

TODAY'S WORLD

NOVEMBER-DECEMBER 2010

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International President's Message

Nurturing Your Branches

Hyung-jin nim spoke at Cheongpyeong Training Center on August 7 to a large audience of members attending various summer workshops. In response to our request for something from him on the topic of family life, he directed us to what he said that day.



In our blessed families, what kind of words are we using? What do you say to your children? Husband to wife, wife to husband, what kind of words do you use? Are they a blessing or a curse? From the same mouth can come a blessing or a curse. “Hey you dope, why can’t you study? Why don’t you do what your mother tells you to? Come over here, you! I told you not to do that.” Isn’t that how it is?

Or “I’m home! Why isn’t my dinner ready?” “Why won’t you talk to me?”

What kind of things are going on in most families? We are *blessed* central families—not *cursed* central families, right? What are we giving and receiving within our four-position foundations? This is a very important point.

In our homes, we shouldn’t call our children angrily with words such as Hey, you dope! You should say, Hey you, blessing, come here! Hey, blessing, I told you to put that away. Hey blessing, come over here!

A child becomes what his parents call him. When we are raising our children, there are situations when we are angry, others when we are guiding them, and certainly times when we have to repair mistakes. Parents know they cannot always say nice things to their children: Oh, you’re watching TV again. Good girl! Oh, you’re smashing your Father’s car windscreen. Good boy!

You can’t say those things, can you? You have to be able to correct them, because they are children. Children need nurturing.

Hyung-jin nim leads special exercises, combined with personal prayer at each of the eight stages from God down to the individual, during an overnight gathering for members of the Cheon Bok Gung congregation.

Trees of life

True Parents are the root of your four-position foundation. Next, you have a husband-and-wife trunk, and then branches, one branch for each child. If you have three children, you have three branches. As branches grow, fruit appears on them, right? The important point is that there are (in this family) three branches. What happens to those branches if you don’t nourish them? If you focus on the youngest, he might receive the most love, but all the branches need nurturing.

Children may have good memories of going out for meals together as a family. But the times that the whole family spends together are not what they remember best. It is the one-on-one times they spend with their parents. Think back over your lives. Oh, my father called me once, and he said this, and I remember that. My mom encouraged me in this way once.

Quite often, alas, one-on-one time with children happens when parents are angry. They vent their stress on their children, sometimes only because the children are smaller.

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Julia Hoon-sook Moon, general director of Universal Ballet, has received the Korean Ministry of Culture, Sports and Tourism's Hwa-gwan Order of Culture Merit. This award is given to those who have made an exemplary contribution to the development of culture and the arts that has benefitted the nation of South Korea. The minister himself, Yu In-chon, made the presentation to Hoon-sook nim at a ceremony marking Korea's Culture Day in the port city of Mokpo on October 16.

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Cover Photo: Father speaks during the True Children's Day celebration in Las Vegas, on November 6; Back Cover: Workshop participants pray at the Tree of All Things at the Cheongpyeong Heaven and Earth Training Center, on October 23

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Embodying the Word

Excerpts from
Father's speech
during hoondokhae
on September 3
at Cheon Jeong
Peace Palace

The Proclamation of the Substantial Word of God and the Era of the Parents of Heaven, Earth and Humankind!¹ That was the proclamation of the substantial word. On this day, True Parents were placed in the position of the master of heaven because they are the substantial embodiments of the Pledge. The Assembly for the Proclamation of the Substantial word of God and the Era of the Parents of Heaven, Earth and Humankind was held this year on 5.27 by the heavenly calendar,² on the foundation of the proclamation of the substantial word by True Parents, the king of kings, by the true God of all things in this world, who is both the invisible God and the visible God, and on the foundation of the proclamation of the word based on the firm establishment and complete settlement of True Parents. This day is of such great significance.

What is the situation in the era of restoration through indemnity, in which everything is to be liberated, when the body and mind are in constant conflict as are the God of Night with the God of Day?³ Your body and mind are in a constant struggle. But now, in this era, the deep pit filled with the bitter pain of this conflict can be emptied out. The only thing that can bring this about is the Family Pledge.

From this day, the proclamation of the settlement of the first Israel, the second Israel and the third Israel has been completed, and the invisible God and the visible God have become substantial. They have become the kings of kings in the religious realm of the satanic world. Furthermore, on the foundation of religion, True Parents have become one on the basis of a religious path, centered on the realm of heart stemming from the innermost world of the mind. Therefore, though there have been so many different kings in the satanic world, the king of kings will, at one stroke, change the bloodlines of those kings' descendants.

In the course of their lives, the True Parents, who are the visible God, have lived with God in a realm unknown to anyone else.... They have climbed from the bottommost pits of

1 This is a translation of the name of two events (in Korea on July 8 and in the United States on July 24) and also of the speech that Father read at them.

2 Neither the lunar nor heavenly calendars have names for months. Externally, the dates of these two calendars are the same. In *Today's World*, they are given as month-number and date (or Gregorian year, month-number and date when the year is other than the current year).

3 Explanations received so far describe the God of Night as the God who created, and the God of Day as God after creating, but who could not fully appear due to the fact that humankind fell and God's ideal was not realized. We hope to offer further clarification on this point in future issues.

hell to earth and have endured unheard-of persecution on the way. They had no place to stay even in the world of the most pitiful beggars and therefore have had to stand in a corner and act like beggars. Even so, they have continued to walk toward God. They have marched forward, driven by their longing for the world before the Fall, a heaven and earth filled with light, the liberated realm where the Pledge is manifest.

Absolute sexual ethics based on the realm of the cosmic Sabbath for the Parents of Heaven and Earth and based on the realm of liberation.... The path the absolute male seed must travel could not be firmly established. The God of Night and the God of Day couldn't become one and settle down on all levels from the bottom of this earthly world up to the heavenly world. What numerous situations must be overcome in order to escape from this dark and evil world? Adam and Eve weren't able to maintain absolute sexual ethics, which left God in grief for thousands of millennia. We are responsible to liberate Him from this sorrow. If you think about that, you'll realize people cannot do this by themselves.

If there are the God of Night and the God of Day, making two, and the God of the Creation is the parent of Adam and Eve, who is the parent of Lucifer, the Archangel? Who is his master? I came to understand that his master is the God of Adam and Eve, for the two cannot be separated. Heaven and hell were meant to be one place but were divided instead. The boundary that divides them is not somewhere else; it is not out in space but deep down in the most fundamental part of your heart. We have not known this.

What obstacle stood in the way of the mind and stopped it from doing what it wanted to do? The God of Night lost the actual authority of love, the substance of the Principle, by which He could govern the God of Day. In other words, He lost the temple of God. What is the temple of God? It is the house of love. Where, then, is the house of love? Where is the house wherein God can dwell? Is God supposed to live somewhere in the solar system out in space, invisible to human beings?

God has not been able to see the achievement of the standard at which original love would blossom and give off fragrance—love that would be able to penetrate the Sun and not burn, nor give off the smell of burning even in a temperature of millions of degrees.

By fulfilling the Family Pledge we are able to achieve this standard. What are the eight sections of the Family Pledge about? They start with words "Our family, the owner of Cheon Il Guk." Have your families become owners of Cheon Il Guk?...

Today is Ahn Shi Il and that means "the day of peaceful attendance." The Chinese character 侍 (*shi* in Ahn Shi Il) means to attend. That means that we don't just ask things from God, we attend Him. Attendance is something carried out by a family. The person who is to be the father of that family attends heaven and earth; the substantial Mother should attend the incorporeal God that is attended by the Father and unite with the substantial God. Then what will happen to the walls that have obstructed the ages in history?

Through love, Satan perverted the source of life and stole God's position from Him. God cannot deal with this situation just based on how He feels. God cannot go up and the world of creation cannot go up. Wherever I go on earth I have to represent Heaven. I have a liberated mind and body enabling me to champion Heaven wherever I am, to honor Heaven on earth and to become the master of heaven, earth and humankind. Having achieved this, I instituted the Family Pledge. So, through the Assembly for the Proclamation of the Substantial

word of God and the Era of the Parents of Heaven, Earth and Humankind, I'm saying I have achieved all of this.

You aren't the ones who did this. The invisible God, the true parent,⁴ has found the True Parents, king of kings and master of love. Because of this, the universe is going back to its original position. When did that happen? This year on 5.27. What does this mean to humankind? It signifies absolute sexual ethics in the Realm of the Cosmic Sabbath for the Parents of Heaven and Earth. Sexual ethics have been utterly destroyed. People don't maintain absolute sexual ethics; that is why their minds and bodies are in conflict.

Sexual organs are the palace of absolute sexual ethics, but people do all kinds of things with them, acting on their own ideas. Women, in the way that women do, and men, in the way that men do, create families God is not pleased with. The heavenly palace and earthly palace should coexist; the invisible God and the substantial God should have become one. Instead, people have created an eternal boundary here; they have raised a wall no one can surmount.

Satan told True Parents, "No matter how high the ideal of creation may be, the essence of Satan's lineage dominates everything from Heaven's throne to hell. And you can't extract that." To me, he would say "Do you think you can accomplish something you cannot even imagine? Try it if you think you can!" So, unless you find the path that would enable me to feel sympathy and pity for you when you die hundreds and thousands of time, you will never find your place of liberation. That's a firm reality.

The firm establishment of the True Parents of Heaven, Earth and Humankind... Because they have been firmly established as the substantial embodiments, the proclamation of the word took place. They have proclaimed the substantial word. The word cannot come before God is made substantial. What has been overturned needs to be righted again. That is why I am proclaiming the word.

The word goes above, and the proclamation is below. They have been turned upside down. Because they have been turned around centering on the word, the word now rests on top. And now the time has come in which we can bring the word down to earth. Today, we have ushered in the first day from which we can begin to recite the Family Pledge and to build this liberated realm of the completion of the word through the true Pledge....

True Parents cannot, through the bloodline, just by themselves, untangle the lineage that was all mixed up over the course of millennia. They do it through the word. A proclamation of just one word turns everything around and permits a return to the original world. We are crossing into the victorious era of eternal peace and tranquility.

Tribal messiahs are supposed to guide their tribes to the kingdom of heaven, which is the ideal that existed before the Fall. The realm of the tribe was lost, so how does the Unification Church deal with this on the basis of the absolute authority of tribal messiahs? True Parents have achieved everything on levels higher than the tribe—that is, on the levels of race, nation, world and cosmos. Since the Parents have already built the bridges, you have nothing to worry about; you can all be connected up and enter the heavenly kingdom.

Therefore your duty in relation to tribal messiahship is to reach the point before you die where you can say, I'm the mas-

4 As a matter of English usage, not of value or respect, we use "true parent" descriptively for God. For True Father or True Mother, "True Parent(s)" is capitalized, signifying their office, for which Adam and Eve failed to qualify, and from which True Parents derive the status to bless couples as original ancestors.



True Father speaks to members at Incheon International Airport on his arrival in Korea on November 17, from where he journeyed on to Yeosu to meet with the Ocean Leaders Workshop participants. Four days later, he left for America again.

ter over all problems on earth and in heaven. People who can't do that will fail. They will disappear.

I have endured all kinds of scorn throughout my life, but I don't have the strength to wait until 2013. There is no way I am going to go down. I can't reverse my ways and go in the opposite direction, so I am making the proclamation that I cannot avoid leaving the road I'm walking on, and then I must do so....

Even now Hyung-jin sticks to me. Even though I tell him not to hold my hand, he just grabs it, "Oh, Dad! Don't tell me to let your hand go. If I let it go, I'll die," and that's right. I'm holding his hand tightly. I'm saying, "Stick to me along this road!" He has to overcome fifty mountain ridges.⁵ So, he's humble. Wherever he goes he doesn't assert himself.

He's got fifty mountains to overcome in front of him, so he has to manage his life and have the clean cut hairstyle of a soldier. Earlier, I said he wouldn't be able to do it before then. [To Hyung-jin nim:] You too have to inherit Father's tradition and walk this way....

What are the texts *True Families—Gateways to the Kingdom of Heaven and Owner of Peace, Owner of Lineage* about? Aren't they about family? Whose family is that? Things start to happen under the declaration of being obedient, on the foundation of that final realm of unity—where mother and I are completely one. I am now proclaiming that you cannot become a part of a royal clan in the heavenly kingdom, unless you establish yourselves as self-reliant victorious champions.

That's why I regard this time as precious and teach you everything you should know. I promised that I'd fulfill my responsibility as a teacher and I never forgot my determination, even for a second. You should also live with the concept of investing your effort into education. You have to raise your children.

I devoted my sincere best to making my enemy's children into God's and True Parents' children. I invested effort into making your sons and daughters a hundred times greater people than the citizens of the heavenly kingdom, so you have to

⁵ A common metaphor in Korean for major obstacles to surmount.

value the hours I spent teaching you. You won't enter a royal clan in the heavenly kingdom without first becoming such a person.

It is said that 144,000 will remain; 144,000 is twelve thousand multiplied by twelve. It's said that only people participating in the first resurrection will remain. This time is coming close. If you are sitting, you have to hold on to me and stand up. That's true even for Mother. I'm supporting her. She has to hold on to me. I won't fall down. If you hold on to me and believe until the end, we can go together. Destiny is determined the moment that's decided. Even God has been waiting for this proclamation, and I have made it this morning.

The Korean people's traditional philosophy states that there is only one supreme being, only one master in the universe. Koreans are the people who attended this one being. Then this "one" (*han-nim*) became God (*Hananim*). To create the great universe according to numerical laws and principles takes God, not just "the one." Only when there is one can two exist. Our people don't understand Heaven.

Nevertheless, they have been attending him. Koreans have been attending the one from the time before the Koguryo Dynasty. They believed there is one master in the universe, but they didn't use the word "God." No nation other than Korea attended one master day and night. God created all things and He appears in a certain substantial form. He appears as a Lord of the substantial world where things are finite. ...

If He is two beings, He would be a God of Night and God of Day, the king of kings; but there is no race that can attend the king of kings, the True Parent. Because there is no seed of God, the one master, there is no royal clan. That's why the Parents of Heaven and Earth, who can become recipients of that seed, came along. Only when they make this proclamation, can the earth enter the era of everlasting peace!

On the fundamental level, the substance and the object are not the same, for it is the subject that becomes the substance. Only when this happens can we claim, "Everything has been fulfilled." That is why today is when we can proclaim the final conclusion that calls out the content the Family Pledge. *TW*

1960: A Momentous Year

This installment, the twenty-seventh in our series, covers the first holy Blessing Ceremony True Parents held for members, just five days after their own Holy Wedding, a half century ago. It includes the story of bold new witnessing initiatives proclaiming the Divine Principle that Father launched in that same year, 1960.

Father's words are drawn from the first chapter of the fourth book of the series True Parents' Life Course (참부모님 생애 노정) which consists of Father's reminiscences in the form of an autobiographical account.

The ensuing pages of this magazine include a detailed look at the Three-Couple Blessing Ceremony and early outreach work, based on explanations and testimonies from various compilations.

The first seven-year course is for perfecting the foundation of the conjugal relationship. It leads to the perfection of the foundation on the family level; thus it applies to Mother as well. Some aspects of her personality will differ from aspects of mine, but a time will come when we'll begin to be in accord with each other. We need to cut away aspects that cause discomfort and start fresh with those we feel comfortable with. That's what the seven-year course is all about. In short, in the first seven-year course, Mother and I have to set conditions on which we can become one centered on the providence.

We need to be united in faith. If the wife interferes with what her husband does and is against his going the way he is going, she will be accused. Next, we need to be united in body, that is, in substance. Then we need to be united in love. Centered on God, we need to become one in faith, in substance and in love.

Therefore, you need to know that during that seven-year course, I rectified all the internal and external conditions on which Satan could accuse my family, and I triumphed. From the viewpoint of the heart, I completely established the conditions to have a family that Satan could never accuse. In doing so, there were many complicated issues, internal problems, and so on. The foundation of the unity of my heart and Mother's is also what can bring together all the things in the world that are divided from each other. I had to attempt that, because we had to stand on the foundation of heart that can unite the world.

True Parents' family-level cross

Only when the seven thousand years of history are brought to a conclusion can we go beyond the realm of the Sabbath and start fresh with the number eight. This is to be done in the first seven-year course, and not by anyone else. During this time, I am meant to lay a foundation for my family. After the Blessing Ceremony, that is, the Holy Wedding, my family was not a happy one, because it has to bear the family level cross. Until a banner of victory is held high, proclaiming that a family has borne the family level cross and triumphed, there is no path for your families to follow, because yours are the secondary families.

Centering on my family, I have expanded the ground for the four-position foundation. As that ground expands, others can be restored. When you consider the names of the True Children, who are right here, you'll see they are all related to the history of restoration.

All my children need to be born in the midst of this, be obedient to Mother and unite. During this time, many things will happen in my family that will need to be indemnified. The children themselves cannot grow up in safety during this period when many unexpected accidents will take place in my family.

Also, Mother and I promised each other that no matter what mortifying and vexatious things happen between us, we would not show any sign of that in front of members and cause them to say things like, Oh! Father and Mother have had a fight.

In other words, no matter how many children we have and how many tears she sheds, she must never give any indication that we have had a conflict. Neither should I, for that matter. When the children come inside a room where Mother is... The children are gods, little gods. In regard to love, they are closer to God. They need to be absolutely obedient. When they call, Mom! she should answer her smiling children, Yes?

Though I have not been able to take care of my children, with the four older ones, I went into their rooms every night, even after midnight, to kiss them good night and to pray for them. Though I failed to guide them in every way as their parent, I prayed for them morning and evening because I have a responsibility to keep them safe.

Unless the parents, the children and all created things are united, they cannot reach God's realm of love. That's why I trained Mother for seven years, why Mother and our children were persecuted and why there was so much commotion. They were going through that course.



Then church president Eu Hyo-won and his bride Sa-Gil-ja exchange rings during the Three-Couple Blessing Ceremony

Through the Fall, the man failed to fulfill his responsibilities as the husband and as the son, and the creation was lost. That all needs to be indemnified internally, which is why I have undergone this process and indemnified it all by designating the Day of All Things, Children's Day and Parents' Day. I did this all within those seven years. Thus, at the end of the seven years, I was able to establish God's Day and cross over the mountain of indemnity.

Three couples engaged before the Holy Wedding

What is the central issue in restoration? In the providence centering on Noah, his three sons were important. In 1960, when Parents' Day was going to be established, it was necessary to establish three families like those of Noah's three sons. By doing so, it became possible to save the spirits of the people who had died during the period from Adam to Noah and to establish the family of Jacob on the foundation of this victory.

These three families represent the families of Adam, Noah and Abraham. They represent the restored Cain-type families. They also represent the Cain-type children in the age of the Second Coming and replace the disciples who had opposed Jesus in Jesus' time. Therefore, they must be in the position of restored archangels by attending the Second Coming of the Lord. These three families were in the form of having restored the archangel.

Jesus represented Adam, and the Second Coming of the Lord represents Jesus. Therefore, the official rule is that unless the Second Coming has three absolutely obedient children of faith, he cannot achieve the status of the True Parent. He needs to have three disciples who will be loyal to him and fol-

low him through persecution, even at the risk of their lives. In April 1960, I restored three such disciples that I had found.

Chosen as the resurrected figures of Cain, Abel and Seth in Adam's family, they established the relative condition upon which Father and Mother could go beyond the level of engagement and substantially become parents through the Holy Wedding. The fact that the parents and three children in Adam's family, who have always been a source of grief to God, could finally unite, and moreover, that the first time it had been achieved on earth in history was in Korea, is truly historic. It can even be said that the fortune of a new future began to spread from that moment in Korea.

Blessing three couples

Before my Holy Wedding in 1960, three couples out of the thirty-six couples were engaged, and after our Holy Wedding, I blessed them.

You may know that in the course of the providence of restoration, there must be parents at their children's wedding. That is why the purpose of the six-thousand-year history of God's providence of restoration also lay in first setting the central condition, and then blessing His children from then on. He has yearned for such a moment to come for a very long time.

Besides, in order to hold a wedding, the children must first go through a ceremony that enables them to stand in front of God as His children. In other words, a ceremony is needed to confirm that they are His children. They need to receive the blessing from the parents and stand in front of God. Next comes the reading of the vows and affirmation of the vows. Then they are blessed, and the first part of the ceremony is over. At the end of the ceremony, the brides and bridegrooms will make their entrance here wearing holy robes.

A position determined by principles

The first of the three couples, who represent the thirty-six couples, is Kim Won-pil and his wife. History cannot establish just anyone in that position. Unless a specific background based on a specific program had been set up in the spiritual world, he couldn't have been established in the position of the firstborn son. Kim Won-pil was able to stand in that position. In the second position is Eu Hyo-won, and Kim Young-whi is in the third. You know them as Won-pil, President Eu and President Kim, don't you? I didn't appoint Won-pil president of the church. Why not? Won-pil himself may be aware of this, but he has to be in Adam's position.



The headquarters church and True Parents' residence in 1960, the year True Parents' Holy Wedding and the Three-Couple Blessing Ceremony were conducted there

Notes from Father's speech at the Three-Couple Blessing Ceremony

It has been God's hope and dream to see a ceremony such as the one we held today. God would have held this kind of wedding for Adam and Eve had they grown to maturity. This is a historic occasion that stands in the center of the heart of the ideal that God envisaged at the time of the Creation. You must keenly feel that this is the first such ceremony since the Creation.

The great thing about President Eu is that though he has weak legs and is deficient in many areas, he has been absolutely obedient to the providence and to me. He has practiced absolute obedience. Won-pil, too, always absolutely obeys what I say. How about Kim Young-whi? He has a certain innocence. They need to unite, and once they unite on the individual level, their families also need to unite. Unless these three families unite, the individual, the family and the tribe will all suffer on their account, and they will also cause trouble in my family. That is why these three couples are very important.

I teach the principles by which people can go to God's world of heart. Until now, I have ignored President Kim's child. I've never embraced his child, even once. That is because I wanted to embrace the blessed sons and daughters of God in a position of their being loved by the world. Won-pil also has a daughter, whom I've never shown an interest in.

I have never embraced the late President Eu's son because that is the way of the Principle, and I need to live according to the Principle. If someone is the president of the Korean church, even foreigners should want to embrace his young children; they should be loved by everyone in the world. Only then can I love them.

Loving my children in accordance with God's will

I could not love Sung-jin¹ in a proper way. Before the Holy Wedding in 1960, I could not pay his school expenses. I could not even buy him a book. You know this well, because you have seen it. If I could not love my spiritual children more than my own children, I would not have been able to advance the providence of restoration. Also, I had to make my little boy,

1 Father's son (1946-) through his first marriage. Sung-jin nim was born the year Father was called by God to go to North Korea, leaving his family behind. They did not meet again for another six years.

Hee-jin,² live in members' homes, one after another. As his father, mortifying pain is in my heart over this.

On the other hand, I devoted all my sweat, tears and blood for the sake of Unification Church members. Even when I was tortured in prison, I prayed for them, allowing my own children to be sacrificial offerings. I devoted all my heart and sincere effort in this way. This is the Unification Church's philosophical outlook.

I could not stay with Sung-jin or Hee-jin before the Three-Couple Blessing Ceremony. However, now that the three families have established the standard of unity with Father, I could go out and bring back Sung-jin and Hee-jin with Heaven's blessing. After giving the blessing to the three couples and then visiting the United States, I have brought Sung-jin and Hee-jin to live in the same house.

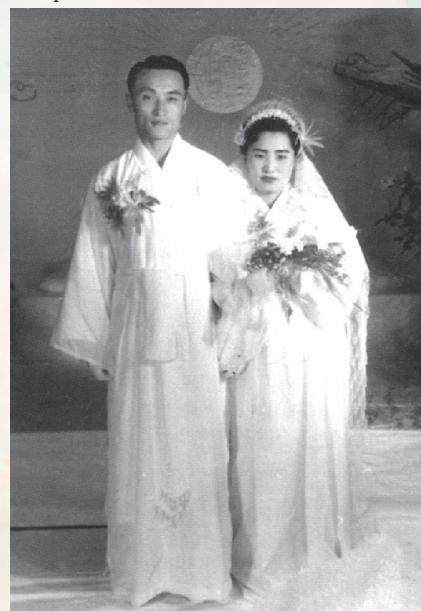
The three years before the first seven-year course began

In 1960, too, I sent out members to their posts, telling them to live servants' lives in the same way that I had to live a prison life for three years. I had to establish the condition of having achieved victory in restoration through indemnity by undergoing life in prison. Do you know what kind of time that three years was? It was a time of looking for your lost children in Satan's world and restoring them by shedding sweat, tears and blood.

In those days, members could not go to school. They gave up their schooling and jobs. They gave up everything. If they had three sets of clothing, I instructed them to live with only one. I lived that way as well.

I began fasting on my birthdays. I did not eat on my birthday for three years. And when I ate, I did not eat more than

2 Father's son (1955-1969) who died in a train accident. Father called him the Unification Church's first martyr. He was later blessed to Lee Hye-shin, a blessed child in the spiritual world.



The three couples, left to right, Eu Hyo-won and Sa Gil-ja; Kim Won-pil and Chung Dal-ok; Kim Young-whi and Chung Dae-hwa

three different side dishes at a meal. Therefore, our Unification Church members must fast on their birthday for three years. In order to pay total indemnity, go to the world of perfect love and achieve happiness, you must be willing to follow a paradoxical path, one that seems abnormal to people in the secular world.

Though my body was in the headquarters church on a comfortable bed, my heart was in torment. On a blustery night, with a cold northern wind howling and cold snow drifting down outside, my young sons and daughters were shedding tears on the brink of death, and I had driven them to it. I have prayed until now that I, a teacher of others, will never become a false man.

Forty-day enlightenment witnessing, 1960

During the next three years, the apostles on earth and the apostles in heaven need to combine their efforts to fulfill their responsibilities. In the past, good spirits wrought miracles only when all the right conditions were met, but that will not be the case from now on. During this time, all spirits need to be mobilized.



During his twenty-one-day tour coinciding with the 1960 summer witnessing campaign to proclaim the Divine Principle, Father visited the Gangneung Church on Korea's east coast. The banner reads [large letters] "Unification Church Declaration of the Principle." In small letters, above it reads "Please listen" and below "The way of unification." The poster on the fence is likely one of the 18,000 printed for the nationwide campaign.

This enlightenment campaign aims to awaken the external intellect, and the Divine Principle is needed to develop the internal intellect. Therefore, it is necessary to carry out an educational campaign based on both.

The 30 million Korean people are in constant struggle, not knowing which way to go. You need to become leaders of this forlorn people. You need to step forward in front of the Korean people, who are shedding blood and sweat in the world of death and begging for mercy, and break the wire netting of death off them with your iron rod of life and shout, Friends, brothers and sisters, I am here!

And on the day when you can uphold the parent-child relationship and establish the relationship of brotherhood, and thus form a tribe and a race and appear in front of God as His

citizens, Heaven's sovereignty will be restored and the sorrow and grief tearing at God's heart will be lifted.

Everyone, are the clothes you are wearing precious to you? Discard them! Do you have wealth? Cast it away! You need to know that those very things can become the bait by which Satan will try to lead you away from the path toward God. If you can become a people that loses sleep in their work to provide even an inch of land or of clothing to those who stand for the sake of goodness, regardless of the tears and blood this people has to shed in the process, they will govern the world.

Until now, we have worked for ourselves as individuals, but from now on, you need to work for your people and the world. To do so, you need to shed more sweat, tears and blood. Let us make a new resolution and a new pledge. Let our hearts overflow with love for God. Let us shed our sweat for the land, tears for the people and humanity and blood for God. Since our bodies and minds are not ours but our Heavenly Father's, let us dedicate our bodies and minds for the Korean people and for all people on earth, who have nowhere to turn to and no one to trust.

If we don't begin now, we will never get another opportunity. You need to go forward now, while you still have me to drive you on from behind. You need to begin while I'm here and set the condition of having done something. I am telling you to do this because I know what should be done now. We will make history in three years, and if you have your name included in it, innumerable people will come to pay their respects to you, and they will make barefoot pilgrimages to places associated with our work.

Father visits members during the enlightenment witnessing campaign

July 30–August 19, 1960 (twenty-one days)

I can still vividly recall the time I toured Korea in 1960, after I sent you all out to witness. Nowadays, when I go to visit a place, quite a number of people line up to greet me. However, I remember how members looked at that time, fretful, standing in the midst of a lonely, blustery place, looking like one person guarding the world of the dead, or holding the flag of Heaven promising life, and who still bowed their heads to me in greeting and prayed with all their hearts. God makes a heaven-and-earth relationship with such a person. When

you think about it, you can see that you form a stronger bond of heart with God when you are in a difficult situation.

When I toured Korea for twenty-one days, I thought that though the roads I traveled were rough country roads then, a time would come when they would become highways for cars carrying numerous people. I prayed that our Unification Church members' hands would build the best road in Korea.

Though innumerable people after me need to follow the path I am on, even when I traveled back and forth over a distance of seven hundred miles, I didn't think I was doing it just once but that I was destined to do it constantly. Therefore, you too need to be resolved to shed more sweat than others, to travel more than others, to work harder than others and to continue to do so constantly. JW

1960: Early Members Recall the Three–Couple Blessing

On April 16, 1960 (twenty-first day, third month of the lunar calendar)¹ at 10 AM, the Holy Blessing Ceremony² of the “three sons,”³ that is, the Three-Couple Blessing Ceremony, for Kim Won-pil and Chung Dal-ok; Eu Hyo-won and Sa Gil-ja; and Kim Young-whi and Chung Dae-hwa was carried out at the headquarters church.⁴ Rev. Eu Hyo-won recorded in his diary that the ceremony corresponding to the “global wedding ceremony of the three sons” was carried out from 10 AM to 1 PM.

Director Yu Kwang-yul of the church’s Cultural Department was the master of ceremonies for the first part of the ceremony, which was the Ceremony of the Restoration of All Things. True Parents ascended a platform and took their seats, after which representatives of the followers offered them a bow and presented them with gifts. Then Kim Won-pil read a congratulatory address with reverence, and True Parents gave the invocation of the blessing, which concluded the ceremony. Other than True Parents, twenty-one people were included in the ceremony program.

The second part of the ceremony, the Blessing Ceremony, was subdivided into two smaller ceremonies. The first of those was the Ceremony of the Restoration of the Children. The three sets of brides and grooms walked forward and stood in a row in front of True Parents, who conducted the ceremony from the platform. First, Rev. Eu Hyo-won read an oath and all the couples repeated it after him, following which True Parents led the couples in affirming their vows. True Parents then gave their benediction. The brides and grooms then withdrew in the order in which they had entered and the ceremony concluded with three cries of Hallelujah Amen, led by True Parents.

The second subdivision of the Blessing Ceremony was the main wedding ceremony. First, Father and Mother ascended the platform and in rhythm with the graceful melody hummed by a female choir, the couples came down the stairs from the second floor and stood in a row facing the platform. The grooms wore lily-white holy robes with flowers pinned to their chests and the brides wore beautiful coronets and held bouquets in their hands. After True Father spoke, Kim Won-pil and Chung Dal-ok asked for permission to marry. True Parents read



True Parents bless the marriage of Kim Won-pil and Chung Dal-ok, one of the three couples.

their vows and the couple affirmed their vows. True Parents gave them a benediction. All present offered a bow. That bride and the groom then took a step back and offered three bows. The two then faced each other and exchanged rings, and then took another step back and offered a bow. Eu Hyo-won and Sa Gil-ja, and then Kim Young-whi and Chung Dae-hwa followed suit.

Then the three couples stood in a row again and listened to True Father. After Father finished speaking,⁵ all present applauded and True Parents gave the invocation of the blessing, with which the ceremony concluded.

A heavenly choir then sang a congratulatory song, “Festival of the Three Sons,” following which True Parents sat down. Two poems marking the occasion were read and between the readings another song was sung. This was followed by three congratulatory speeches. True Parents then presented gifts to the brides and the grooms. Three elder members also offered wedding presents. The newly wedded couples then presented gifts to True Parents. Next, representatives of the general membership offered gifts to the couples. Lastly, the master of ceremonies read out congratulatory messages from the mission countries—the United States and Japan—and from all parts of Korea. True Father led everyone in three cheers of mansei and True Parents prayed. After group photos had been taken, there was a reception for all present to share the joy of this great day.

⁵ According to a brief overview, which is the only published record of what Father said on that day, a major topic of Father’s was that man and woman represent dual aspects of God and together are the representation of God’s original nature.

¹ Hereafter, lunar dates will be given in the style 3.21

² In Korean, the term used was “Holy Wedding,” but since that term has been used in English with near exclusivity for True Parents’ wedding, we have chosen to maintain that practice and use a different term in the English to refer to the wedding of the first three couples.

³ As True Father referred to them

⁴ In 1960 the headquarters church was the original one in Cheongpa-dong (see photo p. 8)



The blessing of the first three couples, on April 16, 1960, just five days after their own Holy Wedding, was the first that True Parents conducted for members.

In the evening, True Parents danced with the three couples, and dined at the same table with them.

Rev. Kim Young-whi's Testimony

When I came to the headquarters church in Seoul, I heard about the blessing. Mrs. Choi Won-pok told me, "Father would be very pleased if you were matched to Dae-hwa." It all happened so suddenly that I did not have any time to arrange my thoughts. Then True Father asked me, "Will you receive the blessing with Dae-hwa?" and I said yes. That's how we came to receive the engagement benediction. That conversation took place sometime late in the second lunar month, a day or two before True Parents' engagement.

True Parents' engagement ceremony was held on 3.1, and our engagement was announced on the same day. The members at the time were aware that True Father had to establish three spiritual children, and that he could only hold his Holy Wedding on the foundation of three son's having become engaged. Kim Won-pil, Eu Hyo-won, and I were chosen as those three spiritual children. Kim Won-pil had started a family and had a child. With Father's permission, Eu Hyo-won was already engaged. Only my wife and I were matched right before the Blessing Ceremony. Father said that Kim Won-pil and his wife were the Adam-type couple; Eu Hyo-won and his wife, the Noah-type couple; and my wife and I, the Jacob-type couple.

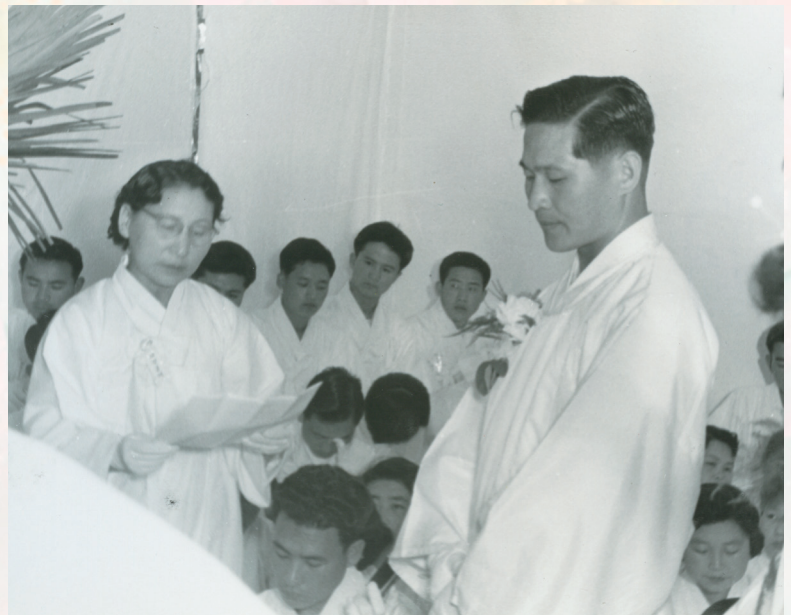
Originally, True Parents' Holy Wedding was meant to be held on 3.1 in 1960, but it was postponed until 3.16. Father handed out admission tickets, stamped with his seal, to those invited to attend the Holy Wedding. He told the recipients, "If you keep this ticket, even those bound for hell will go to heaven," which showed how much importance he placed on those tickets, and how he valued those people who were invited to the ceremony.

It was not a time when we could think about going on a honeymoon. Because we didn't have a room in which to live together, we rented as our bridal room a small room in the second largest church in Seoul, for which my mother, Kim Soon-hwa, was responsible. True Father, however, told us that it was too far away. He instructed us to live in Lee Jeong-ok's home, which was right beside Cheongpa-dong Church. Also, he told Lee, "Give them the main room," So we stayed in Mrs. Lee's main room. The home was a small thatched house adjacent to the headquarters church, but it had a wooden floor and an extra bedroom. From our first day as a married couple, we lived in Lee Jeong-ok's home, and she had to give us the larger room and sleep in the smaller one instead.

The thirty-three couples who were blessed in 1961 went through a forty-day period of sanctification and the three-day ceremony, but when we were blessed we didn't have these ceremonies.

All families need to have faith, hope and love, and they have the responsibility of fulfilling duties related to these three qualities. Just like any other couple, we three couples were responsible for practicing faith, hope and love, but because we were the first couples to be blessed, I believe we had a greater responsibility than others in these three areas.... The fact that people fell through love shows what a difficult thing love is. Since we were given this great responsibility, my wife and I also had our share of hardships. We had to go through a period of indemnifying love. Once we passed that stage, we had no further difficulties.

Having lived with my wife for a long time, I realize that she suits me best in all respects! **TW**



In speeches, songs and poetry, the significance of the Three-Couple Blessing Ceremony was hailed.

1960: Early Members Recall Enlightenment Witnessing

On July 3, 1960, after an afternoon Sunday service, True Father announced that the second round of the forty-day summer witnessing would be carried out in more than three hundred and sixty Korean regions from July 20. The campaign was originally termed the “second summer witnessing period.” In the end, however, the 1957 witnessing was viewed as having been preparatory and experimental, and the 1960 summer witnessing campaign was considered the actual proclamation of the Divine Principle. It is now officially referred to as the first forty-day enlightenment¹ witnessing period.

At the time, the campaign itself seemed an impossible one, considering the number of followers and the situation of the church. There just wasn’t enough manpower, church funds or energy. The early members preferred to maintain the status quo. The new members were hard put just to overcome persecution and hardships and to learn the Divine Principle and adapt it to their everyday lives. In spite of all this, True Father made the decision to launch the campaign, which came as a thunderbolt to all the members.

Thus, on July 6, 1960, details of the witnessing campaign were sent out by official notice to all churches in Korea. On the morning of July 17, 450,000 leaflets printed in tabloid form on both sides and 18,000 large posters based on the theme “Declaration of the Principle,”² were distributed among sixty churches nationwide.

On July 20, three days later, 659 witnessing members were dispatched to 413 regions throughout Korea, individually, in pairs, or in trinities. They resolved not to fail but to emerge as victors. Members were curious about the new places they would see, and set out with a sense of adventure on this, the first summer enlightenment witnessing campaign of the seven-year course.

Fortunately, all schools were having their summer break and the weather was hot. From the political viewpoint, Korea had put the April 19 Revolution³ behind her and was only ten days away from the July 29 general elections. The situation at the time provided the best opportunity for the members to spread the new word and share their hearts, which were overflowing with the holy spirit.

Everyone, including True Parents, whether they had gone

1 Enlightenment refers to teaching (e.g., Korean literacy or the English language) done by the witnessing members especially in rural areas

2 The Korean word used for “principles” is 원리 (*wolli*), the same word we use for “The Principle.” Our church members certainly thought of it as meaning the time of the proclamation of Divine Principle.

3 A mainly university and high school student uprising against the Syngman Rhee government that resulted in 186 people dead and 1,820 wounded, following a series of incidents of government corruption and election fraud. Rhee resigned as president on April 27.

out witnessing or had chosen to stay at home and witness from there, ate boiled barley⁴ for forty days. The witnessing members, armed with nothing more than the Divine Principle, were dispatched throughout Korea. Needless to say, they had to overcome all kinds of hardships and endure persecution and oppression. Unification Church signboards appeared all over the country, and the witnessing campaign proved what True Father had said, “Those who triumph over a thousand hardships are enthroned as kings of glory.”

The witnessing campaign was a two-sided educational program that brought together the enlightenment movement to awaken people’s intellectual wisdom, while the Divine Principle developed their internal wisdom.



Street preaching during the 1960 summer witnessing campaign

True Father encouraged members to “step forward with the iron rod of life to lead the Korean people, who were in constant struggle because they did not know which way to go.” He added that the work begun during his lifetime would be remembered by innumerable people and that they would make barefoot pilgrimages to see its fruits.

WITNESSING STORIES

Mr. Kim Byeong-shik, who was assigned to a village in Gyeong-gi Province, visited every one of the three hundred

4 Instead of rice; they probably also ate a couple of vegetable side dishes at each meal. In any case, rice was too expensive for most people in Korea to afford during this time.

some houses in the village to distribute the first Unification Principle leaflet, "The Way of Unification." He gave a simple explanation and asked people to come to listen to a talk on the Divine Principle at the Rail Workers' Union Hall. The leaflet read in part, "Listen! Just come and hear the word! Our brethren, we ask you all to come and listen! The 2.8 billion people of the world are growing weary of being fenced in by historical suffering and are succumbing under the weight of the dismal reality, but the new word of God that can save you from the brink of death has been prepared for you..." These leaflets overflowing with the energy of life were delivered to each household in the region without exception.

Mr. Yim Gyu-mun, who witnessed in the mining district of Hambaek, said of his experience that all that God gave him were prayers offered in tears. He stayed up all night alone just saying "Father!" His tearful prayers gave him solace and hope. Gyu-mun could sympathize with Jesus, who had lamented, "Foxes have holes and birds of the air have nests, but..." Thinking about True Father's heart at the time of the mud hut in Beomnaetgol, he realized how lonesome was the path toward God. He could not stop tears falling from his eyes, and his body heated up until he felt that he could not endure the intense, feverish heat. At that moment, God instructed him to find his way to a particular house with a large, old tree. When Gyu-mun explained to the owner of the house the purpose of the enlightenment movement, the owner welcomed him, moved his boarder to another house and let Gyu-mun stay in the vacated room. Every morning, he woke up early, and hung up posters around the town. He had selected two locations for speaking. He walked around town night and day, stopping to give talks. In the morning he drank cold water and relied on others for his lunch and dinner.

Miss Kim Boon-jo, who set out to witness for three years in her mission place, Gampo in North Gyeongsang Province, exhausted all her food supplies. She went to the seaside, plucked wild seaweed, put it in a bowl of water and drank it as a meal. After subsisting on this for a few days, Boon-jo hardly had the strength to stand. She approached the door of a house and a girl ran out to welcome her. The girl told her that her deceased grandfather had appeared to her in a dream and told her that an important guest would come to her house the next day; he asked her to serve the guest well. She also said that she had seen Boon-jo in the dream. She served her rice and pork stew. At that, tears flowed from Boon-jo's eyes. She would later receive barley from many homes in the town. In her excitement, Boon-jo could disregard her hunger.

Miss Seo Myeong-jin, who went to Yeonsan in South Chungcheong Province, did her very best, and resolved that her bones would be buried in her mission place. During the day she helped

others with their work and also visited every house in town. As the forty days were drawing to an end, Myeong-jin rented an empty building and taught the Divine Principle to adults and young people every night. She found that though she was only eating barley, she was overflowing with energy, and realized that God was indeed with her. She achieved the extraordinary feat of bringing forty people to join the church.

Miss Kim Geum-rang, who went out to pioneer Hwangdeung in North Jeolla Province, walked along the footpaths between the rice fields carrying a blackboard and a water pitcher and gave lectures in little pavilions where farmers rested. On her way to and fro, gusts of wind would blow chalk powder into her eyes and mouth. Geum-rang also gave lectures to students under a big tree and witnessed by visiting homes. Everyone received her kindly. Her first spiritual child was a high school student. When stories about her got around, people whom Geum-rang hadn't visited actually complained that she hadn't come. When she left, they everyone came aboard the train to see her off.

Rah Im-yul was dispatched to Ulreung Island, where he had to endure difficult environmental conditions and extreme persecution. At times during prayer, Im-yul did nothing other than cling to God and struggle in inner torment. Thinking about God and True Parents' mortifying and grievous histories, he felt as much pain as if his own flesh and bones were being torn apart. He wept until his handkerchief and his lap were soaked in tears. Im-yul lamented the fact that people were so ignorant and disbelieving that they refused to receive the precious new truth. Some days, Im-yul was so moved and in tears when he visited people's homes that he could

only witness to them after he had calmed down a little. In the end, however, his efforts paid off—he brought many significant members into the church. Eventually, he established a church there.

Mr. Kim Hak-shil, who went out witnessing in North Chungcheong Province, preached for six days until he grew hoarse, but no one joined. On the last day, with only an hour left, Hak-shil wrote with his own blood, while shedding tears, "Young people of Korea, let's fight for the world!" He held the written resolution in his hand and wept endlessly. Hak-shil's finger continued to bleed. At that moment, three university students came up from where they had been sitting and said, "Teacher, we hadn't realized what kind of church this is! We will build a church here." And they bound up his bleeding finger.

Yim Dow-soon, though he'd had to study hard to enter a university, missed the first part of term exams and took part in the enlightenment witnessing in Gangwon Province. He got up early each morning and cleaned the village. During the day, Dow-soon visited people's homes. He also went out into the streets



Witnessing in Pagoda Park, central Seoul, in 1960.
From left: Kim Hee-ok, Kang Hyun-shil, Jeong Seok-on

and advertised evening classes. Each night twenty to thirty elementary school, middle school and high school students came to learn from him. In the early morning, they cleaned the village with him.

Mr. Yun Yeong-tae saw a "Declaration of the Principle" poster on a bulletin board right in front of his house. He also read a leaflet his neighbor had received on the street and became interested. That night, he found his way to the lecture room in front of Andong Station and spoke with Mr. Kim Byung-ho, who was the missionary there. From the next evening, for more than thirty days, he listened to the lectures and was deeply touched. He was also impressed by the character and lifestyle of the missionary, and submitted an application to join the church. Though members of a Christian church came to see him several times to dissuade him, Yeong-tae never wavered in his decision.

Mr. Eom Il-seop of Pyeongchang in Gangwon Province, became suspicious of his brother Gi-seop's new religion. He met with the pioneering missionaries and held discussions with them for more than ten days, at the end of which Il-seop also decided to join the church. During that time, every night he dreamed that he was reading the Divine Principle. When he woke up each morning and checked the Divine Principle book, what he had read in his dream was on the same pages in the actual book as it had been in the book he read in his sleep.

When he read the Divine Principle book during the day, Il-seop's heart hurt so much that he could not read for long. Though this made him afraid at first, when he heard that the fire in his heart meant he was receiving the grace of God, Il-seop felt relieved. Thinking that God had made him and his brother undergo hardships to guide them to the right path, he offered tearful prayers of gratitude.

Ms. Shim Myeong-ok, who worked as the itinerant missionary⁵ for North Chungchung Province, said that when she looked back on those days, she could not see how she had survived the hardships she endured. At the time, however, she lived surrounded by the grace of God and didn't even know whether she was suffering or not. In many places she visited, Myeong-ok saw that the leaders were going hungry because they had nothing to eat. On innumerable occasions, she walked seven, fifteen or even twenty miles in a day. At times, when Myeong-ok stopped at a witnessing center where people had come to hear her speak, she was so exhausted that she almost fainted while speaking to them.

Mr. Hwang Hwan-chae was the regional leader for Jeolla Province at the time. With the transportation money the headquarters provided and some money from his brother, Hwan-chae bought a bicycle and rode it around to tour the witnessing centers. In the heat of summer, he would be soaked in sweat and look as if he had just come out of the water. When the members heard that the regional leader was coming to see them, they waited at the entrance to the village from early morning to welcome him. When the members caught sight of Hwan-chae on his bicycle, soaked in sweat, they could not speak but just burst into tears.

As can be seen, there were many cases of spiritual cooperation in all parts of Korea. This was also the case for Mr. Moon Hong-gwon, who spent the time of the witnessing campaign in South Chungcheong Province. Hong-gwon had been staying with the mother of a member, but she asked him to move out because people in the village were persecuting her. That very night she dreamed of her grandfather, who told her that if the missionary left their home, their household would be

⁵ Her work would include visiting different churches in a region and supporting the leaders and members



Rock, scissors, paper on a church outing in 1960; the third player, at back, is True Father

ruined; he asked her to take good care of the missionary.

One day, a man who, for no reason, had been looking at our church and cursing it, collapsed and died right there and then in the rice paddy where he stood.

Mr. Kim Hyeon-cheol, who established a church in South Chungcheong Province, had a series of impressive experiences. When he got off a bus, a girl in fifth grade ran up to him, grabbed Hyeon-cheol's hand and told him that she had been seeing him in dreams from the past three months and that she had known he was coming on that day. Her father, who was a Methodist pastor's younger brother, had already cleaned a room for Hyeon-cheol's use. Around the time Hyeon-cheol had collected enough people through his volunteer work and witnessing activities to hold Sunday service, the village mayor visited him. The mayor told him that he'd dreamed that his mother had asked the missionary to help him to heal a digestive problem the mayor had been suffering from for seven years. Hyeon-cheol at first refused, but when the village head persisted, the missionary advised the mayor to brush his teeth with salt for seven days and not to spit out the water but to swallow it. This cured his ailment. After that, the mayor and his wife both dreamed of the mayor's mother, who told them that the missionary was even greater than the Buddhist monk they had served for seven years. She told them not to neglect Kim Hyeon-cheol. After that, they provided a new table and plates for his use, and cooked meals especially for him.

True Father's twenty-one-day tour of mission locations

Director Yu Kwang-yul of the Cultural Department described the circumstances of Father's tour in his *History of the Unification Church*: "On the first day, Father set out rather late, and yet he visited Euijeongbu, Cheolwon and Geumhwa. Passing through Idong and Ildong, he traveled at breakneck speed through the regions, visiting Cheongpyeong and Gapyeong on his way, and finally rested at Chuncheon.⁶ This was not the last time he traveled over such a long distance; he did so very often in the course of his tour."

After that, Father traveled by car to all parts of Korea. He sometimes lay down on a sandy beach and looked up at the Milky Way shining brightly in the dark sky, thinking of the

⁶ The writer is naming towns and villages to the north and northeast of Seoul.

“young ones who were all emaciated like orphans and undergoing many difficulties to spread knowledge of the will of God.” He stayed up many nights weeping for them.

Inside the Jeep, which was as stifling as an iron chest in the parching summer heat, people sat so close together that they could feel other’s hot breath and all but suffocated. After traveling in this way, they would finally arrive at their destination at the end of the day. Without taking time to rest, they would meet the pioneers, who would pour their hearts out. They would listen to the pioneers never-ending reports and together they would all cry and laugh. These times relieved the fatigue of the travelers like refreshing water from a waterfall.

Mrs. Choi Jeong-soon was one of the main members behind the building of a church in Wonju. She had been assigned to the Gangwon Province Red Cross the year before and had moved to Chuncheon. While working for the church there, she was chosen to attend True Father while he visited on his tour. She recalled the circumstances of that time in the following words: “During the forty days of witnessing, Father also ate nothing but barley and fermented soybeans. Even the American members ate beans and did not sleep on beds. Father came to visit on his tour for the first time, and I felt that we just couldn’t serve him barley, so we served him rice instead.



June 1960: Father writes a message, an early one in a long tradition of conveying key concepts through calligraphy.

He refused to eat it because it wasn’t barley. So I mixed some barley with the rice and served that to him. Again he refused to eat it, because rice was mixed in with it. In the end, he ate powdered roasted barley with water, which was barely a meal, and we didn’t eat at all. His next destination was Wonju, so I telegraphed Kim Gwan-hae, who was in charge there, ‘Serve Father barley.’ That was the most heartrending experience of my life.”

Everywhere he visited, Father scolded those who served him rice and ate only barley.

With money they had received from selling their own jewelry, Mrs. Jeong Boon-ok, Mrs. Song Jeong-soon and Mrs. Kim Eul-boon of Jecheon, North Chungcheong Province, prepared a meal with all their heart for True Father, who was on his way there from Wonju. Boon-ok had swept about two kilometers on both sides of the national highway from 4 AM to 9 AM, with only a broom. True Father arrived the moment Boon-ok had finished. Holding both her hands, he asked Boon-ok how many hours she had waited for him, and she burst into tears.

Though they served him lunch, he said that he could not eat it knowing that some members were hungry. He suggested that they take the food to a pioneering church and share it with others. Boon-ok and her husband had prepared ₩100,000 for True Father, whose funds were running low at the time, so he accepted it and put the money to good use.

Mr. Park Jong-gu, who’d been dispatched to Janghang, gave lectures continuously on a roadside for a few days. After that, he visited other towns to witness and to give lectures to members of other churches. During that time, Jong-gu went to see True Father in Pangyo, and when he came back he was so invigorated that he was able to work even more zealously.

Ms. Jang Deok-hee, who received True Father at Haenam in South Jeolla Province, could not find a suitable place for the meeting, so they used a member’s daughter’s home. After True Father left, Deok-hee touched the walls of the house and wept. Her grief knew no bounds because she had received him at such a small and shabby place. Afterward, she went through all the side streets in the village and beseeched God, and in the end she was able to rent a room.

Kim Boon-jo, who was present when True Father visited Gyeongju on his tour, said that on the evening of True Father’s arrival, Father spoke seriously until midnight to those who



True Father holds an outdoor service with members in late June, 1960 (which in Korea is the rainy season).

had come to listen to him on the sands of Gyeongju about the significance of the three-year witnessing campaign and that Father had slept there that night. The members, who had meeting for the first time in a long time, stayed up the whole night exchanging stories with one another. True Father personally handed out transportation money to each of the members and encouraged them to continue to fight for the providence. He then left for his next destination.

Mr. Park Jeong-min, who pioneered in Ulsan while staying on the second-floor of Mr. Kim Jeong-eun’s house, witnessed to agricultural school students. Together they then witnessed using a megaphone on a roadside. They also witnessed in government buildings and schools. More than ten people—some of them housewives—joined the church, and many students also. They officially launched a students’ association and carried out activities together.

When True Father came to visit them on his tour, they were overjoyed and excited to see him, as if he were their long lost father. **STW**

The 51st True Children's Day



On November 6 (10.1 by the heavenly calendar) True Parents hosted the official celebrations for the 51st True Children's Day and the 23rd Foundation Day for the Unified Nation of Heaven and Earth (which falls on 10.3) at Cheon Hwa Gung (Palace of Heavenly Harmony) in Las Vegas. Following traditional bows of greeting, International President Moon Hyung-jin offered the representative opening prayer. True Father spoke for some hours, until midday; in his speech he emphasized that we must have the will to be successful in preparing for January 13, 2013.



Our children should be able to say proudly to their friends, My father and mother are a blessed couple. But is there much difference? Your child's friend might reply, Your father and mother get angry just like mine; they are stressed out, just like my folks are.

We must be different from secular families, so whenever I visit blessed families, I make some requests. The first is that the parents must manifest the blessing in various ways. The second is that the father and mother must pass the blessing on to their children one by one.

They must make a promise and a plan. They promise to make one day every week "child's day." I have five children. How can we take care of them? We, too, are busy—up early for the morning training, and when we finish our scheduled activities we get home about 9:30 PM. It's a lifestyle—every day, going here and there—where we might almost never be able to see our children. Even though parents live in the same house as their children, they might ask, Who is this child? What is going on in her heart? They might not know at all. And the children might not even know what their father is doing. Even living in the same house, they might not know each other. A husband and wife, too, may be living side by side but their minds and hearts may be distant from each other. Is God happy or sad to see this? When He was creating the universe, is this what He was planning? Or was He imagining a family based on giving and receiving? The Principle is profound scripture. We have to put this into practice in our lives. We can only do that if the Principle is part of us.

A commitment to devote one-on-one time

We have five children in our family. It is hard to organize. It is hard with so many children once we are home in the evening but we have to do it.

What we do is this: Every week we put aside one day. Nowadays, it is every Wednesday. We have Shin-pal, Shin-man, Shin-goong, Shin-joon and Shin-deuk. So the first week, we make an appointment with Shin-pal. That Wednesday evening is his. Maybe he wants to eat noodles. So let's go to the noodle place! We go to a little restaurant and eat ramen. On Shin-pal's

day only Shin-pal comes out with us. The others have to stay home because it's Shin-pal's day.

When we are together with Shin-pal, we don't ask things like, Why can't you study properly? We are focusing on Shin-pal, so we are not going to compare him with his brothers and sister. I might ask, Do you have anything that you'd like your father to pray about for you?

Maybe because he doesn't speak the way other children do, he is being ostracized.¹ So, maybe, he would ask me to please pray that he will be more accepted. I will also tell him some of the things I am doing with my work and ask him to pray for some points. This is how we do it.

One-on-one time with your children is a time of blessing, a time to pray with each other, or to promise to pray for specific things. It's so important.

So...another week goes by and this week it is our second son's day, Shin-man. Now Shin-man and Shin-pal go around together a lot, because they are brothers of similar age. So on Shin-man's day, Shin-pal might say, Daddy, can't I come too on Shin-man's day? No. Today is Shin-man's day.

The following week is Shin-goong's day. She likes pizza. Goong,² your dad has a few things going on, please pray for me. Do you have any difficulties at the moment? She might say she has trouble studying at her extracurricular class. Okay, your daddy will pray for you.

Shin-joon is a little more difficult. He has his King Daddy and his Queen Mommy.³ Joon is not with us at Hannam-dong. On his day, we go to Cheongpyeong. Even if both of us cannot go, at least one of us does. We take him to a little place he likes. Each special children's day we must always feel thankful. We ask Joon to say three things that he is grateful for—such as being able learn new things, or having a younger brother.

These times are also for the parents to enjoy, not just for the child. So, we don't go to a toy-store, for example. The child must take the dad and mom into consideration.

Our youngest is very cute, Shin-deuk. Because he is a very

1 He may be referring to his older children having spent their early childhood in the United States.

2 As with English names (e.g., Phillip to Phil) Koreans on familiar terms might shorten a name by eliminating a syllable or two.

3 Since he was very young, Shin-joon nim has stayed for long periods with True Parents at Cheon Jeong Peace Palace.



Family festivals at Cheon Bok Gung: Hyung-jin nim and Yeon-ah nim hosted all-night festivals for their own congregation, which featured a bibimbap supper (photos), a game of yute—and prayer, meditation, special exercises and bows from 2:30 AM. Hyung-jin nim and Yeon-ah nim served the bibimbap to everyone personally, and played on opposing yute teams, to the delight of all present.

young child, we pray with him. The place is not so important. Spending the time is important. It's important that we nurture our children's spirituality. So let's pray for each other—you pray for daddy. And we pray together at that time, too.

It takes five weeks to take them all out, one hour a week. It's not impossible. We work from 2:30 in the morning to late in the evening. Eighteen or twenty hours is a normal day for us, but no matter how busy we are, we cannot make excuses. Our child may also say, "Dad, Mom, I am so tired." But in our blessed families, investing our love and nourishing our branches—each one of our children—is so important.

My wife and I are making a little book for each of our children. After each child's day, we write a little letter to him or her. We might write, Please think about your grandparents. Please tell your daddy how things are going at school.

We will give them that book when they receive the blessing. Then we hope each child will feel, When my father and mother raised me, they made so much effort.

Why do we make so much effort? Because of True Parents' true love. Because we receive True Parents' true love, we do our best for our children. We are not perfect parents. We have made mistakes, but we've made effort. This is our family training. We have been doing this for a number of years and because of this, I have a personal relationship with each of my children.

Nurturing your grandchildren in advance

As I raise my children in this way, I am already raising my grandsons and granddaughters. I don't have any grandchildren, but I am nurturing them. I was driving in the car with Shin-man. He asked me, "When I have children, I'll have to have special days for them too, right?" He was about eight. If you invest your love into each child, into each branch one by one, it is already having a good influence on that branch's fruit.

How can we apply the Principle in practical terms, in the framework of our busy lives in the present reality, amid the many difficulties we face? This is an important question for Unification Church members. We have to not just listen to what we are taught, but we must practice it because we have to build Cheon Il Guk. Right?

Whenever I visit blessed families, I always get them to

promise to do this with their children.

Now, after you have had one day for each of your children, the next special day is for the parents. Brothers and sisters, if a couple fights, you are passing on something very bad. Children watch and learn, so if the husband and wife are living joyfully together, that is great. But what if the wife says something disparaging when her husband comes home, such as, "Oh, the old man's back." That's not so good, is it?

Expressing your love in front of your children

The husband must always embrace his wife in front of their children. A blessed couple must always show their children; we must enact a drama of love in front of our sons and daughters—My husband..! My beloved wife..!

You must create the kind of experience that touches their hearts and surprises them. You want your children to receive the blessing, don't you? What is the best education for that? Of course, a candidate will attend workshops organized by the Blessed Family Department, but is that the best education? No. What's best is seeing your father and mother, from when you are a child, expressing love for each other. It's so important. Watching their parents, children will think, I want to live that kind of married life!

That's the best education. Teaching the Principle is not about a book. It is done through our lives. If you know how to practice it, I believe you will bring God and True Parents joy and have a good influence on the Unification Family.

No matter how busy True Parents were, even though they had many children, and even though they were away a lot and could not give us a lot of time, when they were with us, they always made some time. Members may not know this, but even when True Parents were overseas, they always wrote and sent letters to each of us. The returning lord, the king of kings, sending us letters! They always telephoned. They always did their best in the midst of their situation.

Brothers and sisters, we have our children because as blessed families we have inherited that true love. Blessed families should not become cursed families. Please be beautiful blessed families that take on the great task of making this world bright. Become families everyone is envious of, so that all people in the world want to have blessed families. **TW**



Accompanied by their first daughter, Ye-jin nim, True Parents visited Cheon Bok Gung in the evening on October 16 and spent time with the Cheon Bok Gung leaders. As True Parents departed for home, the Japanese sisters' choir, which had been rehearsing for the next day's services, serenaded them. *Photo at left:* Kook-jin nim and Hyung-jin nim wait for True Parents to arrive.

Cain-Abel Won-gu Peace Cup Cosmic Harmony Tournament 2010

Initiated by True Parents in April 2009, the Won-gu Peace Cup can be seen as a restorative rite. *Won-gu*, meaning “round ball” symbolizes the union of sperm and ovum, and harmony in all dimensions. Had Adam and Eve’s union been in line with God’s will, Cain’s murder of Abel and all the ensuing chaos and misery that characterizes hell on earth would not have occurred. Thus, the Won-gu Peace Cup is related to bringing absolute sexual ethics back into existence and reestablishing a godly bloodline. This year, Father placed the words Cain-Abel at the beginning of the official title, saying that unity in the relationship between brothers was key. This year’s tournament took place from October 11–12 at the Namyangju Sports Cultural Center, with events in soccer, track and field, basketball, volleyball, dodge ball, table tennis, badminton, golf and martial arts.



During the opening ceremony, it was evident that there was something special about this event. Looking around at all the people from around the world, it felt like a miniature Olympics, but there was a difference. We had all gathered in the name of peace, and that was something very encouraging. — *Richard Curry*

One of the distinct aspects of this U.S. team, comprised primarily of blessed children, was the unity and spirit of all the athletes. Because of the structure of the tournament, they played against heavy odds with professional and semi-professional teams, yet despite being down on the scoreboards, they kept their spirits high and represented their country well.

Although each athlete was responsible for raising a portion of the funds to pay for the expenses of the trip, donations and contributions were sent from many parts of the country in a much-appreciated show of support. The athletes in turn showed their support not only to their fellow teammates and teams but also to the opposing teams, putting up a peace tunnel through which all athletes, winners and losers ran. — *Kim Jin-gwon*





2010 Peace Queen Cup

October 17-24 at Suwon World Cup Stadium, Korea



Those who know women's soccer saw this year's Peace Queen Cup as important preparation for the FIFA Women's World Cup 2011. The Peace Queen Cup drew teams from six nations, Australia, England, Korea, Mexico, New Zealand and Taiwan. After three days of round robin competition, England, New Zealand and Korea, all scoreless, drew lots to determine which team would face Australia, which had qualified for the final with wins over Mexico and Taiwan. Australia, heavily favored, lost the championship match against a young, spirited Korean team 2-1.

WFWP Leaders' Workshop

October 11-14



Women from thirty-five nations attended the eleventh International Leaders Workshop sponsored by the Women's Federation for World Peace at the Cheongpyeong Youth Center. WFWP president Moon Lan-young, whose roots are in North Korea and who has crossed the border a number of times in her work to promote Korean reunification, encouraged the more than two hundred and fifty participants to develop a deep affinity with Korea and to play key roles in establishing lasting peace in the world.

WFWP vice-president Choi Yeon-ah nim urged the woman leaders to concentrate their hearts and efforts on January 13, 2013, the foundation day for Cheon Il Guk, and to emulate True Mother in seeing national restoration as a mother's mission. Rev. In-jin Moon, president and CEO of HSAUWC USA, advocated WFWP leaders actively working to fulfill the UN Millennium Development Goals.

During the four-day conference, as well as exploring the different WFWP activities taking place in various nations, the women took time to visit important historic sites and places of significance in True Parents' lives.



Couples Formed by God Inherent

True Parents Display Trust in this Year's Cheon Il Guk Candidates

This article, though not a chronological account of the whole matching process, is meant to serve as background to the matching testimonies that follow it. It is based on interviews of Rev. Phillip Schanker, director of the American Blessed Family Department, and Mr. Geros Kunkel, Director of the European Youth Department, both of whom were onsite observers of the extraordinary interaction between True Parents and matching candidates on October 7 at the Cheon Jeong Peace Palace.

Father came quickly, soon after the candidates arrived. Often, when Father has matched groups of second-generation members over the years, when the candidates arrived for Father's matching, the matching did not begin immediately. Some time had been necessary before Father felt that the candidates were ready. This time, there was no hesitation. Father asked at first if this was the group that had come to be matched by him, but even as he was asking, he seemed confident that the young men and women in front of him were well prepared.

It was profound. The spiritual atmosphere in the room was extremely high. All the people that had come for Father's matching had maintained the Cheon Il Guk standard—they'd had no sexual relationship, or intimate experience, such as dating, with a member of the opposite sex. The Cheon Il Guk standard also includes absolute faith in True Parents' matching, commitment to the blessing, a willingness to live a public life, and being in good health and of the appropriate age.

Father began by speaking about singing and then asked if anyone talented had a song to sing. A few people volunteered. After one young man sang, rather than go to the next volunteer, Father picked people to sing who had not volunteered, and they sang very well. It was evident that Father is internally sensitive, intuitively connected, and that the candidates were in good hands. After a while, Father asked all the candidates to close their eyes and clasp their hands together. They all did that and after opening their eyes, Father told them that depending on the person, the right or left thumb would be on top. He then had the young men and women (subdivided according to thumb dominance) form four rows. Father spoke for a while mentioning a few traits of left-thumbs-up types, such as that they are people who serve others. He said that anyone from one thumb group could find a match from among those from the opposite thumb group. Then, rather casually, he suggested, "So...why don't you do that."

Nobody moved.

When True Father called on them to find their own spouses, it was so unexpected that it was as if people died and needed time to be reborn and find courage. In fact, having found themselves in a delicate, unexpected situation, the candidates, some as young as seventeen, did display courage. We can all be proud of them.

Father had created a basis for balancing character types. He said he might have chosen something else—summer and winter, or face shapes. He chose a framework within which to create balanced groups, groups that had some opposite nature. This was a jump-off point.¹

Father kept speaking. He gave them a number of recommendations as to how they should approach the situation. He asked them not to appraise the person based on their facial features, but to get a sense of the face shape and the person's overall form and to feel the candidate's energy, to gain a spiritual impression of the person. He suggested they look for dissimilarity, to find someone who provides a balance to their own traits. If they were moved, if they were drawn to a person—they should pursue it. One candidate could hold out a hand to another to be



**Boungsoo Moulinet and his bride
Yiseon (Seo), with his parents**

¹ In the end, intuition and trust in God and True Parents played greater roles than strict division by thumb group. After not everyone was successful at finding a match from the opposite thumb group, Father had some candidates go through the process with members of the same thumb group.

accepted or declined.

Father told them not to be forceful; it should happen naturally. If a couple comes together like this, centered on the original mind, God would make their marriage work. If they find their spouse in this way, it is their responsibility, not Father's, so they have no reason to divorce. Their parents should have matched them but couldn't, he said, so now they should tell their parents the name of the person they are being blessed to and their parents should also take responsibility for making the couple's marriage a success. He also told them not to take too long, about fifteen minutes.

At first, when Father began speaking about this, candidates and observers alike seemed to think he was testing the candidates. He was shaking them up, preparing them. They did not initially believe that Father was in fact expecting them to do it. When it became clear that Father was speaking in earnest, Mrs. Chang Mi-sook of the Korean Blessed Family Department approached Father. Reflecting the feelings of

based on their adherence to the Cheon Il Guk standard and their strength of faith.

It's important to note that Father did not ask anyone "to choose," but used the Korean term for "to find."² He wanted them to be guided by their own original minds, their own consciences and to be sensitive to and follow that, not to be guided by external appearance. Some who participated commented later that they did not feel as if they were choosing, but that True Parents had matched them. As when choosing sports teams from among any group of young people, as time went on, some people seemed to feel self-conscious or uncomfortable over not yet having been chosen. The staff members, noticing this, brought the candidates together in a group and asked the candidates to introduce themselves. After that, the process of discovering their eternal mates resumed with somewhat less tension.

Father spoke about how he has to bless the world's 6.5 billion people and said he has the capacity to do that but he

can't be everywhere at once. In the testimonies that follow, you will read about how in different ways, people sensed a spiritual force at work as they connected with another person. When the candidates felt spiritual movement through them, some could sense that this is how Father can spiritually work through individuals to match everyone in the world.

It was the most successful of the Cheon Il Guk matchings in terms of the number of couples where the bride and groom came from different national backgrounds and also in terms of having the least number of breakups between the matching and the Blessing Ceremony. God and True Parents created sixty-eight newly blessed couples through this process. Father and Mother were supportive as the couples made their rounds, sometimes speaking personally to candidates. Overall, Father placed great faith in the candidates' ability to get in touch with their original minds. Less than halfway through the matching,

Father waved good-bye and told the candidates, "I'll see you at the Blessing Ceremony."

Takashi Sawada, Australia

I am grateful for the space we were given to prepare ourselves and our mind-set for the matching process. Today's experience allowed me, and I'm sure many others, to connect to our True Parents' hearts on a new level.

It seemed to be going smoothly. We sat down and enjoyed some singing from a few of the candidates. True Father started to talk a little about how it is good to match opposites. He

2. Concern exists that members will take this experience as a general change of matching policy. Father has not indicated that he will allow future matching candidates to find their spouses in this way.



True Parents at the October 7 matching at Cheon Jeong Peace Palace, at which young second-generation members were asked to discover the spouse God had prepared for them

all the observers who were concerned about the candidates' heightened stress levels over how they could actually do what Father was asking them to do, she said, "Please Father, these young people came here because they trust you, and they really want you to match them."

Father dismissed her out of hand. Addressing the candidates, he asked, "Why do I have to keep changing your diapers? I'm too old to be taking care of you as if you are babies. You go ahead and do this." As often with Father, his manner seemed gruff, but people felt his deep love. He also said at some point that anyone who couldn't do it could just leave.

Father was throwing them in the deep end, but encouraging them, confident that they could swim without relying on him. He seemed to feel they were prepared and trusted them

used the analogy of combining the North Pole and South Pole or bringing together the head and the tail of something. Later, he talked about age difference and why it shouldn't matter. I felt that a good majority of us had expected this. We had been preparing ourselves to be open-minded and accept anyone as a spouse.

Suddenly, though, True Father told us to clasp our hands together, as if in prayer, and to observe which thumb is on top. From here, he divided us into four groups. I fell into the right-thumb male category. To my surprise, the numbers in the groups were nearly equal.

Soon after, True Father told us to go across the room and find our complimentary partner with the opposite dominant thumb. I think that most of us had taken this as a joke originally, but we soon realized that he was serious. I was fortunate not to have to pioneer this; our brave left-thumb brothers and right-thumb sisters met face-to-face first. I silently observed as they obediently lined up side by side, facing each other. The level of anxiety, tension, stress, and emotional cyclones that were resonating in everyone present is impossible to describe. It was the sisters who were first summoned to walk along the row of brothers in single file and to try to find potential matching partners. Father then said that by walking by and observing a few candidates, we should be able to know which is the right one.

This went on for a wee bit, without any success, and then the brothers had a turn to cycle around and choose a potential matching partner. (There was still much flexibility in the deciding of couples, because if either the brother or sister was approached the other could still turn down the offer.)

At this point, our group started to assemble, to face the left-thumb sisters. As I stood in place, I watched and observed carefully as many of them as I could, from where I was standing. My face must have gone left-to-right, right-to-left at least four times down the row. Then this time, it was the brothers turn to try and take the initiative in the proposal, so we started to move along the row, single file.

From here, I had too many feelings in me to be able to explain. Complete ownership over the decision was what True Father was trying to offer us, which is incredible, and I believe should be received with great gratitude and celebration. This train of thought let me hold onto some hope, in what could be seen as a completely helpless situation.

I made my way along the row, observing each and every one very carefully. About half way down the row, though, I began to become concerned because to that point I had not felt any sense of connection with any of the candidates. To be honest I was starting to lose a bit of hope that I would find my eternal spouse here at this matching. So with this discouraging feeling I started to pick up the pace a little in order to get around a second time. This effectively led the people behind me to speed up as well, which in turn caused me a bit of trouble...

As I made my way to the end, I began only taking quick glimpses of everyone before passing to the next person. Suddenly, like a lightning bolt, I could actually feel a connection with one particular candidate that I had just briefly observed. I was carried forward by the momentum of the line, combined with a bit of hesitancy, and I was already about four people farther (right down at the end) which made it very hard for me to get back to that person. Luckily however, somehow I had caught her name "Hayazaki Hitoe." I hoped that was the right name.

It had become a Cinderella story. I just had to find the girl

who had the name Hayazaki Hitoe before anyone else did! I made my way around a second time, and fortunately, she was still there when I got to the end.

After everything, we celebrated with lunch at the Cheon Jeong Peace Palace and chatted with each other on a casual stroll outside in the sun.

Bongsou Moulinet, France

I'm a rather flexible person normally. So, when True Father told us to start finding our own spouse, I said, "Okay I'll just go." I did three rounds total. During the first two, it was like a battle between Satan and God. Then on the last one, everything became so clear! It was the right time and the right moment, I had to find her. True Father told us to find someone you like, so I thought, Oh, nice! I'll choose someone nice.

I'm normally attracted to Western girls, but there were only Asians. However at that moment, True Father said, "Don't decide by face." Father also told us we could go home if we didn't feel like doing it. But I just couldn't go home. Then, I felt spiritual power, as if I were on a jet wave! I put my hand out. It then occurred to me, What did I do?

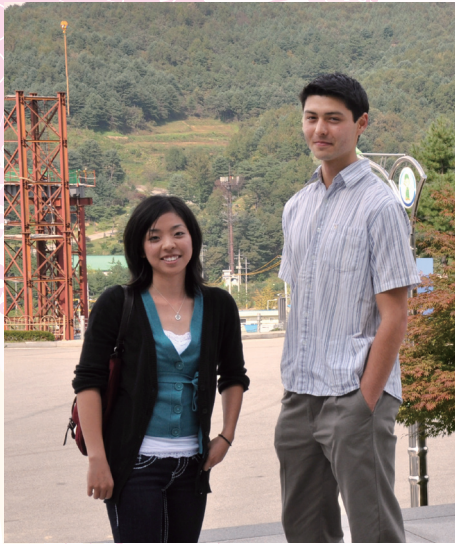
I thought she was Japanese, but in fact she was Korean. At first, she moved back away from me, out of emotion, but then she finally grabbed my hand. Suddenly, it was as if Dae-mo nim had popped up just behind her. Dae-mo nim was wearing a blue sweater and was smiling at me. I've already had very good experiences with Dae-mo nim during the forty-day workshop. She nodded to the newly created couple, which we were, and then we left the room.

Her name is Yiseon, and she can speak English because she had done missionary work in Australia. I was attracted mainly to her appearance, but after talking to her, I fell in love with her purity and personality. It was not only mind-body unity; I truly felt it was more God-body unity. I felt quite proud of having gone through such an experience.

Tobias Ibounig, Austria

The reason I came to the blessing this time was because of something that happened to me during an Austrian HARP workshop. I was on the kitchen staff over the summer. We had a twenty-one-minute prayer, and I asked God whether I should go to the blessing in October. Suddenly, I felt a clear Yes. But it was already the end of August, so I didn't have much time left and my family was short on money. So, I asked God if it was okay for me to go to a blessing after this one. He told me this was also okay. But when I again asked whether He wanted me to go to this particular one, I again heard a very clear Yes. Between August and now, I got rid of all my prejudices, because I was able to trust in God. Also, while I was praying here in Korea, I told God "I'm not here for myself, but because You asked me to come." However, I thought if True Father happens to ask for preferences (for this is what he sometimes does) I would prefer someone shorter than I am and someone I can communicate well with.

How did I feel when Father's intentions became clear? I remember my thumbs were right over left, so I was moved to the back of the room and could watch the whole thing from a safe distance. I started laughing when Father told them to find each other. Thinking he was challenging just them, I was happy to know I wasn't in their group. I was very calm until we were asked to make a row opposite the other group of girls and told to find someone. Father told us not to look at the face, but I didn't know what else to do.... I had no clue. What I tried was to look at each girl and hope that I would get inspi-



Left to right: Hitoe (Hayazaki) and Takashi Sawada; Kuni (Ichiba) and David Wurzer; Tobias and Eun-jung (Lee) Ibounig

ration on whom to choose. After the first round, I still had no clue. I thought, Should I choose someone especially pretty, or ugly? Western or Asian? Thinking that way didn't help either. I needed inspiration and couldn't find someone on my own. Nothing came to me the first few rounds. After a while, guys had to stop and girls had their turn.

The girls were making their rounds, and on their third time around, someone approached me. I don't know why, but I just willingly took her hand and thought, "This is okay." We bowed, and Rev. Schanker of the American Blessed Family Department stopped me. He showed me her name card and mine and said, "She's a lot older than you. Is that a problem for you?" He'd noticed that I'm five years younger than she is. I stood there for a few seconds and tried to think about it (which didn't work) and decided it didn't bother me at all. She's from Korea, and she speaks surprisingly good English. I'm very happy right now. It simply feels right.

David Wurzer, Austria

It the beginning, after True Parents had entered the room, I prayed, "Dear Heavenly Father, I have read through the Principle many times, and I want to offer that to True Parents as a condition to receive my spouse."

As it became clear that I had to choose the partner myself, I felt somehow helpless. I understood what True Father said, but I had no idea why and also no idea how to choose my own spouse. This was so different compared to my expectations of being matched by True Father.

I couldn't fathom what was going on. The boys were told to walk past the row of girls to find their spouse. In total, I walked past all the girls six times. During that time, I fought an internal struggle. On the first round, I looked only at the name badges of the girls or at the floor. I asked God what he expected of me, because I actually had spent my whole life preparing to be able to accept anyone True Father matched me to.

Walking around the second time, I started looking at the girls, but suddenly Father suggested we go on inspiration and the body proportions, but this body-proportion hint didn't really help. I looked at all the girls and I recognized that many of them were good looking, but I still didn't know which was the one. After the sixth round, not many boys had proposed, so the girls were asked to walk past the boys' row. At that time, I was very sure that the girls were, by far, too shy

to choose, so I did not look at them but concentrated on my prayer. I desperately wanted a hint from God or True Parents on whom to choose.

The second or third time that the girls walked around, suddenly a girl stretched out her hand to me. In that moment, I couldn't think clearly, and I still couldn't wrap my head around this "choose your own spouse" thing. Also I just didn't feel ready to make such a decision. I just couldn't say yes! All I could do was shake my head; she nodded her head and went on. To clarify, I think in that moment I would have rejected anyone, because I didn't feel ready; it was not because of her. I felt sad for her, because I thought it must have been so difficult to propose, and then she was rejected.

After the girls had walked past us another three times, True Parents stood up and slowly went through the rows, preparing to leave. I was the last one in the second row and saw True Parents coming in my direction. I thought that perhaps Father would start matching those who had not found a partner. Quickly, I realized this wasn't the case. So I focused on True Father and in my mind asked him to give me a hint or to match me directly. Suddenly, he stopped two guys before me and looked at us, the last three boys in the row, and spoke to us. I cannot remember exactly what he said but he asked us if we understood how important this was and what a great responsibility he wanted to give us. All I could think of was "No, I don't understand! I have no idea what you expect from me." Then True Father started to walk again and by passing us three boys True Father hit each of us on the chest. The moment True Father hit my chest I felt something hit me deep inside; warmth, energy suddenly spread throughout my body. Now all I could think of was "Now I have to find my spouse!" I watched True Parents while they left the room and all the staff members ran after them asking questions, if the matching will be valid after they left and if they could mix the two groups. He answered that it would be valid and that mixing would be okay. Then Father waved good-bye, saying, "See you at the blessing."

Now the two rows were combined into one and there was chaos. I made a 360° turn, to see where the girls had gathered. After I finished my 360° turn, suddenly a girl stood in front of me. She stretched out her hand and bowed slightly, and I took her hand. **TW**



On October 6, a major Seoul television station (SBS) aired a documentary, on a program called "Tracking the News," about Japanese people—our members—resident in Korea who are afraid to return to their home country because they had been kidnapped and confined there. Despite some concerns, the TV program came out very well. We interviewed Mr. Ahn Ho-yeul (photo), media relations officer for the Unification Church and the Tongil Foundation in Korea, who played a major role in supporting the program's production. His answers permitted us a behind-the-scenes look at how the program was made, and highlighted some of the challenges we face in conveying a clear picture of our church.

Abductions Featured in Korean Television Documentary

A step forward in the work to publicize the plight of Japanese members suffering false imprisonment

Today's World: How would you describe your work for the church and foundation?

Ahn Ho-yeul: I am in media publicity and public relations. With the media I deal with broadcasting, magazines (monthlies, weeklies), newspapers, and so on.

How many years have you been doing this?

It is now about thirteen years.

You have contact with high-level media people, I think.

Yes, from the presidents of media outlets down to the field reporters.

When I meet them, I work according to a principle. When True Parents speak about publicizing our activities, they say, Your life itself must be good public relations. Your own life must convey a good message. So I am always aware of this whenever I meet reporters. When they meet me, they are meeting the Unification Church or the Tongil Group.¹ If I make a mistake, that will convey a bad image of True Parents, the True Family or the Unification movement. Whether I exude the fragrance of the true life and faith that True Parents have taught is not a matter of my words but of my actions.

I heard that Kook-jin nim recently reemphasized the policy of never giving money to the media.

Yes, actually this could make public relations work slightly more difficult here.² But I realized that it is not me that is doing this work; True Parents' work is manifesting spiritually, especially since the autobiography came out and earlier, when the helicopter incident occurred and the seven deaths and resurrections. True Parents are working, Heaven is working. The spirit world is cooperating, so I realized we do not need to give money to media organizations but rather offer jeongseong.

At home I always do hoondokhae and prayer. I always

pray, "Heavenly Father, please allow all these meetings and relationships, all that I do, to convey Your love, Your heart and the providence." In society, for example, at the big companies, public relations people have to use money because they are doing things by their own power and Heaven is not working with them. They are using their own abilities and their own contacts. With us, it is different, because Heaven is working.

This is almost like a church ministry.

I have never thought of this as being church ministers' work. More like missionary work, a mission that Heaven has given me. I am not bringing these people to our church, but in terms of our image I am witnessing to them. When I meet representative of the media, there is one thing I always say. True Parents are very advanced in age, and the media tends to be interested in the question of the inheritance. I explain to them that Father and Mother Moon have no property in either of their names. Now in Korea if you have someone's citizenship registration number,³ you can input it on the internet and view a complete list of their assets as individuals. True Parents have never owned any assets here. Reporters are very impressed by that. So I explain to journalists that there is no concern about inheritance; everything has been returned to society already. Our schools are under educational foundations, our businesses are independent....

Christian churches here usually contribute 10 percent of their offering to society. But Chairman Moon returns 99 percent to society. He uses 1 percent to maintain the church. That's how I explain it.

There are many rumors about our business group and about Rev. Moon.... In the past it seemed we were trying to make excuses. But what is good is that now we have the internet. So I tell them to go on the internet and find the information that is supposedly the source of these rumors. One reporter who did so could not find the basis for the rumors he'd heard. Three people had called him about it. He told them, "Bring me the

³ Journalists can find this information on public figures, it seems.

¹ The companies managed by the Tongil Foundation

² In Korea, the paying of reporters or media outlets to feature one's products or services is not unheard of.

information and I will write an article.”

But they said: “Oh I heard this from my minister.” So he of course he refused to write.

Rev. Moon did not come as the leader of one religious movement. He came to accomplish world peace. The media asks why a religious leader is involved in such a wide variety of projects—in the fields of economics, sports, business, the arts. He is pursuing a world of peace; religion is the field that is supposed to be contributing the most to peace, yet religion is the least peaceful. This is because each religion’s ultimate objective is concerned with itself, rather than beyond its own group. I say to journalists, “What is Rev. Moon’s goal? It is world peace. Religion is therefore the means, not the end.” So for Father, religion is the means to an end, rather than the end in itself. And that ultimate end is a world of peace. If you talk about how to create world peace through various means—politics, economics, society and culture—people are quite astonished.

How did the SBS⁴ program come to be?

Thinking in terms of faith, this is not something we could ever have managed. Kook-jin nim said we must make an issue of the abduction of our members in Japan in the media. We went to him and said this won’t work, that it would lead to our more painful areas being exposed. We spoke to him a number of times in this way.

But our chairman⁵ spoke very strongly. He said that this is absolutely unforgivable behavior, and there certainly must be judgment of these abductions and confinements in Heaven’s name.

Three times I remonstrated with him about doing the program. “This is difficult to do,” I said. But he insisted that we do it. I had not expected this issue to make it into the newspapers. My problem was this: Would Korean broadcasting companies, which worry about Christian church’s opinions, actually cover an issue related to the Unification Church? So we decided to do

4 Seoul Broadcasting System

5 The Korean terms translated as “chairman,” are different for Kook-jin nim [이사장], who leads a group of companies for the Tongil Foundation and for Father [총재], who has a broader, governing role.



SBS reporter Kim Hee-nam who researched and presented the documentary

a demonstration in front of the Japanese embassy—and then the media began to take an interest.

Reporters in Korea are beginning to have a good image of us. Our chairman said to have them make a documentary. That surprised us. How were we going to do that? I met the presidents, the news directors of the main broadcast stations, but all of them refused to do it. Only at SBS was there a spark of interest among some of the reporters. One particular reporter, someone I have known for ten years, saw the report about the demonstration in front of the Japanese embassy in the *Segye Times*. He called us and said he would like to do the program.

I was glad to receive the call from him but at the same time I was a little

bit afraid. Frankly, I was hoping that we could tell the chairman that no one wants to do it. And that would have been the end of it. That was what I wanted because we didn’t know what they might say about us. I told the reporter about all the difficulties he would likely face in putting such a program together. He understood but he said he’d like to try anyway. So I said, All right, and that’s how we got started. It was not something I originally wanted to do, but something that Heaven helped with. Hyung-jin nim and Kook-jin nim had offered so many conditions and made so much effort for Japan. This was the fruit of that. This was not something I could do if I wanted to, or not do if I didn’t want to; it was something the spirit world was arranging. And that’s how it came about.

What were your fears over the making of this documentary?

There were three things I was concerned about. One was the spiritual sales in Japan. The second was that among ten people kidnapped, four or five leave the church. Those who leave the church might say all sorts of bad things about the church. The third thing is that the Japanese members are offering many donations, because they are responsible for the worldwide providence. Those who have left our church might talk about that. What kind of impression would that give to the viewers?

Also, Japanese members have been assigned all over the world, to countries in Africa, South America.... People might respond by saying, Oh that’s why their parents or relatives kid-



Captures from the Documentary Reconstruct the Scene Left to right: Money is paid to faith-breakers; A victim is abducted; a Christian minister and family members, in a room the victim cannot freely leave, try to convince her to recant her faith.

nap them!

Those were the reactions I feared. I told our chairman, Kook-jin nim, that this was what I was worried about; but he was very determined.

He said, "Why are you looking at this in humanistic terms? This is providential work that Heaven needs done and is doing. You should not think humanistically."

I repented because he spoke very strongly. "Don't think of this from the viewpoint of ordinary people. You have to look from the viewpoint that this a providential task True Parents are doing. Heaven is working, so don't worry."

"With donations, someone who doesn't want to donate won't donate, even if someone tries to persuade them. But the abductions and confinement are violating and trampling on human rights, people's unique God-given rights and creativity. This is unforgiveable. It is disrespectful of Heaven, disrespectful of True Parents and disrespectful of the Eve nation."

When I came to the Foundation in 1969, I had the revelation that if I thought something was a bad idea I would say so. I will report that opinion, at least three times. If the person in charge still insists that we do it, I go ahead, because he is also receiving guidance from Heaven. I do not have many qualifications for what I do; the only thing I can offer is jeongseong. When Kook-jin nim speaks, I feel it is based upon revelation, Heaven's directions, and so I follow it.

After a problem arose with the filming of one of the abduction victims, Mr. Ahn temporarily felt that production should be discontinued. He was worried that, because SBS would naturally have to fill the extra space, they might possibly include unfavorable views about our church recorded when their reporters visited Christian ministers in Japan. After all, the producers couldn't expand the content on human rights violations without limit; the program would have to be balanced, or SBS would be criticized. Mr. Ahn explained his worry that our senior members would give him a hard time if the program contained material attacking our church. When he approached the reporter on the matter, however, he received a surprising response.

The reporter said, Please go ahead with this! The reason he felt that way is that the Unification Church he had previously heard about and the real Unification Church he had encountered were very different. He was very moved by the purity and honesty of our members.

I asked him why he felt that. He said that he had met the

Japanese wife in Chungbuk. She is a farmer's wife. And her husband is slowly going blind.⁶ He asked her, "Don't you regret having married this way?"

She replied, "No. I don't regret it at all. When I was in Japan, I was a nurse. I thought then that if I were to marry a blind man I would like to be his eyes. And if I were to marry someone who was disabled I would like to be his hands and feet. That was the way I was always thinking. If I had been blessed with someone in Africa, I would have been willing to live there. So I don't regret this at all."

The reporter asked, "Don't you worry about your livelihood, since your husband's eyesight is getting worse?"

She said, "Why would you ask that?"

The reporter then asked, "Isn't it a worrying that with your husband's eyesight failing you won't have the means to live?"

The wife responded, "What are you saying? Our children are growing up well. It is True Parents who brought us together. I really have no such concerns." That is how she responded.

The reporter told me he had been deeply moved by this. And he told me that this story must be made known around the world. And even about such things as our separation period after we receive the blessing.

He asked not just one but several Unification Church members. He understood that the Unification Church's faith, rituals and philosophy have very clear objectives, and he was very moved by that. People spread mischievous rumors about our ceremony to begin married life. "But Unification Church members explain it in terms of clear principles," he said. Through this broadcast people came to know that Unificationists have a very clear purpose. So, as he said, his heart was indeed very moved. So he said to me, Let's do it! That's how it happened.

Are you aware of some of the difficulties that the victims of abduction go through?

The victims are truly in a serious situation. I can explain what I mean. One person was five months pregnant when she was abducted and confined. She escaped and returned to Korea. Until the child was three years old, he would cry all night. When she was confined, this lady prayed in tears every night; her parents were pushing her to abort the baby. On account of that, she prayed in tremendous fear for her child. Nowadays even, if this child has to go to the toilet, or when he is sleeping

⁶ On the program he had to make letters on his computer screen 5 centimeters high in order to read them.



Captures, left to right: Kiyomi (an alias) works on the family farm with her mother-in-law; With the SBS reporter in her hometown; Pointing out one of the apartment buildings where she was held during her seventy days of confinement

at night he has to keep the door open.

Another sister, when she goes to Japan, she develops atopic dermatitis; she is all right in Korea but it appears when she is in Japan. The kidnappers had said to her, If you run away to Korea we will contact Christians in Korea and have them kidnap you again. If any Japanese person comes close—even if it's a member—she becomes nervous. There are people in such situations.

Another example is of a woman who escaped from the balcony of the apartment she was confined in to the balcony of the adjacent apartment. When she got down to the ground, she looked up and could not imagine how she had made it across the gap between the two balconies at such a height. Even now when she looks up an apartment building she feels fear.

Many also have some kind of fearfulness; for example if they get a telephone call late at night, they feel fear. If they suddenly get a telephone call from their home in Japan, from their parents or a sibling, they are immediately afraid, wondering, Why are they calling me?

The ones who are in the greatest fear worry that the abductors will come to Korea to kidnap them in Korea. That is their deepest-held fear. So, quite a number have changed their names. The kidnapping of a member has never happened in Korea, but they have that fear nevertheless.

How did SBS find the people who appeared in the program?

SBS interviewed about twenty people. I, myself, did not want to include the lady from North Chungcheong Province

Kiyomi, the farmer's wife?

Yes. She is living in a rural area, and their standard of living is not high. I worried that the people carrying out the abductions in Japan would say, "Look at how difficult her living situation is!" Several times I recommended to the journalist, let's change to another person. I asked, How about the woman in Seoul, for example? She's got a good standard of living and has a very bright spirit. I was concerned about the overall image that viewers might receive. But the reporter wouldn't make that change.

I asked the reporter why he had continued with her, even though I opposed it. He said that he had heard that she was a wonderful person. Even though she is in that kind of environment, her face has no hint of a frown—and on the program she was always smiling, so those watching were touched by her.

That was very moving to the viewers. The journalist went to where they were doing the filming and saw that the lady had a very bright expression. She *was* always smiling when she spoke. The journalist was touched by this.

At the beginning they thought she might be acting. So the reporter kept asking her the same question over and over. Finally she became angry. Why do you continually ask me the same thing! So they stopped doing that. The reporter said she looks very photogenic on television. And her husband is blind, but she spoke very positively about him.

The husband also spoke well of his wife.

Yes, he spoke so well of her. And her mother-in-law likes her so much! Kiyomi also spoke very well about True Father, but what she said about him was so good that SBS took it all out! They took out the part where she said that when she was a nurse she had even then thought that if she met a blind man she might have married him because they thought viewers would say it was just said for the TV program.

Was the fact that many of the abducted wives had Korean husbands something SBS emphasized?

Nothing specific like that came up. Japanese people tend to look down on Koreans, and are negative about the Unification Church. NHK and other Japanese media report so negatively about the church that of course parents become concerned. Yet the Japanese women living here in Korea are all doing well. They are actually enjoying their lives. I was disappointed that this aspect did not come out. Parents are concerned that their daughters blessed to Koreans are suffering and in poverty; but that is not the reality.

But the ministers in Japan who are perpetrating the abductions and confinement are saying this. The parents are fooled by this and they agree to carry out the abductions. When Kiyomi visited her parents, the parents told her, at the end of what you see in the program, that they have to go somewhere so her daughter and grandchildren must leave now. The reporter said he felt very sorry at that point. The reason he was moved was that this lady is Japanese, and her Korean husband is blind. She could have brought her children to Japan and stayed there, and abandoned her husband. Frankly, she would be able to marry someone else. But instead she went straight back to Korea. That also struck the SBS reporter very deeply.



Captures, Left: This father feels he was duped into wasting his family's savings in unsuccessful efforts to break his daughter's faith; **Middle:** Shortly after her blessing, Naoko (an alias) was abducted and held captive for several months (she described it as a hell she would not wish anyone to experience for even a day) after which she escaped and returned to her husband; **Right:** Goto Toru, confined for more than twelve years, now heads an organization devoted to stopping faith-related abductions in Japan.

What was the response to the program?

These kinds of news feature programs usually get 5 or 7 percent ratings.⁷ But this documentary got 11.8 percent. This is a very high number of viewers. Usually these programs draw between one hundred and two hundred hits on the program's web page afterward. But SBS received more than two thousand comments on this program. So the broadcast company is very happy with this result. They depend on getting a certain number of viewers in order to increase their advertising revenues. Many advertisers wanted to advertise on this program.

From right after the program, many Christians telephoned in and protested in various ways:

Has SBS lost its sense of reason?

Has the reporter gone crazy?

Are the SBS executives members of the Unification Church?

Is the reporter a Unification Church member?

How much money did they pay you?

I will certainly never watch SBS ever again!

These are the kinds of comments that came in. The reporter kept his mobile phone turned off for three days because he began to get so many calls.

Did any Christians call to say they were appalled that Christian ministers were involved in kidnapping for money?

At first, many complaints were telephoned in and it became such a big issue on the internet. There were telephone calls coming in from both Christians and non-Christians. In the beginning it was mainly protests. People were also asking, "Is this really true?" SBS responded, "Yes, it is true; why would we lie? I will tell you how to contact these women if you want to check what they said in the broadcast."

Then the caller would say, "Oh you really made a lot of effort; thank you for your hard work." SBS would then ask if the caller was a Unification Church member. The caller would respond, No, I am a Christian. But I got a lot out of the program.

Some people responded to the Christian comments, "You Christians should make sure you do what you do properly." Or "Get your own house in order."

"A person is confined for twelve years and five months in order to get him to leave his faith. Whether he is Christian, Buddhist or in the Unification Church, what does religion have to do with it? Whether he is a Japanese, an American, no matter which nationality, this is unforgivable behavior."

There was one person who telephoned constantly; he was a Christian from another media outlet. He continually called and asked, What was your purpose in doing this?

The reporter responded in this way:

If the people being abducted and confined in Japan were instead from a Christian denomination in Korea, would you still object to the program? You wouldn't object to the program if it were anyone else but the Unification Church.... You are objecting because this is the Unification Church! But the Unification Church that I see, in reality, is very different from the Unification Church that you speak of. These are very pure and very sincere people. They don't try to hide anything. They tell things as they are. I am a Buddhist—and have been one since the day I was born—and I was moved by this story.

I approached this from the angle that this is a human rights issue. Whether this concerns Protestants, Buddhists, Catholics or Unification Church members makes no difference. I would broadcast such a program whatever the reli-

gion of the people concerned. It is about value of human life. You cannot say, Oh, she belongs to a certain group and therefore this and that... We can't do it that way.

The internet advertising for the program made it seem as though it was our church that was abducting people.

That was controversial! It went out like that and they received phone calls in protest from Unification Church members! The *Segye Times*, the newspaper Father founded here, also called. The advertising was done deliberately by the reporters to increase the number of viewers. If you read the advertising objectively it was not clear who was doing the kidnapping. Looking strictly grammatically it didn't specifically say the Unification Church was doing it. But because of a negative image of the Unification Church, most viewers assumed it meant the Unification Church was abducting people. Christians called in to complain that SBS had made it seem as though the Unification Church was doing it. So what's the purpose of making it seem like that?

And SBS said, When did we say it was Unification Church members doing this?

What role could this TV program play in helping to solve the problem of abduction and confinement?

This has to be seen as an issue in society. Whether at the UN or in the United States. It has been very effective on a broad level that this went out on the public airwaves. We're making a DVD of the program to send to the U.S. or to the UN. The program is being translated into Japanese and English. We will send this to the government in Japan, to members of the Diet, because we must make an issue of the situation.

Also, providentially, we want to make it clear that there is a serious problem to be solved here. Parents are kidnapping their children. Those parents themselves are acting out of ignorance and being used by the perpetrators, the Japanese Christian ministers. The parents are being used by the perpetrators. If the Japanese wives in Korea were suffering and miserable, one might understand. But that is not the case.

These things being uncovered, we now have a plan to do a human rights campaign. This is how Kook-jin nim put it. "I believe this is a big milestone in the providence. Father and Mother watched the program and Mother cried. Father said that seeing this had released the painful feelings he had held toward Japan."

People know that some people say the Unification Church is a bad organization. But that is not the reality. Those who perpetrate the abductions and confinement of its members are the ones who are bad, and it is because of such people that True Parents have been persecuted.

Is there something else you observed that you think would be interesting for readers to know?

You will have seen that there is one professor who speaks about the church on the program. SBS actually interviewed four theologians but he was the only one who appeared in the program. I asked him what happened to the other three. He said they spoke so well of Hyung-jin nim. For example, they detailed that since he was in his twenties he had risen every morning in the early hours to pray and train himself. They also mentioned that members of the Unification Church are offering devotions to the great religious founders, but you cannot see even the portrait of the founders of the great religions in the headquarters of other faiths. Rev. Hyung-jin Moon is doing these things and so he is a great person. The professors spoke in these terms. So SBS felt they could not use that footage! **SW**

⁷ Calculated as a percentage of those watching TV (there are many cable TV stations also competing)

The Little Angels Convey a Nation's Thanks



Ethiopian Veterans Moved to Tears

Mr. Eijiro Minami

When I arrived at Addis Ababa Airport the skies were clear and blue; the rainy season, which lasts from June to September had fortunately ended. Yes! This is a good start, I said to myself.

The Little Angels have performed in numerous countries, mainly to enhance friendship and goodwill. This global tour was specifically to the sixteen countries that formed the United Nations Forces that fought the Korean War.

Carrying with them True Parents' heart of true love and peace, Dr. and Mrs. Pak Bo-hi and the Little Angels arrived at Addis Ababa's Bole International Airport after 10:00 PM. The vice-mayor of Addis Ababa welcomed them, and two policemen on white motorcycles sent by the government led the way to the hotel. Indeed, policemen on white motorcycles escorted the Little Angels and their entourage until the day of their departure.

As I witnessed the nation's government and honor guard welcome Dr. and Mrs. Pak and the Little Angels, whom True Parents had sent, I could not help but pray, Dear God, please bless this poor country of Ethiopia.

On September 26, a Memorial Day Service was held at the cemetery where the soldiers who had fought in the Korean War were interred. As the Little Angels began singing the Ethiopian national anthem, the approximately one hundred and twenty Ethiopian Korean War veterans on hand began wiping away tears. As a cameraman, that I also couldn't stop crying as I took photographs was a problem.

When Dr. Pak conveyed the message of gratitude from True Parents, smiles broke out on the faces of the old soldiers for a

moment. Then, their tears resumed. Others at the ceremony also wept.

Ethiopian troops fought in 253 battles during the course of the Korean War, and they never lost. There were 122 dead and 536 injured among their ranks; not one was captured, and not one deserted.

The Little Angels placed a red rose on each of the graves of the 122 fallen in battle. The heart of these dead soldiers must have been comforted by the True Parents' true love. The faces of the aging veterans who looked on were again filled with emotion and tears.

The following day, we went to pay our respects to the nation's president, Girma Wolde-Giorgis, who received our group warmly. We stayed for about an hour. The president shook hands with each of the Little Angels, and with a smile agreed to be in a photograph with the troupe.

The president appeared moved that True Parents had sent the Little Angels to express gratitude to Ethiopian war heroes. Dr. Pak presented the president with a medal engraved with True Parents' names, and placed it around his neck.

In the afternoon, a reception and banquet took place, hosted by the South Korean embassy, which had invited Ethiopian Korean War veterans as well as some three hundred Ethiopian dignitaries and members of the diplomatic corps.

Everyone seemed to enjoy the Little Angels' beautiful singing and graceful dancing. The Korean ambassador gave them the highest praise, saying, "I have been working to build friendship between Korea and Ethiopia for two and a half years, but the Little Angels have deepened this friendship many times over in just one evening."

The final day was the Little Angels' performance. Including the war veterans and their families, more than three hundred people had been invited, and the National Theater's 1,200 seats were completely filled. There was an overflow crowd of two hundred who stood throughout the performance.

Television and news reporters came in full force, and surrounded Dr. Pak, the veterans and the Little Angels. A Japanese newspaper also covered the visit.

Before the Little Angels appeared on stage, Dr. Pak conveyed a message from True Parents. The hall rang with applause, and tears appeared on the faces of many of those in the audience.

From Heaven's viewpoint, these Ethiopian soldiers, when in their twenties, had been willing to lay down their lives and fight for the liberation of the Messiah, the Returning Lord. After Dr. Pak conveyed True Parents' message, he faced these now aged men and offered a military salute. Many of the men straightened their backs and responded in kind.

After everyone sang the Ethiopian national anthem, medals engraved with True Parents' names were presented to repre-



Ethiopian Korean War veterans are greeted by Little Angels at the Korean War memorial in Addis Ababa.



The Little Angels meet True Parents at the Peace Palace after completing the second leg of their sixteen-nation tour.

representative veterans onstage, and the moving performance was brought to a close.

Emperor Haile Selassie had dispatched the soldiers to Korea with the words, "Fight until you win. Fight until you die." The nearly six thousand men were Ethiopia's strongest elite troops,

reporting directly to the Emperor. I felt strongly that for us, who are attending the True Parents, our determination to fulfill God's will must be stronger than the determination those men had carried into war.

Bringing True Parents' Love to the Mideast Mrs. Sevil Naghshbandi

What happened in Turkey is an important milestone and marks a new beginning for the country. To everybody's surprise, one after the other everything became substantial only days before the event. The visit with the president was arranged on the initiative of the "Istanbul, 2010 Cultural Capital of Europe" agency only three days before the actual reception and that prompted other recognitions to follow. Around eighty war veterans and their relatives attended the event as did the ecumenical Greek Orthodox Patriarch Bartholomeos, the consul generals of Korea, Japan, Israel and the United States, four providentially significant countries; as well as many other dignitaries such as members of parliament, NGO representatives and scholars.

President Abdullah Gül was impressed. Our group stayed at his residence much longer than originally intended. When the Little Angels sang a very old traditional Istanbul song, I told the president that even our children do not remember how to sing these songs anymore. He agreed, and right away made the necessary arrangements for the group to sing that song in the particular part of Istanbul that the song is about.

The next day, one day before the event, Dr. Pak decided that I should be the master of ceremonies, although previously all the necessary arrangements had been made with a professional.

On the day of the performance, therefore, I was so nervous that for a moment I thought I would collapse. Right before I stood on the podium, though, I told God that this is the last chance for my country to receive True Parents and a total calm arose within me. I suddenly felt so confident; I felt as if all the people in the audience were my children. During the rest of the program, I was so comfortable that I felt I was on a cloud.

Many veterans expressed their hearts with tears saying that this event was a grand finale honoring their sacrifices. Many expressed gratitude and said that this initiative made them feel that people

remembered what they had gone through. The Seunghwa Ceremony brought many of the veterans to tears.

I felt it was significant that the event took place on the tenth day of the tenth month in 2010; a date with these numbers happens only every hundred years. Also on that day, True Parents conducted a Blessing Ceremony. In 1453, Sultan Mehmet conquered Istanbul for the Ottoman Empire by sailing up the Golden Horn, an estuary that divides the European side of the city. This time, not just Istanbul but all of Turkey was conquered by the true love of the angels sent by Heaven from the East to the Golden Horn Congress Center.



Turkish president Abdullah Gül welcomes the Little Angels to his office, October 8. At left is tour leader Dr. Pak Bo-hi and Little Angels' director Mrs. Cho Sung-sook; Sevil Naghshbandi is applauding at back.

A South African Korean War Veteran Shares His Heart

From a letter from the president of the South Africa Korean War Veterans Association in response to two questions we asked him after the Little Angels visited South Africa:

What did you think of Korea as a South African Air Force pilot in the Korean War?

I felt terribly sorry for the Koreans; they were very, very poor in the region of Osan, where I was based at Air Force Base K55. They lived in small mud huts and grew rice in paddy fields in which they used human excrement as fertilizer. Seoul, the capital city, was in ruins from having been taken and retaken by the enemy and the South Korean and Allied Forces.

I retired home after the Armistice had been signed and found that "world opinion" of what they called a "police action," which was of course a bloody war, was that we had not won.

What do you think of Korea now?

I was privileged to be invited to revisit Korea, as a veteran of the Korean War, for the celebration of the fiftieth Anniversary of the outbreak of the war. Nobody could have convinced me of the change that had happened in South Korea over those fifty years simply by telling me about it. I would not have believed them.

Bustling cities, with every amenity that the major cities in the rest of the world have only achieved after many years; great industrial complexes; no squatter camps with gangs and drug addicts and drug dealers.; brand new vehicles on superbly built highways and a most comprehensive railway network; and people neatly dressed living in huge apartment complexes....

Let me ask you what you would think of a nation who's ambassador personally sponsors and attends an annual re-



union with the veterans in two cities of your country, and thanks them for being part of the struggle to set the South Korean people free? A country that continually invites veterans to revisit them to share the pride of what they have achieved in such a very short while? A country who sends a naval ship to your country many miles away to celebrate the sixtieth anniversary of the war that set them free?

Compare South Korea today with North Korea and answer me: Do you think South Korea and their allies won or lost that bloody war in which millions of people, soldiers and civilians, lost their lives?

If I were young again I would want to live in a country where the nation had a similar attitude and discipline of the Korean people... and the weather of South Africa! I rest my case.

Finally, considering all the events including the loss of lives in this war, I would support it again if we had to do it all over again.

Kind regards,
Piet Visser, President of the SAKWVA

A staff member's reflection

I also had the privilege of accompanying Korean War Veterans to Korea in the summer of 2007 and met veterans from other countries. Their response is the same; they cannot believe this is the initiative of a private organization.

Many shed tears, especially when the Little Angels sang the South African National Anthem and other popular South African songs. They are deeply grateful to Father. The president of the war veterans association made it a point to mention Father's name in gratitude at the Memorial Grounds, and asked Dr. Pak to convey the message to True Parents.

— Moruti Ledwaba
National Leader of South Africa *SAW*



During their time in South Africa, the Little Angels appeared on the popular daily "Morning Live" breakfast show on national television. According to South African national leader Rev. Moruti Ledwaba, this contributed greatly to the turnout at the Little Angels' performance, with many people calling the church office after the show was broadcast. The Little Angels were in South Africa from September 20–23.

Countering the New Atheism

CARP is resurging in Korea. Victor I. Kim, who last worked with W-CARP International as its acting vice-president (2006–2007) was appointed president of W-CARP Korea on August 4 and had his inaugural ceremony on October 2. As international CARP president, Hyung-jin nim has given CARP the mission to devise and implement a counterproposal to the “new atheism,” which is making inroads in the Western world and is expected to do so in Korea. In his inaugural address, Mr. Kim said that part of CARP’s mission will be to witness to the existence of God, using “scientific, rational and logical” arguments to challenge atheistic thought on university campuses. Hyung-jin nim has invited Dr. Anthony Guerra to spearhead the development of this debate initiative. Dr. Guerra, who believes “we are confronting a monstrous force with the new atheism that has the potential of penetrating more deeply the hearts and minds of modern society than Communism did,” outlined the approach they plan to take in his speech on the same day to the assembled CARP members and students. With his permission, we are reproducing here a major extract of what he said.

By Dr. Anthony Guerra

As we prepare for this debate, we all have to understand what our attitude should be. It is important that we cultivate an attitude of respect for our opponents. How can we show that respect? Most important is that we understand their ideas, their arguments, and that we can show that understanding by being able to clearly, accurately and fully express their ideas and thought.

Why is this important? We want to defeat the idea and, most important, win the person. The modern controversy between the church and science, between religion and science, began infamously in the seventeenth century with Galileo. Galileo is the father of modern observational astronomy, the father of modern physics, some would say the father of modern science. Galileo supported copernicanism, the heliocentric view of the universe. At that time, most scientists, theologians and philosophers believed in the geocentric view of the world—that the earth was the center of the universe. The church forced Galileo to recant his support of copernicanism and placed him under house arrest for the rest of his life. The reverberations of that act are still playing out and enhancing the resentment of scientists and educated people in general, to this day. This put religion in a bad light to educated people, and thus led to the weakening of the theistic position.

That’s why it is so important for us to understand Father’s attitude toward faith. Recall when in the late 1940s, in a North Korean courtroom, Father was confronted with a number of charges.

He stood up bravely and objected to one charge in particular, the charge that he was teaching religion irrationally. It is that proud tradition and that robust affirmation of reason being used to defend faith that I believe is at the basis of this new mission that we all have been given.

So, what is debate? Debate really is rational argumentation. It’s evidence-based, and there are two main categories of evidence—philosophical and scientific. Most important to debate is a common mode of thinking, which is a syllogistic mode of thinking. Perhaps from an introductory philosophy class you will remember “syllogism.” A syllogism has two premises and a conclusion. If you accept the two premises, you have to accept the conclusion. So you have to be very careful about those two premises. The classical example of a syllogism would be “All human beings are mortal. Socrates is a human being.” Those two premises lead to the conclusion that “Socrates is mortal.” This kind of logic will be the basis of any effective debating.

Some of us are going to be better with the philosophical material, and others with the scientific. In part because of that difference in intellectual strengths, I recommend you study and practice in pairs.

It’s important to practice expressing the ideas of the opponent, as well as your own presentation of ideas. If you can do that, you will gain great confidence. Practicing in pairs means that one time one of you will practice the atheist argument and the other will express the theist argument; and then you will switch. If you do this, you’ll be well prepared for a jousting debate. Debaters would be well advised to use



flow charts. In a flow chart, one would put each main argument, next to it, the objection to the argument, and next to that the response to the objection. Such a flow chart, when you are debating, even in the heat of debate, will allow you to keep the logic of your argument in the forefront.

I want to talk secondly about our topic, the existence of God. I was thinking last night, What is the origin of atheism? The origin of atheism is Lucifer and the Fall—he denied the existence of God and sought to replace Him. He put himself in God’s position, displaced God and became the God of this world. If we look in the Hebrew Bible, we see that God is shut out by myriad other, false gods who are in effect hiding or covering over the true God. And that religious battle in the Hebrew Bible we can also see with the ancient Greek philosophers—Socrates, who debated the so-called Sophists, who denied absolute values, Plato who affirmed the “one,” and Aristotle who developed the notion of the unmoved mover. This battle against atheism was continued through the Renaissance and Enlightenment, in particular the culmination of that latter philosophical tradition was confronted by Immanuel Kant in the nineteenth century. But certainly, the greatest worldwide challenge to God was communism, in the twentieth century.

The fall of the Soviet empire and decline of communism did not spell the end of atheism. In fact just a few years ago a virulent form of atheism—what is called the “new atheism”—arose in this twenty-first century. In 2004 Sam Harris wrote a book entitled *The End of Faith*, and in 2006 Richard Dawkins published *The God Delusion*. That book was on the New York Times best-seller list for fifty-one weeks. It was quickly followed by *Breaking the Spell: Religion as a Natural Phenomenon* (2006) by Daniel Dennett. The next year Victor Stenger came out with *God: The Failed Hypothesis: How Science Shows that God Does Not Exist*. And following that, *God is Not Great: How Religion Poisons Everything*, by Christopher Hitchens. All of them were best-sellers.

When we hear those titles, I believe we all feel the same sense of imperative that we have to stop this avalanche of atheistic thought that is inundating our culture. We cannot be sanguine that such thinking will not dominate in America, will not dominate in Korea. We just need to look at what has happened in Europe already. In Germany, only 47 percent of people believe in God; in France only 34 percent; in the United Kingdom only 38 percent, and in Sweden only 23 percent. We are engaged in a mighty and fierce battle, as fierce as the battle we had in the last century against communism. Therefore, we have to learn how Father fought communism in the twentieth century.

Unificationism led the way with VOC thought. Father raised Dr. Lee¹ to develop Unification Thought and the principles of Victory Over Communism. Now Hyung-jin nim is following in Father’s footsteps in raising us to fight a new battle in the twenty-first century. Just as in the battle against communism, when our movement found allies in the conservative thinkers and political leaders, ranging from Morton Kaplan to Ronald Reagan, God has prepared people to work with us to win God’s current battle.

About four months ago, Hyung-jin nim called me and he asked, “Did you ever hear of a William Lane Craig?” and I said no, I hadn’t. After the conversation, I quickly went and

1 Lee Sang-hun (1914–1999)

looked him up and bought his books. It was inspiring to me to find that God has raised, over the past twenty-five years, a group of Christian apologists such as Alvin Plantinga, William Lane Craig, Paul Copan and other philosophers, theologians and scientists who have been debating atheists and more recently the new atheists.

We have a recapitulation of the twentieth century battle against communism with both the right wing and the left wing engaged and Unificationism needing to play a critical central role. In the last century, as mentioned, right wing conservatives, such as Ronald Reagan and Morton Kaplan, were pitted against the left wing, the communists. True Father gave support to the right wing in their battle against communism but with the hope of saving communists. Thus, witness True Father’s embrace of Mikhail Gorbachev and his concern for the economic development of the former communist lands.

Similarly, in this century, the right wing Christian apologists and the left wing new atheists are engaged. After we join in the battle to demonstrate the inadequacy of the ideas of the



Hyung-jin nim confers the certificate of appointment on new W-CARP Korea president Victor I. Kim on October 2.

new atheists, we may also be called to refine the thought of the right wing. Father’s philosophy is headwing. The new theism that we develop now—headwing theism—should make it easier for both atheists and theists to serve and love God.

Finally, I wanted to speak briefly about how valuable this mission is. What is atheism? Atheism is the denial of our Heavenly Parents. Thus, the mission we undertake, under the guidance of True Parents and Hyung-jin nim, is the highest expression of filial piety. We can call it divine filial piety. It should be not just hard work, but it should be joyful work. We can apply our minds fully to this most important topic. Can there be any more important topic than God?

Therefore we are emboldened to use our minds fully to defend and demonstrate the existence of God, the existence and value of our Heavenly Parents, and of True Parents, and then to love and serve them with all our heart, all our will, and all our strength.

Thank you. JW

The Providence to Engage Christianity III

The Interdenominational Conferences for Clergy Years 1985-1988

By Kevin McCarthy

I had just completed the first Divine Principle lecture given at the first Interdenominational Conference for Clergy (ICC), in Seoul, Korea. I gathered my notes and reference books and quietly made my way back to my seat on the stage, giving acknowledgment to the participants' polite applause. We had around three hundred and fifty participants from a wide array of Christian denominations in attendance. To accommodate the question and answer sessions that were to follow each presentation, in the aisle closest to center stage and two flanking aisles, microphones had been set up.

Even before the conference facilitator could make his way to the podium to announce the beginning of our Q and A session and to explain the ground rules, scores of clergymen were rising, notebooks and Bibles in hand, and were making their way to the microphones. It looked as if there had been an announcement that free ice cream was being handed out at the microphone stands. I counted twenty to thirty deep at each location and still more ministers were coming. No one was smiling.

Was it something I said? I thought to myself. I had just given part one of the Principle of Creation. I had dutifully explained how we can know God by observing the creation, just as an artist's nature can be known by his artwork. I gave them my Vincent Van Gogh example, which forty-day workshop trainees always loved. I waxed eloquently about God being composed of the dual characteristics of *sung sang* and *hyung sang*.¹ I had my protons and electrons spinning, my yin and yang whirling, my four-position foundation, Universal Prime Force and give and take action all rolling off my tongue. I was flying and on fire!

Midway through my lecture, however, I had started to get a sensation that is known to all lecturers and has been experienced often. It is a sensation that comes when nothing you say is being heard. It was as if a huge brick wall had appeared between me and the clergymen, like the deflector shields on the Starship Enterprise. All give and take dynamics suddenly ended, the life and spirit drained out of the room. I was speaking loudly, but I was not being heard. Unfortunately, this great spiritual divide lingered until the final moment of this first presentation. It was going to be a long conference, I thought to myself, as I returned to my seat on the stage.

Sitting there and waiting for the Q and A to begin, I attempted to gauge the mood of the participants. There was no mistaking the decidedly agitated state of those audience members now gathering at each microphone stand.

Our facilitator called me back to the podium, and I called on the first clergyman-inquisitor who moved closer to the microphone and asked the first question, and in doing so began a process of engagement and questioning that would continue over the course of the next three years and thirty-nine more conferences, involving seven thousand members of the clergy. This first question was a memorable one, though it didn't pertain to the lecture at all. "Reverend McCarthy, I would like to ask: Are there are any clergymen here that would like to join me over in the far corner, after we finish this session, to pray for the lost souls of these Moonies?"

This was the very first question. I was right; the lecture hadn't gone over very well. This was 1985, exactly forty years from the time Father was



At an early ICC in Korea, Kevin McCarthy teaches Christian ministers the Divine Principle.

¹ In those days, the English Divine Principle used these Korean terms for "internal character" and "external form."

supposed to have been welcomed by the Christian world, beginning in Korea. After that dispensational objective could not be realized, and after his arduous course of hardships in what is now North Korea, Father began the long journey toward the re-creation of an era when a generation of Christian leaders would again encounter the call of the providence. Standing at the podium, facing the lines of rancorous, agitated clergymen, the sense of providential reengagement was palpable. How inappropriate it would have been for me to expect that this historic, broken relationship, from which emerged a path of blood and tears, could be mended without some elements of that thorny path having rematerialized in our midst.

I was also mindful of an even more distant history with which we now resonated. Today, a new Israel, a new Jerusalem was to unbind the first Israel's failure to recognize and embrace her king. Now the Divine Principle lecture had leapt off of the blackboard and was embodied in us. Now this new chapter would be written by what we would do in this, *our* moment of the providence.

"Okay, thanks Reverend Smith; all right, for those who feel they would like to pray, see Rev. Smith after we break up. Are there any questions pertaining to the lecture material?" I attempted to get us back on track. "Yes... Reverend. Go ahead."

"Rev. McCarthy, I listened to you explain how we can know God through observing nature and science and... What were those words? *Sing song* and *hug sun*? (All the ministers start to laugh.) Well . . . What I would like you to explain is why you say we need to try to find God in nature and science and you don't even mention, not even once, what is revealed in the first chapter of Hebrews?" The pastor turned to his Bible and read out the verse:

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his



being, sustaining all things by his powerful word.²

As he closed his Bible, nearly all three hundred and fifty ministers stood and applauded.

"Now, Rev. McCarthy, if Jesus is the exact representation of His being... Why in the world would I want to waste my time trying to learn about God by looking at a rock?" The ministers once again rose to their feet with shouts of Amen, preach it, brother!

The heat was intense. I desperately sent an emergency prayer to God: Need help quick! God immediately responded and popped the perfect comeback into my head:

"Why Reverend, I'm surprised at you." I said, "Surely, you know that 1 Corinthians 10:4 says, 'and that rock was Christ!' The ministers jumped to their feet again and now the 'Amen's' were coming my way! One thing I learned quickly was that ministers love a good joke. Everyone was laughing, and the spirit in the room became bright and warm. Even the minister who was going to pray for our lost souls had to crack a smile.

Throughout the ICC era, one of the most important elements of building trust with the clergymen was the manner in which we were able to handle their hottest flaming arrows. I can testify that all our members who presented lectures or spoke to members of the clergy—Rev. Levi Daugherty, Rev. David Hose, Dr. Kathy Winings, Dr. Michael Jenkins and so many others—always did so with an amiable, patient and loving spirit. Ministers can best see what you are all about when the heat is on you. In this regard, all our brothers and sisters passed the baptism of fire with complete success. In our group meetings and discussions and in every other activity, our members, from a variety of countries, embraced the ministers in gracious love and kindness. It was irresistible.

Second chances

In fact, though, this minister's question regarding Jesus as the "exact representation of God" was an excellent one. It honed-in on one of the essential barriers that blocked clergymen from understanding the Divine Principle message. The minister was entirely correct, certainly, the son of God was a much clearer expression of God's glory and nature. In fact, of course, the

² Hebrews 1.1-3



Ministers would challenge what they were hearing.



ICC conferences included time for religious observance.

Divine Principle affirms this as well.

So, what appeared, on the surface, to be a severe conflict was a position of strong agreement. The problem was our mode of expression. It was not informed by an understanding of the historical context surrounding the clergy. We were attempting to teach without a full appreciation of the bases of their beliefs.

This was 90 percent on-the-job training. I'm sure we could have prepared better, but in fairness to all I think there was no way to predict how those in the Christian clergy would react. We learned by doing.

After Father's suffering course in northern Korea and eventual escape south, the providence experienced a new beginning in a mud hut on a hillside in Busan, South Korea, in the early 1950s. At that time, it seemed almost certain that Christians had closed the door on our movement. As a result, rather than seeking people of traditional biblical faith, the providence had turned toward those prone to a more rational idealism. The *Exposition of the Divine Principle* book reflected this (the following is taken from various points in the introduction):

In step with the progress of science, the human intellect has become highly sophisticated, requiring a scientific approach to understanding reality. The traditional doctrines of religions, on the other hand, are largely devoid of scientific explanations....

Today, however, people will not accept what is not demonstrable by the logic of science. Accordingly, since religions are now unable to guide people even to the level of understand-



At the former headquarters church in Cheongpa-dong

ing, much less to belief, they are unable to fulfill their purpose. Even internal truth demands logical and convincing explanations. Indeed, throughout the long course of history, religions have been moving toward the point when their teachings could be elucidated scientifically.... Educated people are not fully satisfied with the simple assertion that Jesus is the son of God and the Savior of humanity.

Our task in 1985 was to decide if Christian ministers, too, were within the circle of people who would "not accept what is not demonstrable by the logic of science." In fact trying to convince Christians from the perspective of the Divine Principle as "a highly sophisticated scientific approach to understanding reality" was not effective and very problematic.

These people could never be described as "not fully satisfied with the simple assertion that Jesus is the son of God and the Savior of humanity." Undeniably, we were returning from a forty-year wilderness course and had come back to God's preferred, his chosen ones. Thus, we would need an approach consonant with that reality. The Bible, rather than science was the key for members of the clergy to understand and embrace the Divine Principle.

Finding middle ground

A very poignant illustration of our circumstance took place later at the third or fourth ICC conference. It had been decided that the clergymen should sign a proclamation at the conclusion of the conference. This proclamation would include a list of various affirmations related to their new understanding gained through the ICC conference. At the top of the affirmation list was the declaration that the Divine Principle was a "scientific" explanation of God and the truth of the universe. A very intense discussion ensued amongst the conference organizers to try to understand this wording. Was this a translation issue? Could the word "scientific" perhaps be replaced with a word more palatable to Christian clergymen?

Through the intensity of the discussion and the stolid, grave expressions of those involved in this deliberation, I was made aware of the significance of this one word. It was decided by the organizers of the conference that it could not be changed.

After many years of counseling couples, I had come to discover an immutable truth: in the work to achieve reconciliation, both sides must give a little and bend toward each other. And so it was with our efforts to reconcile with this original Bride of Christ, the Christian world; over time the visiting religious figures played a larger role in the shaping of such proclamations

In developing such an approach, I must give credit to Rev. Ahn Chang-seong, who gave me wonderful and effective guidance over the three years that I worked under him. Rev. Ahn, who was blessed among the thirty-six couple blessing group, was a renowned, deeply respected Divine Principle lecturer who had many years of experience trying to share the Divine Principle with Korean Christians. His first-hand experience with the major issues of contention and misunderstanding included many that resulted from our approaching Christians with a methodology better suited to people "not fully satisfied with the simple assertion that Jesus is the son of God and the Savior of humanity."

Rev. Ahn, who would never recommend altering, softening or amending the content of the Divine Principle, made a simple, yet profound recommendation. He suggested we only rearrange the order of the presentations so that the fundamental elements of the Divine Principle were delivered in concert with the biblical time line. Thus, of course, the Creation is first,

the Fall is next, but rather than going on to the Consummation of Human History³ and then the Mission of Jesus, after the Fall presentation we would go immediately into the Principle of Restoration through Indemnity. Why? Because that's what took place immediately after the Fall. God's work of restoration was His immediate response to the Fall.

Although God did not intervene in the fallen action, God did intervene immediately after the Fall via restoration through indemnity. A common misunderstanding arises because we end the Fall lecture with God's not intervening and then don't take up restoration until part two. Sometimes it creates the impression that God is indifferent to the Fall. Christians, especially need to be awakened to God's urgent providential suffering heart. Thus, the Fall was a natural segue into the Principle of Restoration through Indemnity.

In this way, the ministers could see the operation of the Principle in the work of restoration from Adam's Family to Abraham's family and then on through the providence of Moses and the history of Israel leading up to the arrival of Christ. It was so important for them to observe and document the absolute solid biblical base for the startling new things they were hearing. Not only were they excited and amazed but also an important foundation was being laid that would be instrumental in helping the ministers to understand the Mission of Jesus presentation. In other words, by the time the providential train rolled into Jesus Station, it was all but certain that Israel's primary mission was to unite with their coming king.

After teaching the Mission of Jesus, we would teach (if time permitted) Resurrection, Christology, the Parallels of History and the "big one," the Second Coming of Christ.

Those forty ICC conferences (1985–1988) represent the era of Christian leaders confronting and struggling with the Divine Principle message. Whereas they could not quite accept the message, neither could they easily discount the awesome content of Divine Principle. I should stress that this was a distinct advancement from the 1970s, when Christians could not accept anything about our message and were easily able to disregard it.⁴

One case illustrates that era perfectly. On occasion, in between conferences, the ICC staff, Jim Stephens, Rev. Levi Daugherty and I would journey back from Korea to the United States to visit various ICC alumni. We would especially visit those participants of the earlier ICC conferences whom we had not seen in a while. I was visiting clergymen in the southern part of America and had arrived in Columbus, Georgia to visit a minister I had not seen in about two years. I called him on the phone and his immediate response was, "Rev. McCarthy, are you in Columbus?... Where?" I told him where I was staying, to which he responded, "I'll be right over." Sure enough, about twenty minutes later, I saw his large car zooming up the driveway. I started to make my way to the front door as the doorbell rang. I opened the door and the minister was standing in front of me with the most distraught and confounded expression on his face. I thought he looked somewhat ill. The

3 Readers may be more familiar with this under the title Eschatology and Human History

4 In a subsequent communication, Rev. McCarthy explained that he felt the warmer response in the later years may have been a manifestation of the principle of returning resurrection: "As we educated members of the clergy on earth, it was having an even greater effect in the world of spirit. A barrier was washed away over the course of those forty conferences. I also think there is a practical side. We were learning from our many mistakes. We were learning our own message and we were learning how ministers, typically, misunderstood many areas of the Divine Principle. We learned to avoid the unnecessary pitfalls and let the spirit work."



A broad spectrum of Christian leaders attended ICC in Korea.

first words out of his mouth were these: "McCarthy, how..? How..? How can you say that John the Baptist failed his mission? How?" These were his first words, after two whole years.

He couldn't accept it, but even two years later, he couldn't reject it. The Principle that he had heard two years before was still upon him, troubling, pestering, disturbing him. (*It must be true. No! How can it be?*) It was haunting him, and he couldn't reject it because he would continually see the Divine Principle revealed within the pages of his own Bible. The switch had been turned on, and he couldn't turn it off.

Why they came

I should explain the ministers' mind-set and expectation toward their journey to Japan and Korea. For the first ministers to respond to the invitation to ICC, being confronted with an awesome, earth-shattering biblically grounded revelation was the last thing they were expecting. They mostly assumed they would be touring sites in Japan and Korea, squeezing in some shopping and then, occasionally, having to listen to some sort of eastern, mystical content. You can see how my opening "science on parade" style lecture just confirmed their worst expectations. Christian ministers are all well-trained on how to marginalize and disregard any teaching other than their own authorized doctrine under which their ministry was sanctioned. If confronted with "New Truth," they would just flip to Galatians 1:8:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

It was carved in stone. In their view, this was a personal sanction from St. Paul, himself, authorizing their particular church doctrine (even though they all had different doctrines). It had been used throughout history to safeguard the pure faith--and to denigrate other biblical views. Galatians 1:8 was shot out of the clergy-cannon and tattooed on my forehead over and over. In fact, you can understand why that first question offered by the minister was about praying for my "lost soul." From his perspective, I was accursed.

The ministers were very confident they would have a marvelous time in Japan and Korea, but they certainly were not going to be biblically challenged by anyone from the Moon cult--no sir! Well, they were in for a big surprise, an even bigger surprise than the first time they tasted kimchi. **STW**

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A South Korean Prison Experience	8	February
Remaining True in Prison	6	Mar.-Apr.

Innocence Recognized	14	May
Effort to Expand the Church	12	June
First Steps Toward the Global Level	10	Jul.-Aug.
The Preparation of the Bride	10	Sept.
The True Bride and Groom	4	Oct.
1960: A Momentous Year	7	Nov.-Dec.

INTERNATIONAL PRESIDENT'S MESSAGE (HYUNG-JIN NIM)

Let's Run Together	2	January
The Blessings of the New Year	2	February
Moving In and Moving Ahead	2	Mar.-Apr.
Leadership and Our Eternal Center	2	May
Becoming a Real Apostle	2	June
Our Decisions Determine Our Destiny	2	Jul.-Aug.
Applying Our Korean Experience	2	Sept.
Rooting Our Faith in Prayer and Spiritual Practice	2	Oct.
Nurturing Your Branches	2	Nov.-Dec.

INTERNATIONAL VICE-PRESIDENT (DR. SEUK JOON-HO)

Courage and Conviction	14	January
Connecting with True Parents' Heart	23	June
Proudly Upholding the Traditions of Our Faith	24	Jul.-Aug.

EXPERIENCE WITH TRUE FAMILY MEMBERS

Brazilian Impressions (of Hyung-jin nim)	22	Jul.-Aug.
In a Land Steeped in Faith (with Hyung-jin nim)	20	Sept.
How One Man Moved the World (about Father)	22	Sept.
With In-jin Nim in South America	15	Oct.
Observations on Chuseok	16	Oct.

BRINGING PEOPLE TO TRUE PARENTS

Exploring Home Groups - <i>Suguri Katsuhisa</i>	19	February
Zooming In On What's Important in Life - <i>Kim Dae-yeol</i>	34	Mar.-Apr.
Shout from the Rooftops - <i>Derrick Davis</i>	26	June
God and the Spirit World Take the Lead - <i>Kimura Etsuko</i>	28	June
The Providence to Engage Christianity - <i>Kevin McCarthy</i>	32	June
Widening the Path to True Parents - <i>Robert Kittel</i>	28	Jul.-Aug.
A Blessed Couple's Ministry - <i>Marina Acevedo</i>	34	Jul.-Aug.
Self-Discovery is Found Beyond the Self - <i>Various</i>	24	Sept.
The Witnessing Mind-Set and the Online World - <i>TW Staff member</i>	26	Sept.

The Providence to Engage Christianity II –Kevin McCarthy	36	Sept.
A Class on Witnessing to the Online World –Yulian Marianov	24	Oct.
With Available Resources–TW Staff member	36	Oct.
The Book that Made Me–Itia Teghae	38	Oct.
The Providence to Engage Christianity III –Kevin McCarthy	36	Nov.–Dec.

HUMAN RIGHTS VIOLATIONS IN JAPAN

The Abduction Issue: What Might You Do?–Goto Toru	37	January
To Speak of Anguish–TW Staff member	22	May
Stop Religious Persecution in Japan–Photographs	25	May
A Seunghwa Ceremony in Special Circumstances –TW Staff member	32	Jul.–Aug.
Japan's Sacred Campaign–TW Staff member	33	Jul.–Aug.
Abductions Featured in Korean Television Documentaries–Ahn Hyo-yeul	26	Nov.–Dec.

THE BLESSING CEREMONY

Reflections on a World Peace Blessing Ceremony –Various	34	February
1.4 True Parents' Cosmic Blessing Ceremony Remarks –Manoel Ferreira	18	Mar.–Apr.
A first-generation couple's experience–Petr Navratil	19	Mar.–Apr.
Couples Formed by God Inherent (Father's Matching) –Various	22	Nov.–Dec.

NOTABLE WOMEN

A Very Faithful Member in Thailand (Cheongpyeong) –Benyapawn Thansamai	48	Jan.–Feb.
11th WFWP International Leaders Workshop –TW Staff member	22	Apr.–May
Steadfast Service to People in Dire Need –Anonymous	24	Sept. Oct.

GLIMPSE INTO HISTORY

A Family Experience of Christ's Return –Christel Werner	30	January
Living and Working with True Parents –Alejandro de Souza	26	Mar.–Apr.
Following True Parents to Moscow–Jack Corley	34	May
An Early Visitor to the Church in Seoul –TW Staff member	10	June
Intertwined Lives–Aum Duk-moon	13	Jul.–Aug.
Following True Parents to Moscow II–Jack Corley	28	Sept.
Fortunate Spectators [at True Parents Engagement] –Various	12	Oct.
1960: Early Members Recall the Three-Couple Blessing –Various	11	Nov.–Dec.
1960: Early Members Recall Enlightenment Witnessing –Various	13	Nov.–Dec.

TRIBAL MESSIAHSHIP

Outreach to Our Clans Receives New Emphasis –TW Staff member	15	Sept.
The Hometown Opportunity–Maria Pammer	30	Oct.

REVIVING NATIONS

Responsibility and a Proactive Approach (Europe-wide) –Song Yong-cheol	22	January
Strategically Applying True Parents' Course (Ukraine) –Anatliy Kikin	26	January
Cataclysm in Haiti–Théodule Paul	32	February

Unificationists around the World–Various	28	February
Unificationists around the World–Various	32	Mar.–Apr.
Unificationists around the World–Various	38	May
Unificationists around the World–Various	30	June
Fit to Print (Rising Tide magazine)–Julian Gray	31	Sept.
Bound on Earth, Bound in Heaven–Mike Yakawich	39	Oct.

BRINGING RELIGIONS TOGETHER

Blessings the Living Messiah Brings –George A. Stallings	24	June
Blessings the Living Messiah Brings –Jesse Edwards	25	June
A Gracious Visit from a Major Religious Figure –TW Staff member	31	Jul.–Aug.
Reaching Out to People of Another Faith –Alberto Zoffili	26	Oct.
UPF Interfaith Assembly–TW Staff member	22	Oct.

GROWTH-STAGE CHEON BOK GUNG

A Religious Leader's Congratulatory Remarks –In-gong	12	Mar.–Apr.
A Religious Submission of Heart–Thomas Schellen	22	Mar.–Apr.
The Temple in Motion–Photographs	26	Jul.–Aug.
Preparing to Enter the Temple–Lecturer Summaries	22	February

MESSIANIC TEACHING IN PRACTICE

Not By Bread Alone–David Hwang	36	January
On Reinvigorating Our Religious Education –Heather Thalheimer	29	May
An Original Approach Touches the Original Heart –Eliane Ziké	38	Jul.–Aug.
Maintaining a Daily Connection with True Father –Anonymous	34	Sept.
A Time for Commitment–Mica Camara	32	Sept.
Insights Good to Share–Randall Apps	33	Sept.
Countering the New Atheism–June Darby-Perrin	34	Nov.–Dec.

SEUNGHWA

Redefining Death and Life–Michael Balcomb	11	May
Rev. Kim Won-pil (1928–2010) Eulogy–Kim Jin-oon	26	May
Bringing Peace to Those Who Have Died in War–Photographs	21	June

PROVIDENTIAL SPORTING EVENTS

2010 Cain-Abel Won-gu Peace Cup–Photographs	20	Nov.–Dec.
2010 Peace Queen Cup–Photographs	21	Nov.–Dec.

LITTLE ANGELS TOUR

On a Mission to Convey Thanks–TW Staff member	17	June
Ethiopian Veterans Moved to Tears–Eijiro Minami	31	Nov.–Dec.
Bringing True Parents' Love to the Mideast –Sevil Naghshbandi	32	Nov.–Dec.
A South African Korean War Veteran Shares His Heart –Piet Visser	33	Nov.–Dec.
Staff Member's Reflection–Moruti Ledwaba	33	Nov.–Dec.

DELVE INTO THE BIBLE

Face to Face with the Bible–David Beard	38	January
Origins: A Review of Books–David Beard	36	June

