

TODAY'S

WORLD

NOVEMBER-DECEMBER 2008



International President's Message

Rev. Moon Hyung-jin

Common Ground

For this month's issue, Hyung-jin nim gave in-depth answers to two questions we felt would be of interest to our readers.



Today's World: What is the background to our tradition of doing bowing conditions?

Divine Principle refers to the ascetic practices of Koreans as preparation while waiting for the Messiah; a lot of these were in fact bowing practices.¹ Divine Principle just mentions the Korean people—that could mean shamans in the mountains, or it could mean Buddhists preparing for the Maitreya. But there is a bowing tradition in Asia—in China for example. Yes, the Buddhist countries definitely have a very strong tradition of bowing; when you enter a temple, you offer three bows. In China, Thailand, Japan... It's very important to show humility before Divinity, or Wisdom.

In the Western world—in Catholic ceremonies—there is a lot of bowing in masses² as there is in other traditions such as the Greek Orthodox, where they have very elaborate ceremonies; there is a lot of kneeling and bowing.³

I remember it being explained that when we bow we engraft onto True Parents' foundation. That is to say that when we lower ourselves, we are connecting with True Parents. We are lowering ourselves almost to the level of their feet. We are engrafting onto them. Spiritually, we are lowering ourselves, but they are really raising us with their spiritual foundation. This process of humbling oneself is not some kind of self-hatred; it is almost a kind of self-liberation. You are transcending your own individuality and connecting it to the cosmic connection that True Parents have with God, with Divinity. There's that kind of distinction—it's not self-annihilation.

In the Western world we might interpret it as self-denial, self-oppression or annihilation, or even abuse, but I don't believe that's the right way to look at it. That would be a misunderstanding of bowing. The real element here is that we are humbling ourselves, so that we can be connected to a larger purpose and divinity. The practice when done with a sincere mind is self-liberating. It is a liberating gesture. If you understand mankind's image, or function, in eternity, we of course play a large role, but the powers of the earth are humbling. We are humbled by the size of the universe and by so much else in creation. Even though we are the owners of it, there is so much that can inspire us and bring us to higher levels of appreciation for creation. When we understand our place as owners, we can eventually understand how valuable creation is by the process of bowing to the Creator, bowing to True Parents as the Creator's representative. We are also acknowledging the greatness of creation, the greatness of their existence and purpose. In so doing, we are almost transcending our individuality, our individual purpose, our individual significance and connecting to a much larger creative process.

CONTINUED ON PAGE 23...INTERNATIONAL PRESIDENT'S MESSAGE

1 Members of the Inside the Belly Church, for example, offered many bows each day in preparation for the coming of the Lord. See *Today's World* July 2008 issue, page 9.

2 Those assisting a priest at mass (Catholic worship service) bow to the altar whenever passing in front of it, and a Catholic bishop would be bowed to by priests or attendants whenever approaching or leaving him in the course of carrying out their duties during mass.

3 "Upon entering the church make three bows (on weekdays, three prostrations) with the sign of the Cross, praying, O God, cleanse me, a sinner, and have mercy on me."—From a Greek Orthodox web site



TRUE PARENTS, TRUE FAMILY

- Father Speaks at Hoondokhae 4
 Father's Life: Undoing Reversal of Dominion 8
 The Temple and Japan (Kook-jin nim) 12
 Interview with Sun-jin Nim 14
 The Peace Blessing Service (Hyung-jin nim) 26

INTERNATIONAL PRESIDENT'S MESSAGE

- Common Ground 2

WALK OF FAITH

- Coming Home to Home Groups 28
 God called her home and she responded. Evidently, without hesitation she began pouring her heart into home group work. We're pleased to bring to a wider audience the experiences she shared with foreign members living in Korea.

- A Love Story in Four Parts 34
 From whatever angle you view it, this matching and blessing story clearly communicates the nobility, faith and filial piety that are hallmarks of our successful second-generation unions.

BRIDGES

- Eog Mansei for Reconciliation 22
 This brief article features an exemplary believer, one unaffected by religious clannishness and interreligious antagonism that have long impeded the free flow of God's spirit to the world.

- The Leaves of the Tree 24
 An epiphany can be a call to action that isolates the receiver even as it calls for the coming together of the family of God. Our prayers for these visionaries would be beneficial. This article highlights the role of leaders cooperating in the peace festivals.

REVIVAL OF NATIONS

- Planting Good Seeds for the Future of a Nation 31
 FFWPU, in each nation, large and small, has developed with the investment of foreign members. We are one family. This national leader looks back at hard-won stability and appreciates various brothers and sisters who contributed to it.

- A Guide to Volume 29 of Today's World (2008) 38

Cover Photo: True Parents in traditional attire; **Above:** True Father at one of the workshops for the Completion of the Liberated Realm of the Portion of Responsibility; **Back cover:** True Parents, Shin-joon nim, Dae-mo nim and others after apple picking

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Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.

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TODAY'S WORLD
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Creation and Fruition

The following is from Father's extemporaneous comments at hoondokhae (at Cheon Jeong Peace Palace) on November 8, 2008. These are in most cases brief excerpts from what was a much longer body of content than they represent. Unless one has a clear understanding of how God is working with True Parents, it can be hard—even for Koreans—to grasp Father's revelatory frame of reference when he speaks. Here, Father is explaining what is required to complete God's providence on earth. There is an aspect of creation, in that God is sending the Messiah and the Messiah is giving the blessing, but the inheritance of that is the responsibility of the blessed couples who must then produce its fruits by giving birth to children and populating God's kingdom.

From now on, you husbands and wives, being exemplary models, must inherit all that has been completed centering on True Parents and what True Parents have accomplished after the proclamation of the realm of rebirth, revival and eternal life.

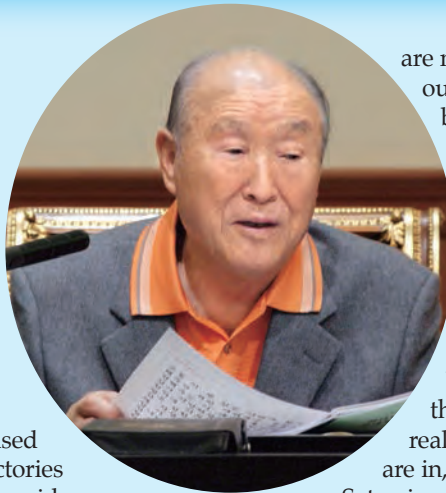
You have been living centering on your individual blessed families, but now we are not at that stage. When you think of how each of your families stands in the position of a central family for countless numbers of the world's blessed families, based on the foundation of all of True Parents' victories for the sake of fulfilling the will of divine providence, you can see there are the stages for the individual, family, clan, ethnic people and nation.

We must establish a system in which all nations, the 194 member nations of the UN, are interconnected by going through these five stages. We must restore the original, oceanic era by uniting centering on the UN, which, through the unity of Cain and Abel (that is, communism and democracy) and based on the standard of the new nation, is to become one with the True Mother who is one with the True Father.

Because Eve began by putting everything into utter confusion in the Garden of Eden, women must unite and, representing all providential objectives of the Unification Church, bring their individual families to perfection, and bring True Parents' family to perfection. And on the foundation of True Parents' clan, people and nation, and (as True Parents are beyond the national level) the world, couples must themselves go beyond the national level to the worldwide level, surpassing the sphere of women and that of men and achieving the five consecutive standards of the family of God, family of True Parents, family of Adam, family of Eve and family of children.

You have been thinking that the Family Pledge and *Cheon Seong Gyeong* have nothing to do with your lives as you follow True Parents. But I created these. I announced yesterday evening the realm of victory through rebirth, revival and eternal life. What happened yesterday evening? [The Global Peace Festival] Yes, the Global Peace Festival conference,¹ which was carried out centering on True Parents. Once families with true parents begin in a few countries centering on yourselves who

¹ International Leadership Conference (ILC)



are newly revived, billions of people will spread out as the branches. There will be many branches but only one root.

Our families must accomplish the realm of liberation after passing through the eight stages of individual, family, clan, race and nation, centering on the final three stages, mother, father and God.

This was the requirement Adam's family failed to fulfill. Blessed families must be able to freely achieve this. Only by doing so can they be respected wherever they go as families who represent God's realm of victory. Whatever circumstances you are in, the environment will become one in which Satan is voluntarily subjugated. You should engender strong confidence in your family and clan that they can inherit the position of the greatest victory.

There are countless clans, aren't there? There are 286 surnames even in Korea, and the families they belong to are to build a new nation based on their ancestors. If families do not stand as ancestors representing clans and nations, with billions of people spreading to the 194 nations connected to the Abel UN, the way for True Parents to interconnect the world cannot be opened up.

Whole blessed families, billions of them in heaven and on earth, can reach a new level when they become exemplary representatives thoroughly connected in the ideal-family realm, rather than standing alone, isolated from other families. Otherwise, they will remain in a situation that cannot be resolved, unable to cross the borderline and remaining at a standstill. You have to solve and overcome all this. The original world can be realized when all of you set the conditions necessary for even babies in the womb to be beyond this problem.

True Parents will be able to proclaim the perfection of the liberated and completely free heaven and earth, which can only be achieved when there are new clans, peoples, nations and a world based on the ideal family. God (who is connected to the true bloodline, true love and true life, which have no relationship to the Fall) desires to see that family.

This is so tremendous. You Japanese members are not just Japanese. As sons and daughters of True Parents and as members who will carry on the restored tradition, standing upon the worldwide standard and transcending the feelings you have for your nation, you must liberate even God and real-

ize the liberated kingdom of heaven and earth that achieves freedom, peace, unification and happiness. You must do this by raising a family of God, a family of true parents, a family of the eldest son, a family of the second son, and grandchildren over four generations. If you do not do so, you will be unable to discern God's world from Satan's world. You will never be able to distinguish between them.

The Oceanic era sees the start of a godly civilization

Today is the eighth day of November, heading toward the ninth day. If all things have been declared from the providential point of view, we need to go beyond the number nine. So today Mother will read from chapter sixteen of *Pyeong Hwa Shin Gyeong*. Then my son Hyung-jin will read. In the positions of Cain and Abel, Hyun-jin from the U.S., which represents the UN, and Hyung-jin representing Korea, are to unite centering on their mother. On the foundation of that unity, Kwak Chung-hwan, Hwang Sun-jo, Yang Chang-shik and Yu Jeong-ok (who is in charge of the Pacific Rim providence), should read next, proving they are connected together one by one, and are thus in unity; we must get past this point.

Now, the oceanic era, representing the cosmic era of women, has begun. This means the world as originally created, as if the Fall had never occurred (that is, the world as it existed before the Fall), is emerging. We need to find a nation standing on a supra-national basis, centering on the ocean.² It should exist in a supra-religious and supra-racial realm. Rising above religious and racial considerations should be the main themes in re-creating the original, unfallen culture. It has to be created. Since it has not yet been made, we must make it.

From the realm of the Pacific Rim civilization can begin the opening of the godly civilization, which is the master of the former. ... Women must inherit and carry on the work of creation³ that is carried out by the Holy Spirit, which acts to fulfill the work of Eve. Because the Holy Spirit does not have a physical body, however, it is true parents, having both physical and spiritual bodies, that inherit her work and produce the fruits of it. They must fulfill the mission of a "locomotive" that fulfills and perfects the victorious undertaking of giving birth that is to bring to fulfillment these final times of the universe.

All daughters and mothers need to become one and then continue the work of the Holy Spirit, which is to create according to the vertical standard. How much sacrifice has been made until now in order to do so?

Adam's family fell, and the mother failed to fulfill her role as mother. It is thus a historical fact that women have been violated by archangelic men. Therefore, to overcome this reality, the second Israel needs to perfect the third Israel centered on the Pacific Rim. This will fulfill the providential will. To fulfill this, we need to usher in the era of the godly civilization, which is the new Pacific Rim civilization. You must create a unified reality that is the same as history was originally intended to be.

The realm of the Pacific Rim civilization opening the era of the godly civilization, which is its master, is the act of bequeathing what has been created. Next, it is up to you to give it birth. Since True Parents have completed its creation,

2 Father may be referring to the idea he mentions in Peace Message 13: "The time has come, therefore, for all the small island nations in the Pacific Rim sphere to unite as one...."

3 Creation could refer to the bestowing of the various gifts of the Holy Spirit; on the part of True Parents, their bestowing the holy blessing is analogous to creation.

you need to inherit that and produce the sphere of civilization. You need to complete this task.

Without any knowledge of this, you have already given birth to children, and knowing this, you need to give rebirth. Therefore, in the work of production, the mother and daughter need to become one in body, and though the mother is on heaven's side the daughter is on the earth's side, in order to completely eradicate the world of Cain and Abel, all daughters must become one in body and mind centering on True Mother. If they can thus become one, those who have received the blessing after going to the spirit world can come back to earth. I know how it is in the spirit world; they are full of the hope for this work to be completed. The spirit world will unite and create the culture of the oceanic realm free from the Fall, which is the realm of the original feminine culture. It needs to be created....

You need to take overall responsibility. The providence of salvation⁴ under the Heavenly Parent and the providence of salvation under the True Parents is not directly connected with you. Do you understand this separation? The work of creation is God's work of re-creating Adam under the providence of salvation, so centering on Adam the spiritual and physical worlds have been united. That is why, now that I have taken control of the satanic realm in the spiritual and physical worlds, they had to be brought to submission and a new world produced from them. We needed to seize them and create anew. Through such a practice of creation, we need to give birth to children. We need to do this on behalf of God....

Since you have undergone the throes of childbirth to form a nation and families, your families should not think only about themselves. In the position of railcars being pulled by the locomotive, you share a common fate, and therefore the people who have been within the realm of the providence of salvation until now and those who are responsible for the process by which the completion of the providence of salvation can be proclaimed should become one. Cain and Abel should become one centering on the mother and fulfill their mission as the locomotive that pulls the railcars attached to it—whether there are a hundred and twenty or tens of thousands of railcars—and transport all kinds of everything. This is not about you, as an individual, crossing the hills in front of you. You need to be aware of this....

There is no way by which you can return to the original position wherein you can create what has already been made, so you need to inherit that original position of creation and, instead, give birth to sons and daughters who will be the citizens of the kingdom of God. You must ride on the locomotive of True Parents and advance together to the final destination.

Creation! Say it. [Creation!] Production! [Production!] Next, childbirth! [Childbirth!] The vertical God has worked hard centering on the horizontal family. True Parents have brought to submission the substantial world, the world of human beings who opposed them, and have emerged triumphant. After that, it is up to you to become one and experience the labor of childbirth. In three generations, you need to restore your clans to the seventh and eighth generations, to the eighteenth degree of relation, even including God.... Unless you struggle to assist in the liberation of even such distant relatives you cannot take them to the kingdom of God. You need to know this clearly....

In the world of men, women are to unite with the men, creating the wheels of the locomotive and together go wher-

4 In that only God can send the Messiah

ever the locomotive goes. Isn't that how it is? I've already said, "Men and women need to fulfill their mission as the locomotive for the perfection and completion of the victorious undertaking of giving birth." They are not merely a set of wheels.... Supposing the train has ten railcars; all the passengers need to unite as a people. Only then can the Messiah be liberated. Unless the Messiah, who came to restore a nation, is liberated, God cannot be liberated. In that case, we would not be able to escape from the world in which we have been enduring suffering in the service of God.

You should not give birth to and raise sons and daughters just by yourselves. The act of childbirth involves your receiving assistance from God, inheriting that victorious realm of assistance through True Parents, uniting with them, and then, finally, giving birth to children. In the era of giving birth to children, which is at the risk of one's life, and which is a serious undertaking on earth, you are able to become the locomotives yourselves. You should know that when you go to the heavenly world, you and your sons and daughters will be the masters who teach the saints, the sages and your ancestors. That's being a locomotive.

The oceans constitute the world as originally created, where the Fall had not occurred.⁵ This is the oceanic era of the three worlds of water, air and space.⁶ If this era is not based on the love of the mother, children cannot come. The mother must be the center.

Since the first mother formed a blood relationship with Satan, the children fully inherited Satan's lineage. This must be cut off. If you are not clear on these concepts, the history of the providence cannot be brought to a conclusion.

Men are archangels. That is why the returning Lord was to come and give the blessing only to virgin men and women. This is not how it happened, however. Problems to do with sex have not been resolved through religion. Because it has to be resolved all at once, I am working to solve everything....

Unity with Mother in order to give rebirth to humanity

When the wife is undergoing childbirth, the substantial True Parents, and God too, can embrace her. The spiritual and physical aspects are separate; the vertical Parent experiences beginning a family, and then the horizontal True Parents experience beginning a family. The visible True Parents and the invisible True Parent are one in body. Even if a man and a woman who do not have mind-body unity give birth to sons and daughters, they will not be able to enter the kingdom of heaven. It is a matter of vertical alignment with Heaven, as if the sun were directly overhead and we cast no shadows. How serious a problem it is that we are in the middle of the night!

In the end, you must unite with True Mother and give rebirth to everyone in heaven and on earth. The new families that are giving rebirth are, by that act, becoming locomotives of the heavenly kingdom. Those who are connected to those locomotives cannot fail to become people of the kingdom of heaven.

Though Jesus resurrected spiritually, the True Parent resurrected substantially at the second coming.... Even though Jesus broke through some barriers spiritually, God could not prevent Satan taking Jesus' physical life.⁷

It would therefore be a serious matter if True Parents ceased

5 Likely a reference to the early stages of the world's formation.

6 Possibly a reference to our stages of life in the womb, on earth and in the spirit world.

7 This paragraph was paraphrased to explain the underlying meaning

to be. There could be no such things as [new] creation or production or a unified realm, and nothing about women cooperating together to give birth to humanity. Everything would break down. That is a very serious matter. Do you understand? That is why it is rebirth. By finally succeeding, we have entered the realm of rebirth. Since we have been reborn, we have gone beyond the world of Satan, the devil.... The bloodline has been established, and behind the bloodline are the love of the father and the life of the mother. For the lineage to be completed, love and life must become one. The parent body of love is the father, and the parent body of life, the physical body, is the mother. Yes, that is why the mother should nurture the baby in every way, so that the baby can grow.

In Christian culture, there is the analogy of a bride and groom, right? As the groom, Jesus came to find his bride; that is to say, the husband came in substantial form to meet his bride after four thousand years of history, but the substantial spirit world and this substantial world have not become one. Jesus came to unite them centering on the foundation of his spiritual and physical family, but he lost his earthly life and only accomplished his mission spiritually. Therefore, the Feast of the Lamb still must take place. By holding the Feast of the Lamb, just as was to have happened centering on Eve in the world as it was originally created, victory must be won on earth by the daughters⁸ substantially becoming one with True Mother, the wife of True Father, and then giving rebirth to all of humankind. Otherwise, they cannot be restored in front of Heaven by January 13, 2013....

You have to engrave my word in your minds, as if you have deeply engraved them in solid granite. Don't just hear them and forget them. You have to engrave them deeply in your hearts.

The ancestors are coming to help, because they cannot be liberated if they do not help. You are not alone. Your ancestors have all shared the benefit of True Parents' victory and have come to help you. You should mobilize them through your prayers. If you don't, you will not be able to offer memorial services to them. Because the time has come when you can offer the memorial service, that is to say, because the time has come when you can serve your ancestors in the spirit world, the way has been opened for them to receive forgiveness. Other religions think the ancestors are on Satan's side and assert that we should not follow them.

Because we know of all this even better than Satan himself does, he cannot come to obstruct us. If we say, Get out of the way!, he has to do so. If you say, Step aside! he will have to step aside. Otherwise, he may exercise his right to stand in front of you and boldly oppose you. Archangels are of different classes, and those of the highest class, that is, the four great Archangels, could all take part in opposing you. They may oppose you, or the good ones may help you.

Do you want only yourselves to become true parents? Do you want only yourselves to become princes and princesses of liberation? Historically, Adam's bloodline was defiled and falsified by Satan, so it is stained, but this was only because Satan was the first to take dominion over it; Adam's bloodline must not die out. We need to attach even the ancestors to the perfection locomotive and ride without hindrance from Satan's Arctic Ocean to the Antarctic Ocean, from the uppermost corner of the communist world of the North Sea down to the waters of the South Pole....

In order for you to become a responsible person in seek-

8 That is, blessed wives



True Parents at the Second Education Session Proclaiming the Completion of the Liberated Realm of the Portion of Responsibility (November 13). At these workshops, the Principle is presented from a new viewpoint.

ing out the truth to make the church and save the nation, you need to make the Principle your center and know the contents of *Cheon Seong Gyeong*. The core of *Cheon Seong Gyeong* is represented in *Pyeong Hwa Shin Gyeong*, and the Family Pledge is based on such content.⁹ Because you have all the teachings of the genuine truth, if you instruct someone to do something and it was not done, it would be up to you, who gave the order, to do it instead. I have indemnified everything on your behalf. In regard to your sons and daughters and your nations, victorious supremacy has been relinquished to you centering on True Parents. All you need to do is perfect it without any problems; there can be no such thing as leaving it undone. You have been given a responsibility, a calling, which you must completely fulfill. Even if you die and your flesh rots away and your bones dissolve, you must fulfill your responsibility. You cannot leave behind unfinished work on the path of that calling. Even if your bones become water or dust and ultimately disappear, you still need to finish that work before you can enter the kingdom of God....

Those in the spirit world will cooperate only when you speak based on Father's teachings; if you speak based on your own ideas, they will not cooperate. This is serious. That is why over many years until they die, and even after they have gone to the spirit world, people have placed the greatest importance on my teachings. If my teachings are insufficiently evident in a person's life, that person will go to the world that also lacks my teachings; it could not be called the kingdom of heaven. That is only too clear. It will become pitch-dark. The settlement of noon could not take place. The term "settlement of noon" can only be found in the Unification Church. Can you find it in an encyclopedia? [No.] No, you can't! You don't know how joyful and good a term that is.

As we usher in the era of the supranational and supra-oceanic realm, all women centering on True Mother... When father speaks about women he is thinking of families, both on the right and the left. The blessing of billions of people depends on them. Therefore, in giving birth to children on

⁹ *Cheon Seong Gyeong* is a compilation of excerpts of Father's speeches given over fifty years. The Family Pledge is the encapsulation of all that Father has discovered and taught.

earth, they will have to go through the rigors of childbirth. ...

Well, Mother, step forward and read again what we read yesterday. We did not read as much as we wanted to yesterday, but since I explained everything this morning, in this hoondokhae session, we can read as much as we want. Any-one of us can read on behalf of Father, God, Mother, the groom in the stead of Mother, the groom newly met, the groom who is an old man, and anyone else. Is there any groom older than God? Is there one who is older than the returning Lord? Therefore, we will begin the hoondokhae session under Mother's full authority, and she will read about something as exciting as a breath of fresh spring air. Let us welcome her with applause.

Whether or not you are producing good fruits, you must listen to what I've said. You must take yourself in hand. Think that you must control your body if it is sleepy and focus your mind if it wanders. ...

Look at the Chinese characters. The Chinese character for "cheon" (天), meaning "heaven," signifies that two (二) people (人) come together to build a nation, and that nation is Cheon Il Guk.... Isn't that a nation that brings two people into unity? In the Chinese character for "guk" (國) meaning "nation" can be found the Chinese character "hok" (或) meaning "perhaps," so I thought of the word "*amugena*" (howsoever). With the syllables reversed, it becomes *nakemua*, and I interpret that to mean You should uproot yourselves and be buried in ecstasy. Then God will work to manage the heavenly world with Rev. Moon as the leader and work backward to find the way to the gates of the kingdom of heaven. Since it is backward, it is *nakemua*, and it means that God should use me in the work of uprooting and then send me away to win against the satanic world.

After Mother speaks: Now, I've been saying all this while Mother has been standing at the front. She may complain that she is worried she might have had to stand there for days, since it is she, not the members, who are standing at the front. But that won't be the case. We will finish now. By holding morning hoondokhae on a brand new day, centering on True Parents, centering on the True Mother, we should cherish this day in our hearts as a day to remember for the rest of our lives. Yes, this will become a day to commemorate and to mark the complete fulfillment of our wishes! Aju! [Aju!] TW

The Difficulty of Undoing the Reversal of Dominion

The following is drawn from the second chapter of the second book of the series True Parents' Life Course (참부모님 생애 노정). The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. Twelve volumes of the series have been published in Korean so far. An English version is far from complete and has never been made available as published text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been largely retranslated and edited for Today's World.

I had been accused of being a South Korean spying for the Americans. A Soviet investigator interrogated me and pronounced me innocent. I was released from the Taedong Security Center on November 21. I had lost so much blood that I nearly died. The members thought that I was going to die.¹ That I survived is a miracle. Because the Huh Ho-bin group failed, I had to find other people. I worked until I could find the required number of them. After my release, I made contact with another group, and I guided the people in that group, all of whom were massacred after the Korean War broke out in 1950.

Additionally, when the communists retreated to the Suncheon River, they took with them the people who had been imprisoned with Huh Ho-bin and executed them. At that time, the heart of the members of the Inside the Belly Church was like that of Chung-hyang, who was longing for the day of liberation from prison so that she could reunite with her beloved husband Lee Do-ryong again.² I had tried very hard to witness to them, but they would not listen to me, and that's why they died. From this, we can learn that we always have to be humble. It is very dangerous to push yourself forward.

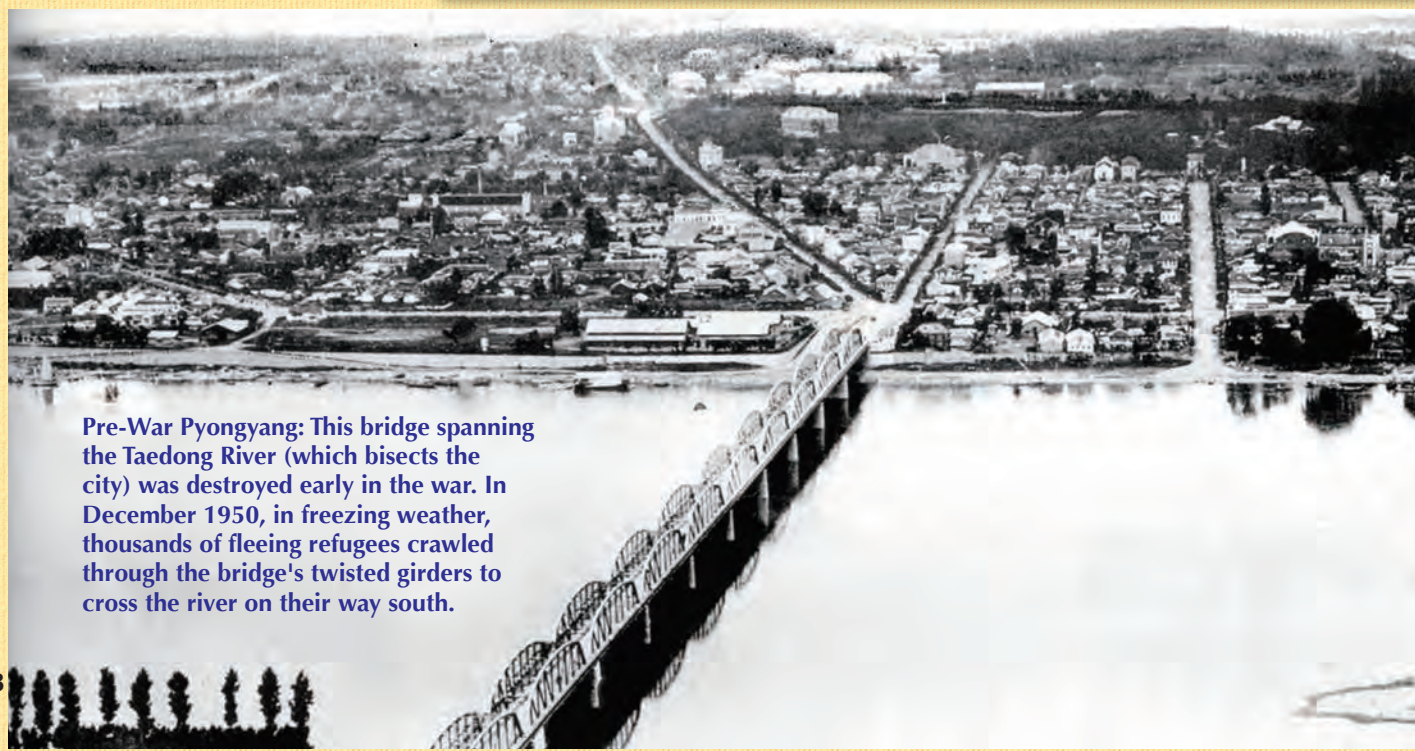
They were in the position of Cain when they died. Until the Unification Church appeared, they were troubled souls in the spirit world. Since we are in the position of Abel, we have to resurrect them.

Persecution by Christians and Communists before and after my ordeal

In North Korea, Christian churches had joined forces with the underground communist movement. They resisted the Japanese together. Why did Christianity oppose me? Because well educated, deeply faithful members of Christian congregations were coming to me. Those Christians that opposed me did not realize God was behind me and that I knew the things that could move Christianity. In North Korea at that time, everyone saw

1 See "Near Death and Revival in Pyongyang," by Mrs. Kim In-ju (whom Father mentions later in this article) in *Today's World*, December 2006.

2 The heroine and hero in a folktale about a wife whose arrest and torture is due to her refusing the advances of a powerful official while her husband, a man of lowly birth, is away



Pre-War Pyongyang: This bridge spanning the Taedong River (which bisects the city) was destroyed early in the war. In December 1950, in freezing weather, thousands of fleeing refugees crawled through the bridge's twisted girders to cross the river on their way south.



The only motorized transportation on Seoul streets in the year after World War II ended were army vehicles and public buses.

me as an enemy. The country, the churches and even the common people were all trying to get me. How does one survive in those circumstances? If I had opposed them with force, they would have destroyed me. I had no other choice but to sacrifice myself for them and serve them. Even if they hit me ten times, I begged God to bless them. Even if I were treated with contempt a thousand times, I was determined to pray for them. I silently watched and overcame everything, thinking, This year contains a thousand years' worth of resentment.

The woman in the position of Jehovah's wife

I was twenty-six years old, but I already had a plan for dealing with the spirit world. This was necessary during the course of restoration. You have to proceed with a complete plan. You have to make a certain base in the spirit world first, before you can proceed in the physical world.

If I have inherited a blessing from a man, I must also receive one from a woman. If I receive a blessing from a man based on my connection with Kim Baek-moon's group,³ I must gain the blessing from a woman, too. Otherwise, I cannot inherit all the dispensational foundation God has built up in Korea until now.

This is why a woman whom God can directly lead has to appear on earth, a woman who can say, "I am God's wife." Because God directly leads that woman, those in the spirit world connected to God can be mobilized to work with her. So for the first time, through a woman who could say she was Jehovah's wife, God made a base to come to earth. Eve was Adam's wife, but she was also Jehovah's "external" wife, his bodily wife. What I am saying is true. Such things must be revealed and brought to fruition.

When I was in southern Korea, in the year of Korea's liberation, I joined the Zion group, Kim Baek-moon's group, for six months. This was the group for the New Testament restoration of the Garden of Eden. The group attracted all the spiritually open people throughout the whole of Korea.

There, they were talking about one grandmother who had declared she was the wife of Jehovah, but Kim Baek-moon's group was deriding and mocking her. As soon as I heard them talking about this, I went to North Korea.

Works of both good and evil

The woman was called Grandmother Pak.⁴ She represented

³ He led a church that had John-the-Baptist status; for more on Rev. Kim, see *Today's World* August 2008, p. 8; September 2005, p. 14; July 2005, p. 17; or June, July 2001, p. 33

⁴ Her full name was Pak Eul-ryong. Father often refers to her as Pak No-pa. *No-pa* is Korean for "old lady," so Father was calling her "Old

both restored Eve and Eve immediately after the Fall, so she was representing two divergent realities. She had flexible capacity; God sometimes entered her to perform His work, and Satan would also sometimes enter her to perform his work.

Her husband, whose surname was Han, was a very influential person, locally. They had ten sons who were really quite awful. He was one of the richest men in Pyongyang,⁵ and she lived in his home as his secondary wife. Restoration could not be carried out through his primary wife. The primary wife stood on Satan's side, so the progress of restoration had to go through a side branch.

With an Eve who has reversed dominion, evil has to be changed and everything has to be taken under the charge of goodness. Heaven has to take charge of goodness, which is the root. It is necessary to go down to the myriads of slaves, lowly maidservants of the spirit world, playboys and lewd women in order to go up. All the bad things have to be straightened out and changed. That which is true has to be put with other true elements, and a new mother who can represent all women has to be created.

Absolute obedience and service

I thoroughly understood how to bring God's plan to its conclusion. Yet I had to carry the overall burden, so I took the position of a mere child who did not know anything and served that grandmother with my heart and my life.

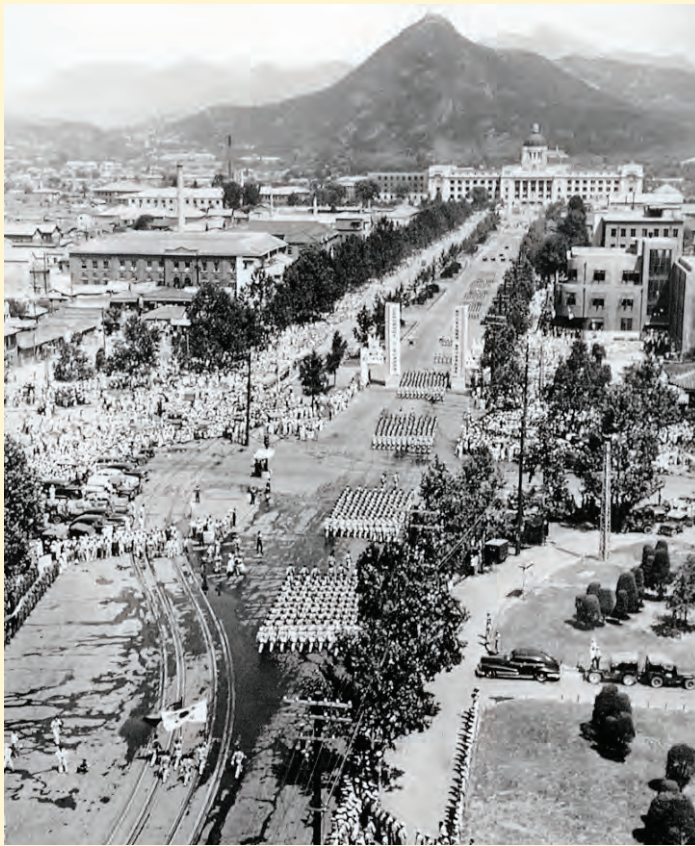
I became her servant. Mine became the lifestyle of a servant. I wasn't witnessing to her. I even bowed to her sons and daughters. If people brought me nice things because they wanted to follow and serve me, I gave everything to her family members.

I worked for her children, and she didn't even give me a place to sleep. She just wanted to use me for the work I could do. I had to overcome everything. I even washed her children when they soiled themselves and washed this fifty-seven-year-old grandmother's menstrual cloths.

She might say, "Go inside and sleep." I had to go to sleep where I was told to. If I was told to sleep in an open shed, I had to sleep there. I made pants, farmer's knee-length shorts, for the children to wear. I had to do what I was told. I had to be completely obedient. If she asked me to bathe someone, I had

Lady Pak." She is mentioned on page 9 of the July 2008 issue of *Today's World*.

⁵ Father implies (in the Korean) that Grandmother Pak is the secondary wife of Mr. Han; in those days in Korea it was not uncommon for a man of high social status to have a second wife (a concubine). Such arrangements afforded legal rights to the woman and any children she bore.



On August 15, 1946, a year after Japan's defeat in World War II, marching Koreans celebrate their independence. At the end of the street can be seen the main building from which Japan had attempted to govern following Korea's annexation.

to do that. If she told me to put on a laborer's frame⁶ to carry something for three, or even thirty, kilometers, that is what I had to do.

So there are no barriers when you do everything with love in your heart, no matter where you are. Even though love is great, the path of love can be one of hardship. That's the paradox. I volunteered to sacrifice.

Stages of restoration

If you dedicate your best effort when you are in the position of being treated like a servant, restoration continues to take place. I was going through a testing period so that I could say with absolute conviction, "This is the Principle."

As I was going up from the servant's position I would say, "God's loving servant has come" and later, "the adopted son has come." You have to restore the blessing like this, going up through stages. In order to reverse the Fall, in relation to a woman, Adam has to reverse the realm of dominion. It's the same principle.

So through that grandmother I had to start from being in the servant's position, to being in the adopted son's position, and then the illegitimate son's position, until the real son's position. And when that happened, I could testify saying, "I am the leader of the heavenly nation." Next, I could testify, "I have surpassed Jesus, who has the supreme power of the

heavenly nation." And then, "I am the substantial object-partner to God."

She was to bless me as being Heaven's superintendent, Jesus' representative and God's representative at the same time. She should have made a declaration. After that ceremony of declaration, I would have secured my autonomous position and turned everything upside down. Adam's authority, which had been trampled upon, was restored when [the new] Adam had established the conditions of indemnity. That is why everything had to be done completely in the opposite way in order for someone to stand in the position of Adam.

Grandmother Pak's lack of faith

It was only after I had done all this that I said to her, "Serve me in the same way I have served you." Until then I had served her from the position of a servant of servants and had done things that no one else would do. Yet to suddenly testify to myself, establish my authority and then tell her to serve me as I had served her was like a bolt out of the blue. I told her to accept what I had testified to and immediately bow down to me. This was the reversal of dominion for the purpose of restoration.

The tables were turned. She exclaimed, "You have been following me. You have sought to serve me. How can you now order me to do such a thing? How can you just order me about as if I am a servant?"

But this came from just a humanistic perspective. If someone has reached the standard Heaven has set, yesterday's disciple can become today's teacher and even be elevated to become Heaven's prince. If your son became a crown prince or your daughter became a crown princess overnight, as his or her parents, you would be in a position in which you would have to bow to your own child.

In the aftermath of Pak Eul-ryong's rejection

After this, the group was divided into two factions—those



In December 1945, the foreign ministers of the U.S., USSR and UK met in Moscow and agreed that Korea would be independent after five to ten years of having the U.S., UK, USSR and China as trustees, jointly governing Korea. Details of trusteeship were to be decided by a U.S.-USSR Joint Commission in consultation with Korean democratic organizations. Here, at the commission's first meeting in Seoul, chief of the Soviet delegation, Gen. Terenti F. Shtikov, addresses the opening session. In twenty-four fruitless meetings until May 1946, the two sides could not even agree on the definition of the word "democratic."

⁶ Similar to the frame of a backpack, with, typically, three pieces of wood in the shape of an "A," at the base of which, opposite the side with the straps, two pieces of wood project out, parallel to the ground. On these jutting pieces might sit a bag of rice or building materials.

who followed Grandmother Pak and those who followed me. Grandmother Pak didn't follow me, and those who sided with her didn't follow me. The group was thus split in two. From then on, Grandmother Pak became mentally unstable. She said that Moon so-and-so was a traitor to Heaven and a thief who had stolen everything in the world from her.

Because of this, Satan took her over completely. All manner of things started happening. She incited her husband, her sons and her daughters and threatened to kill me with a big stick. After this, her husband suddenly died. Heaven struck him. If a person doesn't fulfill his responsibility to Heaven, Satan can invade. He died in quite a frightening way. He was chasing me with a big stick to beat me, when he suddenly collapsed and died. He had red marks all over his body, and it swelled up so much it wouldn't fit in a coffin.

Because I had obeyed her and helped her, it was only natural, according to the way things go in the world, for her to do the same for me after I had declared who I was. But she didn't do it. It didn't matter how much she had worked for God and prayed before that day, her failure to follow me meant she lost everything. Everything that she had done, all her good deeds, were transferred to me. She should have thought about whether this all began from heaven or from earth. She should have been able to discern whether this was something where God was the center or whether she was the center.

Tested in the spirit world; God's seal of approval

I had to go through a forty-day test in the spirit world. All the spirit people there sided with Grandmother Pak against me. Even Jesus came to me and begged me, saying, "Grandmother is Jehovah's wife. She is a daughter God cherishes dearly. Please serve her well." Nevertheless, I fought them based on the principles of heavenly law. For forty days, with truth, I fought alone against the whole spirit world, against all the spiritual leaders who had come and gone throughout all of history and even against Jesus and God.

Because I couldn't make heaven and earth a battlefield, I believed that when the forty days were up, God would have to reveal His final decision. I said, "If this is not Heaven's principle, heaven and earth will perish. This path, which I have discovered, is absolutely correct." In the final, decisive battle, the verdict went my way; I was deemed victorious. God proclaimed me the victor. He declared that what this person called Moon was advocating, which had been opposed and attacked by Jesus and everyone else in the spirit world, was the true

principle that could relieve grief and resentment on the path of restoration. God gave His seal of approval, declaring that the principles I had uncovered revealed the deepest secrets of heavenly law. In this way, I reached the standard to bring victory.

Many people claim to be the Messiah, the Lord at his Second Advent, don't they? They say I am in the position of John the Baptist, and they are the Messiah. How would they answer if asked if they have God's seal of approval? If they were the Messiah, they would have to be recognized officially, with the seal of approval from God and the whole of the spirit world.

The inheritance of heart from women

I had to find a person of similar status to that woman, so that the mission could be passed down through different stages. Beginning with a person in the position of God's wife, and in order to find a person standing in the position of the original mother, I had to begin that task again from someone of eighty years of age. Based on that standard, the mission passed down through people of different ages, down to Mother's age. Because Grandmother Pak opposed me, I had to find someone who could replace her. I could do this because there is a principle that Eve must be re-created.

Because I had been unable to establish the family-type standard, I was sent to prison on February 22, 1948, where I spent two years and eight months. Having been unable to complete the John-the-Baptist mission, I had to travel down a path like that of Jesus going to the cross.

While I was in prison, Mrs. Kim was incarcerated. Mrs. Kim⁷ was in the position of Rachel. Grandmother Pak was in the position of Leah, and there was another lady, Mrs. Na. These three women should have cooperated with me. In order to restore the three phases of heart—the lost daughter, sister and mother—women from a grandmother's age down to one's twenties had to be restored. I had to go the way of crucifixion of the heart in order to establish the standard to restore women at these three stages. External suffering is nothing compared to this.

Once such a standard for restoration, the standard for the reversal of dominion, is created, it must be substantially followed through. These things have to be recovered down to the position of the servant of servants of humankind. So in order to recover this, I had to start from the lowest position, which is a prisoner. I had to open doors starting from prison. **TW**

7 For more on Kim In-ju's background, see the last installment, in the September 2008 issue.



Communism held a natural appeal for oppressed Koreans; it took root after the March 1919 uprising failed to free Korea from colonial domination. Kim Il-sung (left) returned from the Soviet Union to lead North Korea in 1945. Right: Students in Pyongyang carry portraits of Kim Il-sung and Josef Stalin on a march celebrating November 3, 1946 elections for the North Korean People's Committee, the first step in forming a separate, North Korean, government. (North and South still used the same flag.)



2008年12月10日(水)



The Temple and Japan

An excerpt from Kook-jin nim's speech to members in northern Japan (Region 16) on December 10

As we build this temple, brothers and sisters, our goal and our mission become very clear. In order to build the Cheon Il Guk nation, we need to witness to only 50 percent of the country. That's all we have to do, however long it takes. We just need to pursue that one direction, and when we do witness to 50 percent of the country, that country will become God's country, will become Cheon Il Guk, will become our fatherland, in reality, in substance. [Applause]

You may think that will take a very long time. But this is why we're building the Cheon Bok Gung, the World Peace and Unity Temple. If we did it another way, it would really take a long time, but when we build the Cheon Bok Gung, where we concentrate all this spiritual power, where we concentrate all this political power and where we concentrate all this economic power—this temple will be a public, national platform. We would not be able to establish a public national platform even if we had two hundred and ten thousand members that were all separated in five hundred churches; but if we concentrate two hundred and ten thousand members in one church, that becomes a national institution. That becomes an institution the nation will be interested in hearing the opinion of. The nation would be interested to learn what this institution thinks, what its values are. They would be interested to learn what Father's theology and teaching and philosophy is; the national media, because they are interested, would broadcast that to all the people, and because we have such a substantial foundation, the people would seriously consider what we say. By creating the World Peace and Unity Temple, we create the platform to talk directly to the people of Korea. And that will speed up the process of witnessing to 50 percent of the nation.

My brothers and sisters, we for so many years have had a great vision of where our church will be, and we have built a great foundation, but we have struggled with the concept of building Cheon Il Guk, though we talk about it, about how it will substantially happen. But now our True Parents have shown us practically, realistically, how we can build this nation, how we can create Cheon Il Guk. This is truly liberating, because this is a plan we can actualize. We can build a temple. We've done it before; we've built buildings before. We've built factories; we've raised money. We can do this, and we can witness. We have successfully been witnessing here in Japan. Despite tremendous persecution, we've succeeded. In Korea, there is no persecution now. We have built a good environment. If we build a good witnessing system in Korea, we will be able to continuously witness and gather more and more brothers and sisters. That is what we are working on doing. We have been studying the witnessing system here in Japan, and we will bring that system to Korea. These are things we know how to do. These are things we've succeeded in doing. And in order to succeed in our vision and our dream of building the nation of Cheon Il Guk, we need to just continue doing what we are doing just a little bit longer.

I know, brothers and sisters, you have sacrificed and given so much because of this dream, and you have sacrificed and given so much even when you could not see hope of success. But now, consider what I say: Success, the possibility of victory, fulfilling our dreams, justifying our sacrifices, is real. We can accomplish this. That is what I'm proposing to you brothers and sisters.

You know, we have truly been given a sacred mission. That sacred mission comes from what we have been taught and what we have been given, because what True Parents have

revealed to us is truly revolutionary and is truly the core message that every person in the world must hear and needs to hear and needs to receive. Jesus Christ was sent by God as his son, and he gave a very important message to man. Even though he was not able to fulfill his full mission as the messiah, the message he gave brought humanity up to a new level, a new understanding. With one small sentence, Christianity has changed the culture of the world, has changed politics, has changed economics, has changed society and culture. It's just the golden rule: to do unto others as you would have them do unto you. This changed everything.

The world before this simple message was barbaric and cruel. Life was cheap. But through that one sentence, we learned about love, compassion and empathy; we learned how to forgive, and this has developed society, a culture of democracy, of acceptance and forgiveness. But the inspiration of Christianity, because Jesus Christ went to the cross, has reached its full extent. It cannot bring us any closer to God than we are today. This is why Jesus Christ said he must come again. If he had fulfilled his mission, there would be no need for his Second Coming.

Right now in the world, you can clearly see the limit of Christianity. That limit begins from the very fundamental teaching and theology of Christianity. The basic tenet of Christianity, when it comes to God, is that God's divinity cannot be known. Man cannot fathom and understand the divinity of God, because God is omniscient and omnipotent and so far beyond the comprehension of man. This may sound great and glorious, as if we are honoring a great and powerful God, but if you look at it from another point of view, you are actually condemning God to eternal loneliness and separation from humanity, and you're condemning all of us to being eternally separated and divided from our creator. This is why Christianity lacks the vision and understanding to bring us closer to God than we are today. It cannot take us further.

This is why, this century, this time, is the time for the Second Advent. And the ultimate truth and evidence of the Second Advent and the True Parents is that simple message, the simple message that can bring us closer to God and restore humanity to its original position. This is the exact message that our True Parents have given. This is why we know our True Parents are the True Parents of all humanity. Our True Parents have clearly defined the divinity of God. They define that divinity as true love, and they define true love as a love that



Audience members listening to Kook-jin nim's message

can bring even Satan to voluntary surrender. You are all educated people, and you have studied science. As you well know, if you are able to define something, you can achieve it. By defining the divinity of God, our True Parents are empowering us to inherit the true love of God, and by inheriting it and living a life of true love, they are empowering us to become one with God, thereby removing the distance and separation between God and man that was brought about by the Fall and restoring humanity to its proper position, as sons and daughters of God. This is the theological reason, the proof of our True Parents. It is that simple, but it is that powerful—those words, which define God's essence, carry ultimate power. And those are the words which our True Parents speak. And that is why we know for certain that what they say, the truth that they give us, is the truth all humanity is to receive. And we know that truth is the truth all of the religions are to receive. That is why we have the mission to take this message to all the people of the world. That is why we must build the Cheon Bok Gung, the World Peace and Unity Temple, so that we may have a stage to bring this message to the nation of Korea and the entire world. Please, brothers and sisters, take some time to consider what I have said. Thank you very much. JW





Interview with Sun-jin Nim

In front of pictures of her ascended brothers and grandmothers in the offices of FFWPU International, Sun-jin nim spoke to Today's World candidly about her life and career path. Her husband In-sup nim was with her and he also offered his personal insights.

What was it like growing up in such a large family?

Well, you can see the wide age range in our family.¹ My closest sister is a lot older than I am, and my next younger sister is almost five years younger than me. I grew up with three brothers just above me, and Young-jin and Hyung-jin below me. I basically grew up with my brothers. I played in the mud and played many kinds of not-so-girly games. I often think I come off as not very feminine—I kind of grew up a tomboy! I didn't see so much of my sisters growing up, as we were so different in age. Basically all my memories are of my brothers—from Heung-jin oppa who would take the younger ones to 7 Eleven for iced Slurpees, beef jerky, and sweets to Hyun-jin oppa who would play Risk and other board games, to Kook-jin oppa and Dungeons and Dragons with Young-jin and all. My early years were spent mostly playing with Kwon-jin oppa, who was a year ahead of me. In all the years, I remember spending the most time with Hyung. We have always been close. He was the light in my life then, and forever will be. But we all had a lot of fun together; growing up, they are my fondest memories.

Do you remember the kinds of things you liked to do when you were little?

Oh, we just played all over East Garden, in the woods, outside, in nature, like Tarzan in the wild. I watched and played with my brothers doing martial arts, sports, skateboarding, swimming, playing computer and board games, learning about cars and playing fort with the couch cushions. In many ways, it was not a very girlish upbringing. But I didn't really notice because we had a lot of fun!

Could I ask you something about school?

I think that is good, because many people don't understand how we grew up, and sum up a perception from only a few selected snapshots or moments in public. I think it is important for people to know that we grew up like everyone else. We've all had struggles, persecution and growing periods that define our lives today, with the slight difference of living it constantly in the public eye.

Were you singled out by your classmates?

Actually, more than my own experience, I saw all my elder brothers and sisters go through

¹ True Mother gave birth to her first child (Ye-jin nim) in January 1961 and to her last (Jeung-jin nim) in June 1982, by which time Ye-jin nim was also a mother. Sun-jin nim was born in 1976. She is the fifth youngest of the True Children.

not only racism at that time, but classmates in our school in the 1970s and 80s really persecuted and bullied us for being Father's children, saying things like "Your dad's a cult leader." Especially when Father went to Danbury, it was "Your dad's in jail!" I saw the struggle and persecution my brothers and sisters all got. And in high school it only got tougher, dealing with the unreceptive peers and one's own adolescence. We all struggled together with that as a family and to this day there is that eternal familial bond and willingness to be there for each other in need. But now it is even more treasured as we share and celebrate the joy, unconditional love and compassion each family member bestows. Everything gets better with time and maturity. The understanding and a sense of family support is even greater as we have all been able to realize the gift of having each other to share this precious journey of life. We've survived because we had each other as family; that is the greatest blessing.

In-sup nim: Just to give some context, from my observations coming into the family: You start to realize the heaviness for a child growing up in that environment. You know, we all had the luxury of privacy, to be able to make mistakes, to learn from our mistakes and to grow through our mistakes—and



Left: Little Sun-jin nim playing piano; Right: She played mainly with her brothers growing up; here, she is with Young-jin nim.

without other people judging those mistakes. But the True Family was wide open. You're living with an audience, and there is so much expectation. So even as a young child, you inherit that real and tangible spiritual burden and then you have to move forward. When I think about the overall situation, it's much more difficult for an individual.

Sun-jin nim: Yes, and comparing who does more or less, or went through more or less, is not the main focus. Everybody is doing the best that they can, and we all grow at different paces and through different experiences. It is not about who has it better or worse; there is no judgment. When you think about it, we are all brothers and sisters in this church and the worldwide foundation is so huge now—I don't know everything about you, and you don't know everything about our family; it takes a process of communicating and of trying to figure things out. Everybody struggles, but I believe that no matter what everyone can also succeed. I like the quote, "What is personal is general."—(I think that one was

by Carl Rogers²)—or what the Dalai Lama remarked, "There are many cultural differences but more similarities. Look into what is universal—across cultures." We can also look at what is universal among our blessed families with True Father and True Mother as all our real or adopted parents and feel the ultimate inspiration of Father's words, "We must be all one united blessed family under God." Father always sees the world through God's eyes, not just the personal, individual, race or cultural differences or similarities—he sees no limits to love, or the potential we can all have in creating and living as one family under God. All families have their struggles and victories, but as long as we carry the heart to wish the best for all and to remember our blessings, we can have harmony and the strength to persevere and become better.

Members were around your home a lot; that must have not been easy. Looking back now in your thirties, what are your feelings about those who joined and followed your parents? You only know your experience, what you learned and were taught, and the lens through which you view the world is limited by that conception. When the first-generation members joined the movement, they followed Father because they found the truth that inspired their lives. Those early members



were truly pioneers to join the church and have faith like that, and to carry that conviction in their lives no matter what. For them to join they also had to receive persecution—"You're joining a cult?" and "We have to deprogram these Moonie people!"

So you all had tremendous obstacles to overcome as the first generation in order to substantiate your faith. And I am sure none would say that came overnight. There were many developmental levels you had to master to get to this stage—workshops, church community building, MFT, witnessing, working in the nonprofit global outreach organizations. I am always grateful to the members because you pioneered wholeheartedly and thus built this amazing foundation. [Sun-jin nim is on the verge of tears] With your love, faith, and dedication, from Father's first congregation in Busan, which toiled to build a house for God out of discarded cardboard boxes, to the worldwide foundation that we are moved by today, this movement is a testament to what is possible when people come together as one family under God, living for the sake of oth-

² Carl R. Rogers (1902–1987), a founder of the humanistic psychology movement

ers, by sheer conviction and personal dedication to create a better world. The church and all the generations, the first and second and the continued lineage, must cherish that remarkable start and work to cultivate a better future. We must honor, cherish and commit our hearts to do justice to that astounding altruistic investment. We must always strive to be better, to do more, to be more and to honor and accomplish more of that vision that our parents and elders have given their lives for. In doing so, you are able to then honor your life and your children's and eventually you "pay it forward" to the world. That is the gift and power of each blessed individual and family—that we are of one lineage.

But I also feel for our second generation too... Their course has been no easy path either. I know many blessed children because I grew up with them. So many have struggled with their faith and lives; but when I see them today they are all truly special hearts and souls that have overcome so many difficult obstacles and carry not only filial love but a global conscience of love. There is so much talent, aptitude and gifts each second gen is blessed with that also needs to be treasured. Being of the second generation ourselves, in our family, we've seen the amazing work True Parents have done. When the first-generation members joined, they were going out to do God's work. Father said to have faith in God—God will take care of your children. Everyone pioneered; all over the world people were going on missions. No one was going to say they weren't going to do it, because Father and Mother had done it themselves. In a way, I think many of the second-generation members, like us, also have that "missing hole" from not having had their parents around enough.

When I see this—and also how we were raised as second generation, and more specifically as True children (which added another layer of complexity) who received peer



persecution and pressure from outside as not only members of a "cult" but as direct descendants of the founder—I can say it was tough, because kids can be very cruel. It was also a chaotic juggling act, because we were strictly taught the Principle at home and at the same time given the mission to excel and thrive to be "the best" in the liberal school system or prospective field of study or sport. It was tough to deal with all these issues as a child.

At that time, the Principle was taught in a very black and white way: good and evil, Adam and Eve, Satan, the Fall! For a child born into the church, it is scary stuff to digest. There was an outside world of satanic evils and the inside world of unattainable godly expectations. It seemed that this teaching catered to the first generation members who had to condition themselves in order to cut off from the world of sin. But to the kids growing up without all the sin and suffering in their past, it was a lot of information to process and balance.

When you choose to join the movement, you understand the principle of true love, true life and true lineage. Because you had been out there in the world, you'd had your hearts broken; you'd seen a lot of negative things. There were many people from broken homes who went through a lot of struggles before they found the Principle and True Parents, and were able to change their lives. But growing up as second gen and not having those traumatic fallen experiences as a reference, we could not fully understand the significance of Father's teaching. I'll be the first to admit I could not grasp all the concepts fully, but as I am older and, I hope, a bit wiser, I can say with confidence and from my own experience that it is the one main message to get through to kids; because true love is the most precious gift we have in life. I'm just so happy to see the younger BCs getting blessed and grasping the significance of it all.



I can only share and speak of my own experience of what worked and what didn't. Likewise, every person has their own unique memories of what was best. You can look at the church in those days and say this was not right and that was not right, but you can also look at the same imperfect situation and see it from the viewpoint that we were all so blessed to have so many members of our first generation stay married; the children were not traumatized by their parents' divorce or fallen nature. We saw parents live for something higher than their own lives, or their own livelihood, or material gain. As children, we saw them live for the service of the world and for that vision. Of course when I was young, and a normal, angst-ridden teen, I felt I could not take it, and the stress was horrible. I was not able to see past my own pain.

But when I look back at my life after all the milestones, I only have

Top: With True Parents, her husband and her diploma; Bottom: at Harvard

tremendous gratitude toward everyone that believed in something other than just themselves and actually created this whole worldwide family, which is doing such incredible ground-breaking work! It is truly amazing. I cannot say I have lost anything; I can only say that I have received so much and must apologize for my immaturity. You have all given me so much hope, faith and goodness, and because of that, I am blessed with true love and true life. And I hope one day I can do whatever I can to offer them back.

What led you to major in psychology? (Is that a good question to ask you?)

Yes. That covers a lot, from my childhood to my college years!

Well, I didn't intend to study psychology from the beginning. I wanted to do English or Art as a major when I first entered school. But as I was graduating from high school, I was engaged to be blessed, at seventeen and a half. I asked myself, Can I do this? I am sure many people in blessings—from the first generation too—when they first met their spouse, thought, I don't know if we can ever get along; he (or she) doesn't even speak English!

But you had the foundation of faith and the teaching, and the context from your life before that allowed you to understand the meaning of the blessing. And with that experience and knowledge, and conviction to follow the truth, you got through those early hurdles.

And we were a bit older than you were.

Yes, many of the first generation were older by then; they weren't seventeen! But in our family all the older ones were also blessed very young, all around seventeen or eighteen. I was very young and that was a major factor, but at that adolescent age I was also headstrong and searching, because my faith was not fully substantiated. I wanted to state my own independence and seek out what I truly believed in. At that time I couldn't accept the blessing. I just went through the first semester at New York University, and from then on, as people may already know, we had a time of separation until 2000.

This is all building up to why I studied psychology in the end! I don't know how to explain in two sentences how I came to study psychology, or how I got to Harvard University.

Though I could not initially say yes to the blessing, Father was absolute. So at the age of seventeen and a half, I went out to try to find a job and survive in the real world.

That was a growing period for me, because in East Garden we lived very sheltered lives. We had a lot of members taking care of everything for us because our parents were doing their mission. There were a kitchen staff, security, driving, and laundry—everything like that. Because we grew

up in a public church, nowhere was ever our home, we were basically all communally dorming together. Even at seventeen, I didn't know about doing laundry—simple things. It was like being fish in a fish bowl; we were physically cared for and watched over. Even the holidays or our birthdays were public, with people there we had never met. Life at East Garden was far from the real world crash course I got at seventeen, when I was without a clue.

But I realized through that growing experience—without family, without love, without community—not only how alone you are, but you begin to wonder, Why am I here? What I am I doing this for? You know, two jobs waitressing—because I didn't have qualifications for anything else; and with no college education—kind of being a squatter on peoples' couches until I was able to get roommates—I was basically trying to survive in a very brutal, scary, predatory world where believing in trust, love, truth, goodness, and living for the sake of others meant being thought of as an easy target to use, abuse or disillusion.

But I think that experience was very good in many ways, because I got to see and begin to understand what the first generation members left in the outside world when they came into the church. It was a real growing experience for me in heart and soul—and in humility.

Father had said, "If you want to do what you want to do, then go do it. But if you don't follow the truth... I cannot support that; I can only pray for you." For nine to ten months, I tried to live out there in the "real" world, which I thought had the truth, but all I found was a sea of falsehoods.

Then I developed Hodgkin's Lymphoma, though I didn't know it at the time. I had big lump on my neck, and everyone at work was saying, "You'd better check that out. That looks really weird." I had to get it x-rayed. I was saving money just to pay the rent and that was it. With waitressing, you don't get health insurance—it's all tips. There was no cash for medical expenses. When the results came back, I got the diagnosis. That's when I had to come home.

You were just eighteen years old?

I was eighteen and a half or nineteen. I had to go through chemotherapy and radiation. Cancer isn't a pleasant thing, especially at a young age. It was traumatic. In-sup and I still weren't together at time. But Mrs. Kim and a sister from East Garden, Young-sook, were truly angels in helping me through those years.

When I had no faith, Father never made it easy. He couldn't. He had to keep the standard of what was right. No matter what, he was the teacher. Even if he wanted to console us, if we went off in our own direction, at that point he had to do his mission.

I am very grateful for his doing that, because I see Father has always



Sun-jin nim and In-sup nim, during the traditional Korean phase of their Blessing Ceremony

done God's absolute mission. I look at this and say he was absolutely correct, because if I had had the wisdom, if I could have had more faith—that ability to follow True Parents—then many of those difficulties would not have arisen. But I am also grateful for this life course because going through this truly solidified my belief and my faith. God works in mysterious ways [she smiles]—but I am forever thankful to True Parents for never giving up on me and having so much patience, faith and unconditional love in all those difficult years.

Now that I am more mature, I see how my parents were always right; and they stayed strong because they wished the best for me and wanted me to not have to walk such a suffering life course. They had the wisdom, knowledge and truth and strictly observed it because they loved me. The decision to “heed the wisdom of elders” is the most mature one, because it is achieved with humility, trust, faith and love. With these attributes, the suffering life course recedes and the path to true life, true love, unfolds and can be received.

Since I took the long road, I encountered more roadblocks before getting here. After the cancer I went into major depression, which they say is normal for people who have suffered such traumatic situations so young in their lives. It can really throw you off your course. So, I received counseling.

So much of what Father is teaching is based on faith, yet so much of my real experience was based on “I don’t understand this world of faith” and “I don’t understand what I’m supposed to do in life.” So, I thought I had to work through those questions in counseling.

It is interesting that members become somehow traumatized outside and come into the church and get a kind of spiritual counseling. But many in the second generation are raised up in this environment and need to go out for a while to find themselves individually, to then reconnect. For the second gen who connect sincerely and fully so young, as my husband did, I have so much respect. I always tell him, “I wish I were more like you.” He always says the same back. He’s being sweet.

But people think, Why psychology? That’s not religious; it’s so communistic, from Satan’s side.... And in many ways it is. A lot of it was blaming and finger pointing (very individualistic, as Father teaches) all about your wants and needs not being met. They said I hadn’t been loved, that I was neglected, traumatized; I didn’t have this or that. It was all me, me, me—then the doctors would reinforce that with, This is why you have this problem, and that is why you have that problem, because your parents weren’t there, and so forth. I think that whole experience of getting counseling, being inundated with that kind of thinking and not seeing a result in my personal development or even in my heart caused the depression to deepen.

They gave me medication. Having been schooled in the field, I know that a substantial number of patients are helped by such treatments, but for me it just led to a downward spiral of slowly dying. The medication did not solve anything for me. It made me

worse actually. It did not let me take control over my mind and my body. What they saw as a remedy just took me out of my mind; it made me numb. It was an experience of searching for a lifeline. Everyone out there was saying, You need this—you’ve had cancer, that was traumatic. But there was no lifeline. It was as if I were in limbo.

The counseling wasn’t helpful for your post-cancer recovery?

As for the counseling, I cannot say that it was of no help, because it was the first time I was able to open up my thoughts and feelings to someone without their having the expectation that I was “Sun-jin nim.” It was unhealthy to have held all those things inside and unrecognized. It was a very long course in a mini-hour talks to try share my heart, but that too had its limits. It was tough to try to share your soul and have a clock ticking and a big bill at the end to pay. Eventually it became just an indulgent hour-long complaint session of all the wrongs in my life and negative people and experiences. It became very depressing, and I found no end to the cycle of hopelessness.

Father would say, at that time, “You don’t need medication and counseling. The truth is already there in your heart and conscience, you just need to make up your mind, and you can overcome it.” He told me to have faith in God’s love and pray. But I was still so immature.

So I stuck with the counseling, and it really threw me into a place where I saw the worst of what could happen to people when they don’t have true love, true life or true community. Actually, that experience was a major eye-opener for me.

It wasn’t until my brother Young-jin passed away that I actually stopped all the medications and refused to see counselors any more. I thought, I have a choice: to live or to die. If I am scared of death and scared of cancer killing me, and this is preventing me from really living my life, or I am stuck in the past with all the resentment over where I think my life was lost, or where I missed out, then I *am* dying—and I am wasting

my time here. Why am I sitting here with these counselors trying to figure out what went wrong? I’m living in death.

How do I want to live? Young-jin taught me that, through his passing. He was like the most perfect child, and I was the black-sheep older sister. He lived his life absolutely for True Parents. Ever since he was young he had a strict lifestyle, not only getting good grades in school but also really observing, and teaching younger kids about, Principle. He had this kind of wisdom and faith.

When Young-jin passed, I made a decision to make right my inability to live and to restore and indemnify my negative karma. When I looked at In-sup, he had the same kind of loving soul as my brother Young. I had caused this person pain and suffering because I hadn’t had faith; I had just been thinking of myself, but he had stood by me in the family regardless. I couldn’t live with the guilt of there being someone I had hurt and



of not having made amends for that. Young-jin's passing made me realize how important life is and how love is a gift that should never be taken for granted.

That's when we reunited and got back together—after Young-jin's passing. And that was the source of healing me; the blessing. [Sun-jin nim is close to tears] Receiving In-sup's love, his maturity and his forgiveness, really helped me to grow and see the value of what True Parents are teaching—because In-sup really loved his parents and loved True Parents and he was grateful to them for showing him the way.

He taught me faith, by giving it to me wholeheartedly. And he taught me the real Principle of true love by embodying and living it. I saw the difference between how you help yourself mentally (or, for example, through out-dated psychology) and what we gain in our church through really having a community—the hearts of people that can truly love, forgive and live for the sake of others, and really be such amazing human beings. With all the experiences I had out in the world, I can't deny it. It really moved me. Together as a couple, as a family and community, I was able to heal, overcome and truly live this blessed life.

Of course it was and is a struggle every day. We struggled a lot in those years, because you don't just have an epiphany and change overnight. It's a process, but it is a process toward greater progress. Knowing all the bumps along the way, when we really feel joy is when we know for certain that we will never give up because experience and maturity proved that we can only become better, with more joy, laughter, love and fulfillment. And we couldn't have made it without all the support from True Parents, my family, and family members. This is a blessed life!

When was it that you decided to begin studying again?

Well, it wasn't until we got together that Father began, and has kept, saying, "Now that you are blessed, you should go back to school. Get educated so you can help with my mission in the future." At that time, I had no desire to study; I didn't feel anything in the world was worth it. I didn't want to be a businessperson. I thought that people just went to school for their own advancement. I thought, If I am going to any school, I just want to do cooking. If the cancer comes back—it is "in remission"—they never say it is cured... That was always a fear in my mind, I could die at any time. I was not going to spend five years studying something at school that I might not be on earth to utilize. I still was overcoming the cancer shock.

So, I went to the French Culinary Institute instead of college. I wanted to learn something that made me happy—so that I could do something that made others happy. I went there and I finished that, and Father said, "Keep studying." No matter what, Father's going to push studying and growing.

What is so amazing about Father is that he forgives us and blesses us even further with his love. Despite all my difficult

times and the years of heartache for True Parents, they only had hope and saw the best possible future for us all. He only sees life and its great potential.

In-sup nim: She is a great cook and homemaker. I'm blessed for that!



At that point I didn't know what to study. In-sup had finished at Cornell and had gotten his MBA (while we were separated). We were living in the New Yorker Hotel at that time, and I was studying culinary arts. There was perfect synergy, with the food, beverages and hospitality combined with hotels, so that was the theme we ran with. We thought, Why don't we get certified in hotel operation, go to hotel school? So we did that—together, as a couple. It was good to have that experience, not only overcoming all those personal issues but also being students together. As I didn't understand all the business side, we worked to learn together.

How long ago was that?

In-sup nim: We got back together in 2000.

Sun-jin nim: Then In-sup started working at the New Yorker, from the bottom position, which meant working at the front desk and doing night auditing,³ which is entry-level work a high school graduate might do. He had an MBA from Rensselaer Polytechnic Institute (RPI) and a degree in economics/chemistry from Cornell University. Even if people didn't want him to be in a position of leadership at that time, we felt we could learn and grow.

While he was doing that, he also got a masters degree from NYU in hospitality⁴ and real estate investment, and that's when I went back to NYU to finish my undergraduate degree, which was long overdue. No matter what I did, Father always told me to keep studying and keep developing.

While I was doing that, Hyung-jin transferred into Harvard, and he was saying, "You have to come here. They have the best professors. You can learn so much!" As I was getting straight A's, I thought, Well, maybe I can get in.

So I applied and because of Hyung-jin's support, I did get in. I lost a year or so because I had to take Harvard core credits.⁵ Other people said, Why not just graduate quickly where you are? But Hyung-jin nim said, "You've got to come here. You know, we can be here together." He gave me the will to do that, and I was so grateful because the whole family got behind that. Kook-jin oppa encouraged me too. Hyung-jin and Kook-jin oppa were also so affected by Young-jin's passing, as was my entire family, but Kook-jin oppa was my rock. He invested so much love and time in our couple. Since we were little, we always had our birthdays together; I was really

3 Tallying income and reporting on all the transactions of the day.

4 This field includes hotel and restaurant management, tourism and economics as it relates to tourism.

5 Harvard requires all its undergraduates to take certain classes.

shy back then, but having him always there was my greatest comfort and strength. He is a pillar of our family. Kook-jin oppa was also the closest to Young, growing up. He really loved us younger ones a lot.

So In-sup and I were going back and forth between Boston and New York. In order to move forward with our lives that was the test at that time, but by the next semester my husband was working in Korea.

Kook-jin oppa offered In-sup a position at Seil Tour, because he had been given the mission to work for the Foundation in Korea by Father. He picked In-sup for his MBA and masters degree in hospitality and real estate management, which was a good background for the tourism business, and it connected with his experience in hotel asset management. It fit what we had studied and worked on. But that meant I would have to finish at Harvard by myself, and he would have to work in Korea. So for about eight months we were separated, half a world away but always one in our hearts. Not having him physically there was real tough for me, but Hyung-jin was at Harvard and he was my lifeline there. Then In-sup had the mission to go to Japan too, because after Seil Tour [in Korea] he was also given a position at Seichi Travel.⁶

In-sup nim: Sun-jin really studied so hard. There is a passion for perfection in all she does. She graduated at the top of her class at Harvard. I'm so proud of her for overcoming all the obstacles in her life and succeeding in school.

Are you now living in Korea or Japan?

Sun-jin nim: Well, both.

In-sup nim: We divide it up—one month in Japan, one month in Korea. Practically, it's good. I spend a month with Seichi and then a month with Seil, and we try to create synergy between the two companies. The companies have a long history, with True Parents building them from the ground up.

Sun-jin nim: We lived on the internet and Skype—that was how we conducted our relationship. [In-sup nim said something here that the microphone didn't catch, and he and Sun-jin nim laughed together.] You know, he always supports me. He would call me at lunchtime in Korea and I would stay up past midnight in Boston so we could talk and share about school and work. I know it's not easy talking to your wife, who needs a lot of consoling, on the phone at work during your lunch hour, especially in Asia. But he was so great at juggling all these things; there is nothing he cannot do. He is my great survivor and pillar of strength too.

In-sup nim: And she is my pillar. She juggles the most with public church work, all the marketing and being the visionary



In-sup nim and Sun-jin nim on July 26 at the Headquarters Church Saturday English service

for our company, as well as loving and caring for her family and all the grandchildren. She is so giving, caring for me at home, bringing gifts wherever she goes; she wants to see everyone happy and joyous. It takes a lot of energy and heart to do that!

Sun-jin nim: Who would have thought that we would be living and working in Korea and Japan? The companies and employees are amazing. They too have had a long history of struggle, but with the resolve to forge onward, upholding Father's vision, they have been able to bring success. To be working with such great blessed family members is an honor. It is our hope to offer to the best of our ability and education in hospitality and tourism to see the successful fruition of Father's dream of a global hospitality and tourism company.

This is a great blessing, because not only do I get to have the joy of such an important mission but being surrounded by our family members—True Parents, my brothers' families and all the grandchildren—they all give us the precious joys and love of having a family. We all live together in Korea, Hyo-jin oppa's family, Heung-jin oppa's, Kook-jin oppa's, mine and Hyung's. It is an inspiration to see them all go out to work every day for the larger worldwide movement and mission. It is a real honor to be working alongside them and offering whatever we can. I'm so glad to be here and to have finished school and to finally be with everybody.

On holidays, the whole family gets together. We all have now found so much love, gratitude, unity and commitment to realize True Parents' dream. I'm so proud of each of them; In-jin onni, and Hyun-jin oppa are doing such tremendous work in America. And all my other siblings are working and studying, cultivating their amazing gifts. But the greatest gift is that we all can stand together hand in hand with our True Parents and offer our eternal gratitude and love to our parents and God.

Actually, what you learn in school is very far from the Principle in many respects. Critical thinking makes you criticize every idea that comes into your life, especially in matters of faith. In the field of psychology, they call religious faith "delusional." It was a growing period for me, to grapple with being educated, and to have the heart to try to understand True Parents. Having the support of my family and my husband, even from abroad at that time, made me realize how much psychology as taught at Harvard has its limits when it comes to what really saves lives.

So, finally, why did I study psychology? I wanted to understand this new way that was supposedly helping Americans come out of whatever negative things had taken hold of their lives, though I had not found complete happiness through it. I wanted to study it more to understand it more, because it does have some great insight too. In the context of experiencing my family and the course we went through, and learning from my family, from my husband and from my parents, I was drawn to look at what psychology is missing. That became a focus of

⁶ The travel company in Japan; Seichi is the same word as Seil, but in Japanese.

my studies—looking both at where people are linked with the positive psychology that agrees with a lot of what True Parents are teaching and at where people are lost in ineffective treatments that also show the truth of what True Parents are teaching—that if you live for yourself as an individual, you will spiritually die.

How you can tap into psychology, creating synergy with what Father is teaching became my focus at that time. That's why I tried so hard in my studies; I spent so much time trying to find the holes in psychology and trying to link the gems of it with what Father taught. It was great to learn and to challenge the professors and myself. It was all a blessing, but it was very stressful. Sometimes I would be studying and cry alone; being a nerd is a tough life, but receiving so much love and faith from everyone kept me going.

I am always most grateful to Father. He was never satisfied—"Anything you do, you must keep going forward." So many times I thought, Why can't Father just say, 'You did a good job; you got your degree'? Why can't he be happy? Instead, Father always says, You can be better; get a PhD.

He always believed in me and that we could make True Parents proud. That's the strong lifeline that helped me get to where I am at present. But I see it's not just True Parents, it's the whole church, and it's all the brothers and sisters, and the people who took care of us when we were little; it's In-sup's parents, who gave him the foundation of faith to inherit the Principle and to love me at that time in our marriage when we were both immature; it's Mr. and Mrs. Peter Kim, who took care of us as children.

Mrs. Kim was my savior in the cancer year, driving me each week to get treatment and emotionally giving me love and spiritual strength. She also really loved and supported In-sup too through many turbulent times during all the years I was apart from him. There is no blessing we have now that is not a direct result of someone's true love and goodness.

Going on Mother's speech tour, I was awakened to how global and international Father's work is. In many ways, that solidified the clearing up of what I had misunderstood as a kid growing up, when I thought, Oh, I never have my parents here; I don't know where they are going; I don't know what they are doing.

Going with them, standing by them, and seeing brothers and sisters in every country was beyond amazing. We met all these families all around the world that were loved or moved by True Parents and in return were giving us so much love... Love is really eternal, unchanging and absolute.

When I look back at everything, all I have is absolute gratitude to True Parents, to my family, and to all our brothers and sisters around the world. I also have eternal gratitude for the forgiveness, the love, hope and faith that all of you that held the fort have had. We have to honor the truth and mission that all the first-generation members have been giving their lives for. We have to honor that with our lives. We need to carry that



Sun-jin nim and In-sup nim with True Mother in Mexico during the global speaking tour in 2006

torch and illuminate it brighter than ever.

I can't say any trial I've overcome is my own accomplishment, since I live because of all of you, and because to True Parents I was the most burdensome and worrisome child. I always say, "I am very sorry" to True Parents.

Father showered me with praise, "Ah, you got straight A's at Harvard." And all I could say was, "I'm sorry. I can't imagine how much heartache I must have caused you and mother for all those years."

I am so grateful for Father and Mother. Thank God! He doesn't give up. You can go away but there is always forgiveness, because the heart of a parent never abandons a child; a parent can't sleep until everyone is home. That's what I have learned in my life. A parent's heart is God's heart.

I see each of the brothers and sisters at this point, a little older, all maturing, middle-aging, and they have children and families too. I think that once you become a parent you understand everything your parents wished for you. You understand the parents' heart. Although because of my illness I am not able to have children, I have grown with my family. We all live together, with all my nieces and nephews, so I have adopted my own huge family. I am grateful to Father and Mother; they are saying, "You can be the auntie for all these children—you actually have the biggest family." When I hear that, I don't see myself as lacking something but actually gaining everything. I realize I can only be grateful in front of True Parents. I only have gratitude. I haven't done anything myself, it is because of the whole worldwide family of love you built, this is heaven on earth. It is all because True Parents, our brothers and sisters and Heavenly Father have really given me life: I have no other way to explain it.... [Sun-jin nim weeps] We only wish to carry forward that great lineage of true love and life.

Now Hyung-jin is caring for the members and trying to build a global community, to take care of all the different generations—as now we have a first, second, third and even a fourth generation⁷ in Father's lifetime.

I know many blessed children have gone through difficult courses, but in the end they have tremendous love for their parents. With that respect and gratitude toward the first generation, and the first generation receiving guidance from Father, and all brothers and sisters inheriting from True Parents, I look at it as one world under God. It's not impossible.... Never lose faith, never give up hope, know that God and True Parents will never abandon you, and that you are precious and loved.

I think every family member, every person (as Hyung-jin says), has a unique gift. We're so grateful to see the sacrifice that every person in this movement has made, to really care for, and build the foundation in the world.

In-sup nim: There's a spectrum of personality types among

⁷ Shin-mi nim had her first baby, Soon-nam nim, True Parents' first great-grandchild, in March this year.

the True Children; people can relate to different True Family members. The world is diverse and they have a broad spectrum of views and ideas. So, I think this might be the relevance of having twelve tribes, because there are many diverse paths that can lead back to True Parents. With True Parents, we can connect with God's universal and unchanging love.

Sun-jin nim: In one service, Hyung-jin said that when we were growing up, we were taught perfection—we have to be perfect, or we have failed. Members sometimes come up to us and say, We're sorry, we failed you; we are not perfect.

But in the sermon, Hyung-jin clarified that what Father actually said in Korean, when translated into English, is closer to the word "maturity." So all the years you heard that you have to be "perfect," Father was actually saying you need to be mature. That is the goal of the growth process—formation, growth and maturity. That is when you can live for the sake of others, go beyond the self, family, community and world to reach God.

When I studied psychology, I learned that when you see things in terms of success and failure, it stops you from really growing. The best thing is to keep growing, to keep trying, and to persevere no matter what. That is the lesson I have learned in my life. Father always says, Never give up, keep going, keep developing, persevere, don't stop. He never says, You're not worthy; he says, You can grow; I have faith in you.

He has had faith beyond what I could see for my own life. He sees the ultimate mature potential in a person, he sees you growing and being one with God. That is the ultimate teacher; Father will never stop teaching and believing in us until we reach that potential.

When I see all my brothers and sisters going through their own struggles and coming on board through these tragic experiences,⁸ it is God waking us up to the fact that we need to work together, we have to work as one united family within that one vision that True Parents have. That was the most important message, as Father said.⁹ In his hospital bed, the only thing he was stressing was unity: "It's not any one person. You all need to be one with each other under God and True Parents." When we live for each other, the teacher can be at peace and feel contentment. That is the ultimate degree, ultimate maturity and ultimate joy that we are all committed to achieve, one worldwide family under God eternal. Aju! When we are one unified world family under God, God as the greatest parent can be at peace and in love, knowing all His children have come home safe and sound. **JW**

8 Sun-jin nim is likely referring to the sudden ascensions of her brothers and the helicopter accident in July.

9 Soon after the helicopter accident, Father spoke to those who gathered around him in the hospital about the importance of unity; Sun-jin nim spoke of this in her July 25 testimony at Cheon Jeong Peace Palace. See *Today's World*, July 2008

EOG MANSEI FOR RECONCILIATION

A Buddhist professor is inspired to act on the Cheong Bok Gung vision

Hwang Eui-gil is a professor of Asian Art at Myongji University. As well as teaching, she has pursued a career as a painter. Her passion and sincerity are reflected in her artwork, which have won many awards.

Hyung-jin nim describes her as a devout Buddhist, someone who offers many sincere conditions; one year, for example, on sixteen occasions, she did more than three thousand bows. She has many friends who are senior Buddhists. She tells her monk friends they should be donating to the building-fund for the World Peace and Unity Temple, because the Unification Church is respectful and supportive of Buddhists.

In his weekly sermon, Hyung-jin nim related how Prof. Hwang had spoken about a figure from Korean history, Jomung, who when founding the Goguryeo Dynasty in 37 BC, proclaimed it would last a thousand years. As events transpired, it lasted until AD 926. Prof. Hwang added that the founder of the Joseon Dynasty had declared his determination that that dynasty last five hundred years. It endured from 1392 to 1897, five hundred and five years.¹

Hyung-jin nim told his congregation, "As they proclaimed, so it came to pass. When they proclaimed a thousand years, the dynasty ended in about a thousand years; and when they proclaimed five hundred, the dynasty lasted for just about five hundred years."

Prof. Hwang noted that the Unification Church hasn't made any statements about lasting five hundred, or a thousand, years. Among our members, though, she has often heard another expression—*eog mansei*. *Mansei* means ten thousand years, and people shout the word as a wish for good fortune lasting that many years. Multiply that by *eog*, a hundred million, and it can be seen as an expression of a immense determination.²

Prof. Hwang has painted a hundred and twenty paintings over the past two years. She planned to sell these and use the proceeds to buy a house and atelier for her impending retirement. Instead, she has donated the paintings toward the construction of Cheon Bok Gung. She is inspired by what we are doing. She said, "I believe this World Peace and Unity Temple will be the future hallmark of Korea. It will be the symbolic representation of our nation and its tradition.... As a follower of Buddhism, it would be a great honor for the coming generations if I were able to add a little something to the temple, which will bring peace to humankind and reconciliation among religions." She added, "Like '*eog mansei*' the World Peace and Unity Temple will be something that lasts forever." **JW**

1 History buffs might recall that King Kojong declared Korea an empire in 1897.

2 *Eog* is "100 million," *man* is "ten thousand," and *sei* is "years." Mathematics aficionados will know that the product of *Eog* times *man sei* is a trillion years.



That's a very important aspect to understand. Through that lens, you can see it as a practice that helps us move close to perfection as opposed to something that trains us to be obedient. For example, in the Buddhist tradition, they say that when you bow to the statue of the Buddha, you are bowing to yourself, because the statue represents you, your innermost nature, your Buddha nature. Everybody is the Buddha, but we just have so much dirt—accumulated sin and bad karma—on top of us (as seen in that tradition). Basically, we are bowing to our perfected self. From a Unificationist perspective, I think that also makes sense. Because the nature of a perfected person is that of a second God, where we stand on the same level as God, almost equal. From a Unificationist perspective, that thinking would also be appropriate—that when we bow to True Parents we are actually bowing to our innermost perfection—the unity of male and female within ourselves, the unity of True Father and Mother within ourselves, the dual characteristics.

Julian: When you go to a Buddhist temple, and meet the Buddhist leaders who have been practicing their tradition throughout their lives, what is it about them that most impresses you, and what kind of relationship do you have with them?

I have a great deal of admiration for the monks who have lived in that tradition and pursued that very spiritual life. Different monks play different roles. There are monks who deal with administrative matters. There are monks who practice chanting. There are monks pursuing scriptural studies, monks who focus on meditation and monks who go around and witness; they specialize. The current head abbot (of the Jogye Order) has been a meditation master for the last thirty years, practicing meditation. He is so awakened. This is because he is very spiritually attuned. He has been training for so many years. He is very sensitive, spiritually.

The monks and I have mutual admiration. I appreciate them greatly. I have studied their tradition; I have lived with monks, and I love the Buddhist tradition; I have a great deal of appreciation for it. The monks already have an appreciation that I do so though I come from a tradition with a strongly Christian background. They think that's very special; they can't imagine a minister having a son who has a strong interest in Buddhism, who has studied Buddhism, and whose Father accepts him and has also elevated him (Father has asked me to take on responsibilities). They see that as huge. They are amazed by that.

Whenever we meet, we talk about spiritual things, sure, but there is a great deal of friendship already that is implicit in our

meetings—because we know each other's history. I know their history as monks; they know my history as someone who has studied their tradition, coming from the family that I do. So when we do meet, it's a very happy experience. It's also very playful at times—we joke about things.

One thing I think one learns from meditation practice is a certain humility, a certain awe of the simple things like a breath, or the sound of water;⁴ all these small things are amplified during meditation. They are used as tools to concentrate the mind. Because of those simple things, one starts to develop more appreciation of oneself and also of others. Once one understands that we are connected as human beings, through our practice, we can understand how valuable the life we are given is, and how valuable the lives of others are. In that



Unificationists (from far to near) Ken Doo, Pak No-hi, Hyung-jin nim and Yang Chang-shik with two of our Buddhist brethren on November 5

process of adopting humility, meditation practice allows us to discover that.

When I meet the monks who practice meditation, they are very humble. They are very playful; they are not so stiff. The monks who are more scholarly want to talk about scholarly things. It's the same as with anybody else. The ones that focus more on meditation enjoy the simple things, simple conversation, good company, tea time, quiet meditation time. They focus on that. They have a very pure way, a simplicity of heart, in a good way—they have a very enthusiastic, childlike nature. We all need it! We just share that together. They feel that with me—I am kind of playful too; I joke a lot too. They like that. It's usually just a happy time! **JW**

4 Outside the small office Hyung-jin nim uses, a tiny garden has been created with a wooden patio, wide enough for Hyung-jin nim and one or two others to sit together. The miniature lawn, the size of a small room, is surrounded by a bamboo fence. In the center is a tiny fountain from which one hears the constant sound of falling water; it was in this peaceful sanctuary that Hyung-jin nim spoke the words recorded here.



The Leaves of the Tree

By Larry Moffitt

Bishop Manoel Ferreira and Hyun-jin nim finished tamping down the dirt around a sapling tree they had just planted together. They were on the grounds of the Brazil national headquarters of the enormous Assemblies of God Church.

The bishop spoke. "This kind of tree will grow to be sixty feet high and is known to be very wide. It's branches will shelter everything in its shade." It was a day for metaphors, and the meaning of two spiritual leaders planting a tree together was evident to all. Trees are not just protection, they are endurance, bonding and longevity. Not every tree is a tree of life, but this one clearly was.¹

For the Global Peace Festival and Hyun-jin nim it was another step in a continuing progression of happenings guided by God that, throughout more than twenty such events in 2008, has seen the idea of one family under God embraced by people and nations whose cultural experience includes all three Abrahamic faiths, militant atheism and everything in between. If the values and message of the Global Peace Festival ever require credentials for claiming universality, it has plenty.

For Bishop Ferreira, and the nearly four million Brazilian evangelical Pentecostals of the world's fastest-growing Protestant denomination, the experience has been nothing less than a revolution of faith. The bishop's connection with us began with quiet observation more than a decade ago and went into high gear when he made an unannounced visit to Hyun-jin nim's hotel room in Brasilia last April. [See TW May issue, p. 29] The bishop, like many Christian leaders, was coming to terms with the church's difficulties in stopping the tide of secular culture. He said he had been watching us carefully and had concluded that God is working through our movement to heal the problems of society.

1 Rev. 22:2 "...and the leaves of the tree were for the healing of the nations"

"I would like to offer you my foundation and all I have," the bishop said.

After he left Hyun-jin nim's room, he disappeared for a week. Only his wife knew where he was. Not even the staff members closest to him knew he had gone into seclusion to pray and fast for seven days to make doubly certain this was the course God wanted him to take. Whatever happened during those seven days is not known. What is known is that Bishop Ferreira returned from the wilderness solid as a rock. He has always led his church by the spirit of God, and now that same God has revealed Himself to the bishop in no uncertain terms.

He was determined to support the

work of Hyun-jin nim and the Global Peace Festival. From the moment of his epiphany experience until the festival held in Brazil's capital city on December 7, powerful forces would come against the bishop, even from within his own family, all urging him to abandon Hyun-jin nim and this growing world peace movement.

But Bishop Ferreira has spent a lifetime building a deeply personal relationship with God. He knows and trusts the soundprint of God's voice in his heart, and even in the face of an uncertain future, he did not waver an inch.

The bishop's deep and honest connection with God was evident to all. Donna Schuller, wife of Dr. Robert A. Schuller of the famous Crystal Cathedral in California, said, "Bishop Ferreira exudes the love of Jesus Christ."

On several occasions while we were in Brazil, Hyun-jin nim and Bishop Ferreira shared a stage or head table in front of an audience of evangelical Christians, most of whom were still trying to reconcile the ideas flying around the room regarding Jesus and the notion that their savior's intention was (and is) to include everyone. Every time a microphone was put into the bishop's hands, he would give a brief and gracious introduction of Hyun-jin



Hyun-jin nim, Jun-sook nim, Hwang Sun-jo, Lee Kyung-june and Moon Lan-young selling items raise to funds for charity; creating a culture of service is a key component of GPF.

American Bishop Jim Swilley of the Church In The Now asks the crowd at the Global Peace Festival main event to face North Korea, raise their hands and pray for peace. Interfaith unity is an integral aspect of GPF.





In Brazil: (above) "How good and how pleasant it is for brethren to dwell together in unity!" Religious leaders as one; Bishop Ferreira is holding Hyun-jin nim's right hand; (below) At the main festival; building God-centered families is also a crucial element of GPF.

nim and then hand him the mic.

When the bishop visited the Global Peace Festival in Paraguay, he stood praying silently in the wings while Hyun-jin nim spoke. Afterward he surprised everyone, including us, by announcing that a Global Peace Festival would be held in Brazil and that he would organize and sponsor it. Only when we finally walked into the large indoor stadium, packed to the rafters with families and teenagers screaming their heads off, did we fully understand the giant hand of God that had been pushing Bishop Ferreira since his wilderness experience. There was pageantry, music, marching, flags, horses, Indian tribal dancing. Christianity was coming of age and its children were welcoming Hyun-jin nim and the True Family with open arms.

There is a season for all things we are told in the Bible. A time to read a prepared written speech and a time to spontaneously wade into the crowd. This was the latter. Hyun-jin nim set his notebook to one side and engaged the mostly

youngish crowd in a spirited dialogue.

"Would you like to be the owner of God's greatest dream," he shouted, "the dream of one family under God?"

"Sim!" they shouted affirmatively back in Portuguese.

Then he jumped over the barriers and past the security guards, submerging himself among the people. Walking through the dense crowd, he exhorted and cajoled, preached and dialogued. He asked people to think seriously about the truth of God's plan. "Jesus did not come to start a new religion. His message was for the world."

The threefold platform of the Global Peace Festival is (1) interfaith unity, (2) building God-centered families and (3) creating a culture of service as a manifestation of living for the sake of others—all things that Jesus either said or demonstrated as essential for us to do.

"Many Evangelicals agree with these values, and we are going to make them all owners of this vision," Hyun-jin nim said. "What a tremendous gift is the

Divine Principle. In the past many didn't want to hear it because they thought it is just our theology. But it is much bigger than just our church. When Christians hear these principles they say, 'I believe in that!' When Muslims hear it, they say, 'I believe in that!'"

The sixty or so evangelical members of parliament invited Hyun-jin nim to the Chamber of Deputies (House of Representatives) to receive special recognition for the work of the Global Peace Festival. While it is not unusual to give such recognition to people of stature, it is not an occasion where the honoree is invited to speak. You receive your award, acknowledge the applause and sit down.

On this occasion, however, they invited Hyun-jin nim to speak, telling him he could speak as long as he wanted. Nobody could remember the last time a visitor was granted this kind of freedom inside Brazil's legislative chamber. He used the forum to lay out the complete

CONTINUED ON PAGE 33.... *THE LEAVES*





The Peace Blessing Service

Above: During the Peace Blessing Service, Hyung-jin nim and Yeon-ah nim in holy robes, while members of congregation wear head scarves to symbolize that they are inheriting the faith of Abraham

Rev. Moon Hyung-jin presided over the first Peace Blessing Service¹ at the Headquarters Church on Sunday, October 5, beginning at 5 PM—the fourth and final service of the day. Hyung-jin nim is making intensive efforts to prepare for the time when large numbers of people experience this service (and others reminiscent of other faith traditions) in the World Peace and Unity Temple.

The following comes from what Hyung-jin nim said when he first conceived of this service and during the more than ten rehearsals carried out before the first Peace Blessing Service was held.

I received the mission to build a temple serving two hundred and ten thousand people, on August 17 this year. Being deeply concerned as to how to do this, I offered many conditions. At times, I had to fight with Satan, putting my life on the line. In the process of doing so, I received revelations that guided us in creating the content of the Peace Blessing Service.

As I prepared a service that would reach over the boundaries between religions, I received revelations from the spirit world. I received communications from my elder brothers Hyo-jin, Heung-jin and Young-jin. We will create a Sunday-service culture at the perfection level, which can bring together the Old, New and Completed Testaments. Such transdenominational services are possible only in the Unification Church. Only the Unification Church can bring the world's religions together under God.

I believe I now understand why True Parents had me experience Catholic and Buddhist cultures and study world religions at Harvard Divinity School. It was so that I might have a vision that goes beyond particular religious views. I have walked a path whereby I have been preparing for the World Peace and Unity Temple.

Through the temple, the words of the chapter five, Resurrection, will be fulfilled in substantial terms. Not only people on earth but also the founders of religions and their followers in the spirit world will come to the temple on earth to attend the services that coincide with their religious tradition.

¹ Peace Blessing Service (in Korean, 평화축복예배) is the name given to the Sunday service for the Unification Church members with a Catholic background, Catholics, and anyone who prefers a more ritualistic form of worship. (The name Peace Blessing Service may one day be changed.)



Substance of the Peace Blessing Service

Through our Peace Blessing Service, participants receive love and spiritual blessings. It is a service through which not only spiritual benefits on the level of the Headquarters Church but also spiritual benefits from True Parents' sincere conditions are bequeathed.

It is a service in which participants receive blessings from True Parents. It is not a ceremony that derives its meaning from declaring something; it is a worship service. You will not inherit everything at once; rather, through the services, you will move closer to the devotion, love, peace and blessing of True Parents as each week passes.

Blessed families have inherited the missions formerly given to the central figures of the Old and New Testaments. They need to serve True Parents and complete the providence. To do so, the most important thing is for the blessed families to be reborn as the third Israel. They need to inherit True Parents' love, life and lineage and march forward to fulfill an even greater will.

Though they know True Parents, have learned the Divine Principle and have received the blessing, as they lead their lives in the secular world, they may forget about their identity as the third Israel. Through the Peace Blessing Service, every week we can remember our mission as blessed families and go forward.

The Peace Blessing Service is not a ceremony through which you can rid yourself of your sins. The phrase, "Heavenly Father! Forgive us our sins!" suggests the theological viewpoint that God is a judge. From the viewpoint of



Yeon-ah nim blesses water using a lily; couples then solemnly pass down the aisles using lilies to bless the congregants with the blessed water.

Unification Theology, the one who is to judge you is none other than yourself. After you go to the spirit world, you are to judge yourselves according to whether you have lived according to the word and the will of God, or not.

All our sins are recorded in the spirit world. If you have done wrong or committed a sin, you need to set an appropriate indemnity condition to resolve it. Only when you have set a condition

of indemnity fitting the gravity of your sin can that sin be cleaned away. If it is a small mistake, it is enough to pray, repent with a sincere heart, and set a condition that fits. According to how grave your mistake or sin is, you might make a material or money offering for example, or even carry out voluntary work for a service organization as your condition of indemnity.

Of course, you may pray, "Please forgive me the wrongs I have done and the sins I have committed in the past week." In order for your sins to be forgiven, however, you need to set a condition that matches their seriousness.

Prayer for those in the spirit world

We will pray for the family members of those in our church who have gone to the spirit world. They may not be living completely according to the will of Heaven in the spirit world. There may be those in your families who are in difficult places far away from God and the True Family. During the service, we will call out the names of all of your family members in the spirit world and pray for them. We will pave the way by which they can return to God and meet True Family members—Hyo-jin nim, Heung-jin nim and Young-jin nim.

Church members should register their family members in the spirit world. For example, if a member of your family has passed away, register the date of his or her death. Every week we will pray for those who have passed away. This service will be one in which you can think of your departed family members in the spirit world and offer devotions on the dates of their death. **JW**



Hugging is a means of conveying God's love: Co-pastors Hyung-jin nim and Yeon-ah nim embrace members of their flock

Coming Home to Home Groups

By Moon Sun-hee

On Saturday, December 6, Mrs. Moon Sun-hee spoke at the Headquarters Church in Seoul to members of the English-speaking congregation about her home group outreach. We are pleased to present an edited extract of Mrs. Moon's talk, which encouraged those present to consider how they might lead or support a home group.



I used to be the dean of students at the Unification Theological Seminary. I came here two months ago. My husband is American, and we have two lovely daughters.

I really tried my best to practice Father's teachings as the dean of students. I realized the core thing I have to do is help others. My conscience kept telling me I have to do something better. I prayed to God and told him that although I must have strengths, even though I am working hard, I feel something is missing. I was feeling constrained by the culture. I can fully understand how it is for you. Being in a different culture can be like wearing clothes that don't fit. I did not feel I was fully using my strengths. I met Hyung-jin nim at East Garden in New York, and I became so inspired. God began calling me to come back to Korea. One day, I told my husband, "I am going to Korea." My husband is an amazing guy. I always call him my second messiah. He is dragged along by my decisions—he's affected by what I do—but he never says no. It's amazing.

I followed my intuition. I came here, and I'm so happy, because I'm doing what I feel I should be doing. It brings me joy. Listen to your inner heart, find what you truly want to be and where you want to go. Don't hesitate. Be confident. We have to be brave.

The Korean congregation has started home groups, and we may wonder what it is about, what they are doing and what the mission and purpose are. First of all, let's start with what a home group's missions are. There are four. The first is evangelism, which is witnessing. The second is discipleship, the third is shepherdship and the fourth is service.

What is discipleship? Discipleship is aligning my daily life with God, developing my character through dialog with God, and checking my inner heart all the time. I'm sure that you all do that. In my case, I try to imagine that God is always up there, or within me, all the time. I try to interpret what God wants right now. I think about it and try to understand what the purpose is.

For example, if someone says something to me that I did not expect, my emotions might be boiling. But according to Steven Covey there's an interval during which I can either just react, or decide to work towards what I want—and what I want is a good relationship. I try to interpret the situation and digest my feelings in alignment with what God wants.¹ That's very challenging but it makes for an exciting journey. I try not to be too proud of myself, but I feel that I am growing.

Jesus had twelve disciples; based on the two thousand years of history that have passed, today we interpret "disciple" as "a true child." Now we are true children of God and of True Parents.

The third mission is that of a shepherd, which means leadership; we take care of our community and family and others. That's what a shepherd does with his flock. True Father always emphasizes sharing your love; so, the core activity in a religious life is service, helping others. In a small group, we sit down together and follow a program that we have prepared. In doing this, we are looking outward to the world. The purpose is to focus outside of ourselves—not to just discuss our own God-given strengths but to discuss how to use them to bring joy to others.

Most of our home groups are focusing more on witnessing than on spiritual development, but I see that spiritual growth is important, and so I adopted that as a major focus. That is your choice. All home groups are different. New guests may come, or they may bring a friend along, so you cannot always talk about church matters. Too much church terminology may make people uncomfortable. You have to be flexible and wise, and find the right balance.

Bringing people to your group requires building personal relationships. So let's look at ourselves first; how can you bring true love to others if you don't love yourself? So we must know how to grow ourselves in order to interact with others. You are already a mother or a

¹ In *The Seven Habits of Highly Effective People*, Stephen R. Covey explains that unlike animals, you have "response-ability"—the ability to choose your response." In the gap between stimulus and response, you can choose just to react to circumstances or proactively respond based on your values.



Left: Moon Sun-hee speaks to the Korean congregation at a meeting about home groups on November 5 at the Headquarters Church; Right: She sees humor in her own experiences as a home group leader and shares that with her audience.

sister, a brother or a dad. Ask yourself, Am I a good mom? Am I good brother? Am I a good parent? Am I aware of my siblings' struggles?

A husband and wife are often so busy. We go out, come back at night and hardly communicate. What do a husband and wife hope to fulfill? Is one aware of what is going on with the other? Do we really communicate among family members? Have you really sat down together? We think we know, but we may not have made the effort to find out what our loved ones are thinking.

I attended a two-day workshop about home groups, and Oh! I realized I hadn't really sat down with my daughter and asked her where she is going in life. What does she live for? So we sat down together in a nice restaurant and we talked about it. She was so happy.

I came to three conclusions about what I need to develop my faith and become a better person. Prayer—including meditation—which means I have dialog, I keep talking, with God. Read relevant books for spiritual development; and then, last, but very important, is to practice. That is the hardest thing, but it's the core of what's needed to develop

myself. We tend to be lazy if we are not careful.

We want to invite others from the community into our home group. I have held home group meetings eight times, over eight weeks. I have made that commitment to God.

Also I come here, to the Headquarters Church, three days a week. Commuting back and forth from my home takes four hours. I have a job, but once I come here, it takes all day. I promised God that when I'm here, I will witness. I just come here, grab some flyers and go out door to door. I've experienced amazing things. God does that; not me.

I haven't met anyone who has negative views about Father. I feel that the spirit world is now open and they are with me. So believe it and just go with it. Some people tell me, Oh, I respect Rev. Moon; he is really helping Korea. Some people are Christian; they accept the flyer and say they believe in another Christian church but that Father Moon is doing something very special and great. The spirit world is working.

Each of you is qualified to be a small group leader. You might ask, What do I have to do? Okay. I'm going to tell you. If

you find two more people, you can start a home group. They could be people who live near you, or relatives, or friends. In your case, if you who are here feel close to each other, you could form a group.

Environment is very important. Because of my position at UTS, I was asked to start a small group. I developed a program, but to be honest it was not that successful, partly because we tried to hold meetings in the cafeteria. The first priority is the venue. It's very important. A coffee shop is not the best place for a small group meeting. People don't want to open their hearts in such a place, and they get distracted. It's best if you or one of your members offers his or her home.

Here in Korea, I've opened my doors to my group members. I have eight members in my group, including an ambassador for peace, and a few other non-church members who come and go. We started with three, including me, and then people joined. They come from far away. I live two hours away from Seoul. They come from other distant areas in the countryside. They have to travel at least an hour to get to my house, but they keep coming and coming.

When everyone sits down, it's better



Mrs. Moon giving the presentation this article is based on; Far left foreground: Assistant Pastor Michael Brazil



Members at the Headquarters Church in Korea think through the process of creating home groups. This form asks, What type of home group do I want to create? What do I like to do, or what am I good at? With whom would I like to work in a home group?

that you are sitting on chairs that are the same height. It helps convey the message that we are all equal. You sit down in a private area. Someone will pray and someone else will read scripture, or some passage from Father or from Hyung-jin nim. You need to prepare that. Our challenge is deciding, once we sit down, what we should do. You can do something once or twice, and then it may seem a bit worn out. You need ideas. The leader's job is deciding what to do. Some groups just come together to do voluntary work. It varies. Within the Korean congregation, one group goes to a senior citizens' home and volunteers. They become very close to the residents and have a chance to introduce the work of Father Moon. Another group cooks food.

Use your own strengths. It doesn't usually work to try to imitate someone else's group, even if it is successful. The people who are beginning the group can look at their strengths and discuss the type of group they want to have. Start with that.

In my case, I always begin with a

prayer; we read something and then share our experience of the previous week, especially what we have done for others. That can relate to witnessing the following week. Some days, you can go from that point directly into a discussion about witnessing. It depends on who is coming that week. After some type of discussion, we pray and close the meeting.

Running a small group is not that difficult. As we develop the program and gather people and get involved, we also benefit greatly. When we shepherd, when we take care of others, we grow. As leaders, we want to be good models. We need to be sincere.

At first I said the group meetings were going to be two hours. Now do you know how long they are? We start at 12:30 and even after 6:00, they don't leave. I have to kick them out! [Laughter] One of my members is a full time professor. He comes in the middle of the day; we have the meeting on Friday. I don't know why he isn't at work, but he's coming—he's never absent. It's really fun. We look forward to the meeting.

I would like to briefly tell you about some rules—points to be aware of, such as confidentiality. We want to share our hearts and not worry that another member will go out and tell other people about us. Whatever we share has to be kept in the meeting. You must not talk about what you've heard even to your spouse. Everybody must be able to trust in that.

You have to be a good listener. Listen

sincerely. When someone talks and people are daydreaming, that's not sincere listening. You should pray while somebody is giving testimony. Distribute the time equally. If some members are older or joined the church earlier, it doesn't matter. And if one person is a professor and another doesn't have a job, it doesn't matter. They must feel they are all equal. In my group, the youngest is a second-generation member. I'm older than she is, and the professor is my age. She was not sure she wanted to be there because we are not her age. She was hesitant when I first called her, but she has come to realize it is a place where she can really relax. Now she comes every time.

Also, when someone insists on teaching something, it is the leader's job to curtail this. A home group is not the place for pushing your theology. It's a time when everyone needs to feel equal. If someone starts to brag, somehow, you have to naturally cut it off. (Thank you very much for your opinion; would anyone else like to share a testimony?) Indirectly, you have to bring it to an end. The leader is a facilitator and a monitor. Let the ball roll. It is not your job to teach something or control the atmosphere. The best leaders speak the least, although as the organizer you may wish to talk a lot.

You don't need to prepare everything yourself, by the way. Among three people you can ask, Who wants to prepare food? It is very nice to prepare some tea and cookies. You can decide if you want to pool your money or take turns bringing food.

Everybody is different. Everybody has a different expectation. In my group, there is one woman who feels that food is very important. When I started I was very focused on spiritual things and the spiritual level, but she said, "No, we must have food, not just tea and snacks." She

CONTINUED ON PAGE 37....HOME GROUPS



Home group leaders train with exercises; here, writing lists of personal strengths

Planting Good Seeds for the Future of a Nation

By Brother Amadou



Teaching the Divine Principle in Mauritania thirty years ago.



When I joined the movement, only two young men were living in the center with the Japanese missionary, Mr. Iwaoji. Others had come and gone before those brothers joined, but by 1981 or 1982, they had stopped coming. The American and German missionary colleagues of Mr. Iwaoji were no longer there, perhaps because of difficulties they could not overcome in Mauritania. All this is to say that in 1982, seven years after the start of their mission, the providential result was less than wonderful. Nevertheless, the Japanese brother was holding on very hard, trying to establish a foundation of substance. Three more young men joined a while after I did, so in 1983, just seven of us were members when the police arrested and deported Mr. Iwaoji.

During the eight years of his mission, Mr. Iwaoji had worked underground; officially, he was a press correspondent. The cultural divide was real for our Japanese brother, but he left with the satisfaction of having found seven spiritual children, which was a victory, considering the situation of our country.

The arrest of the two full-time members who lived with Mr. Iwaoji took place at the same time. The three of them had been out of the center and returned in the evening to find the area cordoned off by police. Told they were not allowed to enter the area, the three went to an unoccupied house that belonged to one brother's family. They talked, well aware that they were the target of the police investigation. They decided to return to the center and turn themselves into the police. After their surrender, the police arrested two other members at their homes. The situation would have been very serious for the Mauritaniens if it had not been for the intervention of one of their relatives who was in a high position in the government. This relative pleaded the fact that they were just young, inexperienced students. Without the relative's intervention, they could have received death sentences for recruiting members for a religion other than Islam.

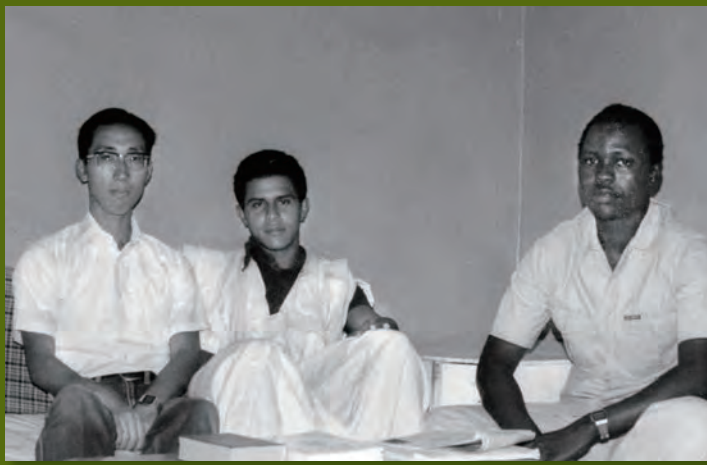
Mr. Iwaoji was deported; the members were allowed to return to their university studies. Activities ceased and a quiet period followed. Those arrested were being watched. Whenever their activities aroused interest, a phone call from some government authority would warn them off. Three years after the police raid, the Mauritaniens who had been arrested left the country, officially to study abroad, but they never came back. Later, in fact, one enrolled in the seminary at Barrytown.¹ Though we had been deprived of our leader and spiritual elders, those of us who remained members tried to keep the spirit of unification. This lasted until the regional headquarters in Abidjan² sent us an elder blessed couple—an Ivorian brother Timothée Yokpore and his American wife Dee Anne.

Post-missionary period

This blessed couple were not trained as lecturers, but they had the advantage of living a Unificationist lifestyle, which in itself was an education for us. We often visited them to read and discuss material in *Today's World* and share a meal together. This regular contact helped us in some way to keep moving ahead. In 1990, the couple was sent to a neighboring country, and we were left alone again. By that time, we had started to participate in seminars organized in neighboring countries where there was more freedom of religion. This helped us mature and become more committed. So when I came back from a twenty-one-day seminar in Abidjan, I plucked up the courage to invite a few friends and parents to attend a discussion on a topical issue. Most of them responded affirmatively to the invitation. I used a lecture videotape created by brother

1 Unification Theological Seminary (see www.uts.edu); Barrytown, N.Y. is 150 km. north of New York City

2 The commercial and administrative center of Côte d'Ivoire



Mr. Iwaoji (left) with two early members in the 1980s; in 1996 he was recognized for his twenty-one years as a missionary.



Members in the early days; at left is the younger brother of the author of this story.

Kayembe Kalamba³ and followed it up with an explanation. This led to an exciting debate. We had a warm, somewhat contentious, meeting that evening, but I felt satisfaction from a few people becoming supportive members. Some turned out to be passive, but others have remained members to this day. We were still underground, but we kept contact through meetings held at the house of a brother who lived in an isolated area.

In 1992, during a forty-day workshop in Abidjan, I was chosen to participate in a blessing in Korea for married couples (I was already the father of three children). I interrupted my workshop and went back to my home country to prepare. A week later, I was in Seoul with my wife.

I would like to explain the background to my blessing: In 1989, some serious and painful events took place in my country. In Mauritania and in Senegal, fighting broke out between Moors⁴ and Senega-

lese. At the end of the deadly confrontation, the border between Mauritania and Senegal was closed for three years, until 1992.

My family had gone to Senegal just a week before the trouble started. My wife is Senegalese, and she occasionally went to stay with her parents. In 1990, at the time of my twenty-one-day workshop in Abidjan, I was told that if I wanted to participate in the next blessing, I had to observe a separation period of three years. The closing of the borders separated us anyhow, so this turned out to be easy for me.

So I accepted the offer to go to the blessing and asked my wife to come to Abidjan, so she could hear my news and give her opinion on the matter. We had not met since April 1989 and my telling her about this direction was rather delicate, because although she had not

rejected Divine Principle, she had not yet accepted it. Hence, her acceptance of the direction was a victory for me. Moreover, she accepted to begin her first seven-day workshop immediately. Following that, she returned to Senegal and did a twenty-one-day and a forty-day workshop, with the result that she was better prepared, internally, than I was in April 1992, when it was time for us to go to Korea. After our stay in Korea, we went back to Senegal via Mauritania, where she had not lived since 1989. The very day after we arrived, the border between the two countries, Mauritania and Senegal, was officially declared open again. We could hardly believe it; it was such a beautiful coincidence. We gave a long testimony in Mauritania about our exciting trip to Korea.

Restoration

My family came home to Mauritania in July 1993. My wife was expecting our first blessed child and our son was born on August 25.

Moors of ancient Mauritania conquered Spain in the eighth century. Reportedly, a dispute over grazing rights in 1989 sparked the violence, which escalated over months.



Views of life in largely Muslim Mauritania—a man selling the fresh bread in a busy street; and an ancient mosque

vision that has inspired so many people from all faiths in every corner of the world.

The Global Peace Festival has a relentless schedule, and a few days later our reception in the Philippines was a continuation of the momentum we brought from Brazil. The metrics for the success of a Global Peace Festival go all the way back to something Father said to some members gathered in his hotel suite following the World Media Conference in Colombia in 1981. He said you are successfully received in a country when you are welcomed by the people, the media and the government.

By those criteria, the Global Peace Festival in Manila, held just days after the one in Brazil, hit the mark dead on. Government ministries that oversee programs of education and youth were enthusiastic about the character education programs of the Youth Federation for World Peace. Along with military academies and universities, they mobilized thousands

of people for the festival's main event, held, as it was last year, on the spacious grounds of the Quirino Grandstands, an area where several hundred thousand have gathered in times past to create great social change or bring down tyrants.

The *Manila Bulletin*, considered by many to be the "newspaper of record" for the Philippines (a title accorded to the *New York Times* in the U.S.), promoted the Global Peace Festival heavily in the days preceding the main event. The day after Hyun-jin nim's keynote address to the festival, the *Bulletin* printed the entire text of his speech, starting at the top of the Commentary Page and filling up most of another page.

The people supported the Global Peace Festival as well. From the stage we looked out over an ocean of faces going all the way back to Roxas Boulevard. This was appropriate turf for a social revolution that seeks to do what Jesus Christ himself wanted to do—gather the faithful of the world from every religion and bring us all to God as brothers and

sisters.

The success in Manila really began months earlier in the provinces of the Philippines. A dozen festivals were held in cities throughout the far-flung archipelago that is the Philippine Islands. Armed insurgencies operate openly on some of the more remote islands, and Global Peace Festivals were conducted peacefully in places where people had recently been murdered by guerilla soldiers.

As there was no violence perpetrated against the festivals, our peace movement became known and admired throughout the country. Regional President Yong Chung-shik ranked the Global Peace Festival's name recognition right up there with Coca Cola's.

Hyun-jin nim announced to the media in Manila that the Philippines had been chosen as the host nation for the first annual world convention of the Global Peace Festival. It will be held this coming autumn, bringing together the best practices, along with the leading global partners who are fellow owners of the vision. *STW*

The year of 1994 was a consecrated one, because it saw the arrival of ten Japanese sisters and also of an Ivorian brother providentially sent to Mauritania from his home country. I am sure that heaven sent him because he really strengthened us spiritually during his stay. These two arrivals radically changed the spiritual scene in our country. The Japanese sisters enabled us to find, at last, a decent location for our meetings and gave us moral support. They were inspired to create an NGO giving social aid. This they did, and they worked with the cooperation of a number of local NGOs.

The brother from Côte D'Ivoire was a workshop specialist. Although he was young, he was a dedicated and active member in his country. He took us in hand. We were four couples and seven single members. For discretion's sake, we decided to hold our meetings at a brother's house on the outskirts of town, rather than at the Japanese sisters' place in the town center. It was an unforgettable time of enthusiasm and determination, which eventually led us to become a mature team, although at first we were not well prepared. Imagine an entire family—father, mother, children—leaving their domestic responsibilities and going, at some risk, to special meetings, and even fasting for seven days, in a hostile environment, especially with regard to the attitude of our own parents. In August 1995, all the single members in the group received the blessing, except

for the youngest, who were not the required age. The trip to a neighboring country for the Blessing Ceremony was moving. Today, we have nine blessed children from these couples.

As long as the Japanese sisters remained, all went well. We had weekly meetings. Our wives received guidance from their oriental sisters. The Japanese women even cared for the Mauritanian children as they grew up. In time however, the Japanese sisters received the blessing themselves and have naturally remained in Japan with their families. The Ivorian brother has continued his life course under other skies. Deprived of contact and special care, some families went back to their old (fallen) lifestyles, like Israelites turning back to Egypt—including three couples who became polygamous.⁵

With a sister as our FFWPU regional leader, who came regularly to visit us, we tried to go forward.

On November 20, 2005, we succeeded in holding our first public conference under the name International Interreligious Federation, sponsored by FFWPU, with the participation of leading figures from the fields of religion, politics and academia. The president of UPF-Senegal inspired the conference with his peace message, and we nominated twelve ambassadors for peace. I shed tears of

joy that day, because for the first time the name of our founder was mentioned without any adverse reaction; rather, the contrary.

We repeated the event on September 12, 2007, with the same success, proving that the first had not been an aberration. The foundation is well and truly in place. We simply have to build on it. The Ambassadors for Peace Association, however, has not yet found a legal framework to develop in. The request for legal registration, made in 2005, still lies in the office of the minister of the interior, for reasons we do not understand. This makes fund raising difficult, thereby holding back our activities and preventing members from attending international conferences. I cannot be satisfied. To move beyond our current situation, I think that we should be able to send our highest-level peace ambassadors to our conferences abroad, so they can appreciate the international scope of our federation and bring back home a positive report for their fellow citizens. This would inspire the ministry to accede to our request.

This is my conclusion. We have a foundation; we simply have to develop it. The enthusiasm in our meetings for the cause of peace shows that civil society is ready for action; I am convinced that from the soil of all those years of suffering, isolation and misunderstanding a sapling has at last appeared; we look forward to the emergence of fruit. *STW*

⁵ A permitted practice in Mauritania, where the legal system is based on a combination of Islamic law and French civil law

A LOVE STORY in Four Parts



In August 2002, our family held a birthday celebration, to which Grandpa Orr had flown down in his own small plane to take the children for rides as a treat. While flying with his grandson Kyungsun, another second-generation boy and Kyungsun's best friend, the plane crashed in a field soon after take-off. Grandpa Orr and Kyungsun's friend lost their lives. The other boy escaped from the plane before it caught fire.

Kyungsun was badly burned on one side, and his arm had to be amputated. Late into the night, doctors fought to save him. I realized then how deeply I loved Kyungsun and how precious our short time on the earth is. We prayed that he could survive and live on to create an ideal family and bring joy to God.

Though he spent ten days in a coma, months in hospitals and in a wheelchair and had to have operations over a period of years, Kyungsun recovered. He completed high school on schedule, near the top of his class, and began his architectural studies at Clemson University. Meanwhile, Margret and I had been praying and networking for years to find the girl God had prepared to be his true spouse.

—Adapted from an account sent by Randy Orr, Kyungsun's father

Kyungsun Orr, the groom

I've always admired my parents and their genuine, absolute love for each other. Growing up in the tradition of the Divine Principle, I learned to appreciate their love for each other and for us, their children, even more. It's not just that they fit so well together, which makes their relationship so special, but that they offer up their couple to God and True Parents, radiating love to those around them. They have truly built a Blessed Couple together.

Seeing this, it has been my desire to build this as well with my fiancée. When

I came to matching age, I trusted my parents to find my match because I had 100 percent faith that they would search well. I was seventeen years old when I asked my parents to match me.

My situation, however, made their task slightly more complicated than many second-generation matchings. I'm what some call "a damaged package." My external self is scarred and battered because of an airplane crash I was in years ago, and I'm also missing my left arm as a result of the crash. However, I feel that internally, this incident only strengthened my resolve toward God and my future wife. I came to understand what the brink of death was, and I was determined to make my life fruitful.

Because, externally, my situation would be difficult to accept for any sister, my parents needed to make sure of my future wife's resolve in our matching. They also didn't feel it wise to match me to someone else with a disability, because my wife would have to be strong herself to make up for my limitations, physically. They asked me if I had any preferences for my match, and I replied, "I just need to be able to carry on an intelligent conversation with her." This was my faith in my parents. Yet, until I reached the age of nineteen, nothing turned up. Then my parents met Tessa Thonett.¹ They gave her my information, and she was inspired by the prospect of matching me.

A few days after my first year of col-

lege finished, my parents informed me that they had found a possible match and that her father would be arriving soon to get to know my family and me better before telling her (my future match) about it. Just knowing that he'd fly a third of the way around the world for his daughter demonstrated to me how precious she must be to him, and the prospect of being matched to her was exhilarating.

He and I got along famously from the start—we were both hoping so much to make this work. Though I was so excited, I tried to keep myself as reserved as possible, not even wanting to know her name or see her face until she had accepted to go through with our matching. I didn't want any slightly intimate connection to any sister other than my future wife. I didn't actually learn until after Mariëlle and I were officially matched that it was Tessa who had suggested our union. What's more, I learned Tessa prays seriously for Heung-jin nim's help and inspiration in her efforts to bring couples together, and she particularly felt his guidance in this one. What a responsibility for Mariëlle and I to make our couple beautiful!

A week later or so, I was greatly blessed to visit Mariëlle for the first time. I had seen her picture before, yes, and had learned her name, but the moment that my parents presented her to me by picture was so infinitesimally small compared to the moment she became real to me: the moment I heard her voice from

Kyungsun and Mariëlle Orr



¹ Mrs. Thonett works for the European Blessed Family Department

the other room. You may have heard of love at first sight, but it was love at first sound for me. The barriers my parents and I had set up between me and the opposite sex started peeling away (still keeping in mind that we weren't yet a blessed couple of course), and I felt an explosion of love unlike anything I had yet felt. Mariëlle was my eternal partner and I wasn't going to let her get away. It was good that I had this attitude because she didn't quite feel the same way in the beginning. But that didn't stop me. I gave my entire being to her through extensive daily e-mails, pouring out waterfalls of love unlike I had ever done before. Receiving this, she became very confident in our relationship and we quickly decided to go to the Blessing Ceremony, which at that time was just about a month away. What a glorious and raging ride it was! Mariëlle and I are continuing down this path and have now begun building a beautiful Blessed Couple of our own.

Margret Orr, mother of the groom

Where do I begin? Since his birth, Kyungsun was the kid we never felt we had to worry about. This all changed in an instant when he almost died in an airplane accident. Kyungsun was just fourteen years old. Suddenly, he became just about all we worried about for months and years through surgeries and rehabilitation. Through these experiences, in a sense our whole family has been rehabilitated, mostly because of Kyungsun's remarkably positive attitude.

As Kyungsun neared matching age, I became more and more aware of the daunting task of finding his fiancée. We were told that he would not be a candidate for True Father's matching because of his physical handicap. At first, I struggled with this, but I came to realize that there is much more to True Father's position as the Messiah and to our personal responsibility. Instead of wanting True Parents to solve "our dilemma," we have a unique opportunity to mold and shape our own destiny and inherit the Messiah's heart.

Even when Kyungsun was still in the hospital, my husband was upbeat and confident whenever we talked about our son's matching. He would say that there are thousands of wonderful second-generation girls around the world; we just need to find the one who can see his value. He would remind me that we are not looking for the 9,999 that say no; we are looking for the one that knows he is

for her.

I was fortunate to spend a lot of personal time with our son during his first five months in the hospital and experienced his enormously optimistic approach to life and his responsible, reassuring attitude. He, like his dad and siblings, was never worried about being able to find a fiancée. I resigned myself that this would be a ten-year search.

(By the way, Kyungsun never considered himself "handicapped" and does not want to be labeled as such.) Kyungsun feels that if there is nothing he can do to change something, he does not want to focus on it, but if there is anything he can do to accomplish something of value, he will make the utmost effort.

When the first convocation was announced in New York, my husband and I felt pushed to go, though it did not fit into our schedule. There I met Tessa Thonett, whom I had known previously through a few e-mail conversations. Tessa and I talked about our children, and I had the chance to relate to her Kyungsun's story. I knew she understood my heart. One point I emphasized was my conviction that Kyungsun needed a healthy wife. In parting, I asked Tessa to let me know if she ever came across a girl who would be a possible match for him.

Just a few months after that initial meeting with Tessa, we received a call from the Janssen family from Holland. I was in awe at the realization that those in the spirit world were actively involved in

our search; at first I thought the matching process would take ten years, yet we had a serious candidate so suddenly. I felt such happiness and comfort, knowing there is this vast world, and there are those in it who are eager to help. I seriously believe that when we set the course, our ancestors and good spirits begin working with us.

Soon after our initial conversation with the Janssen family, Bert Janssen asked if he could come to meet us. My husband and I tried to keep the purpose of the visit a secret, but our kids figured it out anyway. It happened that my mother, who is not a member, was visiting us from Germany at the time. My mother was always the point of harmony for my family in Germany. That she was here at the same time reaffirmed my conviction that our ancestors were at work. Later, she told me that she, too, could sense the purpose of Bert's visit.

Bert fit right in and developed a very natural relationship with Kyungsun. When the Janssen family asked us to send Kyungsun to Holland just a short time later, in order to meet Mariëlle, we really felt their love and care for their daughter. We absolutely understood that she needed to see our son for herself, talk to him and decide if she could absorb having a husband with scars all over his body. She needed to walk with him in public to assess her reaction to people staring. After all, this had been a challenge for me at first. Kyungsun, his dad and I had talked frequently about the



Left to right: Kyungsun's Parents, Mariëlle, Kyungsun and Mariëlle's Parents on the day of the couple's wedding in America this summer



possibility of rejection. Though he was prepared for that risk, he was not going there to let that happen. He was absolutely determined to win her heart—and so he did!

Lisa Janssen, mother of the bride

After our oldest son was blessed in 2004 and our first daughter was happily matched a year later, our second daughter, Mariëlle, was inspired and asked us to start looking for a partner for her as well. We gave Tessa Thonett her information but didn't do much more about it. Some months later, I received e-mail from Tessa about a couple in America whose son Tessa felt was a very special boy, though he had lost his left arm and become scarred from severe burns and skin grafts as a result of being in an airplane crash.

My husband and I talked about it and realized that we could both see connections in our families to people who'd been physically impaired. His father had been taken to Germany to do forced labor for the Nazis and had come back with a leg injury that had forced him to change his profession. Before I joined the church, I had been working with handicapped children (I loved them!) and we had been blessed to offer a baby to a seriously handicapped husband whose wife is unable to have children because she had uterine cancer at a young age. Most significantly, for three years Mariëlle had been baby-sitting a little girl who was born without her left forearm. We both had goose bumps, believe me. That couldn't be coincidence. Tessa didn't know anything about this; she just works with a very serious and prayerful atti-

tude to help families find possible matching candidates for their children.

My husband and I started corresponding with Randy and Margret Orr, and when we heard more about Kyungsun's accident—how he persevered through all the pain and treatments and never lost hope to live life to the fullest—we felt privileged that our daughter might be matched with such a special boy.

At that time, Mariëlle was participating in a project in Ghana for three weeks, and we were anxious to talk with her. She is a very loyal child, so after she came home, she agreed to join us in a forty-day prayer condition to give God a chance to show us the right partner. We hadn't told her anything about Kyungsun yet, just that we were in contact with some parents about their son.

When Mariëlle had first asked us to start looking for a husband, she told us she preferred he not be American, not be younger and not have boyish looks. Kyungsun was all of that and more. After three days of prayer, my husband felt strongly that he had to meet Kyungsun and his family personally before we could introduce him to Mariëlle.

After a short telephone call, he took "the next plane" to South Carolina. From the first moment, he felt completely familiar with the Orrs and was even more convinced that Kyungsun really was *the one*.

After the forty days had passed, we went out to dinner with Mariëlle. She was very excited, even giggling. Although she was unaware that it was actually true, she was joking about a nineteen-year-old American she was sure her parents had chosen for her. I had only begun speaking to her care-

fully about a diamond in a damaged box, when she looked at me in shock and started crying. "What? Doesn't he have legs?" she asked. "Is he in a wheelchair? How could you do this to me? Why me?"

We gave her some time to cry and calm down before we started to tell her about Kyungsun—the accident, the way he dealt with it and some things we had learned about his character. It was definitely a tremendous help that we could tell Mariëlle her papa had gone all the way to America to meet him personally. A few days later she agreed to meet Kyungsun ("but I don't promise anything!"), and now it was his turn to take the earliest possible flight.

After he arrived, it was love at first sight—for Kyungsun (and for me, for my future son-in-law)—but not for Mariëlle.

She struggled a lot for weeks before finally "surrendering," and from that point was determined to make the match work. They decided to take part in the July 2007 Blessing Ceremony, only about three weeks later. We had first gotten in touch with the Orrs in April of that year.

Mariëlle was still hesitant to make a physical connection with Kyungsun because of his multiple injuries. After their forty-day separation period, we gave them the freedom to come closer, hoping she would soon feel comfortable around him.

Fortunately, Kyungsun's tremendous love for her melted away her struggles. Now, little more than a year later, Kyungsun and Mariëlle have had a wonderful wedding, and their love and happiness is an inspiration to all who meet them.

Mariëlle Orr, the bride

When I felt more and more ready to be matched, I asked my parents to gradually start looking for a fiancé for me. When I was almost twenty years old, there was a blessing convocation going to take place in America. Tessa Thonett would be going there to represent several European candidates. At the last minute, my mother gave her my information as well. At the blessing convocation, Tessa met Randy and Margret Orr and learned of their son Kyungsun, who had lost his left arm and had several scars over his body because of an airplane accident. In spite of that, Kyungsun exudes confidence and has a deep understanding of the Principle.

Tessa contacted my parents, who immediately felt this would be a great match. Kyungsun's parents and my parents started to correspond, exchanging

was really into having a full meal. What are you going to do when you face that situation? People have different opinions.

Because you are a leader, try to accept as much as you can. We know conflict is not good. Try to create harmony. So in our case, we start with a banquet. I didn't think of it, but this lady has a strong voice, and she is bringing the most people, the most newcomers. We try to cooperate. Okay!—We serve a banquet—that's why it takes six hours! It's not ideal; trust me, it's not ideal. You can spend just two hours. When I read books about a very successful church, they recommended one-and-a-half hours or two hours.

So, you can ask who wants to prepare something to read from Father, who wants to offer the prayer and who wants to open their home to the group. Also, very important is who wants to decide on a witnessing area. Using members' strengths you find a way to serve. I teach English as a Second Language in the church.

I personally go out, and my team has done that together with me, distributing hundreds of flyers to bring people into the church for an English class. Some people are reluctant to go out alone; two people can go out together. We sometimes work as a team, but sometimes a person strongly feels they want to serve in some way by themselves, like cooking for an orphanage. We respect each other.

If someone in your group doesn't want to become our church member, he or she can become a peace ambassador. That's



Despite their unrelenting schedule, Hyung-jin nim and Yeon-ah nim still make time to relate with members personally. Here, they are pictured visiting Hwang Won-sun (beside Hyung-jin nim) and his family at their home, on November 5.

fine. Hyung-jin nim has begun a Catholic-style service and is planning a Buddhist-style service. We respect other people's religions.

I am not yet at the point, personally, where I can help people make a smooth transition from the small group into the church, but once I help others, I like to bring them to the service. Everybody has to develop a strategy for bringing people. We are the owners. Nobody can provide the full package on how to bring people.

We need to support each other among our groups. If I bring a newcomer who is interested in learning more about us, once he or she comes, we can take care of the person together. The pastor, of course, should also become involved. You can contact the pastor and help guide the person to prepared lectures.

You have to take ownership. If you keep praying for people and contribute your time energy and love, people open their hearts. **STW**

information and insight on their children's respective characters. Suddenly, my parents had a strong feeling that they needed to meet the Orr family first before they could finalize their decision, so my father quickly went to America.

Both parties became more and more positive, and eventually my parents told me they had a possible match for me. When I heard that he had lost an arm and had many scars, I burst out in tears. I couldn't believe this was happening to me, and I felt very sorry for myself. My parents gave me time to digest this first impression and then calmly continued to tell me about Kyungsun—how he had been through a lot of intense surgery but had always stayed tough, how he never wanted to be pitied and insisted on finishing high school without delay, which he successfully managed, how he played a one-hand saxophone now and had finished his first year of architectural studies with high grades. When I heard these

things, my tears of self-pity mingled with tears of admiration for him. A period of great struggles started for me. I knew it wasn't right to refuse a match for external reasons, but I couldn't help focusing on his injuries.

The strongest feeling, though, was that I just couldn't refuse a match my parents had suggested. I have a very good relationship with my parents, and it would be so painful to hurt them by refusing Kyungsun. I felt as if I would be hurting God, my parents and the other party by doing that. My original mind, it seems, left me no choice. In fact, that was already clear to me at a very early stage, but I needed time to accept the fact that I *couldn't* say no; the spirit world was also compelling me.

Eventually I accepted Kyungsun. I didn't feel confident and happy right away, but our parents and Kyungsun himself did. Somehow, I felt that was okay. I was glad that everyone was

happy and knew I would catch up soon. It had to turn out well. I was determined to make this match work. Quite soon after our matching, we went to the Blessing Ceremony. Kyungsun and I got to know each other better through extensive e-mails and Kyungsun turned out to be *such* a loving husband. He gave me all the love, attention and romance a woman could ever dream of, which made it so easy for me to get used to his injuries, to become excited about our relationship and to love him in return. I felt so safe and comfortable around him. Kyungsun soon felt like my eternal husband, my best friend and even my brother. I cannot imagine being matched to anyone else.

At times, I used to think it was a pity I hadn't experienced a fairy tale matching; I realize now my struggles at the start were such a small sacrifice for this great blessing I've received and the happiness Kyungsun and I now experience. **STW**

Today's World Magazine in 2008

A GUIDE TO VOLUME XXIX

•Father's life story •Hyo-jin nim's ascension •International President
• Internal development •Business • UPF •Helicopter incident •Media

TRUE PARENTS, TRUE FAMILY

Jan	4	True God's Day Midnight Prayer
Jan	6	True God's Day Speech
Jan	16	The Unity of East, West, South and North
Jan	18	An Interview with Julia H. Moon
• Feb-Mar	4	Student Days at Waseda Technical High School
Feb-Mar	13	True Parents' Birthday Celebration (Photos)
• Feb-Mar	14	The Ascension of Moon Hyo-jin Nim
Feb-Mar	20	Preparing for the Months Ahead (Hyun-jin nim)
April	4	Ceremonial Tree Planting and Prayer
• April	6	True Parents Bid Hyo-jin Nim Farewell
April	10	Declaration of the Restoration of God's Homeland (Photos)
• April	12	Kook-jin Nim Testifies about His Eldest Brother
• April	14	Sun-jin Nim Testifies about Her Eldest Brother
• April	16	Yeon-ah Nim Testifies about Her Husband
• April	18	Hyung-jin Nim Prays for His Eldest Brother
April	20	Inauguration of Hyung-jin Nim as FFWPU President
April	22	Kook-jin Nim Congratulates His Younger Brother
• April	23	Hyun-jin Nim on UPF tour (Photos)
May	4	Father Speaks at the International President's Inauguration
• May	8	Father's Life: First Months Back in Korea
June	4	True Parents' Prayer on Entering the Peace Palace
June	5	The Palace Opening: Two Years Later
• June	10	Father's Life Story: Endurance and Forgiveness
• June	13	Sports as Fuel for Dreams (Hyun-jin nim)
June	19	True Family Members in Japan (Photos)
• July	4	Father's Life Story: Korea's Spiritual War
July	10	Blessing Prayer (Hyung-jin nim)
• July	14	Father's Special Declaration Prayer ... (Helicopter Crash Landing)
• July	14	Hyung-jin Nim Speaks
• July	15	Hyun-jin Nim Speaks
• July	22	Kook-jin Nim Speaks
• July	26	Sun-jin Nim Speaks
August	4	Creating Your Prayer
• August	5	Father's Life Story: Liberation and Aftermath
• August	11	True Parents' Substantial Resurrection (Photos)
August	12	Developing the Vision (In-jin nim)
• August	15	Telling Korea about GPF (Hyun-jin nim)
September	4	Visualizing the Kingdom of God
• September	7	The Meaning of This Resurrection
• September	10	Father's Life: The Foundation of Christian Support
• September	13	From Hyun-jin Nim's speech in Mongolia
• September	19	A Korean Magazine Interviews Kook-jin Nim
October	4	Anniversary of the Liberation of the Spirit World
October	9	Marriage Blessing Prayer (Hyung-jin nim)
October	15	Hyung-jin nim Speaks in Hawaii
October	18	Forty-ninth True Children's Day (Photos)

Nov-Dec	4	Father Speaks at Hoondokhae
• Nov-Dec	8	Father's Life: Undoing Reversal of Dominion
Nov-Dec	12	Japan and the Temple (Kook-jin nim)
Nov-Dec	14	Interview with Sun-jin Nim
Nov-Dec	26	The Peace Blessing Service (Hyung-jin nim)

INTERNATIONAL PRESIDENT'S MESSAGE

Rev. Kwak Chung-hwan

Jan	2	My Path in Earlier Days
Feb-Mar	2	The Need to Nullify Satan's Claim on Us
April	2	Celebrating the Coming of True Parents
April	2	The Providence of the Second Generation

Rev. Moon Hyung-jin

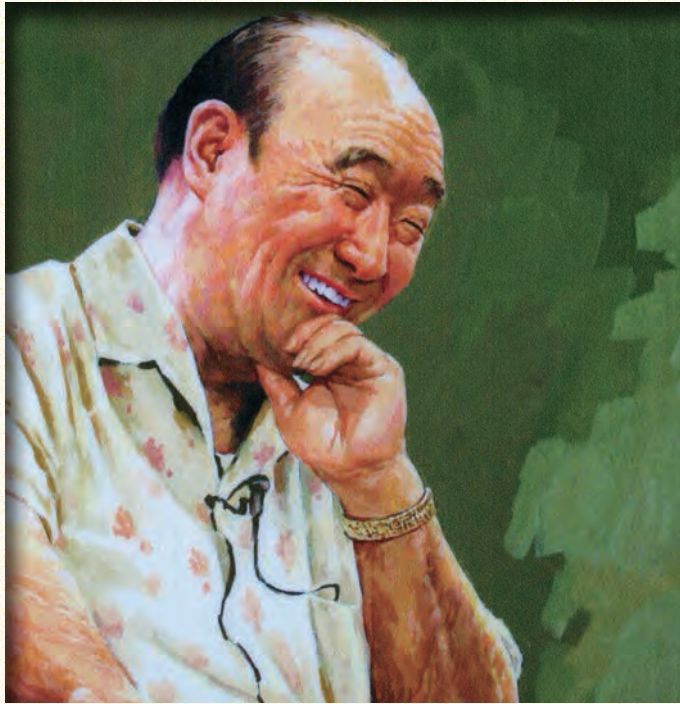
May	2	Hyung-jin nim's World CARP Inaugural Address
June	2	The Path of Church Leaders in the Era of Cheon Il Guk
July	2	Insights into the Blessed Life
August	2	Results Will Verify True Parents' Teachings
September	2	God's Kingdom and Temple
October	2	A Sanctuary Welcoming All Faiths
Nov-Dec	2	Common Ground

CHEONGPYEONG PROVIDENCE

Jan	24	How to End One Year and Begin the Next -Dae-mo nim
June	22	The Spirit of Africa: Lee Myong-kwan Interview
June	25	The Spirit of Africa: Michel Futila Interview
• July	34	Birth and Rebirth -Beatrice Yoshioka
August	22	Why We Must Witness -Dae-mo nim
• September	38	An Internal Assessment: Cancer and Cheongpyeong -Victor Lim
• October	32	Gearing Up to Serve Patients from Overseas -Alexander Ershov

GLOBAL PEACE FESTIVAL

• Feb-Mar	26	A Global Peace Festival Interview -Interview with Michael Zablan
• Feb-Mar	28	Reflection on Global Peace Festival 2007 -Leonida Bayani Ortiz
• June	28	A Horseback Pilgrimage-Larry Moffitt
• August	14	A Festival Embracing Father's Vision -Larry Moffitt
• September	27	Testimony to the Kenyan Heart-Larry Moffitt
• October	22	Mainstream Christianity and One Family under God -Larry Moffitt
• October	24	A Great Step Forward -Interview with Franco Famularo
• • October	26	A Reflection on the Canada Leadership Conference -An Islamic Participant Study Materials
• Nov-Dec	24	The Leaves of the Tree - Larry Moffitt



A work of Art by Mr. Kim Dong-hyun

ON AVAILABLE RESOURCES

• Feb-Mar	25	A New Resource for a New World-Frank Kaufmann
• Feb-Mar	36	Spreading the Word -Various Cheon Seong Gyeong Translators
May	32	Unification Thought versus Darwinian Evolution -Jonathan Wells
October	20	Looking Inside Pyeong Hwa Shin Gyeong -Thomas Selover

DEVELOPMENTS

• Jan	32	University of Bridgeport Expands Its Horizons -Justin J. Fong
Feb-Mar	24	Dedication of Yu Cheon Peace Palace -TW Staff member
• July	31	The Business Family Meets -TW Staff

ENCOUNTERING TRUE SONS AND DAUGHTERS

• May	18	Vision for the Americas (Hyun-jin nim's endeavors) -Nancy Hanna
• June	14	A Natural Affinity-Ken Doo
June	19	True Family Members in Japan (Photos)
• June	32	Roots of the Defining Moment (Hyo-jin nim's endeavors) -Bret Moss
• August	24	Investing in Each Member: Hyung-jin Nim in Japan -Ken Doo
October	16	God's Love Sweeps America (In-jin nim's ministry) -Michael Jenkins
October	30	Sun-jin Nim's Kitchen Ministry -Satchiko Kuriyama

WALK OF FAITH

Jan	35	The Gentle Winds of Change in Libya -Miboko Hamasaka
• Feb-Mar	38	IRFF Bangladesh -Date Katsumi
• July	29	A Letter to My Family -Peter H. Kim
• • July	32	Settling in My Husband's Homeland -Eydie Hamada
• August	28	The Work of God and the Liberated Spiritual World -David Kenagy

• August	30	Conviction in the Realization of the Kingdom of God -Mi-ne Hiroshi
October	12	New Garden, Original Life -Yu Jeong-ok
October	14	In the Presence of Heart and Grace -Angelika Selle
Nov-Dec	28	Coming Home to Home Groups-Moon Sun-hee
Nov-Dec	34	A Love Story in Four Parts-Two Families

KOREAN LIFE

• Feb-Mar	30	Living History: An Interview with Dr. Choi Woonsang
April	24	Roots of the Korean Deadlock-David Beard
September	34	True Parents Celebrate Chuseok at the Wonjeon -TW Staff
September	36	Chuseok in My Family-Kim In-su

BRIDGES

• April	30	Young People in a Land of Old Conflicts -Joshua A. Lorenzana
April	33	Restitution within Mother Earth's Embrace -Linda Cormier
• May	22	A Ceremony of Blessing for People of the Druze Faith -Hod Ben Zvi
• May	24	About the Druze-from an interview with Hod Ben Zvi
• June	14	A Natural Affinity-Ken Doo
• • October	26	A Reflection on the Canada Leadership Conference -An Islamic Participant Study Materials
Nov-Dec	22	Eog Mansei for Reconciliation -TW Staff

FAMILY AND RELATIONSHIPS

May	25	Twelve Ways to Improve Your Marriage -Stephen Stacey
August	32	Embracing the Teenage Years -June Saunders
October	34	Does Abstinence Work? -Richard Panzer

SPORT

• June	34	Welcome Back the Queens of Football-David Beard
October	27	The Fourth Martial Arts Peace Cup-TW Staff
October	29	Interview with a Karate Champion -with Wallisson Delano

BLESSINGS

May	17	Interfaith Marriage Blessing Ceremony-photos
• May	22	A Ceremony of Blessing for People of the Druze Faith -Hod Ben Zvi
June	21	Memories of an Enchanted Day-Kaeleigh Moffitt
July	10	Blessing Prayer (Hyung-jin nim)
October	9	Marriage Blessing Prayer (Hyung-jin nim)
October	10	Recalling the First Blessing Ceremony-Yang Chang-shik

REVIVAL OF NATIONS

• May	20	Panama interview of Regis Hanna -TW Staff
• May	28	Purity in Polynesian Tahiti-Paul Saver
May	30	Promoting Filial Piety in China -Kathleen Hwang and Eve Lau
• • August	20	Bridges Connecting Everyone to True Parents -Dr. Seuk Joon-bo
• September	18	Encouraging Developments in Media Relations (Kook-jin nim's outreach)-TW Staff
September	23	Global Peace Garden-Marcus Beresford
• • September	24	A Bridge Connecting Everyone to the True Family -Seuk Joon-bo
October	28	Martial Arts as an Icebreaker-Gustavo Giuliano
Nov-Dec	31	Planting Good Seeds for the Future of a Nation -Brother Amadou

