

True Peace

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APRIL 2016





Investing throughout the Hope-Filled Spring

By Shin Dong-mo



This year is of great providential and historical significance, because on behalf of all of us True Mother has personally offered to Heaven her three years of mourning and dedication since True Father's ascension. This year kicks off, with a sense of hope and expectation, the last four years until Vision 2020. We have ushered in a period in which we now have to spread the substantial Cheon Il Guk to the entire world.


Heavenly Parent's purpose behind the Creation was to establish true parents substantially; yet, they were lost in the garden of Eden. Heavenly Parent, who has taken a long journey, enduring suffering, exists alone as the invisible God, which is why we welcomed the return of that historical spring—the spring of hope, the revolutionary spring of true love—which set off the manifestation of True Parents, through the marriage supper of the Lamb. In the positions of Adam and Eve, True Father and True Mother established on earth the original standard.

True Mother celebrated True Parents' birthday and the third anniversary of Foundation Day this year. In setting True Father's providential activities in South America to be the theme for next year, True Mother stressed that through art and cultural expressions, we need to shed new light on the valuable and laborious South American providence conducted by True Parents, who have toiled on earth.

One can read of the commencement of the South American providence through the São Paulo Declaration on page 1174 of Chambumo Gyeong. Celebrating the thirty-sixth True Parents' Day in São Paulo, Brazil, on March 31, 1995, True Parents wrapped up the forty years since the founding of HSAUWC in 1954. At that time, they proclaimed the São Paulo Declaration, as a means of beginning a new forty-year course. Based on that course and its substance, the eight Jardim Declarations refer to a new history and to creating a new heaven and a new earth. Father explained the direction that the unification family and humankind must take in the future.

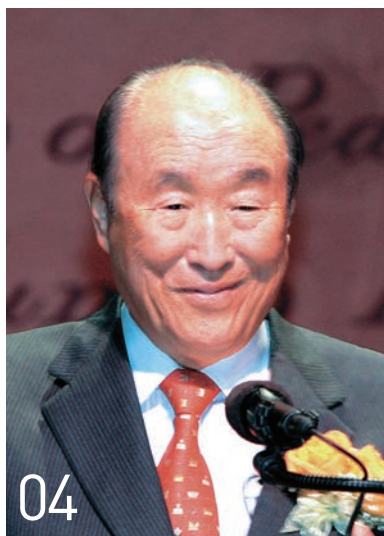
Blessed couples and second-generation members inherited the fruit of True Parents' victories during True Parents' forty-year course. The core of the São Paulo Declaration bears the significance of starting the forty-year course for children who expand, as successors, True Parents' foundation. 2016 marks the first year of the latter half of that forty-year course. As religious norms of this course, True Parents urged us to practice total self-abnegation, to discard our arrogance and selfishness, to practice only true love as True Parents do, to inherit their traditions, to contribute our own successes and to restore our nations. They continued to explain that the core of a blessed family's portion of responsibility lies in restoring the nation as successful tribal messiahs. In other words, True Parents have clearly stated that the duty of blessed families that have fulfilled the tribal messiah mission is to remain united in mind and body until they restore their nations.

True Parents, who have declared such an ideal, came to South America to lead members so that they could achieve ideal families through the word. To re-create the environment and (externally) set up a model ideal village as a farmer and a fisherman in the most rugged, primitive and remote area of the South American Pantanal, Father showed us by practicing the ideal he has personally taught us. In the context of all True Mother's dispensational work, her leading the providence on earth while being one with True Father is completely in line with the future direction of the providence progressing through the Declaration of São Paulo. You can actually feel in the flesh that the administration of the providence through True Mother today is progressing from a providential viewpoint that clearly penetrates into the past, the present and the future of the unification family.

As we greet the month of April in the fourth year of Cheon Il Guk, blessed couples and young second-generation members in the world must be absolutely one with True Mother and stand aloft as leading players in the providence. True Parents have bestowed on us the blessing that allows the second forty-year course to be accomplished in four years, depending on whether we fulfill our portion of responsibility. We feel grateful for this spring season, which we welcome within the precious grace of True Parents' holy matrimony. We love you, True Parents. We will now resemble you and actualize true love. In this auspicious spring, in which four years of hope remain until the fulfillment of Vision 2020, I hope a providential spring in which all of us, as tribal messiahs, unite with our future leaders, our hope, those in the second-generation, with the driving force that restores our nations, and determine to bring glory and victory. 

Rev. Shin is the president of our South American region.

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56th ANNIVERSARY OF TRUE PARENTS' HOLY WEDDING

On 3.16 by the heavenly calendar in the fourth year of Cheon Il Guk (April 22) Members Came to Cheon Jeong Gung to Join True Parents in Celebrating the Fifty-Sixth Anniversary of Their Holy Wedding.

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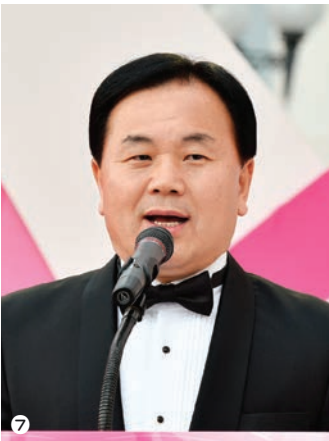
I would like to propose the toast of victory.
 Let us all shout “Victory” (Seung-ri) three times with the determination that
 we can victoriously realize our dream,
 Heavenly Parent’s dream and humanity’s dream.
 Victory to Heavenly Parent’s dream and our dream!
 Victory! Victory! Victory!
 (Seung-ri! Seung-ri! Seung-ri!)





- ① True Mother with daughters-in-law, Prof. Yeon Ah Moon, president of WFWP International; and Julia H. Moon, chairman of Universal Cultural Foundation, cutting the anniversary cake
- ② True Mother with (from left) Director-General Cho Song-il of the FFWPU International Headquarters; Chairman Song Yong-cheon, of the National Federation of Blessed Couple Associations in Japan; President Ki Hoon Kim, of the North America region; and Chairman Choi Yun-gi, of the Tongil Group as the regional presidents present a gift to True Mother on this holy occasion.
- ③ President Otsuka of the Northeast Region receiving Holy Items from True Mother as other regional presidents look on.
- ④ Dr. Pak Bo-hi, whose condition was too frail for him to speak, is seated as Ms. Lee Bo-kyung reads his testimony expressing his experience as an observer of True Parents' Holy Wedding, fifty-six years ago.





- ① True Mother encouraged the eight hundred leaders who had come to celebrate the anniversary of True Parents' Holy Wedding.
- ② The regional presidents received holy items from True Parents on this auspicious occasion: Holy Wine, Holy Salt, Holy Earth, and a Holy Candle.
- ③ Prof. Yeon Ah Moon gave the welcoming address.
- ④ Head of the Cheon Il Guk Parliament Kim Young-hwi spoke of his experience observing True Parents' Holy Wedding.
- ⑤ Chief of staff of True Mother's Secretariat Wonju McDevitt recited a congratulatory poem.
- ⑥ Director-General Cho Sung-il of the FFWPU International Headquarters gave a special report on recent events in the providence.
- ⑦ FFWPU-Korea President Ryu Kyeong-seuk served as the master of ceremonies.
- ⑧ True Parents' Special Emissary Moon Lan-young testified to her experience at True Parents' Holy Wedding.
- ⑨ The Little Angels added to the beautiful atmosphere on this significant occasion.





The Benefits of Pure Living

This edited excerpt is from “God’s Model for Absoluteness, Peace and the Ideal Is the Family and Global Kingdom Upholding Absolute Sexual Morality,” speech 13, book 4 in Pyeong Hwa Gyeong.

During your life on earth, your every action and movement, without exception, is recorded on your spirit self, with the public laws of Heaven as the standard. Accordingly, you will enter the spirit world in the form of your spirit self, which has recorded your life on earth with 100 percent accuracy. Your spirit will show plainly whether you have led a ripe life of goodness, or a wormy, rotten life of sinfulness. What this means is that God will not judge you; you will be your own judge. If you were truly aware of this astonishing rule from Heaven, would you spend the remaining days of your life on earth in selfishness and immorality, succumbing to all the temptations of Satan, in pursuit of only pleasure? No. Rather you would abstain from injuring and scarring your spirit body, even at the

risk of your earthly life. Please bear this truth in mind: Whether you are bound for heaven or for hell is determined by your thoughts, speech and behavior in each moment. Nevertheless, when you look into your life, your outer self and inner self are undeniably in a relationship of ongoing conflict and struggle. How much longer will you allow this fighting to continue? Ten years? A hundred years? In contrast, there is undeniably a proper order for all forms of existence in the universe. This indicates that God did not create us in this state of conflict and disorder. You have to know that it is your duty and responsibility as a human being to dispel all temptations directed at your outer self, your physical body, to work to perfect absolute sexual morality, and to gain victory in life by following the way of your inner self, your con-

science. Heavenly fortune will be with those who lead their lives in such a way. They will attain perfection of their spirit selves.

Heaven and the family

What kind of place is the kingdom of heaven? In brief, it is a world overflowing with God’s true love. True love is its axis. True love is everywhere, in the outward expression as well as in the inward thought. Everyone’s life is filled with true love from beginning to end. In the kingdom of heaven, people are born through true love, live in the embrace of true love and follow the way of true love until the day they pass into the next world, the spirit world.

The kingdom of heaven is a natural world where all people live for the sake of one another. Consequently, antagonism and jealousy cannot be

found anywhere in that world. It is not a world governed by money, position or power. In that world, the success of every person represents the success of the whole, the likes of every person represent the likes of the whole and the joy of every person represents the joy of the whole.

The kingdom of heaven is a world filled with the air of true love, where everyone breathes true love. Its life throbs with love, everywhere and all the time. All the citizens of that kingdom link together through their common membership in God's lineage. There, the whole world and its people connect in an inseparable relationship, like the cells in our bodies. True love, the love that is God's essence, is the kingdom of heaven's only governing power. Accordingly, God also exists for true love.

When seeking the lost ideal of the original family, there has to be someone in the position of perfected Adam, someone in the position of Jesus, and someone in the position of the Lord at his second coming. From that starting point, we can establish the family in which God will dwell. The three generations in that family—grandparents, parents and children—will live in harmony. Parents and children will serve and attend the grandparents because grandparents represent the family's ancestors, its historical root.

The family sets the pattern for living together in harmony and unity. In the model, ideal family, there is love and respect between parents and children, mutual fidelity and love between husband and wife, and trust and mutual reliance among siblings. This means that you are to establish a true family wherein the stem of true love emerges from the root of true love and bears the fruit of true love.

In this manner, the three generations of grandparents, parents, and children live together as one family and serve the eternal God. God desires to see such families, and it is your responsibility as tribal messiahs and ambassadors for peace to seek and establish these families of Cheon Il Guk, the kingdom of God. You need to form families that God will miss and yearn to return to after he has been away. He wants to feel comfort-



able visiting your home, like any parent coming to visit his or her children. This is what it means to live in service to God.

Within such a family, God is the vertical subject partner of your conscience, and your conscience is the vertical subject partner of your body. Thus, unity with God brings your mind and body into unity. Family members who have established that vertical axis can perfect the four realms of love and heart—parental love, conjugal love, children's love and siblings' love. That family links all directions—up and down, front and rear, right and left. They revolve around each other in everlasting spherical motion. This is God's eternal, model, ideal family, which is the foundation for ideal model nations and God's peace kingdom. If only the entire world were filled with such

true families! It would be an orderly world where people governed themselves by the heavenly way and heavenly laws, with no need for lawyers, prosecutors or even judges.

Who would be most fully aware of your good and bad deeds? It would be your grandparents, parents, spouse or children. Is there anything that cannot be resolved within the family? When parents and children, husband and wife, and older siblings and younger siblings set an example of living for the sake of one another, how could they do anything unforgivable? What reason would they have to commit crimes? A world governed by the heavenly way and heavenly laws is a natural world, an unobstructed world of truth and pure reason. It is a world at the "high noon" of absolute values, without any dark shadows. ☞



You Have Important Roles to Play

True Mother delivered this message to elder members of the Korean movement on February 24, during a luncheon at Cheon Jung Gung.

When God enacted the Creation and made Adam and Eve, he had a dream, didn't he? To fulfill that dream he created human beings in a way requiring their cooperation through the realization of their portion of responsibility. Yet Adam and Eve did not become one with God—one in heart, body, harmony and ideology. Selfishness was the problem. It caused the Fall. Most of you here are central figures who have been attending True Parents and working since the beginning days of the church. Nevertheless, the question arises of whether you have expunged your selfish desires—not just in words, but in actuality.

The two-thousand-year Christian history did not smoothly unfold. Christians did not understand its center. They did not recognize Heaven's providence. They were only side branches. Yet the position of the only begotten son remained. Therefore, Jesus passed that position on to Father when Father was sixteen years of age [by Korean reckoning]. You need to understand this clearly. However, Father did not become the returning Lord right then and there. He also had a portion of responsibility.

In 1945, Korea was liberated [from Japanese occupation], but soon an unwanted division arose between different ideologies—communism and democracy. Around that time, in the northern side of Korea, many

spiritual and providential institutions existed that were aware of the true nature of Christianity's providence. Because Jesus had said he would come again, Christians imagined—some, even to this day—that Jesus would return riding on clouds. However, the spiritual groups I am referring to understood that True Parents had to come in the flesh, not just spiritually. Thus, they prepared and offered spiritual conditions as they awaited the returning Lord in the flesh.

Birth and early years

Three devout Christian churches had a relationship to one another based upon this belief. Out of them came the spiritual Rev. Lee Yeong-do and Rev. Lee Ho-bin. Rev. Lee Ho-bin, who mainly worked in Pyongyang, blessed my mother saying that she would bear a child of Heaven. After she had married, the child my mother bore was I. When I was born, Satan appeared and tried to kill me: Because you were born I will die. I will perish. So I cannot let you live. I must kill you, you newborn baby.

He said this because in the same manner that Jesus had been born without original sin through the Israelite's four-thousand-year providence of indemnity, I was born with no original sin because I was in that position. You need to understand this. The position of the only begotten daughter is evident.

Preparatory efforts

Korea had been divided at the thirty-eighth parallel, and then the Korean War broke out in 1950. Before that, I had been in the north until I was six years old, which was around the same time Father was active in the north, after having received God's command to go there. Father was in the same prison as Mrs. Heo Ho-bin. You might have heard the story of how Father secretly sent a note telling her to deny everything to first get out of prison [because she had the mission to testify to Father], but she did not understand and in the end Father was humiliated in public.

She was from one of the groups [the inside-the-womb church] that had prepared for the returning Lord. She received the teaching of this church. That group made clothes for the returning Lord in all sizes. They also made clothes for Jesus. When the returning Lord came, the marriage supper of the Lamb would have to be held. Isn't that right? They even knew that the thirty-six couples would have to be established and they prepared for that. When Mrs. Heo was imprisoned, my mother took her place [guiding the inside-the-womb church]. I was six years old when Mrs. Heo called to me and offered a prayer of blessing, saying that I would become the mother of the universe.

The thirty-eighth parallel had become the division, but the north and south were still forming their

True Mother addressing the elder members





- ① Director-General Cho Song-il of the FFWPU International Headquarters addressed the elder members.
- ② President Ryu Kyeong-seuk of FFWPU-Korea spoke to the elder members, who are of great importance to the success of the Korean church.
- ③ Elder members, still willing to listen and learn
- ④ A commemorative photograph

governments. My uncle had studied pharmacology at Waseda University. After he graduated, he should have returned to his hometown but we received a telegram saying he had joined the army in the south instead. He was the only son in the family. We wondered what we should do. Coming to southern Korea and crossing the parallel was still possible. It was not how it is today. Thus, to see her son, my grandmother, with my mother and me, traveled down south.

Fleeing northern Korea

We were stopped and told to turn back, but since we were women with a child they let us go. Using the night, we crossed the thirty-eighth parallel and met my uncle. However, the border became stricter and two years later, the Korean War broke out.

Army headquarters was just across the river. I was in Hyochang-dong at the time. During the war, as the North Korean army advanced, the South Korean army also had to move. We were fleeing with other refugees but we returned home thinking, Oh, no, uncle will come. [Will he find us?] But then in the middle of the night my uncle arrived and told us to get

into his car. He was a military officer in the army medical division and had some kind of pass, so we were able to cross the Han River.

Civilians were not allowed to cross the Han River Bridge, but the ranks of soldiers were moving. Behind me was an endless line of very young soldiers. Having gone not much farther after crossing the bridge, they told us to get out of the car and get down on the ground. The Han River Bridge blew up. Even at a young age, I was stunned. [An army engineer, Choi Chang-sik, had been ordered to blow up the bridge to impede North Korean troops. Choi was executed by the South Korean military but received a posthumous pardon in 1961.]

The North Korean soldiers weren't coming then, but maybe they heard gunshots. The soldiers on the bridge had volunteered to fight for our nation... Couldn't they have waited to destroy the bridge once all those young soldiers had crossed? Why did they have to do that? I do not know. Backed up by the ranks of soldiers, they couldn't even stop and fell through. I saw many things I should not have seen at a young age.

Growing up, my grandmother told me this: Your Father is God. She told me that my physical father and mother were in the position of caregivers. "Your father is God." Though I had to go through hardships because of the war, it was only for a short time and I felt that Heaven was protecting me very comfortably and safely. If I had

stayed in the north at that time, I would have died. Heaven guided everything around me so that I could come down naturally.

Why did Heaven tell Father to go to the north? I said this earlier, but it was because of his portion of responsibility. You need to understand that.

Korea's special background

When we look at the Israelites' history, Heaven had guided them for four thousand years until they established a national foundation and a national standard. Then he sent Jesus. Thus, God also has to find and establish a national standard to be the foundation for his only begotten daughter.

Why is Korea called Hanguk? Out of our brilliant five-thousand-year culture, our history, Goguryeo [a kingdom, 37 BC–AD 668] lasted almost one thousand years. Therefore, when Goguryeo dissolved and Goryeo was founded, they called it Goryeo by using the same "go" character. As Goryeo dissolved, Joseon was founded. It was so named based on fond memories of Goguryeo.

Coinciding with Korea's liberation, why did this country's name become Hanguk? Have you thought about this? The conclusion is that Heaven's providence decided the fate of this nation. Why? Because it was the nation where the only begotten son and daughter of God would be born. Between 800 and 400 BC was a Han (韓) kingdom that derived from the Donggi People. This appears in one



of the oldest ancient books in China. That the family of the Han kingdom was chased out of China and came down south by sea is recorded.

Kim Jin-myung, who was an ambassador for peace, gave me a book called Cheonnyunui Geumseo [Book of Secrets Banned for a Thousand Years] which he had written. The book says Korea [Hanguk] did not originate from Samhan [Three Han States]. Further back there was a Han kingdom. I read this book to Father. He told me to study more about it and study more history. Though it was a satanic world, Heaven carried out the providence in a righteous and good... on such a national foundation, in such a kingdom. Do you understand? This would not have been possible with human power.

In 1960, we learned many things from the spirit world through grandmother Ji Seung-do. She said, "The one who will because the mother of the universe must have the surname Han (韓). Hong Sun-ae's daughter is a Han." This did not come about through human power.

Focus on your responsibilities

Therefore, the Korean people need to become people that fulfill Heavenly Parent's wish and True Parents' wish. This country must become the one that does that. You should stand in the center and invest in this. Do not talk about useless, self-centered topics. That is not for you.

God's dream is True Parents. I

appreciate those among you who respond that you will be loyal; I appreciate your consideration in trying to do something to help when you see True Parents' children disunited with Mother.

However, you need to understand this: Just as Adam and Eve had their portions of responsibility, True Parents' children also have responsibility. No one can help them. They need to do this themselves. Do you understand? True Parents are the True Parents of humankind who fulfill God's wish. Please understand this clearly. You are elder members. If you want to be respected as elders you need to fulfill your responsibility and set an example.

I announced the Five Organs, and this year, Three Organs were launched. I also launched the Supreme Council. This differs from regular political foundations. Why do some people not understand that? The mission of the Supreme Council is to take good care of our members. It is not to be used for politics. Therefore, I appointed each regional president as a vice-chairperson. The Korean movement should act centered on President Ryu.

You, who are in the position of church elders, should fulfill your mission of taking good care of the new sprouts, the families that are newly growing, to guide them on the right path. You should not hope for remuneration. This is your responsibility. It is the responsibility of blessed

families. Is fulfilling your responsibly something you should be paid to do?

The Mormon Church expanded throughout the world due to the Seventy. I visited a Mormon Church once. The person who greeted me was a Korean and was one of the Seventy. He said he worked without remuneration. They do not have the core. So what do they do it for? What about us? Don't we have everything? Why would we have to be inferior to them? In the end, they too, are people we need to embrace. Father said something like this: You should be born well, but you should also die well.

As blessed members and as elders, what kind of lives will you lead in the next world? What results will you take there at the end of your lives? You should think about this. If you do not have results, no matter how close you were to Father on earth you will not be able to go in front of him. Do you understand? We taught you all of this, so you cannot say that you did not fulfill your responsibility because you did not know. While I am still on earth, I am going to prepare everything perfectly. Only by doing that can your descendants and future generations follow the right path. You must find your own fortune. Nobody will give it to you. I said this earlier, but each of you has your own responsibility.

However, in today's world, the North-South problem is complicated and becoming crucial. Religious wars all around the world, climate change—none of this gives rise to hope. As time goes on, the earth will go through slow destruction; people could even go extinct. Having parental hearts, can True Parents just sit around and wait? I need to establish everything that Father did not have time to establish. Isn't that true? You must say, "Until the day I die I will fulfill my responsibilities without fail." Do you understand? Today must be different from yesterday. Please move swiftly as if one day were a thousand years.

Please lead well as elders and with the heart of parents. I would appreciate it if you were to unite with the headquarters, move as one. You need to tie the entire world together as one. Please become blessed family elder members who are a causal force to achieve that. ㄸ

A Sea of Love Flowing from Our True Parents

We are pleased to present this poetic welcoming address at the luncheon celebrating True Parents' birthday and the third anniversary of Foundation Day on February 20.



FFWPU International President Moon

Congratulations on this glorious and meaningful day! I am always moved whenever I observe the celebration of the Holy Blessing Ceremony. Beautiful brides all in

white and grooms in distinguished suits all coupled and awaiting in a sea with hundreds and thousands of other couples like waves ebbing, as if in a classic black and white picture, coming together as one family under

God to celebrate this holy day.

As I read the Cheon Seong Gyeong chapters on the meaning, significance and history of the blessing, several key words stood out, shining brightly: eternal love, harmony, grace, service, completion, oneness, family and unity with all.

These passages in Cheon Seong Gyeong are so precious and valuable:

I hope each of you, young and old; already-blessed couples or yet-to-be-blessed singles can read these chapters over again for hoondokhae. It's always good to be reminded and re-taught; in that way we can rekindle true love.

As I observed today's Holy Blessing, held on Foundation Day 2016, and in honor of True Parents' Birthday, I felt that we are at such a precious moment in time; a time when past, present, and future intentions, vows, and pledges to unconditionally love, to live for the sake of others, and to live as one glorious human family with creation are being manifested, flowing like a true love tsunami that will transform this world, bringing it back into the embrace of God, our Heavenly Parent!

As we see our beautiful newly blessed couples embark on this magnificent journey to discover true love in all forms, and plant the seeds for future generations of blessed children, one cannot help but burst with joy. Also, as we prepare our hearts, minds, and bodies to fully pledge our devotion to our Heavenly



True Mother on True Parents' birthday



In Sup Park, Kim Ki-hoon among American members on hand to celebrate the birth of True Parents

Parent and True Parents for the sake of the seven billion people of the world on this New Year 2016 Foundation Day, we can be sure that our Heavenly Parent, True Father and all of heaven and earth are jubilantly rejoicing together with us at this present moment.

When I deeply reflect and think of the significance of True Parents' birthday, their life histories, their great works for heaven, earth, humankind and all of creation, making it possible for all of us to come together to share these precious moments, I feel it is nothing short of a miracle.

With this in mind, let me share one triumphant story of the victory of true love that made it possible for each of us to be here today and into eternity as truly blessed families.

In 1960 when True Father and True Mother participated in the first Blessing Ceremony, in front of Heavenly Parent, True Father said, and I quote from his autobiography:

...during the ceremony, I told my bride that she was about to embark on a difficult course. "I think you are already aware that marrying me will not be like any other marriage. We are becoming husband and wife to complete the mission given to us by God to become True parents, not to pursue the happiness of two individuals, as in the case with other people in the world. God wants to bring about the Kingdom of Heaven on earth through a true family. You and I will travel a difficult path to become True Parents who

will open the gates to the Kingdom of Heaven for others. It is a path that no one else in history has traveled, so even I don't know all that it will involve. During the next seven years you will experience many things that will be difficult to endure. Don't forget, even for a moment, that the life we live is different from others. Don't do anything, no matter how trivial, without first discussing it with me, and obey everything I tell you." True Mother was only sixteen and with sheer determination, she responded, "My heart is already set. Please do not worry."


Most women, me included would not have had this level of maturity, courage nor absolute resolve, but True Mother is unlike any other. She responded as follows, "I have been living until now in accordance with the will of God. In the future, as well, I will follow God's will as his servant, no matter what that may be." She vowed, pledged and lived these words throughout her life so that today all women and all of humanity can be liberated from fallen nature and be blessed to live with infinite joy, love, and grace, in the direct dominion of Heavenly Parent.

What a daunting engagement story, and yet, what an astonishing victory! Whenever you feel as though your path is uncertain or unbearable, think of the faith of our True Parents. You will gain the power to overcome any obstacle in your path, and follow God no matter what. Thank you True Parents! It is because of your founda-

tion that we can stand here today as blessed families and tribal messiahs to bring restoration, the blessing and peace to all of Heavenly Parent's children.

Before I conclude, allow me to cite one more quotation from the Cheon Seong Gyeong, on the significance of the blessing, which we celebrate on this precious day:

The era in which the Blessing is given is the most important time. It is the time when God's wishes can finally be fulfilled and His grief of the past six thousand years can be resolved. It is also the time when the wishes of Jesus, who came to earth as the Son of God for all humanity, can be fulfilled. Moreover, it is the moment when people can truly love for the first time since their creation, and receive respect, honor and joy from the rest of creation. On that day, all evil will disappear and we will usher in a new era with the bright rays of the ascending sun. Nature will rejoice, everything in the universe will dance with joy and we will welcome a bright new morning, the new morning of victory.

True Father, in heaven, we offer you our eternal gratitude and love, and to our True Mother here on earth. Without you none of us would be born or able to be reborn. Without True Parents, none of us would be blessed and liberated from this history of suffering and indemnity. 



MOVING WITH DETERMINATION TOWARD 2020

The text was adapted from a sermon given at the Cheongshim Special Regional Church on March 27.

By Shin In-seon

will begin with a quotation from True Mother on the third anniversary of Foundation Day.



In four years, you must fulfill your portion of responsibility and substantially realize Heavenly Parent's long-awaited dream and that of the True Parents of Heaven, Earth and Humankind. I hope all of you will remember that you are living at a point in time when our desire, Heavenly Parent's desire and the dream of one family of humanity centering on Heavenly Parent can be achieved when Cheon Il Guk citizens fill the entire earth, together with the safe settlement of Cheon Il Guk on earth, through you.

As mentioned in this quotation, True Parents' desire is to establish the substantial Cheon Il Guk on earth. I feel True Parents are requesting those in blessed families to inherit vertically the victorious standard from True Parents and to fulfill horizontally, at the very core of the providence, the heavenly tribal messianic responsibility of bearing testimony to them to the end of the earth. We are to tell the world that a new era has come.

To succeed in reaching Vision 2020, the desire of Heavenly Parent and True Parents, the FFWPU Korean headquarters recognizes the period from this year until 2020 as the Four Years of Hope. Vision 2020, as proclaimed by True Parents, is to embed the ideal, what True Parents are determined to see done, on earth. To do this, we need to draw a clear, concrete blueprint of Cheon Il Guk as substantiated and emerging into hope-giving existence. Vertically, for each of us "my family and I" have to become a pillar of hope in the presence of Heavenly Parent and True Parents. Horizontally, the Family Federation, in the role of the citizen's religion, has to represent hope in front of the world's people.

In this way, in order to follow a path to national restoration or to a nationally accepted religion, which is Heavenly Parent's desire, the Korean headquarters has put a list of five items on our agenda. These fall under the motto the Four Years of Hope. They are: one, expanding heavenly tribal messiah outreach; two, continuously developing future leaders; three, creating a

happy family community; four, practicing our religious culture as a way of life; and five, realizing peace on the Korean Peninsula. The core of these five main items is spreading the heavenly tribal messiah outreach program.

With the proclamation of Foundation Day, True Parents began the new age of Cheon Il Guk, a new heaven and a new earth. True Mother called the three years following True Father's Universal Seonghwa her period of dedicated mourning. Having emerged from that with one mind-set, one body, one determination and complete harmony with True Father, she established Hyo-jin nim's family as the Cain family and Heung-jin nim's family as the Abel family of the True Family and completed the four-position foundation for the True Family. Further, she promulgated and proclaimed the Cheon Il Guk Constitution and the Cheon Il Guk Scriptures. On that foundation, she has widely opened the era of the heavenly tribal messiah in the Four Years of Hope, to spread Cheon Il Guk horizontally. In this context, True Parents are the replicas, bases, and models of Cheon Il Guk.

True Parents have asked all those in blessed families to become owners of Cheon Il Guk. Particularly, through the heavenly tribal messiah mission, they have issued us the heavenly command to accomplish restoration of the nation by 2020. As heavenly tribal messiahs, Unificationists have to take the lead in inheriting and continuing to expand True Parents' foundation of success in an autonomous and creative way.

Passing through the wilderness providence under those circumstances, True Parents' greatest concern in the era of the settlement of Cheon Il Guk is for blessed families to complete their heavenly tribal messiah mission by establishing four hundred and thirty families. Therefore, True Parents are in the process of improving the environment without a hitch by remodeling or removing A-frame churches. She continually asks us if she can do anything else to help. Hence, members in the Korean headquarters, members in regional or local churches, everyone—in resemblance to True Parents—needs to focus on one purpose and go in the one direc-

tion of fulfilling the heavenly tribal messiah mission, which is the highest priority providential task.

Brothers and sisters, does the heavenly tribal messiah mission represent a path that only the most competent members have to tread? Of course not. Every one of us has to go this way. There can be no exception for anyone. This path represents our destiny and inevitability. We all have to understand this deeply.

In line with what True Parents have said, the Korean headquarters views the heavenly tribal messiah mission as the most central activity to substantiating Cheon Il Guk. The very reason for the existence of the Korean headquarters, providential organizations, regional churches and local churches is the accomplishment of that mission.

To accomplish it, the Korean headquarters has been preparing a system and programs for a long time that align with organic relationships among large groups and small groups (in our case local churches and hoondok family churches) and have supplied this education system and courses to all twenty-four regional churches.

This year, we are planning to direct great energy to reinforcing the capabilities of five thousand Unificationists, who are small group or hoondok family church leaders, and our heavenly tribal messiahs.

Many church members, caught in the grip of the number four hundred and thirty, have never even set their minds on making a start. If you simply stare at a huge mountain peak, that kind of fear naturally overpowers you.

Though some families are making great efforts to complete and establish four hundred and thirty families, the majority of the church members either need to begin now or have recently begun and have just gotten through the initial stage. I hope members will initially set aside the number four hundred and thirty and begin with just three families.


Members who have restored three families are moving toward the next phase of establishing twelve families. In that manner, each of our blessed couples will be able to seek twelve families and to establish them as families transformed by true love, true life and Heaven's true lineage. When this stage has been reached, the

Korean headquarters is ready to convert those twelve families to blessed members who themselves are able to witness to other people. It is equipped with the educational programs and system to accomplish that.

There once was a providential time of establishing a hundred and sixty families, but we were unable to bear fruit at that time. An inadequate faith-growth system was the main reason, among others, for that failure. The situation, however, is different now because we have prepared a consolidated system that handles large and small groups as well as the necessary courses. We now only have to utilize these resources well by putting the right person in the right place.

This year, FFWPU Korea is making joint efforts with our Unification churches in Korea to help every blessed family member establish twelve families. In the fourth year of Cheon Il Guk, Korean churches are sufficient to achieve Vision 2020—all of a sudden, the four years of hope will be actualized if every blessed family member can restore twelve families in the presence of Heaven. FFWPU Korea is confident of doing that. I ardently hope that Unificationists will positively participate in this with a robust confidence to succeed in the heavenly tribal messiah mission, the greatest blessing and mission that True Parents have given us.

You, respected and beloved members, all can implement this time of salvation in the heavenly tribal messiah mission. The way you have to go is as clear as crystal. There is no other way, only one destination. Only by devoting yourselves to the heavenly tribal messiah mission, can you finish your mission and reach the finish line.

On True Parents' last birthday, True Mother requested that we let the entire world know of their holy births. I sincerely hope this becomes a precious year, in which all of us become heavenly tribal messiahs who confess as heralds, testifying to True Parents in the role of their true sons or daughters. May your families remain continuously filled with the love and divine grace of Heavenly Parent and True Parents. 

Rev. Shin is director of the Education and Witnessing Department in the FFWPU Korea Headquarters.

Expressing a Large Vision in Africa's Smallest Nation

Rev. Augustine Olaomi

- ❶ Rev. Taty Ntoko
- ❷ Students following the lecturer with evident interest as Rev. Taty Ntoko spoke about the discrimination of women in the world today
- ❸ The presentation of "Lady Leaders in History and Active African Woman Leaders," which the audience responded to with great applause

WFWP in Sao Tome and Principe chose this year to commemorate International Women's Day at the National Secondary School, to speak to young girls on the topic, "Women at the Center of National Development."

When we started at 11:00 AM, the hall was not yet full of students, girls and boys. Some other female authorities like military members, teachers and entrepreneurs attended the conference. The main lecturer was the Rev. Afonso Nelson Taty Ntoko, the president of FFWPU in Sao Tome and Principe. Rev. Taty Ntoko started to demonstrate that no differences exist

between men and women through the dual characteristics as explained in Divine Principle. Yet, men and women have different functions, which through their give and take action harmonize in their portion of responsibility. The woman should not be rejected in our society, as happens in some part of Africa, due to the tradition, religion or culture. The woman is considered like a machine to produce children without any future; a man can have five wives or more without providing any guarantee of taking care of them all. A widow doesn't have a right to all property after the death of the husband. The woman is discriminated against for



❶



❷



sexual pleasure because of excision recommended by certain religions. She cannot study or get her own job, etc.

Rev. Taty Ntoko appealed to all the women to wake up and work with, not against, men, but to improve their competence to eliminate any inferiority complex. He urged them to develop their morality and dignity and to work with men in a partnership and complete each other in their different functions and tasks. The woman has to take care of the family, where she is the center of development in educating her child to become a good future leader with a good mind to serve the nation. Without morals and spiritual education in the family, no hope arises for the nation, he said.

Rev. Taty Ntoko exhorted girls and ladies to kick out homosexuality from our continent and educate their daughters on abstinence until entering a pure marriage for stable families and avoiding HIV/AIDS and other STDs.

Students appreciated his address and following comments and displayed intense interest. The hall became crowded with three hundred students.

To close this conference, the schools' bright student musicians demonstrated their talent in offering an exciting spectacle of song and dance.

From an e-mail message adding detail, written by Ms. Alaomi Augustine: Recently my husband and I came into this mission; we have many challenges we would like to defeat together with our few members. We are only

eight blessed families with our blessed children and some single members.

The Rev. Taty Ntoko's message on International Women's Day was to awaken young girls for their future on Sao Tome and Principe's front line of development. In that way, they should hold strong youth values to avoid pregnancy, to keep their purity until marriage and to stand against alcohol, drugs and free sex. Rev. Taty Ntoko told them that if they want to overcome all those challenges, they should understand character education, which he promised to teach them on future occasions.

Following his lecture, he talked about some bright women in the world: Margaret Thatcher, a former prime minister of Great Britain, Jeanne d'Arc, and Mother Teresa of Calcutta. As strong, active women, he mentioned Ellen Johnson-Sirleaf of Liberia and Hillary Clinton in the United States. When Rev. Taty Ntoko asked in the hall who among you want to become a big lady leader in our nation—president of the Democratic Republic of Sao Tome and Principe, a government minister or a deputy? Half of the participants stood up.

Then the Reverend started to talk about True Mother, Hak Ja Han Moon. The whole hall became quiet, as everyone listened very closely. Rev. Taty Ntoko focused most on True Mother's opinion about the man-woman relationship—not fighting each other because they are not only equals but are partners in collaboration. The faces of some ladies in the hall changed, because it's unusual to hear those words from the ladies'

side. Rev. Taty Ntoko told them, "No longer say, behind a big man exists a big lady. We must change from now by saying, Beside a big man exists a big lady." Everybody applauded.

Ours is a small nation. People do ask what obstacles we face. I asked our national leader about that and he replied as follows:

Sao Tome is small, poor country with two hundred thousand inhabitants, many living on donations coming from big economic countries like the US, France, Japan and Taiwan. Also, some international bodies used to help such as the UN, and the European Union...

We are focusing more on youth education. Education is the main issue for development in a country. Young people are facing many bad influences—alcohol, drugs, smoking and free sex. Especially young girls living in large families whose parents cannot take care of all the children. Everyone has to find some way to survive. You can imagine what comes next.

We need to educate young people, but we need education materials, public rental spaces for education, exchanges of experiences out of the country with other societies. To travel out of this country is very expensive. The only available means even to move around our sub-region is by air.

Rev. Taty Ntoko used to say to us, "If our mind and vision can be sincerely united, everything we do today will succeed tomorrow. So, dream becomes reality." He wants to call us to the sacrifice and long vision of our providence. That's why he said to work on the farm but prepare for the future. ☞



A Seven-Day Workshop and Pentecost-Like Experience

FWPU had a seven-day workshop for 158 participants. All of them are newly blessed members came from across Zambia. They are the fruit of heavenly tribal messiah activities in our country. We expect 344 candidates to participate overall. This was Phase One.

Among the participants were twenty-four headmen and headwomen. These are village leaders and are important in Zambian society. These traditional village chiefs have been helping to mobilize blessing candidates in their villages.

There was a large number of bishops, pastors and church elders who attended the workshop. They have

their own churches. Some of the bishops and pastors have churches with multiple branches in the country. They have received the blessing and they have helped bring many couples to our Interfaith Peace Blessing events.

The participants were very inspired by the Divine Principle lectures, the internal guidance about blessed family life and how to conduct a life of faith.

Every morning, the day started with hoondokhae, from 5:00 AM to 8:00 AM. Every day ended with reflection and evening prayers.

Before coming to the workshop, the participants did not deeply understand the value of True Parents and

the blessing. Through the workshop, their eyes opened. Now they can understand the true meaning of the change of blood lineage and the value of our True Parents.

During the workshop, the participants were divided into twelve teams. Each team had an average of fourteen members, including the team leader. The teams were used as a platform to help the participants have a better understanding of the Divine Principle through interacting with one another.

Toward the end of the workshop, Pastor Mulenga, of Miracles and Deliverance Ministries, called all the bishops, pastors and church elders into the lecture hall. Soon after he



started talking, he was sobbing with tears. “We have to repent for what we have thought of the Family Federation members,” he told them. They all started to pray in groups of two or three all over the compound of the training center. They were praying loudly with tears. Our Family Federation members were astonished. They had never seen anything like this. We were experiencing a Pentecost-like phenomena. The spirit of the workshop was very high.

Through this workshop, we could clearly recognize positive changes in terms of attitude, among the participants. Toward the end of the workshop, the prayer of the participants became deeper and more often tearful.

Training our mobilizers and newly blessed members to become tribal messiahs through seven-day workshops is the way to save the nation of Zambia.

Zambia is a country that has enormous potential to realize God’s providence. Its population is fifteen mil-

- ❶ The traditional village chiefs have brought many blessing candidates to participate our Interfaith Peace Blessings
- ❷ Lush surroundings, as one might imagine Eden
- ❸ The workshop attracted many eager learners
- ❹ Regional President Camara presenting a graduation certificate to a traditional village chief
- ❺ Abdoulaye Wone speaking to the audience

lion, among which 75 percent are Protestant and 22 percent Catholic. Missionaries were first dispatched here in 1975 and the church was officially registered on February 27, 1980.

In 1983, with the arrival of many missionaries, missionary activity developed rapidly. In 1984, a rally was held under the slogan “God Bless Zambia.” One thousand six hundred people attended the first three days of the rally. A two-month seminar course was initiated in 1988. A radio broadcast, The Unification Church Hour, was also launched in 1988. *✠*

This was contributed by FFWPU-Zambia



My Mysterious Encounter with the Unification Church

The author was born on January 16, 1964, at Mouyondzi, Republic of Congo, which is also known as Congo Brazzaville.

By Michel Annulé Ndolo

Everything started in a Catholic Church, “Jesus Ressucité” [Jesus resurrected]. On January 1, 1988, at 6:00 AM, I was coming home from my Protestant church, Mayanguï, where I had prayed to welcome the New Year. I suddenly felt called into a Catholic church as I was passing by. I wanted to see how the Catholic faith holds its mass. When the time for Holy Communion came, I suddenly saw a man sitting two meters away from where I was. Our eyes met. Indeed, we were the only two people who did not stand up to take Holy Communion. I asked myself, Why didn’t he take communion when the priest was standing in front of him?

I left fifteen minutes before the end of the mass. The man I had had eye contact with was not in the church anymore. I saw him outside of the church waiting for me. We introduce ourselves. Oddly, we have the same given name. He invited me to share the word of God.

I asked him if he comes from Zaire. [The Democratic Republic of the Congo—a large neighbor of the Republic of Congo—was the

Republic of Zaire 1971–1990] I was worried about the fact that he comes from Zaire. Indeed, the image of the people from Zaire in Congo Brazzaville was bad, because of some evangelists and false prophets that were banned by the government from conducting their ministry in Congo Brazzaville.

Despite my misgivings, the next day, I went to his home. We started with the introduction of the Divine Principle and fifteen minutes later we continued with the first chapter, the Principle of Creation.

I started studying the Divine Principle on Monday, January 2, 1988, but the rest of the chapters, from the second chapter to the last chapter (the Second Advent of Christ), I learned from Eurodie Mantaly Ketabeka in her house, which was the place where Mr. Michel Futila (my spiritual father) had initiated his spiritual activities. Hearing the whole Divine Principle took more than three weeks because of my busy schedule at work.

By the end of the lectures, I had discovered that the Messiah was already on earth. From that day forward, I have been doing church

activities. On November 28, 1990, I made the decision to serve the providence, and I resigned from my job. I used to work for the United Nation’s World Health Organization (WHO) at its African regional office.

My resignation aroused anger in a series of people beginning with my maternal uncle. My older brother, who was a senior officer in the Congolese army, after having done his internship in Moscow, started as well to criticize me. Other members of my family then started to work against my spiritual father and our church.

I still remember the interrogation that my older brother put my spiritual father through. My brother wanted to deport an entire fund-raising team from Zaire that had settled in the capital of my country (Brazzaville) unless my spiritual father justified the motivation that caused me to quit my job. Fortunately, he was able to answer all the questions that my older brother asked of him, despite the difficulty of the questions.

This all happened while my spiritual father and I were living in the same house. He was living in my house, which quickly became a



The author is third from the left; the man next to him is Alain LeRoy a Frenchman born in the Republic of Congo; next to Alain is Michel Futila, who is the leader of the Central Africa subregion and the author's spiritual father.

missionary center and remained one until we bought a national center.

One day, my parents put me into in a dilemma. They asked me to choose sides. Where do you belong—on the side of this Zairian person, or on the side of your biological parents? The question was very disturbing and the answer was overwhelming. I had to give them an immediate answer. Finally, I told them that I loved them as my biological parents but if they kept opposing me in my decision to follow the Reverend Sun Myung Moon, on whom I now based my hope and the meaning of my life, we would never see each other again.

Unfortunately, this answer generated feelings of rejection that soon led to many rumors that quickly grew greatly in magnitude from my family level to the national level. People were analyzing and debating my resignation. Some people even claimed I must have a mental disease to have resigned from my job.

A decade later, when I returned home from Japan in 1994, my older brother (the senior officer I mentioned) received the blessing with

his wife at a ceremony my cousin also participated in.

One day, before listening to a Divine Principle lecture, I had a dream. I saw a man dressed in a violet cassock. He was guiding me through a garden full of flowers, in silence. Before arriving at our destination, I saw this man disappear in front of me and suddenly a picture of Reverend Moon and Mrs. Moon appeared in his place. The picture was similar to the one hanging in Eurodie Mantaly Ketabek's house.

I woke up with a jolt and threw off the bedsheet covering me. I was full of emotions. I looked at the time; it was already late at night. I stood up and looked around, expecting to see this multicolored garden striped with trails that I had walked along with the man in the violet cassock. When I brought this person's image from the dream to the forefront of my consciousness, I recalled that the head and feet of the man had not been visible to me. For me to have experienced such a phenomenon was decidedly odd.

I went back to sleep. It was midnight and I had another dream

but this one was more of a nightmare. In this dream, I was playing football in a stadium with some indigent children. I was going to shoot the ball, but suddenly I saw a large whirlwind behind me; I found myself looking for the door leading to where I would listen to a Divine Principle lecture. Among three doors that faced me, the first struck my eye, but the path on the other side of the door was paved with shards of broken bottles, so I quickly rushed out. The second was completely empty. Finally, the third door seemed reassuring, but as I went along to enter, suddenly, I opened eyes.

This was Monday January 2, 1988; it was 7:30 AM and I had to decide whether to go to meet Mr. Futila, the pioneer who was sent to revive spiritual activities launched by the first missionaries to my country but whose efforts had unfortunately been interrupted in 1975. All has proceeded well from that day. *✍*

Rev. Ndolo was Congo Brazzaville's national leader from 2000 to 2013 then UPF Congo General Secretary until 2014. He now represents IRFF in his nation.

A Cold-Hearted Reminder of the Essential Struggle

A Reflection from Belgium

By Yvo Bruffaerts



which escape route would be best in case of an incident. I often thought it was a plus to have wider metro tunnels, accommodating trains driving in both directions. This would allow more space alongside the trains in case one had to escape by walking on the rails. It shows the plans were in the air for some time already.

I was at Erasmus University College in Brussels preparing to give a lecture. When around 9.30 AM the news broke about the attacks, I understood why no student had turned up by then. Via social media, apparently, they had found out before I.

So, the time had come for Brussels, and it would not be the last time. The

terrorists had not been idle since Paris. While many people do their best to live good and decent lives, those terrorists had been thinking how most to shake the nation.

People were advised to stay indoors and not to venture into the streets of Brussels. We were virtually locked in at the campus until 2:00 PM. The students who had come to the campus were watching live news coverage projected onto large screens in various classrooms or just on their laptops or mobile devices. Everybody looked preoccupied; attending any class was out of the question.

We received scores of telephone calls from worried parents who were

The terror attacks on the Brussels National Airport and the Maalbeek Metro Station were a first for Belgium. We'd never been confronted so directly with blind terror, but it had been close to us in recent times because of the attacks on Charlie Hebdo and Le Bataclan in Paris. We have a saying in Belgium: When it rains in Paris, raindrops begin to fall in Brussels.

Thus the attacks came as no surprise. Sooner or later there would be an attack. The question was only when it would be. It happened on March 22, on a bright and sunny morning.

Traveling twice via Maalbeek Metro Station almost every working day—before the rush hour in the morning, but in the midst of it in the evening—I had often wondered,



wondering about their children. Luckily, none of them had been hurt, even though six students were doing a work placement at Brussels Airport.

Being located in downtown Brussels, in the capital of Europe, our university college has plenty of students of foreign origin. Many are Moroccan and live in Molenbeek, the Brussels borough that quite unjustly has been dubbed the “Capital of Jihadism.”

The events undoubtedly cast a shadow on people’s relations toward one another. Any youngster (especially one of North African origin) carrying a rucksack, could be a suicide bomber; any woman could be hiding a bomb belt under her clothes. One could feel people were suspicious of each other and feeling ill at ease.

As all public transportation had been stopped in and around Brussels, I started a five-mile walk home at 2:00 PM, when we were allowed to leave the campus. It was a relief to see that to a certain extent normal life was still going on in town. Many, though, decided to leave the city, often by walking or by car, so as to avoid a super rush hour in the evening.

In the aftermath of the attacks, there was no end of debates and discussions in the media—about islamophobia, the possible polarization of society, the role of Europe, etc. Politicians were looking for scapegoats.

It was made clear that even though those terrorist attacks were made in the name of Islam, the perpetrators are not Muslims. Muslim religious leaders clearly distanced themselves from the terrorists. Belgium practices separation of church and state, and freedom of religion is guaranteed by its constitution. Belgian law officially recognizes many religions, including Catholicism, Protestantism, Anglicanism, Islam, Judaism, and Eastern Orthodoxy, as well as non-religious philosophical organizations.

An ecumenical commemorative service was organized in St. Michael’s Cathedral in Brussels to memorialize the victims of the terrorist attacks. Nothing, of course, justifies any of the violent acts committed by IS or any other terrorist organization in the Middle East or elsewhere in the world.

Discussing Islam, though, points out the absence of a value system in our western society, due to the disappearance of our Christian foundation. The sanctity of filial piety, pure love, marriage and worship is on the decline, while it remains and is more alive among Muslims. These are values shared with Christianity. Is the problem that today’s society has marginalized Christianity? This calls for some soul-searching.

It makes us feel all the more the need to propagate a higher truth,

which can take us beyond all religious discussion. Mankind needs True Parents’ all-embracing guidance and love. More police officers in the streets or more military action in the Middle East will not solve the threat of terrorism. Eliminating Bin Laden or the leadership of IS is not a solution. Individual, independent cells of terrorism are mushrooming all over the place.

Likewise, we, blessed families, should be independent cells of true love, operating independently in society. Come what may in our Church organization, we should nurture our lifeline with Heavenly Parent and True Parents and change this society by love-bombing. In this respect, that an increasing number of young people are receiving the blessing worldwide is encouraging. This is Heavenly Parent’s blueprint for an ideal world.

Growing up in a loving family, a peaceful environment, is the best remedy against the lure of fundamentalism. In the wake of the terrorist attacks, we have seen great outpourings of love and sympathy. It has brought out very good things from people and a determination not to be dominated by fear and terror. *TP*

Prof. Bruffaerts is an English lecturer at Erasmus University College of Higher Education.



Belgians publicly mourn the deaths and horrible injuries suffered by their fellow citizens after the heinous attack on their capital city.

The Hard Work of Being a Tribal Messiah in the Philippines

By Julian Gray



- ❶ Coordinators are recently blessed members who are nonetheless active and enthusiastic. They are members of the community and assist the tribal messiahs in outreach work.
- ❷ Manny and Joan Curiba meet a newly blessed couple.
- ❸ These children are growing up in an environment that includes True Parents.
- ❹ Our member Joan Curiba with a blessed couple

At present, members throughout the Philippines, Thailand, Nepal and Cambodia—a gradually increasing number of countries—are succeeding in bringing many new couples to participate in the Interfaith Blessing Festivals. In our church media, we are used to seeing these Blessing Ceremonies, which draw sometimes a few hundred couples, sometimes more than ten thousand, with colorful decorations and a joyful atmosphere as couples rededicate their marriages, resolving to remain faithful and to build good families.

Yet, what happens after the couples receive the blessing (and perhaps complete all the ensuing ceremonies)? How can we educate these many families? How can they become genuine members of our movement?

Tribal messiahs in this part of the world are addressing these issues with both thought and action. I will focus this brief article on the main church center in the city of Marikina, in the Manila metropolitan area.

The main Marikina Family Federation center is in the Concepcion barangay, a district of the city with several thousand residents. At present, they are developing thirteen tribal messiah areas, which means they are working to witness to more than five thousand couples, most of whom have already completed the course of the blessing, including willingly separating for forty

days before recommencing their marital relations.

Active couples

Dedicated members based in Marikina include Romeo and Joann Dela Paz. He recently returned from a construction job in Saudi Arabia so that he and his wife could devote all their spare time to finding and raising a tribe of four hundred and thirty families. “The instruction to find these couples is not for our sake,” he said, testifying at a recent Sunday service in Marikina. “It is for the people, who need to be saved. It is therefore also to comfort our Heavenly Parent and True Parents.”

In 2014, True Mother honored the Concepcion center leaders Francis and Anna-Liza Lopez as one of the first two couples in the world to bring four hundred and thirty couples to the Blessing Ceremony. The Lopez’s have not taken any time to bask in that glory, however; they are fully engaged in helping other members expand their tribes. They also do follow-up, caring for and inspiring thousands of couples to live by the Principle and grow spiritually.

“So many couples are receiving the blessing,” said Anna-Liza. “My husband and I do not have enough time to educate them all by ourselves. We need an educational pattern and plan in order to guide and educate them in the Principle.”

Francis and Anna-Liza have already raised core assistants



from among their own couples. "While we continued to go block to block, house to house, we could see the Abel-type people who would more easily accept the Principle, our teachings.... We chose the most active couples to be our coordinators."

Work done by coordinators

Coordinators are usually couples who received the blessing within the past year or two (in many cases mainly the wife), and who have embraced the principles of Unificationism, if not yet all the traditions. They work to support the tribal messiah couple by visiting other families on behalf of the couple. Sometimes they may receive a small stipend for their continued effort from a fund established through donations. This funding allows the coordinator to devote more time to the work.

Anna-Liza tries to inspire her coordinators to each find a further three sub-coordinators. Thus, among those blessed, a core group, having received Divine Principle education, are on the way to becoming members as they visit and care for others under the guidance of the church leader. They are gradually adopting church traditions, including attending Sunday service and hoondokhae.

"At the same time as sub-coordinators are raising the existing couples they are looking for new couples, so that the tree keeps growing," she says. "Each tribe will have twelve coordinators; they will become the twelve disciples in that tribe."

Uplifting society

In Marikina, the many impoverished

families deeply appreciate even small efforts made to support them with encouragement, prayer or practical guidance. Anna-Liza has even helped some of the poorest develop financial stability. "I would sometimes give a little seed money, so they can begin a small business. I made one condition: If they succeeded in earning money, they should give small donations for the support of our activities. Seven couples have already established small businesses in this way. One couple sells salt; another sells vegetables. Two couples are selling fish; one has a shoe store. They began these businesses with very small amounts of money."

There are testimonies to the good influence receiving the blessing has had on families—of how husbands who drank or were abusive have changed. The families have received a baptism of the spirit and their faith is the condition for God to touch their lives. However, for most families, it is expected that permanent elevation of their quality of life will come through their spiritual parents or tribal messiahs patiently teaching, serving and offering practical help. If that investment is made, there is a lot to be gained.

"Through continuing and fulfilling this work you can complete your own heart and move closer to being one with God," Marikina tribal messiah Nellybeth Javier testified at a recent service. "Through tribal messiah work you can embrace not just individuals, not just couples, but whole families—bringing these families under God."

Anna-Liza Lopez sees the possibil-

ity for progress. "We have to help them understand the purpose and the vision of the blessing. Then they can more easily do well themselves, and in their families—and set an example for all the other families in their neighborhood."

Can one imagine tribal messiah work leading to entire communities uplifted by the grace of the blessing and devoted tribal messiah efforts? Romeo and Joann Dela Paz expressed their vision that tribal messiah work is "not for our own happiness, but for saving people and ultimately creating a base for restoring the nation." If benefits to families become visible, it is natural to believe in the scope of those benefits expanding.

The grace of the blessing is certainly touching the hearts of pure-hearted people and it is clear that among the thousands, many are spiritually well prepared. True Parents' extraordinary gift of the Principle transforms our perspective of the human potential and our understanding of the human condition and helps us solve life's most challenging problems. We surely need to develop systems, or models, by which God's principles can be more firmly implanted in society, possibly through school education or by civic organizations. Here in the bustling city of Marikina, in a developing country full of warm-hearted people, the model these tribal messiahs are creating surely deserves careful consideration as a basis upon which many new members can be born. *TP*

Mr. Gray works as a researcher in the FFW-PU International Headquarters.

IN TRUE PARENTS' FOOTSTEPS



The first ten days of our Generation Peace Academy trip to Peru we spent in Lima and its surroundings. Our service work has been rebuilding or building homes in the slums and painting interior walls of the national church headquarters. Throughout the week, we broke into two groups and took turns going outside of Lima, working to remodel a community center used for witnessing purposes by WFWP or staying at the church center to paint. The projects we supported in the slums were all for different organizations such as soup kitchens, witnessing centers, and education centers. We went to church at the Lima center on Sunday. We gave them two offering songs and spent time with the com-

munity playing sports, singing, and dancing. The last thing we did in Lima was raising funds with fruit. We went to a busy fruit market and went around asking for donations to give to poor families. We then went to the slums in Collique. We visited a cafeteria there and donated the fruit to them. We played with the kids there. We then visited the Lopezes, a church family with forty family members. We went with the mentality of giving hope to the second-generation members there.

In Puno, the first thing we did was visit the holy ground there with the rest of the community to offer prayers. Over the course of our time in Puno, we spent two days helping with the construction of a new church

center and repainting a community wall in that city. We also visited a senior citizen's home that is in the same organizational lineage as Mother Teresa's Missionaries of Charity. We gave them musical offerings and clothes donations. The pastor in Puno worked hard to get GPA television interviews and radio interviews. We did five television interviews and a radio interview. Pastor Ceasar witnessed about our Unification movement on television. We went to the church in Puno and gave them an offering song and dance along with a big donation to help them further their church construction. Later we played sports with the whole community at a park.

Our last week in Peru, we stayed in



- ❶ At Machu Picchu, a United Nations World Heritage site, is a fifteenth century city in the Incan Empire.
- ❷ Some young GPA women in Peruvian clothing
- ❸ GPA members enjoyed their time in Peru.
- ❹ They left behind them the results of their hard work.

Cusco at the new home of a church member, Jesús Quispe. We had a remarkable and rare opportunity to visit Machu Picchu and tour around. Years ago, True Parents prayed around a rock there so we decided to offer a song and prayer around it.

True Parents' visit to Peru

In the December 1995 issue of Today's World magazine, Rev. Sanchez described a visit to Machu Picchu by True Parents. Jose Rafael Sanchez was president of the Unification Church in Peru. He and his wife, Maria, participated in the 2075 Couples' Blessing in 1982.


The following day, True Parents visited Cuzco as planned. From there they rented a helicopter to Machu Picchu, a sacred Inca city located in the jungle of Cuzco. True Parents walked around the area for about two hours. Father mentioned that this city was built in a very special location, because of the beautiful surroundings, and was used as a place of worship. On top of the ruins, where a solar watch is located, he made a special prayer for the ancestors of the country.

He also testified directly to our guide. First, he told him to learn Divine Principle at the local church; later, he invited the guide to come to United States to take part in a tourism project that Father is planning. This man had mentioned earlier that he had been a tour guide for eighteen years, but that this occasion, to be near such people as True Parents, was the most meaningful of his entire life.

After Machu Picchu, True Parents visited just a few more historical places in Cuzco before returning to Lima, as they had to attend the banquet, which was the main event that evening.

A second testimony

It was good that Father visited there. In the center of the temple, Father and Mother led all of us in prayer. We made a circle and Father had a deep prayer there. In his prayer, he blessed all the ancestral spirits from that particular community at the time of the Incan civilization.

Father said, "You may come down now and work through your descendants, because I visited here and this place is now blessed. Someday Unification Church members will visit here and remember what I prayed." 

Rena Kanazawa submitted the basic material for this article.



What Building Cheon Il Guk Means to Me

The author is a twenty-three-year-old Korean second-generation member who participated for six months in a Cheon Il Guk Youth Missionary program.

By Kim Young-jun

Being a Cheon Il Guk Youth Missionary was a life-changing experience, which helped me to grow and discover the real me. I met many remarkable people, with whom I became so close that I felt as if we were a family. In six months, my team and I went to seven different countries in Europe—Estonia, Russia, Moldova, Italy, Latvia, Ukraine and Spain. One thing that I realized during this mission was that Korea is a very small country (109 on a list of 257, by size).

By encountering many great people—pastors, my fellow missionaries, church members, guests—I learned to accept different values. From their perspective, we were all from True Parents’ country. Therefore, they were eager to learn everything from us, especially our country’s culture. The way in which members were both tentative and passionate about True Parent surprised me.

Raising funds

We raised funds only in Spain. One of the goals of raising funds was to support a seminar held in the Czech Republic. Raising funds proved a tough experience but it helped me to discover myself, who I am as a blessed child. I realized an important value through raising funds. At first, I tried to remind myself that I was doing it with True Parents. However, as time passed I became tired and

went off by myself. I totally forgot about True Parents, which eventually brought me to a negative outcome. Often, I could not reach my goal for the day. When I declined even to the point that I was unable reengage in the activity, I reminded myself of a message that True Mother had given to all blessed children: “Now, my children, can you please help me?” This caused me to become serious. True Mother had sent me and I sincerely wanted to be a son who was capable of helping True Mother. I also felt sorry for her, because True Mother should not have to ask for our help. From this, I stood up, collected myself and moved forward.

Reaching others’ hearts

As a Cheon Il Guk missionary, witnessing was our main activity. Through witnessing, I recognized an extraordinary fact: We can save people’s lives. For example, when I was in Estonia, I met a young woman. She

was enduring a terrible time. Her parents were going through the divorce procedure and her younger brother had been sent to prison for distributing drugs. Her situation was unbearable. The Divine Principle has a magic power; it can renew hope in you and renew life in anyone who studies it with an open heart and an open mind. This is exactly what happened to her.

Having come to our church center to listen to a lecture on the Divine Principle, she was so touched that she decided to participate in a seven-day workshop. Since that day, her life completely changed. She has become increasingly more mature through studying Divine Principle and is better able to cope with her difficult circumstances.

She is now active in Estonian CARP, which we established upon our arrival in that Northern European country. CARP in Estonia can now count several members and CARP





- ❶ European members learn a bit of Japanese from the Cheon Il Guk missionaries
- ❷ The writer is the young man in glasses
- ❸ Communing with nature
- ❹ In Moldova doing Peace Road



has become an active part of the Estonian movement.

Confronting the opposition

Another realization I came to while witnessing is that Satan will do anything he can to prevent people from joining us, and that doing jeongseong (conditions as an act to express sincerity) is important. When working in Russia, the parents of one of my guests forbade their daughter from participating in any activities we had organized. Yet, she loved CARP activities; moreover, she wanted to listen to Divine Principle lectures. She is an only child, so her parents are overly protective. One day, despite her parents' objections, she decided to join us in one of our activities. Unfortunately, en route, she was involved in a terrible car accident. As a result, she had to remain in the hospital for two weeks. To me, that Satan was doing everything he could to block her was clear. I had been offering prayers to support her since I initially witnessed to her, but on the advice of our leader, I started a three-day fasting condition. After that condition, I went to the center and there she was. It was wonderful.

This, however, was not the end of our peregrination. We kept organizing workshops, but the more strongly she set her mind on participating, the more intensely her mother worked to stop her. In the end, she did come to a couple of our workshops.

Through this experience, I realized that making conditions is vital to witnessing success. Every morning, we gave God first place in our lives by doing hoondokhae as soon as we woke up and doing a hundred and twenty bows as we said the names of our guests. When we felt we needed extra spiritual support to reach our goal of helping someone, we offered a fasting condition. These conditions might seem excessive but they were a great support through all the programs.

Community involvement


Besides witnessing, we did many other activities. Most of our large projects took place in Bolivia and Latvia. We took part in Peace Road in Moldova, which was a nice event. Moldovan television even interviewed one of my team members. Moldova is the poorest country in Europe, so in association with an Italian NGO, we organized many volunteer projects, such as street cleaning, caring for homeless people and collecting and giving notebooks and pencils to very poor students who could not afford them.

Witnessing is all about communicating our beloved True Parents' teachings to other people. However, I cannot communicate in Russian, Estonian or Moldovan. Even if in most of these countries many people can speak some English, we have to learn a little bit of all these languages.

Every morning after breakfast, we would study English and the local language. On the other hand, True Parents' language is Korean, my language, so every day after witnessing we organized a Korean class for local people. We taught them the Korean language and Korean culture.

In that spirit, we organized a festival in Latvia, which was a great success. It attracted many people, including civic leaders. We sang, taught Korean and played Korean games like yute. We also introduced Divine Principle and True Parents' lives.

The local leaders were deeply impressed and inspired by True Parents' history, especially by the meeting between True Parents and Gorbachev. Most of the participants attended the Divine Principle workshop we held after the festival. In Latvia, we now have many new members. Some of them came through that Divine Principle workshop. This happened in Russia, too.

To conclude this six-month program, we made a compilation video of all our activities and results and sent it to True Mother. Before applying to take part in this missionary activity, I had heard some youth leaders saying that our Missionary Organization might disappear in a few years. Having had these experiences, I have come to see how essential witnessing is to building our Cheon Il Guk tradition. 



Suggested Reading: A Special Report on North Korea

A core tenet of our faith is that the Lord has returned to Korea, where both True Parents were born. Exposition of the Divine Principle describes Korea's special role in unequivocal terms, explaining that Christ would not return to a Jewish nation but to a nation in the East, specifically to Korea. The text reads, "God divided the Korean nation, just as Abraham's sacrifices were supposed to be divided," symbolically separating good from evil. It also states, "Because he had given Adam the blessing of dominion, God had to give Satan free rein to create through Adam's descendants an unprincipled world."

It is astonishing what "Adam's descendants" have done in that "unprincipled world" using that "free rein." Increasingly, we are learning about the governing principles of the

Democratic People's Republic of Korea (DPRK), where orchestrating human rights abuses against its own citizens constitutes its domestic policy and threats of "exporting" nuclear annihilation constitute its major foreign policy emphasis.

Stay informed

This is all to say that among Unificationists, what goes on in North Korea generally arouses a high level of interest.

Consequently, many of our readers may find satisfaction in reading a special section recently produced by the Washington Times, entitled, *North Korea's Nuclear Threat: Assessment, Global Responses and Solutions*. To read it, visit www.washingtontimes.com, go to the bottom of the page and under Home News, click on

Special Reports.

The thirty-nine articles in this Special Report fall under five headings. What follows are very brief summaries of one article under each heading to entice our readers to visit the Washington Times web site and read at greater length.

Assessing the nuclear threat

Among the distinguished writers featured in the Special Report is Jenny Town, who is highly educated and has years of experience working with prestigious organizations. Among them, she is the managing editor and producer of "38 North," a web site (38north.org) that features "informed analysis of events in and around the DPRK." 38 North provides high-grade information to the public that one

would expect to see only in declassified government reports. Her article, "Nuke-Tally Could Double by 2020," draws from a lengthy study done by the U.S.-Korea Institute at the Johns Hopkins School of Advanced International Studies, of which she is the assistant director. The article displays a thorough analysis of the topic matter. She gives a range of estimates based on good to bad conditions under which North Korea might manufacture nuclear weapons. One of the best aspects of short articles of this quality is that they provide enough initial knowledge to do further investigation. 38 North is a great site at which to do that.

Global responses

"Congress United on North Korea Sanctions," expressed the views of Edward Royce, the US Congressman who represents District 39 in California (the residents of which come from 95 different ethnic groups). Congressman Royce and another US congressional representative authored the "North Korea Sanctions and Policy Enhancement Act of 2016 (H.R. 757)" which President Obama signed into law on February 18. This paper is the text of a speech he gave in Congress after the bill became law.

We sometimes hear about sanctions levied against rogue countries. This article provides insight into the process necessary to levy sanctions against North Korea. In order to punish a nation so severely, as sanctions do, justification must be given. This bill explains that justification. Much additional information can come from searching (using the full name given above) and reading H.R. 757.

DPRK's leadership and thought

Alexandre Mansourov has earned degrees in the US, in Russia, and in North Korea, from Kim Il Sung National University (an advanced degree in Korean Studies). Having lived cheek-by-jowl with North Koreans and studied about Korea under DPRK professors, one tends to take seriously his argument in defiance of Western experts' opinions that North Korea will not invade South Korea. He believes they might.

He explains that North Korea's isolation, victim-mentality and sense of being of a target of the United States have intensified as voices from outside of North Korea protesting Pyongyang's domestic human rights abuses and belligerence toward its neighbors have grown louder. All of this closely follows common opinion, but Mansourov knows many more facts and therefore is convincing. Yet, what the writer does best, what is most frightening, is his description of how Kim Jong-un's behavior and violent responses to stressful circumstances have grown worse as voices grow louder within Kim's own head. In ways subtle and direct, the writer creates an image of a lunatic at the helm.

Human rights abuses

Greg Scarlatoiu, executive director of the Committee for Human Rights in North Korea, based in Washington DC, contributed an article on North Koreans working in foreign countries whose wages are sent back to the DPRK. Even in free societies, the lives of the poor and downtrodden and the injustices they suffer are little known beyond their own neighborhoods.

This short article is a means to gain empathy for what North Korean workers suffer in daily life as citizens of a nation whose leaders treat them as disposable.

The Kim regime chooses only those who are loyal. Only those who are poor would be willing to do the difficult labor, fourteen to sixteen hours a day. If you have read about human trafficking as it is practiced in our own countries, parts of this article will seem familiar to you. These workers have no freedom of movement. They do not receive the payment given by their local employers. They live in poor conditions and face severe punishment on returning to North Korea if they do anything to embarrass the Kim regime.

Solutions, peace on the peninsula

Bruce Klingner is a senior research fellow with the Heritage Foundation. In "Allied coordination needed to counter North Korea," he calls the DPRK "a very real and growing threat to the United States and its allies." He takes as likely that North Korea already has nuclear missiles and states that top US military figures believe that the DPRK is capable of a nuclear strike against the US. Mr. Klingner writes admiringly about South Korea's President Park and Japan's Prime Minister Abe; she for "standing up against Chinese pressure and economic blackmail" by moving forward "on U.S. deployment of the THAAD missile defense system" and ending "the failed inter-Korean economic venture at Kaesong" and he, for imposing unilateral sanctions against North Korea.

Klingner outlines how North Korea may feel increasingly ostracized by sanctions from various nations, but if South Korea, Japan and the US manage to achieve unity, North Korea would change its behavior. It could no longer exploit discord in the region among the nations it is bullying. Hope emerges from recent efforts by South Korea and Japan to finally put historical disputes behind them and focus on the great current danger in their neighborhood. 

This article was contributed by a TP magazine staff member.



Calling on Taiwanese Legislators

Editor's note: Politically, this is a significant time in Taiwan, marked by the landslide election victory in January of President Tsai In-wen. Not only is President Tsai one of only twelve female heads of state in the world, but her party, the Democratic Progressive Party (DPP), won enough seats to gain the majority in the parliament from the Kuomintang (KMT), the party formed of those that fled China 1949 and who had controlled parliament ever since.

A distinctive feature of the success of the International Leadership Conference in February 2016 in Seoul Korea was the formation of the International Parliamentarian Peace Association (IPPA), in which a hundred and forty legislators from fifty nations took part. At such a providential time, when we are focusing on fulfilling Vision 2020, having a sense of True Parents' vision for the world could aid legislators in fulfilling their significant role in leading their nations.

The Legislative Yuan (Chinese: 立法院) is the unicameral legislature of the Republic of China. The Legislative Yuan has 113 legislators, who oversee the role of the government, examine policies and uphold the Constitution to protect the

people and move toward a better future.

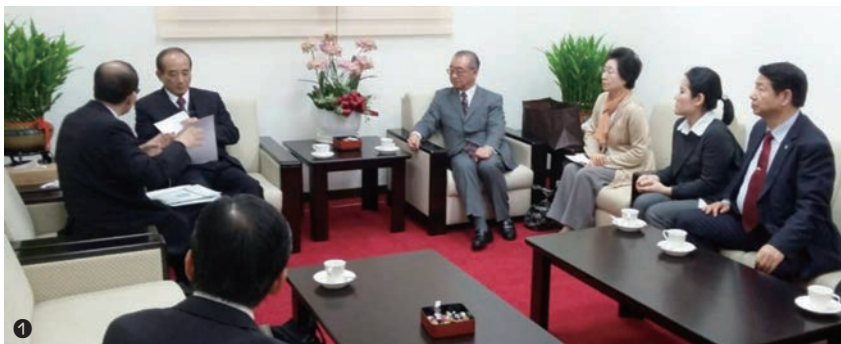
Based on the vision of the International Parliamentarians Peace Association, and following providential heavenly fortune, we started to call legislators and arrange to visit them. From March 14 to 18, Dr. Oyamada Hideo and Mrs. Oyamada Yoshiko, True Parents' special emissaries to the Greater China region, led Taiwan's FFWPU and UPF leaders to pay visits to seven legislators—Ko Chih-En, Kawlo Iyun Pacidal, Chen Ou-Po, Wu Yu-Chin, Huang Hsiu-fang, Yu Mei-Nu, and Wang Jin-Pyng.

Yu Mei-Nu is the senior legislator in the Democratic Progressive Party, the new governing party. She also plays an important role in Taiwan's women's movement. Dr.

Oyamada encouraged her to exert a good influence on society through feminine power.

Dr. Oyamada invited the legislators to join the conference next year and explained the important functions of the International Parliamentarians Peace Association in promoting global peace by solving regional conflicts and environmental problem due to climate change and pollution. Joint effort from cooperating nations will solve problems that arise as the world is turning into a global community. The legislators we met all expressed approval and support for this peace initiative (IPPA). Some of them are willing to receive more information about our peaceful movement.

Among the legislators, Wang Jin-Pyng, had a clear picture of the





The three women to the right of Dr. Oyamada, Representative Yu Mei-Nu Rep. Wu Yu-Chin and Rep. Huang Hsiu-fang, are all members of the Democratic Peoples' Party.


purpose of the International Parliamentarian's Peace Association before our visit. Representative Wang is the former president of the Legislative Yuan, before the KMT become the minority party after the election earlier this year. Within his term as the president of Legislative Yuan, he twice hosted the Asian Pacific Parliamentarians' Union (APPU) conferences, in 2009 and 2014. APPU has played an important role in connecting lawmakers from various nations in the Asia Pacific region, especially helping in Taiwan in breaking international obstacles due to the One China Policy.

Dr. Oyamada met Representative Wang in July last year, at which time he spent time with us to explain changes in Taiwan's political

situation since the election. He commented on the foreign policy of the new government, the South Pacific conflict and tension due to China's building artificial islands in the Pacific. These artificial islands are stoking tensions with neighboring countries. Tension has also risen in Northeast Asia because of the joint military exercises held annually between the South Korean military and the US military. Given the various conflicts in this part of the world, Representative Wang senses that the timing of the founding of this organization, the International Parliamentarians Peace Association, is significant.

However, he suggests we should visit the new president of the Legislative Yuan and explain to him the role of IPPA. We should learn and

be aware of how foreign policy differences will naturally come into play with the election of a new government. He described the president of the Legislative Yuan as someone that generally works side-by-side with the Department of Foreign Affairs to do whatever is best for Taiwan.

Our short visits to legislators will continue until we could gain more support to establish IPPA in Taiwan this year. The outcome from the visitation should result in an increasing number of legislators recognizing True Parents' foundation in peace building. The worldwide network of leaders from various fields could eventually develop momentum for realizing vision 2020 and building Cheon Il Guk. 



- ① (Back, left) Representative Wang Jin-Pyng (KMT), former president of Legislative Yuan
- ② Rep. Chen Ou-Po (DPP) in a jacket, Rev. Oyamada Hideo (gray suit) and Oyamada Yoshiko are True Parents' special emissaries to the Great China and Northeast regions.
- ③ Rep. Kawlo Iyun Pacidal, New Power Party (NPP) (in a scarf) wants to learn more about our peace movement.



Building a Happy Marriage

Four Antidotes for Poisons that Seep into Relationships

By Oh Kyu-young



In your marriage life, you often face difficulties. You received the blessing and began your family with determination to live for the sake of others, but in spite of yourself, you do not like your spouse's words and deeds. You had resolved to follow what True Parents have said regarding living for the sake of others, but small issues offend you. If you express those feelings, your spouse becomes angry and when you see that, the conflict magnifies as you both speak and act provocatively. If you talk about your spouse's behavior, you feel that the relationship might worsen, so you hold it in, but when you do, your spouse does not change and you continue hurting your spouse or feeling hurt yourself. In the end, you continue exchanging agitated reactions and the marital conflict grows worse. You and your spouse may become emotionally distant, begin to communicate less, leading to a relationship in which you live separately or divorce.

A professional marital therapist in the United States, John Gottman, observed three thousand couples for two days each and analyzed their communication. He discovered four poisons that cause mari-

tal relationships to deteriorate and lead to divorce. When a couple often injected these four poisons into their communication, 93 percent went on to divorce. On the other hand, a happy couple would immediately use the antidotes to heal the relationship when one spouse sensed the pain caused in the other. If we apply these antidotes within communication between a husband and wife or between parent and child in blessed families, we can build happier relationships.

The four poisons

The poisons, which Gottman refers to as the Four Horsemen of the Apocalypse [Rev. 6: 1-8], are criticism, defensiveness, contempt and stonewalling. I will demonstrate these poisons, which seriously deteriorate relationships, through mini-dialogs and commentary.

Criticism

Criticism is a request for change because the speaker feels it would be better if the other person's speech or behavior were to change, but the other person hears it as criticism. Criticism emerges after you have passed judgment on a person's words or behavior—right or

wrong, good or bad, well or poorly done. Singling out your spouse's words, actions, emotions or aspects of character is easy and results in statements like:

What's wrong with you? What the hell did you do? You're doing it wrong. Even if you say you will, nothing ever changes. That behavior is so annoying. I told you not to do that! Can't you do anything properly?

Furthermore, whether the spouse makes this mistake intermittently or it is an unusual occurrence, couples exaggerate using words such as—everyday, not once, never, always, every time. They criticize their spouse's words or deeds by saying things like, You never listen to me. What's wrong with you?

Defensiveness

Defensiveness describes people who receive criticism and reflexively speak in a manner to defend themselves or counterattack based on the instinct to protect themselves. They speak or act in a defensive way because they fear that they will be hurt more if they do not respond to the words or actions



An experiential family therapy workshop in which participants learn how to develop happier families.

that are hurting them. They defend themselves by denying wrongdoing:

What did I do? When did I say that? What did I do wrong? I didn't do anything wrong.

To protect themselves they might also counterattack:

So what did you do? How is it my fault? It's all your fault. You were harsher than I was when you were angry. You've made bigger mistakes than this! How am I the only one wrong?

This kind of reactive defensiveness or counterattack happens because you're trying to protect yourselves, but you end up hurting each other more. Because you have been hurt, the criticism and defensiveness repeats itself and the misunderstanding gradually deepens. When criticism and defensiveness builds up, the emotional scars deepen and the relationship worsens.

Contempt

As the scars deepen from exchanging criticism and defensiveness, the spouse's attitudes and comments

start to feel impersonal, distant, dispassionate. Now that you are in an impersonal mode, you begin to ignore or despise your partner.

When you feel contempt, behavior forms in line with My ideas and actions are better than yours.

You feel that there is something wrong with what your partner says and does even when you look at them in light of God's will, the Principle, or True Parents' teachings. So you feel that you are better than your spouse. Therefore, you scowl, twist your mouth, or look at, speak to, or act toward your partner with scorn:

Who are you to say that? You idiot! You old pig. Know your place. You're such a show off. You're slick with your words but you never take action. Do you think you're so good?

When you and your spouse or another family member exchange contempt, the relationship quickly worsens. Contempt should never be expressed because it is the worst poison to building a relationship. According to research, people treated with contempt are stressed easily, their metabolism weakens and they get infectious diseases

more often. Mental pain increases the chance of physical sickness.

Stonewalling

There are two types of stonewalling. One is evasion. When a couple quarrels, rather than hurting each other with criticism or defensiveness and counterattacking, the person avoids it, before it happens. Another way to avoid interaction is by shutting out the other person. When the scars become too deep a person may build walls and only relate on the shallowest level. If one feels as if the partner is about to criticize or express contempt, they think things like, Ugh, here we go again, how annoying. I wish this would stop. If this continues, it will just lead to a fight. Do that one more time and... I'm tired of this; I'll sleep on the sofa tonight.

These kinds of thoughts lead you to avoid your partner, to stonewall. You resist interacting, avoid eye contact, keep your phone off or ignore calls, and do not respond in any way. Closing the door or leaving the room when your partner speaks to you. You focus on the newspaper or TV and respond absentmindedly. These are efforts to keep peace in a relationship, but they do not help to restore the



relationship; they only make it worse. Out of the four types of “poison,” women tend to use criticism most often; men tend to use stonewalling. When men stonewall, they physiologically are in a higher state of emotional flooding. Their blood pressure rises so they are unable to focus on the newspaper or TV, but just stare at it. Emotional flooding is when blood rushes to the amygdala rather than the frontal lobe.

The four antidotes

Request rather than complain: Rather than criticizing when your partner’s words or deeds don’t reach your standards, make a gentle request. Gently requesting what you want is better than pointing out someone’s problems or demanding change.

For example, instead of saying, “You don’t even care about me anymore! Try something like, I become anxious (bored or lonely) when I’m alone in the evenings. Could you come home earlier?”

When you come home after work and find the room messy, instead of saying, “What did you do all day? What a mess, try a less

aggressive approach: “I am tired from working all day. Instead of saying that a messy house annoys you, try saying, “My stress increases if the house is messy when I come home. Could you please at least keep my own room tidy?”

To your spouse who is watching TV: “Would you please clean the living room after this show? or I am tired today because I had to take [our child] to the doctor. The living room is messy. Would you vacuum it please?”

Whenever you make these kinds of request and your partner responds well, always express your gratitude in words or action. If you express your appreciation even for doing small things, the other person will begin to do them voluntarily and your interaction will change.

Accept some responsibility

When your partner points out a mistake you made but exaggerates by using terms such as “constantly” or “all the time,” you may feel criticized or attacked. Sometimes you may have never done that before or may have done it once or twice. The exaggeration might make you feel unjustly accused

and you may respond with denials or defensiveness as if you hadn’t done anything. Yet accepting responsibility for part of the problem rather than defending yourself is more effective. Accept the area where your partner is correct. Do not agree to everything but accept responsibility in part by saying, “Yes, I did make a mistake. When your partner says, “You were drinking again? Why do you always drink?, accept that you drank. Yes, I drank a bit today.”

If you had broken a promise, admit it: “I broke my promise. I won’t do it again.”

Accept that you made a mistake: “I’ve been so tired lately; I made a mistake. I’m sorry.”

Even if you simply forgot or there was a reason, accept it by saying, “Oops, I’ve been so out of it that I forgot.”

When you used a lot of money accept part of the responsibility: “Oh! There were many expenses this time.”

When you are judged incorrectly: “I made many mistakes, but...”

When you are angry, admit it: “I am very angry.”

Anyone can make a mistake.



- ① A heart-to-heart relationship seminar
- ② Singing together
- ③ Prof. Oh with students
- ④ Sunmoon University students of all types attend his seminars.



Thus, if you accept part of the responsibility the negative emotions will gradually disappear.

Appreciation and respect

According to Gottman's research, happy couples express five times more appreciation and respect toward each other than unhappy couples. Once you begin to see the negative things about your partner, you start continuously pointing out things that you want your spouse to change. This can turn into nagging and the relationship suffers. On the other hand, if you look for the good points in your partner, express appreciation and respect your partner for them. Thinking of one good thing a day about your partner and expressing it is an effective way to improve your relationship. Expressing appreciation and respect through compliments, in words and deeds expresses support, encouragement and trust and helps develop an intimate relationship.

Expressing appreciation and respect five times more than criticism can heal your spouse; consideration and intimacy grows: Wow, you did a great job! How did you

do that? That is cool! I like someone who is innocent and square. You are glowing with health. That soup you made was the best. Your cooking is better than any restaurant's. I accept your point of view. I trust you. I love to see you working so hard.

Self-soothing

When your partner makes you angry, rather than stonewalling, calm yourself. Practice self-soothing. Initiate self-soothing before anger inside of you becomes an emotional flood. Anger causes brain waves to fluctuate violently in an unstable manner. The heartbeat increases significantly, so the sound of your heart beat increases and you can feel it beating very fast. For men, it takes more than thirty minutes for the heartbeat to calm down when they are angry. For women it can take ten minutes. Thus, it is more difficult to calm a man's anger.

One of the best ways to soothe anger is to breathe deeply. If you are angry, tell yourself to stop. Take deep breathes in and out. Communication is difficult if either of you is angry. If you find yourself unable to

calm yourself and to communicate, use hand gestures to signal to your partner to wait while you try to release your tension. If leaving the room and taking a walk outside helps you to soothe yourself, tell your partner, I will come back in thirty minutes, let's talk then, and then carefully pick up the conversation when you return.

The more a couple uses these antidotes the better they will be at implementing them. Once you realize that you may be under the influence of one of the Four Poisons, quickly use one of the Four Antidotes. Make a gentle request to your partner, accept your mistakes while you are in a calm state and express your appreciation and respect. This kind of lifestyle will increase the intimacy in your relationship. By looking for good points, strengths, acts of service or positive things about your partner every day, you will experience more peace and happiness in your own life and in your family. *☞*

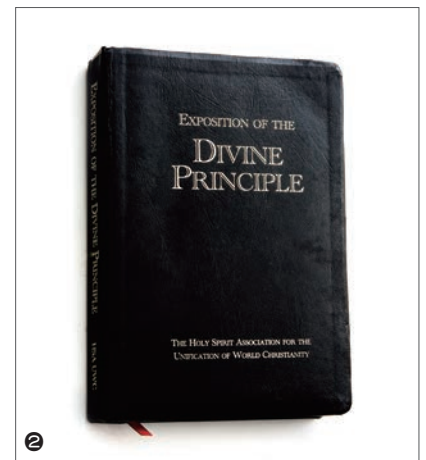
Prof. Oh is head of the True Love Family Counseling and Research Center at the Sunmoon University Graduate School of Theology.

A View of God's Story

By Gerry Servito



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My view of “God’s story,” began developing in my early days from listening to lectures in Barrytown, in 1974. Back then, we went to three-, seven-, twenty-one-, forty- and one-hundred-and-twenty-day workshops. Instructors taught Divine Principle completely—every chapter, three sessions a day, three hours per lecture, with neither questions and answers nor discussions, just intensive listening and note-taking. I filled notebooks with tiny handwriting and versions of every diagram I could manage to copy from the board. Each workshop, I’d refine the diagrams, catching what I’d missed last time.

In the one-hundred-and-twenty-day workshop, Ken Sudo, Tom McDevitt and Kevin McCarthy trained us to lecture the Divine Principle. (We also had to learn

Victory Over Communism theory and Unification Thought.) We had intensive lectures, such as on Unification Thought, and then had to practice lecturing. We all worked from our handwritten notes. One method we learned was the “napkin lecture.” Rev. Sudo taught us that we could find a new person in a casual meeting place, where we’d have to grab whatever paper was at hand and begin drawing circles and arrows to explain the basics.

A twenty-one-day pioneering condition jump-started my lecturing. They dropped off each trainee in a city with clothes, cassette tapes of Rev. Sudo’s lectures and an easel.

I had been in the movement for less than a year. A caravan of vans carrying six to eight members each, their suitcases and easels, left Barrytown one morning, driving from location to location, dropping us off. At dusk, we arrived in my

city. My bags and easel were on the sidewalk as the now empty van drove off. I began teaching the Divine Principle on the boardwalk (my city was a summer beach town).

Though our Barrytown lecturers had taught us passionately, I did not clearly have a sense of the Divine Principle as God’s “story.” Rather, I saw it as an amazing revelation of a large number of spiritual principles and laws that explained exactly what was happening in well-known Bible stories and in the post-biblical world.

I had to commit to memory an enormous number of facts about Jewish, Christian and European history, the Bible, science, some philosophies, governments and the world wars. I had to know enough to sound knowledgeable in order to be a convincing presenter. I practiced until I could teach a one-day,

two-day or seven-day lecture series. Each lecture covered enough material to last the standard three hours. When I eventually joined workshop staffs, I learned to participate in teaching twenty-one-day workshops.

By constant repetition, the overwhelming amount of material I'd accumulated sometimes became dry. I sometimes felt that it was so dry that I wished the time would

town to attend the seminary. I firmly decided to learn to teach Unification Thought, which was instrumental in my acceptance of Abo nim six years earlier. I created a Unification Thought study guide. From Unification Thought, I was able to understand Abo nim's vision of the original world and the original way of God-centered life more deeply. One year, I also managed to win first place in the Divine

grew within me and transformed my understanding of the Divine Principle from an intellectual one to an emotional one.

My teaching of the Principle changed according to my understanding of God's heart within the Principle. I cannot forget once calling on Hyo-jin nim at his office in the Manhattan Center, because of the teaching I had been doing. He sat me alone in his office and



- ❶ Rev. Servito is behind True Mother
- ❷ Early members strenuously studied Divine Principle
- ❸ During a lecture as Hyo Jin nim listens nearby
- ❹ With Dr. Sang-hun Lee, who certified the author to teach Unification Thought, a text that profoundly influences his life

end, so I could finish talking! After some years, I stopped teaching altogether.

Reawakening

Initially, I was relieved but increasingly I felt a sense of unease and emptiness. The Divine Principle and Unification Thought were so elevating that not to be sharing them—especially after all the training I'd received—made me feel half alive. As a New York member, I had the chance to see Abo nim speak every Sunday. His urgency caused me to begin teaching again.

At one point, I returned to Barry-

Principle lecturing contest.

After I graduated from the seminary, I joined CARP. Dr. Joon-ho Seuk appreciated my interest in Unification Thought and arranged for me to meet and work under Dr. Sang-hun Lee. Eventually Dr. Lee certified me to teach Unification Thought. I learned how much Dr. Lee loved and honored the Divine Principle. Thus, his education elevated my appreciation of Divine Principle.

Unification Thought Theory of Education teaches that education of the heart is the most important education and that it comes through grasping three states of God's heart—the heart of hope (or expectation), the heart of sorrow (or grief) and the heart of pain (or suffering). These three correspond to the Principle of Creation, the Human Fall and the History of Restoration. Awareness of this

asked me what I thought of Abo nim, himself and the Divine Principle.

I explained that the Divine Principle to me is the greatest epic saga in the universe. It explains one person's hopes, dreams and everything he lived and longed for, followed by an account of the calamitous tragedy that devastated it all. It concludes with the story of that person's whole life afterward, trying repeatedly to pick up the broken pieces of his dreams, hopes and heart.

Perhaps that was the first time anyone had asked me to verbalize what I had come to feel about the Principle. This had built up inside me, until I finally understood "God's story."

God's story

I had begun to see that beneath the translation, beneath all the princi-

ples, laws, and historical and biblical examples was the story that had gripped Abo nim's heart and Jesus' heart before him. This made it impossible for them not to give anything necessary to come to the aid of their God, their divine parent. It had shaken their hearts so hard that they withheld nothing in trying to rectify the circumstances and to restore the beauty of life as God had intended it to be.

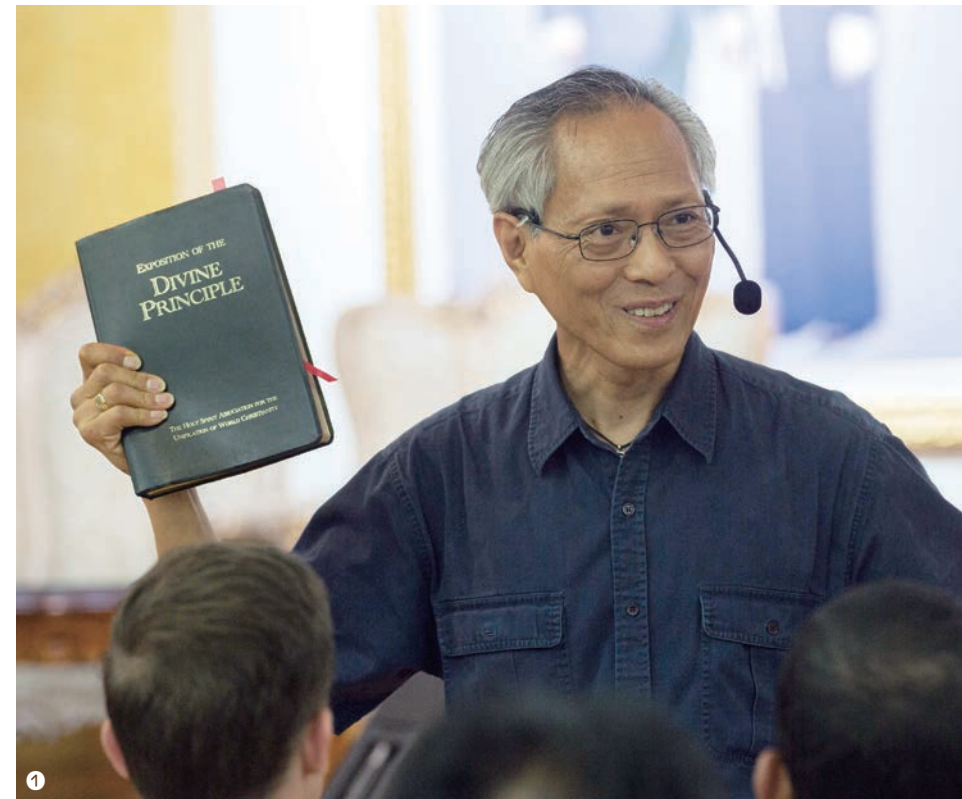
One presenter likened a Divine Principle lecture to "God's prayer to man." That penetrated my awakened heart. Even as we kneel to God in desperate supplication, God's heart mirrors that very feeling when a Divine Principle lecture is given to us...

Years later, as I was guiding students to give their own "napkin" lectures, we were reading the Divine Principle textbook together and I found a sentence that I'd overlooked for decades:

"Can we ever grasp the heart of God? The new expression of truth should be able to reveal the heart of God: his heart of joy at the time of creation; the broken heart he felt when human beings, his children whom he could not abandon, rebelled against him; and his heart of striving to save them throughout the long course of history." Exposition of the Divine Principle, Introduction, p. 8

I realized then where the Unification Thought idea of the "three hearts of God" comes from. Just as Dr. Lee had explained, everything starts with the Divine Principle.

The Divine Principle also explains God's heart in Adam's family, Noah's family, Abraham's family, and in Moses' and Jesus' lives. Stripped of symbols and interpretations, the focus is solely on how God felt during the hardships of these figures' lives. In only a few pages, a narrative of emotional experience is painted for us that



- ❶ Rev. Servito continues to inspire members through his presentations of Divine Principle.
- ❷ With young people, delving into Unification Thought
- ❸ Animated and passionate
- ❹ The vital message remains the same

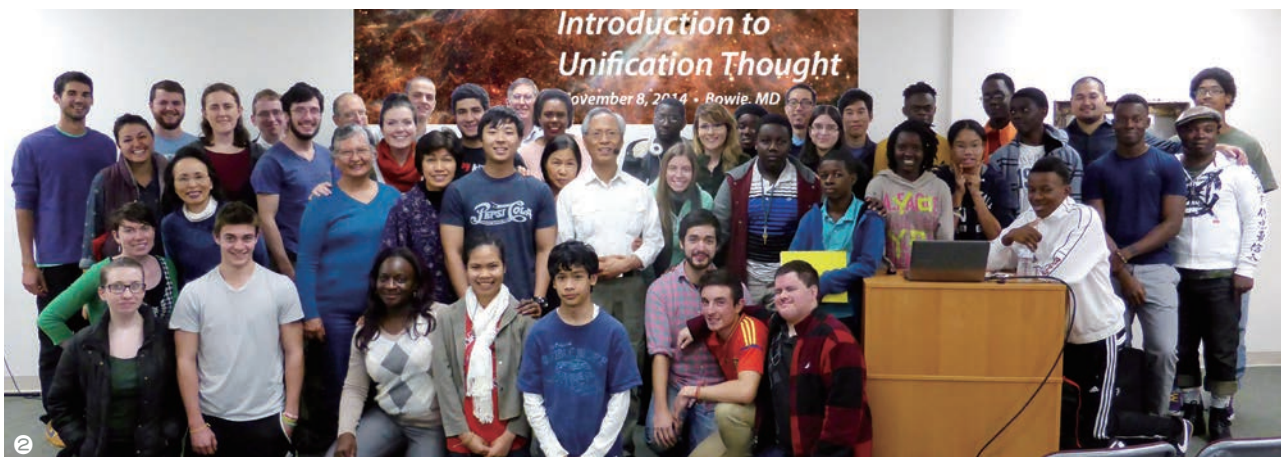
tries to help us feel what God was feeling throughout the lives of these heroic figures. This transformed my understanding of hundreds of pages about the topic of "restoration."

The sheer number of insights, in the second part of Divine Principle, into the meanings, implications and historical consequences of events usually obscured the emotional narrative underlying it all, but Unification Thought stripped that all away, laying bare the course of one person's life. This had the effect on me that surely was intended all along: my heart could break for God.

My heart toward the Divine Principle transformed. I had seen it as a book containing the doctrine of the church—an utterly remarkable compilation of innumerable revela-

tions and insights into the Bible. It also became the most dramatic and epic of all historic sagas, encompassing all the drama extending from the beginning of time, through pre-human existence, through the entire account of the human race, into the vision of the end of the world and the beginning of the new world that many scriptures herald.

This led me, as Unification Thought so often does, to notice a small passage in Cheon Seong Gyeong: "...to be a son or daughter of filial piety, you have to know your father and mother's heart. ... the heart of God before creation, his heart during the process of creation, and his grieving heart after the Fall. ...the sorrowful heart with which he has been leading human



history toward restoration, and his heart of hope for a new world after restoration is completed. (14-174, 1964.10.03)"

I have to say that that last heart—one of hope after restoration is completed—connects me to the three new scriptures that Omo nim has authorized. I remember that Abo nim repeated that he would reveal more than was contained in the black Divine Principle book. I believe that True Parents have made good on that promise; indeed so much more is contained in the Cheon Il Guk Scriptures than in the 1966 [Korean] text.

Omo nim is asking that we all share what we believe with the people we love. She has been asking where the young people are who can take over from the

elders. As an elder with friends who have already passed on, I can feel this heart more than ever before. I do what I do because most of my beloved teachers have transitioned to the spiritual world. If I do not do this, I fear that their love and their labors could be forgotten. I hope to inspire my nephews and nieces in this movement to love the word and inherit it, especially since Omo nim has expressed her heartfelt concern about this very issue.

I continue to educate others in the Divine Principle. True words have power to change the world. That power seems to outlast all efforts to extinguish it and its bearers. Some people cherish worthy teachings, learn them and give them to succeeding generations

even though other people have ignored, rejected, even executed or assassinated the great religious or philosophical teachers that provided those teachings.

So the lesson to me is to participate in the transmission of great words, to contribute what I can so that those words will do what they are capable of, what they always do: change the world, in time. This is not just a great story to me—it is the key one, it's God's story, and it goes to my heart. I have tried to unite mind and body by intellect or will, but in the end, only what is in my heart brings my mind and body to act in concert. This is a key thing that Abo nim and Omo nim have been striving for: to bring God to become the very center of our hearts. *TP*



The city of Pardubice, today in the Czech Republic, where fear of police reprisals caused the writer to bury religious literature in the ground



PURSUED THROUGH THE STREETS BY THE SECRET POLICE

By Erika Lajdová

The invasion of Czechoslovakia in 1968 by Warsaw Pact forces had been a big shock for me. A year later, while I was still in high school, a friend introduced me to the Scouts movement, but in 1971 even that was outlawed under the repressive system. No one was allowed to speak about it again. There was no freedom of speech anymore.

I first heard the Divine Principle in September 1972, when I was a student of Biology and Chemistry at the Comenius University in Bratislava. Half a year later, our leader, Betka, asked me to go on a pioneer mission to the Czech town of Jihlava. I found work in a laboratory there and soon made friends with some students to whom I introduced the Divine Principle. At that time, we had a book containing twelve chapters as well as a selection of True Father's speeches and a further sixteen documents for use as study material. We always had to keep this literature in a safe place. I used to go down into the cellar of the house where I lived and hide this reading material under a large heap of coal. I hid other reading matter in pots and pans in the kitchen cupboards.

We used to have monthly meetings with about twenty city leaders. On those occasions, our discussions included guidelines on what to do if

the police arrested us. Our activities conflicted with the communist system. By anticipating what could possibly happen, we were at least in some way prepared when the trouble started.

Things began to happen after the secret police found a membership list and systematically visited everybody on it. One day they arrived at my apartment in Jihlava and threatened me with prison if I were to continue with such "subversive activities." After that, ten of our members met in Morava, about seventy kilometers away, and we pledged to carry on witnessing regardless of the threats.

The heat rises

On January 28, 1974, the secret police visited me again, searched my apartment, arrested me and took me to a prison in Brno. There, over a period of four months, I underwent interrogation before receiving a sentence of eight months in prison. I spent my twenty-first birthday in a prison cell, which I shared with young mothers who had killed their newborn children, prostitutes, thieves, and other criminals. In those surroundings, I had to keep my faith, which was not easy. I gained ten kilograms, since we ate mostly dumplings, no vegetables or fruit and almost no meat. I spent the second half of my prison term in Bratislava.

After my release, I wanted to continue studying. Usually ex-prisoners had no opportunity to attend university, especially if their sentence had come from conducting religious activities. Yet, despite some initial doubts, I went to the Czech town of Pardubice and entered the university there. Another sister, Majka, lived nearby. We met from time to time but always had to make sure that no one was following us. Sometimes we traveled to meet other members in various cities. Every meeting was precious to each of us, just to see and talk to each other for a few hours.

My happiness did not last long however. In the summer of 1976, I wanted to go to Prague to visit a sister named Marta. We intended to join a labor brigade to go picking strawberries.

Running as if being hunted

Our mistake was talking in detail about it on the telephone, which alas was bugged. At the railway station, I saw a man who raised my suspicions. Intuitively, I heard a spirit say, "Return to your dormitory and hide the literature you left there! Bury it deep in the ground!" Suddenly I felt so anxious that I rushed back to the student hostel, grabbed the material in question and buried the whole lot at a suitable place nearby.

When I returned to the station, my train to Prague had already left so I had to wait for the next one. My "shadow" was still there. When the train arrived, he followed me onto it. I was alarmed. I kept thinking to myself, If he needed to go to Prague, why didn't he take the first train? He must be an agent, and he is following me. What shall I do?

I was so tense. It felt as if I were in a thriller movie. At the railway station in Prague, I saw the man talk to some policemen that then came up to me and asked to see my documents, which I showed them. Although they allowed me to continue on my way, I nevertheless felt the noose tightening. Escape would not have been easy because I was carrying several bags and a case. I went up a flight of steps and saw two secret policemen searching for somebody. What on earth should I do? First, I deposited some of the bags at the left luggage service and then went outside to the tram stop.



There I met my next "shadow." However, I managed to muster up whatever courage I still had to ask him if he could tell me where I could find a map. I added that I wanted to visit my aunt. That agent escorted me to a displayed street plan of Prague, even helping me by carrying two of my bags. He then offered to accompany me to my aunt's house but I turned that down.

After he left, I noticed that two other agents were hot on my heels. I could not take a taxi, since that would have enabled them to discover my destination within a matter of minutes. So, close to despair, I returned to the railway station. The two men followed me.

I jumped aboard a waiting tram with one of them still following me. I pretended to clip a ticket and just as the doors were closing, I jumped out again. My shadow, locked in the tram, started cursing. I was shaking with fear but also felt liberated. When I arrived at our members' apartment and explained all that had happened, both sisters became intensely frightened. We went out to the yard and hid some of our literature there. The police did not show up on that day or the next. Under those circumstances,

we stayed a few days together.

I mention this incident in such detail because it was a clear demonstration of help from the Spirit World. I am physically rather clumsy and hardly able to escape six or seven well-trained policemen. The whole situation would have required some kind of superwoman, which is something that I clearly was not.

Backlash against patriotism

The next wave of persecution started in January 1977, when a human rights document, Charter 77, was published and distributed. At that time, the Secret Police were rounding up all political and religious dissenters. In March, the police came to the building where I was attending class and arrested me along with two other colleagues. They interrogated us at a police station in the town of Hradec Kralove. My interrogation lasted all day until midnight when they locked me up in a cell. It was like being in an icebox as the window was wide open to the cold night air. I kept my coat on and wrapped myself in the bed covers. I was shivering not only with cold but also with fear. I tried to figure out what was going on. My first arrest and imprisonment had cost me my



Two survivors, Erika Lajdová and her husband Juraj Lajda on their wedding day

studies, but God had then given me another chance. Now, however, even that second chance was hanging completely in the balance. I reasoned, however, that the situation was largely in God's hands and that, if need be, I was willing to accept the loss of a university education forever.

When the disciples of Jesus were in prison, an angel opened the gates for them and they were set free. Although I did not hold out any hope of an angel liberating me, I firmly believed that some sort of miracle would happen. Taking comfort from such a notion, I fell asleep.

In the morning, two young women—one a Romanian arrested for theft and the other a Pole caught smuggling something across the border—joined me in the cell. I gave each of them a back massage because they were not feeling well and I encouraged them to do exercises. We sang songs together, and I told them some fairy tales. How deeply these young women longed to see good win over evil! They seemed like children, with their eyes shining. We forgot we were in prison and became completely involved in the stories. It was incredible! At the time, they did not look like criminals at all but more

like beautiful women, supporters of goodness.

During my next interrogation session, I refused to say anything. I asked for a piece of paper, on which I wrote that I would not try to convert anybody at school and signed it. At that, the tide turned in my favor. The public prosecutor issued an order to set me free and told me to return at certain intervals for control purposes.

Return to "normal" life

When I returned to my student hostel, people looked at me, not knowing what to think as they had heard that the police had searched my room. For a while I felt exposed. After some time, though, the tension lessened and people forgot about everything. Nevertheless, I continued to worry, especially about being kicked out of school. One day, the vice-chancellor invited my mother and me in for a talk. He said that because I was a good student, he would be sorry if he ever had to expel me. He added that because I had not yet received a prison sentence, I could continue with my studies. If there were a verdict, he would see what he could do. He was a fantastic person! At that time and under those circumstances he could

have kicked me out without further discussion.

After some time had elapsed, the court summonsed me. Fortunately, my lawyer was a person sent by God. He tried to gain time by repeatedly asking for new evidence and witnesses. That strategy delayed the verdict. Eventually, three days after my graduation, I received a suspended jail sentence of two years. This meant that only if the authorities ever caught me witnessing would I be sent to prison for a year. I was relieved at such relative leniency and very happy. Thanks to God's intervention and protection, we had won the game!

In those days, I walked with God, talked to him, sang songs for him, and felt like his daughter, thinking that Eve before the Fall must have experienced similar feelings. The only difference seemed to be the surroundings; all manner of filth and difficulty filled mine. *✠*

Mrs. Lajdová received the blessing among the six-thousand-couple group. Her husband, who endured more than three years imprisonment for his faith, is the general secretary of UPF in the Czech Republic. His story appeared in the April 2014, maiden issue, of TPmagazine. They have five children.

