

TODAY'S

# WORLD

天基 1年 (天曆) 2月  
MARCH-APRIL 2010



## International President's Message

Rev. Moon Hyung-jin

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*International President Moon Hyung-jin and Yeon-ah nim welcomed us warmly to their new office at the growth-stage Cheon Bok Gung. Like the tiny office they had used at the Headquarters Church over the past two years, the room is simple and traditional in style. We sat on cushions and in his serious but open-hearted manner, Hyung-jin nim shared about recent events and looked to the future.*



# Moving In and Moving Ahead

**The growth-stage Cheon Bok Gung is now open. Please could you say something about how it will work.**

We say "growth stage" because we're now putting together the strategy for the completion stage. We're going to have to talk to the government and so forth; we have some possible sites. We're putting that together at the Foundation for the Support of HSAUWC. Yes, it's important to remember that this is the growth stage.

Cheon Bok Gung has three major departments. We have the Women's Evangelical Association, which spearheads the witnessing, and we have our ministry team and our central administration team. There's a lot of space in the building. On the first floor, we have the lobby, the café and the Prayer and Devotion Room, where the four saints are present—there are awesome, incredible spiritual phenomena happening. That's where we do our morning devotional training. This back area is all office space. We have a lot of office space back here. The Korean headquarters was transferred to Cheon Bok Gung so we have a couple more departments to manage; we have the Family Department and the Culture Department, and we have the External Liaison Department. That right now is dealing primarily with the Japanese church in organizing and helping to coordinate the Japanese members who come in big groups to Cheon Bok Gung. Then we have the Witnessing and Education Department, which is very important. We have office space for a lot of the major departments, because those departments are working for the national church, not for just Cheon Bok Gung.

**Did you bring them here to have them on the premises with you, so you can more freely work with them?**

We brought them to the ground. We don't want them to be separated from the ground. When they were in the administrative building, which is separate from the church, they lost contact with the church. As a Family Department that's bad; as a Witnessing Department that's bad and as a Culture Department that's bad. [In the church] you can feel the culture or the witnessing atmosphere. If you're not in that environment, you're going to be out of the loop.

A lot of what they were doing was making theories that weren't applicable on the ground. So, we took them out of their lofty offices and we brought them to the ground, so they can feel the pulse of the church, an actual living church that's open to the public.

We have smaller sanctuaries that are open for the overflow on the big day, Sunday. We have other services, like

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**A Word on Calendars and Eras**

Since the previous issue we have learned more about Father's announcement of the heavenly calendar, which in Korean is *cheon ryeok* (天曆). In his speech for True Parents' Birthday, Father spoke of the introduction of the heavenly calendar as part of the preparations for a new era to come and said the heavenly calendar would "record and indicate the progress of God's providence."

He has also explained (separately) that this year, the first year in which the heavenly calendar will take effect, is also the first year of a time period called, in Korean, *Cheon-gi*. *Cheon* (天) is the word for heaven and *gi* (基) means foundation.

The cover of this issue of *Today's World* carries a date representing these developments. The Chinese characters on the cover thus read "Cheon-gi 1<sup>st</sup> Year (heavenly calendar) 2<sup>nd</sup> Month." The heavenly calendar is based on the lunar calendar, so this issue is for the second month of this year.

On a practical note, we are continuing to manage your subscription based on the Gregorian calendar, and that date appears on the cover too. The change in how Heaven measures the passing of days in the providence will not affect the number of issues you receive on your subscription.

**Observing the Dedication of Cheon Bok Gung**

Upon arriving at the temple, True Parents were welcomed outside the temple by the president of Seoul's vast Yongsan Borough, and other dignitaries. After the presentation of flowers, Father prayed to dedicate the building. A long line of family members and guests then cut the ribbon to officially open the growth-stage Cheon Bok Gung. True Parents then pressed an elaborate "button" to unveil the new sign at the top of the building, comprising the symbol of Unificationism and the words *Tongilgyo* [Unificationism]. After a commemorative photo with distinguished guests, True Parents, accompanied by hundreds of members, entered the building. Father threw large handfuls of holy salt throughout the entrance area. His next task was to create a calligraphy of Chinese Characters (see page 9), after which Hyung-jin nim led his parents to the Prayer and Devotion Room in the center of the lobby.

Father and Mother entered, holding hands, whereupon, in front of the chairs representing the Heavenly Parent, they paused in silence for a few moments, then made a circular sign with their hands and offered a half bow. Hyung-jin nim then provided Father with a small bowl filled with shiny coins and invited Father to throw the coins into the water, which he and Mother did, as a portent for future prosperity.

After briefly visiting the room prepared for them, True Parents went up to the grand sanctuary for the official dedication ceremony, and a new era for the Unification movement began.

**Cover Photo:** True Parents prayed in the Prayer and Devotion Room in Cheon Bok Gung immediately before the dedication ceremony.  
**Back cover:** The growth-stage Cheon Bok Gung was dedicated as the new international (world) headquarters church on February 21, 2010.



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Back issues of Today's World: Most issues from November 1999 to the present are available. Please enquire also about earlier issues.



## Father Speaks to Members on True Parents' Birthday

*Father spoke extemporaneously for twenty minutes during the eight o'clock celebration of his ninetieth birthday (by the heavenly calendar) at Cheon Jeong Peace Palace before reading his speech, "The Sovereignty of Cheon Il Guk That Serves God Who Is Opening the Eternal and Unchanging Era of the Heavenly Calendar." Dr. Peter Kim read the same prepared speech on True Parents' behalf at the birthday luncheon a few hours later, and Father read it at the United Nations Headquarters in New York on March 18 at an event entitled Honoring a Legacy of Peace: A Memorial Festival of Ascension and Unity.*

Until now, I have made many strong statements as well as confident declarations, but now that I have celebrated my ninetieth birthday, if I stood here and talked for too long, you might say that this man shouldn't do that. Yet, even if you whisper such things to each other, I will know. But I now know with certainty that the path of the servant has welcomed me, so I won't talk quietly. This hall is filled with people whom I can trust a hundred or a thousand times over, and to whom I would like to pass on what I have to say with a loving heart. The question is to whom I should pass it on.

Knowing that, I will read what's written here quietly, savoring it.... In the sermon I gave on June 1, at the Rally to Establish the Truly Peaceful World of the True Parent UN, in the introductory paragraphs, I said that God is eternal and unchanging and that the providence of love cannot be achieved by oneself. I am sure you have read that short speech many times. Everything needs an object partner; that which is eternal and unchanging needs what is unique, and what is unique needs both the present moment and eternity.

Based on that, today I will not delve into the motto but instead will talk about the sovereignty of Cheon Il Guk that serves God, who is carrying on the eternal and unchanging era of the heavenly calendar. It is the sovereignty, not the citizens, nor the families, nor the nation.

God is sad because He does not have sovereignty. Why did Jesus say that when someone slaps your left cheek you should turn the other cheek? If God were able to take pride in having sovereignty, He wouldn't be treated that way. We need to be gentle and humble, don't we? If that is so, we don't even need to talk about it. Everyone should be gentle and humble without having to be taught to be, because the day of the bigger, wider, higher, deeper and

## Kook-jin Nim toasts True Parents at the luncheon celebrating their joint birthday



The Unification business group is financially sound and profitable. The Unification Church is growing at a rapid pace. We have record levels of church attendance and record levels of church donations. Today, we the members of the Unification Church, stand proud and are confident in our future. But more than our worldly success, we are proud of and confident in the spiritual authority of our True Parents and their anointment by God.

Today, I would like to offer a confession. My confession is a confession of faith. My parents, the Reverend Sun Myung Moon and Han Hak-ja, are not just my worldly parents. They are my spiritual father and mother. They are my lord and my savior, from whom I have received God's grace, and for their salvation, and for their blessing, which they have given to all humankind through the revelation of God's divine essence, we are truly grateful. I salute you, True Parents. Cheers!!

vaster world of the future, which is based on values, is coming. God knows about that, and He is waiting for it.

The heavenly calendar is eternal and constant. It will follow the history of the heavenly kingdom, not the history of humankind. And the sovereignty is that of Cheon Il Guk, which serves God in carrying on the era of the heavenly calendar.

Would Jesus have told the satanic world to be gentle and humble? If Jesus had been the sovereign, he could have manifested that reality without exerting himself and without anyone knowing about it, because he would have had that capability. But the shocking fact is that no one has been able to do so until now....

God's hometown may be Jeongju, but the amazing thing is that wherever on earth the object partner created by Him is, be they True Parents or not, and no matter how deep or low that place is, it can be the basis for the restoration of the homeland. On top of that, when God's bright, eternal and unchanging kingship [sovereignty] emerges and begins to expand, every form of creation will be full of joy and be more valuable than the most precious treasure.

Thinking about this, on this bright day—the one and only ninetieth birthday I will celebrate in my life—my heart is full of joy, but I think about the past, which is filled with many sad times and many trials. Those trials reconnected what had been severed; and the world that was buried under a river of the enemy's blood and blocked by those incidents will one day allow our peaceful God to smile. In that world, with laughter in our hearts, we will be able to plough the owner's fields, which are rich in the nutrients that will make the seed of life grow. We will feel pride in doing that work for God. Knowing that, let us share this brief time together....

When you look only for the good in everything in the world, you will only see the good side; when you look for the bad, you will only see the bad side. According to the intrinsic nature and attitudes of human beings, one may either complain about one's life or see only the good side of it.

Well, it will take a short time, about sixteen minutes, to read this speech on my ninetieth birthday, thirteen minutes if I read fast. If I read faster, I could even finish it in nine minutes. Would you like me to read quickly or slowly? Would you like me to read loudly or quietly? ... I hope you will sit tight and pay close attention, opening your eyes wide even if you have small eyes.

Why have you leaders come from nations around the world? You've come to eat the birthday cake. You've also come to receive gifts. Isn't that so? You've come to give me birthday gifts, haven't you? Which is it? If all these people were to come at the same time to receive something from me, I might be suffocated to death. Have you come to give, or to receive? If you've come to receive, my body would be gone in a second, not even leaving behind a strand of hair or an eyelash, because everyone would steal everything I have—because a thousand years from now, it would be worth a fortune, even in the eternal world. You couldn't buy it even if you paid billions of dollars.

Knowing how precious this birthday is, and that the precious words spoken today should never be forgotten, should you pay close attention? Should you open wide the doors to the rooms in your heart, or open them just a crack? How wide should you open them? First, you have to open them wide so that God can enter your heart, and then keep Him there and don't ever let Him leave until He begs you to let Him go. Wouldn't you like to do that, to be His owner for once? You could be; it's possible. With that in mind, let us spend this time together. **97W**

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Father then read the speech he had prepared for the occasion, which you can find on our web site, [www.todayworld.org](http://www.todayworld.org).

# Remaining True in Prison

July – October 1955

*This installment, the twenty-first to appear in Today's World, continues Father's description of his experience in Seodaemun Prison in Seoul, where he was held on charges of evading military service. It was not until three months after his arrest and incarceration that Father was found innocent.*

*The text for this issue is drawn from the third chapter of the third book of the series True Parents' Life Course (참부모님 생애 노정). The books were compiled from Father's speeches over many years, and his reminiscences are arranged more or less chronologically in the form of an autobiographical account.*

When I was sent to Seodaemun Prison, as soon as I set foot inside, the warden glared fiercely at me and said mockingly, "So, the founder of the Unification Church, Moon so-and-so, has come."

At the time, I thought to myself, "Let's see whether I can win you over or not." The warden was a Christian, and he said to me outright, "Aren't you that man Moon? I'll keep you here for a month." I jokingly asked this rude guy, "Who do you think you are? You've stolen money." He was taken aback, perhaps because his conscience was pricked. I told him, "So you be quiet." He was such an ill-mannered person; it was as if he'd hammered a nail into my heart.

The confinement director led the first-comers to go to register. I could never forget that director. I have forgotten his name, but at that time he laughed at me and repeated things being said about our church and added, "It has finally come to such an end." I was deeply angered by that and told him to be quiet, to stop talking. I thought to myself that by the time I left, I would win over not only the investigators and the guards but even the warden himself.

One day, I will get to meet him again. Just as in olden times when Jesus was jeered at by his jailers after he'd been caught by the Roman soldiers and was about to be brought in front of Pilate's court, I also had to suffer in that way. In that situation, I resolved that no matter what they did to me, I would win the warden over before I left.

One day, I got a chance to return his reprimand. Some things had been sent to me from outside, but I felt as if they'd been tampered with so I yelled at him. He must have thought I wouldn't have realized it, but I had. I cornered him and asked, "Why did you touch that package? Where did you put your hands? What did you touch?" Since then, whenever he encountered me, he was completely cowed.

## Influence on the prisoners

During the few months I was in Seodaemun Prison, people called me "Moon what's-his-name" of the Unification Church. It may sound funny, but when you go to a prison, everyone is no less than a prince. In other words, they all think they are great people. In my case, no matter what they called me, I remained quiet and didn't respond—from the day I entered the prison. I could have stayed like that for a month or even two, but about a week or two later, they began to fear me. When they woke up early in the morning to go to the toilet, I was up praying. Could anyone have stopped me from doing that even by hitting me?

I took aside the person who was causing the most trouble of all the prisoners, the person everyone else wished dead, and gently admonished him in a few words. People then began to say that he used to be a troublemaker, but that he completely changed after Moon came in. When three or four months had passed like that, even though he didn't say it, a rumor spread that everyone in the cell obeyed to the letter whatever Mr. Moon said.

That hadn't come about through anything I'd said. They'd changed because, with a heart that not even the president himself could have harbored on behalf of Korea, I had cared for them, shed tears and prayed for them, centering on Korea's fate at the time, Korea's future fate and the national ideology the Korean people should follow. I had become the owner of heart.

I tried to love the prisoners as their mothers or fathers would have. How pitiful they were! They knew that if I had something to eat, rather than eat it, I would give it to them and that I always found the hardest and the worst sleeping space. Do you know how hungry one becomes at noon after having a meager meal for breakfast? Your tongue becomes dry and painful. In that environment, I was also hungry, but I made up long stories that I told to my cell mates to console them. Under those circumstances, in less than a month they'd changed so much that when someone came to visit them and brought them food, they'd set it in front of me and say, "Teacher, do as you wish with this." That was quite awe-inspiring.

The Unification Church is very simple. It's about completely investing your heart for the sake of others. Since that is the origin of the Heavenly Law, if I embraced that origin, wherever

I go, no one could destroy my heart. When I acted in accordance with that, what flowed out became stronger.

It reached the level where everyone in the cell wanted to greet me in the morning. Rumors spread and my cell mates protested that the Republic of Korea, the prison, and everyone else involved was wicked for imprisoning such a good person.

Not only that but there was one man there, a Christian minister, who glared fiercely at me at first and said I was a heretic and an enemy. He flew at me, shouting, "So, what is this doctrine you advocate?!" Afterward, he set a time to come to see me, and we became quite close. The members who'd been imprisoned with me also served me persistently. Others, seeing this, said that even though the world abuses and opposes Rev. Moon of the Unification Church, he sticks to his guns; he is a certainly a notable person.

### Evidence and cooperation of the spirit world

When I stayed still with my lips sealed, angels from the spirit world appeared and yelled at other prisoners, "You, number 959, go greet Moon what's-his-name! And when you have things sent to you from outside, give them all to him."

A guard came to me and told me a story. He said he had made some rice cakes one morning, but when he tried to eat one it got stuck in his throat and wouldn't go down. Why do you suppose that was? His ancestors were causing it to stick in his throat. They knew he would be in trouble if he mistreated me. And he suffered because had made the rice cakes in secret so he wouldn't have to share them.

When I go to prison, I go with a serious heart. On my way to prison, I think to myself, "I should go to a prison with that kind of heart; as Heaven is watching. I should live out my sentence there based on such a heart." In such a situation, a result commensurate with such a heart will be produced under my governance. The Principle holds that when there is a perfect subject partner, a perfect object partner will be created. That is why even when I remained silent, the ancestors of other prison-

ers appeared and scolded them based on the laws of the spirit world: "Hey you, do you know who that person next to you is?" Their ancestors would tell them that if they ate their meals with me they should not sit in front of me and look at me in the face, but should keep their heads down.

From all outward appearances, I don't look like much. Don't I look the same as you? But I have a motivation that greatly outdistances yours. I have a motivation that you could never comprehend no matter how much you studied it. That motivation is something that you won't understand even when you die. Because I have that, even when I go on to the next world and say to everyone there, "Hey, everyone!" I will hear "Yes" for an answer, since I have that subject nature already within me. This is something you will come to know naturally right before you go to the spirit world, if you have followed the right path.

That is why if you desire to receive true love and wish to have true happiness, you should stand alone in the position of unhappiness that represents the unhappiness of all others. If you are in such a position then God will care for you, and when you are struck ten times, He will open the way to your future. He will disregard hundreds or thousands of hardships that may come His way, and fight your fights for you. Such will be the experience you come to have.

### Change in the attitude of the warden and prison guards

Within a month, the warden came to see me to apologize, and something seemed to move within the other prison officials to the point that they all invited me to have lunch with them.

In less than a month, with my own eyes I saw them come to ask forgiveness, saying, "The Mr. Moon of the Unification Church that we had heard about in the past and the Mr. Moon we have come to know are completely different." I have seen that righteousness always triumphs, even while bound with chains of the most severe persecution. That is why, even though the path of righteousness is difficult, I cannot be disheartened

*CONTINUED ON PAGE 13*



After the Japanese occupation ended in 1945, Seodaemun prison was used by the South Korean government until 1987. In 1992, the site was dedicated as the Seodaemun Prison History Hall, part of Independence Park. Seven of the prison complex's original fifteen buildings are preserved as historic monuments.



## True Father's Prayer

*The dedication of the growth-stage Cheon Bok Gung, on the eighth day of the first month by the heavenly calendar (February 21), was graced with the presence of our True Parents and many members of the True Family, members who had overcome obstacles to make significant donations, national church leaders from around the world, and many invited guests. International President Moon Hyung-jin has emphasized that this is the growth stage temple, which will help us set our sights on the fulfillment of the completion-stage temple providence.*

**B**eloved Heavenly Father! Today on February 21, 2010, at 10:09 AM, we wish to dedicate to You Cheon Bok Gung of the Unificationist faith, which will serve as the Unification Church headquarters. It was prepared recently, through our devotion here in Yongsan Borough, for the purpose of building Cheon Il Guk. We stand under the watchful gaze of all of those in the spirit world and all those on earth. Furthermore, for the Unification Church, it has been ten years since the creation of Cheon Il Guk began with the purpose of building a new heavenly nation.

We have seven days left before welcoming the new month of March as we dedicate to You the Cheon Bok Gung Unificationist religious order in Yongsan, as the headquarters. I pray that Your heart may be filled with joy at this hour of dedication, though this headquarters is humble compared to a headquarters that is centered on the altar of God's providential will. It is a place for people to gather that is by no means inferior to the blueprint that Heaven had in mind and gazed upon more intensely than did the hearts of the people who gaze and look upon it or the hearts of those who worship in other faiths.

Let the Father's heart be planted throughout this place as we reflect upon ourselves each day and deeply think about this emblematic temple as a place for offering devotions that does not fall short in any way in continuing on the vision of creating a new future nation for You—with the support of the twenty-four elders, the four great saints, and all the saints and sages who have come and gone throughout the historical ages, and whom You govern in the heavenly world, going beyond nations and centering on the global UN. I sincerely, pray that it can be a lighthouse standing at the center, completely in control of all twenty-four hours and an emblematic headquarters that can observe, protect and guide everyone and not be forgotten by Heaven.

God, the unique being, has been the only one since time immemorial. The goal and purpose of establishing the authority and dignity of the one and only God remained throughout the years of bringing order to ever-changing historical circumstances. Let that goal be embodied in this one temple and foundation which You can embrace and love every second of every day. This I sincerely pray.

Let it become the candle light in a garden around which all people who resemble Heaven in heart can assemble according to the instructions of that heart. Your heart has conceived a world fulfilling the original ideal of creation that follows the lofty and precious heavenly principles and has envisioned that future world. I pray that in the garden of the Father's heart, You may embrace all things of creation from the small minute forms of life to a being that transcends the great universe.

# True Mother's Prayer

at lunch following the Dedication Ceremony for Cheon Bok Gung

**W**e are sincerely, sincerely grateful that You have permitted us to dedicate this holy temple in Yongsan Borough, Seoul, where we may attend You in a precious and exalted manner for the first time. We thank you that You have made this dedication ceremony so that this holy temple can shine brightly throughout the world as a place where our *jeongseong* and the hearts of all members can be gathered to form a foundation on which the entire country and the entire world, all humanity, will be able to recognize that the true owner is working His will substantially. May all who come and go here feel the boundless yearning and love of the Father in Heaven every time they look upon this temple of Unificationism. May Your special blessing be upon all Your children who work here. May all the world see that You live and that You are carrying out Your work directly. Thank You. Thank You that You have given us this day. Heaven has endured so much as it walked a difficult path, being badgered and driven, working in the dark and without recognition.

Now, a holy temple has been opened where we can boldly reveal You and attend You. Please give Your blessing so that Your blessing and grace may be revealed to the world. Thank You for all that has taken place today in this ceremony. We now offer this luncheon on this day of *jeongseong* and ask that You partake of it first. We thank You and report to You in the name of the True Parents. Aju. *STW*



Soon after he arrived on the day of the Dedication Ceremony, Father wrote in Chinese characters, *Cheon Bok Gung Cheon Shim Tongil Gyohae* [Cheon Bok Gung Heaven's Heart Unification Church].

May the people harmonize with a heart of love and transcend each second of the day, transcend time and space with that heart of love to form the standards for all people to revere, becoming aware of the new and progressive developments that are unchanging within the heart of love they experience. I sincerely pray that You allow this to come to pass.

We are about to dedicate this headquarters temple in the name of True Parents, together in one heart with the people of Seoul, centered on those gathered here at this hour in Yongsan Borough. We stand in this emblematic location, under Your protection and care. I sincerely pray that we may use each second to be of some support in the spheres of activity based on ideology, and that bonds will be created with all existing beings in the world that can be of help in this work.

May this temple firmly defend its position as the center without any shortcomings as the garden of the Lord, which is growing in this location and as an emblematic temple of Seoul, the subject partner, of Gyeong-gi Province centered on Seoul, and of all the boroughs of this city.

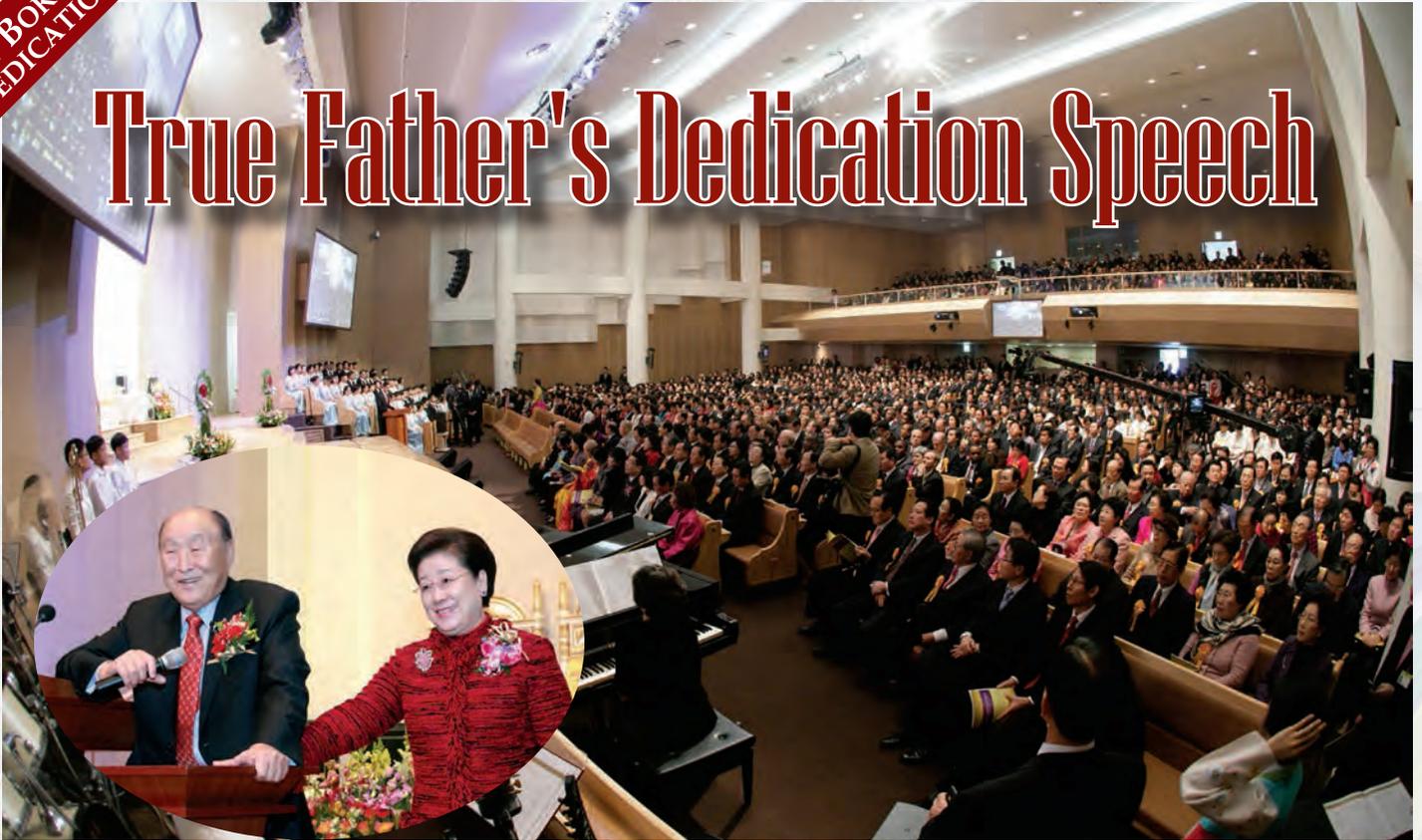
Let it serve as an ecumenical foundation and become the temple embodying the original essence of Your exemplary love is that governs beyond all people and the universe. Let it be the lamplight in the garden of the hearts of all people; let it serve as the original standard and become a foundation upon which we can advance toward a world where all things come to pass as intended—a world united under Your dominion.

Your children who are gathered here for this occasion and the children in all nations of the world are participating together, beyond national borders, with one heart. May You be the center of this occasion. Please allow this to become the overseeing temple that can govern and rule with the central authority as the single central parent body of all nations without favoring one over another.

On this busy morning, Father, let this place shine brightly as the flower garden of Your temple that can be dedicated by the people gathered here and within a united realm that receives the cooperation of the spirit people active in the world of faith that transcends all races, and who eyes are riveted on this place. I sincerely pray and wish that You guide this hour. Let Your abundant grace shower upon this group and their families, who offer their hearts and devotion and pray with all their hearts in order to remember this day. I pray for Your authority of protection that can allow this grace to spread to their surroundings and the entire world. I pray that all the proceedings subsequent to this hour can be under Your personal care and guidance. All this I sincerely, sincerely, sincerely, report and proclaim before the Father in the name of the True Parents. Aju! Aju! Aju!

Let us advance toward a world of peace. *STW*

# True Father's Dedication Speech



It would be good if we could bring Mother out and get her to say a few words. Today I must praise her for her hard work. In the home, it is women who are the noble owners who receive the most miserable tasks. You serve and attend your husbands, so what do you think about that? How many unpleasant husbands there are! I have seen many who were nastier than Satan, who could even frighten Satan.

The position of serving God cannot be expressed in words because there are no words to express it. Well then, what should I say? Should I convey to you the words of a father or the words of a mother? Would it be better to convey the words of a wife, a son, or a grandson? Even if you wanted to hear better words, there are no such words.

God, the unique being! From an early age, I knew that Korean people serve the one being who is more awesome and amazing than any other. Though I couldn't see anyone, I felt someone embrace me and touch me. Though it seemed no one was there, I felt a touch on my hand. Though I couldn't see it, the touch of that hand is so different. It is a dream-like story, and something that you could not understand even if I were to tell it to you. Even if I talk about it for ten thousand years, these words go deeper than ten thousand years and it is difficult to understand and practice them.

This is very simple. To put it simply, have you ever thought about the term "unique being"? He is a unique being. Even though there may be hundreds, thousands or even millions of people in our families, if there is one person who has the mind to serve the unique being, God, he is the one that the unique being, the king, will seek and will love. I have actually felt this and not just thought about it.

What is that position like? It cannot be described. It cannot be expressed in words; there are no words to express it. Descriptions and dramatizations cannot express that position. Even if I were to talk about that state, it would be a dream-like story that is on a completely different dimension from yours, such that you would say, "He may say those things but..."

Even if I poked into everything that was hidden in the clouds without knowing what they were and boasted that I was the only one who knew about them, would the day come on which others would acknowledge them? That day would not come.

When I was in prison, I became friends with a condemned man who was to be put to death the next day, so I learned what his father's heart was like. You cannot know what he feels until you are in his position. No one can know what the mother would feel unless you became her. It would be so difficult to meet someone, other than his mother, who would weep for him and say, "I'll be put to death in your place." He had no such friends.

But if there was one thing I could be proud of, it would be that. If you started serving God, the unique being and the unique owner, with trueness in your heart and lived with Him in your nation and your universe, at that moment you would feel as if you were placed in the ideal of the expanded heavenly kingdom. Can you understand that?

If there is one father who has a hundred sons and they are all really his, have you thought about whether

the hundredth son would love the father? If there were more than fifty brothers and they were all lost, the heart of God and His desire to find them would be limitless. How can you express that in words?

If I were to tell stories, I could tell you many interesting ones. I made up long stories and told them to the people in prison every day. Some lasted ten hours and others even a week. Many people liked to listen to me. When I was told that the person I spoke of did not sound like a person but seemed like a spiritual being floating in the air, unknown to others I was so taken aback that I shed tears.<sup>1</sup>

How fearsome is the term True Parents! I don't like "True Parents." I don't like the name True Parents. Never have I studied with love words that I disliked more than the term "True Parents." I realize I must live under that shadow.<sup>2</sup> When I think about that, the environment in which I can reach out with what I have to say has not been created.

There must be many intelligent people here, some of whom must have studied more than I have. Here is a Buddhist monk sitting among us! Each is making great effort to serve and attend the founder of his faith.

I serve a unique being, God. The God I know is different from the God attended by others. That being true, there are many times when I kneel down and listen in reverence to the words I spoke when I was in my teens. Whose words were those? They were not words of God as I knew Him. What was the purpose of making me feel these things that so moved my heart? The infinite world that I could not have known—the boundless and extensive heaven and earth of bright light connected to the infinite world...<sup>3</sup> No matter how many times I speak about this, others may say they don't understand.

In scientific phenomena, what happens to the original form when it progresses to the next level? Only when a tree branches out and extends outward in its third form<sup>4</sup> can it gain hope; people who don't have that level cannot get out of the box even though they have lived together for ten or twenty years.

I would like to say something about what I have felt keenly today, but I cannot speak of it. What do you think about the words I say? I try to speak and then forget what I have spoken of. If there is an [unpleasant] incident, I try to forget about it. What would be the use of remembering? There is nothing to relate it with on earth.

If at present I have forgotten and do not know, and if the

1 Father was moved that the listeners could sense he was speaking of the spiritual reality.

2 A reference to the weight of responsibility holding the position of True Parents entails

3 Father is indicating that sometimes he said things far beyond what he could have known about God and the spirit world at that time in his life.

4 The three forms might be roots, trunk and branches.

only other thing I could relate to were an animal and not a person, what would that matter? What would it matter if it were not a living being? What if it were an inanimate object? If it moved my heart more than any living being and aroused love in my heart, I would love it. Such is the heart of God at present, and you should know this....

Who are my sons and daughter? Pak Bo-hi! [Yes.] Are you my son, daughter, friend or disciple? [I am your son.] [Laughter] How are you my son? You say you're my son, but you don't resemble me in any way. If we were to be analyzed in a hundred, a thousand ways, there may or may not be a single way in which you resemble me, so how can you say you're my son? When we say the word "son," we could say that the son is someone we may lose in a remote area. That seems more plausible. A remote son may be lost in a remote place. Only when I can shed tears knowing he is lost can I say that the lost son is my son. I did not know this before I shed tears but came to realize it when I wept for him. You cannot know this until you have passed through such a crisis.

So, how long have you been my son? [I have been your son my whole life.] [Laughter] What, what did you say now? Once? [My whole life.] For a week? [For my whole life.] For your whole life? I don't like that! [Laughter] I don't think I qualify to take care of such a son. I must serve him. It is more comfortable to attend such a son. What is the position of serving one's son like?

I have a particular characteristic: if I go into a situation that isn't right, my mouth becomes dry. When I try to speak, my tongue gets stuck and does not move. What do I do then? What should I do? That is why I am hesitant about confronting difficult problems, lest I do harm to the nation's people. I don't know whether I am standing in such a position or not, but when I say in my mind that someone is bad, they will become bad. Supposing I were to say, "He won't do well." Had I

not said that, I could have at least harbored hope for him in my heart, but having said it, what could I do if indeed that reality came about? You don't know how much responsibility I have.

The righteous path is not something to fool others into taking, but something that you should show others and let them follow. There are many words with which people can trick others. That is also the case for people like us.

When I was young, I was a well known and intelligent young man in my village. When, one day, a grandfather in the village would not eat and was being mean to his grandsons, I went to him and said, "Grandfather, will you do as I say, or not? I will do a hundred things for you, so you could do this one thing for me, couldn't you?" If he had told me the hundred things, I would have done them all.

Human beings are awesome creatures. I am so glad to meet all those I am seeing for the first time, so I have expressed my delight through my words. **STW**



**Among those on the scene to welcome True Parents was a former government official, Lim Chae-jin. Imagining Father to be a very mysterious person, Mr. Lim was said to have been surprised by Father's down to earth friendliness.**



Members of the True Family take up the front two rows of the sanctuary in this photograph.

## ***Congratulatory Address by the Ven. In-gong Head of the Taego Buddhist Order***



**M**ost esteemed Rev. and Mrs. Sun Myung Moon, distinguished guests, and members of the Unification faith! I'd like to express my deepest gratitude to you for inviting me to this deeply meaningful dedication of the World Headquarters Unification Church.

First of all, I congratulate you on the dedication of the World Headquarters Church.

Even though the Unification Church has endured much suffering and persecution in order to come so far, Rev. Sun Myung Moon has dedicated the ninety years of his life solely for the will of God and for world peace.

I, too, believe that as a religious believer and a Buddhist following Buddha, in my own way, I have always done my best. However, when I read *As a Peace-Loving Global Citizen*, Rev. Moon's autobiography, which was published last year, I could not help feeling reverence and deference toward Rev. Moon, who has consistently lived solely for peace and the salvation of humanity. Moreover, I came to think that even Buddha himself could not have helped being moved by such a life.

I would like to take this opportunity today to dare to say that Rev. Moon's life has indeed been the life of a Buddha, and of a savior.

In this regard, it is my opinion that all of us now stand at a crossroads, from which we should put into practice and accom-

plish Rev. Moon's ideal of peace.

On my way in today, as I entered Cheon Bok Gung, I was amazed to see the paintings of four great saints hanging in the first floor lobby. Rev. Moon has made great effort to bring about peace and harmony between religions, and Rev. Moon Hyung-jin has gone a step further and enshrined these four great saints in a church building. This shows that the religious harmony movement inspired by the Unificationist faith was not merely offering slogans. Moreover, it is a clear message that another religion cannot help emulating.

Distinguished guests, and members of the Unification faith!

I have heard that the ideal of the temple named Cheon Bok Gung resonated with Unificationists from around the world and that they offered their prayers and contributions to build this temple.

This is Rev. Moon's victory, but also the victory of the Unification Church members. All of you victorious people are the owners of this World Headquarters Church.

I hope and pray that this foundation of victory will extend beyond the whole of Korea to reach all corners of the world.

Rev. Sun Myung Moon, you have celebrated your ninetieth birthday this year!

I congratulate you wholeheartedly and wish you a long life.

Thank you. *STW*

CONTINUED FROM PAGE 7

because I am taking responsibility to open the path for those people for whom God is searching. I am not disheartened over this task. Even though my body still bears many scars from beatings, the wounds I received in my heart at that time don't hurt at all now.

After promising to bestow blessings on someone, God sends him to prison. He contrarily places that person in the lowest place and makes him stay there. God gives out a golden light wherever it is. When I was in prison, I even touched the warden's heart. Even though the investigators who questioned me hated me, in prison I moved the heart of the warden. That didn't require many words. When you remain steadfast under such circumstances, God takes pity on you. Then it is as if spring has come.

For example, the prisoners would dream about me, wake up and suddenly think of me as the man in the prison cell with a particular number. They would come to me in the morning and say, "Good morning!" Even the prison guards came to greet me, and brought me ice cake<sup>1</sup> when the weather was hot. Why did they do that when I hadn't even asked for it? It's because God is with me on my path, and no one could ever take that away from me.

Guards asked me, Teacher, are you uncomfortable in any way? If you need anything, just tell us and we'll get it for you.

When I asked them for rice cake, they brought it, and when I asked them to contact someone, they did. That was not a crime, since they were doing what they wanted to do. [Laughter] The world may oppose you and society may give you a hard time but if you have the heart to melt such a world and society then you will deserve to be called a hero.

### Sympathy naturally arises

Even though others cursed me, wishing me dead, I did not perish. The more some people abused me and the lonelier I became, the more others shed tears for me and consoled me. I am truly grateful that while I was in Seodaemun Prison, every one of the Unification Church members tried to visit me. In fact, they fought amongst themselves over who would visit me first.

<sup>1</sup> Sweet or flavored ice, probably on a stick

When I went to prison, everyone insisted they would come to visit me. They were lined up from one o'clock in the morning, sitting there waiting for me. That is a record I set in Seodaemun Prison.

People wondered, "What did he do to make them go stark raving mad?" [Laughter] That's how it is. When a father scolds his wife at home, their sons and daughters feel sympathy for and console her. They say she is the best mother in the world. That's how it works out. Why? Because of the power of love.

It got so that some people had to wait three days before they could visit me. As a result, everyone wondered, "If it were their son, or their wife, or their husband who had been imprisoned, we would understand, but how can they be so devoted to a man they do not know and are not related to?"

This was bound to be a problem. Those people said, "He brainwashed them, and forcibly indoctrinated our sons and daughters," and so on and so forth. But, had I forced them and they had not liked anything about it, would they have appeared there at the prison and done what they did? All the people in the prison came to know and say, "People say Rev. Moon is a dictator and an exploiter, but that is all nonsense, complete nonsense."

I did not compliment those who finally got to see; instead, I scolded them, saying such things as "You good-for-nothings, why did you come? You should have just stayed put, but you are here starting rumors!" They wept loudly and said, "We love you so much, what else can we do?"

I have not forgotten that when I was brought to trial in chains, Unification Church members were being pushed around there. Even now I remember their faces and who they were. They all stood there with tears streaming down their faces, watching and saying, "They shouldn't do that to our teacher." That scene is etched into my memory, and will remain with me until the moment I die. Before I pass on, I should call them to come, and bless them.

If you came to see me in prison, that will be recorded in history. Those who kept their visitor's pass will probably receive an award some day, but I suppose many of you have lost them. If you still have one, take it with you when you marry and preserve it as a family treasure. *JW*



Life beyond the Messiah's prison cell: a 1955 view of Kwanghwamun rotary in Seoul. Note the absence of civilian vehicles. Today, this area is all high-rise offices sporting jumbo-screen advertisements, with traffic in four lanes in each direction.

the Wednesday service and the Friday service that will be taking place there. We have small-group meeting rooms, on the second floor—very small, for ten people, some of them for five people.

We have a large video center on the second floor, where people go to learn how to become a Unificationist, about our faith, and so on. That's a very big department. They operate on basically the same principles as the other two [21 Heavenly Fortune] centers in other parts of Seoul.

Those are the main facilities. Of course we have True Parents' room, which they use when they come here to ready themselves and prepare for different occasions.

**Father's already been here three times including for the dedication ceremony.** He's very excited. This happened in a very short period of time, you realize.

**Can you say something about True Parents' response to Cheon Bok Gung?**

Father was of course happy, as everyone saw. Finally, we have somewhere to attend the Messiah in Seoul in a way that reflects our capacity. And Mother gave a wonderful prayer. I recorded it on my phone.<sup>1</sup> Mother was just crying as she was praying. She is so thankful that we can have a church like this.

Father... It's not only that he came here on the first day, the opening day. He then ordered leaders from around the world to come and be educated here. Because we don't have dormitory facilities, we set it up to do at our Central Training Center in Guri. They're doing the workshop there and on the weekends, they are coming here to Cheon Bok Gung. Spiritually it's being done from here. From three o'clock every morning, a member of our hoonsa team leads the participants in morning meditation training and two hundred and ten bows. Then they move into hoondokhae and the rest of the day they have lectures.

Father asked us to hold a hundred-and-twenty-day work-

<sup>1</sup> See page 9 for Mother's prayer, which she offered at the luncheon following the dedication ceremony



**The Prayer and Devotion Room with the chairs representing the Heavenly Parent; The paintings representing the four great saints (see page 23) adorn the interior walls.**

shop for those leaders; we're basically going to do forty days with the prayer condition continuing up to a hundred and twenty days. It's led by the Cheon Bok Gung team, the Korean headquarters team and the Education team. The leaders are being shown a witnessing method, and they also come in and participate in witnessing. It's very interactive.

The second time Father came was to speak to the members. We got a call at ten o'clock at night that Father was coming. He was here from eleven o'clock until five in the morning, all night, and then he did hoondokhae until ten o'clock. He was here for eleven hours just pouring out his heart.

On Sunday, Father came for the service, which was a huge blessing. We had a wonderful group of younger blessed children from Japan. They prepared a beautiful choral piece, which they'd practiced for two months. They just wanted to sing in the new temple, because many of their families have donated and participated in its building. That would have been wonderful in itself but then True Parents came on that very day. Father spoke to the children directly; what a huge blessing



**Yeon-ah nim prays with the wives of Sri Lankan Catholic priests, while Hyung-jin nim prays with Cameroonian Catholic Bishop Jean Ndjewel and Archbishop Emmanuel Milingo at the first service at the growth-stage Cheon Bok Gung, on Sunday, February 28.**



Members were called suddenly, many by cell-phone text message, very late in the evening before, to attend 5:00 AM hoondokhae with True Parents at Cheon Bok Gung on February 27; Father spoke until ten o'clock.

from the Messiah!

So we are preparing for Father to come any time, preparing the services to be flexible.

**The Venerable In-gong gave testimony<sup>2</sup> to Father at the dedication ceremony for Cheon Bok Gung. Could you tell us about his relationship with us?**

He is, as you know, the head of the Taego Buddhist Order whose followers number in the millions around the nation of Korea. It is the second-largest order in Korea. It has six- or seven thousand ordained monks. They allow clerical marriage in that tradition. Many of those monks have actually participated in our blessings in the past. In some respects they are blessed couples, and from a long time past they have had deep respect for True Parents. Just recently we went and visited them. We're very proud of True Parents as the Messiah who comes to this land. I told him straight out we're so blessed that the Messiah has come to Korea.

**How does that fit with the Buddhist view of reality?**

It's a different type of expectation, but there is a big tradition for the Maitreya in Buddhism. It's actually quite similar to our own expectation—the fact that there is preparation, that a foundation is created, and then the Maitreya comes. Most people understand that there's a spiritual expectation for a central figure to come. And that's true. Most lay people in those religious traditions have that level of expectation for either the return of Christ or the coming of the Maitreya. For Buddhists, I explained True Parents as the Messiah, as the Second Advent of the Lord. I particularly use that terminology. They understand that we are from a Christian root, but they understand what we are talking about in terms of True Parents being the savior. They take it very well.

**They can sense Father's genuineness.**

Yes, because they are religious leaders and they have to make a success of their religion and with their temples. They know how difficult it is to break through. They see that True Parents have done it from scratch and created a global religion. That's unfathomable, so they have a great respect for True Parents.

A lot of Buddhist monks and Buddhist laypeople have great respect for True Parents

because they have shown Korean culture to the world. Out of all the world religions, we are the only one that centers the world on Korea as the holy land. It is a huge benefit for our work in Korea if the people awaken to that reality.

I spoke about it, actually, this past Sunday. That it should be the nation's pride. It is the key to making Korea the center of the world. We meet many VIPs here, and it's very common for these people to have a big desire to see Korea become a major player in the world. That's only natural. They're always thinking of how to do that, whether it be through technology, wealth, or power. They're never going to do it with Olympic skaters. There's no way that has the staying power that faith and spiritual power has. The only way it can be done is if spiritual power becomes the center. I'm always trying to tell Korean people this, and here in Korea we are actually focusing our witnessing efforts on this, to get people's national pride involved in supporting and promoting the growth of the Unification movement.

**I can see how that might work well in Korea.**

So it's a very important message to the Korean people to awaken to their true identity; your national pride cannot be in figure skaters forever. You're not going to claim to be the center of the world through sports. The only way Korea will is when they understand that the return of the Messiah has happened here.

Then people will want to come here, they will want to visit here, they will want to graft onto this heritage. I'm always try-



The Grand Sanctuary seats one thousand two hundred people. There is a smaller chapel and a large lecture hall for overflow.

<sup>2</sup> See page 12

ing to tell the Korean people that. Wake up to your true identity! That's not to say that the other members of our movement are not a part of that. We are moving together on this path, but in Korea we have to move the nation because we have to create Cheon Il Guk. It's very important at this time.

**Father mentioned on Sunday that witnessing needs to be from the top down. Would you comment on that?**

For us, it's very important, because we are a movement with a purpose and we have a mission, that is, to create the kingdom of God on earth—that's not a small mission. We have a purpose for our existence, and that is not to be some kind of welfare organization. We are a messianic movement. As the Messiah is here, the movement has the mission to create the kingdom of God. To effect that mission our witnessing has to be geared toward allowing nations to be moved. I believe this is what Father is thinking.

We do witness to people who have the foundation to make an impression on society. We want to move our society and create the overwhelming effect that these kinds of people can create when they become Unificationists. For example, the president of one construction company joined the church. He takes a bus for three hours to get here every Sunday. Because he came in, almost all his staff also became members. The owner of a buffet restaurant and a wedding hall was initiated as a new member. He went through all the training, began tithing, has done all the conditions that are asked, and he has brought in four people who are receiving Principle education. We want to have people coming who can move society. That's the process of moving a nation.

With the amount of energy you invest in witnessing, which is a good-sized portion for us, we want to target those kinds of people that can contribute to the church and help it develop. When the economic strength of our church becomes greater and more stable, we will be able to do different types of service activities. But there's a process. You can't start with that because you won't be able to sustain it. What comes first is a strong base of support. This is what the Unification Church does not have in Korea nor does it have that in America or in other country. This changes our witnessing strategy. Only in Japan do we have that backbone.

**You suggested once that we witness to middle-aged women.**

Yes, we would like to bring mature mothers to join us. This is because they have the time to invest in the church and they have a lot of ability. Because they have raised their children, they have a certain level of parental understanding, parental heart, which can be developed to a more broad compassion toward saving the souls of other people. Not only that, most middle-age women have a husband who works, so they are financially stable, which means they have more time to invest into the church. That becomes a win for them, because if you look at the statistics you can see that among women at the age when their children leave the nest there's a huge void.

We're working with our women's evangelical organization to contact women in that age group who can work in witnessing and help with church development. That doesn't mean that we exclude men. But we do put a lot of energy into bringing mothers to join the church. We need that motherly maturity; we need the compassion that comes from motherhood.

**That might explain the size of the Sunday school.**

Yes, we have a very large Sunday school. Actually some of the women are younger, they are not necessarily middle-aged yet. We have many young kids. We now have over five hundred kids every week up to high school age, which is hard to manage even for our sixty volunteer teachers.

**You're working here in Korea, creating a model for the world. In-jin nim is working in America. Your work here is creating a revolution; In-jin nim's working to create a revolution in America. Do you work together?**

Yes, absolutely; there's a lot of synergy. We just sent the U.S. our restructuring plan, which we have implemented in Korea over the past two years. They're studying that and using it as a case model, so that they can start thinking of ideas and ways that work.

This time we implemented a model that works, which was really created by Kook-jin nim with a task force team of professionals.

The debate about how to grow the church is over; we don't need any more theories. We now need to share the information, because we already know how to do it here. We need people to understand what the process is; it involves a lot of management knowledge.

We sent them the information on how we were able to create results in Korea. That's a case study they can use. There are always different circumstances in different countries, and even in different churches in the same nation; but at least it's a case study. It's one case study among the world's Unification Churches where a church

that was failing became a growing church. We want to show that one model to the other churches, particularly in America, because In-jin nim has started a real ministry. A True Child standing on the front line as a minister has the potential to be a good catalyst.

When you do restructuring there are always tough decisions that you have to make—downsizing, plugging the holes in the dam, so to speak. Also if the vision is off in such a way that it's not going to be suitable for church growth you have to modify the vision. There are many things you actually have to do organizationally. They're beginning to study that information and hopefully they'll be able to bring good results there.

In-jin nuna's done an excellent job because she's put her neck on the line, having an open church where she comes out and preaches every week to the congregation. That's very important; consistency in ministry is critical. Without ministry operating and moving forward the Holy Spirit doesn't move. Without the spirit world moving, you cannot implement church growth, because in the end even though you make the administrative changes, you won't have the faith. And you



**A mini family reunion: Kook-jin nim, Hyung-jin nim and Ye-jin nim before the dedication ceremony**

won't have the impetus to move the church forward. Confidence to witness comes from spiritual power.

Religions that grow are strong in evangelism. Judaism has a special relationship with God. Christianity has a special relationship with Jesus. Islam has a special relationship with God. Buddhism has a special relationship with the highest level of enlightenment, which can free one from suffering. These are not relativistic traditions that view all others as basically the same. Such traditions have weaker growth. When you look at the statistics of flourishing seminaries, for example, only evangelical seminaries succeed, can pay for themselves. Ecumenical seminaries that try to go with an interreligious vision tend to fail. It is the churches and religions that have strong confidence in their [particular] relationship with God, with the divine, that can grow.

Witnessing has to challenge common perceptions. Even for us this is very important. When we focused our identity on the Family Federation, we weakened our identity, our faith. We became relativists in the sense that we advocated that all the religions are okay. Together, we're walking up the same mountain, as if that were Father Moon's vision.

That actually destroys faith because you have no special relationship with God. When you're raising your children in that faith would you say, "Well, we're all the same, so you can become a Buddhist or a Christian."? This was never what Father wanted. Father always expected us to bring the religions to him. That was the difference.

What we do here is far different. We have the four great saints here and they serve True Parents. The witnessing process is geared toward accepting True Parents as the Messiah and the Second Advent. We do not take the relativistic view here; we have a very strong evangelical view. We have confidence in our faith. This is a big change in culture. This is what has happened, starting from the Headquarters Church, moving out into the Seoul area and now strengthening our Korean church throughout the nation. This is why we can grow again. This is why we have a new love for True Parents and why when we see True Parents we can see them with new eyes.

**Members seem to have confidence that you and Kook-jin nim have made the necessary analysis and painful decisions to move the church in the direction that will bring success.**

Unificationists sacrifice their lives for this. Anyone who is a Unificationist wants to see the faith blossom. Father has opened the age in which we can actually put up front *Tongil-gyo*, the Unification Church. No more hiding, just up front: this is what we believe.

We do acknowledge the other religions' prophets as having been sent by God. And we don't only acknowledge the Abrahamic saints; we also acknowledge Confucius and Buddha. That's huge. We see them all as prophets whom God has sent.

When True Parents come and fulfill their mission, however, they bring the newest truth that raises all of us to the new level of the kingdom of God. Why can't we declare that, as people of faith?

Every other religion can do that, why do we prevent our-

selves from doing that? We do a lot of interreligious work and we don't want to upset them. But go and study the other religions! They're still doing interreligious work, but they're confident. We can do the same.

Why is it that we cannot do, for example, as they do in the Baha'i tradition that says Baha'u'llah is the messianic person, the prophet of this age and though God sent the other prophets, Baha'u'llah brings the new truth that will bring the other religions to higher elevation? Islam says the same thing. Muslims acknowledge Jesus as the Messiah, and see him as a prophet of God. They see Moses and Abraham all as prophets of God but Mohammed as the final prophet. It makes many references to Christianity having become corrupt since the time of Jesus. Islam will now lead Christianity and Judaism, and so on, to the religion that Allah had from the beginning of time. That is how they describe it. Why can't we talk like that?

The Catholic Church is very clear in saying there is no salvation outside of Jesus Christ's salvation, but it still holds interreligious dialogue.

We can be very clear about True Parents' role in bringing



Hyun-jin nim and Yeon-ah nim during an interview by members of the Korean media in the international president's office in Cheon Bok Gung on February 27

all religions to the kingdom, but we can still acknowledge and love the other prophets. This is a very important change of culture because it allows us not to fall into the trap of relativism. You always have to keep the message clear the True Parents are the final prophet; they come as the Messiah to create the kingdom of heaven on earth.

And when we talk to everybody we tell them this is what we believe. We had a delegation of congressman from Malaysia, 95 percent of whom were Muslims. We very clearly told them what we believe—True Parents are the Messiah, they are the Second Advent.

We told them very clearly, and not only did they enjoy it more—we had incredible conversations about it afterward—they actually went back to Malaysia and requested more information about the Unification Church. They want to study Divine Principle because of that.

As a community, we can be confident. Why do we have to hide what is fundamental to our faith? When we are more confident with our faith, others can know where we stand, and that's the important thing. **STW**



# 1.4 True Parents' Cosm

Congratulations to all the couples around the world who were



*From the congratulatory remarks of Bishop Manoel Ferreira*

I am pastor Manoel Ferreira, president of the Assembly of God in Brazil and member of the Brazilian National Congress. I am here to participate in this historic moment in the life of the church here in Korea. I would like to thank Rev. Moon. I also appreciate the privilege of participating in such a special and solemn moment. For the past fifty years, I have been serving as a pastor in Brazil, and I have never seen a multitude like this of people celebrating one of the most important acts of life—marriage, the union of lives and certainty of the extension of the human species within the plan of God. I want now to raise my hands to heaven and say to God, Thank You! Thank You for this special time, when lives are united through the bond of marriage. May the blessings of God rest upon all that live, here united through the bond of marriage. God bless!





# omic Blessing Ceremony

re blessed in front of God at this holy ceremony on February 17



## *A first-generation couple's experience*

Our joint way to the blessing began at the beginning of February this year, when our European Blessed Family Department announced to us the result of the matching. It was only two weeks before the main Blessing Ceremony in Korea, which neither of us imagined we would participate in. Right from the beginning, we made great effort to communicate every day by internet and mobile phone in order to get to know each other better. Within a few days, we were able to develop a close relationship. We both felt that we are meant for each other. Originally, I thought we'd be getting to know each long distance for several more weeks before we would actually meet. But a dramatic turning point came when my national leader called and told me that True Parents wished that if possible, all matched couples take part in the Blessing Ceremony in February. She suggested that I fly quickly to Albania to meet Linda. I felt that this was a decree from Heaven and that quickly I had to make up my mind and act.

I didn't hesitate; I immediately called Linda to say I could visit her that same weekend. Linda was surprised by my decision, but she agreed. Just five days after our matching, I arrived at the airport in Albania, where Linda welcomed me. We experienced a wonderful weekend together, and we both firmly determined that we would go to the Blessing Ceremony.

One week later, we met again, this time in Korea, where we took part in the 1.4 True Parents' Cosmic Blessing Ceremony, for which I am grateful to God for preparing the way for us and to True Parents, who laid the conditions. We are looking forward to more shared moments in the future and are preparing for our family life.

*By Petr Navratil in the Czech Republic (photo at left)*





## EXTRACTS FROM TRUE CHILDREN'S SPEECHES

*Some one hundred leaders among those taking responsibility for nations and regions convened in Korea from February 18 to 23 for the World National Leaders Assembly 2010. The rigorous schedule of presentations geared to supporting church growth, plus daily regional meetings, was tempered with the blessing of being able to attend celebrations such as the dedication of the temple in Seoul and the following speeches by members of the True Family.*

### Kook-jin Nim's Speech, Cheongshim Youth Center, February 19, 2010

**I**n a year, we raised over \$100 million. Our new temple is basically in the most valuable real estate market in the city of Seoul. It's like the Manhattan of Seoul—you don't get more prime real estate than this. Yet, on some of the most valuable real estate, in the center of Seoul, surrounded by luxury apartments, we have our Unification Church headquarters. It is our brothers and sisters, over twelve thousand brothers and sisters, who succeeded in faith donations to make that temple possible. When we started, the temple process was impossible. When I got to Korea, the foundation I was put in charge of was losing \$100 million. This church had not grown in the last twenty years in Korea. But look at the result; look at all the new members we have. Look at the faith of the Korean church that is coming back. Not only is their faith coming back but their spirit is coming back. We are seeing miracles every day. And the reason we see miracles and we see faith and we see God is that we believe in God. How do you expect God to work with you and through you if you don't believe in Him? This is what I'm saying, brothers and sisters: Look at the reality of the success that has come to our church.

What is confusing about this? Can't you see where the hand of God is? It's so obvious! The scale of success here is not hideable, you can't conceal it. Not only that, but we've succeeded a great deal in Japan in staving off the destruction of our church. And this time, within two months, we succeeded in bringing back thirty-six thousand church members who had left.

We will succeed. The only questions are how quickly, and how big our success will be. That is up to you. All of you must answer those questions. But in order to move forward and to bring victory, we have to be clear on what our identity is, on who we are and why we have gathered together, for what purpose. Over the next several days as you hear reports, this is the question I want you to reflect on; this is a question I want you to answer. And from now on let's build the church as an organization that doesn't just exist but which moves with purpose and which moves and creates results not for us but for God and for True Parents. This is what we must do. Thank you very much. **TW**

## In-jin Nim's Speech, *Cheongshim Youth Center, February 19, 2010*

I'm very happy to see you once again, and I hope everyone had a wonderful celebratory day together with our True Parents. I know that my family here are united in heart and spirit in wanting to celebrate, with Korean members and with all of you; so thank you for coming all this way and spending time with us. As you can see, my younger brother Kook-jin is a man of conviction, and he is indeed a man of character. The thing about him is that when he says we will succeed, you can count on the fact that we will succeed. [Applause] He is a man of few words, but his words matter and they count. He works very hard to substantiate all that he promises. I've truly seen, over the last five years, the fruit of all his hard efforts here.

He and my other younger brother have done a phenomenal job of restructuring the Korean movement. I am looking to what they have accomplished here as an inspiration for my work in the American movement. As an older sister I can see how much blood, sweat and tears have gone into all they have done. You know, what we see is the fruit of hard labors; but what we don't see is the countless hours spent in conversation with our Heavenly Father and in conversation with ourselves in coming to understand who we are, and what we are and what we must accomplish in our lives. I feel that for the first time in our movement, we have a clear direction and a clear understanding of where we need to go and who we are.

A revolution has started, under the guidance of my two younger brothers here in Korea and in Japan. This is really a time when we should carry that revolution of heart to all different spheres of our lives, not just the internal. Also, if we are true beings and really believe in everything we claim we believe in, what is true inside should naturally manifest outside. Everything you touch should be successful. Everything you touch should be blessed by our Heavenly Father. Everything will be graced by the unique, special quality that God gave to each and every one of us. *STW*

## Hyung-jin Nim's Speech, *Cheon Bok Gung (hoondokhae), February 23, 2010*

That Jesus went out and performed miracles, or that he went out and broke bread with his disciples and was very down to earth is not what Christians go out and declare. They declare that Jesus died for our sins. He laid down his life for sinners like you and I, so that we could find eternal life, and so that we who are undeserving could be free in heaven and be reborn, become new creatures in Christ, and become people who bring God's love to the world. Isn't that awesome and amazing? If you think about it, it's absolutely remarkable.

This is our job. And, oh, what a wonderful job it is! Because who in the world can feel and be surrounded by this kind of true love? Who in the world at this time can have the honor to witness to and testify on behalf of the Lord? It's an absolute miracle. Don't you stop sometimes and think, "My God, it's a miracle! I can live at the time of, declare and witness to the living Christ."? That is a dream Christians have had for the last two thousand years and that Paul was so fervently waiting for. We are living what the apostle Paul could only dream of. It's absolutely incredible. Brothers and sisters, I'm not crying because I am sad! I'm crying because it's amazing, and because I feel totally blessed to be able to witness on behalf of True Parents. *STW*



Participants at this year's Leaders Assembly in the audience at the Youth Center in Cheongpyeong for the speeches by the True Family members, and (right) during a regional meeting for Asian leaders in Yoo Cheon Gung (now the Nowon Borough Church) in northern Seoul where most of the presentations took place.

# A Religious Submission of Heart

By Thomas Schellen



Thomas and Hermine at home in Beirut, Lebanon

During his inaugural Sunday service at the growth-stage Cheon Bok Gung, Rev. Moon Hyung-jin referred to the paintings of the founders of the major religions, saying, "Now in the growth-stage Cheon Bok Gung, we have the four great religious founders...you can feel the outpouring of such incredible spiritual energy."

He explained that the returning resurrection mobilizes "the spirits and saints in the spirit world not only from our families, but also from Christianity, from Buddhism, from Islam—all the major religions. Saints and spirits will have to come and help us if we are to bring victory, and they will do it."<sup>1</sup>

In the context of returning resurrection, Rev. Moon also mentioned meeting a lady from Lebanon<sup>2</sup> who told him of a deep spiritual experience she had had: "As I listened to what you said about the seven deaths and resurrections, I could feel my spirit leaving my body. I felt great peace in my heart, with tears and praise welling up naturally. I wanted to offer a bow before God and worship him. I never knew that God's love was this kind of love. I didn't know True Parents had gone through such a course."

There is a connection between the lady's experience and the painting representing Islam in the growth-stage Cheon Bok Gung. This is the story behind the story—or rather, a section of the story known to me through direct participation.

This small tale of a freely given offering or art with a heart of sincere faith begins in a remote mountain area, the Shouf region of Lebanon. It leads from a town called Baakleen (a community known for its traditional limestone houses and the unbendable independence of its people as well as their kindness and hospitality) to the center of Seoul and the heart of the quest for world peace based upon religious harmony.

The improbability of an event or situation can be understood as indication of its spiritual entwining into a larger providential process. In this sense, it was a good hint for my wife and me to sit in the living room of a family in Baakleen on wintry January 17, 2010. We had been driven for a bit over an hour by taxi in substantial Sunday afternoon traffic out of Beirut and up to the mountains to visit the family of Lebanese artist Imad Bu Ajram whom we had never met before.

While we were making introductions to one another—with the artist's son providing translation between Arabic and English—I could see, behind our host's head, two commemorative medals hanging informally from a living room cabinet. There was evidence of what had been said to me and my nerve ends tingled with a ten-millisecond-but-feels-eternal rush of excitement.

How improbable was it that this Lebanese gentleman had been awarded two shiny medals for his participation as speaker in an international youth and culture festival—hosted in 1989 in Pyongyang by the government of North Korea? And what was the statistical probability that we had been directed to him as the person who was willing to offer a painting representing Islam to the World Peace Temple, which we were here to discuss?

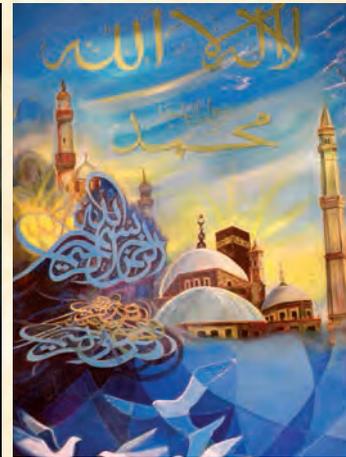
Dr. Bu Ajram did not ask what was in it for him when my wife Hermine and I explained that we were asking him on behalf of our Middle East region to produce this work of art as a donation to a sanctuary in Korea dedicated to world peace and the harmony of religions. He agreed immediately to create the painting, a representation of Islam and Prophet Mohammed, and offer it from his heart, freely.

How were we able to meet this artist? Thanks to the spirit of two mothers—Mrs. Siham Khodr, a prominent Lebanese lady, also at home in Baakleen, and my wife, Hermine.

We had been introduced to Mrs. Khodr through one of our ambassadors for peace in

<sup>1</sup> Transcript of simultaneous interpretation

<sup>2</sup> At the International Leadership Conference in Seoul in February



**Paintings donated to Cheon Bok Gung, the artist and country of origin: Confucius by Guo Chao from China; Buddha by Krishna Gopal Ranjit from Nepal; Jesus by Stevan Petrovic from France; and a representation of Islam by Imad Bu Ajram from Lebanon**

March 2009 when we were inviting speakers for a Global Peace Tour event in Beirut. She told my wife that Dr. Bu Ajram was a man we should meet and told him about the work of UPF in the Middle East.

The pivotal parental asset was Hermine, with her mobile phone, her faith, and her wealth of relationships cultivated over thirteen years of serving and loving the country and people of Lebanon with the spirit and heart of a mother. According to Middle East regional point person for this project, David Fraser Harris, Hermine was the “secret weapon” for this emergency. She went to work on her mobile phone the moment she heard in mid-January that attempts to find an artist to paint a “portrait of Islam” in other parts of the region or in Europe did not seem to be blessed with results.

I want to inject here that this task was not in the range of our expectations for 2010. We had heard about the request for submission of oil paintings portraying the four great saints some time in late 2009, but we did not have any inclination to take a role in this. One reason the project did not present itself strongly to us was that it addressed nations in the Islamic sphere. While belonging to the Arab nations, Lebanon is the



**The artist of the painting representing Islam, Dr. Imad Bu Ajram (right), with Mrs. Siham Khodr (also from Lebanon) at the UPF International Leadership Conference in Seoul, in February**

home of many religious communities, whereas other countries in the Middle East have more explicitly Muslim identities.

Another factor was that I had no doubt pursuing this project would require considerable spiritual, mental and physical efforts for something I perceived as a fanciful idea. Much of what was going on in preparation for a new Unificationist affirmation in Korea seemed at great remove from anything of concern for our mission in what is basically a one-family operation in a place where propagation of new religions to members of existing communities risks more than loss of social status. -

On a personal level, I conceive of myself as someone with great affinity to the refusenik son in the parable recorded in Matthew 21:29—I feel comfortable with my views and decisions and just don’t jump because I get a memo.

But this story is not about a Cain guy’s attitudes to institutional partners but about the quest of connecting the religious sphere of one of the world’s leading faiths on a new level with True Parents. No religion has more potential for fruitful collaboration than Islam when it comes to submission to God and His sovereignty.

However, like most of us, I am painfully aware of tensions between Christians and Muslims in many locations and experience has taught me that one often encounters substantial barriers when building bridges of spiritual, heart-to-heart connections between the existing, concrete religious spheres that are as distinct as Islam and Unificationism. In my perception, bridging what I sometimes think of as the Barabbas gap has been a repeated experience of encountering intangible hardships, stretching into the incalculable.

This is the backdrop against which my wife and I learned in January that Lebanon had this historic chance to rise to a providential need. Available time for completion of the task was about three weeks (if we stretched it to the real limit), and the task was to be accomplished without having extra financial resources for necessities such as paint, canvas and shipping.

The artist’s curriculum vitae and his readiness to donate the work of art representing Islam to the world peace temple were communicated to the key stakeholders. The artist went to work with their approval and by February 3, the oil painting was on its way from the painter’s studio in Baakleen to Seoul, where it was unveiled along with the paintings of Jesus Christ, Confucius, and Buddha in the February 21 opening of the growth-stage Cheon Bok Gung.

That, as they say, is the big picture. The small miracles in between were the details of dedication and the challenges that

made the process complete.

First, of course, we were amazed that Dr. Bu Ajram was perfectly willing to offer this painting, accept the requests on the content and message and ask for no reimbursement even for materials.

The greater surprise was spiritual. Of her experience, Hermine said, "In the moment when we received the approval for the painter to go ahead, I felt a very special atmosphere. It was a brief time during which it was as if the whole Muslim world, their martyrs and saints, patriots and wise people, centering on the will of the Prophet, directed their focus on this painting." She added, "I never thought of this painting as a project we were doing for Lebanon but rather as something that represented the entire Muslim world."

That day, she was sitting down and as is her habit pressing a few numbers randomly on her mobile phone without actually dialing. To her surprise, she noticed a fourteen-digit international number, which she did not recognize, come up on the screen. "This had never happened before. Out of more than two hundred numbers in my phone, this one appeared and I did not know whose number it was," she said.

Intrigued, she called the number. The person who answered was our friend of twelve years who back then was the first Muslim university student in Beirut to respond with tremendous interest to my wife's invitation for discussing matters of faith. Now a highly qualified computer engineer, he has been working in Dubai for the past four years and stays in touch via internet. He deeply respects and cherishes True Parents and is a devout Muslim believer whose dedication to the Prophet was noticed quickly by Hermine in their first discussions.

She grabbed the unexpected opportunity. "I felt that someone with a strong Islamic faith and love for Prophet Mohammed should support the artist through sincere prayer," she explained the project of dedicating a painting representing Islam at the world peace temple and asked if he would pray for the artist seven minutes a day for the next seven days. "I love it, and I will do it at 7 AM every morning," was his response.

Once we had received approval from the Family Federation in Korea and confirmation of his work from the artist, the matter of composing the painting provided the next set of details. Portraits are a thorny issue in the context of religious depictions in the Islamic world. Islam is a living community where open minds and strong beliefs often go hand in hand.



**Thomas and Hermine Schellen (at each end) at the dinner celebrating the first anniversary of UPF in Lebanon, celebrated with ambassadors for peace and friends**



**Hermine Schellen (left) with the artist and his wife in their home in Baakleen, Lebanon**

It also is a faith with more diversity of traditions than commonly known. In some Muslim communities, such as the Alawite tradition, one encounters images of revered persons in meeting halls. On the whole, however, tradition and ruling practice in Islam is that Prophet Mohammed is not to be depicted. This is an enormously strong spiritual and cultural prohibition against portraying the founder of Islam that is rooted in the faith's strict monotheism and refusal of idolatry. Hadith, reports of the statements and deeds of Mohammed, convey that the Prophet rejected images of living creatures, saying that the makers of them would be confronted on judgment day.

Calligraphy is the time-honored method of decoration and visual expression of artistry in the Islamic religious context. This was determined to be a central element in the painting. The artist, Dr. Bu Ajram, selected the verse that is present everywhere in prayers and worship, "In the name of God, most merciful, most gracious."

A work of art and beauty in its own right, great calligraphy delivers a stunning visual expression and generates, to this writer's mind, a mystical impression of its message. Dr. Bu Ajram chose to integrate this calligraphy into a setting and composition that visualized accomplishments of the faith and dedication to godly peace.

We saw the painting reach completion at the end of January and arranged for shipping. This was a task of some interest due to its cost element. I had inquired about cost of express transport of a large painting and a custom-made wooden container and was presented with a price quote of close to \$1,000. I contacted the responsible country manager for the shipping company, explained to him the purpose of the shipment as a gift by the artist in Lebanon and its contribution to a world peace temple, and asked for the possibility of a discount.

He answered, "We don't have an NGO rate but call me when the painting is ready for pickup and we will see." This was a man I had met as a journalist and interviewed more than ten years ago, so I had some hope for a reduction in the \$1,000 price tag.

When the painting had been picked up and all shipping formalities and air way bill information collected, I asked for the final price and was flabbergasted when the desk clerk at the shipping office told me, "It is free of charge."

To my mind, this totally unexpected generosity and magnanimity was more than a financial windfall. I sensed it was



Students, including Thomas and Hermine's son and daughter, Natascha and Sergej (left), participated in tree planting projects organized by UPF Lebanon earlier this year in collaboration with the Beirut Evangelical School for Boys and Girls.

another sign of important internal and substantial support for this offering from the Islamic world; the company that gave this support is a leading international brand and in the Middle East is a joint venture whose main investor is in the highest echelon in a royal family whose proudest title is that of custodians of the holiest sites in Islam.

The donation reaffirmed in me the feeling of how intensely the original spirit of Islam is characterized by compassion and generosity. In learning of this donation, moreover, I felt the same exuberance of enjoying the backing by the saints of Islam as my wife whose sense of support from the Prophet was very strong during the entire process of this religious offering.

When the painting was on its way to Korea, my main thought was whether it would be accepted, which I understand is the main concern when giving one's offering without any condition from the Cain position. I associate with this responsibility an inherent concern about whether the offering is going to find acceptance or if more is going to be needed. It wasn't entirely unexpected then, that Middle East Continental Director Lee Sang-jin wrote from Korea to inform us that the international president was asking for a change to the picture. The name Prophet Mohammed, which was included, in calligraphy, on the painting, should be modified to be written with greater prominence and length as the main Muslim confession of faith, "There is no deity but God and Mohammed is the messenger of God."

Again an unexpected rush occurred to manage a tiny miracle. How were we to get a painting changed in Seoul by a painter in Lebanon in less than ten days? Thanks to the good spirit of all involved, especially the artist's, and many friends in Lebanon including in the Korean embassy, we obtained an invitation and sponsorship for Dr. Ajram to attend the International Leadership Conference in Seoul. He got his passport, ticket and visa, and departed for Seoul, his brushes in hand, where he was able to extend the calligraphic message, as requested, on site.

Hearing of a good response to the artwork in Korea, we felt immensely happy that the painting representing Islam and the central heart of this religion and its founder has been received and now resides in Cheon Bok Gung.

For someone who resides in a small place on the rim of the Unificationist map, life is not resplendent with daily connections to the mainstream of new initiatives. This is not to say that it is uneventful, not in the least. Living in the Arab world has many rewards and Lebanon specifically offers opportunities for grassroots peace building that are based on collabora-

tion of the religious communities here. But the invisible nerve fibers that link this region and its potential to today's centers of providential thrust, from my perspective, still appear thin.

Thus, after living thirteen years in the Middle East and having been granted many good experiences of interaction with Muslim believers, being able to assist in an offering representing Prophet Mohammed and Islam was a definite highlight and a liberating moment of knowing God's love to the marrow of our bones. It gave me, from my distant outpost, a sense of Cheon Bok Gung's historic dimension for reconciliation of religions and for the joining of the good fortunes of faiths for God's sovereignty and for ushering in Cheon Il Guk.

The crowning moment of this joy came for me personally by internet in mid-March. I opened the iUnificationist web site and read the sermon transcript<sup>3</sup> of the first Sunday service that Hyung-jin nim delivered in Cheon Bok Gung on February 28.

He said, "Everywhere that I look in this building, in this place, I am just so moved. I personally have had my deepest experience praying in the first floor, in the Prayer and Devotion Room, which has all the major saints from the major religions. We are honoring all of them together...and we have their pictures there, and we can offer them our respect."

To my wife, this was an affirmation of the love for the saints and the religious traditions that she had sensed as the motivating power behind the painting project. This spirit is a compelling testimony to True Parents and completely convincing to those whose eyes can perceive, according to Mrs. Khodr who was the woman who shook the young Rev. Moon's hand in Korea.

On my side, it provided me with another strong affirmation of the great synergetic capacities in the Islamic realm to read how Rev. Moon retold a pivotal story of Prophet Mohammed's life when the angel Gabriel impressed upon Mohammed the mandate to read a book even as the Prophet said he did not know how to read, and the affirmation of this revelation and divine calling by Mohammed's wife, Khadija.

Whatever other avenues and gates to the realm of Cheon Il Guk appeal to this writer and appear needed when working in the Middle East's tender and risky circumstances, it is clear and evident in studying this region that the global road to peace and social ideals has to be rooted in the heart of filial submission to True Parents and the simple confession of faith. *TW*

3 Transcript of the simultaneous interpretation; quotations of Hyung-jin nim elsewhere in the article are translated from the Korean transcript.



# Living and Working with True Parents

*Alejandro de Souza served as True Parents' Spanish and Portuguese interpreter in South and Central America for five years. During that time he traveled with them day in, day out, attending them from morning to evening—sometimes with no other staff members present. He helped them as they carried out many aspects of their work. Alejandro is originally from Argentina and lived in Korea for more than seven years, during which time he focused on mastering Korean. We interviewed him for Today's World during his recent visit in Korea to interpret for the International Leadership Conference.*

## **Julian Gray: How did it all begin?**

**Alejandro de Souza:** While Father was still in Danbury, I heard of the possibility that he might go to South America. When I came to Korea to study Father had been telling the main Korean leaders and elder brothers, "You have to study Spanish." While I was at university in Korea, some elder families called me to help them study Spanish because Father wanted them to. It was more than ten years later that Father actually went to South America. Everyone had already given up their Spanish study by then. Nobody imagined Father would really go to South America one day.

I graduated from college in Korea and went back to South America at the end of 1991. The continental leader of South America, Kim Hyung-tae, saw Father often, and Father always told him, "I have to come to South America." So he was sure that one day Father would come to South America. He always thought about which places were best to take Father to in South America. Because he knew the way Father moves around the world and develops the ocean or river providence, we started looking for a place for Father to begin the providence, and we found it.

I had previous experiences with True Mother when she had done a tour in South America, so we had had some chances to talk. But still then we couldn't imagine that Father would be around South America for so long.

Father finally arrived there, and I heard that the main concern would be the language problem. How could Father develop the providence in South America without an interpreter? The continental leader told Father not to worry.

So they brought me to Father. We sat at a table. Father asked me some questions to see if I was able to understand what he was talking about. I replied to all his questions.

## **Were you nervous to sit in front of Father?**

I wasn't nervous to be in True Parents' presence. From the time I joined, I had felt very close to them. Whenever I faced any

**Alejandro and his wife Setsumi (they are from the 6,500 couples) with True Parents during their first visit to Jardim, Brazil**



difficulty or temptation, just thinking of True Parents helped me overcome. I don't know why; I always feel Father's heart. I was nervous because I thought I may not be able to fulfill my duties. He needed me for interpreting and I wasn't sure I could do a good job. Even though I was confident—at that time I was much better than I am now at the Korean language, but I still had had the experience of being in the Cheongpa-dong (Headquarters) Church and not being able to understand many things Father said. I was afraid I might not understand most of what he was saying.

We had a first gathering with all the members, more than three thousand members, in Sao Paulo, Brazil. This was in 1994.<sup>1</sup> I went to the restroom on the fifth floor of the Brazilian headquarters and I opened the window and shouted, "Heung-jin nim! Heung-jin nim! Help me!" Desperately!

That night we had the gathering and Father started speaking. I was able to understand because when I was in Korea I used *Tongil Segye* magazine<sup>2</sup> to learn Korean. I read Father's recent speeches, but I couldn't understand most of them at first reading. So I used to make conditions, such as to read one sentence or one paragraph forty times. I am not a model member. I am not a good person with nice character, either. But Father's word was the most precious thing to me—though I may not live up to it! [Alejandro laughs] I understood most of the providential content Father spoke about in his speeches.

So Father started talking to the members. He spoke for four hours in the hot weather. We had a huge fan at the back but it was not enough.

When Father started explaining something, I had already studied it in his speeches; it was easy for me to just flow naturally. That helped me, because the Korean leaders thought, "Oh, he's very good." Maybe they thought I was better than I actually was. But Father was happy to see the response of the Brazilian members. When he made a joke, they laughed. Or when he was serious, he would see members crying and he would think it was going well.

I had the feeling when I saw Father at the Cheongpa-dong Church that he sometimes had finished all he had to say but wanted to share some time with the members and take some time for jokes...saying things intentionally to get the applause of the audience! Of course, in Korea people naturally know the right time to clap. But how could Brazilians sense that he is expecting applause? So I had to tell the members, "Let's give a round of applause to Father!" Later I discovered that some people thought that I could not really understand what Father was saying and that I was asking the members to applaud so that Father would think I was doing a good job!

The members gathered again for some hours the next morning. It was so hot, I sweated so much that even my leather belt was completely wet through. I was half Father's age, but sometimes after two or three hours interpreting, I felt I was going to faint. So I had to pray a lot.

Father told me then that, from then on, whenever he came



**Alejandro de Souza was a bridge between True Parents and those who spoke Spanish and Portuguese. Here, he translates Father's Korean into Spanish in Uruguay.**

to any place in South America I had to be there beforehand and wait for him and help him get around, assisting him and interpreting.

Father had not yet been to Jardim, and the leaders were going to take him there the next day. That night they had a banquet in Sao Paulo for prominent guests. But they asked me to leave beforehand and wait for Father in Jardim. They would bring Father there the next day. For the banquet, a Korean sister living in Brazil would interpret for Father.

So what happened? Father had been very clear. I had to stay by him, interpret for him and assist him. But that night, I had already left for Jardim by bus. Father asked, Where's Alejandro? He was told I had gone to Jardim. He was angry. For twenty years I had tried to do things just to give joy to God and True Parents....

The next day when he arrived in Jardim, and he saw me, he started to scold me so strongly! I was so sad, because I had never expected not to give joy to True Parents.

Father's assistants came and asked me, "Why did you come without permission? Father wanted you to interpret at the banquet."

I answered, "I am a regular member. If the leaders ask me to go, I go; if they tell me to stay, I stay. I know they didn't want to spend the airfare. It's not that I decided to come by myself...."

Since that time I just had to follow Father's direction while Father was there.

That was the first day in Jardim. It was not the New Hope Farm. It was the home of a friend of the movement<sup>3</sup> who had invited True Parents to stay there. At that time, we used the chance to show Father the New Hope Farm that was for sale, so that he could decide later whether to buy it. That was the beginning.

### **So you were with Father very early on in the Latin American providence.**

Father went just with his assistants, such as Mr. Yoon Ki-byung and Wonju McDevitt, no one else. No one knew why

<sup>3</sup> The Vera family, who owned the ranch where True Parents stayed, gave up the main house for True Parents and their staff to use. They cooked the fish Father caught and listened to Divine Principle lectures.

<sup>1</sup> December 6

<sup>2</sup> An in-house Korean Unification Church monthly magazine

Father was there and what he was doing, and there were no security personnel. There was the continental leader, the Brazilian leaders and all the members who came to assist Father in the fishing. But the main leaders from Korea and America didn't know what Father was up to.

It was interesting, it was revealing to Father, also. He got on a boat, and he caught a lot of fish. One big Dorado<sup>4</sup> jumped out of the water and landed in the boat in front of Father. Actually, if you talk to the natives, they say that sometimes that happens, but to Father that was a very important sign. I have seen Father so happy there. Father, and Mother, too.

### **They liked South America....**

I saw them so happy in so many humble places. Once we went to survey the Amazon River. The only small hotel we found to stay in was so dirty and old and hot.

When I looked at the air conditioner, there was all this dirt stuck to it. When we showed True Parents their room, that was the first thing I saw. But Father never minded. He was so happy there. We felt ashamed and sorry. But you will not hear Father complain about such things—never.

The first time Father traveled by private plane was in South America. For years, his party had traveled in regular commercial aircraft. The interesting thing is that people knew he was Rev. Moon. He was going around without any security personnel. We were a little concerned about that. But whenever he got on the plane, all the people knew he was Rev. Moon. If we had seats at the back of the plane, for example, someone in the front would stand up and say, "Oh, Rev. Moon, please take my seat here in the front!" Always kind, never an unkind word; they were respectful. That was interesting.

### **Was the heart to welcome Father part of South American culture? Even though they may know his teaching is different from what they are used to?**

Yes. Because religion there is not a popular thing. Maybe the leaders of the Catholic Church are not happy with Father there, but the people don't mind religious differences—especially in Brazil where you have all kinds of religions.

### **Did you do other types of work for Father and Mother than interpreting?**

Oh, yes. Basically, I spent most of five years attending them from morning to evening, until they went to take their short rest. My wife too. We didn't have children then, so my wife, who understands Korean, could attend them at the table and in their room. My wife is Japanese. When I got blessed I didn't feel like studying Japanese, so I just started to talk with her in Korean all the time. "If you don't understand something, look in the dictionary." I had that kind of spirit. [Alejandro laughs] So she learned Korean. And she even had chances to interpret into Japanese for Mother when Japanese members were called to go down to Jardim years later.

I had to assist with the fishing also. Fishing is a very hard condition. It is not enjoyable. When we settled at the New Hope Farm, and Father was fishing all day long as a condition and making prayer conditions for the South American and

<sup>4</sup> A large freshwater fish with a golden sheen



**In Jardim, Father spent time in small boats fishing the local rivers; Alejandro often went with him. Father began fishing conditions soon after arriving in South America.**

the world providence, insects would bite him. More than a year later he said these bites were still itching a lot! Father was amazed that after one year.... But he was happy there!

Basically I had loved fishing since I was a child, but one long day of fishing is enough for me. You get exhausted with the sun reflecting off the river or the ocean. It was too hot for the body—50 degrees<sup>5</sup> under the strong sun, day after day, sometimes for two months continuously. Father was making conditions.

I was there all the time because I had to help with the bags, the rods, the hooks—everything. And if Father needed something, I had to be there to interpret.

I hope I am not misunderstood when I say this: Living in Korea you find that between the president of a company and those who work under him there is a kind of gap. Usually they don't allow others to see how they really live or who they really are, and they keep you at a distance, and you respect them from a distance. And I understand the era of the Korean kings it was also something like that. So although I was sure that True Parents are who they are, somehow I wondered, "What if, seeing their lives from the inside, from morning to night, I feel some disappointment?"

But it had just the opposite effect. I found that if you love Father and if you respect him, and you see how he really lives, you will love him more than ever and respect him more than ever. He is the most divine human being, and the most human divine being. That is what I strongly felt.

### **What kind of relationship did you have with True Parents? Could you express yourself honestly to them?**

I was honest with them all the time. Especially because I was free from the way that an oriental had to relate with True Parents. And since I always felt very close to them—closer than to my natural parents, even—sometimes I acted in a way that a Korean would not. Just as when I would relate with my own parents, if I had a question, I would ask it. If I wanted to make a comment on a soccer game, I would do so. And they would be very nice to me.

They were so concerned about our not being able to have children. Whenever they came to South America, I felt that Father felt sorry. He was worried that we didn't have children, but that we had to attend them, and we didn't have room to

<sup>5</sup> 122 degrees Fahrenheit



**Father shares time with a pair of scarlet macaws at New Hope Farm, Jardim, Brazil in 1994**

sleep together as a couple. And you could see this strong concern in him, as if he were thinking, It is because of me that he cannot sleep with his wife.

I got that feeling many times. Whenever he came to South America, the first question he asked me was, "Is there any news about a baby?" I would say, "No." He would say, "You have to do what you have to do!" I remember once he strongly said, "You have to play your role as a man and it will work." I told Father, "I know if I were more religious and I knelt down and prayed and made more conditions, I might have results already, but it is not in my character to do that." Father replied, "What conditions? What kneeling down to pray? God gave you everything you need to make a child. Do you want God to make one for you? Work at it!" That was very interesting!

Many times I felt they loved us as parents. For example, Father would tell me, "It is useless that you go around with me, all day long, day after day, month after month, year after year, interpreting my speeches. If you don't have a child, you will never know what God feels for each human being. Religion, faith will not help. You have to have a child to understand what God feels for you and for everybody." That moved me very much.

Somehow, I related freely with Father. Later, when the main leaders came and Father already had quite a foundation in Jardim to bring them and was starting special conditions, some elder brothers were worried that I was impolite to True Parents. Because they think that if Father doesn't speak to you, you should not speak to him. Yet I always felt free. Even at the beginning I dared to interrupt Father's speeches because I wanted to give 100 percent of his message to everyone.

#### **You would stop him in mid-sentence?**

Yes, I would say, Sorry, Father...., and he would kindly tell me what he had said again. Because sometimes he turned his head and spoke, and I couldn't hear what he'd said well. Later, leaders told me "Don't ask or interrupt him. Just keep going." But it was my character.

#### **Was that a problem for Father?**

Not at the beginning. But years later when he was carrying out the providence in Uruguay with religious leaders—Catholic, Protestant, all parts of society—in speaking to them, he was

so anxious to share all that he had, he would tell me to use an interpretation booth and stay there, rather than having to wait until I had finished interpreting what he had said into Spanish. "Get out of here and go up there!" he would say!

#### **Can you say something in particular about your personal experience with True Mother?**

Well, of course, when I talk about Father, I am talking about True Parents in the same way. It's amazing, the love they have for everyone and the interest they showed in every single member there. For example, for Father to do his conditions, we had a lot of members in Brazil attending and serving in many ways. Father and Mother were concerned for each and every one of them. You don't see her looking at you or at someone else, but after a couple of days you find out that Mother knows the names all the members there and she cares about their living conditions, their

well-being. Or when she goes shopping, she will not just buy things for themselves but for all the members who are around them. She has their names in her mind and the size of the item [of clothing] she will buy for them. She is just a natural mother—a natural true mother.

I was so blessed. I don't deserve the blessings I got from True Parents. But also, while in Sao Paulo, they gave me a Korean name. I am Alejandro [pronounced Al-e-han-dro]. They "baptized" me Han Do-rae. And Mother looked so happy, as if I were one of their family, one of the Han clan! She was always so nice to me. Of course, she would scold me if I did something wrong! I felt she was always a natural true mother, and I know this treatment is not because of me, or my character. I felt, and I later learned, that I represented Latin America. They wanted to give all their love and concern to Latin America, but they could not. So they gave it to me. But I had to be clear that it was not for me or because of me but was a blessing for all of Latin America. They were always concerned about everybody. And even in Father's prayers; I was amazed how the staff members were in his prayers. I felt so deeply touched by their sincere concern and love.

#### **I am sure I have seen an instance of Father mentioning you by name—perhaps it was in one such prayer.**

I know my name is in the volumes of his sermons, because sometimes he would speak to me and of course it was recorded. But a long time passed before all that he said and did was recorded, before everybody came and found Father was commanding a new providence in South America. A long time passed without recording what he did and said there. Days and days on the boats. I wished I could have spent more time with Mother. But they would go in separate boats, for a long time. Father was so serious setting the conditions—for Latin America, the Americas and for the world.

#### **Can you say something about these conditions? Was it fishing for many days in a row?**

Yes. That is like torture. To be on the river for more than three days is torture. It is not fishing for pleasure. I wished I could go with Mother on her boat, because she was always nice and kind to me. But he would not have liked that. Because he's not fishing, he is not enjoying himself. I am not there to enjoy myself; I am there to attend Father during his conditions and



**Father hard at work interacting with the audience during an Inter-Religious Federation for World Peace conference**

endure the same suffering and make the same effort he has to make. I participated in establishing the conditions. We were uniting with Father to establish conditions for the Americas and the world.

**Are there particular situations or stories you could share about True Parents?**

I want to mention how Father relates with people. We met hundreds of people and I forgot who they were. But Father remembered very clearly. One person Father met for three minutes, years earlier, had mentioned to Father that his wife was sick and in the hospital. On meeting him again, Father said, “Oh, the mayor of Corumbá!<sup>6</sup> How are you? How is your wife? She was in the hospital then...” That amazed me because we met thousands of people, and I interpreted for him in meetings with hundreds of people and I couldn’t remember who they were. This was because I was meeting them horizontally. I did my job and interpreted for someone he met, but later I couldn’t remember who he was, much less that his wife had been hospitalized.

I saw that God is living with Father, and Father is living with God. A simple meeting with someone is not held externally or horizontally. Father is always totally focused on fulfilling God’s will, and he has to find people to work with him. So whenever he meets someone, he prays with God’s providence in mind, so he registers people like a computer. When he meets people, he is totally centered on God and on what God needs, thinking, What can this man do for God in the future?

I have quite a good memory, but I couldn’t remember people, and Father was about eighty years old. That amazed me.

Also, if you do not have authentic care and concern for others, you will not remember them. So this shows Father’s true love and true concern for people. Even though members may think Father is distant, that is not Father’s heart. Father is not

distant and unconcerned. He is always thinking about those who are with him while he conducts the providence. Even the least thing you do for him, he is so grateful. That happened many times. There is no way you can mistrust or doubt who True Parents are.

At one point, Father went on a special tour to meet the presidents of Uruguay, Argentina and Paraguay... Afterward, when we went fishing in Corrientes, in Argentina, the pilot of the boat was a very simple man, with a very low intellectual level, but Father started witnessing to him with the same respect and with the same words he had spoken to the presidents. He expressed the same heart while witnessing to that simple boy as he had expressed while witnessing to nations’ presidents the previous week.

Another time, Father spent one whole day sitting and talking with a Korean medical doctor. This man had been in Africa and the Amazon to work with the natives. He was a very strong Christian, and Father talked to him all day about God. Father was calling him *seonsaeng nim*, treating him as if he were a teacher, speaking to him in polite language. They were sitting

there, and after a couple of hours I saw they were still there, so I sat at a distance, just to see him talking to this other man—for hours, in a very respectful way, talking about God, never talking about the Christian church. This went on for hours, from morning to the middle of the afternoon with this man, and nobody was around. Father will never think, Oh, everybody’s out doing something, I will go and take a nap. Never.

**Please tell the story of the airplane.**

The airplane! We had been traveling by commercial plane. It was hard. Hot weather, always crowded... Including True Parents, there were around twelve people, plus luggage. The leaders would repeatedly tell Father he needed a private plane. Father would always say no. But sometimes he agreed to travel shorter distances in a small airplane. It was a very small plane. It had only five seats—the pilot and co-pilot, True Parents and me. Me, because I was the interpreter. The regional or national leader should have been there to attend True Parents, but because there were only three seats they needed a seat for the interpreter in case True Parents had to talk to the pilot, or if something happened.

On the way, we saw a storm coming up. The pilots had not been informed of that, even if it had been forecast. We saw this black, electric storm directly in front of us. No way to avoid it; we went in. And the plane began to go up and down, and shake in such a terrible way that you would think it would break up at any time. This broke open the doors to the luggage compartment, and luggage was falling out and hitting True Parents—all of us—on the head and body. True Parents were also hitting their head and body on the wall of the plane.

We came out of that. I don’t know how long it lasted, but it was like eternity. I saw death so near. But I was calm because True Parents were there.

When we came out of the storm, the pilot was completely

<sup>6</sup> A town in Brazil near the Bolivian border

pale. And he said, look up there! We looked up and saw what we had come through. It was so scary. But we still had a long way to go to Montevideo. We had to make a stop, so we landed at a small airport in the countryside. There was just one man to open the gates in the morning and close them at night. We landed and everything was calm.

Mother did not feel like getting back on the plane. I felt sorry for her. I had to go to the restroom and Father came in after me. He asked me, "Were you afraid?"

I said, "No. No. I was not scared, because you were there, Father. If you had not been there I would have died of a heart attack."

"Oh, so you have a lot of sins!" Father replied.<sup>7</sup>

Afterwards, as we came out of the terminal, he said to Mother, "Don't worry; let's keep going." After a little while, Mother was okay.

#### Do you have some reflections on that special time?

True Parents left Latin America around 2000, after that, they didn't come so often or stay long. After that, I thought I wouldn't see them anymore. It took me more than a year to get used to not seeing True Parents from morning to night. I was empty, totally empty. But later I came to Korea with the

<sup>7</sup> Father jokingly meant that if Alejandro would have been that afraid to die, it must be for such a reason



A small plane that True Parents used in South America

Uruguayan VIPs, and we went to have breakfast with True Parents. It was the time of True Parents' second Holy Wedding.<sup>8</sup> Mother asked me if I would like to come with them to Hawaii, and I went with them and with Hyung-jin nim and his wife.

After they left South America and some legal troubles and complications came to Jardim. I was so sorry, because I had seen Father and Mother suffer there a lot. A lot.

They were happy there but their life was one of establishing conditions to develop the providence and go to another level. They devoted themselves totally to the conditions they made. I saw them suffering so much through the effort they made that I felt so sorry that there were problems in Jardim.

So, when I went with them to Hawaii I could not hold back my tears. "I am sorry Father that you suffered so much there, invested so much there, and now it's in difficulty."

He surprised me, because he said, "When I went to Jardim, we had thirty-thousand blessed couples. When I came out of South America, we had millions of blessed couples. So what I do does not fail." Of course he was concerned about the property and the situations that had arisen. But his main purpose in going to South America had not been to develop external projects. He was there to develop the providence. *STW*

<sup>8</sup> February 6, 2003



Alejandro de Souza's painstaking effort to learn Korean dramatically affected the course of his life. Here, he interprets for True Parents and Ecuadorian President Sixto Durán Ballén (1992–1996).

# Unificationists around the World

## Grenada



*Photo above:* International President Moon Hyung-jin and Yeon-ah nim pose with Deepak Devkota from Nepal after appointing him national leader of Grenada on March 3, 2009. Rev. Devkota is a graduate of Cheongshim Graduate School of Theology who had expressed a desire to work in foreign missions. At the time of his arrival in Grenada, the church was mostly dormant, having lacked a national leader for some time. "When I first came to Grenada," Rev. Devkota wrote, "I gave most of my time to witnessing; now an Indian Catholic missionary, a school teacher and several professionals who are new to the movement come after work to listen to the Divine Principle. In our headquarters in the Peace Embassy, they feel something different from what they might in a church or mosque. Their lives are stressful but in our headquarters they feel a family atmosphere."

*Below:* Rev. Devkota and his wife Setsuko flanking the principal of Beacon High School, where their children study, during a visit to inculcate the importance of sexual abstinence in young



students. Abel-nation national messiah Roddy Portelance (seated front right), is the founder of the True Family Health Training Academy that helped provide the education in songs, skits and presentations. Among the young people in black t-shirts are Mr. Portelance's children, who are enjoying their winter vacation from schools in Canada.

*Top, left to right:* Adam-nation national messiah, Kim Won-jong, Grenadian Prime Minister Tillman Thomas, Rev. and Mrs. Devkota on February 26. The first question Rev. Devkota asked the prime minister was "Do you know Rev. Sun Myung Moon?" Learning that Prime Minister Tillman had heard of Rev. Moon, Rev. Devkota presented him with True Father's autobiography. (On another occasion, he had also presented *As a Peace-Loving Global Citizen* to the previous prime minister.) He took the opportunity to ask the prime minister about visiting a few schools in Grenada to educate students from age twelve to nineteen.

"He was very happy and told us to visit every village, Rev. Devkota said. "He was opening the doors for us to educate students at all the schools. We are now visiting two schools a day. We sing songs, dance and perform a short drama on HIV/AIDS, followed by discussion. We continue to have contact with the government through Mr. Arthur Pierre, Grenada's HIV/AIDS response coordinator, who has come to our headquarters several times."



## Canada



Twenty-five Christian and Muslim clerics joined Unificationist leaders for a Unification Interfaith Prayer Breakfast, which took place at the Ruby Hotel in Montreal, Canada, in January this year.  
—Contributed by Rev. Katsumi Kambashi, Canadian national leader

## Jamaica



The Office of the Prime Minister of Jamaica has given a directive to the Bureau of Standards to establish a technical committee to draft “a standard for improving public behavior in Jamaica.” Three sub-committees have been formed to prepare drafts for the good citizen, student and worker. I am the vice-chairman of the sub-committee working on the draft for the good citizen. Dr. J. D. Robertson, a Seventh Day Adventist (*in the photograph, top right*), is the chairperson of the Technical Committee.

This national standard is intended to promote common understanding in the area of socially responsible public behavior and encourages everyone to pursue good behavior beyond legal requirements, in the form of voluntary compliance. I consider this to be an external providential strategy to contribute to national restoration.

The first draft of the standard is ready. We are now doing public consultations with citizens, students and workers all over the country. The goal is for as many people as possible to contribute to writing the standard so that they feel a sense of ownership.

UPF sponsored a dual-purpose meeting. We met to hear a report on the February 16–20 International Leadership Conference in Korea from Dr. Robertson, who also participated in True Parents’ birthday celebrations and the Blessing Ceremony. The meeting was also a forum for consultation on the standard for improving public behavior. This allowed Unificationists, ambassadors for peace and friends of UPF to be introduced to the work of the Technical Committee and to contribute ideas that might be reflected in the standard being written.

At the start of the event, I presented the video “Peace Loving Global Citizen.” The participants were people from various religious traditions such as the Ethiopian Orthodox Church, other Christian denominations and Blue Star. Rev. Ashley Smith, president of the Interfaith Council of Jamaica, was also in attendance.



—Contributed by Rev. Dennis Salmon (*second photograph, top right*), Jamaican national leader



# Zooming In On What's Important in Life

*Kim Dae-yeol is the main photographer for the movement (and for True Parents) here in Korea. As he observed and photographed Hyung-jin nim making a strong spiritual effort to help the movement grow, he came to a realization that led to some good results: He found thirteen spiritual children in 2009.*

**Today's World: How did you become a photographer for True Parents and our church?**

**Kim Dae-yeol:** I dropped out of school when I was in the seventh grade<sup>1</sup> and began working at a photo studio in order to become a photographer. I had been working as one for twelve years when I received the blessing with the 6,000-couple blessing group.

The fact that I'm allowed to take pictures of True Parents, though I may not be as devoted—in mind and body—as I should be, is in itself a great honor for our family and for my descendants to come. For this I am very grateful to God, True Father and True Mother. I take photographs of True Parents, of the activities they are involved in, of the activities of our international president and other True Children and their children and of those involved in the Unification movement. I am fully dedicated to my work. I feel pride and dignity because I am recording the history of the Unification Church through photographs.

**What about your faith and witnessing?**

I believe the essence of a life of faith is for the individual to make effort to cultivate the character of a saint within himself, and for the husband and wife to become one centered on God's will, and for the children to become one to make an ideal, happy family.

After I joined the Unification Church, I went out witnessing when I was young, but since I started working for the Korean church headquarters, with the excuse that I was busy, I hadn't done much witnessing.

In the course of my work I was called to take photographs at the Headquarters Church where Hyung-jin nim was the senior pastor. I would hear Hyung-jin nim speak, and observing him through the camera lens, my heart was touched very deeply. When I heard Hyung-jin nim witnessing about True Parents to the Headquarters Church<sup>2</sup> congregation, I was so moved that there were times when I had to hide my face behind my camera because I couldn't stop my tears. From then on, I felt, Oh, I must start witnessing.

**How did you go about that?**

I made a witnessing list—all the people I've known for a long time. I wrote their names in order of how close I felt to them and went to find them one by one, to witness to them. Many were people who had been my friends since long ago. I had sometimes asked them to come to our church, and maybe they had come once but then not again. Because I had been busy over the years with my mission, I had not been able to meet them very much. Then of course people hear a lot of false information about the Unification Church and think those things are true. So the best way was for me to bring them to the church so they could see for themselves. I keep speaking with my contacts, inviting them to come; then someday the chance may arise to bring them.

I could tell them the church had changed a lot. I told them, "In our services, we honor the great religious founders, and verses from the Christian Bible, the Koran, from Confucius and the Buddha are read at the beginning of the service. So let's go together once."

My Buddhist friend came in this way, and that very day a Buddhist monk was attending the service. It was a perfect coincidence. This friend is someone I have known for thirty years, a fellow photographer.

It worked out. He saw our international president giving the service. Hyung-jin nim's purity and clarity caught his heart. He began to attend the church and now he comes regularly.

Another person who now works in the dining room here in the growth-stage Cheon Bok Gung also joined. She is from the Catholic Church. Her husband came first and then the wife,  
1 That is, at about the age of thirteen. Soon afterward his parents and all their children (now all blessed) joined the church.

2 The church in Cheongpa-dong; that congregation has merged with those from several other churches into the growth-stage Cheon Bok Gung congregation.

and now their son is coming.

The important thing was that I did not just call these old friends and suggest they come; I went and brought them personally to the church. I don't think about trying to persuade or convince people; I think the responsibility of the one who witnesses is to let their contact experience the service and feel it for themselves.

I believe that instead of going out with the idea of converting someone, we should talk with people. In the past Father said that when he met someone, he would think, When will I ever meet this person again? That first meeting is when we should say all we want to say. Father has often said such things. In the same way, we should now confidently speak to anyone we meet.

It is my responsibility to speak. Whether the person listens or not is his or her responsibility. It is our responsibility to convey the message by whatever means, and I believe the spirit world will cooperate to guide people to the church on that basis. So it is not just us; it is done together with the spirit world.

#### **Did you find your initial efforts gave you momentum?**

Yes. Nowadays, wherever I go—for example, to a restaurant—I try to leave an impression. So I might say, after a visit or two, Oh, I am a Unificationist. I am True Parents' photographer.

I tell them I have worked in close proximity to True Parents for twenty-four years. I say, If there is something you have been wondering about regarding the Unification Church, please ask me.

As you can imagine, people ask me things. And when they ask, I give them answers. For example, I might explain how people participate in the blessing. And so we become friends.

If we become close, although they may be living outside the city and there are Unification churches in other cities, I try to bring them to Cheon Bok Gung in Seoul. It is quite special here. When people come here they feel immediately connected. After they experience it, they feel the different atmosphere. They may see, for example, that the service is not so different from a Christian service and little by little come to feel one with the teachings.

Some people who have only recently joined brought other people to the service, even though they don't know so much about our church yet; they have an unconditional heart. One person who was invited by someone who recently began attending has completed the initial six-week course of basic education offered at Cheon Bok Gung.

#### **How do you find having your office actually inside Cheon Bok Gung?**

This new church is big, so that's good. It was hard to bring people with very high status in society to some of our churches because they were so small. Even if the sermon was good, the guest would see a small and impoverished church and would not be inspired by the environment. That made it hard to have confidence to bring such people to church.

Now we have this big location with its big sanctuary. It's very beautiful, and good things are being said and taught here. That gives members confidence to witness.

#### **Hyung-jin nim makes strong conditions for the providence. I am curious about how much you embrace this aspect of religious life.**

The international president is here. Before my office moved here, I could not have a skin-touch experience with his ministry. Now, as I see what our pastor is doing with my own eyes, I am thinking, Oh, we members must also do this.

I had been working hard taking photographs, even traveling with True Parents on their world tours, but I had not been one of those who made such conditions. But working here at the church, attending our international president, seeing the continuous effort he is making—including, for example, the 21,000-bow condition—I came to feel, Oh I must try to do something like this too. Maybe I too could do this. Maybe I could also go to the early morning prayer service.<sup>3</sup>

I am giving it a try. I am coming to the early morning prayer service. And I'm receiving heavenly grace, and the feeling that I can do this. As I gain that kind of confidence, I am gaining in power for my activities. My thoughts that I can do this, I *must* do this, are translating into action.

My colleagues thought at first that those special conditions are for the higher-ups to do, but my younger colleagues are beginning to change. This all comes from a desire to emulate the lifestyle of our international president—even if they only do a fraction of what he does. They want to unite with him and walk on the same path. It's not being forced on them; they are observing, feeling and motivating themselves.

#### **Do you feel changed by your experience?**

Through witnessing, I've learned about a new love. I feel the urge to give everything I have and to live for others, and I always want to be with them. I've also come to discover myself anew. By thinking of my spiritual children, I inherit the heart of God and of True Parents and feel God's true love. **JW**

<sup>3</sup> Held at 5:00 AM



**Left: Mr. Kim standing behind one of his spiritual children during a new member welcoming ceremony; Right: Praying during service**

통일교



통일교 세계본부교회 봉헌식  
Dedication of Unification International Headquarters Church  
2019년 1월 6일 (월) 오후 2시 333  
祝 慶

