

TODAY'S WORLD

MARCH 2009



Jeongseong and Meditation



These excerpts are from an interview that took place in Hyung-jin nim's office on March 4.

Could you please say something about meditation.

Meditation is different from prayer. When we pray we are speaking to God. It's a very different feeling when you begin turning that view inward toward yourself. You're changing to an internal focus, beginning to watch your mind.

A big thing in meditation is that you have to begin to have dominion over the body and the mind, particularly the body, because people don't know how to control the body. I'm using "control" to mean having mastery over the body. That is to say, as you learn how to have patience, your mind starts disciplining yourself.

We practice remaining motionless for thirty minutes. That is very important. Usually people are fidgeting, which distracts the mind. The first thing is to gain control over the body, so that when you determine to stay still for thirty minutes, you are going to do it.

That level of discipline requires practice. You actually have to watch your entire body. People don't usually do that. The practice is very different from what we usually do. We usually focus on other people or other things and on why they are the problem. Meditation is very different in that you focus on yourself as the problem. It is because of you that you don't have unity. It's a very different framework.

You are looking to discipline yourself. I don't mean this in a negative way. When you talk about dieting, for example, or exercise, people don't have a problem with the concept of disciplining themselves. This is the same concept. In any profession, discipline is absolutely critical. People on a diet have to discipline themselves to defeat the chocolate chip cookie, for example! It requires discipline to have some level of success. It's the same when you start practicing how to quiet yourself. It requires that sort of avoiding-the-chocolate-chip-cookie discipline to keep your body still. That's the first process; as Father says—make the body follow the mind, not the mind follow the body.

There are different kinds of meditation. We use concentration and we also use visualization in some of the services. Many other meditations, especially with the *hoonsa* nims,¹ the monastic practitioners, are very focused, concentrated prayer meditations.

We begin with the focus on "I am alive... Thank you." People have fewer inhibitions about those expressions. "I am alive" is something no one will deny, and once you realize you are alive, you can give thanks. Some people have inhibitions about God, so at that point they want to thank the universe or their parents, or whatever—we are connected to many things. But slowly people have to mature as they start thanking those closer and closer to God. That's what we want to start seeing.

When we start practicing with the monastic practitioners, we focus, very seriously, on True Parents. When we meditate, as we breathe in, we say, "God and True Parents." We actually call their names, and as we breathe out we say, "Thank you." We continuously

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¹ For "hoonsa nim," Hyung-jin nim has used "teaching master." Hoon (訓) as in "hoondokhae," can mean "to teach" or "to learn." Sa (師) can mean "instructor." Elders, such as retired pastors, can become hoonsa only after graduating from a rigorous four-hundred-day monastic training program.



Two of his great-uncles, three great-aunts, nine uncles, six aunts, his grandmother Dong-sook nim, his father Lee Hyung-jin nim and his mother Moon Shin-mi nim at the 103rd-Day Celebration for Soon-nam nim (seated, center), the first member of the fourth generation of the True Family, on February 24 at the Hannam-dong house

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Cover Photo: A recent studio photograph; Back Cover: At the True Parents' Day celebration on March 27 in the U.S. State of Nevada

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Back issues of Today's World: Issues from January 1999 to the present are available from us on demand. Please enquire also about earlier issues.

Pyongyang Prison, Hungnam Labor Camp

The following is drawn from the third 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. 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 retranslated and edited for Today's World.

Once I began my evangelical work, membership began to increase. The policy of those governing northern Korea at the time, however, was to systematically eradicate all religious groups. Also, ministers of established churches saw that many members of their congregations were coming to me, so they decided to report me to the authorities. This is how I came to be jailed for a third time in my life. This occurred at 10:00 AM on February 22, 1948.

They accused me of being a spy for South Korea, an agent of the Syngman Rhee faction in Seoul. They said all kinds of things, made up all sorts of ridiculous accusations. They claimed I was an agent sent by those wanting to take over the government north of the DMZ, an agent whose purpose was to plunder everything, and they did various other ridiculous things to have me arrested.

On the day I was handcuffed and taken to jail, I told myself, This is happening so that I can have a mark on me that says God loves me.

In the end, I was forced out into a global wilderness. That four thousand three hundred years of history had to be indemnified in forty-three years was so wearisome and unjust. You don't know the bitterly tragic circumstances that made me go to the concentration camp in Hungnam after the loss of the entire national and global foundations that God had worked six thousand years to establish. It seems like only yesterday that the people who wanted to welcome me as representing hope for the future both in heaven and on earth cried out in agony, and that we pledged in desperate tears to meet again, as they watched me being led through the mist into hell, into the world of darkness. It seems like only yesterday that I declared to them, "You are disappearing, but I will pursue my course and someday I will come back with the bright morning sun in my bosom and I will liberate you once again." I have never forgotten how I shouted as I was being led away in handcuffs. Each time I faced difficulty, I remember the way I prayed in that situation.

My head is shaved

I was jailed in the Internal Affairs Station because of the jealousy of the established denominations and the Communist government's policy to do away with religion. On February 25, my head was shaved. I remember the person who shaved it and the day he did it. I can never forget how I had to sit and watch as my hair fell to the ground.

As I sat there, I told God I had been brought to this place by my enemies and was being forced to have my head shaved. You cannot imagine how brightly my eyes shone during that experience. I watched my hair falling to the floor, and let go of the happiness that I had sought. It was particularly upsetting to me that I had to have my head shaved in the presence of my enemies. In the course of weaving together the circumstances of restoration, all these obstacles were particularly regrettable.

Torture and interrogation

Even when I was tortured so harshly that I threw up blood, repeatedly collapsed on the floor and finally lost consciousness, I never asked God to help me.

Instead, I always prayed, "Father, don't worry. I'm not dead yet. I'm not going to die yet. I am still faithful to you. I still have a mission that I need to accomplish."

I was a devoted son, comforting God. I held the blood in my mouth and straightened my posture; even on moonless nights after I had been tortured, I never forgot the life I had led previously, offering comfort to Heaven.



War refugees headed toward Busan, which became a shantytown during the war years

The times I would collapse from torture were the moments I could hear the voice of God. The times my life seemed on the verge of coming to an end were the moments I could meet God. You may not be able to imagine the profound background to this truth, or the deep valleys and dark tunnels that had to be traveled before this truth of the Unification Church could be revealed. I know that it was a situation where someone might ask, Hey, Rev. Moon! How did you ever get this far?

I was not beaten for my own sake but for the sake of the nation. The tears I shed were the tears of the indemnity paid so that I could shoulder the pain of the nation.

The circumstances called for me to shout, You rascal! to Satan's face, to face the substantial manifestation of Satan and shout, Go ahead. Hit me. Hit me! When the time comes, I will repay you at least sevenfold. Right now, you are giving me the material I will need to do that.

Even as I was being put in the place of torture, I was telling them to go ahead and hit me.

Beneath my clothing, I have scars in several places that I acquired after I took up this way of life. When I see these, I think of them as medals given me by humanity and by Heaven. The scars remind me: Have you forgotten the pledge you made? Have you forgotten how you pledged to follow this path at the risk of your life until you die?

Each time I see these, whether it's in the morning, noon or evening, I rededicate myself. I tell myself, Because you've been given these scars, you have to win. I encourage myself toward victory.

Put on Trial

When I was in the North, I was originally scheduled to go to trial on April 3, but the Communist Party took so long to come up with excuses for oppressing the church that it was April 7 before I finally went to trial. This was my fortieth day of imprisonment. I was being tried in court as someone hounded by Christianity, and the Communists took extra time in preparing the trial so they could use it to show the party members how religion was evil and like an opiate.

During my trial, certain Christian ministers came and testified against me, heaping all sorts of accusations on top of me. No one else can understand or experience how shocking this

was. I still have not forgotten that time. Throughout my life I have kept the memory what it felt like to be imprisoned and then taken to court. It's a desperate feeling when you realize you are going to court and that every word you say may affect your fate.

I don't talk much about how I even laughed at the Communist Party. I told them that my personal history was not something that would go away simply because they heaped blame on me. It seems like just yesterday I told them that **although I was going without complaint**, the day would come when they would be in the palm of my hand and be held accountable by humankind for their actions. It was Heaven's strategy to make certain that I would not have the slightest attraction to communism, and God's strategy to make sure I would not feel too much sympathy for Christianity that was under the Communist realm. It was a strategy to make sure that I rejected all this.

Send off by members

As I was led away from the court back to jail after receiving my sentence, I shook my handcuffs in front of the members of my congregation, and they made a clear and resonating sound. I still cannot forget how I waved goodbye to them with those handcuffs loudly clanking together. In that moment, it was as if a historic movie were being created for future generations. That moment would become an explosive foundation for countless young people in future generations to pledge their determination.

Singing songs of hope for tomorrow is more powerful than singing of the sadness of today. The heart can always



The war left millions of civilians dead, families devastated and the Korean hills denuded from heavy bombing.

be bigger if it is filled with hope for tomorrow, rather than bitterness over the injustices of today. It didn't matter how evil the enemy was that placed handcuffs on my wrists that day. When I stood there in handcuffs and bid farewell to the church and the congregation I loved, my words were signposts pointing toward a historical judgment. That is what I felt in that moment. As a man, I had to proudly walk down the trail that had to be blazed again. Prison was no problem and death no hindrance to a man who understood that he can establish the original value.

I still cannot forget how the members who remained in Pyongyang waved good-bye as I was taken away. I shed no tears, but they were all weeping. It was not as if a child were dying or a husband leaving home never to return. I could see them sniffing and wiping away tears. How tragic that was! As I watched that scene, I felt that a person who goes in search of Heaven is never abjectly unhappy.

Even if I tried, I could never forget the sound of their voices and the sight of how their whole bodies shook in sadness as I was being led away to prison. This is painful. When I think of it, in some respects, this is pain. It is pain.

Incarceration in Pyongyang Prison¹

I was handcuffed and taken to Pyongyang Prison on April 7, but I went with a sense of hope. I tried to imagine what it would be like when I had completed the course. I was very curious about that. After I had been sentenced and was being led away to prison, I was filled with hope. I realized that even in prison there would be people God had prepared. Rather than focus on the incident immediately at hand, I thought about what was going to come after that. I told myself, Here is something that needs to be done to cross over another peak. I was expecting something like this. I wondered what would come after this.

Whenever I was incarcerated, I was very good at making friends with the most senior prisoner in the cell. I only had to speak a few words to him, and we would be friends. I would sit down with him and analyze for him the psychology of each person in the cell. Oh, this person's face is shaped like this, so he will become like this. That person's face is shaped like that, so this is what will happen to him, and so on. He may not have liked what I said, but he knew I was right. If I

¹ Korea's largest prison, built by the Japanese. Its cells held groups of prisoners and were either 7.5 sq m or 14 sq m in size.

watch the senior prisoner's face and talk to him for a week—or even just three days—I am at the point where I can say anything to him. If I am sitting in the lowest position in the cell, where there is not much space, he moves me to a higher position. The head prisoner tells me to move up. Even if I refuse, he insists that I move to a higher position. I can make friends with anyone and make anyone my companion.

When you're in prison, each day of the year you can find all the material you need to write a long novel. Sometimes, you may hear the sound of someone playing a flute, and you can sing to that melody. Then everyone in that environment joins in. Whatever situation you find yourself in, you need to be able to find a place to tie your rope around and travel back and forth. That is how you become a man who leaves his mark on history.

My primary opponent visits

While I was in prison, a person who had been my enemy visited in order to apologize to me. Deciding whether to meet him was a test for me. This was the man primarily responsible for putting me in jail. The person who had played the lead role in the effort to put me in jail just suddenly appeared one day. In the moment that I came face to face with him, it was not a good feeling for me. I pretended not to recognize him, and said, "I'm afraid I don't know who you are." I looked into his eyes. In the past, he'd had a vicious and evil look, but his eyes had softened and he stood in front of me looking very much like a human being. He told me he'd done certain things and asked me to forget all that had transpired in the past. He asked me not to think badly of him for visiting me in prison.

When he left, he gave me some food he had bought for me. Was I going to eat that, or not? That was a problem for me. In a place like prison, food is very valuable. I received the food around lunchtime but kept it until evening, because I had to think hard about what I was going to do with it. Without having discovered the principle of love, it would be impossible to accept that kind of food. After thinking about it very seriously, I decided to share the food with others.

In addition to everything else, this man was a Communist Party official. He was part of what was called the Security Cadre, and he must have considered that I might make him lose face in the presence of the prison guards. I could see he had a future, and I thought very seriously about his situation



A view of the Chosun Nitrogen Fertilizer Company's Hungnam plant showing the dock area extending into the waterway

even though we were enemies. I could see that if he could leave with a heart-to-heart relationship with me, he would be someone who could meet me again in the future, someone who might find a new life. I still think about him in this way. On many occasions, I felt lonely in that prison. He came to me at a time when I was lonely and gave me comfort, and I never forgot this.

Hungnam's Bon-goong Camp for Special Laborers

I remember what happened on May 20, several decades ago. It was on that day that, after being jailed in the Pyongyang Internal Affairs Station and tried, I was transferred to a prison in Hungnam.²

I had wept with anger many times over having been beaten and unjustly treated. I felt ashamed to think of Heaven and I tried to hide my face and my body. That is why, when I was taken to prison, I asked to be handcuffed to a murderer. I became friends with him.

We were shackled all the way to Hungnam, and it took us seventeen hours to get there. What do you suppose I thought about in the railroad car on the way there? It was an outrageous situation. If it seemed outrageous to me, think how mortifying it must have been for God. My determination grew as I watched the scenery go by outside the train window. Can you imagine how serious I felt as I watched those mountains and meadows go by? If I had been by myself, it would have been easy to escape, but I was shackled to the worst criminal. Incredible things that went through my mind during that trip.

On the way to Hungnam, there was a time when we were deep in the mountains, walking along a path that followed a creek. I still remember how we followed that winding road through a mountain valley. Each step I took represented a new start toward a new world. How was I going to live in the prison? I knew it would be difficult, but I was determined to go. It was a good opportunity for me to come to new realizations about myself.

² It appears that Father spent time in two different prison camps in Hungnam; one of these, Bon-goong camp, he entered May 20, another that Father mentions later on this page he was apparently moved to on June 21. Both prisons served the fertilizer plant.



Loading the fertilizer onto a Soviet ship; Russia had reconstructed the fertilizer plant, which was damaged during World War II.

The moment I entered the prison, I felt it was necessary in order to bring about a result that would allow us to transition from Satan's world to God's world. I decided that even in that environment, I would not reveal who I was and I would not allow myself to change externally or internally.

Forced labor in the fertilizer plant

June 21. That was the day I entered that prison in 1948. I went to that North Korean Communist Party prison and engaged in hard labor for two years and eight months, working in the fertilizer factory.

Following the Bolshevik Revolution, many Russians experienced forced labor. Communist ideology does not permit any property-owning class or anti-communist elements to exist. In their hearts, they would like to kill all these opponents, but because of world opinion they can't do this. So the Communist Party collects these people, imposes forced labor on them and waits for them to die from it. I was in a forced labor camp in North Korea. Kim Il-sung took a lesson from the Soviet experience and gave all his prisoners three years of hard labor. He left them to die.

Morning inspection and a long walk

In the morning, when it was time to go to work, all the prisoners would be taken out of their cells. The prisoners would assemble in a field, where they would be checked for any contraband items. There was a body check.

Work began at 9:00 AM, and there was a four-kilometer trip to the site, which took an hour to an hour and twenty minutes. Add to that the time it took to eat a meal, and it would all take two hours. To be able to start work at nine o'clock, we would normally wake up at half past four. In that situation, when a man would sit down, he would feel dizzy and his head would begin to spin. He would try to stand but wouldn't be able to.

Sometimes the morning inspection would take two hours, and it felt as though the cold were carving off pieces of flesh from our bodies. We felt a lot more freedom when we were working. When the wind blew in from



A view inland from the sea of the Hungnam fertilizer plant after forty-seven B-29s bombed it on July 30, 1950

the ocean in Hungnam, it would carry tiny pebbles. That wind that constantly buffeted us really seemed like an enemy. It was so cold; one couldn't help but shiver and shout out. No matter how hard a person tried not to make a noise, it was no use. My way of fighting the cold and overcoming it in that situation was to think to myself, Make it colder. Make it colder. Make it colder!

Each morning when we left the prison, we had to line up in four lines and hold hands with the persons next to us. Next to this formation were guards who were carrying small arms. If someone fell out of line, or was caught not holding hands, he would be reported as having attempted to escape. You couldn't hold your head up straight.

Even though we would eat before leaving the prison, our legs were so weak that prisoners would often stumble on the way to the factory. Over a four-kilometer distance, this might happen five or six times, sometimes more than ten times in one trip. We lacked energy, but we had to drag our legs to the factory and do the work. I remember this every time things seem to get difficult. In that situation, when my mind seemed to wander far off, I would pledge to be a man of God. That is how I endured to the end.

Forced Labor at the Chosun Nitrogen Fertilizer Company (Hungnam Factory)

We worked at a fertilizer factory, where ammonia sulfate would come in by conveyor belt and pile up on the floor; it looked like a mountain. At first, it would be hot. As time passed, the crystals would melt and stick together, becoming solid like ice. It looked like a waterfall when it fell off the conveyor belt into a pile on the floor. It was just like a white waterfall. The pile was about twenty meters high. We had to dig the ammonia sulfate out of this mountain and put it into bags. Eight hundred to nine hundred people would do this work. We would normally take a single large pile and divide it in two.

It was very difficult work. Per day, each team of ten people was responsible to bag one thousand three hundred bags, each weighing forty kilograms. If a team couldn't finish the work in eight hours, its members had their food ration cut in half. We wore thimble-like protection on our fingers. As we

would tie the bags, though, these protective covers would get holes in them and eventually fall off. Each person was responsible for a hundred and thirty bags a day, and this was truly hard labor. A normal person living in society probably could not do even seventy or eighty. We were told to do almost twice that. Essentially, we were being told to die.

We had to take the bags to the dock, and load them onto a Soviet ship that was moored there. We had to achieve a certain tonnage, which was checked on a daily basis.

Sulphuric acid is harmful to the body. It causes your hair to fall out and your skin to yield water when squeezed. After six months, you start coughing up blood. Most of the time, people thought they had contracted tuberculosis and became so despondent they would die. They'd last a year and a half, two years at most.

Your skin begins to crack and bleed—so much so that after a while your bones become visible. It took less than a week for our cotton uniforms to become torn. After a person had worked for six months, all his skin cells would be dead, and water would come out when he squeezed them. You wake up in the morning to find blood dripping from the cracks in your skin.

Each day, we were given a fifteen-minute break about halfway to lunchtime, an hour for lunch and another fifteen-minute break halfway through the afternoon. So we had about an hour and a half to rest. At lunchtime, all the men were so tired they just ate where their teams were working.

You may be curious about the toilets. In a large factory like that, they would dig a hole in the dirt floor and harden it with concrete. A channel at the bottom of that hole let the excrement wash away. We used that for a toilet, but when we were working and had to have a bowel movement, our only real option was to dig a hole in the ammonium sulfate do it right there. It was all fertilizer anyway, so we just deposited it in there. We would squat down and fire off like a cannon, quickly. We had to do it quickly, otherwise, we would be beaten severely.

Total investment in the work

As I was tying those bags of fertilizer, I told myself that this was the final front line. Although I was engaged in labor, I did not think of it as labor. The time spent engaged in labor was time for prayer. I told myself I had been born to perform this kind of work. Always, I poured my full sincerity and dedication into the work, as though I were engaged in the providence of restoration. While I worked, I always thought of what I had experienced in the spirit world, and I imagined I was the main actor in a movie that I would one day show to my descendants and to the people who would follow me. Sometimes, the bell would ring for us to take a break and I wouldn't even hear it.

I have often heard people describe me as a man who is like a steel rod. Whenever I applied myself to a task, I did it with true joy. I liked doing that task more than anyone else did. I simply gave precedence to that emotion; there was no other secret to my work. Eventually, I would work through the task.

Prison life is difficult; you have to find a way to work through it. I told myself that even if I



In the years between the nation's liberation from being an annexed territory of the Japanese Empire and civil war, most Koreans were peasant farmers.

were to die in that prison, I wanted to leave behind a philosophy that would make people say of me, You died in victory, not in defeat.

I weighed 19 *kwan* 300³ (72 kg) then. Other prisoners all became thinner, but I did not lose weight. People began to make me an object of study. During the almost three years I was in that prison, I almost never became ill. Just once I caught malaria. No matter how sick I became, I didn't take medicine. I continued working, sometimes even as I fasted. I suffered from malaria for twenty-four days, but I never took time off from work; anyone who tries to avoid a difficult task will not be able to endure.

Volunteering for the most difficult tasks

When you are in prison, it is important not to allow yourself to be indebted to anyone else, no matter how difficult your situation may be. This is the way for a person to rise to the highest point. Receiving special favors from others is not allowed on the road of indemnity.

Because I knew this, I decided when I first entered the prison that I would take responsibility for the most difficult tasks, ones that no one else could perform. In terms of taking responsibility, I would be responsible for several times what others did. I was already telling myself this.

As we worked our way through the mountain of fertilizer, we would get farther and farther from the place where we would take our bags to be weighed. If we took time to carry the bags to the scale, we wouldn't finish the work within the deadline. If we had worked our way four meters into the mountain, it would take five minutes to take a bag to the scale and have it weighed. We would not be able to work fast enough, unless someone stood in there and tossed the bags out. Who was going to do such a difficult task? I took responsibility to do that.

I did about thirty percent of my team's work. I did the most difficult task and took care of the other team members so that we always finished our work by half past twelve, instead of five o'clock.⁴ Once we had met our quota of one thousand three hundred bags, we could spend the remainder of the time relaxing. The satisfaction of finishing the work by twelve, and then eating lunch and relaxing the rest of the day is something that can only be appreciated by someone who has actually experienced it. I became the champion in doing that work, so everyone wanted to follow me.

If a person can't be a savior in prison, he would be a fraud if he called himself a savior in a time of tranquility.

3 An antiquated standard of weight, one *kwan* was equal to 3.75 kg.

4 This paragraph and the one immediately preceding are drawn from different speeches (given in different years). It is the opinion of a researcher at our History Committee (where True Parents' life history and the history of the movement are researched) that Father's seriousness about surviving Hungnam prison while establishing the necessary conditions to continue his mission fueled his desire to maximize efficiency; he learned, then helped other prisoners to learn, how to work together like the parts of a machine. With practice over a period of time, the prisoners would be able to fulfill their goal more swiftly.

I know that one man who was in Hungnam has written a book in which he calls me "the saint in prison."⁵ Prison is not something I fear. No matter how merciless the beatings may have been, or how harsh the environment, it could not conquer the heart that is centered on love. It could not break the heart that called out to God, to the Father, and sought to live for His sake. Based on that energy, I was able to lay a foundation for the solid liberation of the vertical stage.

Working with modesty

When I was in prison in Hungnam and working in the fertilizer factory, I always kept my trouser legs closed by tying them at the bottom with a strip of cloth, even during the hottest months. I never let my shins show. I still had a sacred path to travel that required me to shed sweat and offer it to God, and I didn't want to show my body to anyone when I was in the process of offering sincerity and dedication to God.

You all know about sulfuric acid. A steam-like mist rises from it. It was so hot that even in the winter months, everyone else would strip down to his underwear to work. But even working in the fertilizer factory, I always wore long trousers.

I made sure my underwear was not visible. I have always trained myself to be more modest than a woman protecting her virtue. I was committed to reaching the home I knew of in the original homeland and to establishing the tradition of that homeland. No matter how difficult life in prison might be, I could not let that stand in my way. While in the satanic world, I had to offer my entire body to God and maintain the standard He desired. I had to maintain my chastity. Women are not the only ones who need to keep their chastity. Men do, too.

Honored as a model prisoner

I have never failed to accomplish my responsibility. When I was in prison, I received special treatment from the head of the prison. He never said anything to me, but he watched me with an expression of admiration. There weren't just a few dozen workers. There were eight hundred, it may have been more than a thousand, but they recognized

that I was someone who could accomplish the work of hundreds.

After I had been there a few months, I was called the best worker. Team members were changed every day, to prevent us from planning an escape. Whenever it came time to change teams, everyone wanted to go to the team that had the best worker. Many people would line up behind me.

Every year I received an award as a model laborer. There is no such thing as a natural born laborer. I don't know what happened to those awards. I never wanted them, so I didn't take care of them. It was not because I wanted them that I received them; they wanted to give them to me. I went to prison in the Communist world and became the best laborer, so there is nothing I cannot do, anywhere in the world. JW

5 Kim In-ho in the book 서울로 오는길 (*The Road to Seoul*), which does not exist in English



Many Korean families were separated during the years of war; many family members never found each other again.

True Mother's Prayer

On March 4, 2009, at hoondokhae at Pine Ridge Resort in Korea, Father asked Mother to pray. Only a small group of people (including Ji-yea nim, Kook-jin nim's wife; and Yeon-ah nim, Hyung-jin nim's wife) were present. Mother prayed slowly, with deep heart, shedding tears throughout.

Father, the origin of the universe and the source of true love, You created human beings, investing all Your heart, mind and soul for the realization of the profound and intricate ideal You envisaged at the Creation. Yet, they were not able to participate in fulfilling Your great, vast and amazing dream. Who could ever fathom Your heart, Father, and comfort You, as You watched Adam and Eve plummeting to hell on earth as a result of the Fall?

Father, we in the human race truly do not even deserve to call You Father, but You still have been patient with us, waiting throughout Your providence. How long, how long did You, filled with pain and sorrow, endure human history, until You were proclaimed throughout the world as the king of all kings in the era after the arrival of heaven, when Your ideal can be realized on earth?

Father, I am truly thankful that You have bequeathed incredible blessings and benefits to all blessed central families living today, based on True Parents' victorious course. Although we are still lacking in many ways, workshops are being held through which participants can renew their determination to be born anew and increase their devotion and loyalty to You day by day. Father, thank You for this.

Please remember that there are True Parents who are committed to seeing the day when You can have dominion over the nation and the world, and when such a world will quickly unfold on earth. Father, I wish and pray for the day when we can return glory to You and actually live life in such a way as to speed up by even a day the realization of Your will. Father, please guide us to live this day as a day in which You will be able to lift up Your hands over us and once again forgive all of our inadequacies, and bless us.

Father, I earnestly wish and pray that all of Your worries and anxieties will dissipate, and there will now only be days when Your original ideal of Creation unfolds as you originally desired to see. I wish that the ideal of love be fully realized with joy and glory, and that today can be a day when everything will be only lovely and joyous.

Father, may You personally and directly govern us, guide us and love us. By so doing, let there be no gap, nor any barriers in me, in my life and in our lives.

Father, today as well, I wish and pray that You and You alone lead and guide us in everything we are doing. I report all this in the name of True Parents. **TW**



Translated by Hee Hun Standard and edited for Today's World

Progressing toward the Temple

Today's World: We understand the Headquarters Church is moving to a new building.

Rev. Moon Hyung-jin: Yes! We are moving to the Yongsan Citizens' Hall.¹

This is not the final World Peace and Unity Temple; this is the growth stage. Our church in Cheongpa-dong is the foundation level, and the building complex in Yongsan is the growth level. It will be able to bring the Unification Movement to the forefront of national attention for the first time. We are not yet at the world level. The perfection-level World Peace and Unity Temple, Cheon Bok Gung, will be a world-stage religious sanctuary. It will capture a worldwide audience.

The Yongsan Citizens' Hall, which will become our new Headquarters Church, will capture a national level of attention. It's going to show our palpable growth. It's going to show that the Unification Movement is putting roots down; it is starting to organize and become successful as a religious organization. There will be different facilities, including community rooms and prayer rooms for members to be able to do spiritual training practice and communal activities.

The sanctuary will be completely open to the public. It's going to bring attention to us nationally, and people will see the Unification Movement is growing. From there our task will be to witness a lot, bring new members, until that church is too small.

¹ It had been a community center in Seoul's Yongsan borough.



We will begin using it in about nine months, after it has been remodeled. The sanctuary is not yet ready. About two thousand people will be able to attend service there at one time. We have 6,700 registered members at the church in Cheongpa-dong, which is unmanageable now with its limited capacity. When we enter the Yongsan Citizens' Hall, we will be able to reach the goal of twenty thousand members.

When we have developed that strength of organization, we will be ready to move to the world stage Cheon Bok Gung. **TW**

The Yongsan Citizens' Hall as it looks now; above: True Parents arrive to look over the building



Embracing the United States

After In-jin nim became chairperson of the Unification Movement in the United States on August 14 last year, while continuing her work of managing the Manhattan Center as its chief executive officer (CEO), she began a listening tour of the country's twelve FFWPU districts. The tour reached its fulfillment with her February 21–22 visit to members in Dallas, Texas. Following are some excerpts from her speech to members there, given on February 22:



The amazing thing about our movement, brothers and sisters, is that the teacher, physically manifested in the bodies of Father and Mother, is with us now. We see them. They are teaching us. They are throwing cakes at us. They are boogying with us. They are laughing with us. They are poking fun at us, and they are urging us to be better people. We are living, breathing and working in an incredibly important providential time that's not going to come again. When Father talks about how he's going to leave us in 2013, I'm hoping he means that it will just be a simple retirement, because I want to have him with us for much longer.

This is an incredible moment in history that will not be repeated. So when I say that all of you are blessed, you truly are. You were born in a blessed time. Compared with all the millions of people who have gone before and will come after, we are chosen people.

When I use the words "chosen people," I say it with a bit of caution. The concept has been misused by many different types of religions and organizations and misunderstood even in our own life of faith. The way I like to think of the chosen people is the way Dr. Young Oon Kim defined the phrase when she said, The chosen people means that when you understand yourself to be a chosen person, you are chosen to serve.

It's not that you're so great and special that everyone is worthless compared with you but that you have been given a special opportunity and a blessing to serve.



Promoting Change of Deep-Rooted Culture

Las Vegas is a city of six hundred thousand inhabitants in the western U.S. state of Nevada. This city, which sits in the midst of a desert, attracts people from all over the world because it is a zone of self-indulgence, tolerant of the multiplication of sin. In direct contrast, FFWPU, UPF, WFWP, and the American Clergy Leadership Conference (ACLC)¹ drew more than one thousand two hundred people, including influential citizens of the western United States and more than two hundred foreign guests, to a rally during a March 26–29 conference that was focused on reviving the nation, beginning with Las Vegas.

In-jin nim gave the keynote address at the rally on March 29. Before reading Peace Message Thirteen, she told the audience that True Father is someone who can't remain on the sidelines but wants to be in the center of the action, so he invited everyone to come to Las Vegas, which has the nickname "Sin City," to interject something heavenly there, transforming it into a shining city. True Parents have made Las Vegas their focus because it has become a representative of debased human culture. Although their vision for the providence centering on Las Vegas is still developing, its basic aim is to solve the immorality and social disorder deeply embedded there. Father has made very strong conditions, including going without sleep for extended periods and doing hoondokhae at extraordinary hours, such as 1:30 or 2:30 in the morning. **TW**

¹ Father added to In-jin nim's responsibilities the posts of president and CEO of FFWPU in the U.S. on March 12. Michael Jenkins (pictured, above left) left the post of president of FFWPU-US on that date to become president of ACLC. Four days earlier, Father appointed Rev. Kim Ki-hoon regional president of North America 1, replacing Dr. Kim Pyung-hwa, who became leader of U.S. FFWPU District 7.

You've done great things in your life First Generation, my dear brothers and sisters. You've sacrificed so much. But now is the time when the baton must be passed.

When I was at the coronation and saw my father and mother, and my younger brother's couple following so humbly behind them, I was filled with incredible pride because here was my father passing on the baton to a whole new generation. How wise and how wonderful it is for Father to raise up the youngest son, who has dedicated the last seven years of his life to a life of ministry!

Don't be a rebel without a cause. Be a rebel *with* a cause. Jesus Christ was a rebel in his time, a rebel with a great, great cause. **TW**





Expressions of Love

Words of blessing and joy from the International Cross-Cultural Marriage Blessing Ceremony held at the Manhattan Center in New York on January 31

True Parents' Prayer of Blessing

Loving Father, as these 270 couples of husbands and wives, scrutinized by all that is above and below the heavens, approved jointly by heaven and a responding earth, having determined and promised to establish anew families that are within the realm of blessing of God's ideal blessed families, they have now completed the process of the Blessing before Heaven, and have promised with hearts of joy, hearts united, before all future generations and ages that they will bring to completion all they have pledged in their vows of marriage. As the moment has arrived when, in accordance with what has been promised and with Heaven acting as the center, new points of origin have been set that can carry on the lineage relationship connecting the ancestors of each of these 270 couples and their relatives to the generations of the future; as we are grateful to You for permitting this day of Blessing, when the lineage representing the new tradition can be separated and planted on this earth so that they may inherit the lineage of righteousness, be connected to the Parents of Heaven and their own ancestors, and through the True Parents to their descendants; and as we dedicate before You the path through which these couples must be raised and guided so that they may become families representing True Parents, models through all time to humankind around the world, able to take pride in the day You bestowed Your Blessing upon them, models to others in their daily surroundings in raising their children, we ask that You receive all this in joy and grant Your Blessing. In the name of True Parents, I fervently, fervently, fervently report. Aju. Aju. Aju. **ㅁW**



In-jin nim's Welcome

Each of you, as a couple, will partake of the most profound and the most precious sacrament, which is called the Holy Blessing. It is truly my honor as a representative of the United States to welcome you here. And just the fact that our True Parents have started their celebration in Korea but came all the way to America to have the grand finale here is such a wonderful honor for this country and for all of you. I want to congratulate you from the bottom of my heart. You are the representatives of the world, honoring each other, honoring our True Parents, honoring our community and honoring God. **ㅁW**



Sharon (Lai Yue Sum)

I am from Hong Kong, China. I was matched to Lincoln LaGrotteria from the United States. I have dreamt of True Parents matching me since I was young. The determination to take part in a Blessing Ceremony conducted by True Parents became especially fervent after my first forty-day workshop in Cheongpyeong in July and August 2008.

Because of the helicopter crash landing, which happened during the workshop, I realized how precious True Parents are to us and how much they have sacrificed for us.

I wanted to be blessed by True Parents during the precious time they are with us in the physical world. Every day after I came home, I prayed about my blessing. I dedicated myself to serving the church as a Sunghwa teacher¹ and a CARP leader, so that I could raise myself to a standard adequate to receive True Parents' blessing.

One night, I checked my e-mail after prayer, and the miracle I had long waited for happened—I received the announcement that in January True Parents would match those from the second-generation. I thought I was in a dream.

On January 16, when the news came that I had been matched, I was overjoyed. The church in Hong Kong is small and every member knows me, so I received many calls of congratulations and blessings.

I was thrilled to be able to go to the U.S. to meet my fiancé and his family. Most importantly, True Parents were going to bless us in New York, the city where my father joined the church when he was a student. I bought both Chinese traditional wedding clothes and a Western wedding dress. I was preparing to present myself as a good representative of China, because I was the only Chinese second-generation candidate able to go to New York for this Blessing Ceremony.

We were one of the representative couples to receive holy water from True Parents. As they sprinkled the water on us, I could see their bright smiles. True Father was even whistling a tune. I could feel God's joy and happiness through True Father and True Mother.

Because we sat in the row behind the True Family members, I could see that every one of them was so supportive. I thought they might have been tired, working so hard for us,

¹ Literally, *sung* means "achievement" and *hwa*, "harmony." For decades *sunghwa* has been used among our Korean members to refer to young students from our second (and now third) generations.

and I could imagine how even more exhausted True Parents must be.

During Father's hoondokhae after the Blessing Ceremony, I wore Chinese traditional clothing; later my husband and I were chosen to represent all the couples in offering flowers to True Parents. (We could not believe the many blessings bestowed on us.) Father and Mother shook my hand. Mother's hand is very soft and gentle, while Father's is rough, but warm and loving.

After the Blessing Ceremony, I was able to visit and pray at the graves of my husband's ancestors. That night, I dreamt of some non-Chinese people gathering around me, saying something I could not understand. I guess they were my husband's ancestors, overjoyed at our marriage. My husband's family also organized a party for us at the house of one of his aunts, where I felt the closeness that we have as one family under God. *JW*



Kayo Ikeda

In January, True Parents matched me to Ra Kyeong-woon, a Korean man who has only lived in Korea throughout his life. He's someone I would never have met if I had not gone to Father's matching. My mother was excited about Kyeong-woon; she thinks he looks like one of the Asian stars she always saw on Korean television shows. I was more surprised than excited.

A few days before I found out about Kyeong-woon, I had a dream in which I was in a music store with my best friend, just looking around and enjoying ourselves. Six Korean men who looked like pop stars came into the store. Having no interest in them, I totally ignored them. We were trying to get on the elevator to go to the second floor, but the men kept stopping us. We got into a fight, and I pointed at one of the guys and yelled, "Omaeda!" ("You are the one!" in Japanese). That's when I woke up. At that point, it seemed like another of the weird dreams I sometimes have.

When I saw the picture of Kyeong-woon, I was surprised, because he was the guy I had yelled at in the dream.

I told Kyeong-woon about my dream, and he told me he had dreamed of me as well. He knew his future wife was going to be a Japanese with Korean ancestry, like me. I found it amazing that Kyeong-woon and I dreamed about each other even before we knew we were the one for each other. It's amazing that God and True Parents matched us. *JW*



Aaron Urbonya and his bride Nina Taupier, who is wearing traditional clothing from Saint Lucia, the island nation to which her parents are national messiahs, and where she lives.



"The blessing of marriage is not only a promise that we intend to keep; it is a practice that we live out in our lives."
— Rev. Moon Hyung-jin speaking to the couples

Kenshin Furuta

The most meaningful experience of the week was during True Father's prayer at the ceremony. I was living in the present moment. My bride and I were holding hands. We looked each other in the eyes just before closing them, and the prayer began. It was deep meditation with God, True Parents, the two of us, and family and friends all in one room. I felt a peaceful energy, making connections. I did not hear my own breathing or my own heartbeat—a timeless, silent moment. Then in Korean came Aju... Aju... Aju!—the closing words of prayer.

Those in the spirit world do indeed guide individuals on earth who have a role to play, a mission to continue. I opened my eyes with a new perspective on living in this precious time. In spirit, and in symbolic imagery, we were back in the Garden of Eden. There were Adam and Eve, and the Archangel, finally restored. In reality, we were in a historic venue, a concert hall rebuilt for the special purpose of sharing God's love.

The period after the blessing is a precious time to begin building traditions and a foundation as a newly blessed couple. Training for one love and one life, the kingdom on earth as in heaven continues, but now with God and a partner and the ideal God envisaged at the Creation, and fundamental principles.

A few days after the Blessing Ceremony, at 6 AM on my very first day back to work, I heard a popular New York City radio DJ talking about arranged marriages and those married couples' happiness. Quietly I said to myself, *Aju*, as another day began, and the world continued to turn. The future looks bright in all colors. **TW**



Taeka Kurmochi

Soon after I was informed of the news of my matching, I heard from my match-mate's mother that when he was told with whom he had been matched, her son said, "In my imagination, this is the girl I had wanted to be matched to."

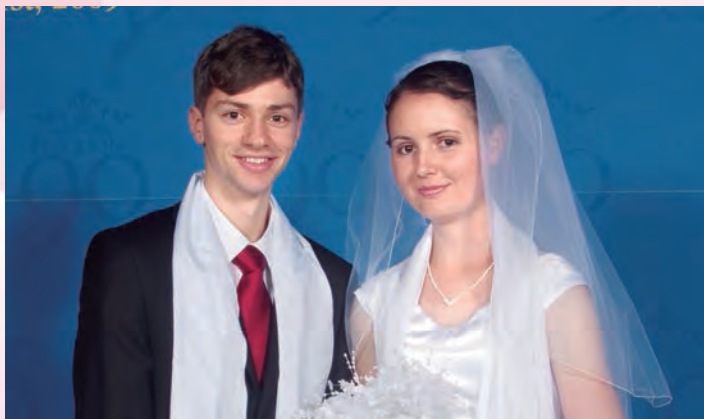
Hearing this, I felt as if God had said to me, "Come quickly!" and pulled me into this matching with the son of the Furuta family, who have been very close to True Parents and the rest of the True Family.

When I was praying at the Belvedere Holy Ground on the day following the Blessing Ceremony, I realized that it was for the purpose of receiving such abundant blessing through the matching and the blessing that I had been in STF and CARP over the last few years. I felt I had been trained to receive the blessing during that time.

Prior to this Blessing Ceremony, my parents were able to achieve victory in reaching their goal of offering a pretty large donation at the end of 2008. According to my parents, they were able to do this in spite of many difficulties, thanks to the help of various people around them and because they believe their strong determination was able to reach God....

During the same period, I was doing CARP activities to fulfill my mission during the winter. At the end of 2008, I prayed and was able to renew my gratitude to my parents for my having been able to complete my mission in 2008. When I was praying, I felt the limitless love of God, and of the True Family, and my eyes filled with tears of gratitude. In that way, my parents and I were able to become one in achieving victory in 2008 and were able to start 2009 with a shared sense of victory....

Through these experiences, I feel unity with my parents was important. From now on, even if I face many obstacles on the way, I will exert myself with the person to whom I was blessed, so that we can build a family desired by God and the True Family. **TW**

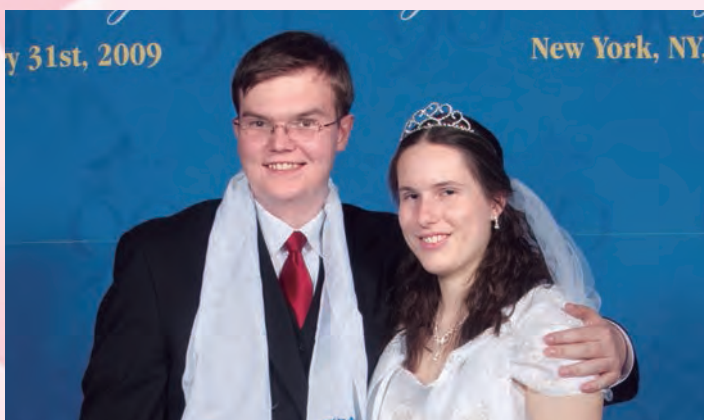


Rosemary Shafito

It is difficult to think of a time in my life more special than when I received, for the first time, the photo of my future husband. Among many thoughts and feelings, was "The shadow in my imagination, without color or form until this moment, has now come to life." My husband lives in Germany and I live in Brazil, but our fathers are both English and our mothers both Austrian.

During the Holy Water Ceremony, we were standing almost in front of True Parents. We could feel their parental love and concern strongly. True Father seemed so exited. He sprinkled the holy water on the couples to his right, and then changed places with True Mother. He splashed so much water on the couples; it was as if he wanted to pour the whole bowl of water on us. This gave me a feeling of great happiness but also of True Father's desperation, of his wanting to pass on to each of us absolutely all he has, all his strength and love, but also that he has so much hope in each of us to fulfill our responsibilities.

A completely new stage of life has begun; it's time to put together two people's differences, likes and dislikes, strengths and weaknesses, to become a harmonious and loving couple that can bring great joy to God and True Parents. Surely we can do it! **TW**



Michael Parker

T rue Parents matched and blessed me to Monika Lajdova, from the Czech Republic. My blessing experience was filled with God's love and joy. I was able to connect fairly well with Monika; we were able to talk openly

with each other. Both of us were very serious about the blessing and want God to work through us.

My family background is difficult. My parents divorced, and my two older siblings left the church. My mother passed away from cancer in 2007. The next day, I was praying and felt God's heart. Through God's heart I felt my mother's love for me.

That God needed those in the second generation to set a true standard and establish blessed families became clear to me. Ever since then, I have strongly desired to attend the blessing for God and to set a standard for younger (or older) brothers and sisters who need support. God truly needs all of us in the second generation to unite as blessed families. **TW**



Rev. T. L. Barrett's Congratulatory Remarks

Thank you so much. I offer much love to our True Parents, the King and Queen of Peace, and I give my congratulations to all of these beautiful blessed couples.


God chose me (Hallelujah!) to be alive and to share the same time and space – and even work with – the greatest of all leaders, of all time, who received the mandate directly from Jesus Christ to go forth and do greater works than even Jesus did! I speak of the Rev. Dr. Sun Myung Moon.

I believe that the Reverend Moon is a prophet of rarity. He's not an ordinary prophet. Most prophets can only give prophetic predictions, but Father Moon is one of those rare prophets to whom God makes providential promises....

In 2001 Father and Mother Moon's hearts' desire was to see me matched with a wife. When I told him that my wife had left me ten years earlier, but that she was still my wife in my heart.... I'll never forget – Rev. Michael Jenkins and many others were there – Father put his hands to his head and lowered his head. I believe the desire for my wife to come back to me was in his heart. He raised his head and said, "It will happen very soon."

And a week later she walked into our church with her bags packed and she said, "I don't know why, but I'm home!" [Applause] And we got remarried and we are currently living in the land called happily ever after.

Every chance I get, I kiss Mother Moon's hand, and (watch this!) the first chance I get I'm going to kiss Father Moon's feet! If I catch him with his shoes off, I'm going to stoop down and kiss his feet, because I'm a fanatical follower. I'll be a loyal learner, a prolific protégé, a super supporter and a submissive servant! Congratulations my True Parents of Humanity! I love you! **TW**



Life in the Grace of True Parents

At the Wonjeon memorial service for Hyo-jin nim a year after his ascension, his wife Choi Yeon-ah nim spoke about her memories, her family and about the strength she derives from True Parents.

My fellow members, good morning. I'm grateful to see so many faces here. I was worried because the weather was so cold until a few days ago, but today is nice; it's tranquil and the sunlight isn't very strong.

It has already been a year. For me personally, time has gone by so quickly, it feels as if the past year has just vanished away.

During that time, many providential incidents involving True Parents occurred; in particular, Heaven protected them and helped¹ them to escape harm in the helicopter accident last summer. Seeing them engaged once again in leading us to achieve the goal set for 2013 amidst frequent providential events, I have come to realize, once again, that True Parents are more precious to us than anything or anyone else.

Worried that we might be lonely in the United States, True Parents called my family to stay in Korea. As you may know, we are now living in Hannam-dong, and as you can see, our children are doing very well. To a parent, the greatest worry is whether the children are doing well, but in Hannam-dong their uncles, aunts and cousins are

looking after them. We all get along well together, so our children have lived in happiness for the past year, without experiencing shadows. You might perceive this when you look at them.

Looking back at that time, I realize that I had no peace of mind and could not organize myself; I couldn't make the time nor find the full presence of mind to properly take care of them. In spite of that, now that some time has passed, the people around us tell me that the children have settled down in school and are doing much better than had been expected. This made me realize yet again that True Parents have saved my children from difficulty.

In particular, we had lived so long in the U.S. that it was not easy for me to live in Korea again. I was worried that we might have trouble fitting in because the environment is so different. I had many other worries besides, but when I look at my children I see that they are growing up happily, and every day they are cheerful and mischievous as all children their age are. Apart from everything else, True Parents have called my children to come and live with their cousins and the True Children as a family. My family has been saved and helped in the embrace of their love for us; I have thought this on many occasions.

Thank you, True Parents. You have thought about

¹ Hyo-jin nim ascended on March 17, 2008. This memorial service in Korea was held on March 16.

us deeply, and though you did not explain the details to us at the time, now that some time has passed and I look at my children, I cannot help realizing that it was the only way we could have been saved.

And I also ask myself what Hyo-jin nim would have wanted from us. My youngest child is talking now, the one who resembles Hyo-jin nim a lot. Whenever you think of Hyo-jin nim, please look at our youngest child. All our children resemble Hyo-jin nim in character and appearance, but True Parents have said that even our youngest child's feet resemble his father's. So, if you miss Hyo-jin nim, you will be able to find new hope and joy when you look at our children.

When I wonder what Hyo-jin nim would really want from us, even now, I think there is only one answer: to take the path of sons and daughters of filial piety to True Parents. I don't think there is any other way.

Hyo-jin nim said that in his name he discovered the purpose of his life, which was to take the path of filial piety. He always thought about True Parents and about how he could give joy to them. When you think of it, though in his life he faced many obstacles and lived through many incidents, to the end Hyo-jin nim always stayed by True Parents' side. Hyo-jin nim was known for how much he loved his children. True Father called Hyo-jin nim a doting father and told him, "Please love your father as much as you love your children!" Though he may have said that, I can tell you with confidence that, in the moments when it mattered, Hyo-jin nim always put his parents before his children.

I think you will also come to see this when you



look more deeply and closely into Hyo-jin nim's life, so I won't go into details about that. As you know, during the last years of his life he thought a lot about his relationships with his brothers and sisters.

He had many difficulties in his life, and frankly speaking, there must have been times when he sank in the estimation of his parents, the members and his brothers and sisters. Hyo-jin nim's character was such that whenever this happened, he did not wish to appear before others until he had accomplished something he could show them. He was not one to report how well something was being done while it was still in process. He seemed to find satisfaction in achieving some result, then he moved on to the next stage.

There were also many difficulties in the church, and Hyo-jin nim felt deeply that he had not fulfilled his individual responsibility and that the church had suffered because of him. He felt regretful in front of the





members, ashamed in front of his parents and sincerely sorry to his brothers and sisters.

All the other True Children are working hard as well, but from the religious perspective, the youngest brother, Hyung-jin nim, has the greatest responsibility on his shoulders. When he talked about that position, Hyo-jin nim always said it was the position of a king, but that that king was none other than an exemplary slave, for it was the hardest position, necessitating the most suffering. He also said, "Who would wish to assume such a position, the position of a slave; I would not take it on."

But the youngest of all the brothers, Hyung-jin nim, assumed this most difficult position, one of hardship and toil. Hyo-jin nim supported him and at the same time felt sorry for him, because in order to do well in that position Hyung-jin nim would have to shed more blood and tears than others, which is the way True Parents have lived their lives. All of you can testify to this.

Perhaps you have been able to gain a sense of Father's inner heart and his life through his recently published autobiography. It was just like that for me. To be honest, I didn't know much about True Parents

because I am a second-generation member. To begin with, there is a considerable generation gap. I also did not personally experience some of the most important events in providential history or closely serve True Parents. So, there were times when I could not understand or be deeply touched by what True Father was saying in hoondokhae even though it was in Korean.

When I thought about it as I grew more mature, I came to realize how difficult it must have been for True Parents when someone like me, who did not know much about True Parents' heart or circumstances, became a True Family member. Yet, though we were in many ways insufficient, they watched over us, waited with hope and supported us until we grew more mature.

I can still sense that True Parents never express in words what they are feeling.

The True Children resemble them a lot in this regard; they also do not express themselves in words.

One can feel that something is going on in their hearts, but they don't say anything more about it than a simple "Please understand" as they depart.

The most important thing to understand is what most needs to be done even if sacrifices must be made. When I look at the fundamental basis of our family, True Parents, and the path they are following centered on God, I begin to wonder what circumstances lie behind them. Looking at Hyo-jin nim, also, I could feel that there were many such situations. He could not tell me everything that had happened to him, even if he had wanted to. For the greater good he had had to just bury some things and move on.

When he said this, I thought how much more so that must have been the case for True Parents. They have lived longer than Hyo-jin nim, and they have experienced more incidents along the providential path. Yet they have not told us anything about it or expressed themselves in any way other than to tell us not to die on the way, only stay alive and follow them over the hill so that we can go together. When I see them, though I



Following Hyo-jin nim's Seunghwa, there have been Third-Day, Fortieth-Day and One-Year Commemorations; At the One-Year event, Lee Do-hwan, Korean church vice-president (far left), Hyung-jin nim and Sun-jin nim distribute the offering table food.

don't know much myself, I feel once again that they are truly our True Parents and are endowing us with their love. I have lived through the past year with these thoughts.

During our time together, I saw True Parents through Hyo-jin nim; nowadays when I see True Parents, I can see what they are like through the things I have learned from the other True Children.

Returning to my main point, I think Hyo-jin nim would point out that True Parents are now elderly and we have grown more mature. We are older, and there are many in the younger generations. From the perspective of the external, social environment, we have achieved a lot compared to the beginning days of our church. We have accomplished a great deal. When I think about this, I think Hyo-jin nim would say we should do our best with whatever we have and encourage us to think of True Parents, be devoted children and become one in heart and desire with brothers and sisters.

This is what I think, and there is only one conclusion I can reach. Hyo-jin nim always said that he was just passing by, that he was not True Father, not the Messiah, but just part of the ongoing process. This is true for us as well, because we too are part of the ongoing process; our work is easy because all we need to do is serve True Parents and follow them as they guide us. We can see what is coming toward us, which makes it easier than if we had to make our own way. The best and the shortest way for us is to follow the path True Parents have shown us.

True Father is counting the days to 2013, and when I see him grudging the hours passing by



and not taking the time to sleep or to eat as he offers devotions day after day for the will, I feel so ashamed because we have not fulfilled our duties as his children. This is why True Father and Mother have to strive and suffer even now.

My fellow members, the only thing I can tell you is that though you may wonder about True Parents' lives and how they spend their time, when I actually see them, I wonder how they can possibly live like that, because if it were me, I couldn't. Theirs is a difficult and lonely path, but if we children unite and return joy to them, I think True Parents will be happy, even when they are enduring hardships.

You all know that what will give True Parents the greatest joy and energy is the hope that centering on the true God, we can make a true and happy world as quickly as possible—which we can enjoy with our children and descendants.

Please remember this. And since you have come here to the Wonjeon, I hope you will take some time to look around and to feel God's love and True Parents' love before you leave.

Thank you so much. I will also live zealously. I have so much. I have been given so much, so I am much happier than I was last year. My children are still rather young and immature, which I think is good because it is normal. I think being ordinary and not experiencing shadows is the best thing for them. And the True Children have cared so much for them during this time. They took care of the children when I could not, and they have been patient and thought of the children as their own, so we have been able to come so far. My youngest child is calling me, so I'd better go to him! Thank you. **TW**



Hyo-jin nim (born in 1962) spent his boyhood in Korea until the True Children joined True Parents in the U.S. in December 1973 (Ye-jin nim is in the foreground).

A Prayer of Remembrance



Hundreds of members attended the memorial service for Hyo-jin nim on March 16 (the day preceding the anniversary of his ascension) at the Paju Wonjeon, an hour's drive north of Seoul, near the border with North Korea.

Loving Father and the victorious True Parents of Heaven, Earth and Humanity: Heavenly Father, today is the day on which we remember Hyo-jin nim, Your beloved son and our eternal oldest brother.

Father God, Hyo-jin *hyungrim* was on earth for a short period, but he is our oldest brother, and he left an eternal legacy.

Heavenly Father, that legacy was love for the members who came after him, even those members he could not meet. This heart, Father, was our oldest brother's devoted heart and his heart as it resembles True Parents'. Heavenly Father, we ask that this heart become the eternal heart of our Unification Family.

Father, there was much pain and suffering in Hyo-jin *hyungrim*'s life, but ultimately he offered his body as a sacrifice in Your presence, for the sake of the True Family, and especially for the sake of True Parents....

Father, we humble ourselves in the presence of the heart of a devoted son and loyal subject. Heavenly Father, we are truly grateful. You have given us this day to remember again our wonderful older brother, so we ask that You teach us and guide us so that we never forget his precious heart.

Father, we ask You to guide us, so that all family members present here today may embody the humble heart of Hyo-jin *hyungrim* in our own hearts.

Father, we know that True Parents, who are now in a country far from here, are shedding tears as they remember today their first-born son, Hyo-jin nim. Father, we need to realize that True Father could not sleep for three nights and could not eat for three days after Hyo-jin *hyungrim* passed into the spirit world. Father, we need to understand

how tormented our True Parents were as they shed tears filled with vexation in the presence of our older brother's sacrifice. Yet, Heavenly Father, our True Parents cast off that suffering for our sake, for the sake of Cheon Il Guk, and for the sake of the world, and they continue to walk toward Your will and to guide us on that path.

Father, when we think of this precious and brave person's heart—a father that sets aside thoughts of his son, thinks of the son's sacrifice with gratitude, and then in the next moment turns his face to You and continues his journey forward—when we think of this devoted heart, we are reminded again of how amazing Hyo-jin *hyungrim* was.

Heavenly Father, we are reminded of how much our True Parents loved our oldest brother. Father, we are truly grateful.

Older Brother, we are truly grateful. Because you are here, we can be strong. We know that you are not just in the spirit world and that you are by our side as we go about our work. Brother, we ask that you enter into the depths of the heart of each family member who is here now, that you pour your bravery into us, and that you lead us to become devoted sons or daughters, resembling you.

God, our Father, we sincerely ask that You pour Your abundant blessings upon the beloved blessed central families present here. Through this day, please guide us so that our hearts may be resurrected anew and we may be able to walk the path of filial piety traveled by Hyo-jin *hyungrim* and become able to inherit true love.

Father, we truly give gratitude... gratitude... gratitude. We return all glory to You on this day and to our beloved oldest brother and offer this prayer in the name of Moon Hyung-jin's family, a blessed, central family, and in the name of the True Parents. Aju, Aju, Aju. **YW**

offer thanks, offer devotions for an extended period of time, usually thirty minutes. That is used (number one) to train the mind, to concentrate it and make it strong and (number two) to strengthen our core faith, which is in God and True Parents—nothing else. That has a practical faith element to it. It has to be strengthening our core faith.

Would you recommend we read about meditation?

There are many books about meditation. One could read many of them, from ones on Dhyana meditation, which is a concentration type, to mindfulness meditation which is more the Buddhist style, Vipassana style, of meditation. There are also many materials on visualization.

What is visualization for?

Usually visualization is helpful for beginners, because the mind is so uncontrollable at that stage that it helps if they focus on a moving image. Visualization is different from daydreaming in that with daydreaming, you're not controlling the environment. In visualization, you are creating a certain environment and you're holding it and moving through it. (If you do a lot of training, you can hold a static picture, but it's much easier to create an image in which you're moving.) Certain ones are designed so that people can understand True Father's life course, the ordeals he had to go through and overcome, and under what conditions he had to overcome them. So they become experiential in form.

Thus, visualization is an experiential meditation form. It's a meditation where you are actually experiencing that circumstance. There's research that shows that the brain functions in the same way, the same brain neurons fire during a visualization, as when someone actually experiences the event. A certain type of brainwave occurred in people in World War II or people in the Gulf War when they were in battle, in a very strong firefight. When those same soldiers stopped fighting and returned home, when they even reminisce about the fighting, a particular, identifiable brain activity can be measured. When visualizing those images, the same neurons fire. They actually experience it again. You have probably had experiences, something scary that hit you hard, where if you think about it again, you can actually feel all those emotions again. Visualization allows you to actually experience that event—maybe not physically, but emotionally, psychologically, and spiritually, as close as possible to the real thing. That's why it's easy to start with visualization for people who don't meditate; it prepares the mind to enter a realm where they're focused and try to focus on a prayer such as "I am alive; thank you."

When we go deeper into that prayer (for example, with our professional monastic practitioners), it's much more specific and more strongly tied to faith. We say "God and True Parents, Thank you." Offering thanks. It has actually become a deeper religious practice, a devotion toward True Parents. The meditation itself does not become a practice in concentration or self-discipline; it actually becomes a religious devotional practice.

Could you speak about meditation in relation to prayer.

You pray for another person; you pray to God; that's a very important type of practice. Prayer is a major portion of our practice. We also have the complementary practice of meditation, which is often repetitious, disciplining the mind—"I'm alive. Thank you." Repeating this allows the mind to become

stronger. It's like developing endurance, because you're repeating the same activity and trying to hold it and focus and be sincere in every single offering. It's a different type of discipline, but meditation is very helpful.

I always caution people who enter into meditation, because meditation shouldn't be seen as a way to personal power. That's not the purpose of meditation. Even when you look at the big religions—Buddhism, Hinduism, Christianity—the purpose of meditation is not to become a more powerful being. Because one sees progress, it's tempting to believe one is quite advanced, or like God. One can become arrogant by doing meditation. When you see someone that's become arrogant when meditating, it's a good sign that the person is not practicing properly. When you find a genuine practitioner of meditation, they have an incredible awareness. Arrogance is unawareness of people around you and exuding self-ego upon them. It's an unawareness; you are exuding self-interest and self-centeredness about you and have no awareness of how this negative feeling is affecting people around you.

For the purpose of religious practice, prayer and meditation are tools to use to improve, and fulfill the first, second and third blessings God has given us. I have mentioned the tools of prayer and humbling meditation—not ego-boosting kinds of meditation, but ego-transcending, ego-destroying meditation. Our true self can become an object partner to God, become of equal value, but getting away from our ego, our self-centered self, is very important for spiritual liberation. That's very important for spiritual maturity and freedom. Meditation helps one do that, but it's a path that requires guidance. It's a very subtle world, and one can quickly become arrogant. It's very important always to come back to being a servant of servants, the point of humility.

You've sometimes spoken about breathing and its importance in meditation.

When we breathe in, we're essentially breathing with nature. Nature is breathing out, we're breathing in; we're breathing out, nature's breathing in. Our physical self is breathing in something very precious, which is something we need, oxygen; and we are breathing out something we don't need, carbon dioxide. That's what plants need. On a physical level, we can say that that's true. Now, we start spiritual training and try to receive the good qualities of God, the good qualities that we want for ourselves—to be a more patient person, a more loving person—I want to be more understanding—these kinds of things.

We can mentally breathe in, reminding ourselves with each breath that we want to incorporate these things into our system. We want to take out the impatience. We want to take out the anger. We're using a mental tool; that's one form of meditation. You're breathing in the qualities you want to develop, and you're breathing out the qualities you want to eliminate. That's one technique of meditation practice. On a physical level, yes, we're breathing in oxygen or breathing out carbon dioxide, but when we start spiritualizing the training, if we want to better ourselves, each physical breath coincides with the spiritual qualities we desire. To become more mature people—breathe that in. And when we exhale the negative elements that we know are within us, that we want to get rid of, spiritually, we set the conditions for that kind of process to happen with the repetition of that practice. You begin to saturate your mind with the awareness of trying to bring in good qualities, trying to get rid of the bad qualities, and in that pro-

cess, you begin reducing the negative qualities and increasing the positive qualities.

This could almost be like a visualization process.

It can be visualized in that you can actually see white energy coming in, and all the black cells, the bad stuff that you want to get rid of, breathing out. That's one visualization technique.

Do you also advocate conditions using a time period when we do our fasting, or bowing?

I have been doing this for many years. It's part of my life at this point; it's not something I organize purely by time-related conditions. It's something that is intimately part of my identity and that I will continue as a practice. Our monastic practitioners will continue that serious jeongseong, and this condition is not necessarily for a certain conditional object, but for the continual practice of actualizing the teaching. It's a continual process of training that becomes a part of one's life.

You mentioned particularly a physical aspect. When you think of jeongseong are you thinking of bowing or meditation?

Absolutely. Sure. Remember, the Chinese character for jeongseong is the character for "word," plus the one for "become," so it has a very strong action orientation. The meaning of that character, as Father expressed it, is "actualizing the word." It's strongly oriented toward action in that you have to become your words, actualize your words.

I remember earlier times when we would set conditions to, for example, not complain for a week.

That could be seen as jeongseong, sure!

Isn't that more of a mental condition?

Well, you have to stop your lips! So it is physical.

You'd be trying to stop your thoughts as well.

That would absolutely be considered jeongseong. Sometimes we practice from one o'clock to three o'clock in absolute silence. The practice of silence is just like what you were saying, not complaining. It's silence; it's controlling your mind to stop being tempted to say this or that, to not have the pleasure of saying it. You're training yourself, disciplining yourself and that's seen as an attitude, it is seen as a practice of jeongseong.

Through the jeongseong practice, are you setting a standard, an example that ideally everyone should follow as a blessed member?

No, absolutely not. The path I walk is more like the hoonsa nims. It's a very specialized, monastic path. We don't expect the general membership to take up that kind of practice.

You would encourage us to try it, though.

Yes, sure! However, for us, those who are following this hoonsa nim path, it's our full-time occupation. Other people are usually working, living their family life and many other things. This is our specialized work, so I wouldn't say this is a standard that everybody has to follow.

If someone who's working and has a family and faith, and maintains basic faith, which is coming to the church and supporting the church community by tithing, that's really putting your work investment into your faith investment. You're participating in service, contributing to the church community

physically and contributing your talents, whether that be helping kids with English, or giving Divine Principle lectures, and you're attending True Parents in your daily life—in the sense that you carry their photo in your wallet, you greet them, or take at least one time a day when you remember them. We believe that's basic faith. As long as people are doing that, we should consider them Unificationists.

One problem with our movement is that we have had an extremely high standard for all members that was closer to a ministerial standard, which is why we had so many fall away. We weren't able to accept genuine lay members. We have to acknowledge their contribution and their participation in the community. They're not necessarily specialists in a ministerial role, but that doesn't reduce their role. They are one of the key ingredients to the church community.

Basic faith is a great contribution to the church community. There are many members who don't practice even basic faith. If one wants to increase that, depending on one's schedule, and one's heart, one may want to do things on the next level. But we should not criticize people who are practicing basic faith, who are coming to church, who are volunteering, who are attending True Parents, who are tithing. We should not think they are not good members or that they are falling off the standard; they *are* the standard.

Anything above that is a professional occupation; it's a ministerial level or monastic level. That's a very different level of religious commitment. If you can do the basic faith as I just described it, you are an "A" lay-member. That's not less than a minister. If there aren't people like that, the church doesn't exist. That has to be our attitude. Lay members have to be our majority. We have to value their immense contribution.

It's very important for the ministers, and for the monastic practitioners, to understand that the lay members are essential—that we need people who are naturally subjugating the world at the same time that they are helping to maintain the church. We have to see their providential significance as equal; people who are holding jobs and working are also contributing to the church community. They are naturally subjugating the world by being professional in their field. So we have to see that as a providential mission—just as Kook-jin nim was designated to run the businesses. That's not separate from God's providence, it's central. The two groups are synergistic, so the religious side should not get into the habit of thinking, oh, that's less. That is just as important. The religious practitioners cannot think that the lay members are less because they just practice basic faith. That would be irresponsible and arrogant.

I really don't want blessed kids to beat themselves up if they work at Samsung, or something like that. They should be proud of that! They're doing work that's just as providential as what we are doing when we practice every day. They're winning over society and they're changing the perspective of Unification professionalism.

At the same time, our religious professionals are improving. They're continuing to train themselves, but they have to respect the lay members and acknowledge their contribution. I usually call lay members who are doing basic faith "사회굴복자" [the ones subjugating society]. The religious professionals are not doing that. They're doing the work of caring for those in our community and the spiritual work of moving the spirit world, that kind of work. But the actual moving of society is being done by the lay members. So, we cannot diminish their providential purpose; they are absolutely essential. **TW**

The Blessing of the FFWPU International Headquarters Offices

Hyung-jin nim and Yeon-ah nim visited the offices of FFWPU International (which include the Today's World office) on January 14. During their visit, they holy salted the newly established office established for the international president (though Hyung-jin nim still uses the Headquarters Church as his base). Hyung-jin nim's prayer on that occasion follows:

Our loving Heavenly Father, and the victorious Parents of Heaven, Earth and Humankind, Heavenly Father, today we have come to the offices of the FFWPU International Office, which You have blessed. Heavenly Father, from the early days of our church until now, True Parents have led the carrying out of Your providence and guided the worldwide Unification Family, devoting their lives without reserve.

Heavenly Father, we earnestly ask and pray that You will work so that we can sincerely carry out our mission as True Parents' sons and daughters, and so that through inheriting True Parents' will and love, we can spread Your word and heart throughout the world.

Heavenly Father, whether we are working as individuals or with others, You have continuously endowed us with blessings and given us the ability to achieve greater accomplishments to uphold Your will and True Parents' dignity.

Heavenly Father, guide us so that the blessings You have given us are not limited to ourselves but are disseminated to the rest of the world. They have been given in order to save the whole world through True Parents' love. Father, we pray that You will guide us in working through this office to make the Unification Family solid, exemplary and transparent, so that when looking at us, deep within their hearts, all the religions and nations in the world will wish to follow us.

Heavenly Father, we are lacking in so many ways. Though we still have so much to learn, You have never given up on us but have helped us become more mature, so that we could stand before the world with integrity as Your representatives, and for this we are truly, truly grateful.

Father, we hope and pray that You will work through us,



helping the Unification Church across the world to move according to Your will and helping us to always be humble in our hearts to serve the whole world as the servants of True Parents' servants.

Please bless all Your sons and daughters here today and bless their families, and please help them to become Your children who can work miracles for Your great will. I offer this prayer in the name of Moon Hyung-jin's family, a blessed central family, and in the name of True Parents. Aju. **STW**



Clockwise from above: Hyung-jin nim and Yeon-ah nim pray in the FFWPU International office; Hyung-jin nim holy salting the international president's office; Speaking to Dr. Seuk Joon-ho, vice-president of FFWPU International, and staff members

What's Done in Seoul Applied in Rome

Based on online videos, in the days when services were still being held in the Mapo borough of Seoul, our church in Rome adopted the Sunday service structure created by Hyung-jin nim. We are happy to include in these pages Rome church leader Franco Toccacieli's detailed explanation of how this ministry has developed.

By Franco Toccacieli

For the past eighteen months, we have been conducting our Sunday services according to the model created by Hyung-jin nim.

When we started, we purchased the videos of Hyung-jin nim's services from Peace TV¹ in Korea. We translated everything—from beginning to end—into Italian. On Sunday, we projected the video onto a screen. My wife Sholeh and I stood to the side read the translation over the top of the prayers and sermon Hyung-jin nim was delivering in English (we had the volume of the English down low). Our congregation was happy with the new style of service.

After a while, however, members of the community felt a desire to play more of a direct role in the service. Gradually, we changed things, one at a time. We even began giving the sermon ourselves, but the sermon is still based on Hyung-jin nim's message.

Nowadays, I prepare the complete service schedule with computer software that allows me to project text onto the screen (for example, a quote from *Cheon Seong Gyeong*, the Family Pledge, or song lyrics) and to add background music. The software we use for this, Easislides,² is available free of charge from a Christian software developer. It is very similar in format to what is used in the English-language service in Korea, and very easy to use. Using this system, we lead the congregation to participate actively in the service, which my wife and I conduct as a couple.

Here is the order of the service and how we conduct it; as you will see, many aspects are similar to the service Hyung-jin nim and Yeon-ah nim guide in Seoul.

- First, Sunday service theme (the title of the sermon) appears on the screen while music plays in background.
- The pastor and his wife warmly welcome the congregation.
- We sing the first song, with the music being played automatically through the sound system, and the lyrics display on-screen. Some of the songs are the same as those sung by the Two Rivers Choir, but in Italian. We also use other similar songs, which I found on an evangelical web site. (Sometimes they are just the music, sometimes voice is included.)
- We project one sentence from *Cheon Seong Gyeong*, while music plays. One or two words of the sentence are projected in Korean (hangul), and we practice pronouncing them two or three times so that the members of the congregation—especially those from the second generation—can gain familiarity with True Parents' language. After that, I offer brief insights into the meaning of the passage.
- I invite Sholeh to share a thought with the audience, or an experience with God. After that, she guides the reading of one point of the Family Pledge and its meaning. We project this on the screen with musical background and the congregation stands to recite it.
- I invite everyone to join in meditation, with meditation background music, downloaded from the www.tworiversvip.com. I guide the meditation and visualization, standing and then sitting, as in Hyung-jin nim's service.

Franco and his wife Sholeh
leading a Sunday service



¹ Today, the material is available free from www.tworiversvip.com

² www.easislides.com

- We sing another song. (The whole congregation sings most of the songs but a second-generation group alone sometimes sings one or two.)
- Second-generation section: A member of the second generation comes onstage and offers a prayer, reads something from True Father, or offers an inspirational thought (that he or she has prepared during the week). This section of the service is developing very well.
- We invite the congregation to pray for a friend, or relative, or for those in the spirit world (we always remember the brothers and sisters from our church community in Rome who have passed away) and then I encourage everyone to exchange greetings and best wishes.
- We sing another song.
- I share an interesting story (a joke or anecdote).
- We all recite the True Parents Declaration in unison.
- We project the title of the sermon with a nice slide (a different picture from the one shown at the beginning of the service). The sermon usually lasts twenty to thirty minutes. Sometimes we project some slides to accompany the content. I usually use content from one of Hyung-jin nim's sermons, which I have translated into Italian. To this, I add content relevant to our situation here in Rome.
- The congregation participates in a final meditation and visualization accompanied by music, which I also guide.
- I offer a final prayer.
- We sing a final Holy Song, usually "Blessing of Glory"
- One blessed couple, who is asked in advance, offers a prayer of gratitude based on the content of the service.

I feel our Sunday service has become like a miniature community festival, thanks to moments during the service that help us develop and to experience our unity, thanks to the content that evokes optimism and the true value of each person, and thanks to the way we recall how God and True Parents participate in our lives and wish the best for us.

Older members of our second generation—who previously would either not attend Sunday service, or would leave the service before the end—now attend fully. High school students attend the entire service, and younger students attend twice a month up until the True Parents Declaration.

After the service, the participants are invited for refreshments, prepared by a blessed couple. This is the time when we can talk with our guests and receive their impressions on all aspects of the service. Guests attending this kind of service can comprehend—in a more natural way—the essential character of our tradition. They can also perceive the love and respect that we feel toward True Parents.

When new guests come, they usually enjoy the service. Catholics usually like the meditation



and visualization, for example. Our service is a transparent witness to our True Parents, and new guests seem to embrace that well.

A few weeks ago, one of our Sunday service guests, an opera theater director, sent me the following reflection:

Dear Franco, I would like to express my sincere appreciation for the way you are conducting the day of Sunday [Sunday service]. You are infusing optimism, inspiring confidence and comprehension by taking ideas from original texts and interpreting their significance.

Best regards,

Paolo Pompini

At a recent service, Mr. Pompini said he really likes our service because he receives positive energy that affords him relief from stress.

We also have introductory Divine Principle lectures in the afternoon, and some people come just for those presentations if they cannot come for the service in the morning.

A group of families have now begun to meet once a week to witness in the area near by our church center. The same group decided to dedicate one day a month to raise funds to support our public activities and the providential offerings. This is a natural result of the renewal and spiritual rebirth brought by this new type of Sunday service.

Certainly there is still a need to invest more and much to do to maintain the constant involvement of our families and of those in the second generation in preparing the Sunday services and in contributing to the growth of our community, but we feel that with God's help and True Parents' help always with us, we will surely be able to succeed. **TW**



Rev. Toccacieli credits the service style they've adopted from Hyung-jin nim with the spiritual renewal and rebirth of their congregation.

A Community-minded Pastor

An Interview with Rev. Ronald McGarrell

National leaders have had the challenging mission of balancing the development of the church with expanding their network of ambassadors for peace. Here, one leader explains aspects of his work that have helped him win hearts in his multi-ethnic homeland of Guyana.

I understand you are involved in a community of faiths in Guyana.

I was recently made the co-chairman of the Inter-Religious Organization (IRO)¹ in Guyana, after having served for some years as its public relations officer. Through this organization, many people have become peace ambassadors. We're a religious community breaking down walls and working together to promote the peace culture.

People from Guyana who have gone to International Leadership Conferences in the U.S. and Korea have come back with a mind-set to carry out interreligious work. Our work is truly interreligious, and embraces more than just Christianity. We also have Hindus, Muslims and Bahais.

Our IRO work has actually become well recognized in the country. Every time there was an election in Guyana, there was violence before the election and even more afterwards. We were fed up with forty years of political violence. We decided to do something to promote harmonious relationships before, during and after the 2006 elections. We solicited support from the United Nations, which paid for a professor from the University of Guyana² to visit all the political parties. I had the opportunity to go with him, meet the political leaders and discuss issues with them. Based on those discussions, we designed a peace pact. We had leaders of the political parties sign it at the Parliament Building. They vowed to maintain a peaceful and civil atmosphere. It was a national event.

Were the elections more peaceful?

In 2006, we had the most peaceful elections in our country's history. The IRO got a lot of exposure through that initiative.³

Religions tend to fight over a few issues and to lose sight of the many areas where they have similar interests and similar concerns. By focusing on areas of conflict, they drum up hatred and animosity toward each other. It's such a waste of time and energy when we could be concentrating our efforts on working for the benefit of the community.



What kind of problems do you see?

An intense issue in the IRO at the moment is that Christians regard Hindus as easy targets for conversion. Hindu leaders have publicly expressed their displeasure toward these Christian groups. They have characterized these conversion efforts as a form of violence. Where a flag identifies a home as being a Hindu's residence, some Christians have just been barging in and trying to force their religion on whoever is at home at the time. These Christians look down on Hindus and ridicule them for believing in many gods. This is happening now, and in fact Pentecostals and other evangelical groups are converting many Hindus. Hindus are not generally converting to Islam. The Hindu leaders see this as trampling on their religion, especially

because of the contemptuous attitude some Christians show by just walking uninvited onto a Hindu's private property. The IRO recognizes this situation and is trying to avert violence between Christians and Hindus.



On March 4, the new Inter-Religious Organization executive, consisting of leaders from various faiths, was elected and will serve for two years. Left to right: Jennifer Dewar (Bahai), Co-chairman Swami Askharananda (Hindu), Manzoor Baksh (Muslim), Co-chairman Ronald McGarrell (FFWPU), Hajji Roshan Khan (Muslim) and Pandit Deodatt Tillack (Maha Kali)

1 A non-governmental organization of leaders of different faiths

2 Professor Michael Scott

3 The efforts of the IRO in relation to the peace pact are recorded on many official web sites, including that of the U.S. State Department at <http://www.state.gov/g/drl/rls/irf/2006/71463.htm>

Are there problems involving other groups?

Once, a Muslim group was distributing flyers critical of other religions at a national exhibition. It mentioned Rev. Moon. Someone called me up and said, Ronald, Rev. Moon is mentioned in this flyer. What are you doing about this?

What we did on that occasion was hold discussions in a prominent location. The leaders came, and I told them they have to promote their religion purely, not demonize other people's religions. The purpose of religion is to help people understand God. If you have to demonize someone else's religion to promote your own, something is definitely wrong.

There's a parliamentary commission, the Ethnic Relations Commission, which promotes racial harmony in our country. Because of clashes such as this, the commission recently held a conference for religious leaders and one for religious broadcasters. After the airplanes crashed into the World Trade Towers in New York, in Guyana, we had Pentecostals appearing on television and demonizing Muslims, saying terrible things. Some Christian pastors have also said terrible things about other pastors on television programs.

The last conference we had was a national one for over three hundred religious leaders—Christians, Muslims, Hindus, Bahais and others. We stressed the need to promote your own religion purely, but not by criticizing other faiths. Otherwise, the situation may worsen to the point of becoming outright religious conflict. Religion is responsible for the worst wars we have ever had in human history.

I was one of the facilitators at the religious broadcasters meeting. I spoke to radio and television hosts about how they should conduct themselves so that they promote peace and harmony in our country.

Are you well-known in your country in the interreligious field?

My work with the IRO has brought me public attention. In fact, the opposition parties are now concerned about the IRO. Because 95 percent of the people in the country believe in God, and even the parliamentarians are in church on Sunday, they see that the IRO is becoming a very influential organization. Some are concerned about it.

For the world to turn toward goodness, we need to have God-fearing leaders. The political parties are keeping an eye on us. The parliament wanted to put us on the list to provide a candidate for membership of the Ethnic Relations Commission, but the opposition party said no. They've agreed to fifty NGOs having a representative on the Ethnic Relations Commission, but they're



An IRO get-together

blocking the IRO entry. Those in opposition parties are concerned about religious leaders having political influence.

There is a Christian leader who has attended some of our conferences; he heard Father speak at the United Nations in 2000. He is very well-known throughout the country. He mobilized religious leaders when Parliament voted in favor of passing a human rights law that allowed gay marriage. We opposed this.

The government has designated me as a legal marriage officer, someone qualified to conduct marriages. Had this become law, it would mean that if a gay couple came into the Unification Church with a marriage license, I would have to conduct their marriage. If I refused, I could be dragged before a court. We had to picket against that becoming law.

The matter went before Parliament, but the president never signed it, for which we are thankful. And we continue to encourage our young people to prepare themselves for marriage in the right way.

Right now we are thinking about how to reach out to the nation's people by the end of 2012. Every month or every other month we have an interfaith service. We have people come from other faiths, including Hindu leaders, and give the sermon in our church. Other religions make very important points, in

some areas, very similar points to ones we make. But most of all, allowing other religious leader to speak to us provides a working environment for us to come together. If we keep ourselves isolated, we cannot promote unity and harmony.



An interfaith service at our church

This seems to align with the vision for the temple to be built in Korea.

Yes. The father of a young Muslim man who recently spoke in our church dedicated a piece of land as a religious worship site. He had the vision for a place where people of different faiths could come, and meditate and pray.

He visited Korea while the palace was being built, and when he came back to Guyana he had this vision. It's an interfaith site to which someone from any religion will be able to come and perform their own

CONTINUED ON PAGE 31

Father's Memoirs in Korean Bookstores

Published on March 9 this year, Father's book, whose Korean title could be translated as Becoming a Peace-Loving Global Citizen, has been very favorably received by the Korean public. The following is a composite of material gleaned from several Korean sources.

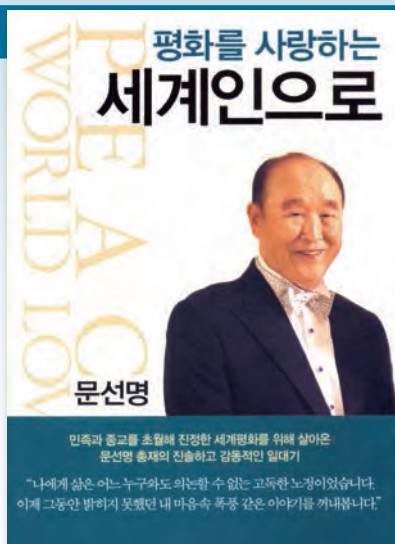
A CASE OF TIMELY PUBLICATION

Around May 2008, the idea was first proposed by the Gimm-Young Publishing Company, whose president, Ms. Pak Eun-ju, had had the idea some years earlier. She had discussed it in a company committee. They thought that now was a good time to publish a book on Sun Myung Moon's life: change is coming in every sector of Korean society, and thus all misunderstandings and misconceptions about people and events should be resolved; and in the field of religion, a representative case is Rev. Moon and the Unification Church.

Gimm-Young is the leading publisher in Korea and Ms. Pak is very respectful toward Father. She said that, as a publishing company, they must serve the interests of the people, let them know the truth and trends in the world. On this basis, to counter any prejudice about Rev. Moon, her motivation was to inform ordinary people accurately.

The book was designed to be easy to read, interesting and educational—and to touch the heart. It had to be written like a story, yet it would convey a message.

After publication, Ms. Pak held a press conference. Many daily news-



The words “heretic” and “fraud” always came before my name when people talked of me. In fact, my name, Sun Myung Moon, almost came to mean a heretic and a fraud. I was almost never called by my name alone.

I have devoted my whole life, my whole self, for peace. Even now, when I think of the word “peace,” my throat tightens and tears come to my eyes. Just picturing the day on which the world can become one in peace inevitably moves my heart in this way. Such a thing is peace; it joins people of different thinking, different races and different languages into one. My heart yearns and longs for such a world.

—From *Becoming a Peace-Loving Global Citizen*

The following is extracted from the Segye Times' article announcing the book's publication, in a section about Gimm-Young Publishing Company and its president, Ms. Pak Eun-ju.

By Jung Sung-soo, senior journalist

“During my stay in the U.S. as a student and after I came to know about President Moon’s activities, which showed that he worked ceaselessly for world peace and at the same time increased Korea’s national prestige, I felt it would be valuable to make a book about him. I hope the prejudice our society has toward heterodox religions is decreased through this book. Ordinarily if a belief is different, it is called heresy, however, I think a society that can coexist with people of different beliefs is a good society.”

President Pak, known as having the Midas touch and being one of the best publishing planners and

managers in our country said, “I had a general understanding, however, as I



The sixth best selling non-fiction book in one of Seoul's huge downtown bookstores on that day

was making the book I came to know of President Moon’s love for humanity and his love for his country and I came to genuinely respect him.” She went on to say, “I had thought of President Moon as a very wealthy man, so I was surprised to discover that not one home or item is in his name or his family’s name. Ms. Pak said, “We concentrated our efforts on bringing out the truth, as it was from when President Moon was a young boy, to when he was a student, to when he received his calling and through the long march for world peace...”

President Pak is a sincere Buddhist who reads Buddhist Scripture for thirty minutes and makes 108 full bows every day.

The goal is to print two hundred thousand copies; on March 10, the fifth printing was distributed, so presently, fifty thousand copies are available from online book web sites and actual bookstores nationwide. **YW**

CONTINUED FROM PAGE 29

prayers, and so forth. He once said to me, “I’d like to do what you are doing.” Especially since he went to Korea he has given tremendous support to our church.

There is another point I would like to mention. In 2007, I was one of ten people chosen from Guyana to go to the United Nations in Geneva to be trained in issues related to human rights treaty organizations. I represented the religious community in Guyana. After returning to Guyana, we founded the Guyana Partnership for Human Rights. We work alongside government bodies promoting human rights in our country, which is one of the UN’s millennium goals. We recently received a grant from a Catholic organization to do five programs on human rights throughout the country.

How do you promote human rights in practical terms?

I am now teaching human rights in schools and to youth groups and churches and so on. In 1948, after the UN passed the Universal Declaration of Human Rights, the concept of human rights was supposed to be taught in schools, but it didn’t happen. What we are doing now, therefore, is going to schools and to youth groups and so forth. It’s so important, because some-

times I find that even public officials don’t know what human rights are. We found they could mention one or two at the most, such as freedom of speech or the freedom of religion; they’re lost after that. They don’t understand the point of human rights. They don’t know how important it is for young people to know.

I was interviewed on television about this matter, and I indicated to the host that when people are firmly grounded and understand what human rights are, it will strengthen democracy in our country, and the democratic process. There will be more transparency, more openness. That benefits everybody, right? We’re letting people know they have rights, so they know what to stand up for. It gives you a sense of wellbeing knowing that these rights are there for us. We will then have a society where rights are respected, honored and uplifted. Such a society becomes safer for all of us. For example, we can pursue any religion we want to pursue.

Of course, when we teach human rights, we also teach human responsibility. I think that’s crucial. I like doing it, because I can teach human responsibility along with human rights. Just as you would like your rights respected, you respect the rights of others. That really strengthens the fabric of our society. **YW**



First Missionary to Europe

Introduction by Mrs. Gertrud Koch: *My husband Peter Koch was born on March 30, 1927 in Magdeburg, Germany as the first child of Rudolf and Rotraud Koch. On June 19, 1984, Heavenly Father unexpectedly called Peter to the spiritual world, at the relatively young age of fifty-seven. Therefore, Peter was never able to write his own life story. He was asked to give his testimony in front of young leaders during the Home Church Providence at the London headquarters in April 1979. His life and the many deep experiences he had with God and True Parents actually would fill the pages of a book. Nevertheless, I hope that through these words you can come to feel his heart, the heart of God's first pioneer sent by True Father to Europe, in the early days of our movement.*

Above: Peter Koch giving a speech in 1978
Below: Peter and Gertrud Koch



For the first thirty-five years of my life, I lived a somewhat normal life—if you could call anything “normal” in Germany during the Hitler regime and after the war. My parents had an exceptionally good marriage and had always been a shining example to my two younger sisters and me. We grew up in a family atmosphere of warmth and love. Although we went to a Protestant church only once a year, I think our life was more Christian than that of the regular churchgoers. To us a moral life had never been a dictate of law but the most natural result of purity and honesty of heart. I should mention that my father had been very successful even rather early in his career as a banker and insurance company president. So I had a lot of respect for my father and accepted his advice on matters of life—rather than the opinion of my classmates. During that time—at the age of about thirteen—I made these three resolutions:

- Never let “the crowd” make up your mind. Without compromise, preserve your freedom of opinion and let nothing but the truth determine your opinion—even if you don’t like it.
- Never become a slave of any vice.
- Always act according to your conscience.

My father told me, “One day in the future you will meet your wife. If you cannot meet her with a clean conscience, you will very much regret it then.” This is the kind of attitude I had developed when I was drafted into the German army in February 1943 at the age of fifteen. Ever since then, I have had to cope with life pretty much on my own. I had to come to terms with absolute values and questions of eternity in a time in which I did not know whether I would still be alive the next morning.

Once our battalion was cut down to twenty-five men, and we found ourselves caught without any armor-piercing weapons and surrounded by thirteen Russian tanks. In this hopeless situation, I prayed to God that I would really believe in Him if He would get me out of there. I think this experience was the beginning of my relationship with God. In the following weeks, my life was saved several times in miraculous ways.

When I was released from prisoner of war camp in August 1945 and returned home, I found that my father had been killed during the war. Eighty percent of our town had been destroyed by bombs. Our house had no windows, doors, or roof. There was no work, no money, no food and no ideology. At that time I was eighteen but not quite as immature as boys usually are today. This was a time not only of great physical hunger, but of spiritual hunger as well. Many people went to church at that time looking for answers.

Physically the churches were full, but spiritually they had nothing to offer. God was not in the church.

At that time I went back to school for a year, then learned business and did all manner of work until I immigrated to America in 1957. There, I first worked with one of the biggest Wall Street stockbrokers for two years in order to make enough money to be able to study engineering—a long cherished dream of mine. In summer 1959, I went to San Francisco and started my studies as an electrical engineer. At that time, I was led to the Spiritualist Church of San Francisco and I had many spiritual experiences.

Love for God, a motivating force

When I accepted the Divine Principle in January 1962, I knew I had found the door to a living relationship with the living God. All of a sudden, God became a reality to me—not just in abstract terms. I had not known how much God had been searching for His lost children—and for me—for thousands of years. I had not known how much God had given to man and how miserable He had been treated by man in return. When I heard that, I said to God, “You have done so much for us now let me do something for You. You sit down, rest and don’t worry anymore. I will do Your work from now on.” At that time, I took responsibility not just for my personal past but for history as well. I had always wanted to build a better future, but up to that point, I had never known how to do that. Now I started building a better world, motivated by my love for God. I had many spiritual experiences with God and True Father. At first, I used to write them down, but later they became so much a part of my daily life that I stopped recording them. At times, I met True Father in the spirit five times a week.

One day I went to a spiritualist church. One of the mediums got up and described my situation and then she said, “In summer, after school, there will be some-



Father speaking to members in Austria in 1972; Rev. Kim Young-whi is interpreting. Rev. Peter Koch is at far right.

thing entering your life which will absolutely, completely change your life. I cannot see yet what it is, but it is something positive.”

That is the last thing that could happen to me; I was absolutely set on studying engineering and not doing something else. Of course, I could have an accident that would change my life, but it was supposed to be something good. I just could not comprehend that.

I went to a birthday party where I met Ursula,¹ a German girl. She was supposed to talk to me about spiritualist churches. She said, “I have studied many things, and they were all very interesting, but in all these groups the solution is missing. Recently, a few months ago, I met this group in San Francisco. There is a Christian woman theology professor from a group in Korea that teaches that Jesus should not have been crucified. She explained the mission of the Messiah, that we are again in an age when the Messiah has to come and that he is already here.” Everybody laughed and said she was crazy.

I thought, Maybe she is right; maybe she is wrong, but the things she is talking about are of such tremendous importance that I cannot afford to just brush it aside. Jesus, a young man of thirty years old, with no special education and no real following, ended on the cross after three years. Nevertheless, he left such a tremendous impression on history—much more than Caesar or Alexander the Great and all those like them—after being practically rejected for three years. There must be something to that, I thought. As she had said, Jesus tried so hard and he could not fulfill his mission of realizing the perfect object for give and take with God, so that God should have a foothold on earth and really work with humankind. That’s how she explained it. If Jesus did not succeed in that, the foundation he built could not really work. Now, though, this foundation has already been laid. I was sure if that were true, the Returning Lord’s force on history must have been more than a thousand times that of 1 Ursula Schumann, who also later returned to Germany as a Unificationist missionary



Peter Koch with members at the workshop center in Austria

Jesus. I thought this was of such importance; I had to know more about it.

So, the next day I got a city map and at ten o'clock in the morning I arrived at the Cole Street Center and knocked on the door. Doris Walder opened the door. Dr. Kim Young-oon² was out shopping. She said, "Why don't you sit down? She'll be back in a minute. You can listen to something in the meantime."

I was left alone with a tape recorder for two hours. I was to concentrate on a lecture of the Divine Principle. When the tape was over, the door opened and Miss Kim came in. She just looked at me, pointed to the tape recorder and asked, "What do you think of it?"

"I am used to concentrated studies at Berkeley,"³ I answered, "but that is too much to digest in two hours. I have to come back and look at it in detail." Miss Kim later told the members that she had not believed I would return.

Three days later, I came back. That was January 30, 1962—my spiritual birthday.

First meeting with Father

Two weeks after I first encountered the Principle, before I had even seen a picture of Father, I had a dream. In the dream, I was in the basement of my house looking for something. I did not know what. There was a swinging door and a sign that read, "Restricted Access."

What does that mean? Does it include me, or not?

2 김영운 (1915–1989) one of the trinity of the first Unificationist missionaries to the United States, to which she arrived on January 4, 1959

3 The University of California at Berkeley



True Parents holding Goon, Peter and Gertrud's son

After all, I thought, this is my own house!

I opened the swinging door and went in. A rope stopped me two steps into the room. I really wanted to go that way. I saw something like a podium, a strangely shaped bench and a table. I saw many people whom I did not know sitting at the table. Intuitively I perceived that they were extremely high-level church people.

One gentleman was sitting right in front of me, and every once in a while someone would ask him a question. People treated him with the utmost respect. I wondered why these high-level religious people treated him so respectfully. Some of the people who had been sitting stood up and I realized Dr. Kim was one of them. Dressed formally, she came all the way behind the bench and stopped, just looking at me. She was stand-

ing behind this important person looking at me. The door opened, and somebody came in representing six thousand people who were waiting outside. This man began to give a speech. But the important man gently asked him to finish speaking, and then said, Don't bring them all in here. Be extremely selective.

I looked at this special man, whom I had never seen before. He was Oriental. I looked at him and asked myself, Who is he? In response, a great voice from heaven said, The Lord at his Second Advent. With that, everything filled with light. I felt as if my cup was overflowing. It was an overwhelming feeling. Then immediately, I woke up.

On some other day, Miss Kim took me to her room, where she had many photographs. In one of them, I recognized the Oriental man from my dream.

I will tell you another spiritual experience. We were

MEMORIES SHARED BY MRS. GERTRUD KOCH, PETER'S WIFE

On January 30, 1962, Peter joined the family in the United States, in San Francisco. He worked there for a year and a half. On June 11, 1963, he arrived in Holland¹ to begin the mission in Germany. In 1969, he was sent by Father to lead the mission in Austria, the third country he had worked in.

From Germany in 1965, missionaries went to Austria, Spain and France. From Austria, in 1969, Peter sent missionaries to Turkey, Liechtenstein, Luxembourg, Denmark

1 By ship

and Belgium.

In 1980, Peter sent missionaries to the Soviet Union, Hungary, Poland, Bulgaria, Yugoslavia, Romania, East Germany, and Albania—all communist countries. *Mission Butterfly*² is a book of the missionaries' touching experiences in communist countries.

From his own experience going out all by himself to start a mission in a foreign country, Peter knew very well how a missionary felt, so he tried to help them wherever he could. He always tried to give

2 To purchase the book, contact Milos or Barbara Klas (e-mail: mfjk@conilguk.sk)

them spiritual and financial help or send additional members to strengthen them. Peter tried to help other nations as much as possible because it is in God's nature to always give.

Austrian members are working all over the world, from South Africa to Finland, in fields as diverse as jewelry making and shipbuilding. Peter had a vision for Austria. At that time it was not possible to raise funds there, so he started to develop a financial foundation. He knew



all living in a center when one member came to inform us that a gang was coming to beat us up. They really wanted to beat us up, and we had to fight them. Finally, we threw them out.

I was in a very crude room and had only my underpants on. There was a big opening in the room, a very large door. I looked through that door and saw a beautiful garden with a beautiful castle. A certain person invited me to come to supper with the king in the castle. I said, No, no, no. Not like this.

I went around again and arrived once more at the same spot. He said, Why don't you come to supper? I answered, No, no not like this, just in my underwear; I can't go into the castle.

I came a third time. Father just stood there and said, Come on Peter and pushed me into the castle.

Spiritually it was an abundantly rich time. I had many experiences with Father. Those in the spirit world helped me a great deal.

I want to tell you about three other spiritual experiences I had. One was just before I returned to Europe. I originally had not intended to go back to Europe, but I felt responsible for my people at home. I had been in the Principle for only a year and a half, but that was a long time at that stage. I wanted to bring the Principle to Europe. Of course, at that time I thought I knew everything and had all the answers. Now I realize how poorly prepared I was for the job. I knew almost nothing. God really had to guide me. That was very important for me to be open to God, so He could use me and guide me. Just before I decided to leave for Europe, in one night I had three dreams.

In the first dream I was told if I went to Europe, I would be taken from the earth very soon.

The second dream was the same. In the third dream I was shown exactly how I would die if I went to Europe—in a traffic accident. Getting the message three times—if you go, you will be killed—made me feel uneasy, but I thought, That's not going to stop me. Of course, if I make up my mind to go to Europe, I go to Europe. No matter what happens, I go!

I also want to tell you about my being in a place,

like a Greek temple with pillars. That was the first time in my life I saw many angels. One angel was tall and beautiful. I looked at this tremendously beautiful angel and he looked at me, very proudly. He asked, Are we not like God?

Accusing him of [involvement in] the Fall, I replied, Are you like God? No, you are Satan!

All of a sudden, he was not there anymore. He was just gone. Two other angels took me by the hand and led me out of the room. One of the angels asked me, Do you realize how privileged you are?

Being a person who wants to understand everything quite specifically, I asked him in return, What exactly do you mean by privileged?

He was referring to my being one of the first in the West who knows these things. He told me this just before the whole experience vanished.

As you may know, I had known less than the average person does about God. When I came to the Principle, several things impressed me very much, but the point that most impressed me was looking into the history of restoration. I could see how much God has been longing for humankind and how much God has been searching for each person, including me, for thousands of years.

When I realized God's great love for me, I could not turn around and walk out on Him. That was impossible. I had no other choice; I had to give Him all of my heart.

I said, "God You have worked for thousands of years, now sit down, take it easy. We will take over now. Don't worry, we'll do the job, we'll bring the world back to You. You have done so much for me now please let me do something for You."

That was an absolute change of heart. It was really a new birth. When I look at the history of restoration, it is really the restoration of man's heart. If I want to repair man, fallen man, it's pretty much like repairing a car. If a car all of a sudden doesn't run anymore, and perhaps the carburetor doesn't work, replacing the left rear tire doesn't solve the problem. I have to find out what's wrong. You have to know what's wrong in

how to inspire members and how to use their various talents. Therefore, the most capable people started companies in the fields of carpentry, candle-making, commerce, software, dentistry and woodcarving. Because of the Austrian political situation, it was necessary to begin Victory Over Communism (VOC) activities. Peter inspired some politically inclined members to make the magazine *Integral*, which was sold in Germany, Switzerland and Austria. We purchased three training centers for educating the young members in two-, seven-, twenty-one- and forty-day workshops.

I want to share some more special insights from my husband. In

1965, True Father visited Europe for the first time to bless all the holy grounds. Peter, and Paul Werner, who were European pioneers, traveled for three weeks in a Volkswagen van with True Father. During this time, Peter and Father became very close in heart. Peter expressed to me, "When True Father left Europe, I felt as if my Father were leaving me."

In 1969, we received the blessing from True Parents in Essen, Germany among forty-three couples. We are blessed with two children, our son Goon Amen and our daughter Spring Ann. Both were blessed in international marriage blessings. When Peter ascended to the spirit

world, True Father expressed his love and gratitude to us by telling us that he is proud of Peter and that we should also be proud of him.

I am grateful for this opportunity to share with all of you some aspects my husband's life.

As Peter's wife, I am deeply grateful that God and True Parents have blessed us in matrimony for eternity. I am proud of him because I experienced him as a man of God, concerned about serving God and fulfilling his mission as a representative of True Parents. For me he was always an example of loving, serving and caring for others and his family.

Thank you Peter! *JW*



The 1973 God's Day celebration in Vienna, Austria

order to repair it. I have to repair exactly at the right point. If the damage done to man is his relationship to God, that is exactly the point that ought to be repaired. If I study the Principle, I may become a very smart person, but that doesn't help me. The decisive point is that I turn my heart to God. People can take away my money and my job and burn down my house, but they cannot take away my relationship to God. Even if I die, that is of eternal value. This is the most important point for the life of a person—his love of God, his relationship to God. And the strongest relationship is love. I've told some of you already to fall in love with God. In doing so, all your problems will fall away. I've had my ups and downs, I've had difficult times, but this love for God has always carried me through.

I remember this one instance when everything went wrong; no matter what I did, it turned out wrong. I felt useless and rejected by God. I told Him, "God, if my life cannot be useful for You by what I am doing, please let me die in some way that has meaning for Your dispensation. If I cannot serve You with my life, let me serve You with my death."

My relationship to God must be absolute. I have to win the hearts of the people, in the shoes of a servant but with a heart of a father.

The beginnings of the European journey

On June 13, 1963 I came to Europe.⁴ I first printed eighty copies of the Divine Principle in German. I decided to start the mission in Heidelberg, but I didn't tell anyone. I packed a backpack and told my mother (who understood the Divine Principle to some degree by that time) I am going to a city where I will start to work. I can't really tell you which city it will be. I'll write you when I get there.

I had to explain another point to her. I was not going to take the train. She was used to my doing strange things. I would walk to Heidelberg. The distance turned out to be three hundred and sixty kilometers. I figured it would take twelve days. To be well equipped, I wore American army boots. I would go with just my backpack and a raincoat.

Unfortunately, there was something wrong with

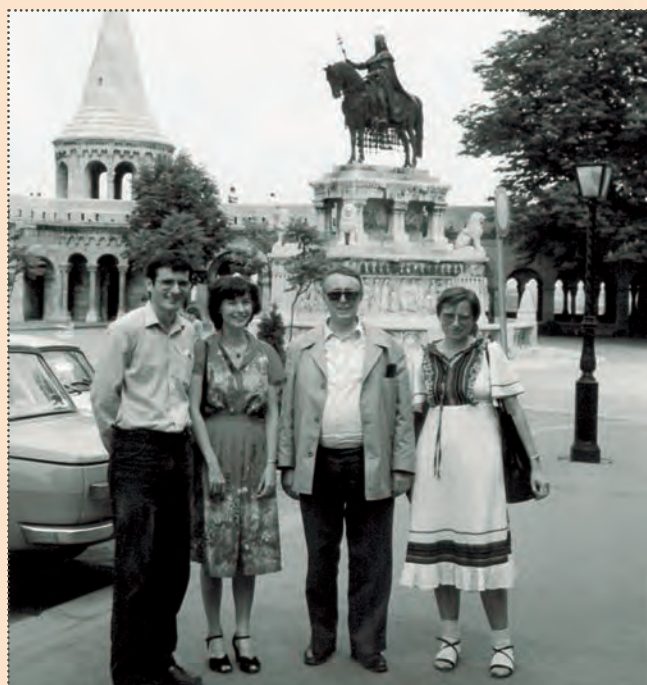
⁴ One source indicates that Peter Koch arrived in Rotterdam by ship on June 11; June 13 may be the date he began his work in Germany.

the boots. A piece of leather under each heel came loose. My first destination was the city of Hamm, exactly forty kilometers away. By the time I arrived there at six o'clock at night, I already had big blisters. When I entered that city, more dead than alive, all the church bells started ringing. I said to myself, How significant!

I went to the first place where I could sleep, and fell into bed. I just could not move. I was in such pain. I decided that the next morning I would take a taxi to the station and take the next train home because I would never

make it. That night, Father came to me and said, Do you think you are badly off, do you think that hurts? That's nothing! You should understand what I have been through. Keep going!

With no alternative, I had to go on. Do you know what a blister is? It's when water builds up between your flesh and skin. With every step you take with a blister on the bottom of your foot, all the pressure goes to the edge of the blister. The more water in the blister, the more your skin pulls away from the flesh. On the third day, the blisters had grown extremely large. I bought some painkillers, which did not work at all. Then, on the third or the fourth day, I walked all day but covered only thirteen kilometers, almost nothing. By the time I got halfway through, the blisters were up to my ankles, all the skin pulled off the flesh. Underneath I was bleeding, walking on bare meat. I bandaged that. I bought all kinds of things that did not work. What a tough experience it was! After about two weeks of walking, a voice came to me saying that if I made it in twenty-one days, that would be all right.



Peter Koch with early missionaries Martin Putz, Elizabeth Cook and Ingrid Hauseder in Budapest in 1983

Oh, what a relief! Instead of twelve days, I had twenty-one days in which to get there.

Many things have happened to me, but this was the worst. Once on the road, I felt so miserable. I said, "God, I wish I could die, but I can't; I have not yet fulfilled my mission." Half a minute after I spoke, a truck passed by me and I heard a crash. The truck had hit a woman in a Volkswagen as she turned out of a side street. The force of the accident flung the woman out of her car. She was dead on the spot. I just kept walking.

Several times in dreams, I heard God crying and calling, "Adam? Adam? Where are you?" I deeply felt God's heart calling out for His pure, unfallen son.

I had to stay in bed late and have breakfast. I could not stop for lunch; if I stopped, I could not go on. At night, I sort of dropped dead before I could get anything to eat. So breakfast was the only meal I managed to eat for the twenty-one days. One morning I woke up and my knees had swollen. I was thinking I might run into bad weather. I told myself I had better walk some distance and take it easy later on.

It rained. The rain itself did not bother me much because I had my raincoat, but every passing car splashed dirty water all over me. Three times people stopped, wanting to give me a lift. I could not accept that. I felt so miserable. If I only had a stick to lean on. I took three more steps and saw a beautiful stick in front of me. Thank You, Father. I picked up the stick and walked on. At night I would find someplace where I could sleep. Other people parked their cars there. I parked my stick. From using the stick over the days to come, I developed blisters on my hands also.

Entering Heidelberg the next day, the weather completely changed for the worse. I could not have gone on down the slippery road with the ice and snow. I had just made it in time. God held back the clouds until I got there and then He let go. How glad I was to have arrived in Heidelberg!

That was certainly my worst experience. I did a forty-day fast once, but it was nothing compared to that twenty-one-day trip to Heidelberg on raw feet. I'll never forget that. That was my foundation for starting the mission in Germany.

I want to share something more with you. I would like to pray for those people behind the iron curtain.⁵ Sometimes you think you are suffering, being a Moonie, having a hard life. Those people behind the iron curtain are suffering much more. Sometimes, I feel sorry for the communists, because Satan has so thoroughly cheated them. I think the only way we can gain ascendancy over them and win them over is by love. Think of the Cain-Abel situation. The only power you can have over them is love. That will be difficult and we may have to pay a price. But these people are really paying their price.

It was 1978, at the Holy Ground at Camberg, after singing and praying, trying to figure out how to realize Father's desire to find millions of members in Europe, God told me those millions are waiting behind the iron curtain.⁶ I've never forgotten that.

5 This refers to ideological and military barrier that arose between the Soviet Bloc and Western Europe after World War II.

6 He then began to devote much effort to organizing, from Austria, the secret missionary work behind the iron curtain.

A LETTER FROM KOREA

June 24, 1963

Dear Mr. Koch,

In the name of our Master, I have the privilege of writing this letter to you.

You are so far away from us in the distance but so near in our hearts, because you are a pious son to our father, doing his urgent work before he urges you. Above all, we know you well enough, for Miss Kim has written us so many times about you while you yourself wrote so many nice, informative articles through "The New Age Frontiers."

Your personal testimony on paper helped us positively to make a vivid picture of you, together with many other stories of witnessing experiences, which made us laugh and cry with you. Especially, your letter to our 'Little Prince' was a very touching one. Your farewell letter to Miss Kim from New York compelled us to weep over the departure, but in the next moment we felt as though you were coming to us after leaving America.

Miss Kim in her latest letter to our Master, wrote about how you challenged the American family to the 'Divine Battle' by saying, "Remember, I am a German," meaning that you are confident in establishing the Foundation of Restoration on the Continent of Europe more rapidly and firmly than the American family. Master smiled a big smile as he read the letter aloud to a few of us. Ever since, he is talking about you so often and taking your example when he encourages the young members being trained in the Forty-Day Training Course.

Remember, he is proud of you! We hope and believe that you will live up to his expectation. In sending you to the vast continent of Europe, which is as yet a spiritual wilderness in light of the Divine Principles, our Father is concentrating his loving care on you. You will hear his encouraging words in time of distress and his shouting voice louder than yours when you are in joy over winning people into the Way of the Principle. You can be sure that He will walk with you. His protecting arms always stretched out to help you when you stumble. Believe it, and He will work in place of you. When you do his work, you are his substitute.

Like one conspicuous star among the vast number of constellations, you are going to shine upon the vault of the European sky.

Here in Korea, 120 couples of young members will be blessed in marriage during the summer months. You know we built a fishing boat to conquer the marine world both spiritually and physically; we are going to have the launching ceremony on the 26th of June.

You shall hear more about what is happening here.

Sincerely yours,

(Mrs.) Wonpok Choi, in Father's name

Rev. Koch's concluding prayer

Beloved Heavenly Father, we thank You that You have fetched us out of the meaningless of our old lives and have set Your guiding star over our path. We thank You Father that You have prepared us, that You have guided us, and that You have provided us with everything we need for a life with You. Father, we did not know how much You have loved humankind; we did not realize how much You have been rejected by humankind.

O Father, we want to give not just our mouths, but all our heart to You. Father, we want You to live in our hearts, we want You to have a part in our lives, and we ask You to let us share Your life. Let us feel in our hearts just as You feel, not just Your joy but Your sorrow as well. Let us think as You think. And we want to act as You would act in our place. O Father, You have guided us so far and have shown us so much mercy. We ask You, and we pray to You for those people who are really calling out for You or yearning for You and who cannot find You. O Father, we know, there are many, many people in the world, even here in the city of London, who would have deserved much more than we to receive that mercy from You. Please don't forget those people and guide us to them that they too may participate in Your blessing.

We thank You Father for having shown us Your way and Your will at such an early date; while all the world is still sleeping, we know what Your dispensation is. We thank You Father, that we can live in this great time and that we can participate in the greatest work of all. We thank You Father that You have entrusted us with



Gertrud Koch and the children at Rev. Koch's interment ceremony

the responsibility for our neighbors.

Our Father, we thank You for having created us not as a stone, not as a flower, but in Your image with a heart to receive Your love and to respond to Your love. We thank You for having given us free will, for having given us such a beautiful environment, for having created all these beautiful things to bring Your children joy. Our Father, we want to straighten this world. We want to bring this world back to You. Father we want to tell You to rest. You have gone to so much trouble for us. You have done so much for us. Everything we are, everything we know, everything we have, we have received from You. Yet, humankind

has never returned anything to You. Father, now let us do something for You. Please guide us, so that we can really establish Your kingdom, so that we may not make any mistakes, so that we do not establish our own kingdom, but so that we truly establish Your kingdom. This is our prayer Father. O Father, we thank You most of all because the True Parents have made all this possible. Please, Father, be with our True Parents, give them good health and a long life, and guide them in everything that they are doing to establish Your kingdom. We thank You Father for having been among us here. Please draw us closer to You, fill us with Your essence, take us in Your hands and remold us in Your image. O Father, we thank You for this evening.

In the True Parents' Names. Amen. Amen. **TW**

For Peter Koch's obituary, plus other aspects of his testimony, from the August–September 1984 issue of Today's World, please visit www.todaysworld.org/historical.htm



VISION, MISSION and STRATEGIC GUIDELINES for FFWPU International (Tongilgyo)

The following document was created in the offices of FFWPU International under the guidance of International Vice-President Dr. Seuk Joon-ho. It was presented to international church leaders at the World National Leaders Assembly 2009. Later, Kook-jin nim and Hyung-jin nim reviewed and modified the content, and True Father added his fundamental guidelines and directions.

True Parents' 2009 Motto, Activity Guidelines, and Special Directions (given February 18)

Motto

The era of proclaiming the victory of absolute sexual ethics, the right of true love, true life and true lineage in the realm of the Cosmic Sabbath of the Parents of Heaven and Earth

Activity Guidelines

1. Announcement of the era of God's kingship
2. The era of the manifestation of True Parents' perfection (The age of the realm of liberation and complete freedom)
3. The era of God-centered kingship (the coming of the era when God is all-embracing, all-immanent, all-powerful and all-capable)

Special Directions

1. Perfect the individual
 2. Perfect the family
 3. Perfect the nation
 4. Perfect the world
 5. Perfect heaven and earth
 6. Perfect God
 7. Era of completing heaven and earth (the cosmos)
- According to this formula, through establishing the era in which blessed families' freedom comes to fruition on the earth and in heaven, may you be blessed with the eternally liberated and completely freed fatherland and the authority of the peaceful clan/tribe. Aju!

1. VISION

FFWPU International (Tongilgyo) will substantiate Cheon Il Guk by January 13, 2013, through inheriting and multiplying the true love of God and True Parents and building Cheon Bok Gung.

2. MISSION

We hold the following to be true:

The True Parents of Heaven, Earth and Humankind are the first in all history and will eternally be the one and only Returning Lord, Peace King and King of Kings because they are the only ones to have fully revealed the nature of God's divine essence. This essence is true love, a love that can bring even Satan to voluntary surrender. Our True Parents have enabled us to resemble God and approach His divine value as human beings.

Therefore, we commit to the following mission as members of FFWPU International (Tongilgyo):

1. To disseminate understanding of God's nature and the Principle—including His principles of Creation and Restoration—to all the world with a view to creating an ideal world where all people inherit the true love of God;
2. For that purpose, to build Cheon Bok Gung as the place from which God and True Parents' vertical standard of love and truth expands horizontally throughout all nations, firmly establishing Cheon Il Guk, God's original ideal world.

3. UNDERLYING PRINCIPLES

Developing a life of sincere devotion and true love

4. STRATEGIC GUIDELINES

- A. Church leaders and members reborn through the practice of sincere devotion
- B. Becoming the owners of the Cheon Bok Gung providence
- C. Making the church grow by revitalizing members' faith, witnessing to new members and cultivating blessed families who witness
- D. Transparent, honest, fair, and professional operations and management
- E. Exemplifying absolute sexual ethics and fulfilling my portion of responsibility
- F. Balanced development of FFWPU and UPF

5. 2009 GOALS (FFWPUI Headquarters)

- A. Be an owner of offering sincere devotions (jeongseong)
 - I. Practice early morning jeongseong thoroughly (including at the Headquarters Church)
 - II. Tithe to the church
 - III. Become certified as having completed the Education Session Proclaiming the Completion of the Liberated Realm of the Portion of Responsibility in God's Providential History.
- B. Secure more than 70 percent financial independence
- C. Provide a system of operations and management to the 12 regional headquarters
 - I. Human Resources
 - II. Financial Management
 - III. Reporting
 - IV. Administration
- D. Supply an official FFWPU International web site and mission (outreach) materials
 - I. True Parents' and the International President's speeches
 - II. Activities related to the Cheon Bok Gung providence (bi-weekly newsletter)
 - III. Materials for revitalizing members' faith, witnessing to new members, and church growth
- E. Complete visits to the regions
 - I. Oceania
 - II. Africa
 - III. South America
 - IV. North East
 - V. Middle East

6. 2009 GOALS (Regions and Nations)

- A. Achieve goals for the World Peace and Unification Temple, Cheon Bok Gung
- B. Double our membership
- C. Double monthly tithing
- D. Double the number of genuine blessed families who witness.
- E. Complete the introduction of a transparent, honest, fair and professional system of organizational operations and management
 - ❖ Each region and nation is expected to set challenging yet achievable goals according to its local situation by referring to the above suggested goals.

