing up to be welcomed. Every eye turned in our direction and then the minister said, "These people are following the Antichrist, Rev. Sun Myung Moon. Beware! They came to try to convince you of his teachings. Don't follow them because they'll lead you to eternal damnation. According to the Bible, Christ will return in the clouds of heaven, and this prophecy has yet to be fulfilled." As young members this was hard for us to swallow. We had been asked before to leave a church or meeting, but we were never made so unwelcome in such unequivocal terms. Yet at the end of the service the minister stood at the exit and shook

our hands with a smile.

On weekends we frequently drove to our center in San Francisco on Masonic Avenue to be with Miss Kim and our brothers and sisters there. On one of those visits, Klaus followed Miss Kim to her room and saw a photo of True Mother. Up to this time we had never seen pictures of Father or Mother. Afterward, Klaus came to me and said, "Mom, True Mother is so beautiful."

As we were witnessing every day, right from the start, we had no family life and this was very hard for Klaus. By that time, we were planning to go back to Germany as soon as possible. We thought it best to send Klaus ahead of us to my parents in December 1963. When the day of his departure came, we drove him to San Francisco International Airport. I think only a mother knows how heavy my heart was to send our eleven-year-old son across the continent and the Atlantic Ocean all by himself to Frankfurt, Germany. When we saw him disappear at the gate, aided by a flight attendant and waving for the last time, I thought my heart would break. We quickly left the airport and watched his plane disappear until it was a mere speck in the sky. My tears flowed quietly and I felt somewhat numb. Abraham's sacrifice of Isaac came to mind. Would we ever see him again? I prayed silently for the protection of our precious son and felt Heavenly Father comforting me.

My parents received him with open arms, although they couldn't understand how we could abandon our child, as they saw it, and they felt sorry for him. Klaus couldn't speak any German and my parents didn't have command of the English language. This made communication very difficult for both sides. He needed to go to school and had to learn German quickly. It was a difficult and demanding situation.

Our return to Germany

From that point until March 1964, Paul concentrated on disengaging from all his business activities, and finally traded in his new Chrysler for a Volkswagen van. For me it was not easy to quit my job at IBM; my departure on March 31 was tearful. The following day, we loaded the van with a few suitcases and were on our way from Sacramento to New York, taking Elke Klawiter van der Stok, a German member we had met in San Francisco, with us. In those days, all churches were open and accessible at all times, so on our way through different states we stopped at forty churches, at least one in each state we passed through, where we prayed and Paul read some parts of Miss Kim's translation of the Divine Principle from the pulpit as a condition for future missionary work in these states.

Our last stop in the U.S. before boarding the ship to Germany in New York was at Dr. Pak Bo-hi's home in Washington DC. Dr. Pak and his wife, who hosted us for almost a week, warmly welcomed us. For the first time we experienced the life of a blessed family and were deeply moved by their total dedication to God and True Parents. To this day, we are very grateful for this precious experience, which helped us very much to cope with our situation and our work in Europe.

On May 8, 1964, we arrived in the German port city of Bremerhaven on board

the M/S Berlin. After our VW van was unloaded, we drove to Frankfurt and met our three other members, Peter Koch, Barbara Koch Vincenz and Ursula Schuhmann. All of us had joined in California. Soon it became clear to us that it was best to start our mission in a different city, so we decided to look for an apartment in Wiesbaden, about thirty five kilometers west of Frankfurt. Before moving to Wiesbaden, we drove to seven major cities in Europe—the Hague, Holland; Brussels, Belgium; Paris, France; Madrid, Spain; Rome, Italy; Geneva, Switzerland; and Vienna, Austria and placed a Divine Principle book in each of the main Cathedrals of these cities.

In Wiesbaden we worked during the day and started street-witnessing in the evenings right away, even though according to German etiquette, one just didn't approach strangers in the street. Paul's focus, however, was directed at churches and other religious groups. Yet, as soon as he revealed that the Second Coming has already occurred, he was prohibited from stepping onto the church grounds again. We worked tirelessly for about a year and had very good contacts, only to lose them all because of the hostile influence of Christian ministers.

Our mission in Austria

When Paul received God's direction in prayer to pioneer Austria, his mind was already made up even before discussing it with me, though of course I wholeheartedly supported his decision. Within days, he asked his employer for a leave of absence from his job for six months. A few weeks later, when he decided to stay in Austria, I handed in his resignation. Together we prepared our VW van to serve as temporary sleeping quarters and packed up all the items he would need to be self-sufficient in Vienna.

On May 18, 1965, he was on his way to his new mission in Austria, our first mission country, and our prayers were with him. Klaus attended high school in Wiesbaden, and I continued working at a large insurance company to support our family as well as the mission in Austria. In Vienna Paul lived in his VW van and started witnessing and fasting to the extreme right away. He lost so much weight that some friends hardly recognized him when they saw him in Vienna. I really

was worried about his health, remembering his severe indemnity conditions in Sacramento and started sending him "care packages" with homemade cake and other goodies. When Father came to Germany on his first world tour to bless Holy Grounds on July 26, 1965, Paul returned to Frankfurt with his first spiritual son, Walter Linder, a student working on his PhD degree in Economics.

For all of us, this was our first meeting with True Father, the Messiah, and of course we were all nervous, not knowing what to expect. Money was in short supply, but we tried to prepare for True Father and his party as best we could. When he and his party finally arrived at the airport, he greeted each one of us with a warm smile and a handshake. We missed True Mother; she hadn't been able to come this time. We didn't know, though, that she had her own seven-year course to fulfill and be victorious in. All in all, we had twelve glorious days with our True Father in Germany, practically from morning to night. We were able to participate in the blessing of two



Christel with son Jin-hi (an offering child), in 1988



Father at Frankfurt Airport on July 26, 1965, during his first world tour when he consecrated Holy Grounds in a hundred and twenty nations; Paul is holding the sign that says Welcome, on your visit to Germany. Christel is fourth from the right.

German Holy Grounds, in Frankfurt and Essen; we shared all meals together and had marathon meetings, sometimes all night long, when Father taught us holy songs over and over again, very much to the dismay of our neighbors who didn't appreciate the noise. He also had each one of us sing individually and always listened very attentively with his eyes closed. On his last day in Frankfurt Father presented us with the official Unification Church flag and a beautiful wall clock for the center. He then personally gave each one of us a gift. We felt such a deep bond of heart that at the time of his departure we felt like orphans. Tears started flowing and we missed him already. After Father left, the center felt empty.

Before Father left Frankfurt, he honored our family by visiting our apartment in Wiesbaden, discussing our future mission. Father said that after the tour through Europe, Paul should go back to Austria, Klaus should continue to attend his school in Wiesbaden and my mission was to support my family and Paul's mission in Austria.

Paul's center in Vienna for the first six months was his VW van and our only communication was through letters and prayer. Once Paul received a mission, he totally focused on fulfilling that mission and needed all the support I could give him. This was true for all missions Father entrusted our family with, and all of us felt determined to persevere. When the load was heavy, our Heavenly Father was always close, wiping away our tears and comforting us, enabling us to go on just a bit longer.

Paul was still living in his VW van when winter set in. Winters in Vienna are quite cold and accompanied by heavy snowfall, so sleeping in his van was no longer possible. He fasted and prayed desperately for a place to stay, while Klaus and I, back home in Wiesbaden, supported him in prayer. Through a

contact, he finally found a small place on the outskirts of Vienna. We were so happy and grateful that he had found shelter from the elements. However, when Klaus and I visited him for the first time in December 1965, we were shocked by his living conditions. Coming from a warm and comfortable apartment in Wiesbaden, we had to enter his upstairs "center" by an outside staircase, which was little more than a ladder. It had no running water, not even cold water, no sink, no toilet facilities and no heating system. Every drop of water we used had to be carried upstairs from a pump and the dirty water carried downstairs in a pail and discarded. Even the homeowners, an old couple, had no sanitary facilities. The outhouse could only be reached by walking through a chicken coop. This was a real nightmare, especially when we had to use it at night, bracing against the bitter cold wind and snow and always mindful not to let any of the chickens escape. To prevent the snow from blowing into his front room every time we opened the door, Paul nailed a blanket in front of the opening from the inside.

The room in the back, where Klaus and I were to sleep, was even worse. Paul usually used it for storage. The only window was ice-covered and frozen shut and our breath was visible, just as it was outside.

Even so, when we first entered Paul's front room, we felt the peaceful atmosphere created by his deep prayers. As it was located in an attic, the ceiling was slanted. In one corner he had placed his little altar with a candle and Father's official photo for 1960, the only picture we had. To get even a little bit of heat, he had bought a 500-watt heating lamp to keep his back warm while praying for his contacts after coming home from witnessing.

When I voiced my concern about his health under these severe conditions, he replied that True Father had survived in

a cardboard house in Busan and added, "Heavenly Father knows why I am here." This of course was true but we have to fulfill our part by taking care of our body. This worried me quite a bit. Feeling my concern he said, "I'm not home most of the time anyway. I'm witnessing and teaching every night into the morning hours, or I pray at St. Stephen's Cathedral, where countless candles are lit by other people continually coming in for prayer. That keeps the area pretty warm." When Klaus and I returned home to Wiesbaden, I prayed and fasted for decent living conditions for my husband.

When Klaus and I visited Vienna again in 1966, Paul had already found many members, and all of them had moved into a better center on Zirkusgasse,² though it was a neighborhood infamous for its vices. They had turned this apartment into a haven for the spirit of God, where many members and guests had spiritual experiences. So many more people joined that soon even this center was too small to house all of them, a very happy problem.

When Paul left for Austria, he had resolved not to come home for the next three years, or before laying a solid foundation in our mission country. This he accomplished in the summer of 1966, a year after starting his mission, when he visited Germany for the first time with his nine spiritual children.

When it finally became clear that Paul would remain in Austria indefinitely, Klaus and I joined him in 1967. At that time, because the members had multiplied, they had just moved into a larger center on Oelzeltgasse.² For Klaus it meant changing schools and an entirely different school system again; for me, it was the most difficult time in my life, my personal valley of tears. We were a family, yet since joining the movement, my husband and I had lived as brother and sister, and so it was in Vienna. Sometimes there were family matters to solve, and it was difficult to even find time to talk. When the situation was almost unbearable, I felt that perhaps someone else was much better qualified for my mission, and I should leave Austria. In that instant, Heavenly Father scolded me saying, "My child, I never make mistakes. I know about your situation, just go on a bit longer and I'll be by your side every step of the way." At that point, I resolved to endure silently whatever and however long it took. One dear sister in Vienna, Romana, supported me all the way and I'll be forever grateful for her unconditional love. I'm also greatly indebted to my wonderful sisters in Holland for their understanding and support. Heavenly Father definitely kept his promise.

During those years, we always kept in close contact with Miss Kim, who kept us informed about True Parents' activities in Korea. When she visited Vienna in 1968, she comforted me by saying that Klaus and I had to pay all the indemnity for Paul's great success and to endure just a little longer. She told me that True Parents were in the process of obtaining visas for their second world tour (in 1969) and many things would be resolved. She also said that Father was planning to hold the first blessing outside Korea at that time and we should prepare.

² The name of the street in Vienna.



Paul in Essen, Germany, in 1971, the city in which True Parents had blessed eight of the forty-three couples in 1969

In March 1969, we travelled with our Austrian family to Essen, Germany, to meet our True Parents. For the first time we could welcome Mother. Her inner and outer beauty impressed everyone. Father and Mother, who was pregnant with Hyun-jin nim, sat with us on the floor; we had the feeling of being one big family.

As we all know, Father truly is full of surprises. One day before our blessing, Peter Koch and Paul were called suddenly into True Parents' room and Father told my husband, "Paul, you are now the leader of the German movement, and Peter, you take over the Austrian family." It came as a shock to us and to all our members. Tears started to flow when Paul broke the news to our Austrian members. Yet, this was God's will and Paul started right then and there to focus on our mission in Germany. This meant a great upheaval for my husband and I as well as for Klaus, who was still attending high school and had to change schools for the thirteenth time.

A few days later, our engagement took place. Each couple was called into True Parents' room individually and while True Parents held our hands, Father said to Paul and me, "You two were made for each other."

After the ceremony, he added, "No more separation for you." It truly felt like a father speaking to his children. After our Blessing Ceremony on March 28, 1969, we resolved to try to live up to our True Parents' expectations, however bumpy the road may be—and it was very bumpy at times.

The Day of Hope campaigns

The most memorable of all our missions were our participation in the Day of Hope campaigns in the United States (1974–1975) and the Washington Monument Rally in 1976, because we could work directly with our True Parents. Our team was assigned an itinerary of certain cities, and every two weeks we traveled to another state. In each of these cities, we prepared a banquet for many dignitaries and invited



Father, Christel and Paul in San Francisco in 1974

people to attend Father's speech.

After Father's public speech, True Parents would usually treat our team and the New Hope Singers to a celebration dinner at McDonald's and have many of us sing. It usually ended with True Parents singing for us. We felt like one big family and could get a glimpse of the future kingdom of heaven on earth.

As Mother was always heavily pregnant during those years and tired because of the strenuous schedule, she would sometimes rest her head on my shoulder during Father's speech, and I felt so incredibly happy, but on the other side I was so sorry for what she had to endure. Those intimate experiences with True Mother are no longer possible, but they will live in my heart and mind for eternity.

When we purchased the Pasadena house, Father called it West Garden. I clearly remember one visit in 1975 when True Mother was pregnant with Kwon-jin nim and extremely tired. We picked them up at the airport, and as soon as Father entered the house, he called all the leaders present to come to True Parents' room for a conference within the next ten minutes. I felt so sorry for Mother and wished that someone could suggest to Father that we could accommodate such a large group much better in our spacious living room, but for some reason it had to be True Parents' quarters. When all the leaders had squeezed in, there was no room to spare. As Mother came out of their bathroom, she had to find a way around the leaders on the floor to reach the bed, and I was happy thinking that she would lie down to rest. To my astonishment, Mother walked around the bed onto a little floor space between the bed and the window and then slowly and carefully eased herself down to the floor without saying a word. I was searching my brain frantically for how I could help Mother to be more comfortable without disrupting the meeting. All I could do in that situation was to bring her a pillow and a blanket and whisper, "Sorry, Mother." She smiled gratefully and closed her eyes.

Sometimes Father asked his staff, "What team is working in the next city?" When he heard that it was Paul and the German team, he said, "I'm sure everything will be prepared in detail and I have nothing to worry about."

I truly wish our second generation could have these parent-child experiences with our True Parents, but this only happens once at a certain time in all of history. Our generation was truly blessed, but we also had to pay an equal amount of indemnity to be chosen by Heaven to follow True Parents at such an early time.

Remembering my husband

Paul's outstanding quality was his deep love for Heavenly Father, True Parents and our brothers and sisters. He was like a rock, never wavering in his unconditional commitment, no matter how difficult the circumstances. Father said once in a leader's meeting, "Paul's standard is very high. Outwardly he has a tough shell, but inside he is like butter."



Paul and Christel Werner (seated), their son Klaus, his wife Doris and their daughter Tanja, and Paul and Christel's son Jin-hi, in March 1994

For members working directly with us, it wasn't easy sometimes to live up to Paul's expectations, but one thing is absolutely true: He loved every one of our brothers and sisters deeply, appreciating and never forgetting their work and commitment to True Parents during those early years. He realized later that he sometimes hurt a member's feelings by coming on too strong, and he was very sorry about that. He told me that if he had been given the opportunity to do over again, he would have handled some situations differently.

As all the leaders know, Father often chastised Paul in leaders' meetings over the years, but he did recognize him during the forty-day fishing workshop in Alaska in 1998. Paul participated in the workshop despite a heart condition, which really required a leap of faith. When he came home he told me, you won't believe what I experienced one morning during hoondokhae in Kodiak. I was sitting way in the back when during his speech Father suddenly called my name and said, "Paul, I am very proud of you; you are number one." Paul was stunned because this had never happened before.

His last days and nights on earth I spent at his bedside, holding his hand, until his spirit ascended to the spirit world in a heavenly and peaceful atmosphere, knowing that he would now be free to continue his mission in the other world where his ailing physical body couldn't drag him down any more. When True Parents were informed about Paul's ascension, Father said, "Congratulations for a victorious life" and honored him with a national Seunghwa Ceremony.

After Paul's ascension, I received more than five hundred letters, from all over the globe, honoring Paul for his hard work and steadfast commitment to True Parents.

Now I share my daily life with Paul and pray that he can teach and help many people in the spirit world—including our ancestors—to find True Parents and to develop into glorious divine spirits. I am very proud of my husband, not so much because of his accomplishments but because of what he really is, a loyal son of God and of True Parents and a loving husband and father.

Our family had many hurdles to overcome, but we also had the privilege of a very personal relationship with our beloved True Parents here on earth and I am sorry, especially for our second generation, that this is no longer possible for all our members. When True Father told us long ago, that this time would come, it seemed impossible to us, because our being with True Parents was so normal.

I have just turned eighty recently, and I'm so grateful to our Heavenly Father for the gift of a long and fulfilled life, for His guidance and protection, for my family, for all my brothers and sisters throughout the world, and above all for His leading me to our True Parents during their lifetimes on earth.

I pray for their good health and long life as they put their lives on the line over and over again for the salvation of humankind. **TW**

Not By Bread Alone

By David Hwang

But Jesus answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" — Matthew 4:4

In October 2006, a hundred and twenty Christian ministers responded to True Father's call to visit a hundred twenty countries on behalf of God and read a special Peace Message endorsed with True Father's personal seal. I had the privilege to help host these ministers during their visit to Korea, and when we joined True Parents at the original palace for a special hoondokhae, True Father said that everything he wanted to say was contained in this Peace Message.

At that moment, I happened to be holding a copy of the same Peace Message on my lap, and I said to True Father in my mind, "Father, I will unite with this Peace Message more than anyone else in the whole world." Since that pledge to Father, I have been reading the Peace Message at least once every day for the past three years. During my short missionary experience in Albania, I read it three times a day. I always carry a copy of the speech in my backpack, so I can read it while I am waiting for my car to get an oil change or during other spare moments.

At the beginning of the Peace Message, Father explains that he had read this message in a hundred and twenty countries, and then True Mother and the True Children read it in a hundred and eighty countries, and finally the Christian ministers read the same message in a hundred and twenty countries. As a person with a strong Christian background, I compare the ministers' condition to the time of Jesus' resurrection and the one hundred and twenty early Christians who had spiritual experiences in the upper room with the tongues of fire.¹ Father even decided to read this same message at his eighty-eighth birthday celebration.

My determination to read this particular Peace Message every day was based on my desire to unite with True Father's spirit in a way that made sense to me. When talking to one of the Christian ministers, he mentioned that this Peace Message represents Father Moon's life, and I fully agree. Therefore, by reading this speech, True Father's words and life are coming through my vocal cords. Surely, there is no better condition than this. When I was asked by a young member in Albania what spiritual conditions he should make, my response, without hesitation, was to read Father's words.


Since my determination to read the same Peace Message at least once a day for the rest of my life, many miracles have occurred in my life. For example, my wife and I finished writing a book of over five hundred pages about our lives, and my oldest son was matched and blessed by True Parents last November 16. In fact, there are too many other small miracles to list. I can honestly say that I can now go to the spirit world with no regrets.

I believe God wants to give each blessed central family incredible results in life, but the foundation must be True Father's teachings. In the past year, I also managed to convince my sons to read the Peace Message with me every day, resulting in some incredible experiences together. In particular, I challenged my younger son to read the speech three times a day for twenty-one days, and after just three days, he declared that he would no longer doubt the power of True Father's message. **TW**



Mr. Hwang's wife Lorne and sons at home reading the Peace Message that bears True Father's personal seal

¹ From the Bible, Acts 2:3



The Abduction Issue: What Might You Do?

Mr. Goto Toru, president of the Japanese Victims' Association Against Religious Kidnapping and Forced Conversion, toured Korea from December 5 to 17 to speak in our churches about his horrific experience and to meet other Japanese members now living in Korea who suffered abduction and attempts to force them to renounce their faith while living in or visiting Japan. During a visit to the Today's World office, Mr. Goto answered these questions.

What was your impression of the internal state of the former victims you met?

I had heard that many kidnapping victims came to Korea from Japan after being married to Koreans. Coming here, I recognized that there really are quite a few. Many of them cried when I talked to them. In many of them, the effects of their experience have not healed; through this, I could feel the weight of the kidnapping issue.

Is it true that some victims now living in Korea are unwilling to return to Japan?

I know some of them feel that way. People may say that objectively speaking, it is safe to return. However, the victims still express fear about returning to their country. Some are unreasonably fearful, but their experience is something that they don't want to happen ever again.

If our readers wish to pray for the goals of the victims' association, what should they pray for?

Three things: First, to make sure that no member in Japan or citizen of Japan is ever kidnapped or confined again.

Second, there are many victims who still suffer from their experience; we have learned that many suffer from Post-Traumatic Stress Disorder. Our focus is to heal the wounds that these people suffer from and to heal their relationships with their parents.

Third, there are still many people, including Christian ministers and deprogrammers, involved in this kidnapping business, yet this crime—this human rights violation—is still hidden from view in Japanese society. This is because of the hostile media coverage of our church and because these crimes are being perpetrated by people who have a high standing in society. Now, we must reveal these crimes and have these criminals take moral, criminal and social responsibility for their actions. **TW**



Mr. Goto, beside his wife Shizuri, with Japanese women in Korea who suffered from the kidnapping ordeal in Japan

Face to Face with the Bible: Online Resources for In-depth Study

By David Beard

In 2006, I interviewed a Japanese missionary who began teaching karate in Afghanistan though he had only recently begun learning it himself. In this article, my position with regard to religious studies is similar. I hope only to whet the appetite of those who have never studied the subject and point the way to free resources anyone might use.

In his Saturday, December 12 sermon, Hyung-jin nim urged members to rigorously analyze the Bible in order to gain perspective on Unificationism. “Study theology!” he exclaimed, “Learn religion! We’ll understand the value of what True Parents have accomplished.”

Hyung-jin nim was not asking us to study the Bible as devoted Christians do, simply reading the text and memorizing verses; he was asking us to learn what is taught about the Bible at theological seminaries but rarely spoken about in churches. The vast difference between what most pastors have studied and what some of those pastors preach may surprise you.

In his sermon, Hyung-jin nim mentioned that in college he had studied the Bible using the historical-critical method. “Critical” here is a neutral term, suggesting deep investigation of a text; another word for this is “exegesis.” One form of historical criticism focuses on archeological finds, including texts thousands of years old from ancient Mesopotamia (modern-day Iraq) and elsewhere in the Middle East. These texts, the oldest of which were carved in stone, are important for historical or anthropological as well as religious reasons. As such, they provided an opening for secular universities to engage in religious studies. Universities nowadays apply the same dispassionate investigative methods to religious history and related texts that they apply to studying any other area of history.

In his work with the historical-critical method, Hyung-jin nim may well have read the “Epic of Gilgamesh,” a four-thousand-year old story of a Sumerian king’s search for eternal life. King Gilgamesh’s quest took him to a man named Utnapishtim, who with his wife won immortality by being the only humans to survive a catastrophic flood (Sound familiar?). In fact, this is one of several ancient flood stories, and Gilgamesh has many parallels to both the story of Noah’s family, which was certainly written after Gilgamesh, and to the Creation story as it appears in Genesis. It seems unlikely that the story of Noah could have come into being without prior knowledge of one or all of these earlier “Noahs”—Utnapishtim, Ziusudra and Atrahasis (an Akkadian, Sumerian and Old Babylonian, respectively). The first encounter with these other Noahs can be disconcerting, depending on how closely one’s faith is tied to specific points of doctrine. Similarly, learning that specific laws God personally bequeathed to Moses on Mount Sinai for very unusual crimes appeared in the Laws of Hammurabi and Ashnuna Law, both of which predate the Exodus, may cause some reassessment of one’s personal faith.

Source criticism and form criticism are also types of historical criticism. Source criticism is the search for evidence of

authorship in the Bible. For example, source criticism challenges the traditional view that Moses was the sole author of the Torah (the first five books of the Bible, known to Christians as the Pentateuch). Just as software assists professors today in uncovering plagiarism by students by looking for differences between habitual expressions in a student’s past writings and in a submitted essay, those who had read the Bible many times noticed different words used to describe the same thing within a given book. (For example, in Exodus, Mount Sinai is sometimes called Mt. Horeb.) Passages using different vocabulary were later seen to also be written in a different literary style and to express a different theological outlook. Bible readers suspected different writers were involved, and the existence of several identified sources is now a widely accepted theory. The aim of Old Testament source criticism is to gain a better understanding of Israelite history by ascertaining when the sources originated and how they influenced the Israelites.

Form criticism is based on the hypothesis that those sources had earlier, often oral, sources they drew inspiration or borrowed from. In some cases, the Bible specifically names earlier sources (“...the sun stood still, and the moon stayed, until the nation took vengeance on their enemies. Is this not written in the Book of Jashar?”—Josh. 10:13). Form criticism looks at the genres (forms) in the Bible such as hymns, legends, curses, sagas and proverbs that may have been added from earlier sources. These genres developed in particular cultural settings. The inclusion of these genres from earlier sources hint at Israelite culture before the Old Testament was written, which is what form criticism focuses on.

Historical criticism looks at the Bible in a broad way, placing it in its appropriate ancient setting. Textual criticism, on the other hand, takes a micro-view of the Bible, focusing on errors in the texts. The challenge of textual criticism is that no original version of the Bible exists. All we have are copies made by hand, and those hands, accidentally or on purpose, often changed words. Bart Ehrman, an authority on textual criticism tells of John Mills, an Englishman, who in 1707 had been studying Greek Bible manuscripts (that is, hand-written texts) for thirty years. By 1707, hand copying had ceased and printing presses were in use. Mr. Mills wanted to print the New Testament in Greek but was bothered by the number of differences he noticed in the manuscripts known to him.

In Mr. Mills’ New Testament, at the bottom of the page, beneath the verses, he indicated where the manuscripts differed from one another. His New Testament showed thirty thousand differences, and he did not include all the differences he had found; he included only the differences he felt

were significant. Mr. Mills had access to only about a hundred manuscripts. According to Professor Ehrman, worldwide, there are today 5,700 partial or complete Greek manuscripts, and no two are alike.

The internet, your door to theological exploration

As it happened, I had bumped into the entire set of online lecture videos for a Yale University course¹ on the Jewish Bible (which Christians call the Old Testament)² shortly before Hyung-jin nim's December 12 sermon. The professor for the course, Christine Hayes, is an excellent teacher and she knows her subject matter thoroughly. I worried that I would just passively listen and allow her to do all the thinking. In an attempt to engage my own brain, I bought the course books,³ and I am doing the reading assignments. I will also do the mid-term exam. I'm very pleased with the Bible used in the course. It has ample commentary on the text from a Jewish perspective and includes a collection of essays from Jewish scholars. I'm not Jewish and I find it illuminating.

The course has shown how the Israelite versions of the Creation and the Flood differ from the earlier stories that they are probably based on; the Israelites used the same storylines to express their personal interaction with God and the essence of their faith. It has shown clearly, mainly through Kaufmann's book (see footnote 3), that Israel's monotheism⁴ didn't develop through an evolutionary process from polytheism through monolatry but came to the Israelites as if God had deposited it fresh within their hearts.

Since I began the course, Yale has added a course on the New Testament,⁵ which uses as its main text a book by Bart Ehrman. The Yale courses are also available through iTunes,⁶ which is a remarkable tool (for PC and Mac users alike) to find free university courses.

For those unfamiliar with iTunes, after downloading and installing iTunes (see footnote 6), this instructional video⁷ clearly shows how to use the program. To have your iTunes look just like the video, click on the arrow next to iTunes U and choose Humanities from the drop-down menu. Many religious courses are featured under Humanities.

If it's been a long time since you've studied anything seriously, you might want to try Wired Study Tips, which teaches aggressive study habits. It can be found in iTunes at Texas A & M University. Under "price," you'll see

1 <http://oyc.yale.edu/religious-studies>

2 There are differences. The officially sanctioned Jewish Bible has its origins in Palestinian and Babylonian versions. Christians adopted as their Old Testament a version of the Jewish Bible that was then popular in Egypt and that had been translated for Greek-speaking Jews.

3 A tip: *The Religion of Israel*, the remarkable Yehezkel Kaufmann book, was far cheaper than elsewhere at www.judaicawebstore.com

4 Belief in one God (polytheism: belief in many gods; monolatry: belief in a supreme God ruling over many minor gods)

5 Both these courses are available through <http://academicearth.org>, which has free lectures from nine U.S. universities in two dozen subjects.

6 Download it from www.apple.com/itunes

7 www.apple.com/education/guidedtours/itunesu.html

the magic word, "free." Here are some untried suggestions for more free courses: Stanford University, "The Historical Jesus," which uses a book you can download for free; Dallas Theological Seminary, "The Prophets"; or at Georgetown University, choose individual lectures in their Theology, Philosophy and Religious Studies category.

I was surprised to find little from Bart Ehrman on iTunes. He has many audio files on his own web site⁸ and a good number of lecture videos on YouTube.⁹ His lectures are often tied to books he's written. Watch his YouTube lectures for free; you'll learn a lot and it may inspire you to buy his books. I've read *Misquoting Jesus*, which is about his work in textual criticism and his experience as a Christian. It is excellent. Another



In the Epic of Gilgamesh, Enkidu, who was created by a god, found that after sexual union with a woman the gods had sent to him, he'd gained knowledge but lost his connection with nature.

person worth searching for on YouTube is Elaine Pagels, an authority on early Christianity and the texts that didn't make it into the Bible. She is credited with providing a new understanding of how broad Christian beliefs were in the very beginning of Christian history. Stated another way, she has dashed the hopes of those who think today's Christianity is too divided and we need to recapture the harmony that existed between early Christian groups. For the Jewish Bible course, I've read Pagels' *Adam, Eve and the Serpent* and found it thought provoking.

Hyung-jin nim spoke of the benefits of reading "extracanonical texts that were not added to the biblical scripture," and named specifically, the Gospel of Mary, the Gospel of Thomas and of the Gospel of Peter.¹⁰ Pagels' book *The Gnostic Gospels*, is an examination of these and other extracanonical texts and gives the background on the politics that caused them to be excluded from the Bible; in *The Gnostic Gospels*, she also alludes to early Asian influences on Christianity.

Another exceptional set of free lectures is Professor David Miano's Early Christian History.¹¹ These are audio files, but he provides PowerPoint slides with useful diagrams. I would recommend it to enhance any other lecture series. He stresses disciplined thinking in deciding what support exists for religious claims. In the three lectures I've listened to, he filled in many gaps in my knowledge of Jesus' time.

For other individual lectures, try University of California TV.¹² Click on Humanities and find Religious Studies. For free scanned books, try Sacred Texts, scroll down to the heading "Bible and Apocrypha."¹³

I'm just a beginner in this, but what I've learned has reacquainted me with God in history and reminded me that the Bible is a radical text. We stand on the foundation of righteous men and women who in acting on their beliefs gained dominance over hostile environments.

Hasn't God called us to do likewise? **97W**

8 www.bartdehrman.com/multimedia.htm

9 www.youtube.com

10 See this site and links: www.earlychristianwritings.com

11 www.davidmiano.net/early_christian_church.htm

12 www.uctv.tv

13 www.sacred-texts.com/stbib.htm

