

TODAY'S

WORLD

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Photos courtesy of the Korean Culture Department

Celebrating the Messiah's Presence

In at least some key nations, tremendous effort is being made to improve the fortunes of the Unification Church. That dramatic changes in approach and practices are being introduced is therefore not surprising. We asked Hyung-jin nim about some of those changes and the differences between practices in our church in Korea and those elsewhere.

How did you conceive of the Holy Spirit Healing Service?

I was reflecting on the power of the name of "True Parents." I have spoken in sermons about this.

We've been shouting *Cham Bumo nim eog mansei* for a long time, so I didn't really conceive of anything new. One day when True Parents were leaving Korea, and we were on our way to Incheon Airport, I worked out the melody.

This melody came from you...

Yes. We were doing it more as a meditation. I was initially just doing it with the hoonsa nims.¹ We were meditating on it and practicing in the mornings after the Cheon Bok Shik.² This was about ten days before we went to Yeosu.³ We were practicing in the mornings with the spirit leading us; we sang at different speeds, without any musical instruments, though sometimes, later, with a drum. We were led by the spirit.

You've incorporated this into Sunday service.

Because it really is the encapsulation of our faith. All of our faith as Unificationists is summed up in that phrase, giving love and glory to our True Parents.

Do you see *Cham Bumo nim eog mansei* as a wish for True Parents' long life, or something more than that?

It's much beyond that. It's not that we are delusional about the temporal nature of this world, trying to fight the reality that Father is aging. It doesn't have to do with how many years we can extend Father's life. It's more our posture of faith, how we are loving and caring for the one who died for us to give us eternal life.

The point is that Father has strength *today*; we love him today. I know the phrase is "Long live,"⁴ but this is different. It's wishing glory for the king of kings. It's not so much an expression of the desire for the physical extension of the reign of True Parents on earth. Of course, that's included. It's something much more profound. It explains our spiritual indebtedness, gratitude, piety and repentance, faith, confession and concern—love! All of these are encapsulated in that.

Bu-tae Kim⁵ says there absolutely is a difference in Father since the Yeosu workshop when we began these Holy Spirit Healing Services—because all these people are sending loving energy toward Father each day. And Father feels it, as he has directly testified.

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1 Former church leaders who have passed a four-hundred-day monastic training program and now serve in a special supporting role

2 (In English, Heavenly Blessing Service) It includes honoring Father's seven deaths and resurrections, one hundred and twenty bows to True Parents, a holy water ceremony, a blessing from Hyung-jin nim and Yeon-ah nim and the lighting of a candle.

3 To begin the December 15–January 4 Special Jeongseong Workshop at which the Holy Spirit Healing Service was held each evening

4 *Cham Bumo nim eog mansei* might be loosely translated as Long live True Parents.

5 A senior member of True Parents' staff, Mr. Kim often holds Father's hand to assist him with walking.



Photos courtesy of the Korean Culture Department

True Parents, True Family

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In this installment Rev. McCarthy looks at what frame of mind is needed to avoid misunderstandings about our respect for other faiths, while remaining focused on communicating God's expectation for Christianity today.

Cover Photo: In-sup nim, Sun-jin nim, Hyung-jin nim and Yeon-ah nim with True Parents on True God's Day; **Above left:** Guests from Azerbaijan congratulate Father at the official luncheon on his birthday; **Right:** In-jin nim conversing with Ida Odinga, wife of the Kenyan prime minister while Sun-jin nim, Dr. Thomas Walsh and Africa continental director Rev. Hee-sun Ji look on. **Back Cover:** Lanterns hung for the Cheon Bok Festival colorfully announce True Parents' birthday.

Photos courtesy of the Korean Culture Department

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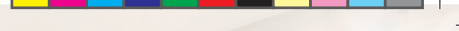
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Midnight Prayer and Motto for the Year

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Heavenly Father, it is the infinite glory of Your victory to allow us to celebrate this hour, at which we can proclaim the benediction turning heaven and earth around in all nations across the world, in the name of True Parents. In so doing, and under the watchful eyes of heaven and earth, we are ushering in the first day of January of the second year of the heavenly foundation on this new morning of the beginning of a new heaven and a new earth when the ideal of creation is to be completed. Therefore, please allow us to declare a new beginning in this universe at this hour, at midnight of the New Year's Day by the heavenly calendar!

Having achieved the oneness of mind and body based on the ideal of creation, the internal and external God, who is the Creator of the universe, looked down upon the world in the position of the owner, and proclaimed before Adam, Eve and the Archangel, "You will surely die if you eat of the fruit of the knowledge of good and evil!" At that hour, they should have fulfilled their duties as Your children and served the spiritual and physical Parents of Heaven and Earth, thus perfecting the ideal; however, that moment in history was lost due to the mistake made by our first ancestors on that fateful day.

A long time in history has had to pass before the era of the victorious realm could be ushered in after several failures, and True Parents and God have endeavored greatly to successfully attain that ideal. Now, as of this day, following the tradition of the Blessing of True Parents proclaiming liberation and freedom, heaven and earth can be united and True Parents can usher in this new morning of the new beginning of heaven and

earth with the authority of the Parents in this victorious era after the coming of heaven. So, Father, we pray that the ideal of the liberated world will be fulfilled and attained as You desire.

Today marks the new beginning of the proclamation that will be actualized through Your unity with True Parents, so please guide us as history unfolds with the supreme authority of dominion, governance and victory in the position of the subjective owner before all nations, all generations and all created things. On this new morning, I proclaim, in the name of True Parents who are one with God, that the children, who have been blessed by True Parents in the position of the supremacy of liberation and victory in heaven and on earth, and who are united with True Parents, will work together to perfect the individual, family, tribe, people, nation and world and begin anew in the new heaven and earth. Therefore, please permit us to advance into the unified world of the ideal of the universe in unity!

Now, heaven and earth will become one in mind and body and inherit the free authority of the Heavenly Way over the eternal world, and at the same time they will inherit the new, supreme authority of filial children, patriots, saints and divine sons and daughters, and march forward into the world and the universe on this new morning. I make this proclamation as the True Parents united with our Creator, who is the liberated Owner of heaven and earth. Father, we pray that all that You desire will be achieved and that You will march forward with us into the liberated world lasting for eternity. I proclaim and declare this in the name of True Parents. Aju! Aju! Aju! **STW**

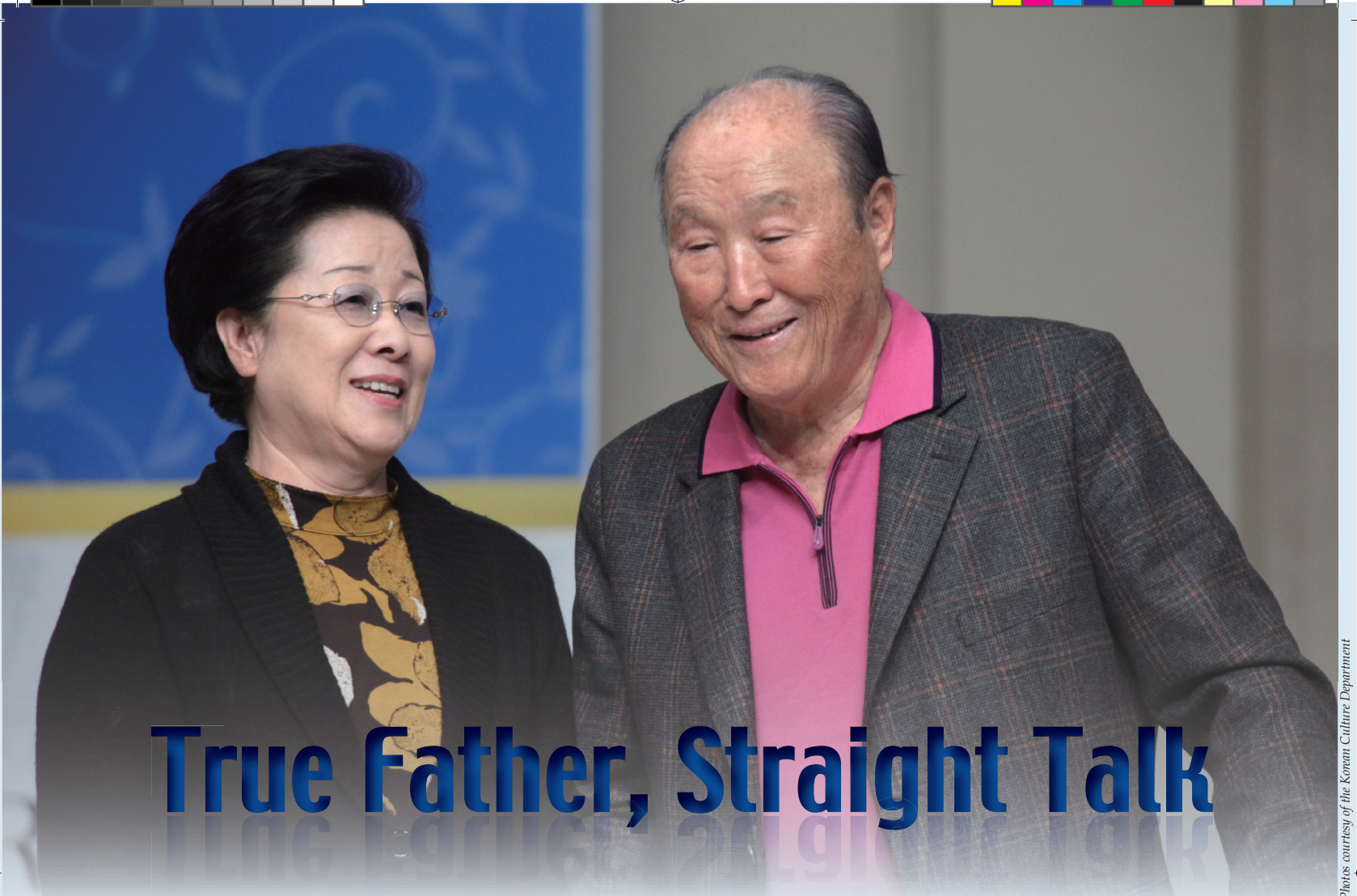


Photos courtesy of the Korean Culture Department

天為第一着定宙天完体 丙午年

Mansei for Cheon Il Guk where the children of earthly harmony achieve final settlement, completely unite, and establish themselves throughout heaven and earth, centering on the Parents of heavenly heart





Photos courtesy of the Korean Culture Department

True Father, Straight Talk

Excerpts from what True Father said on two recent occasions of note.

Cheon Bok Gung, December 7, 2010; Assembly to Proclaim the Substantial Word

If God does not have His own country and homeland, neither can we members of the human race have our own fatherland and homeland. When I speak of Israel, I am referring to the chosen people whose mission, as representatives of the religious world, is to restore God's homeland and hometown. It is a triumphant nation¹ but this triumphant country has failed to take care of its own people and its mission, and its people are fighting; they are widely dispersed and they have lost direction. The time has come for Christianity to take its banner down.

We now live in an age with no need for religion. What can religion do now? Religion, which does not have the power to overcome the limitations of the ever-developing scientific and material civilization, will be left out in the end. It needs to go in front of others and light the way for them....

What God needs is His nation, His homeland and His hometown. How can you be His sons and daughters if you have failed to restore those? Do the children of God have their nation and homeland? They don't know what their nation and homeland are. The time has passed when you can stand on a shaky foundation and talk about yourselves and your own individual ideals, which are no more than mere dreams.... On the other hand, I have done enough work to be able to talk about it, and I can say that the time has come for the representatives of the 194 nations of the Abel UN and the 193 nations on Cain's side, 387 in total, to unite and cry out for God to be liberated and proclaim His homeland and hometown. However, the question remains: Does Korea have any qualifications to being chosen as God's homeland? Does the nation have any religion or political system, or any conscientious religious believers that can establish those qualifications? It has nothing!

What about me? To fulfill my mission of liberating God and establishing His nation, despite all the contempt I have endured, I have found and restored people, one by one, that had abandoned their fall-en-world nation and had been wandering around looking for the way. We have now entered an era in which the Unification Church cannot be dissolved no matter how much others oppose us....

The conclusion is that God is a man. Since He is a man, does He need a wife or not? [He needs a wife.] How do you know? [Laughter] Why does He need a wife? It's not because He requires female companionship. He absolutely needs a wife because she is His absolutely necessary master. Therefore, those who say that He doesn't need a wife are all insane! [Laughter]....

Look at these little women right here. They teach their children about our philosophy; they think

¹ A reference to Christianity or the United States as the second Israel

about it day and night, and they try to raise the younger generation and make them into the grandchildren of our Heavenly Father. For the development of their people, they are laying a foundation on which their ancestors can come to earth and support their people spiritually. It is truly amazing.

Knowing that a great power is growing within us, those who respect the Unification Church and have convinced many of their relatives to become Unification church members, and those who are ready at a moment's notice to leave their home and work for the church, will become leaders responsible for leading the world's nations. This will happen very soon, and I know who they will be....

About 70 percent of the people here are over fifty years old. Though they may offer jeongseong, they will forget all about it. The older generation thinks that only the faith they believe in and the knowledge they have are the best in the world; how many of them would value anything I've said?

The younger generation, however, is a different story. They are bound to listen, and when they do, they are sure to believe 100 percent. [Applause] If I said a hundred words, and the older generation doubted 70 percent of what I said, it would be unnecessary for them to listen at all. Plenty of young people will listen to what I say and believe it 100 percent. Because we believe this, we in the older generation have hope....

What I said fifty years ago came from a young man, not an old man, which is why it would definitely move the hearts of the younger generation. Those teachings cannot grow old. Though I am an old man, I speak the younger generation's

language, and those who listen to me cannot avoid being impressed by what this very old man says.

They say, Ah, I joined the Unification Church because I was moved by what Rev. Moon said when he was in his fifties. But now, what this old man in his nineties says is even fresher, more powerful and more to the point.

So, you can see how the waves produced by the motion one man creates spread out to the farthest extremes. When a great ship moves, it generates huge waves. They reach even faraway shores and sweep up onto the beach....

Being married is better than having cousins. [Laughter] Marriage is better than having uncles or siblings. Do you understand? [Yes.] If it results in two nations uniting, or in ten nations uniting, why don't people get married? When Unification Church members hold an international conference, people come from dozens of nations and all eat together, spend their free time together, talk together and follow the same schedule together. No one can deny this. Why, then, do people oppose the Unification Church? Why do they dislike me?

I've never spent church offering money. I only spend what I've earned myself; I can say that even now. I help those who have nothing to eat. So, where does the money come from? I earn it myself. How? Not by fighting others. I know how to use my brain in ways others don't use theirs. Those who are smart and have talent get ahead of others. I will never be ruined. Many people prayed that I, and the Unification Church, would be destroyed. But, I haven't been destroyed. Though you may think that I might fall down right here and now, I won't.

Cheongpyeong, January 22, 2011; Sixteenth Anniversary Workshop for the Spirit World Providence

Even by the age of seventeen, I was blessed with a great deal of wisdom; what I am saying now is more or less a repeat of what I said in those early days. Problems in the family, the tribe or the race, or issues related to creating an environment where we can serve God officially in heaven and on earth are all to be resolved in the future.

I was more an adolescent than a young man on the verge of adulthood when Jesus came; he wanted to pass on to me responsibility, officially, for all problems in heaven and on earth, and to bequeath his position to me. I could not believe it, and I answered that I did not know.

I was leading a spiritual life even before that, but after that, when I prayed to Heavenly Father, I came to think about how I could call God "Heavenly Father" and how He could be a father in the absence of a mother. I also thought about Jesus, and that as a man he should have had a wife and a family and yet he had had neither.

Nevertheless, here he was, asking me to take responsibility for heaven and earth, and what's more, to inherit the mission and become his representative. How could I possibly believe that? When something like that happens, that is, when the God you are praying to appears to you, presents you with many unsolved problems, and asks you to accept the official position of the one responsible for His work when you've barely come of age, you cannot believe or rely on what you are hearing. "I don't know!" I said. God's work began in that way, and it has continued to unfold to this very day.

What is today? What are Cheongpyeong spiritual works? What is this sixteenth anniversary?¹ The person known as "Hoon-mo" appeared.

¹ The work at Cheongpyeong to help people in the spirit world (and by extension people on earth) began in January 1995.

This work is to fulfill all aspects of the will in heaven and on earth; it is a task that must be concluded in front of Heaven. Even as I grew older, passed through boyhood and young adulthood and became a grown man, I did not understand God's will because it was difficult to understand. I did not have a teacher to teach me and Jesus had not reappeared after that first occasion. Yet, amazingly, whenever something important was taking place, I would hear a voice from heaven.

Even if there is a God, you can't be sure He is the true God. In solving all those problems, there needs to be only one God, be it the God of Night or the God of Day; there cannot be two Gods. Therefore, the one God needs to embed only one root at that place where the body and the mind is in unity, since there should not be two roots, one for the night and one for the day....

Right and left, front and back, and up and down should be in harmony, but they have not come together in a line and there is no central point. That is why I am working to bring that about. I was in darkness, ignorant as to whether the world could advance, but because the true God of Night and Day created heaven and earth, when the world is restored to its original state what will come next? That is the question....

There needs to be a central axis in the universe. All people desire peace, don't they? [They do.] Who are the Japanese, the Koreans and the Americans? The Americans yearn for peace as much as the Japanese and the Koreans, don't they?...

How can we talk about world peace when we haven't established a peaceful nation during the past seventy years or so? Do you like peace? Which should be attained first, peace or harmony? Which comes first? If we come together in harmony and unity, peace will automatically follow.

With South Korea and North Korea, there must be harmony.

They have become enemies because the Soviet Union and the United States were enemies. Japan and America are also fighting each other. When they talk about peace under such circumstances, they are only lying, because it is only after they unite in harmony that they can achieve peace.

North Korea and South Korea saying they want to unite is the biggest lie. If you desire peace and unification between South Korea and North Korea, what should you do? You need to bring them together in harmony, and soothe all the men and women in North Korea, from the youngest to the oldest, and even those who are in the spirit world.

Yes, this occasion to make this proclamation is not just a proclamation assembly. It is a cosmic-level² assembly. Unless a prepared people can enter and live together in one house and one realm that is rooted in all existing things in the universe, great and small, and in the seasons of night and day for billions of generations, there can be no such thing as a peaceful nation or a peaceful cosmos.

Separate entities became hell and heaven and the spirits in heaven and the spirits in hell are fighting each other. Under such circumstances, I was born, and under such circumstances, I have now made the Proclamation of the Substantial Word. That proclamation, made at a cosmic-level assembly, declares that all the world's people are the children of the one God and that they are in the course of forming one family, one tribe, one people, one nation, one world and one cosmos.

I'm telling you today that the providence of restoration is a reality.... In order for the providence for completion to be fulfilled, the providence of restoration first needs to be fulfilled. If nothing had gone awry, we would never have known words such as "restoration" or "salvation." Why do we talk about salvation? Because it is the process of curing a patient of his illnesses so that he regains his original health. These words should not have existed, therefore; our historical accomplishments should erase them. In pursuit of happiness, over the course of thousands of years, human beings have sought a

² "Cosmic" and "cosmos," as Father uses them, refer to the spiritual and physical worlds together

better world, a more peaceful world, a happier world, a more important world and an eternal world....

Regarding the God of Night and the God of Day, the God of Night is the internal God, and the God of Day and the internal God have become one. Without principles that establish peace, night and day would have existed separately, and in the twenty-four hours of a day, the night and the day are different. During the day, the sun is high in the sky for twelve hours, but at night the sun sets, and you have to wait twelve hours before the sun rises again, after which you do what you do for twelve hours once more during the day.

It's very simple, after all. You may not know how to explain it, but what you need to know is that there should be peace, that South Korea and North Korea should unite, that your body, mind and soul should unite, and that you should form families in which the husband and the wife hold on to and love each other eternally. Thus, all people, from those at the North Pole to those at the South Pole, should claim to be brothers and sisters, and no matter how many millions of years pass by, they should embrace one another as their brethren and love one another more than they do their own mothers or siblings. My dream is that such a world will come about!

Father then read the special instructions that concluded his recent speech on the substantial word, given in New York, Las Vegas and Seoul, and then went back and read from the beginning of the main speech through to the end. Here, we have included Father's extemporaneous comments, with the part from the prepared speech that preceded each comment included in blue.

I pray that all of you will become victors who are part of this historic and providential revolution. May the heavenly fortune that flows through the True Parents of Heaven, Earth and Humankind be with you all. I pray in the name of True Parents that God's blessings be with you, your family and your nation.

I will never abandon you; I will take responsibility for you and protect you, so let's achieve the liberation and freedom of the kingdom of heaven on earth together. Let's be thankful for



True Parents suddenly announced they would come to Sunday service at Cheon Bok Gung on February 6

Photos courtesy of the Korean Culture Department

this and say thank you. There are no conflicts or wars here....

I'll begin today's speech with the section entitled "the three stages of life." You all know about those, don't you? They are a record of our life course. Why are they called the "three stages of life"? Because the text covers the period in the womb, the period on earth and the time in the spirit world.

"The three stages of life" and "one family under God" are two of the subheadings. What comes after those two? "The mission of the Korean people." This mission is for the Korean people and no other. You need to know about it too.

What's next? "The path humankind should take." Humanity includes people from all nations and all standards of living. And what comes after that? "My final words for humankind." What are my final words? It's my final message, my last words of advice before I leave. You need them, too. You also need to read "the path humankind should take."...

The leaders of Judaism and the people of Israel were supposed to receive Jesus as the Messiah and follow him with absolute faith, absolute love and absolute obedience. They should never have allowed Jesus' crucifixion to take place.

How did Jesus pray? "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."³ He prayed three times in Gethsemane, and his three disciples dozed off. They were the disciples of Jesus, his children. Unbelievable!...

Ladies and gentlemen, God raised and prepared the Korean people over a period of thousands of years. After two thousand years of preparation, His labor has finally borne fruit with the Second Coming of Christ on the Korean Peninsula.

So I was born, and I was persecuted even more than Jesus had been, and I suffered thousands of times more. I have travelled across nations, but who knows about all that? Only God and I. You have come here today to learn about it. You should be aware that this ceremony is being held to enlighten you about this....

...They are textbooks and teaching materials that teach the heavenly way that God has granted to His suffering children for their salvation.

...Here I am, still alive, and today many Japanese have come. I have brought together citizens of an enemy nation. In fact, 80 percent of the audience is from overseas. I am speaking to them about these things and teaching them with my whole heart before telling such things to my own people. No one could have ever imagined that the man who was persecuted so much back then is the man standing at this podium right here. I am the only one who knows these things. Isn't that the case? Do you understand? [Yes.] It's precious knowledge.

You need to know that, even after you have gone to the spirit world, you need to be educated and to pass a test. Even when I go to the spirit world, I will still have the responsibility of educating you strictly there and uniting the people of not just the 120 nations but of 387 Cain and Abel nations. Do you understand? [Yes] You will be in big trouble if you aren't prepared. If you go to the spirit world unprepared, you will be sent away from the good realms.

I have as much faith in this book [the autobiography] as in the hoondok textbooks and teaching materials I have mentioned.... I pray you will carefully read this articulation of true love and find great inspiration.

Because I am your parent.... [Applause] There are still a great many things you have not done yet, so I cannot help feel-

³ Matt 26:39

ing worried about you as my last days approach. You need to know how serious all this is....

The True Parents have achieved ultimate unity and offered and proclaimed the era of God's full transcendence, full immanence, full authority and omnipotence upon the standard of perfection, completion and conclusion.

At the time of the Fall, everything belonging to God was overturned and stolen, but now it has all been recovered and dedicated as belonging to Him and proclaimed as such. I too need to follow that path.

Furthermore, with the Seunghwa Ceremony for former United States Secretary of State Alexander Haig, I proclaimed that the ceremony for the victory of the first, second, and third Israels, which completed the ceremonies for rebirth, resurrection and Seunghwa during my lifetime, was transferred to Korea.

The Seunghwa Ceremony is very important. It is the ceremony that transfers God's homeland and hometown to Korea. I am saying that the Seunghwa Ceremony should be held during a person's life and not just upon a person's death. I am finally proclaiming that this needs to be fulfilled during one's lifetime. It is that important....

Consequently, centering on God...

God has never before been able to freely hold celebrations. He had been enchained because of the false parents, but True Parents have liberated Him.

Centering on God, heaven and earth shall exist eternally, night and day, under God's reign and with the support of the True Parents of Heaven, Earth and Humankind.

True Parents will never stop helping; they will continue to do so eternally. These textbooks and teaching materials need to be honored forever. They are unique....

...You should thoroughly teach the Divine Principle, the textbooks and teaching materials True Parents have bequeathed, True Father's autobiography, and absolute marital fidelity taught through the original Divine Principle.

If you live in a household where the grandfather, the grandmother, the mother, the father and the children all hate to see even the shadow of the Fall, you could not possibly be unfaithful to your spouse. If you ever went astray from the heavenly way, you would immediately have to report to your family, and it would be dealt with at once. How could you possibly have an affair, or drink, or indulge in free sex if you lived in an age in which you couldn't even marry according to your own idea? All that kind of thing needs to be done away with.

Second, Heaven has permitted the grace of the authority of Seunghwa for rebirth and resurrection to be bestowed on the family unit.

The grandfather in a family will establish the Seunghwa Ceremony's authority and grace in the presence of his grandchildren, who will have to report it immediately to court and government officials. If anything goes amiss and is reported, it will be dealt with without delay, before its shadow has a chance to expand. The world will not be a place where anyone can engage in free sex. Just wait and see. I cannot forgive such people. I still cannot forget that such people have opposed me....

Doing away with the realm of hell is not my task alone; it belongs to every person in the world. Drunks roaming the streets should be dealt with without delay. Things like alcohol and free sex will be done away with. Even a whiff of such things should be eradicated at once. Such a time is coming.

We cannot leave in the world anything that God dislikes. You men! Among you are those who sin by drinking alcohol three or four times a day! What happiness can you get from



February 4: True Parents raise a plaque at the Peace World Center marking the near completion of this stadium at Cheongpyeong

doing that? Don't talk nonsense! Do you understand? [Yes] I am saying you should get yourselves in order....

Everyone will become a representative of the law—lawyers, prosecutors and judges—and will uphold what is right and do his or her best to do away with all wrongdoings....

Everything that is wrong should be done away with, burned away; it must be an automatic process. The time is now upon us....

The reign of tranquility and prosperity in the victorious authority centered on God and True Parents shall be eternal.

The world will become a place in which Satan's shadows, which are cast in all four directions, will disappear forever, and only peace and prosperity will reign in the world eternally. Aju! [Aju!] We should be thankful. [Applause]...

Ladies and gentlemen, I have said that less than three years remain until the "D-day" proclaimed by Heaven. I beg that you inscribe in your hearts the fact that we have entered the era of the authority of the cosmic Sabbath in which your family members in the spirit world shall return to the earth to receive the Original Divine Principle education, and where eight generations will live together in a single family.

You should live in peace together, not just with your own brethren but also with people from at least eight nations that have been enemies to yours; you must love them more than your own brothers and sisters. Only then could you become an heir to the liberated world of freedom where even the boundaries of the kingdom of God have been abolished. We must accomplish this task, which will not be easy....

If any among these are unable to participate, True Parents will select others and bring them to perfect that work in their place. Because your ancestors have come to earth, if their descendants fail to fulfill their responsibilities, True Parents will be responsible to make the ancestors complete the work unfinished by their descendants. There is nothing that True Parents cannot do....

WFWP has achieved outstanding results in its activities promoting women's rights, and solving problems of poverty and education for children. WFWP has already been awarded for its work on a number of occasions.

We need to collect donations and take responsibility for young children in poor families around the world. The time has come for Heaven to take responsibility for them....

Historically, Korea and Japan, Japan and the United States, the United States and Russia and other such nations have been enemy nations. The people from these nations will also take part in the cross-cultural marriage blessing on a nationwide scale in order to eradicate the fallen lineage received from Lucifer and inherit the new heavenly lineage.

We now live in an age in which enemies need to marry one another. To save the world, people must love their enemies more than they love their own children, because only then can the godly, unified nation begin on earth. You should never forget this fact.

If you agree, stand up and clap your hands. [Applause] Stand up and clap your hands! [Applause] Thank you. Please sit down. Everything has been done. If you follow my advice to the letter, everything will be done....

This is the sixteenth anniversary, so I will leave the podium now knowing that my responsibility ends only when the mission entrusted to me at the age of seventeen by Jesus is bequeathed to you and you fulfill it. I can't make any promises about when we will meet again, or whether our next meeting will be here or in the spirit world. You need to know that if you are unable to do your part, I am of a mind to disappear without anyone knowing it and to pass into the next world.

I have lived a worthwhile life under God's protection; I will leave behind me a grave that represents my having lived a worthwhile life. I hope you too will lead worthwhile lives in parallel with my life, and when your time comes, that you'll be buried with me in the same burial ground and join me in the garden, and enter the eternal and completely liberated kingdom of heaven where death is nonexistent, and live there with me as its citizens. If you don't want to do that, do what you please; I must do what is right for me.

I will keep the promise I have made today. Nothing I have said is untrue. I hope you will believe what I've said and follow and practice it obediently and bear fruit within three generations. Today marks the sixteenth anniversary of the beginning of the official work of Dae-mo nim, Choong-mo nim, and Dae-hyung nim. And Seon-mo nim⁴ is not here. I hope you will lead valuable lives as in the age when you could have known Seon-mo nim, and become God's firstborn children and grandchildren. I will conclude my speech by congratulating you on this memorial day. Let's say *Eog mansei*. Thank you. *TW*

4 True Father gave Grandmother Se-hyun Ok the title *Seon-mo* (先母 First Mother) upon her ascension in 1998. She had followed Father since the 1940s after meeting him in Pyongyang.

TRUE FAMILY HOLY WEDDING



On February 7 (1.5 by the heavenly calendar) the Blessing Ceremony for Shin-hwa Moon and Yong-ung Alexander Kang was conducted at Cheon Bok Gung by Rev. Hyung-jin Moon and Rev. Yeon-ah Lee—Shin-hwa's uncle and aunt. The newlyweds' families joined them onstage afterward. Shin-hwa nim is the daughter of Ye-jin nim and Jin-whi Hong. Yong-ung Alexander nim is the son of Yong-kwon Kang and Agnes Kang from the 1,800-couple blessing.



Ceremony for the Birthday of the True Parents of Heaven, Earth and Humankind, the 44th True God's Day, and the 10th Anniversary of the Coronation for God's Kingship



Photos courtesy of the Korea Culture Department



On the morning of the holy day celebration, Father changed the wording on the event title from True Parents' Birthday to the Birthday of the True Parents of Heaven, Earth and Humankind, and placed this first in order on the banner, signifying that this should be foremost a celebration for God. Above: True Parents light the candles; In-jin nim and Sun-jin nim offer flowers; Father gives holy food to his great-granddaughter, Soon-ok nim. Below: Hyung-jin nim's opening prayer; True Parents bid farewell at the close of the celebration.



28th Day of Victory of Love



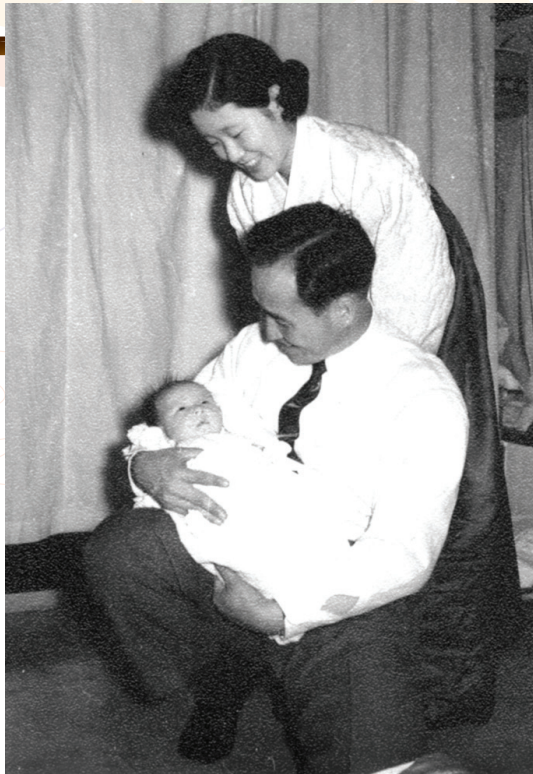
Photos courtesy of the Korean Culture Department



Top: With beautiful coordination, Hoon-sook nim and Yeon-ah nim, blessed with Heung-jin nim and Hyo-jin nim respectively, ceremoniously touch prepared dishes with chopsticks, allowing their husbands and other ascended True Family members to share in them; True Parents remember their ascended children and grandchildren on the official anniversary; *Middle:* Hoon-sook nim giving her commemorative speech; Yeon-ah nim reading for hoondokhae; Father, with Shin-joon nim, speaking; *Bottom:* The two women begin the ceremony by lighting the altar candles.



Significant Beginnings



Photos courtesy of the Korean History Committee

Father holding Ye-jin nim, True Parents' first child, as Mother looks on

The first two paragraphs describing a ceremony marking the birth of True Parents' first child, Ye-jin nim, on January 27, 1961 (12.11 by the lunar calendar), come from a book created by the Korean History Compilation Committee. The remainder is drawn from True Parents' Life Course (참부모님 생애 노정) and the Sermons of the Rev. Sun Myung Moon, Volume 11. This, the twenty-ninth installment in this series, includes other foundational events in 1961 and excerpts from Father's speeches to members that shed light on how he guided the movement at that time.

About the time that Mother began to have labor pains, a ceremony for the Day of Restoration of the Four-Position Foundation was held, from 10:40 to 10:55 am. This used bowls piled high with rice, beans and chestnuts, representing the sea, the land and the mountains. Father said it was a ceremony through which God, all created things, True Parents and the restored sons and daughters formed a relationship of heart centering on the baby in True Mother's womb. It began with Won-pok Choi, Jeong-ok Lee and Jeong-hye Yoon offering full bows. True Father offered a prayer, and then Sung-jin nim, Won-pil Kim, Hyo-won Eu, Dal-ok Jeong, Dae-hwa Jeong and Dong-sook Kim offered bows in turn and the same prayer was repeated.

Next, Father indicated the four directions—east, west, north and south—and stated, "The mind, representing heaven, and the body, representing earth, were separated, so heaven and earth were separated. However, Father, representing heaven and Mother, representing earth, have restored what was lost and by us the child in the womb is loved, loved, loved." Everyone then repeated his last words. Sung-jin nim also stated that the baby was loved and repeated "loved" three times. Next, True Father had three women in the mother's position, those in the position of sons and daughters, and True Mother, do the same.

Father, at the ceremony: We, who were born with flesh and have already grown up, cannot go back to being a seed within Adam's body; therefore, we must establish a condition for rebirth by being united with True Parents and with the True Children, who are born of True Parents. Therefore, when sinless, true children are born through True Parents, you should establish the condition of having received some portion of the food and other things with the same ingredients. Doing this together, we follow a course of participating in the position of the True Children... Through the birth of sinless, true children, the heavenly four-position foundation has been restored for the first time in history. In our Unification Church, the restoration of the heavenly four-position foundation has been achieved.

The lunar calendar New Year

Today,¹ is New Year's Day by the lunar calendar. This day, the first of 1961, is very important to us who understand the significance of the providence of restoration. For people in the outside world, New Year's Day is a day on which they exchange heartfelt pleasantries and nice gifts and rejoice together happily. It would be nice if we could also live in such an environment, but that is not the way it is.

Not many have had an opportunity to celebrate New Year's Day in God's presence. Have you ever met anyone who claimed that God had come to him personally and said, "You have grown older by a year today,"² so give me greetings of the new year. Make some rice cakes and let's enjoy

1 February 15 on the Gregorian calendar. (God's Day would not begin until 1968). Later that day, Father began a tour of the provinces (in honor of Ye-jin nim's birth) with Sung-jin nim (Father's son), Won-pok Choi, Won-pil Kim and his daughter Dong-sook, who would become Sung-jin nim's wife in 1973.

2 Koreans, even today, have a tradition of considering themselves a year older on the lunar calendar New Year's Day, regardless of one's actual birth date



the day together," and that he had joyfully spent the day with God? I'm sure you haven't.

The innumerable New Year's Days that have come and gone in the course of history have always been a source of sadness to God. Today, however, this man who has appeared in front of you will clearly state, "Today should be a day on which we return joy and comfort to God."

This morning, I am setting out on this tour with great hope in my heart, not just because I am going to meet you, but because I am thinking of this dormant Korean Peninsula's one purpose. All people should remember these thoughts, which is why God, who is also thinking about these things, is hoping that this day will become a day that He can always remember with joy.

The thirty-six couples³ represent all of history

What are the thirty-six couples? Their blessing signifies that the two-thousand-year period, during which Adam's family, Noah's family and Jacob's family all failed, has been indemnified for the first time. They represent all providential history....

So, what is the first group of couples among the thirty-six? I brought those who had married by themselves and joined them in God's presence. What is the second group? I connected those who were unable to fulfill their love. What about the third group? They had been single men and women. The third group of couples are the center. In this regard, as the model ancestors, who are the representatives of all types of people on earth, they need to pave the way to the kingdom of heaven and act as guides for others.

³ The first three of the thirty-six couples were blessed in 1960. Thirty-three more couples (who will celebrate their golden anniversary this year) were blessed on May 15, 1961. At 3:00 am on May 16, a military junta from which Park Chung-hee soon emerged the leader staged a coup d'état in Korea. Park never officially supported our church; he did appreciate our Victory Over Communism work and the *Sae Ma-ul* (New Village) movement, which our church inspired. *Sae Ma-ul* helped raise literacy rates and modernize the nation. The Little Angels buildings stand on land given by President Park's wife, who was the patron of the adjacent Children's Grand Park.



True Father sprinkling holy water on the thirty-three couples; the thirty-six couples comprised three groups: virgins, those who had experienced unfulfilled love, and married couples.

Invitations to family members

What are the thirty-six couples? They are the ancestors. In becoming those ancestors, can they consult their own parents? They have to consult God. Therefore, only after I matched you with God's authority did I sent an invitation letter to your family members.

Those sons and daughters are not their parents' children. They are Heaven's children. Restoration must be done through indemnity. I loved them more than their parents did. In order to create heavenly sons and daughters, I invested all my energy day and night even while their parents were sleeping and doing secular things.

Still, their parents had to be notified.... In a letter, I wrote, "Since your son (or daughter) will take part in the Holy Blessing Ceremony, we request the honor of your presence." That's how I phrased it.

The wedding invitations were sent out a week before the wedding, but the question was how to word the invitation. The invitations gave the name of the bride and of the groom that



May 15, 1961: The banquet for the thirty-three couples, with True Parents, following the Blessing Ceremony





were to be married and the wedding date. Because they were invited, they had no choice but to come. We stipulated, however, that if they wished to attend the wedding, they should do their best to find and wear the type of holy robe that Unification Church members wear. It was as if we were telling them not to come. We didn't want them to come, because they would create a commotion. Unification Church holy robes are white. Do you think they had ever seen robes of that type or even dreamt about them? Where on earth can you find a man who orders you to wear a particular kind of clothing at your own son's or daughter's wedding?

Ceremonies held amid struggle

From the viewpoint of God's providence, everything began from false parents. So, from the position of being true parents, I had to coach the children in everything. Not only did their parents oppose me, but the nation also opposed me.

Newspapers reported on the wedding ceremony and made a ruckus about it, but we held it three times—one for each group of twelve couples.⁴ Some of their parents, relatives and friends came and created a commotion. There was a lot of fuss.

The blessing of the thirty-six Unification Church couples had to be conducted in the dark of night, behind locked doors. During the ceremony, we heard all kinds of shouting: "Let my

I told policemen at the Yongsan Borough Police Station, "People opposed to us will come. Please protect the place." Because the police would then be held responsible if somebody were to be killed, what else could they do but protect us? They sent some policemen. I also posted two burly brothers as guards. What was this for? It was to protect a wedding ceremony!

I thought that the parents of the children whose wedding I conducted and who at the time insulted me and protested would all become enemies of the Unification Church. Now, however, they all tell me I did well. "Oh my!" they say, "There are no daughters-in-law like Unification Church daughters-in-law. They are the best." or "You can't find sons-in-law like Unification Church sons-in-law."

One mother, an elderly lady, came to the ceremony with some of her family. Her husband was a teacher at a teachers' college. He came and entered the place, saying, "My daughter is going to get married. Is someone against my being here?"

We said that since he was not wearing a holy robe we could not allow him in. We had to be strict. So, he went out and borrowed a robe, and put it on. His black suit was visible beneath the robe. He came in and sat down. At the wedding ceremony, I offered a benediction. How much he must have disliked me! He wanted to say something bad to me, but as the head

teacher of a school he would not have been able to do that and still maintain his dignity. When he saw me, he was thinking to say something rude, he told me later.

Afterward, he joined the Unification Church and became a dedicated member. When I asked him whether I had selected a good son-in-law for him after all, he said, "Oh, I'm sorry for what I was thinking."

Ceremonies necessary for the restoration process

The engagement ceremony is intended to reverse the Fall, which Adam and Eve, the ancestors of humankind, committed while they were engaged. The Holy Wine Ceremony is intended to completely remove Satan's

blood, which stained human blood through the Fall. In other words, it is the ceremony to fully remove the original sin.

Holy wine is not something produced easily. It was produced in the presence of Satan, God and many angels in the spirit world. It contains twenty-one things you don't know about. It contains all the elements of the created world and of human beings formed in the process of the history of restoration. It is ordinary wine, but it is the same as the original core of life. After you have attended this ceremony you must not betray this. When I give you the blessing, I ask, "In case you fail, will you take responsibility?" It is a conditional blessing.

You have heard of the Indemnity Stick Ceremony, haven't you? In the past married men and women betrayed one another and did many other bad things. Those mistakes must be corrected once and for all. Since the mistakes were made with that general area of the body, you have to be struck on



True Father, leaning against a tree, with members at an outdoor service in 1961. Occasional outdoor services are still a Korean church tradition.

son go!" "Let my husband go!" "What do you think you are doing with other people's children?"

People were outraged because traditionally parents arrange their children's marriages; yet here was the founder of the Unification Church marrying them off on his own. The families protested so vehemently because they were fathers and mothers from the satanic world. Since God's children had been snatched away by Satan, I snatched them back from his clutches. It was through the blessing that I had to regain the children lost throughout history. Hence, I concluded the Blessing Ceremony hurriedly. I had no choice, because I was trying to accomplish restoration through indemnity.

⁴ True Parents had blessed Bo-hi Pak and his wife as members of the thirty-six couple group on March 1, 1961, the day that Major Pak flew to America as deputy military attaché to the Korean embassy in Washington DC. Father assigned him as a missionary to America at that time.



your buttocks. This is not a game. It is the condition by which to overcome resentment that arose within the stained lineage through three ages.

After you go through this ceremony, a forty-day separation is necessary. Why? It corresponds to a forty-year period. Because the returning Lord came four thousand years after Jacob, it has to be a period that represents four thousand years.

These forty days are a time for setting an indemnity condition. During that time, you should think of God's will for the whole, and while longing for the kingdom of heaven, you should not think of your wife or husband. You should offer your sincere effort for the sake of the nation and for God's will.

Father spoke on May 18, 1961 about sending the new couples out as missionaries

God has placed us here because He believes in us, not because we are worthy. Therefore, whether we take this path or not will determine our destiny. Our members living in all parts of South Korea are going hungry, even as we speak. Therefore, you too must overcome all obstacles in your path. The good spirits in the spirit world are observing our situation with sorrow....

You can become the owners only when you have the heart of a parent and the body of a servant. Ownership is what God is bequeathing to you. You can attain it only when you shed warm tears, sweat and blood with the Father's heart. To become true leaders, you first need to learn from a true teacher. Don't cry for yourselves. You should shed many tears in different parts of the country. Whether you can have good children or not will be determined by the extent to which you offer your loyalty for the sake of God's will.

I dare to cause the families in Adam's position to experience difficulties in order to enable the families in Noah's position and in Jacob's position to overcome difficulties unconsciously, so that other families also might be able to do so by following suit. That's why I am sending you out to different parts of Korea. I need families willing to fight, to sweat blood.

Father spoke to the couples on June 24 at the conclusion of their forty-day separation period

You will now begin giving birth to your own children. You need to pray to have children who can be connected in heart with Heavenly Father. You must pray so that you can give birth to children that can become chief priests of heart. I hope you will give birth to children with a standard of heart that represents heaven and earth.

When I give the blessing, I take responsibility. The forty days corresponds to a four-thousand-year indemnity condition. In fact, your married life starts from today. It has been a time of indemnity until now.

From today, when the forty days comes to an end, you need to make a new start. Glory is not something to be sought for yourselves. Shed tears for three or four years.

Following Adam's era and Jesus' era, we are living in the returning Lord's era. Therefore, I am telling you not to defile Heaven's lineage. The greatest of all sins is the act of staining the heavenly lineage.



From left: Young-hwi Kim, True Father, Ki-sook Yoon, her husband Bo-hi Pak; Won-pok Choi, Hyo-won Eu, his wife Gil-ja Sa; and Won-pil Kim at the U.S. embassy, in Seoul, on February 25, 1961, a few days before Major Pak left for the U.S.

Father spoke on July 17, 1961, about his tour of Korea

I have returned from a five-day visit to every part of South Korea. I passed through Daejeon, Jeonju, and Gwangju. Making my way through Masan to Daegu, I visited Samcheok, after which I visited Chuncheon, passing through Jecheon on the way.

What I came to feel during the tour is that now is the moment for us to fight. I saw that our young brothers and sisters in the provinces are strongly determined, which tells me that during this time we will emerge as victors in this great fight. What really pained me, though, was that our members walked hundreds of *li*⁵ to come to see me when they heard of my coming to visit them.

People of the world have so much money that they can afford to travel anywhere, yet they don't come to see me; whereas our Unification Church young people walked hundreds of *li* to do so. When I went to Gwangju, I heard that our members came from as far away as Mokpo or Mu-an, and that they had had to walk for two or three days, night and day. In light of this, I thought to myself, Whatever goals we may set, our church will surely achieve them.

These people, who have thrown themselves into this work for the extraordinary will of God without a moment's hesitation, with total disregard for their own difficulties, and who have overcome all their suffering and made progress, have no worldly experience. Moreover, they are not tied down by their own individual circumstances, and they don't have any self-centered consciousness or views. When I see young people of about twenty working hard, determined to devote their lives to the providence, without really knowing themselves yet, I cannot help feeling proud of them. I saw many such members among us.

On the whole, they have more spirit than the young members in the headquarters. If I compare them with the members in Seoul and Gyeong-gi Province, which the headquarters

⁵ One *li* is just under four hundred meters; thus, "hundreds" would be at least eighty kilometers (fifty miles).



oversees—that is, with those of you here—I can even say that they have more spirit than you when it comes to their earnest yearning for God and their loyalty in following His will. If you were to fail in fulfilling your responsibilities, I feel they could step over you and fulfill them in your place.

At the end of the tour, I found that my voice had become hoarse, because I gave lectures for three or four hours or even more wherever I visited, and I talked all night with members I was meeting for the first time.

There was a problem on one of those visits. I was scheduled to arrive at Samcheok at 9 pm, but the car broke down on the way and we finally arrived at 4:40 the next morning. You can imagine how long the Samcheok members had waited for me. They were very tired by the time I arrived. We held our meeting in the early morning, and because the place was on the East Sea, there were patrols⁶ in the area, and we couldn't even talk for long. After about an hour, I left for Chuncheon by way of Wonju and came back to meet you here this morning.

What do you think I thought and prayed about while I was doing this? This year, our young members have gone out to witness, as I instructed. They have made God's will their common mission and are striving to fulfill it. In fact, they have had many difficulties. I worried about them and prayed, "I offer this prayer to transfer the burden of their difficulties on to me, so please take that into consideration." I also slept outdoors for a night.

You are brothers and sisters to the members in the provinces. You have the same bloodline. If any one of us weren't here, it would not be good. Even when you meet a member for the first time, you feel you have the same heart. That is what Unification Church members wish for. We call ourselves "family members," which could easily be misunderstood by the outside world. We are, in fact, family members, in every sense of the word.

⁶ Quite possibly these would have been military patrols, guarding the coastline against infiltration from North Korea.

Father speaks about witnessing over the summer of 1961

I am thinking about sending Seoul members to the districts where they would encounter the most hardship. I want you to be proud, not of how much you enlighten people, but over how you cried, trembled, went hungry, were pushed against the rocks, and prayed. Go out witnessing now and experience material deprivation, suffering caused by other people and suffering of the heart.

You should return having been trained in feeling sympathy even for bad people. Don't take much money with you when you go this summer. Unificationists must raise walls coated with their blood, sweat and tears. It is the process of building a house. You have to march ahead, searching for the different places where blessings can be given. I would like to bless the simple house that you build. Don't look for support for building a church.

Itinerant missionaries, 102 in number, are mobilized during these forty-days of witnessing, including regional leaders, district leaders, general itinerant workers and special itinerant workers. Each of these 102 people touring for forty days would amount to 4,080 days.

"With a parental heart and a servant's body, let's become a bleeding, sweating, crying offering that goes out to the place of the high priest and takes responsibility for sins and that goes to the place of the son or daughter who judges Satan in the place of the Father." This is our motto, our basic approach.

1961 is the first of three years during which we have to make an all out effort to advance. We must establish a base in every local district. I am planning to expand this to every small village next year.

I want to walk through the mountains and rivers of this land in my bare feet, wearing my only suit of clothes. The revival group is sent out to show that kind of heart, the heart of parents looking for their children. *JW*



On chairs, left to right: Su-won Chung, Hyo-won Eu, True Father, True Mother and Chang-seong Ahn at the fourth graduation ceremony of a workshop for witnessing leaders on December 20, 1960; five more such forty-day workshops were held in 1961.

Religious Leaders of Great Humility



From an account by Robert Kittel, Director of Education for UPF in Asia

Two hundred and twenty (non-Unificationist) guests participated in an Original Divine Principle workshop (the 105th worldwide) held in Tagum, Philippines in January this year. Tagum is on the island of Mindanao, which is predominantly Islamic. The participants comprised religious elders—the majority Christian—some educators, heads of voluntary citizens' groups and youth activists.

The presentations were based on those developed for the national television broadcasts in Nepal (see our last issue), but adapted for the Mindanaoan audience. This meant that the Principle was taught with quranic verses alongside biblical citations throughout the lectures.

Special attention was given to the Mission of Jesus. First, it was moved into the History of Restoration, after Moses' Course. Placing it there gave a clearer inference that having Jesus killed was not God's original plan. Since laying the foundation for the Messiah was so difficult for God in the first place, why would He want His son killed?

Participants were taught the value and purpose of God's secondary course—the cross—and gained understanding and appreciation for Jesus' sacrifice, beyond what is understood from traditional Christian theology.

The schedule was packed with eight lectures per day, with just fifteen-minute breaks between them. Living conditions were simple. Nevertheless, participants kept to the schedule and did not complain.

Some remarkable expressions of interreligious harmony were observed:

- An evangelical Christian preacher spontaneously shouting "Alleluia" in the middle of a lecture and raising both hands in praise to God—as she read the Quran!
- A Christian social worker expressing his amazement that the Quran has a clearer explanation of the Fall than the Bible has.
- Hundreds of religious leaders listening to the lecture on the Second Coming and when it is all over their reaction is stunned silence. And a few tears.

The workshop seemed to break down the barriers between participants of all backgrounds. For example, a young tribesman violated social protocol to sit with his elders and translate the lecturers from English to their local language without asking permission, simply because he urgently felt that "they need to understand Father Moon's teaching on marriage and the family."

Regional President Chung-sik Yong was so inspired by the attitude of attendance he observed that he called for the early launching of a new organization, the Asian Clergy Leadership Conference, during the workshop. In his address to the conference participants Dr. Yong said, "I was thinking to launch ACLC later, but decided to launch it now precisely because of your humble and honest heart of filial piety toward God." *JW*



Left: 90 percent of the participants were Christian, 7 percent Islamic and 3 percent from indigenous religions; **Right:** The regional president speaks to the participants at the Original Divine Principle workshop in the Philippines.

Photos courtesy of Robert Kittel



True Family on True God's Day, Cheon-gi Year 2

Standing, left to right: Shin-ah nim (Kook-jin nim's first daughter), Shin-heung nim (Hyo-jin nim's second son), In-sup nim (Sun-jin nim's husband), Shin-bok nim (Ye-jin nim's first son), Shin-hwa nim (Ye-jin nim's daughter), Ye-jin nim, In-jin nim, Hyung-jin nim, Kook-jin nim, Sun-jin nim, Hoon-sook nim (Heung-jin nim's wife), Yeon-ah nim (Hyo-jin nim's wife), Ji-yea nim (Kook-jin nim's wife), Yeon-ah nim (Hyung-jin nim's wife), Hiroataka-nim (Shin-sook nim's husband); **Sitting, middle, left to right:** Shin-mi nim holding Soon-ok nim and Lee Hyung-jin nim holding Soon-nam nim



(True Parents' great-grandchildren), Father and Mother, Shin-yuh nim (Hyo-jin nim's first daughter), Shin-goong nim (Hyung-jin nim's daughter), Shin-sook nim (Sung-jin nim's second daughter) holding her daughter Soon-mi nim, Shin-chul nim (Hyo-jin nim's first son); **Sitting, front, left to right:** Shin-nae nim (Kook-jin nim's second daughter), Shin-soo nim (Kook-jin nim's third daughter), Shin-kook nim (Kook-jin nim's first son), Shin-cheon nim (Kook-jin nim's second son), Shin-joon nim (Hyung-jin nim's third son), Shin-whul nim (Heung-jin nim's daughter), Shin-deuk nim (Hyung-jin nim's fourth son), Shin-jin nim (Hyo-jin nim's third son), Shin-soon nim (Hyo-jin nim's second daughter)

Photos courtesy of the Korean Cultural Department

Cheon Bok Festival



Photos courtesy of the Korean Culture Department



Out of the desire that there be public awareness of True Parents' Birthday, a week-long celebration was held that drew thousands of people to Cheon Bok Gung, which was festively decorated. Central among the events and activities was the Cheon Bok Ceremony, held at the temple on the afternoon of True God's Day and True Parents' Birthday, and fittingly opened with prayers from representatives of the great faiths. The ceremony featured a World Peace Seunghwa Ceremony, which Hyung-jin nim and Yeon-ah nim dedicated to those who had given their lives for the reunification of Korea or for world peace. Flowers and holy wine were offered to the departed (*photos above and right*). A special holy salt was then created with the assistance of the religious leaders, and True Parents arrived to give their blessing (*photos below and overleaf*). Members could offer a donation and receive this holy salt, which is not used to sanctify objects but kept at home to create a holy atmosphere and provide spiritual protection. Members living overseas were also invited to obtain the holy salt through a mailing service the staff arranged. Throughout the ensuing week, the Cheon Bok Festival events were well attended (*photos page 25*). The cheerful appearance of the temple certainly caught the eye, and reminded members that one day True Parents' Birthday will be a celebration for everyone to join in.



Facing page: True Parents arrive at Cheon Bok Gung for the Cheon Bok Ceremony that launched the Cheon Bok Festival.





True Parents' Blessing of the Cheon Bok Holy Salt

The Parents of Heaven and Earth, who are meant to be the central core and pillar of the cosmos, and the good descendants of the cosmos, will become one with True Parents and begin the work to establish the eternal, ideal homeland that will express the infinite love of the great universe. Moreover, in the Kingdom of Heaven on earth and in heaven, wherein we will live together in harmony with the eternal spirit world, the Parent in Heaven and the Parents on Earth will become one in mind and body and sow the seeds of true love in all corners of the world, nurturing them to become the blessed citizens of Heaven who will be the blossoms and seeds of the parental love based on true love, conjugal love, and fraternal love. The buds stemming from those seeds will be cultivated, and I hope and pray that all nations, all parents and all brothers and sisters, who are connected to the lineage of the True Parents of the great universe and the boundless and eternal cosmos, will unite and bear the fruit of true love forevermore, and will uphold and live by that standard, which will protect them eternally. In the name of True Parents, we will endeavor to expand and guard the everlasting ideal of the Kingdom of Heaven centering on the one center, one core and one pillar of the unified substantial Parents of Heaven and Earth. Aju.



Cheon Bok Festival activities *Top:* Father holy salts the stage; and True Parents consecrate the Cheon Bok Holy Salt. *Middle:* A donor's written wish attached to a lantern; *Bottom:* In the Jeongseong Room, holy salt donors deposit a written wish and light candles that float on the water; and hoonsas fill and distribute jars of the holy salt. *Facing Page, Top:* True Family members release doves; *Middle:* Members and guests take part in a Japanese Tea Ceremony; and learn calligraphy; *Bottom:* Buddhist monks perform a portion of *Yeongsanjae*, a three-day, three-night dance, as part of interfaith entertainment; and Cheon Bok Gung hosts the opening of the UPF International Leadership Conference, which coincided with the United Nations' World Interfaith Harmony Week.





Continued from page 2...*International President's Message*

It seems that it is not just our own energy.

It is a gift of God to His repentant children, His loving children. It is not our own power. It's a gift. That gift is manifested when the children can love their Parent as he deserves to be loved. The fact that we can do that involves our own free will, but free will is a gift from God, as is our portion of responsibility. So the fact that we can believe and that we can love are gifts. We feel as if we are doing it, but it's important to realize that our being able to do it is a gift.

What were your impressions of the Cheon Bok Festival,⁶ how it went, and how True Parents felt about it?

At first, we were not planning for Father to come because he is so busy. He has the hoondokhae in the morning; sometimes he speaks to the leaders for several hours. To have him travel by car down to Seoul to do this ceremony and then zoom back to Cheongpyeong for the next morning, plus all he does in between—meetings with various leaders, and so on—we weren't planning for Father to come. It was the day before, when I reported the final time: I said, "Here is the final schedule; we think it's a bit much to ask you to come to this, Father. But this is our final plan. This is the ceremony we will hold." (Over time, I had reported to Father about three times.) Then, Father suddenly said, "Omma, let's go to this!" Father decided to come, even though it might be too much for him. We had assumed he would stay at the palace and maybe pray over the holy soil from the holy lands. We had brought the holy soil there, but Father wanted to come in person. That was grace.

Father came to Cheon Bok Gung three times in all during the Cheon Bok Festival—though it was not planned. He would

⁶ Over the seven days beginning with True God's Day, Cheon Bok Gung hosted celebrations for True Parents' birthday that included the distribution of special holy salt mixed with soil from the birthplaces of the great saints, interreligious performing arts, tea ceremonies, and so on.

say, "I'm going." So we would get ready that day. We are so grateful that he came, that he was able to be present and see it, and that he trusted us.

I saw that when he arrived at Cheon Bok Gung, he immediately wrote on a lantern paper.⁷ He seemed very joyful.

Yes. We had planned for it to be done by the religious leaders, plus other aspects of the ceremony. But Father decided to grace the occasion. That was huge.

Some people ask about the different worship traditions that are emerging. For example, your services at Cheon Bok Gung are a certain style; in the U.S., Lovin' Life Ministries is a certain style. Can you comment on this?

Yes. Here we started with a more American Christian style service, with Two Rivers Choir. That's great for the international congregation, but it's a little tough for Koreans to get into.

The differences have to do with existing religious traditions in those countries. In Korea we have a very large monastic community. So we have many Buddhist monks, and also Catholic priests. It's a totally different landscape from the United States, with different standards for what a pastor or spiritual leader has to do. Christian pastors in the United States can basically live like normal people, doing the same things as ordinary families do. No one has a big problem with that. A Catholic priest cannot live like an ordinary person. For one thing, he's celibate. In populations where there are more monastic traditions, you have different standards of spiritual leadership. That has an influence. Even the Protestant ministry in Korea has to be conscious of and relate with the monastic community. There are very serious spiritual practices, and a life of self discipline. Although many American pastors are great people and have great families, that dimension is not as emphasized, whereas in monastic communities it is the central

⁷ Wishes or prayers were written and affixed to lanterns that hang in rows outside Cheon Bok Gung (see back cover)



On February 6, 2011, a group from the National Leaders' Assembly joined a Holy Spirit Healing Service, which has two main parts. Energy is gathered with hands over one's heart and then, after a certain amount of time has passed, sent with both hands as if thrusting the energy through the ether toward True Parents. This is done while chanting *Cham Bumo nim eog mansei* to music. The purpose is to give True Parents strength but many participants have also experienced personal healing.

Photos courtesy of the Korean Culture Department



Photos courtesy of the Korean Culture Department

Hyung-jin nim wants to devote time and resources to countering the rise of the militant atheism that is a feature of modern intellectual society. Symbolic of that effort, the Cheon Bok Festival hosted a debate on the question of the existence of God, at which two professors (both members of our church) represented the theistic and atheistic viewpoints.

mode of spirituality. In that context, you have to raise yourself, to become conversant with the spiritual community. There has to be a sense of excellence that supersedes what you can currently touch.

The Holy Spirit Healing Service seems to be aligned with this process, in that it is meditative, a chant of sorts.

Yes.... Usually, in monastic practices, there is not as much ergotropic⁸ religious experience, which is very ecstatic. It's

⁸ Terms from a neurophysiological theory proposed by Dr. Ernst Gellhorn that refer to two phases of activity in our nervous system; the ergotropic phase of high energy related to the stress of work production has been associated with mystical experiences. The trophotropic phase is associated with rest, recuperating energy and rebuilding tissue.

always the more calming, meditative form—trophotropic—because they have to meditate on the word, offer devotions and discipline for usually the whole day. Usually monastic practitioners are focusing on repetitious, contemplative materials—they are not normally spirit filled.

But the thing that's interesting about the Holy Spirit Healing Service is that it's so spirit filled. I mean, it's so ecstatic. It has the dimension of the meditative side, with a calmness, with vibration going through your body. Then there is a very high state, an ecstatic period, when we stand up to send the energy. Then, it gets fiery. People in the congregation let go of themselves. There is wailing; there is slaying⁹ of the spirit.

⁹ "To be slain in the spirit" uses "slay" in its broader definition, that is, "to be knocked down."



Photos courtesy of the Korean Culture Department

On February 20, True Parents hosted a special occasion (to which thousands were invited) to declare a new boat-building resin mold process that they hope will revolutionize the industry. A boat built by this method was officially launched (top left).





The National Leaders World Assembly 2011 was held in Korea following on from the True God's Day celebrations. Two hundred leaders from all nations convened to receive True Parents' guidance for the year, hear testimony and exchange ideas.

People are filled with the spirit.

One member brought a Christian lady. She had some kind of thyroid cancer. She became filled with the spirit. She was chanting *Cham Bumo nim eog mansei* with us. She fell backward and then fell forward with the slaying of the spirit, and banged her head on the pew in front of her. One of our hoonsa nims later went to visit her. She had a big bandage on her head. It didn't look good, and our hoonsa nim was worried. But she said, "I could not be happier." Because her thyroid cancer was gone.

There is healing. These are gifts and fruits of the spirit, evidence of the spirit. They can only come with the right posture and the right heart. So we don't focus on requesting healing for ourselves, but we focus on giving ourselves away for the one who has done this for us. When we do that, an amazing give and take happens. God can bless that, and that's why you see these healings.

It's amazing that a Christian lady would sing "Eog mansei for True Parents"!

Yes. We had another Christian lady from the Sarang Church, one of the big churches in Gangnam. She has been trying to witness to her younger sister, who has been a Unificationist for the last twenty years or so. The Christian sister was in her service at Sarang Church. And the pastor said that he had thought that Unificationism was dead, but that nowadays it looks as if there are many people coming.

This lady then felt she should reconnect with her younger sister. She contacted her, and somehow this Christian lady ended up coming to our service—and it turned out to be a Holy Spirit Healing Service that day. Her younger sister did not know how she would react. This lady's an evangelical Christian. She attends one of the biggest mega-churches in the world! The Unificationist younger sister was worried and wondered what she would think. "She'll think I'm crazy."

They listened to the sermon together—the sermon in which I was talking about our being sinners and that it is unavoidable that we must admit that if we look at ourselves honestly. I spoke about the difference between religion and truth. She heard this and then she participated in singing *Cham Bumo nim eog mansei*. She said she felt holy fire come through her back.

She had had a back problem and testified that it was completely cured. She'd never felt such a powerful spirit.

Now this lady, who had been trying to evangelize her younger sister, has signed up to study the Divine Principle. She signed up because she cannot explain what happened and because it is evidence of the Holy Spirit that Christ sends to the church.

When we watch Christian services on television, they are thirsting for the love of Christ, the Holy Spirit. They are starving for the spirit and truth. We feel that the Christians coming forward are very important. These are evangelical Christians. They don't know the Divine Principle yet, but just the experience of the Holy Spirit Healing Service, because they feel the spirit so powerfully, compels them to want to study the truth.

Another three Christian ladies are also coming to the church. They attend the church that the president of Korea goes to. They are fundamentalist Christians, lifelong Christians. Now, coming to this service, they are feeling the power of the Holy Spirit, which is a testimony of Christ's presence in the church, and they want to know why this is happening. They want to learn the Divine Principle, and as they do, they realize it answers fundamental questions they have been wrestling with—from Christ's divinity, to Christ's purpose, to Christ's mission. That's very exciting.

We have Buddhists too. One is Professor Hwang. She was totally overwhelmed by the spirit. They don't know how to explain it. Buddhist guests who join us just say, I can't believe it, my body is on fire; my body is vibrating, I can feel the electricity coming through me.

This is a gift to the church because it allows people not only to have an intellectual experience of the truth, it allows them to have a spiritual experience. As you know, without spiritual experience, people don't remain with us.

I found it very exciting to hold a Holy Spirit Healing Service with all the national leaders. That was very powerful. I don't know if they fully grasped it in such a short time.

It takes time to understand fully the layers of what is going on, and I think those are constantly being revealed as we continue to cherish True Parents and send our love to them. More and more enlightenment, and realization of the truth, is coming from that experience of the spirit. **TW**



The Value of Our Blessed Children



By Mr. Yuji Otomo

As a clinical psychologist, I have counseled many church members. Among issues covered, those related to the couples' blessed children (members of our second generation) form the majority. Today, within the Unification Church, our most pressing tasks are our response to matters of the heart concerning our blessed children and improving education for our second generation. I believe that no one will object to this; everyone wishes to better guide the second generation.

In order to resolve these issues and to develop education for those in the second generation, we first need to understand correctly what kind of being a blessed child is, namely, how those in our first generation differ from those in our second. Many people may think that blessed children are different from first generation members, but it seems that they do not understand specifically how they are different. Some think that because blessed children do not have original sin and are in God's lineage, they are all smart and diversely talented, and they all possess leadership potential and feel God's presence from birth. Such people may investigate the reality of our second generation today, lose hope and think that blessed children are not different from those in the first generation at all.

Treasures from Heaven is the name of an association of parents of disabled blessed children. Hyung-jin nim named the group. Among parents who belong to Treasures from Heaven, some had thought that a child with a disability could not be born to a blessed couple. Thus, they were deeply shocked that their own child had a disability. Nevertheless, over thirty years ago, True Father said that from among the leaders in Japan, blessed children with disabilities would be born in the future. He added that they are born in that state to shoulder historical and national indemnity, so everyone together should take care of them.

I have counseled many first generation members and many blessed children. As a result, I truly feel that those in our first and second generations have similarities, but they are wholly different beings from the viewpoint of lineage. It is not that blessed children have more ability, are wonderful in external appearance, or are talented, but that their lineage is different. The lineage of even a blessed child with a disability is different. As we educate blessed children, we should keep clearly in mind the differences between those in the first and in the second generation. Based on my counseling experiences, I'd like to explain how the two lineages differ.

First, try to imagine the entire cosmos in your mind. The cosmos comprises two domains. One is territory over which God has dominion, and the other is territory dominated by Satan. Territory within the cosmos belongs to either of these two domains. No other domains exist.

In the original plan, only God would have had dominion over the cosmos, through Adam and Eve. However, because of the Fall, God came to have dominion over only some of the angels, and Satan came to dominate most of the cosmos. True Parents were born, and as their realm of victory expanded, God's domain has been spreading. Today, 420 billion absolute good spirits are living in God's domain, which continues to expand, while Satan's domain is diminishing. Going back and forth between the two is not easy. From each side only one way exists to cross the border between these two domains. To move from Satan's to God's domain, you must receive the blessing, and to move from God's domain to Satan's, you must fall.

Those in our first generation were born into Satan's domain. They could not go to God's side as they were. No matter how many good deeds they accumulated and no matter the degree to which they lived for mankind's sake or sought God as religious people, without having received the blessing, they could not escape from Satan's dominion. On the other hand, blessed children are born into God's lineage. At birth, they are already under God's dominion. Thus, even if they don't go to church, or even if they drink, smoke, or temporarily lose faith, they will eventually be brought around to returning to God. They are born into God's lineage, into his domain, so unless they fall, they cannot leave God's domain, and are guided to return to God. This point is depicted in the diagram on the following page.

We blessed couples met True Parents and received the blessing, thereby clearing ourselves of original sin and returning to God's lineage. If that is so, have blessed couples crossed the border bisecting



the diagram and entered God's territory on the right side?

From my point of view, that is not the case. Blessed couples are a godly enclave within Satan's domain. An enclave is a distinct territory that because of cultural, religious or ethnic differences is enclosed within (or as if within) a foreign country. For historical or political reasons, the area is not connected to the area it exists within. The most famous enclave in history might be pre-1990 West Berlin, within East Germany. West Berlin became West Germany within East Germany as a result of the Cold War structure. We blessed couples are similar in that we represent God's domain within an area under Satan's dominion.

Then, how did the people of West Berlin live? The Berlin Wall was built so that people in East Germany could not go to the western side, but from West Berlin, it seems that it was relatively easy to go to East Germany. Transportation between West Germany and West Berlin consisted of three direct train lines (you could not leave the train on the way, within East Germany), three direct highways where parking or stopping on the way through East Germany was prohibited, and airline flights. Using these means, the citizens of West Berlin could freely travel to West Germany.

However, in 1948, the Soviet Union and East Germany blocked access to West Berlin's land transport infrastructure and halted the transmission of electricity. As a result, the people of West Berlin were isolated and forced into difficult circumstances. At that time, the Western allies supported West Berlin by bringing goods into Berlin by air, on more than 277,000 flights, and in eleven months the Soviet Union lifted the blockade. This was the first Berlin crisis.

Similarly, when something happens to us blessed couples, the route to God's domain is blocked. It is a crisis of faith. We cannot communicate with God and maintaining a life of faith becomes difficult. Then, as with the Berlin Airlift during the Berlin crisis, our church leaders and spiritual parents come, speak with us and take care of us. As we receive such care, we can return to our faith, and become motivated to follow the path of faith again. Blessed couples are blocked and face a crisis at times, and then we can be compared to West Berlin during the blockade.

What, though, is the position of a blessed child who has fallen? Do they move from God's domain to Satan's domain? For the blessed children that I met, that didn't seem to be the case; rather, the figure of speech that fits is that they were in "the midway position." In the Divine Principle, it says that through the Fall, Adam and Eve were in a position of dealing with two masters. This means that they came to stand midway between God and Satan. Blessed children, who were born without original sin, are in a position similar to Adam and Eve's, so they do not go to Satan's domain, but seem to stand between God and Satan.

I have counseled many blessed children who had fallen. Through them I felt that even if a blessed child falls, when they return to God, they do this very quickly.

This is the story of one second generation member.¹ She had failed in the blessing, lost hope, and then met a lover and lived with the lover for several years. This blessed child was considering marrying her lover, but something called her to the church. She felt she had to settle the issue of her faith before marrying outside of it. After much internal debate, she decided to go to a workshop. She hoped to attend a workshop, clear her mind for a final time and then leave the church.

She hadn't attended a workshop in many years. Not want-

¹ In the Japanese original of this article, even the sex of the two people in the examples featured here is indeterminable.

ing to go to one, she struggled, but in order to clearly separate from the faith within her, she told herself that she had to go to the workshop and put an end to it. In this way, she pushed herself to go. She arrived at the workshop location the evening before the starting date and joined a closing prayer meeting.

She hadn't prayed for many years and didn't want to pray. However, everyone else was praying, so she grudgingly closed her eyes and mumbled, "Heavenly Father." Immediately, she heard God's voice, "I was waiting for you!" God's love surrounded her and filled her. Indeed, she felt the love of God. Still unable to pray, she broke down in tears. The following day, with each lecture, her tears wouldn't stop. She was weeping throughout the workshop. She cried so much that she told God that she wouldn't be able to hear the lecture while crying and asked him not to make her cry. She said that from the next lecture, her tears stopped.

There was another second generation member, who had had sexual relations with many partners. On some occasions, he would be reminded of God and truth and come back to the church on his own. Of course, his parents were doing *jeong-seong* and others were laying conditions for him to come back, but because I have observed various cases, I feel strongly that those in the second generation, even if they fall, have elements

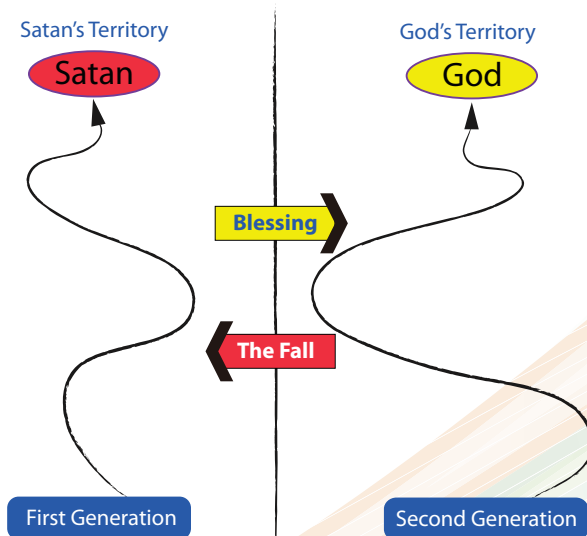


Diagram above: Fallen people move into God's domain only by receiving the blessing; blessed children leave God's domain only by having sex outside of their blessing.

within them that allow them more easily to reengage in a relationship with God.

The diagram on the far side of the next page is my depiction of how blessed first generation members and fallen second generation members differ.

I believe these two diagrams will help you understand the differences between the first and second generations. They reveal what the difference in lineage means. First generation members need to trust more deeply in the purity of the second generation's lineage and in the high quality of their original nature. It's not advisable to worry too much because they stop going to church, or because they say that they don't understand God.

First generation members developed their original nature by growing closer to God through attending church services and hoondok readings, and going out fund raising and witnessing. This is similar to necessary maintenance for the railways and highways that linked West Germany and West Berlin. If there is

some disorder caused due to lack of maintenance, you cannot go to West Germany. In the same way, for those in the first generation, not attending services, not doing hoondok, not being active, may lead to a weakening of faith.

Yet, in the case of blessed children, who are in God's domain to begin with, even without such life of faith, if there is an opportunity, they can quickly return to God. It seems that the parents or people around them become unnecessarily worried, driving their blessed children into a corner, and the struggling blessed child feels that he or she has to escape from the church. Apparently, many such cases exist.

The first generation members joined the church after having felt limitations in life and as a result of pondering and exploring many points. Blessed children are born into the church; in their adolescence when they begin to explore life, it is natural for them to have questions about the church, or to wish to see other worlds. The process of doubt and conversion in faith during adolescence has been one of the oldest research topics in religious psychology, and it is a universal phenomena seen among many religions. That is why it is very natural for blessed children, who have grown up in the church, to harbor doubt about the Unification Church in their adolescence. It is thought that going through a process of doubt and conversion



Left: A famous enclave, post-World War II West Berlin, was occupied by non-communist nations deep within communist East Germany. **Right:** Similarly, first generation members are like a godly enclave in satanic territory; whereas, blessed children were born into God's lineage, as were Adam and Eve; if blessed children fall, their circumstance is similar to fallen Adam and Eve's.

helps you establish your faith more deeply as your own.

When blessed children leave the church, in many cases, they do so out of defiance against their parents and the church. Without taking the blessed child's feelings into account, God's word is one-sidedly forced on to them and they start to dislike the church. Thus, when blessed children have doubts about God's word, or develop interests outside of the church, please understand that this is a necessary process of growth for them to become adults, and embrace them with an open heart. As long as they don't fall, they will certainly come back.

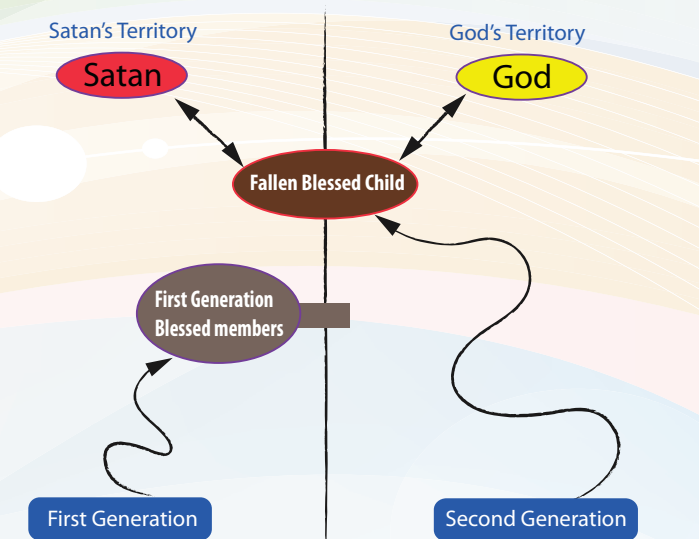
We need to understand correctly how to prevent blessed children from falling. Having them study the Principle, educating them about purity and abstinence, having them go to church regularly, having them attend workshops and having them connect strongly to other blessed children are all correct responses. What is most important, though, in terms of preventing them from falling, is to increase parent-child communication, and to enhance this relationship. In the United

States as well as in Japan, research shows that the age of the first experience of sexual intercourse correlates to the amount of communication with parents.

These are results of research based on general children in their teens. The less communication there is with parents, the lower the age of the first sexual experience; whereas in cases with better parent-child communication, the age of the first experience is higher. Delinquent behavior such as smoking and drinking also correlates to the level of parent-child communication.

Therefore, the most important thing in preventing the fall is communication between the parents and their child. When you are concerned about a blessed child, first, spend time together, playing, pursuing hobbies, traveling or doing other things the child enjoys. This often makes a deeper impression than giving them God's word. After the child's heart opens through such interaction, tell him about God's word. If you give the child God's word when a communicative connection is missing, he will only rebel.

Furthermore, even if your child falls, please do not lose heart. As you can see in the diagram below, even if a blessed child falls, he is still in a position closer to God than a first generation member who is leading a devout life of faith. Thus,



if there is some opportunity, he will definitely come back. The first thing that is needed for him to return, again, is parent-child communication. Don't judge blessed children for what they have done. Don't start by quoting God's word, but start by just loving them and sharing time and space together. Let's wait for them, by preparing the parents' hearts and the environment so that they are able to do this. Many blessed children who have fallen are now returning. Just as God waited for and continued to love us for six thousand years, it is important for us to wait for and continue to love blessed children. Under those circumstances, those blessed children who left the church and fell will surely return.

Blessed children are the fruit of the blood, sweat and tears of God and of the True Parents of Heaven, Earth and Humankind, and they are the conclusion of God's will.

I hope that this article is of some help toward understanding the true value of the second generation's lineage and toward guiding blessed children properly. *JW*

A Gentle Means of Connecting Hearts

In 2006, the Korean Women's Federation for World Peace opened a branch for expatriates living in Korea, International Women in Korea (IWK). Its most enduring project is the monthly Coffee Morning, which welcomes guests to listen to and discuss topics of general interest and concern. The program creates a natural opportunity to develop personal relationships with people in society with whom we share similar ideals, and some guests have taken a deeper interest. We spoke with two of the women who make this happen.

An IWK guest (left), who has attended our Sunday service, chatting with a second-generation church member



Photos courtesy of Robin Debacker

Today's World: What is so exciting about this coffee morning?

Betsy Colford-Shin, IWK Event Organizer: An IWK Coffee Morning is a good thing to bring people to. I feel very comfortable telling people I meet about IWK. These are new contacts. Even if they don't come, I get their names and put them on our mailing list. They receive our monthly invitations and can read about our activities. It's nonthreatening and it's not a church event; we have Muslim and Catholic women who come, and non-religious people. Women feel good to be there. They are invited to the church service if they want to come, but they don't have to.

We do not hide the fact that we are Unificationists, of course. Right on the book table when you walk in is Father's book and a beautiful brochure that we have made with a picture of the founder and the founder's husband. We begin with the women's pledge¹ so people know who we are, but we don't push them. Some of our guests have come with us to church and had a good experience.

One of the ladies I invited went to the church service twice and heard Hyung-jin nim speak; she thought his sermon was great, she loved him, but she told me she would not wish to join our church. She was afraid for professional reasons—which means she did actually consider joining. She just doesn't have the strength to stand up and join, and maybe receive criticism later.

So it's a way to connect with people in local society?

Robin Debacker, President of IWK: Friendships with people outside our church community are very important if we want to grow. In that respect, IWK has an important function. We are serving and making friends with many women, as well as with each other. We feel free to visit each other's houses, go shopping together or get a massage, call each other up for advice or just a chat, and that's building community.

We've also realized how important networking is. If we really want to promote True Parents or the church, we need to be part of something going on outside its bounds. People want to share their story, not just listen. It's a natural kind of witnessing.

¹ A pledge said in Korean by WFPW International that has been translated into English. Simply put, it is a pledge to become true daughters, true wives and true mothers.



IWK integrated a Seminar on Principles of Love and Peace (to which men were also invited) into its Coffee Mornings.



IWK is getting more involved in community activities every year, especially in our own church. We have sponsored and organized Thanksgiving dinners, Christmas parties, American Independence Day cookouts and farewell parties to bring members and guests together to eat, dance and celebrate being alive. Last year we hosted two seminars running weekly over six Saturdays, one on how women can have more successful marriages, and one on principles of love and peace. We also initiated an eight-week Bible study that brought many members as well as guests to the church, some of whom stayed for the service afterward. They felt inspired by the chance to share and be heard, as well as by the excellent content.

Are there special ingredients?

Robin: We have found a format that works, so we'll stick to it. We limit our speakers to thirty minutes, and break into small groups to discuss our responses over lunch. Everybody likes it, and sometimes it's hard to bring a meeting to a close because everyone wants to keep on talking. At the end, one person from each table reports what their group discussed. Every meeting concludes with dancing, and we all love that part too!

Do you keep in touch with those who participate?

Robin: We almost always have new guests, and follow-up is a critical area. The fact that we have a regular program makes it a lot easier to keep track of people. They sign in when they come for the first time, and immediately become part of our mailing list, so they always know what we are doing. They usually receive a text message the day after an event thanking them for coming, and a reminder the day before, so they feel personally connected.

Once I got a phone call from the Ghanaian embassy. A woman who had been coming to the Coffee Morning had returned to her country and passed her telephone on to her successor, a man, who called to find out what it was he was being invited to!

What was behind the inception of IWK?

Robin: We owe our beginnings to Alexa Ward, former president of WFWP in America. She visited Korea in June 2006. On the inspiration we received from her, we immediately formed a group of international members.

Alexa told us not to do any project the first year, but to focus instead on making relationships with each other. It wasn't until 2008 that we held our first public event, which included the WFWP Bridge of Peace Ceremony. That was after almost two years of meeting with each other regularly and becoming friends. The program was called *East Meets West: Women Bridging and Healing the Cultural Divide*, and it was supported by a grant from the Seoul government. Approximately sixty Korean women attended, and sixty women from a wide range of other countries. It was an expensive event in both time and money, none of which we wanted to go to waste—hence, the birth of the monthly Coffee Mornings to meet with our “bridge sisters.”

Betsy: Hyung-jin nim did twenty-one thousand bows² for the sake of witnessing. Then he said we have to find every one of those members. That's what I feel. Each lady we bring might

be one of those people who are prepared, and because of him, we can bring them to join. I am not very shy. (Well, I used to be). Lately, I have surprised myself. While I am waiting for buses, I just go up to people and start talking to them.

Robin: We have a good program and a good foundation. Now we just have to take it to the next level. 2011 is a new beginning, and we are hoping to see great results. *5W*

To find out more about the activities of WFWP-IWK, visit their website at www.wfwp-iwk.com, or contact them at wfwpiwk@yahoo.com.

² The target for the growth-stage Cheon Bok Gung is twenty-one thousand members, each bow represented a new member.



Like its Coffee Morning, other IWK activities—this cookout for example—include dancing.



Coffee Mornings provide a forum for lively discussion and heart-to-heart sharing.



People from a wide spectrum of backgrounds are attracted to IWK events, where they meet our members in a low-pressure atmosphere.



The Providence to Engage Christianity—Part IV

The Interdenominational Conferences for Clergy Years 1985–1989

By Kevin McCarthy

In this installment, Rev. McCarthy reflects on fundamental challenges our members faced in communicating True Father's message and the deep blessings he and the conference participants experienced along the way.

Rev. Kevin McCarthy with International Conferences for Clergy (ICC) staff members



Father Moon chose to bring more than seven thousand members of the clergy to Japan and Korea for some obvious reasons. Korea is the home of our faith, where the foundations of our traditions were laid. Father Moon received the revelation of the Divine Principle there, and it is Father and Mother Moon's birthplace. Korea is the chosen nation of God's providence. A divided nation, Korea is emblematic of a divided world. Korea and Japan are in the position of parent nations, the Adam and Eve nations to the world.

Our task to be a force for unity

In previous years, when we were less familiar with the Christian world, the general understanding among many members was that Christians, basically, were all the same. We were under the mistaken impression that all Christians were in steadfast agreement on what grounds they stood opposed to us. Yet as we grew familiar with the reality of the diversity of Christian faith, we realized that Christian doctrinal unanimity on any issue, could not have been farther from the truth.

In other words, Christians had as much of a problem with each other as they had with us, the "new kid on the block." Each denomination believed that their particular view of scripture and the resultant doctrines thereof, were the correct view. They also, just as assertively, believed that everyone else was in the dark and had, on some level, gone astray. The more conservative, doctrinal Christians were especially this way. On the other hand, those of the more liberal theological perspective, were open to our unique views; however, frequently they were open only because of their very liberal theological perspective. In other words, they were so open to everything, they could barely ever come to the conclusion that anything was absolutely true.

Christians had been battling each other for centuries over issues such as baptism in the name of Jesus or baptism in the name of the Father, the Son and the Holy Ghost, whether speaking in tongues is evidence of salvation or the simple manifestation of a gift; whether the Bible was God's inerrant word or otherwise; whether full immersion baptism was essential or sprinkling would suffice; whether Jesus is God or Jesus is both divine and human; whether Christ's return was imminent or would be preceded by prophesied events; on and on, the issues were endless.

Our task in bringing ministers to Korea in such numbers and in such denominational diversity, therefore, was to wade into this volatile sea and bring calmness and clarity (while trying not to get our boat swamped).

Yet how daunting was this task! Here we were, on the one hand, facing conservative, doctrinal Christians who struggled with our teachings but resonated with our worldview, our anti-communism and pro-family values. On the other hand, the more liberal Christians were intellectually intrigued with our teachings but struggled vehemently with our worldview, our anti-communism and pro-family values.

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one; I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me." Jesus' Prayer for all believers—John 17:20-23

Jesus' prayer was for "complete unity" as "God and Christ" are united. Jesus' expectation, his direction actually, was far beyond a mere tolerance of one another. He was not calling for mere interdenominational dialogue among Christians.



Photos courtesy of History Committee

ICC participants visiting historic church sites in Busan

Explaining the mission of Christianity

There was another reason, more subtle but equally important, to sweep seven thousand members of the clergy out of their comfort zones and fly them to the mystical Far East on a Boeing 747. There was a most important, hidden dimension of our journey to far away Japan and Korea. Father seemed to know that when a potentially contentious people, such as Christian ministers, are brought out of their familiar surroundings and placed in totally new and unfamiliar circumstances, it tends to magnify areas of commonality. In those circumstances, even Unificationists did not seem so far out of the mainstream as we would normally. It was an important way to create an environment in which we could come together, heart to heart, with the ministers.

Yet how could we be a catalyst for unity and do so without appearing to be merely adding to the confusion? Weren't we equally guilty of asserting our way as the true path in exclusion to all others? Should we stand in the middle only and be neutral and non-committal? Or worse, should we be chameleon-like and just patronize whomever we found ourselves with? There was a very fine line in this. It would require that we have a crystal clear sense and confidence in our message, our providential role and our objectives. We were neither Left nor Right, and we most certainly were not the middle. We stood in the vertical center with a Godism perspective, *Headwing Thought*.¹ This meant our focus had to be anchored in God's purpose and hope for all believers in this era.

Like Jesus, Father defined Christian unity in much deeper terms. Christian unity would be achieved if they could unite with their mission and embrace the full meaning and implications of "the new future of Christianity."

This was the objective of our conferences, to teach ministers about what constituted their modern providential mission and responsibility. This was the true purpose for which we taught the Divine Principle. Yes, sometimes ministers protested, "Why are you teaching 'Moon's theology?'"

We would have done a great disservice to these pastors and to Father's overall objective if we were hesitant or if we became overly sensitive to whether or not we were perceived as attempting to "convert" them.

This issue of our alleged attempt to "convert" ministers to "Moon's theology" has been the enduring red herring over the many years we have been teaching the Principle to members of the clergy. Traditionally, in Christianity, conver-

¹ A term Father coined, not "right wing" or "left wing," but centered on the head—that is, centered on God

sion has been seen as a journey from darkness into light, from ignorance into the knowledge of truth. Salvation, in the conversion model, was always an act of repudiating the former tradition as one embraced the new. Ministers were thus very pre-conditioned, by their own history, to react to a passionate, compelling message evangelizing what they saw as an entirely new view of the Bible. It was hard for them to accept a "new truth." Instead they tended to overreact, concluding that we were implying that their faith was useless and their belief system invalid. We, of course, never implied such a thing. The Divine Principle is Bible based; we could not be negating all they believed.

Our model was not about invalidating their beliefs but rather about fulfilling them, about the fulfillment of all religious ideals. That fulfillment takes place in a single age, at a single point, with a single central figure for all, the Messiah. But it was never the view of the Divine Principle that all religions, up to that point, were invalid. In fact, the Divine Principle fully embraces the providential work of God within the diverse religious histories, all moving toward that one central providence to fulfill all religious ideals.

Thus, to explain, to evangelize, to call attention to the arrival of that providential consummation point and moment in history is our mission and the true reason for teaching Divine Principle.

The current trend has these four spheres forming one global cultural sphere based on the Christian ethos. This historical development is evidence that Christianity has, as its final mission, the accomplishment of the goals of all religions which have sought the ideal of goodness.

— From *Exposition of the Divine Principle: Eschatology and Human History*, Section 2.3

Unfortunately, this constant, unwarranted fear of conversion took root in America. It even became vogue within our own movement to warn lecturers that if we taught the Principle too persuasively and passionately, we were guilty of encroaching into the danger zone of "trying to convert them." It was thought by some, whom I think overreacted, that I was too evangelistic with the ministers, too adamant about the truth of the Divine Principle. Many counseled that we should just present "our theology" for the ministers' consideration; a report so that they could be aware of what we believed. Many times I was asked to "tone it down," but each time I stood in front of the ministers, tasked with giving the truth of the Divine Principle, something came over me, compelling me. It



At the Headquarters Church in Seoul



wasn't just "our theology" to be contained in a report of what "we" believed. It was meant for all and it was our mission to proclaim the Good News. So of course, I could never follow that advice. Can you imagine Father saying something like that?

To me, lecturing the Divine Principle to ministers was about this single, important moment of history, the moment for Christ to be revealed. I felt God had waited for this age for two thousand years since the crucifixion of Jesus. In truth, it was in Korea, during these ICC years, that the pervasive presence of this most powerful holy spirit had overtaken me. This, I'm sure, was the other key hidden dimension behind Father's decision to bring members of the clergy to Korea.

The Korea effect

As Dr. Pak would tell us in his favorite clergy joke, a telephone call to God from Korea is a local call. Never before (or since) did I feel so at one with religious life as I did in Korea. My time in Korea was the one time I earnestly followed Father's basic guidance to those who lecture the Divine Principle: "if you lecture for one hour, you must pray for three." I experienced a life of prayer in Korea that took me to places where God could come to me, speak to me and be with me in ways I had never known. The afterglow of those moments lives on to this day. It is as if an eternal conduit between God and me was forged; a passageway through which He can still find me and intervene in my life. I made an everlasting covenant with God during that time, so much so that even if I were to leave the church, I believe that God would come find me and sit with me until I decided to come back.

This all had to do with Korea and almost nothing to do with me. In fact, whenever I would leave Korea, I'm sad to say, I just could not bring that same spirit totally with me. It was a presence that had been forged in Korea by sweat, blood and many tears even before I was born. Thus, Korea was the best place for indemnity conditions of lesser amount. It is a place where a small prayer goes a long way.

Thus, fasting, cold showers, or all night prayers in the high hills around the Sheraton Walker Hill Hotel made up my constant, daily practice for almost three years. There were times when I would pray for hours on the mountainside next to the hotel and only finish ten minutes before I was to begin my lecture. I would sit on a rock and look down the mountainside into the parking lot of the Sheraton. I could see the conference



Some of the ICCs had hundreds of participants



Prayer at the Rock of Tears, where Father prayed in the 1950s

center where our lectures were given. Sometimes I would see a heavenly aura emanating from around that place as I finished my prayer. I would feel as if I could stretch out my arms and fly down the mountainside, straight into the conference room.

During these prayers, God would fill me with the overwhelming clear sense of how He longed to speak to these ministers and how desperately God wanted them to discover that He had sent His Son, their providential Commander-in-Chief, into this world again. He filled me with His sense of this, of how sad He still remained that Jesus had been so denied and that so much suffering befalls the True Parents even today. He wanted these pastors to be awakened to these things; and He always made me believe that it could happen, it should happen, even in the very next presentation I was to give.

I was consumed with an overwhelming sense of the injustice, yes, the injustice that had been wrought upon God since the Fall and how unacceptable it was that this injustice could go on, even another day. I felt as if I were God's advocate, his attorney, pleading his case before the jury, pleading that these clergymen, too, could stand up to become the new advocates to liberate God from these historical chains of suffering and injustice. This is why I could never merely "present our theology for the ministers' consideration" or worry if some minister in the back had complained to the staff that he felt as though we were attempting to convert him.

I had to lecture as Father would, as God would if God had his own mouth. But sadly, God had to rely on my mouth, my heart, my hands and feet and for this I was always sorry and was always asking God to overlook my shortcomings and help me, to sustain me. Without this spiritual foundation and support, I would have been blown off the stage. The spirit to reject, to persecute, to repeat the failures of history, was that strong. The only hope was that a more powerful spirit could be generated behind the words we spoke in teaching the Divine Principle. Korea was a supercharged spiritual dynamo and it had a profound effect upon me and upon the ministers in many ways.

Generally, throughout the conference proceedings, the warm embrace of God's most loving spirit was a visceral experience for all. It was undeniable that God was in our midst and was binding us together. It was a presence that pervaded all our activities, lectures, discussions, and tour excursions. There was an undeniable presence of the Holy Spirit permeating the atmosphere.

This constant spiritual presence had a profound effect on many of the ministers. It was almost as if each minister were asking the obvious questions: How could God's spirit be so present in Moon's conference if Moon is the charlatan that I've been warned about? How could God be so present when there is no consensus of doctrine?

It would bring many of them to the gradual acceptance of the possibility that doctrinal purity in every aspect was not the essential condition that brings God into our midst. I want to strongly emphasize the implication of this. Throughout their entire life of faith, each minister's personal experience with God was always strictly defined within the doctrinal boundaries of his or her belief system. But there, in Korea, the presence of God had transcended all boundary lines. In fact, even in the process of hearing key elements of the Divine Principle that seemed to go against everything they had ever known, the presence of the Holy Spirit remained in our midst. How mystifying and thought-provoking it was! This presence of God, this transcendent sense, was creaking open the door of each minister's heart and forming a new bond that could not be defined within the framework of their existing doctrines.

Sometimes this spirit would manifest in unscheduled, unexpected ways. One of the most powerful channels of that presence of God was the clergymen's experiences with the Korean people they would encounter—not just our Korean church members, who were wonderful, but with the Korean people in general.

Special grandmotherly love

One unforgettable example of this took place at a tour to the Demilitarized Zone (DMZ) that divides North Korea and South Korea. The highlight of the tour to the DMZ was always the trip down into the invasion tunnels that were dug by the North Koreans in preparation for a sneak invasion of the South. The first part of entering the tunnel area involved walking down a very steep descent via the interception tunnel dug by the South. The easy part was going down; the hard part was the return. In fact, we always had to double check that we didn't leave any ministers down at the bottom of the tunnel.

During one tunnel foray with a very large minister group, we were making our way slowly to the bottom, careful to cling to the handrails so as not to slip. Suddenly, we began to notice a steady stream of elderly Korean women passing our group from the rear. It started to feel as if we were going backward. One, two, ten, twenty, then forty—what looked to be about two hundred Korean grandmothers just zoomed past us like the midnight train to Georgia on their way to the bottom. They weren't clinging to the handrails.

When we finally arrived at the bottom, they were so happy to see us and greeted the ministers with such joyful and happy smiles. After a presentation about the history of the tunnels by a South Korean military officer, we began to slowly make our way back up the tunnel. The grandmothers had gone on ahead. We figured they would be up and out by the time we arrived at the steep incline. But when we arrived there, all the

grandmothers had hung back waiting for us. They wanted to help us up the final steep climb to the top. It was as if they were there to escort us and they even helped some of the larger ministers by pushing them from behind. Everyone was laughing. Everyone felt the deep love and concern of these beautiful-hearted ladies.

But the most amazing moment was as we gathered at our respective buses. The grandmothers just didn't want to see us go. They marched right into where we were gathering and began to engage the ministers as best they could with the little English that they knew. It was a remarkable moment of spiritual and heart-to-heart interaction. These ladies were so charming and dynamic. They sang, they laughed, took many pictures, they even gave the ministers back rubs. They patted the ministers' big stomachs and teased the ministers over who had the biggest. The ministers were simply overwhelmed with the robust, vibrant open-heartedness they were experiencing and it caused their hearts to open wide in return. Our ICC staff just stepped back and let it all happen and it was, truly, a marvel to behold.

Finally, it became known to the grandmas that we had two Korean War veterans in our group. Suddenly, the festive atmosphere became so quiet, serious and deep. Now the tears began to flow. It was so astounding to see these grandmothers, with one heart, just pour out their deepest gratitude and love for these ministers and especially to the Korean war veterans.

Then something happened that I will never forget. One grandmother took off her diamond ring from her hand and placed it in the hand of one of the Korean War veteran ministers. Can you imagine such a thing? This was probably her finest and most expensive possession. Perhaps she was planning to give it to her granddaughter. Instead, she gave it to an American minister that she didn't even know and

probably would never see again.

This noble gesture so deeply touched every minister there. In that tearful moment, without fully knowing it, this woman truly represented the heart of God and True Parents. Somehow the ministers knew that this was not just an expression from one very loving and selfless woman, but rather that it represented the special heart that God had placed within the Korean people. With such an experience, they could begin to understand that these humble Korean people were subject to a marvelous work of God. If indeed there was a new chosen land, it would be the home of people such as these.

It was another one of those moments that I was mentioning before. The spirit of God appeared in our midst and it was one more reminder for each minister that these manifestations, if they were to be understood, would require something more than what their doctrines could reveal. They could not avoid the thought that if Rev. Moon was not of God, how could it be that Rev. Moon brings us so many spirit-filled encounters such as these? Each and every experience made teaching the Divine Principle that much more powerful and undeniable. *STW*



Visiting the Little Angels Performing Arts Center (now the Universal Arts Center) to see the Little Angels perform

Creating a Holy Burial Site for Our Members

By Keiko de Giles

Our church in the United Kingdom won the right to create a Unificationist cemetery on privately owned land and found a simple way to finance it.

Families in Korea typically have their own plot of land where the bodies of their family members are interred in close proximity to each other. Most Korean church members follow this tradition. True Parents' family site, located in the hills in Paju, an hour north of Seoul, is called the Wonjeon. In addition to the graves of True Family members that have ascended, a section of the Wonjeon is reserved for the graves of some early church members.

In 2004, a consecrated Unification Church cemetery, known as the "Second Wonjeon" was opened not far from Seoul. Some Korean members have chosen to be buried there because it is holy ground. There are Unificationist cemeteries in Japan and the United States (see *Today's World* July 2005 issue); and as of last November—thanks to the efforts of one sister in particular—also in Britain. Here, she relates what it took.

Our Church in the United Kingdom recently obtained permission to develop the first Unification Church cemetery in Europe, the Holy Oak Memorial Woodland Burial Site, for our members in the UK.

On November 18, more than forty brothers and sisters descended on the tiny village of Stanton Fitzwarren, which consists of some two hundred houses, several hours' drive from London, to witness the dedication of the Memorial Woodland Burial Site as our national *wonjeon*.¹

Our burial site consists of an acre of land in the corner of a field overlooking the village. We are planning to provide for three hundred burials, although there might well be space for considerably more. The site is situated on land that Henry and Avril Masters donated to our movement many years ago and it adjoins the holy ground that True Father created in 1974. Oak trees were planted at that time.

We have chosen to have a memorial woodland burial ground with headstones laid flush with the ground, trees planted, and benches provided. This is because it will be most easily assimilated into the landscape.

Some seven or eight years ago, I felt inspired by these words from the book *The Tradition*:

Father has indicated in several of his speeches that blessed couples should be buried in "holy ground." In the future, our national movement will buy parks (with hills or small mountains, if possible) in regions or states for the purpose of burying Unification Church members. Later, these areas will be designated as "holy grounds."

I thought to myself, even though the church owns a beautiful area of land adjacent to a holy ground, we don't have a "wonjeon."

¹ Father created the term *Wonjeon*, which means "finest palace," to refer to the True Family's burial site in Paju, Korea. Members have borrowed the term to refer to a second burial site in Korea and often use it loosely to refer to Unificationist burial sites in other countries.



Photos courtesy of Keiko de Giles

Left: Regional President Yong-cheol Song and UK national leader Simon Cooper plant a tree to mark the opening of the Holy Oak Memorial Woodland Burial Site in southwestern England; **Right:** Volunteer members erect the fence around the site

At a meeting in 2004, the idea of the Memorial Woodland Burial Site was discussed and a tentative proposal was made to the planning officer of the local government authority. The idea was not rejected. The plan was further discussed with members at our UK church headquarters in London. With their support the project began to take shape.

I sought the help of Mr. and Mrs. Masters and others, and we formed a small committee. We visited different memorial sites and talked with those responsible about how they had developed their plans.

It took us more than six months to choose the right site for the cemetery. We considered five different pieces of land. It had to be a location that would not upset local residents. There had to be easy access to the site and it could not disturb the natural amenities. From the outset, we had in mind the peaceful spot next to the holy ground but access to the site was a big problem. In the end, an approach along an existing farm track proved viable.

I visited two Japanese burial sites in 2007 and spoke to Mr. Hiro Tomaru who is responsible for the first church burial site in Japan. His father had owned the land and developed the site himself before his son took over. His efforts moved me very much and my determination to create something similar in the United Kingdom became stronger.

As a church business, we felt that we should not be a financial burden to the movement. The headquarters wasn't sure the idea was financially viable. Moreover, the planning officers requested many professionally produced reports—a geophysical survey, a wildlife survey, environmental health, water resources, and so on, and these were expensive to have done (the survey of the effect on water resources of having the burial site there cost £10,000, which is more than \$15,000). We also needed to show that we had access to the highway suitable for a hearse and that we had the support of the village residents.

Because it was going to cost money to get the project underway, we asked the UK members if they would like to support the project by paying ahead of time for plots. I asked members to sign a form which contained the words "I would like to have a space in the Holy Oak Memorial Woodlands and agree to pay the deposit of £100 (\$155) and start monthly installments when planning permission has been granted." A plot is £500 (\$800), considerably less than other burial plots in the UK. We received about sixty replies, so I made a financial plan to show that we could support the project financially and not burden the estate business we run for the benefit of the church. We have almost recovered the cost. Any income above costs

will help with the upkeep of the burial site and holy ground.

If we hadn't opted for the prepayment plan, the income from the plots would have been spread over twenty to fifty years, and the estate business would have been financially burdened.

After many meetings with professionals over a four-year period and a campaign of leafleting in the village, we finally achieved a positive outcome. A preliminary application was submitted in December 2009 and all seemed to be going well. However, when the official planning application was submitted in April 2010, the chairman of the local parish² council changed his mind and started to speak against the proposal. Also, a few weeks before the public meeting, an article containing comments that the local parish council chairman, the local vicar and a villager had made appeared in the local newspaper.

At the public planning meeting in June, several elected officials began to make spurious objections but a Jewish lady councillor spoke up saying that a small religious organization should have the right to have its own final resting place. When it was time to vote, more than half the counsellors supported us. We were prepared to go to appeal but unbelievably the application had been approved! You can imagine our joy. I felt spiritually that it was so important to have our own burial place, and in spite of the difficulties and the process taking so many years, the application had gone through.

Preparations for a burial site are very new to all of us—from the paper work to the ground work—but with help all around, we have now finished the preparations. Other members have joined the committee to give their support. In October, a group of local families, parents and children had a very enjoyable experience working together on two beautiful autumn days to erect a post and rail fence around the site.

We are happy to have this special place where we can place the bodies of our loved ones, and where their graves will be looked after for generations to come. We would like to be able to create a special day when the consecration of this ground can be celebrated annually.

We hope that our experience in creating this Unificationist burial site may inspire members in other countries to think of making and maintaining their own. *JW*

Keiko de Giles has managed church property in Stanton Fitzwarren, England, for more than twenty years.

² A small administrative unit of local government, in modern times not connected with the authority of the church.



Left: Local members invested time and energy to see the project completed; **Right:** Keiko de Giles (the author) with Henry Masters, who donated the land on which the burial site is situated, near the rural village of Stanton Fitzwarren

