

TODAY'S WORLD

天基 3年 (天曆) 10月
NOVEMBER 2012



International President's Message

Candid Q and A

Newly assigned to the position of church president in the United States, Hyung-jin and Yeon-ah nim visited church communities across America between 8.5 (September 20) and 8.23 (October 8), taking a few days out in the middle to travel to Korea for the Chuseok celebration at True Father's wonjeon. This excerpt is from the questions asked and Hyung-jin nim's answers in the city of Seattle on 9.21 by the heavenly calendar (October 6).

Q: The authority given True Children by True Parents appears to be absolute authority, and they appear accountable only to True Parents. Secondly, we members tend to deify the True Children... We are confused about True Children's value. How are they different from True Parents? How are they different from devoted second-generation members? Who are they accountable to? What will happen when True Mother ascends?

A: He asked very important questions about True Children's position, potential mistakes and accountability. You know, it's hard to keep True Children accountable. Also, about the deification of the True Family... One of the hardest things for us growing up was this kind of deification. From a very young age, we were expected to do things perfectly. We were just kids. There were super-high expectations. It was impossible to fulfill those expectations. We're all people who have to go through formation, growth and maturation. I think that process takes a different amount of time for different people.

Of course, Father saw all his blessed families as his children—African children, Russian children, etc. He didn't see just Korean people being his children or his race being his children or a particular chosen people being his children but all the families that he blessed. So, I think that within that reality, True Family is also one of those categories. Many scholars see these categories as castes within our movement. They do separate. I know many Jacob children, who enter the church at, say, four months old, and through no fault of their own are treated as second-class citizens, whether we recognize it or not. These kinds of distinctions of course create problems within the movement.

Personally, I'd like to focus on the fact that whether you are first-gen, second-gen, Jacob child, whatever, we have the same responsibility. We have the same mission and purpose to spread True Parents' teachings. We have the same responsibilities. True Family members have the same responsibility....

Father always spoke about engrafting onto the olive tree over time; and he had plans to marry all his children into all your children. I think Father's plan was always that all the blessed families' descendants would be married into the True Family. He opened it up to international marriages in the third generation. Now, we have people in Father's family, the True Family, that are Japanese, American, and so forth.

I think those the big castes, big separations break down over time. Most of those in

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Left: True Mother in New York's Manhattan Center where she spoke to members on November 4; Right: True Mother and other True Family members during their tour of the United States, traveling 2,700 miles, revisiting places True Father had been to in years past.

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In the aftermath of True Father's ascension, members have written to relate these experiences with him. These memories are like family heirlooms, which they now wish to share with the world.

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True Mother's personal emissaries traveled in South America conveying her heart to members. They saw what Father built, where he fished and how he lives on in members' hearts.

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Mother speaks of a continual fire within our churches; this writer focuses on rekindling members' hearts. He delves into key factors we might emulate from the success of sectors of U. S. Christianity.

Cover Photo: A True God's Day photograph of Father and Mother from this year. Mother testifies to experiencing Father's presence very closely in the present time. *Back Cover:* True Mother with members at the Manhattan Center in New York on 9.2T (November 4), where she spoke at the conclusion of her tour across the country.

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Back issues of Today's World: Most issues from November 1999 to the present are available, and some earlier ones.

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On 9.13 by the heavenly calendar (October 27) True Mother spoke in Las Vegas at the Women's Federation for World Peace's Twentieth Anniversary National Assembly, held at the M Resort and Spa in Las Vegas, Nevada, over three days (October 25-27).

The assembly also featured an introduction of the recently launched Global Women's Peace Network, breakout sessions on healing, reconciliation and solving problems in society, and a gala evening with awards and entertainment. (See www.unificationnews.org and WFWP web sites for more information.)

Distinguished guests from around the world, peace leaders and women representatives from all fifty states of America! Dear members of the Women's Federation for World Peace USA, and WFWP International.

My husband, the Reverend Sun Myung Moon, who has ascended to the spirit world, and I, would like to extend our sincere welcome to you for coming to Las Vegas to attend this historic WFWP USA Turning Point Assembly for the "Abel Women UN." We are gathered here to commemorate the twentieth anniversary of the Women's Federation for World Peace in the United States.

First, I would like to express my sincere gratitude to the seven million caring leaders and citizens from 194 nations who sent their great love and respect to me upon the passing of Rev. Moon. Thank you to all who visited the prepared altars around the world to offer condolences.

Rev. Moon came to earth as the True Parent of humankind, and proclaimed throughout his life, the vision of an ideal world that was God's purpose at the Creation. He devoted all his effort, often at the risk of his life, to promote a peaceful world where conflict and war could no longer exist.

This past July 16, after completing a busy schedule in America, Reverend Moon and I returned to Korea which we have proclaimed the providential homeland of God. Immediately upon our arrival, we held the inaugural rally for the "Abel Women UN" – an organization led by women that will play an active role in building a peaceful world in this new era.

The event was attended by 25,000 people at the World Peace Center in Cheongpyeong, Korea. Among them were woman leaders representing 194 nations.

Beloved woman leaders, that was the last providential event on earth that Rev. Moon hosted. About fifty days later, he put the providence on earth in order, and then prayed the words, "I have completed everything." Soon afterward, he passed into the heavenly realm. In the Korean language, this transition is called the *seonghwa*, which means "ascension of peace and harmony."

Creation of the Abel Women UN

Beloved woman leaders from around the world, we now carry the heavy responsibility to complete the providential mission of the "Abel Women UN," which is the final organization that Rev. Moon and I created together.

Let me explain what I mean by the term, "Abel Women UN." As you may be aware, people who endured unbearable suffering all over the world in the aftermath of the catastrophic Second World War, founded the United Nations with a deep yearning for peace based on the

From True Father's comments during the launch of the Abel Women UN in Korea, on 5.28 (July 16):

Because of whom was the mother lost? We lost the mother because Adam failed to fulfill his responsibility. Listen carefully to the keynote speech of the Abel Women UN Inauguration Assembly. That is how I have led my life. The mother drove away the Father, drove away heaven and earth, and ran away and hid somewhere. No matter how many people opposed me and persecuted me, however, I prepared to educate her so that she would serve Heaven, prepared to re-create the mother with the firm intention of placing her once again in the position of the Mother in relation to the Lord of Creation, the God of everything under heaven, the God of Night and the God of Day, before all of heaven and earth.

viewpoint that war must never be waged again. This was in accordance with God's will.

However, what is the reality today? In the almost seventy years of the United Nations existence, it has been unable to prevent the outbreak of war, including the Korean War. Although the Cold War has ended, the world is still not free from the threat of war. There are still conflicts large and small which stem from divisions between rich and poor, different races, and people of different faiths. Despite the original intention of its founding mission to maintain global peace, the UN has seen repeated breakdown in its efforts to attain that noble goal.

At the time of the inauguration of the UN, there was a compromise negotiated between the U. S. and the former Soviet Union, rendered by the confrontational structure of the Cold War. As a result, the UN was limited in its ability to bring about a lasting world peace sufficient to transcend the interests of individual nations.

This is why we have proclaimed that, from the viewpoint of God's Will, the UN has been unable to emerge from the position of "Cain" – representing a secular view of life from which the heart of God is missing. We now emphasize that the re-creation of an Abel United Nations that recognizes God, is an absolutely critical step toward building a world of lasting peace. Unending peace for humankind is what God envisioned at the time of the Creation.

Respected women of peace! The United Nations has struck a brick wall and is unable to move beyond merely attempting to balance the self-interests of its individual nations. Until now we have depended on government organizations, created by men, to bring about global peace. To surmount the limitations of their efforts, I believe that a peace movement of nongovernmental organizations (NGOs), guided by women, should take root as the cornerstone of a new system that can resolve problems arising with respect to world peace.

Such a dynamic women's peace movement can only be real-

ized through global cooperation that goes beyond the NGO level. It is our sincere hope that the launch of the Abel Women UN can establish itself as a starting point in society, with the new leadership paradigm of the Global Women's Peace Network (GWPN).

A new women's peace movement

Looking back, today's historic Abel Women UN assembly actually began in 1992 with the establishment of the Women's Federation for World Peace, which the Reverend Sun Myung Moon and I jointly founded as a central organization for a new women's peace movement. With the declaration of "the advent of the global era of women," by Rev. Moon, WFWP was inaugurated on April 10, 1992, at Olympic Stadium in Seoul, in accordance with the Will of Heaven. That inaugural event was attended by women representatives from some 70 nations plus 150,000 Korean women.

The goal of WFWP was not to become another secular women's organization. It does not aim to be an external, political, or combative women's rights movement targeting the misdeeds of men. Nor does it exist just to advocate the expansion of women's rights, gender equality and the women's labor movement. Rather, it is a global peace movement on an entirely new level with the providential significance of realizing the ideal world that was God's vision at the time of Creation.

WFWP was inaugurated in an historic moment of providential significance, and has engaged in diverse activities over the past twenty years, geared to realizing the vision and ideals of pure love, happy families, and a peaceful world that transcends the barriers of race, religion, language, and national boundaries. This has been carried out in the spirit of Rev. Moon's founding message, which urged us to expand a model movement of true love to the whole world based on living for the sake of others.

WFWP is an organization compelled by maternal love. We



Women from all different backgrounds participated in the Women's Federation for World Peace's (WFWP) "The Turning Point" Twentieth Anniversary National Assembly.



Sun-jin nim read True Mother's speech on her behalf at the Las Vegas event on October 27; Other members of the True Family were there to offer their full support.

have achieved remarkable growth and development through promoting the establishment of families centered on true love. Its extensive educational programs and worldwide volunteer activities are aimed at elevating the status of women. These activities have contributed to the alleviation of international conflicts and excelled at promoting reconciliation.

In September 1993, after only one year of active service, I was invited to give an Address at the UN headquarters in New York; and then, after three years of sincere investment and hard work, the Women's Federation for World Peace was approved by the United Nations Economic and Social Council as an NGO in General Consultative Status, which is the highest status given to an NGO by the United Nations. Since then, our status has been approved continuously at the reevaluations held every four years. I am confident to say that these reviews reveal and endorse our true value, based on our activities and achievements. Among the more than 3,500 NGOs affiliated with the UN, only 140 have received the General Consultative Status that WFWP has achieved.

Substantial efforts to build peace

Our WFWP Women's Conference for Peace in the Middle East has been held every year since 1997. It has attracted much interest and participation from woman leaders of more than twenty nations from the Middle East. It has now expanded and given birth to more concrete activities in the field, which I am glad to be able to report.

For example, this year WFWP sponsored the sixteenth annual Middle East Conference, which was held as a session of the Human Rights Council at the United Nations Office in Geneva. That conference, entitled "Children affected by conflict and disaster: Prevention, protection, healing and empowerment" was attended by woman leaders from eighteen nations of the Middle East, and also by diplomatic officials, UN ambassadors to Geneva, representatives from UN agencies and global NGOs from around the world. These 180 or so participants came together to discuss this very severe issue of children's protection. The women gathered came to many serious conclusions, and resolved to apply solutions in the field, and to reconvene



Congratulatory remarks were made by a State of Nevada government official, Gayle Anderson (left) and a state representative, Sheila Jones (center). Mrs. Lan-young Moon, president of the WFWP International (right) introduced True Mother.



Mother and Sun-jin nim cut a twentieth anniversary cake at the WFWP national assembly, just before True Mother came to the podium to speak.

with their results and findings.

Today each of the WFWP chapters around the world is actively conducting relief aid work to address problems caused by natural calamities and poverty in various parts of our global village. One outstanding program is the "1% Love Share Project" which helps women and children in North Korea. Their slogan, "Let us share a little of what we have," has helped to reach so many people and, I am happy to tell you they have achieved wonderful results.

From the founding of WFWP, and reaching the highest status as an NGO in consultative status under the UN, our members have never lost their vision for a loving and safe world, and have quietly pioneered the path of a women's peace movement with an unwavering heart. WFWP stands at the center of a new women's movement for world peace, continuing to emerge fresh and vibrant with the power to heal.

At this time, I would like to request a big round of applause to express our infinite gratitude to these woman leaders all over the world who have never held back in their encouragement and participation.

However, WFWP must not remain at its current level. It must now develop to the next level by working in common cause and cooperation with woman leaders and NGOs from all parts of the world, to serve greater numbers of women and families in smaller and more remote parts of the world.

WFWP should go beyond the level of a women's NGO, and bring together governments, organizations and individuals from every country to forge a unified international effort modeling the ideal of the Abel Women UN by utilizing the Global Women Peace Network. Let's work together to bring this about, and in fact, it is God's absolute decree.

Foundation Day is just ahead!

In giving my sincere congratulations and encouragement to the excellent women here today, I would like to declare the launch of the United States Assembly for the Abel Women UN.

As we usher in an age of universal and historic revolutionary change, I would like to emphasize the shining truth that women make up half the world's population. Let us now become aware of our historic mission to expand the scope of our activities to all regions of the world.

Beloved woman leaders who seek peace! What is the path that humankind should take today? In the end, the problems afflicting humanity can only be resolved through the logic of love and the understanding that we are all one family under God. This is the teaching of true love with God at the center that my husband and I, as the True Parents, received from Heaven. We have championed and taught this precious truth throughout our lives. This ideal represents the path that will



The theme of this year's WFWP assembly, which drew hundreds of participants from the U. S. and overseas, was "The Turning Point," and in fact people did testify to the transformational atmosphere of the event.



A Bridge of Peace Ceremony, with its focus on reconciliation, was conducted during the anniversary celebrations.

lead humanity to a world of everlasting peace and happiness.

This is a historic time of a great cosmic revolution in which we must change history. We must harmonize the spiritual and physical worlds and create the ideal kingdom of heaven that God has longed for since the beginning of time. We can no longer postpone or delay it. Heaven has already proclaimed that the thirteenth day of the first lunar-calendar month in 2013 will be Foundation Day.

Therefore, it is now time for all people to be humbly obedient to Heaven's decree. I hope you will bear in mind today, that this fateful date of Foundation Day is approaching and that we need to devote ourselves completely with a commitment of intense sincerity until that day comes. Let us go forward together, following the guidance of True Father, the King of Peace, and Savior of Humanity, who now presides over God's Providence from the heavenly realm, and that of True Mother here on earth!

Beloved woman leaders! The course for humanity is set. Now that we have the upcoming Foundation Day, which heaven has given us through the True Parents, what reason is there to hesitate? We now have less than four months to go. Heaven will bless your endeavors to establish a world of peace through the leadership of the Abel Women's UN.

I would like to reemphasize that the priority of the Abel Women's UN is to create a true family movement that empha-

sizes "living for the sake of others," based on true love, and is carried out in conjunction with education focused on principled true family values.

Women as a turning point

Beloved leaders! We women were not put on earth merely to help, or to be protected by, men. We are independent individuals who, as representatives of the feminine aspect of God's nature, are meant to help men become more complete. Through true love, women are to be men's precious partners in love. Men and women are absolutely equal in terms of value.

Men and women who unite through the true love that is inherent in the original ideal share the same position and have equal worth. Also, they attain the right to be with each other, wherever they may be. Thus, a man and woman who are brought into oneness through the original love in God's ideal of true love have been created as equal beings, sharing not only the same status and the right of participation, but also their possessions with each other.

Men and women do not need to struggle with each other, because they do not need to imitate the characteristics, dispositions or roles of the other. It is not necessary to confront, compete or covet the things of the other, or take them by force. Instead, by giving what one has to the other, with true love, and by completing the other, they can become united as a greater whole and share in a relationship of joint ownership.

Now women and men should play a major role in world history, by serving alongside each other like the wheels of a great engine pulling the construction of a peaceful world forward. Today I invite women to accept an important role and become the turning point in building a new century characterized by a loving, peaceful culture.

I sincerely ask you to follow the path of a true mother, the path of a true wife, the path of a true daughter and true sister, and the path of a true woman leader, who will build a unified world where freedom, peace, and happiness overflow. Begin in your family, your church, your community.

Rev. Moon always urged us to live without casting any shadow, which he called a "life set at high noon." If every one of us lives like a brightly shining lamp, no shadows will be cast. No places of darkness will be created. If we only receive things, they become our debts. Please repay your debts by living a life of true love, of living for others, spreading light throughout the world and wiping away the tears of those less fortunate.

Ladies and gentlemen, I am grateful to you for listening closely to me today. I pray that God's blessing will be with you, with your families and with your work.

Thank you. **TW**



President WFWP USA, Angelika Selle:

Looking back on the assembly 2012, our twentieth anniversary of WFWP, what transpired was truly what we had hoped for—and more based on what we hear from our participants, members of WFWP and newcomers—that they experienced a personal transformation, felt empowered, uplifted, energized and equipped with a deeper vision for WFWP for the next twenty years. True Mother touched the 1,300-strong audience very deeply (women and men alike) with her beauty, grace, strength, leadership and determination, even though she has just sent her beloved husband off to the spirit world. She encouraged us all with her smile and motherly heart and love to keep pressing forward toward Foundation Day without stopping, and the American women responded with a resounding Yes in their hearts!



Above: At the *Washington Times*' thirtieth anniversary gala, two-time U. S. Secretary of Defense Donald Rumsfeld, singer Krista Branch, with In-sup nim, Sun-jin nim, Washington Times Corp. Chairman Tom McDevitt, Yeon-ah nim and Hyung-jin nim; **Below:** Members from (at least) Republic of the Congo, South Sudan, Central African Republic, Cameroon, Uganda, Burundi, Rwanda, Zambia, Angola, Somali and Tanzania traveled to see Kwon-jin nim and Hwa-yun nim who visited Nigeria, Kenya and Democratic Republic of the Congo. Here, they plant a tree in Nigeria, October 20, with Regional President Katsumi Otsuka.





Mother Speaks of Father's Forty-Day Transition

For forty days after True Father's Seonghwa Ceremony, True Mother prepared meals for Father three times a day, and she testified how he would come and share them with her at Cheon Jeong Gung. The conclusion of this brief stage of Father's eternal life in the spiritual world was marked on earth by a ceremony that True Mother conducted at Bonhyangwon, Father's burial site (the name means "Original Hometown Garden"). The following is True Mother's message to the invited guests on that day, 9.13 by the heavenly calendar (October 25).

You may not be aware of this, but today marks a new starting point for the providence. During the last forty days, Father has visited many places in the spirit world. He has met figures from providential history, and he has personally experienced God's creation of heaven and earth.

I have been speaking with Father heart to heart over the past forty days. I have been preparing. Father's thoughts have become my thoughts, and my thoughts his. Much has happened in the last forty days during which Father has been coming to Cheon Jeong Gung. Father completely approved of my determination to renew the Korean church in spirit and truth. He told me that he is very grateful.

The Unification Church in Korea has been around for fifty years. During that time, Father led the worldwide providence. He has entrusted the Korean church to you, believing that you will do your best. However, the reality is that you (starting from those who hold the positions of responsibility) have been unable to fulfill your missions. It was set to grow, to develop, but that never happened. He was heartbroken and very sad. He lamented, wondering why so little result occurred after he had placed his trust in you. I think there have been more bloated reports than actual results. However, under my leadership, it will not continue like that. I hope you understand.

In his final days, Father emphasized to us to live at the risk of our lives, investing all our strength. How do we practice this teaching? You must be aware of the sin of not having been able to serve Father and return glory to Heaven.

This was some time ago, but in ordinary society when the master of a wealthy household died, the son would live by the side of his grave for three years. He would serve his parents* without the help of his family, eating raw food and living alone like a homeless person. Then the world would bestow on him the title "son of filial piety." As we have failed to fulfill our responsibility to serve Father, I have set up a special team of bodyguards here. I've told them to live by the side of Father's grave for three years. Seeing the standard of piety toward parents in society, how can we do less for the king of kings, the savior, the Messiah, the True Parent of Heaven, Earth and Humankind, the lord of truth, holiness and virtue? These men swore an oath to me. Two among them have doctoral degrees in theology. They are people who attended Father very closely....

What have you been thinking during the past forty days? I received many letters and your thoughts have been conveyed to me, but we must now invest our lives totally. This is what we must do. We weren't able to do this with Father. What other time would call for us



to commit our lives? Many people have desired Father's love, for Father to take care of them. They have given back so little. Do you admit that? I know there are many among you who should wear sackcloth and repent. Please pledge your absolute devotion once more to Father today. Even Father is making a new beginning in providential history. In this situation, we on earth are also doing so. What does it say in the Bible? "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Please remember this: This is the time when we can return the value of Father's love to him. Your life... How long do you think you have left? Twenty years? Thirty years? When we think of God and of the world's 6.5 billion people, we have so little time. All those people are our people, our brethren, our family.

How can we offer the world to God, when we fail at even offering this nation, Korea? When will we offer all 6.5 billion people to God? Everyone, will you live at the risk of your lives, investing all your strength? Your voices are too weak.

Please speak up.

This is the final stage. We have no more chances to repay our debts to heaven. Think about it. Because I am on earth, Father will show us even greater substantial phenomena. You will experience these through Cheongpyeong. Father has promised. If you want to see Father, bring your results, come to Cheongpyeong, and see Father. In the history of the providence, Father never revealed his body easily, even while he was imprisoned. He told us that in prison he protected his body. Do you think Father will just appear anywhere? No. Father will come only to me or to Cheongpyeong. Do you understand? If there is anyone among you who did not know that, it has now been explained. Let's advance in an orderly manner, centering on one heart and one vision and centering on the Principle. If you are willing to make that vow, let us applaud in order to congratulate Father on his new beginning. Thank you. **JW**



With Father in the Early Days



Above: True Father visiting a children's music school (1957); Below: True Father with members on a church outing (1960s)





Above: Father prays at the Headquarters Church, then in the Heung-in dong (district) of Seoul in January 1955, eight months before the Cheongpa-dong Church was acquired; *Below:* Outings and outdoor services in the hills and mountains close to Seoul were a feature of Father's early ministry (This one was held August 31, 1958).





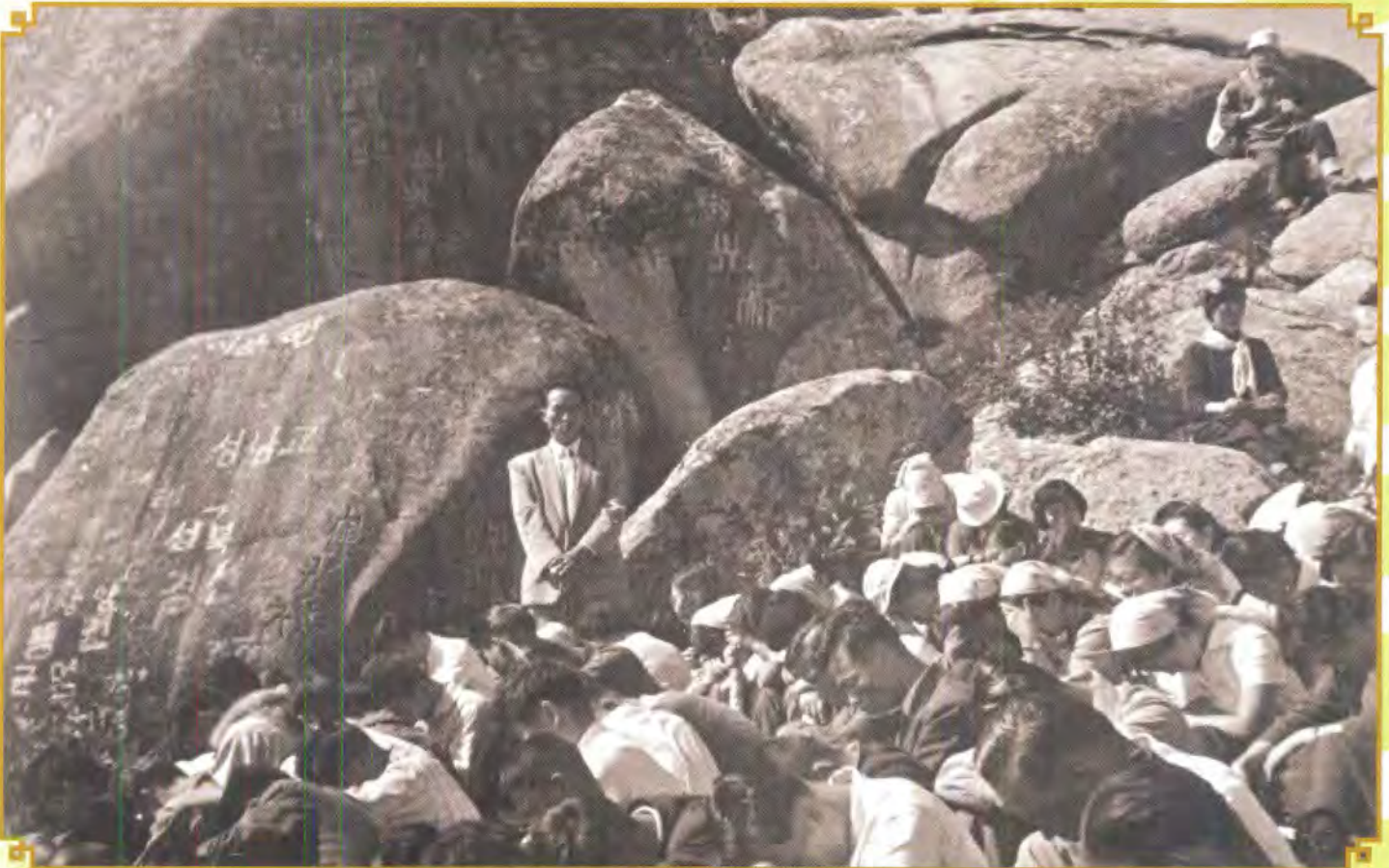
Above: During an outdoor service, a member sings while True Father and True Mother (sitting nearest him) look on
Below: Walking across one of the many streams that run through Korea's hilly countryside





Above left: An undated photograph; Right: With children at a music school (1957)

Below: Father offers a prayer during an outdoor service with members after they have hiked up a mountain.





True Mother Guides the Movement On

We are pleased to present extracts from what True Mother has been saying to members since Father's ascension. She spoke at a regional presidents' meeting on October 1 in Korea and at locations on an island off Korea's southwest coast and a southwest coastal town, both on the same day, October 13. She has already spoken on two continents. The fourth excerpt comes from her October 27 message to members at morning hoondokhae in Las Vegas during the course of the WFWP Twentieth Anniversary Assembly.

As she indicated on September 23 at the Cheongshim World Peace Center, she has already begun to "stand in the forefront to lead the providence on earth."

✿ Extracts from True Mother's Speech to American Leaders called to Cheon Jeong Peace Palace, on 8.16 (October 1)

While Father was still in the hospital, I told the regional presidents that at this point, "For us there is no stopping." Now that Father has ascended, we need to remember that our Unification Church originated from divine spirit¹ and the truth. Though years have passed, the reality is that we have not seen our church membership increase or our members mature based on our hearts of love emanating from our *shimjeong*.

In the beginning, when Father was carrying out his ministry, once members came to the church, they never wanted to leave. They wanted to stay with Father, even if it meant staying up all night. If there was anything Father wanted done, those members wanted to do it for him, voluntarily and willingly. The life of faith our members led at the time was like that. So, though ours was a small church, it was overflowing with love, and we united and overcame the most difficult of times.

Many blessed couples in the Korean church have unforgettable stories. Married women who had joined the church before their husbands did went through many difficulties when their husbands were unsupportive. Moreover, we were all in a position where we had to go out to pioneer; everyone had to go, regardless of age or sex. Women who had families had to do pioneer witnessing as well; to do that, some even left their children in orphanages.² The early days of our church were like that.

Thus, Korean church members had to make many sacrifices in advancing the blessing providence from the 36 couples to the 430 couples. (I believe Mr. Kuboki, the former president of the Japanese church, was blessed among the 430 couples; he represented his nation.) Thanks to such early efforts, we now have conditionally blessed up to 400 million couples worldwide, as you well know.

True blessed families that are united centered on True Parents should write Unification Church history. The president of our church in those early days, Rev. Eu, gave lectures all day long, even though he suffered from physical disabilities. Even healthy people find it difficult to give lectures for an hour or two, let alone all day long. Besides, he was undernourished because we were so poor at the time.

1 In the original church name (HSAUWC) in English, this term was rendered "holy spirit."

2 A reference to the special three-year witnessing mobilization in 1970, when some members temporarily lodged their children in care facilities in order to fulfill the requirements of the condition.

The people found and established through that process became the thirty-six couples. This is why we treasure the thirty-six couples, because the root of our collective *shimjeong* is in them. Therefore, all of us, including members in Korea, Japan and the United States, need to return to that beginning time when we were passionate and our church constantly overflowed with true love. We must begin anew. Accordingly, we will have Divine Principle taught continuously in our churches and have workshops continuously.

Father has passed away. How long do you think I will live? Twenty years? Thirty years?

You should pull yourselves together mentally and physically, and do whatever it takes to unite and fulfill what you were unable to do for the Parents—what you were unable to do though you only received love until now, even if it means making effort, spending sleepless nights. Even then that would not suffice. At this time, you had to see Father ascend earlier than you expected. I'm sure you are feeling deep pain over this. How much have you reflected on this?

As those of you who came to the ceremony may have seen, we sent Father off with a splendid ceremony. I still feel, though, that we could have done more. We should have sent him off on a pan-national, a global scale. As it was, what would we have done if the construction of the Peace Center in Cheongpyeong had not been completed?

Therefore, from now on, we need to do our best, which means to witness. This is still a satanic world, so you need to implant the Divine Principle in people's hearts, and nurture them to grow until they are ready to receive the blessing.

I spoke of two things at the leaders' meeting. First, the revival of the church. Second, that I will provide money for scholarships to develop leaders among the first- and second-generation members of our church from all parts of the world. For this reason, though it is my heart's desire to preserve everything True Father used as mementos, I am going to sell the helicopter so that I can take part in cultivating leaders among our second generation worldwide.

This is proof that Father was concerned about the future and that he loved all the world's peoples. I am going to use the money I raise from selling it, and add some more of my own, to carry out this important task. You may also donate whatever amount you wish to this initiative, even if it is just ten dollars. I am telling you this because I want you to know that I am going to spend this money with that purpose in mind.

We have the True Parents and the truth. Do you understand? That is why our future is bright. I will revive all of our churches. Our church in Korea needs to live and breathe. Therefore, through our actions and practices, blessed families need to set an example for others, and bring our neighbors and clans to follow us. The same is true for those in Japan. The leaders—those in charge—and the blessed families in Japan should also lead lives of this type.

I have already mentioned to you that you should begin each day by holding hoondokhae with your families. This was because I feel the urgency of educating our children, second-generation members. Until now, you couldn't find time to spend with your children because you were carrying out church work. Henceforth, however, you should begin your day together having hoondokhae with your children. Please begin your day in this way.

We need to educate and nurture our second-generation members. No matter what position you are in, you need to think of the generations to come. Moreover, the leaders need to design the future. You need to reflect on how much a sense of urgency and vigor you have toward looking for someone who can

take over your responsibility. If you haven't achieved this, you should do your best to do so from now on, risking your lives if necessary. Do you understand what I am saying? [Yes]

Before Father passed away, he made plans and told me about them as we rode here in our car, saying things like, "Mother, I wish for something to be done here. I wish for these people to be nurtured in this way. I wish for this and that to be done here." Now, I know that he had been asking me to do these things because he was preparing to depart this world. Every time he came down here, he always had something to say about what needs to be done.

You might think me greedy if I hope to live thirty more years, so within twenty years I should accomplish all that Father has left incomplete and all that he desired to achieve. The truth is, however, that I am overburdened as things stand. Our most urgent task is to establish the true order and tradition, both internally and externally. Also, as soon as possible, we need to show ourselves and the rest of the world that the Unification Church is still going strong, growing and developing, so that those in the wider world can come to us of their own free will.

It is important for you to try hard in witnessing, but we also need these people to come to us of their volition, based on our providential achievements, guided by the thought in their hearts, Oh! This is my ultimate destination!

We also need to bring them to receive the blessing. This is called for in this era, right after True Father's ascension, which is why we cannot delay any longer. I will continue on. At this time, don't you feel the need for us to witness to as many people as possible? [We do.]... I know that you have tried to show True Father's glory and prestige to the world, but if you had witnessed to more people and restored the nation, they would have come even if we had told them not to. We need to effectuate that.

What is truly important is the number of people we can call our members, those who know the Divine Principle, not just the number of people that come to Sunday Service. Do you understand what I mean? [Yes]

We need to continue giving Divine Principle lectures in our churches. People need to be reborn through the teachings. When such individuals, families, tribes, peoples and nations can practice true love, that is where Cheon Il Guk is. That is the kingdom of heaven on earth. When this happens, each and every individual will find peace in his or her own heart.

I had a dream in the early days, right after Father and I married. In the dream, I was holding a child's hand, carrying a package and walking along on a dangerous cliff-edge path. I couldn't see what was in front of me, but I succeeded in following this path without falling over the edge of the cliff. At the end of the path, I reached a bright light. I believe that time is now.

Let us all work hard so that on Foundation Day many people will come flocking here, like the tide coming in, whether they are eminent members of society or ordinary people. Let's make it a day on which large groups of people come flowing in like clouds.

This is why we need many capable people. This nation needs to become God's homeland and True Parents' nation as quickly as possible. I will begin by strengthening our internal structure, by developing leaders that can fully devote themselves to guiding members and managing churches.

I believe Father is also telling us, for the last time, You need to accomplish all this, and when you have done so and succeeded in your tasks, come back to me and I will embrace you.

Once again, I ask you to try to become people that True Parents and especially True Father will remember.



True Mother's Message at the Ocean Cheon Jeong Gung on 8.28 (October 13)

"My eyes became sensitive to light, so I need to use sunglasses. I'm sorry. During the forty-day period of preparing meals [for True Father]³ coming here has been difficult. Since I intend to sell the helicopter, I won't have it soon. Coming here by boat is not easy. I am unsure that I will be able to come again this year. I went to bed worrying about that.

When I was offering the meal, I was told, "If it is okay with you to go to Geomun Island, I will have a meal there." That means that Father's thinking is my thinking, and my thinking is Father's thinking. During the forty days, I felt I must come here and I was worried that I couldn't. Yet, Father said he wanted us to come here, so here I am.

[To Sun-hee Davis, the church leader there⁴] How many members do you have now? "We have about seven members now." About seven. [Mother sighs.]

This is an important place, and you have to educate people here. In order to teach them quickly, fire must always be burning in the church. It shouldn't go out. To that end, all of you must gather your resolve.

You shouldn't lose sight of the honor of having lived in this era when you could attend True Father. It all depends on you. Shouldn't you become a person Father wants to recognize in the spirit world? In order to do that, what should you do? [We need to continue witnessing and teaching.] We shouldn't rest. I said we should establish a church that is alive and breathing. When life exists, movement must occur. Only something dead remains still.

Father loved this place. If you were determined to restore all the people on Geomun Island within a month and made supreme effort, don't you think Father would help you? Father, who transcends time and space, would do great work through you if he were moved by the greatness of your sincerity and effort. Haven't you been thinking like that?

The international situation is very hard to gauge. It is hard to fathom what China has in mind. You have to protect this place yourselves. You need to have Strong Korea lectures⁵ here. You should bring everyone on this island together. Don't sleep at night, stay awake; make this into a church where a fire is constantly burning. Wouldn't Father, who is going around the world, be pulled to Geomun Island because of your sincere effort? I'm saying that this shouldn't become a place Father bypasses as he goes elsewhere.

Think of the situation if I had not been here when Father went to the spirit world. What do you think? As people who have lived with True Parents and breathed the same air, your responsibility is very great. In the eyes of your descendants, you will naturally be graded; it might be determined for example, that you were a loyal patriot; you accomplished your responsibility, you became a person whom Heaven remembers, or you are someone who just walked past. Nobody can help you in this; it's up to each of you. So will you exert your maximum effort, or not? [We will.]

3 In Korean, *sangshik* (상식); a common practice in Korea and elsewhere in Asia, but the forty-day period of *sangshik* is a custom specific to the Unification Church.

4 True Father had quite recently assigned Mrs. Davis to the post of church leader for Geomun Island.

5 She's referring to lectures initiated by Kook-jin nim that advocate (among other things) that Korea assess its military preparedness vis-à-vis China, in case China decides to use its military for hostile means.



True Mother's Message at Blue Sea Garden in Yeosu on 8.28 (October 13)

To date, we have held many ocean workshops here. What was the purpose of having ocean training workshops? Our Unification Church must now be reborn with God's spirit and truth. This is the time, while reorganizing external activities, we should maintain internal stability. Japanese women have worked so hard for the global providence, but from now on we should have results to show that "we accomplished this." I will make that happen for you. Eternally maintaining the foundation Father established is a matter of urgency. I will put everything, one by one, in order, from one to ten, and we should keep Father's teachings alive, without letting them drop to the ground.

I came from Geomun Island and this place⁶ also needs to be organized again. I consider our second generation important. In order to ensure that in the end your efforts have not been in vain, I should educate those in the second generation. What should you leave behind, you blessed members who are living in the same era as True Parents? What will it be? Will it be your honor? Your money? What should it be? If we don't leave a solid foundation for later generations, when will the world center on God? Korea and Japan must be the world's center. When you spin a top, it keeps spinning, doesn't it? That is what Japan and Korea must do.

You must be reborn through the Principle. Do you understand what I mean? I said that our church must be alive and breathing, and must be somewhere that Divine Principle lectures continue without end. Give lectures to three people at the church every day, teach the Principle, share the teachings. Eventually we need to give birth to new Blessed Families. The sooner the better. It is urgent to the hour.

I am seventy years old. Isn't that so? If I live another thirty years in good health, I will be a hundred years old. How will I look then? Think about that. You are younger, so you can have more hope, but I feel a great sense of urgency. Do you understand what I mean? [Yes]

Take ownership and do activities that are alive and "breathing." Then the spirit world will assist you 100 percent. What is the wish of those in the spirit world? What is our wish? It is the establishment of the kingdom of heaven on earth and in heaven. Isn't it? Cheon Il Guk. How exciting, elating and divine would it be to realize that in our lifetime? If we go through life feeling that, how could we sit calmly and placidly? We are bound to exert ourselves.

Our goal won't disappear with the passing of Foundation Day. We have to bless all of humankind and create Cheon Il Guk citizens. In order to do that, what should you do? [Mother wipes away tears.] Those in the spirit world won't help people who do only what they are told to do, who only live from one day to the next without making any distinction between them. Do you understand? You must be able to feel the true meaning of risking one's life and giving one's all.

I am asking you to become people who report to Heaven every day and who move with Heaven all the time. Now, you must work hard as if twenty-four hours aren't enough hours in a day. You need to work in place of the spirit world, so think of one day as forty-eight hours. You should be reborn in God's word. Without considering any condition, you purely wanted to come and see me and wanted to listen to me with a thankful mind. You didn't think to yourself, If I make this much effort, I will get this much back, or if I do this, I will become a leader.

6 Blue Sea (Cheonghae) Garden Training Center

That type of mind-set didn't exist in the early days of the church. We have to go back to that time. We must build a movement in which true love overflows.

Hoondokhae at Cheon Hwa Gung, Las Vegas, on 9.13 (October 27)

Whether we knew it or not, it is clear that all the people of the world, with one heart and one intention, sent Father off. In fact, your responsibilities are very important. Everything depends on whether you fulfill your obligations or not. We don't know how many years later it will be, but eventually we will all go to the spirit world.

Father, who is now in the spirit world, trusted that we were doing our work on earth, even though he knew that some could not be trusted. Therefore, you need to do your best during this period, so that when you enter the spirit world, Father will remember you and say, Ah! At least you tried; and now you've come.

What should you do to make this possible? Father gave us our goals before he passed away. Foundation Day is not the end. We need to do our best until we have liberated all humankind and brought the world's 6.5 billion people into God's presence. This is why Father urged you for a very long time to fulfill your mission as tribal messiahs.

The reality, however, is that you have been unable to witness even to those people around you. How pitiful that is! At present, America is internally struggling. The American members need to reflect on themselves and repent....

The American people in this day and age are living in the same era as the Lord's Second Coming, and if they say, "We didn't know," for the most part, you are responsible for their ignorance. It will not end with just accusations. You will not find even one place to hide in in the eternal world, nowhere. Do you understand this point? Father believed in you. Why, then, did your witnessing not succeed? Why were you unable to restore your tribes? The more I think about it, the more fully I realize that you did not receive much help from Heaven. You did not reach the standard of becoming God's object partner. You should repent for that....

Because Father knew that he had a stubborn streak to his character, he began his work with his mind centered first on Heaven in all respects, going through a long period of devoting himself in prayer as if offering penance, saying, Before wishing for dominion over the universe, let me gain perfect dominion over myself!

On the other hand, what have you done? When you were promoted to a slightly higher position, you thought of it as success—you men in particular. In this regard at least, women have sinned less than men. Father spoke harshly to women, telling them they must pay indemnity for Eve's fall, but now the era of indemnification is over and this is no longer necessary. We are now in the realm of equal status, equal rights and equal participation, aren't we? [Yes] It is true that women need to take the lead at this



point, which is why I brought all my daughters-in-law with me....

Many men are here in Las Vegas. Is it easier for men to unite or for women to unite? [It is easier for women to unite.] The men here should think to themselves that they are mourning at Father's grave side for three years⁷ and try to unite. Is there anything you cannot achieve with True Parents?...

One Bible verse states, "Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."⁸ I believe we need to place great importance on this. It suggests that depending on whether we fulfill our responsibilities on earth, the stage for Father's work in the spirit world will widen. Thus, the earthly plane is very important. That was why God created the heavens and the earth, and why He created Adam and Eve on earth. He spoke of the kingdom of heaven being on earth first.

Father alone cannot achieve the kingdom of heaven in heaven. Though God is the God of light, until now the spirit world has remained in darkness, because the evil spirit world has grown strong. Did you know that? Most spiritual mediums form connections to the middle spirit world. If you go up a mountain there are mountain spirits, for example. When they pray they can only form a connection to that level of the spirit world; they cannot connect to a higher plane. If I continue talking about this, it will interfere with today's program! I believe that I should have hope in all of you, so will you help? [Yes] Will you men help? [Yes.] You should work, with women leading the way.

The only way we can save America is for women to take the lead. After close observation, I've come to see that politics cannot be trusted. It is full of men who live day to day. When they think something is righteous, why can't they go about it like a man? They look petty, small-minded and ludicrous to my eye. They have bigger bodies and greater strength than women do. Yet, how can they be so narrow-minded...?

Since we are living in that kind of era now, men should not think themselves superior and should make unity. Only when they are united can they exert their full power. Who is interpreting into English? [It is Moon-shik Kim.] Men, pay attention! [Yes!]

When Father first came to America, he said, "America is sick, so I have come as a doctor. America is in flames, so I have come as a fireman." At present, America is in flames and is about to fall off a cliff. Not one nation in the world respects America. That is why America has adopted the no-visa policy.⁹ In the past, America was arrogant. The truth is that, now, America is more unstable than any other country. The former Soviet Union is looking to the future and doing everything it can to become one with Europe and keep China in check. In fact, a minister in Putin's administration attended our most recent UPF assembly.

I see that it all depends on how you do. Those who say, "It won't be; it can't be," won't be able to achieve anything. Those who translate their words into action can accomplish what they set out to do. This observation is based on the reports I've received. Do you understand? [Yes.] I hope Father continues to love America, because, if he does, it will give me a reason to come here more often. The fact is that when I leave this time, I don't know when I will come again. It all depends on how you

do. I hope you will not think this is a small thing but actually return to the mind-set prevalent at time our church began. You should strive to create an environment in which the sound of Divine Principle lectures never ceases in our churches.

To give Divine Principle lectures, you first need to have the right attitude. Okay? No matter how difficult your environment is, you are standing in Father's place conveying Heaven's word. You should therefore think, "I believe I should first have dominion over myself." When you think like that, you will automatically change your clothes and dress more smartly, wash yourself when you find yourself dirty, and invest all your sincerity. That's natural. Giving birth to something living cannot be done by merely killing time and hosting programs. The same is true for women giving birth. Just because the time has come does not mean a woman will have her baby at that moment. I could explain this better if men had experienced the pain of labor even once. If so, men would become so much more humble.

You should not be self-centered. You need to put yourself aside; to do so, you first need to unite your mind and body and thus begin working and acting on what you say. This is how you can achieve freedom and peace. If I am happy, and those around me are happy, that is freedom, isn't it? The problem is your own self. The kingdom of heaven is where such people live together. All you need to do is to translate Father's teachings into action and lead your lives accordingly. Stop giving excuses and stop making up theories for not doing that. First take dominion over your own selves.

That is why I am doing so many things now. It is all for you and your future generations. How could you possibly deal with the Christians of today? Not knowing that the Lord has come again, those old-fashioned Christians hang on to their worn-out Bibles and offer prayers and devotions asking the Lord to come on the clouds. If they come to understand the providence, how much will they repent and lament? "The Lord came and went while I was still alive!" How devastated would they be by that thought? This fact would dumbfound them more than the fact that they waited two thousand years for nothing. I will create a book that will make them throw away their Bibles, a book that will make them feel that Father is eternally alive.

Yesterday, I heard a brief report to the effect that members in South America held a bazaar to raise money to come here,¹⁰ and they prayed, "Please let us earn just \$1,000." They were able to come because they made \$1,070. As you can see, Heaven helps you with even the smallest things based on your thoughts and efforts; these members came here with joy, gratitude and hope in their hearts.

Know this! Our future is not dismal but bright! Open your eyes in the morning feeling nothing but gratitude. Go to sleep at night with a grateful heart, saying, "I did this and that today. I was able to do all this thanks to our Heavenly Father's protection. Thank you. Tomorrow, I will make even more effort to return all that I have received to God." If you do that, you can't help being happy.

Many of you have come from America, Japan, Korea and other places to attend the Women's Federation assembly. Let us begin our work from this point. [Yes.]

Then let us shout loudly three times. Heavenly Father, thank you! [Heavenly Father, thank you!] True Parents, thank you! [True Parents, thank you!] All of us, thank you! [All of us, thank you!] **TW**

7 An apparent analogy to a Korean tradition by which the oldest son lived beside his father's grave for three years after his father's death.

8 Mt 18:18

9 Possibly a reference to the visa waiver program for certain countries that "maintain high counterterrorism, law enforcement, border control, and document security standards."

10 Presumably referring to True Parents' birthday at the beginning of the year, when a large group came from various countries

the third-generation of the True Family are down to earth; they are normal children. They don't have a huge head on their shoulders. Each one is different. I think that as time passes, the big distinction fades naturally.

Theologically, we have to be clear that no one plays the messianic role. The Lord at his Second Advent is only one who comes from the God of Night, as Father mentioned in his speech, particularly the one in Incheon.¹ That is a unique role, Jesus' role and True Father's role. As children, we are more here to spread True Parents' teachings, to bring them glory, to bring them joy. That's our responsibility. I don't know what will happen in the future [when True Mother ascends], but if you meant by that, "Would True Children be in the position of True Father, having absolute authority?," absolutely not. Not the way I see it. Even though I am the international president, in Korea we purposely made a system to limit my authority. We introduced checks and balances. For example, we brought in management that only allows decisions to be made through a decision chain. All the directors and various others in responsibility have to approve a proposal. It goes from bottom up. If I wanted to start something, it had to be approved. By doing this, we have effectively limited absolute power; whereas in the past, if someone had this role, he would basically have free reign to do anything and to use finances freely. That's not the case with this kind of check and balance system.

Q: Seattle is in a unique situation because UCI has chosen it as its headquarters. My question is, since In-jin nim stepped down under the circumstances that she did, will the status of the UCI chairman be reconsidered? In particular, In-jin nim's motivation for initiating two national tours, to discredit the UCI chairman and his board,² could now be questioned. I wonder if that's likely.

A: Many people ask particularly about unity between the brothers, or Cain and Abel. They say, You're kind of like in Jacob and Esau's situation, things like that. What people have to understand is that True Children are different people. We have different paths in life. We could strive for a superficial unity, which is like us standing onstage and singing *Kumbaya* together. But that's not real. It's more of a performance.

We have the same purpose with True Family members that we work with—to glorify True Parents, spread their word and bring them joy. That purpose defines our life path. Hyun-jin hyung made it very clear that he wants nothing to do with the Unification Church. He made that media statement when he was in Korea this time. So, he has made a public declaration. Obviously, that's saddening. I love the guy. I love my brother. If you know anything about me, I spent lots of time with him, particularly when I was in high school. I was very close to him. We used to have dancing battles in the cottage on the second floor. I was very close to him. I love him dearly. Of course, I disagree with him. Him being a free individual, I cannot coerce

or force him to do anything. If you know anything about me, I don't disrespect my elders, even if they are yelling at me or smacking me on the head; I always try to treat them with respect. In the case of Hyun-jin hyung, I think he's made very clear which path he wants to follow. That's a path that he's chosen and people who follow him have chosen. Obviously, that's a path that is separate from the one that we are choosing. In terms of superficial unity, am I striving for that? Absolutely not. I'm not striving to put on some show or performance. In terms of real unity, purposeful unity, that depends on both parties' 5 percent.

I know their organization is trying to spread rumors that they were prevented from coming up [to the palace]. Of course, this is far from the case. They came to the funeral in buses. They were asked to go through the stadium³ like everybody else—every member in the entire world, including VIPs and ambassadors for peace. Pay your respects at the stadium and then if you are invited, you can come up to the Peace Palace. Hyun-jin hyung didn't have to follow those rules; he could have come to the peace palace directly, and all he had to do was meet Mother, which of course is totally principled, because she's True Mother. He chose not to do that. There were



members holding signs that said "Hyun-jin nim, go up the hill." That's all he had to do and he chose not to. They held demonstrations. They brought media to try to stage an event that basically said they were being prevented from coming up. That was very disappointing.

It was very simple, just come up the hill to meet Mother. Mother was waiting the entire time. She was sending people down. Mother actually went and met Hyun-jin hyung at the Walker Hill Hotel. That didn't go well. Even Mother was very much pressured—"Just go meet him," etcetera. So, she did, but it went terribly. She was of course heartbroken.

So, I think that our communities have to understand that regardless of what happens... Even in the case of In-jin, which is a heartbreaking case... It's obviously a sin. Of course this is not the blessing. Mother has been very clear. There was some talk about a satellite blessing. This is not a blessing. There is a process when a True Family member gets blessed. True Parents have to actually approve the blessing. In the case of any of the True Children, I think our relationships don't end with them in the sense that we stop loving them. We can disagree

3 That is, to pay their respects at the altar set up for that purpose

1 On January 15, this year, in extemporaneous remarks made during the final speech of an eight-city speaking tour throughout Korea, Father said that he was fundamentally different; he was managed by the God of Night and we are managed by the God of Day.

2 *Today's World* does not subscribe to this view.



In Dallas, Texas on September 25

with them, of course. But we don't stop loving each other. That is clear in our hearts. But again, the only way that we work together with any True Family member, whether it be the oldest to the youngest, has to be based on purpose and a common desire in our role to glorify True Parents—spread True Parents' teachings and bring them joy.

Q: You mentioned the government is archangelic in nature; I see that religions are also archangelic. It's a path we follow until we receive the blessing, but once we receive the blessing and establish a God-centered family, God exerts sovereignty through the family. I would like to see a structure more like the one Father talked about—a family federation, an association of sovereign entities that work together with a common purpose and vision. It's not a top-down structure, which I see as archangelic. In families, the members hold one another accountable, but in these larger organizations, it's very difficult for people on the grassroots level to hold those above them accountable.

A: I think that top down structures are kind of archangelic and hard to hold accountable. We are looking at various systems. In the Mormon Church, you know, they have no paid clergy. Each member, basically, at some point has to lead the congregation even if for just one week and a weekend. That's healthy pressure for everybody to learn the theology, learn the teach-

ings and be ready to be called on and be able to minister. As they say in Asia, No pressure, no rice." [Laughter] Just having the minister always pastoring is one thing, but in the Mormon tradition—which builds so much ownership into the teachings and into the expansion of the teaching—is the whole idea that one day you are going to be called on. You are an elder in the community so to speak. Even if you are a young person, you are referred to as an elder.

We have already done elections in Korea and Japan. I know you guys have been waiting forty plus years for this. We are going to do it. [Applause] We elected our regional directors. We also elected district pastors. This idea is not concrete yet, but even in some areas where there are very small communities, a group of elders and a chair of elders or a rotation system would be more appropriate than paid clergy.

The whole thing with Freedom Society is that you don't want a big federal government. It's the same thing. We don't want a big federal [church] government. We want to keep it mean and lean. It does its functions but it's not like a monster sitting on top. We want to give a lot more authority to the local states, to your local communities. Of course, that also makes you more responsible for your local community so if you wanted to build a building, build a school, you would have to raise money for that. At the same time, being able to choose leadership in those local communities is very important. It's a very American idea. Elections and the whole tribal messiah movement that Father initiated, and toward the end very heavily emphasized, are strong aspects of our tradition.

Are we going to go back to being the Family Federation? I think we're a church. The reason we're a church is that we save souls. We are not only a federation of families with families that have sovereignty over themselves, that save themselves. We are a community and in that church community, we have responsibility to bring people to the blessing. We have the responsibility of growing them in their faith. We have the responsibility of helping each other, checking each other, giving each other feedback. If people are straying, we can give feedback. Things like that. That is why the function of a church is important, until we reach perfection, of course. So obviously, church is absolutely essential. Religion being the archangel... I



Across America, members asked sometimes penetrating questions in an effort to deal with controversy, dispel emotional tension and make a fresh start behind Hyung-jin nim and Yeon-ah nim, whom True Mother appointed to lead the nation in September.

agree it's true about certain aspects. I think this ties in with the whole idea of Freedom Society.

Up until now (and this is very close to me because I studied various religions) I hate to say it, but I didn't find hope in the Unification Church, growing up in it. I didn't find anything unique. I studied other religions because I wanted to find alternatives. I really was seeking.

One of the things, about a young person that first-gens sometimes miss, is that we don't necessarily believe in God. You guys, when you joined, you believed in God. Yes? Yes. That's a good starting point. [Laughter] People who are born into the tradition, we don't necessarily believe in God. You see? We are not even sure on that issue, let alone Principle or Jesus or Moses or Abraham. If there is no God, that makes no sense. For me, all these things were on my mind, which led me to study religion and explore religion. I gained so much through studying religion.

All the major [religious] traditions, up until now, have been supporting an archangelic position in the sense that they were supporting the archangel, the government institutions and actually being used to grow them. And this is what I felt was not exciting about the Unification Church.

I didn't see how, if we expanded to the nation-state, we would run the nation; I thought we would make Iran or the Taliban, a theocracy, or something like that, something crazy. I didn't feel any inspiration to be part of that, honestly speaking.

As I was growing up, I wondered, if we would allow freedom of religion or would force everyone to become Unificationists if we had a nation. In the past, honestly speaking, I thought we would use government power to force people to believe in True Parents. Or, since we don't drink, we would make alcohol illegal. We would use government to legislate morality. I think, in the past, absolutely we would've done that.

The question is, Does trying to legislate morality create a more moral society? No. It's also not what God did. God taught morals, but he didn't create a big government to enforce them. He gave Adam and Eve freedom, but they had full responsibility with that freedom.

This is one of the things that Walter Williams writes on, he's writes on Economics. He's out at George Mason University, and he's an African-American. He writes on the black family, which many liberals claim was destroyed by slavery. He looks at statistics. You look the black families before the 1940s, before the nanny state, and eight out of ten black families were intact. Eighty percent had moms and dads. Now, it's 30 percent; it's three out of ten. We can see actually what happens with the nanny state, when you have the welfare state that politicians promoted as such a great thing—all these great slogans they have, like "we have to help single moms." Actually, what happens is that in order to get the welfare check, the husband, the male, cannot be in the house. Korea has the same law.

This is why Freedom Society is so exciting for me, because there has never been a religion that has such a clarified view on divine rights and democracy. You know, in democracy, divine rights are fundamental to its proposition. If your rights come from the state, or from government, the government



In Dallas, Texas on September 25

can change your rights. It's critical that you start with a divine rights proposition for the philosophy of democracy, or freedom. Those rights come from a divine creator, therefore no secular institution can change them. There is no tradition that has such a clarified view of the divine right and the freedom of will that God gives to human beings, including, of course, the choice to live or die. Adam and Eve made the choice to live or die. At the same time, that he bestows individual responsibility on them. God did not create a big government. He did not create a militia. He did not create a police force, a big military—or big chastity belts. He taught them morality. He taught them what was sinful and what was not, giving them the freedom of will to choose. This is so important.

It's a headwing type of philosophy; that's why I find it so exciting. I've never been interested in economics. I've never been interested in politics. But because of this hermeneutic, this method of interpretation, that Kook-jin nim, through his life experience, has discovered, it shows the potential in the Principle. Now we have the potential to have a unique voice in public policy. We have the potential to have a unique voice in economics.

In the past, religions have been archangelic, which is why the Principle says that a new truth, a new faith must arise. Our theology is comprehensive, a political, economic and social theology. I don't know of any other religion that has this comprehensive a theology.

Another thing that is exciting about Freedom Society is that finally, we know how Satan does it. He uses the archangelic organization of government—which is supposed to be the servant, serving and protecting the people—to promise the people many things and to actually become their master. By doing that, he can destroy families; he can destroy morality and he can change society into a godless culture. He can apply pressure to indoctrinate us into believing that. Growing up in society, we are bombarded. When I went to elementary school, middle school, high school, you are bombarded. It is eight hours a day—if you have any other views, you are homophobic. You are outcast. Your friends ask, What's wrong with you? Oh, you believe in *that* stuff.

If you go to liberal a university, you're bombarded even

more. If you watch television, you're bombarded again. You may not know it, but we are inculcated with liberal philosophy, totally inculcated. The pressure is so strong, that young people feel they have to hide what they believe. Basically, even to survive, you won't speak out against anything. I felt like this, too, at Harvard. They talk about tolerance, but the most intolerant place is in a liberal community. There is no tolerance of other ideas; it's an orthodoxy, and if you believe a different thing, you will be attacked, absolutely. Because of this pressure, many people buckle; it's hard to stick to your beliefs. I think those things are operative in the way we grow up in the community, but we never knew how that happened, how the Archangel was using that, in terms of your point that religion is archangelic. This is why now our theology is so exciting, so powerful. We can now identify how Satan breaks down freedom; how he creates tyranny; how he does woo us into believing in him, into marrying him, just as he did in the Garden.

This is why I think it is such a unique interpretation and the public policies we can derive out of that are unique. If we are truly going to move America, get America back to being the pillar of strength for the world, we want to reach out to a citizen of the nation with these kinds of things and be able to help the citizen understand how powerful the Principle is. And it is; it's so powerful.

Q: My heart goes out to your brother, too, who has been suffering a lot.... How will the services go in the future? I felt as if we were evolving, fitting the needs of people outside the movement. Would you ever hold a Lovin' Life Ministries style of service? Pertaining to GPA,⁴ raising funds is useful, but might we teach young members how to do business? Regarding, Cheongpyeong, will one ever be made in the U.S.?

A: How will services look? In Korea, the first week's service

⁴ Generation Peace Academy; in the U. S., what had been Special Task Force, became GPA, an experiential training program for young adult Unificationists.

often comprises sharing announcements for the month, what True Parents are doing, and what big events are coming up. The other weeks, we have the assistant pastors practicing ministry, conducting the service. They have oratory skills practice and practice preparing sermons, all the things that they have to do.

In America, I think we can go a step further. We are contemplating that in the third week we'll have someone in the congregation prepare the sermon. Not by coercion, but if you want to give the sermon, we'd open the third week up. Our members can take ownership of the theology, ownership of the faith, even though they're not in the clergy, and prepare the sermon.

Of course, there is a process of feedback; you would submit your sermon to a group of elders, and you would give it to the minister and they would give you appropriate feedback. If there are theological points that they would need to point out, that would be a way to help each other. I think that's nice, because it gives nice healthy pressure to everybody to actually understand the Unification Church theology, and to be able to teach it one day. Think about how easy it is to invite somebody, you go to your neighbor's house—Hey Rick, I'm giving a speech at my church today, could you come and support me? I think it's a very natural way to invite people that you know. In the fourth week, the pastors would practice again. They do need to practice their oratorical skills and to find scriptural evidence for their sermons. The more you do it, the better you become.

In Korea, we focused on creating life cycle management, education programs from when you're in the womb, when the mother is pregnant. We have a program for when the mother would be preparing for the baby; she'd be making the Eighth-Day Ceremony clothes. She'd be meeting other moms who are having a baby soon. There was a wonderful step-by-step program there. That would transition through elementary school, middle school, high school, college and beyond college to a professional group—when you get older, how to prepare



Hyung-jin nim and Yeon-ah nim answering questions posed by audience members in Atlanta, Georgia, September 22



Hyung-jin nim tried to meet the members one on one. Congregants of the Atlanta Family Church on Saturday, September 22, after three hours of questions and answers, sing together in a holy spirit healing service.

for your death, how to lead a rich and fulfilling life of faith as you get older. We look at the entirety of a person's life, focusing on how to make transitions easier. For example, we had a high school group, and we had members of the college group mentoring the high school students. In that way, when the high school students got to college, they would already have friends there. Instead of having one church education system in high school and a clearly different education system when they got to college, we tried to make the transition smoother as the person goes through life. We focus on life cycle education. In the headquarters, we will have to look at what is overlapping and what is not needed.

Cheongpyeong in the U.S.—can Cheongpyeong be in your garage is what you're asking, right? [Laughter] In *Cheon Seong Gyeong*, Father says that there has to be multiple Cheongpyeongs around the world. I don't know if Mother has any plans for that. So, I can't answer that. You asked about ancestor liberation in the churches. Our churches, particularly in Japan, were already doing ancestor liberations in the beginning. During the witnessing process, when people were being witnessed into the church, one of the ceremonies they would do for the new members is to pray for their ancestors and also do liberation ceremonies. Initially that was done in the churches before it was done at Cheongpyeong. One of the questions we've

asked True Parents is if that authority can be given back to the churches, so that the churches can do ancestor liberation. In that way, a greater number of spiritual activities would happen in the churches. Of course, now only True Mother can decide.

You asked about self-sustainability. It's important, number one, for the nation to be self-sustainable. I don't know the situation with America. I know we're receiving subsidies for our businesses here, like at the *Washington Times*. Some years we were receiving close to \$100 million from Japan. It's been reduced a lot as I understand, but still—think about it if you guys had to pay \$100 million a year for the *Washington Times*—would you pay? Would you actually pay it? Would you donate that much? We have to understand that over the last thirty years, the American movement, the Korean movement—all the movements—were funded out of Japan. Most of the businesses were as well. This is not a responsible system, so what we did in Korea was we stopped the subsidies. As soon as we went to Korea, we said that on the church side, we would take no more money from Japan. The church in Korea was receiving \$10 million a year in low years. We stopped it immediately. We said that the Korean church was going to step up; We are not going to expect Japanese members to pay for it. I don't know how much in subsidies America's receiving,

but on the church side, if we're receiving money from Japan, we're going to stop it. We're going to pay for our own church in America. We have to make sure, first of all, that the national church is sustainable.

Eventually, Korea donated to Japan. Cheon Bok Gung donated hundreds of thousands of dollars, after the tsunami. The church headquarters donated close to a million. It's nothing compared to what Japan gave in subsidizing the Korean church for thirty years, but it was a spiritual start. It was a show of gratitude, saying we were not going to continue this pattern of abuse. In terms of our home church, we first have to make our national church sustainable. **TW**



Momentary Encounters with Father



We asked our readers to share their personal experiences with True Father. We are pleased to include these testimonies and hope to print more in future issues.

Cindy Pfeiffer *United States*



I was twenty years old when I first met Father; questions spun in my head. I wanted to experience the person who taught what had caused the fall of man, who knew Jesus' mission and taught how to restore our true character. "Let me experience the character of this person. Let me test the waters and see for myself." It was this anticipation that led to the first encounter. I fasted three days as we drove from North Dakota to New York to help work for the Yankee Stadium campaign.

Going through Belvedere grounds almost blindly, crying out to God to let me see him, I almost bumped into Father as we walked toward each other. Father allowed me to witness his praying by a small side rock close to a fence, as I politely bowed my head. Watching and praying from a distance, I saw his tears falling on the rock as he wept. My conclusion was that he was preparing to speak to us, but his mind was on things bigger than what I was capable of imagining. I joined the other members as Father proceeded to speak. Many miracles always surrounded True Father, and I felt he had telepathy. He would always answer what we questioned, worried about, or needed to change, all in the context of his public speaking. When an answer would come, he would look directly at the questioner with the very topic of concern, addressing the problem 100 percent accurately. Mother was always supportive and public, always willing to share Father with the world.

After my parents divorced, and up until hearing the truth, I had led a silent life of suffering, wishing for a father, but nevertheless pushing myself and God relentlessly until He brought me to the truth. Throughout the years, True Father was the one person that loved publicly, knew our true selves, understood our true motivations, and could push us to change what needed to be changed.

When I wondered in my heart if I could do a difficult church mission, Father said aloud (looking at me), "For the sake of God and humankind, can you do it?" I answered, "Yes." For seven years on a mobile fund-raising team (MFT), thinking that I could have given up countless times, I remembered that I had told Father I could do it.

While on MFT, I wrote letters to Father, explaining our days to him. Sometimes I wondered if he knew who I was and if he got the letters. If I was in New York, and Father was speaking, I would stay up all night in line waiting so I could see him closely and be right in front. One of these times, Father looked at me and smiled, saying through Colonel Pak,¹ "I like your letters; please keep on writing." When it was time to leave New York for my hometown, I had been repenting for many years about the sin of American women that Father often pointed out. He began to bring up this subject again in a speech; I repented to God, saying how sorry I was. Father spoke aloud, touching my head saying, "You are a wonderful American woman." I thought, "That's not true," but Father again spoke loudly in front of the whole audience, "That is true."

¹ Bo-hi Pak, used his rank on retirement from the Korean Army before receiving an honorary doctorate from the Catholic University of La Plata, Buenos Aires, Argentina, in November 1984.

When doubting myself in hometown providence, I kept Father's encouraging words close to my heart. Many times in my hometown, I've sobbed uncontrollable, tears being away from Father, missing and longing for True Parents, as is the case for members worldwide. From all parts of the world we have called out to Father, and his life and words are our guide. I worry very much about whether in the immense spirit world, I will be able to see him one more time.

It seems almost impossible to show others who True Father really is. There must be a spiritual realm that True Father is opening that can release the floodgates. I am sorry for such simple wording, but I love Father with everything I am and have, for now and for eternity.

Martha Anna Kral Poland



In 1993, I was invited as the national representative of Poland to attend True Parents for one week in Alaska. Many brothers and some sisters participated. The sisters were sitting on the left side of the room, in just two rows. I got the chance to sit nearly every day in the first row on the very left.

True Father was as usually talking, walking along the front row, speaking, mostly on the brothers' side. I was sitting quietly, looking at True Father across the room. I felt grateful to sit there, in that very place, in True Father's presence.

Suddenly it happened, automatically, unconsciously: my heart opened and a beam of warm love was streaming out of my heart toward True Father, who was talking on the other side of the room, not even looking toward me. Suddenly True Father turned, looked at me and came directly over until he was standing in front of me. He started to speak to me, asking me very personal questions.

What I remember most is when he asked me about my love relationship with my husband. Whether I felt satisfied by my husband, whether I like it when my husband's love organ is strong, and so on. He spoke like a grandfather to me; it was very personal. I have to confess that I was quite blocked, not able to speak on that theme freely, openly and without shame.

This heart-to-heart relationship continued throughout the week I spent in Alaska. Repeatedly, True Father liked to stand in front of me, speaking, explaining something, using me for his examples. Once, True Father even kissed me on the top of the head during a talk about salmon. I can't remember what the connection was between a salmon and a kiss.... It was a surprise, for everybody!

What I want to share is the very authentic experience of True Father's response based on heart. He seems to be a highly sensitive person, responding immediately and in a very natural way to one's honestly open heart and love.

I shall always cherish in my heart this great personal memory of True Father.

D. Michael Hentrich United States



I was at a leaders' meeting with Father in Alaska. During a break, the room was vacated, except for Father, myself, and three or four other members. I was seated on the floor a few feet from Father, looking at him and thinking to myself of just who he really is in relation to God, the messiah, son of God, etc. Then Father, no doubt reading my thoughts,

turned his gaze to me as he sat with one leg crossed over the other knee, massaging his foot, and said very softly to me while looking into my eyes, "Heavenly Father is sleeping in here," pointing to his heart. I can never forget that moment for eternity.



Henri and Loretta Schaffler United States

In 1977, we were a young blessed couple (blessed December 1976, among thirty-five married couples). True Parents came to Boston where we were working. I had the honor of joining True Parents at the lunch table. Loretta had the honor of assisting in serving them. She was eight months pregnant with our first Blessed Child. When she came in and served plates to them, True Mother noticed and asked, "Who is your husband?" Loretta indicated that I was her husband and left for the next round of service.

True Father looked straight at me and asked, in his gruff English-speaking voice, "So, do you like your wife?" I responded almost defiantly, "Father, I love my wife."

True Father's face lit up with a joyful smile. He put down his chopsticks and leaned back in his chair and laughed a most loving laugh. He said something to the Japanese older brother sitting to his left, Takeshi Kono, in Japanese. Of course I didn't know what was said. But afterward, Mr. Kono told me that Father had said, "That's a very nice couple."

As a previously married couple, during that time when everything was about sacrifice and offering, we had often wondered, "Should we split up in a total offering of faith and be matched?" We both went through many internal struggles and offered to God that we were willing to each be matched to someone else. By this short statement, True Father was saying to us, "You're a very nice couple. I could have matched you." It was a special moment for us. He probably did not know our history as a married couple.

A few weeks later, our daughter was born. Our leader at the time said, "You have to ask True Father to name her." Elder couples in the 777 and some in the 1,800 couple blessing groups had been doing this back then. But we felt it was too much to ask and we declined. But he spoke to Father's personal assistant at the time, Colonel Sang-kil Han.

Two days later, I got a call personally from Col. Han. He said, "I have a name from Father for you, Henri, and a little story: At first, Father did not remember who you were, but I simply told him, 'That's the young man in Boston who loves his wife.' Father remembered you and your wife right away and gave this name—'Lomy.' It means 'soft beauty.'"

How wonderful to be remembered by Father in that way! This is an experience we will treasure for eternity. **TW**

True Father's Heart Imbues the Land and Waterways

At True Mother's request, Sun-jin nim and In-sup nim visited South America, 8.21–8.28 by the heavenly calendar (October 6–13), to convey True Parents' great love and blessing. Sun-jin nim and her husband invested their hearts, and their tears, in this task. They held a meeting for members in Sao Paolo, Brazil, and another in Montevideo, Uruguay. They also went on a pilgrimage to many of the places where True Parents had offered conditions for the worldwide providence and had established special holy grounds.

We are pleased to present here an extract from an account that Latin America Regional President Dong-mo Shin sent to True Mother. We join the story after Sun-jin nim and In-sup nim have already hosted a meeting for the members in São Paolo, Brazil.

At one point, we became worried that Sun-jin nim could not keep up her strength, so I suggested that she just convey, to the Sunday Service congregation in Uruguay, True Mother's two special instructions, namely, to focus on witnessing and on educating those in our second generation, Mr. Alejandro de Souza could read Mother's speech. Sun-jin nim, however, answered resolutely that one of the main purposes of her visit was to "convey what True Mother had said"; thus, she could not ask someone else to do that. With that firm resolution, she read the speech, tears running down her cheeks all the while. The members too were wiping tears from their eyes as they listened intently. It was a precious time for all of us.

Apart from conveying Mother's directions, Sun-jin nim and her husband made a pilgrimage of the holy grounds in South America, at which True Parents had invested and made conditions to guide the providence moment by moment. It was a tight schedule but Sun-jin nim and In-sup nim took it on with a joyful and grateful heart of offering jeongseong.

Their South American Pilgrimage

We departed immediately after Sunday Service and arrived in Campo Grande in the afternoon. We first visited the Campo Grande church, and on our way to the Jardim Training Center, stopped by the CENE Football Club and had a look around. We arrived at the Jardim Training Center in the evening. Wherever Sun-jin nim and In-sup nim went, members came out to meet them, and they bestowed great love on all the people they came across, taking pictures with each and especially embracing the youngsters with love. Though she was tired, Sun-jin nim passed on True Mother's special instructions to the members that had come flocking to the main hall of the training center, just as she had done several hours before at Campo Grande.

The meal that followed delighted Sun-jin nim and she complimented the cooks and took photographs with them, thus giving encouragement to the hard-working members. She was scheduled to leave early the next morning but took time that night to look at the things that True Parents had personally used, displayed in the Jardim Training Center, such as fishing rods and clothes. She also photographed them. Knowing that this was part of what True Mother had asked them to do, we had



Sun-jin nim and In-sup nim are warmly welcomed in Jardim in Brazil, where for some years from the late 1990s True Parents held workshops to educate families who came from all over the world.



A recent photograph of True Parents with Sun-jin nim and In-sup nim in Hawaii, taking a break from the ongoing demands God's providence. In-sup nim says hello with the popular and casual Hawaiian "shaka" gesture.

exhibited them, so that Sun-jin nim and her husband could look at them with ease.

The next day, we arose at 4 AM and left Jardim Training Center for Leda. While on the move, they asked to hear about the various activities carried out by True Parents in Jardim. They also asked those who were accompanying them to tell how they had come to join the church and the lives of faith they had led. Sun-jin nim expressed her gratitude to those who had given testimonies for having faith that compelled them to serve True Parents absolutely.

From the Training Center to Porto Murthino takes about three hours by car. When we arrived at the port, we boarded

three boats to begin our 200-kilometer journey to Leda. In pleasant weather though under rather strong sun, we departed with thankful and joyous hearts....

At each holy ground we visited, Sun-jin nim, In-sup nim and the other pilgrims offered prayers together, and we learned of the dedicated efforts True Parents had invested and the history of the places we visited.

As we looked at the shabby surroundings and poor facilities in Olimpo, it seemed that Sun-jin nim and In-sup nim were reflecting upon many things. In particular, they spoke of their heart of repentance, mentioning several times that they wondered if True Parents had resided in such places in order to deliberately experience pain. They were visibly moved by the experience of the suffering course True Parents had willingly followed in South America. They testified that even during that time, True Parents had loved them, encouraged them and supported them throughout their studies [in America].

At Olimpo, the national leader and other Paraguayan members welcomed them. They had driven eight hundred kilometers from Asuncion to do so. Yet immediately after drinking beverages the members had prepared for them, Sun-jin nim and In-sup nim had to leave for Nabileque, from where we would board boats and head to Leda.¹

It is now the dry season in Nabileque. With a great number of fuel cans and five people aboard, the boat might easily touch bottom, and so we were in a situation where the local boat captain had to anchor about a kilometer from our destination. There was no road, and we would have had to walk. The area was full of



Prayer in José Ignacio, where True Parents began a fishing condition with thirty-three poles, one for each country in the region; at right, South America Regional President Dong-mo Shin

¹ Leda is the special farm maintained by the Japanese national messiahs. For more on the work done there, see the September 2011 issue.



Left: Gathering at the National Garden in Montevideo, Uruguay with former first lady Graciela Rompani (red jacket) and other dignitaries; **Right:** Preparing to travel the waterways of the Pantanal to discover Father's path

eulalias, taller than a man, in which poisonous insects, wild animals or snakes could lie hidden. We felt we could not possibly escort the True Children through such a place. The boat captain, Paolo Pinheiro, made strenuous efforts, asking the people aboard to move to the front part of the boat to make it tilt forward as much as possible. In the end we were able to reach a point near enough to see the Nabileque holy ground, the wooden hotel building. Plantain lilies covered the surface of the water completely, further impeding our advance, so we stopped while Paolo Pinheiro and Futoshi Hirano, both of whom had served True Parents during their time in the region, testified about the intense fishing conditions True Father had made. Then we offered a prayer and continued on to Leda. After the testimonies, I gave a brief introduction about the Nabileque holy ground² and True Parents' work in relation to it. It was there that Satan had surrendered, and it had been the original holy ground, the root holy ground and the holy ground of victory. True Parents had passed through it during their course in Uruguay to abolish Hell and to offer a forty-day special devotion for the Coronation Ceremony for the Kingship of God.

² Hotel Americano, at which Father had hosted special fishing conditions with the Korean national messiahs. It was here that Lucifer is said to have come to Father in surrender in 1999.

Visiting the visionary Leda community

When we arrived in Leda, local police officers, the national messiahs and Paraguayan members came to meet us. After Sun-jin nim rested briefly, our group, went on a tour of Leda before it became dark, because most of us would be leaving early the next day. At 5 AM hoondokhae the next morning, we were given a brief introduction to the farm. We also read True Mother's second official message and a section from True Father's explanation of Leda.

Sun-jin nim conveyed True Mother's two special instructions and expressed her great love and appreciation for Leda's hardworking Japanese national messiahs. She had made cookies, which she handed out to the national messiahs, who were moved to tears by the gesture. While sharing a meal together, leaders that speak English explained what is happening at Leda. Then, until right before the small plane was scheduled to depart, Sun-jin nim and In-sup nim were shown around the training center, swimming pool, fish farm and a tract of land dedicated to agriculture. The two of them then planted a tree to commemorate the occasion.

We had planned to leave Leda in three boats, but Leda members had rented a small plane to take us to the airport nearest to Porto Murthino, so we had the chance to view the Pantanal from the air. When we touched down on the



Left: Sun-jin nim and In-sup nim are welcomed in Brazil; **Right:** On the Paraguay River (or one of its tributaries) during the pilgrimage. The beautiful Pantanal region is one of the world's last unspoiled wetlands.



Left: True Parents' official South American residence at Punta del Este in Uruguay, with local members, members from Argentina, and ambassadors for peace; Right: Sun-jin nim conveys Mother's message to the assembled members in São Paulo.

unpaved runway at the secluded rural airport, we found well-armed local police officers waiting to escort us safely and courteously to the wharf. They had come downriver by boat for this purpose. It became clear to us that through love and devotion the brothers and sisters working in Leda had formed wonderful relationships with not only the local residents but also with the local constabulary and the local army unit, and that this had contributed to the solid foundation laid down in Leda. They are hoping that Leda will no longer be home to just the gray-haired, aging residents, but that it will become a place where young men and women of the Unification Church can develop a sense of responsibility toward volunteer work in the area, through which these young people might acquire skills and have diverse experiences.

Sun-jin nim and her husband were moved by and commended the modesty and hard work of those who had turned a wasteland into a paradise in Alto Paraguay's vast wilderness. The couple added that their hearts were touched by the faith and absolute love members there had for True Parents. Even though they are True Family members, they attested to having learned about True Parents through their visit. Several times, they said they had set their minds on adopt-

ing the strong faith they saw evidence of on this tour as their model. They also testified that they realized why True Mother had sent them to the Pantanal, and that they now felt closer to True Father and True Mother. In particular, Sun-jin nim frequently remarked to the leaders who were accompanying her, "What a hard time Mother must have had in the Pantanal as one woman amongst all these men!" Though we had been unaware of it, through our conversation with Sun-jin nim, we could feel that True Mother had sent her and her husband here to guide us to the innermost part of True Parents' hearts.

Uruguay, the other side of the world from Korea

In the evening of that day we arrived in Uruguay and held an official meeting with the members. They shared a meal with prominent leaders, took photographs with members' families and expressed their deep appreciation and encouragement. Though they had slept little, they attended 5 AM hoondokhae with local members the next morning at the church. True Mother's message was read in Spanish, and Sun-jin nim emphasized the two points deemed most important by True Mother. Wherever they went, and to whomever they met, they conveyed to members the focus of Mother's efforts and maintained an attitude of following True Mother's instructions to the letter.

Afterward, they visited Punta del Este, the location of True Parents' South American residence, which is in need of some repairs. Alejandro de Souza and one new ambassador for peace are repainting the house. They welcomed us warmly.

They also went to some of the places True Parents loved to visit in the locality, such as the McDonalds where Father and Mother liked to eat, and the little house by the sea they had once rented for two months.

As they had done in San Paulo, Brazil; in Uruguay, Sun-jin nim and In-sup nim gave gifts to the members, the men ties and women scarves, which they had personally bought, with hand-written thank-you cards. This was their way of showing appreciation for the members' hard work and devotion to True Parents. Everywhere they went, Sun-jin nim also gave her homemade cookies.

Sun-jin nim and her husband said that as a means of encouragement they were also going to translate what Mother had asked into action by donating profits that the Hawaiian coffee farm generates (even though it is not a lot of money) to the South American movement. **TW**



Sun-jin nim and In-sup nim visit Leda, the experimental farm and community in the Pantanal. Senior Japanese members built it from scratch, beginning thirteen years ago at True Father's behest.



Why Do Churches Grow?

The Core Values of Healthy Congregations

By Tyler Hendricks

In this article, which will one day be part of a book on the subject of church vibrance and growth, the author examines some core values that have been shown to affect success in attracting others to join a religious community.

I write this as an evangelical Unificationist. I believe that it is the believer's responsibility to bring the world to True Parents and that God works through our imperfect selves and congregations, which are "vessels of clay."

Our True Parents and our international president have placed church health and growth as the highest priority. It makes sense, therefore, to examine why churches grow. It is true that mainline Christianity is declining in numbers and vitality. But it is equally true that other sectors of Christianity are expanding rapidly and with great creative energy. Let us look at what those churches are doing.

The churches that achieve numerical growth in fact do not focus on numbers. They want to serve God and save people. Their core values reflect this, and that's what we'll examine here. My main resource is Mark Mittelberg, Director of Evangelism at Willow Creek Community Church. He analyzed the spiritual foundations for church growth enjoyed by his church and came up with seven core values.¹

Value One: People matter to God

The first point is also the simplest. Evangelism begins with knowing in our hearts that each and every person matters to God. Because God loves everyone, we should love them as well. "This belief—that all people matter to God—is the hardest one to fully absorb into our value system," Mittelberg writes. We say we agree with this value, but we don't practice it. What we do with every other concept in his book, he says, will depend directly on the degree to which we own and apply this first value, the reality that people matter to God, in the very core of our being.

Rate yourself, says Mittelberg. Look at your calendar and checkbook. They will tell you where you are investing your time and money. Are you investing your time and money trying to reach people outside the family of God? Or are you doing everything but that? One is reminded of Jim Collins's conclusion in *Good to Great*, that the "stop doing" list is more important than the "to do" list. In order to spend more time with unchurched people, one needs to spend less time with church people. So healthy churches invest in getting their members out into the community, to rub shoulders with new people.

When you start to rearrange your life, or your church's life, the priority of saving lost people will be tested immediately. The question naturally arises, whether aloud or below the surface: What is really important to my church? Other values start competing with and crowding out witnessing. Some of the most difficult ones to deal with are the habits of one's own church, the church activities that we think by themselves will get us to heaven. The problem is, these happen inside church walls and do nothing to reach new people. Growing churches minimize demands on members' time so that they can get out into the community and meet new people.

Few young people are aware of Rev. Moon anymore. Back in 1976, I introduced myself to people in parking lots as "Tyler," and one gentleman deep in the West Virginia coal country responded, "Tyler Moon?" Rev. Moon was a presence in the world back then, because we were outside the church walls. When I asked a Jehovah's Witness why his church is growing, his answer was simple: "We're out there."

People matter to God, so they should matter to us. Cain did not matter to Abel. If Abel

¹ See Mr. Mittelberg's book, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism*. I have shifted the order in which Mittelberg presents these values.

had loved, valued and served Cain, would Cain have killed him? Esau mattered to Jacob. Reverend Moon teaches that Jacob spent his twenty-one years in Haran longing to reunite with Esau. All people, the poor, the outcast and the lame as well as society's leaders, mattered to Jesus, and they matter to True Parents.

Value Two: People are spiritually lost and God is suffering

In Luke 19:10, Jesus said his mission was "to seek and to save what was lost." Lost is not derogatory or an insult; it is just stating a fact about life without God. Jesus was saying that there is a deep chasm between fallen human beings and God, the chasm of sin. The world is not at all as God intended it to be, and government programs, education or medical services cannot fix it. Sin is a radical problem, deep in the root of human existence. In Jakob Dylan's words, evil is alive and well. Divine Principle is more specific: "there is one social vice that human efforts alone can never eradicate. That is sexual immorality. Christian doctrine regards this as a cardinal sin. What a tragedy that today's Christian society cannot block this path of ruin!"

Reverend Moon teaches relentlessly that there is a huge chasm between human beings and God, and it has to do with the spiritual dimension of human sexuality, the relationship between man and woman. No matter how "good" people are,



if they do not have this resolved, they are caught in the satanic blood lineage, "children of your father the devil" (Jn 8:44), and will be unable to access God's deepest love in eternity. No matter what the occasion, this is Rev. Moon's message.

To generate energy in the direction of sharing the truth and love that saved one's life from degradation and despair, one needs to penetrate the superficial appearance that everyone is okay, that people are doing well, and grasp the insight of Paul when he wrote, "There is not one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." Divine Principle states that people "have become like refuse, fit to be discarded."

So the second spiritual value is to be fully aware that people, no matter how ship-shape we appear, are spiritually lost, far away from where God created us to be. Dr. Bruce Wilkinson gives a sterling example. As a result of his "Jabez prayer,"² God guided him to approach a well-dressed businesswoman

2 He is the author of *The Prayer of Jabez*, which derives its title from 1 Chr 4:9a "Jabez was more honorable than his brothers."

in an airport terminal and ask her, "What can I do for you?" He persevered through her attempts to brush him off, and then she disclosed that her marriage was on the rocks and she was about to file papers for divorce. Through his counseling in the terminal and on the plane (where God intervened to put their seats together), "she was still hurting, but she was at peace, determined to give her marriage the commitment it deserved."

We should be sensitive to human pain and even more to God, who is suffering in loneliness. God is in the wilderness with men and women, crying out for His lost children, enduring agony separated from us. Unification evangelism begins with Reverend Moon's heart of the 1940s to comfort God in the midst of prison. His motivating energy came directly from his contact with the Father's lonely, loving heart, knowing that people are suffering and God is suffering. Mittelberg tells us we need to clear away the curtains that conceal from us the suffering of others and the suffering of God, and to be vulnerable to this aching need in the world.

Value Three: People need God's intervention

Forget relativism, Mittelberg says, the view that every path is the same, that every religion is okay. For him, every person needs Jesus. Unificationists agree and add the news that Jesus sent True Parents and that everyone we know needs to receive and own the blessing. In the words of Divine Principle, "fallen people [need to] restore their heart toward God through God's life-giving word, [be] saved both spiritually and physically, and inherit God's lineage."

Christians who are growing their churches are preaching an equally confrontational message. "We have an unpopular message, and we have been commissioned to present it boldly," says Mittelberg. This desperate attitude is necessary for effective evangelism. Unificationists attribute to True Parents the power of God's salvation. We proclaim that True Parents are the bridge across the gap separating fallen men and women from God, and that Jesus and the Holy Spirit are working on earth for complete salvation through True Parents. There is no doubt about this; it is not one truth among many, one path among many.

From a sociological viewpoint, Kirk Hadaway's³ research shows that churches whose members are clear about their mission and purpose and have a plan to recruit new members grow, whereas the members of dying churches respond that they are not clear about their church's mission and purpose and lack such a plan. Moreover, churches with a strong conviction in their faith grow, while churches with a middle-of-the-road theology do not.

In his mud hut, True Father did not design a social movement or self-help society. When people joined, he called them to offer their lives, their schooling, their careers, and their marriages. Through him, God intervened in people's lives decisively. True Father's following grew as all religions grow; he offered a radical vision of what it means to be fully human and on that basis empowered people to solve real problems in their life and in the world, as well as find inner peace. Growing churches include this life-changing faith experience as normative.

Value Four: People need cultural relevance

The fourth value has to do with strategy—strategy not for its own sake, but for the sake of expressing heart and love

3 C. Kirk Hadaway, "Facts on Growth," based on the "Faith Communities Today 2005" Hartford Seminary national survey of 14,301 local churches, synagogues, parishes, temples and mosques. <http://fact.hartsem.edu/products/index.html>

effectively, and clarifying that what we represent is the pure, unadulterated love of God and not our own cultural tastes.

Mittelberg writes about a man named Jim, who had a passion to reach people for Christ. The people God called him to reach were not like the normal people of his church, so he decided that he would have to change to fit their culture. He shaved his head, except for a ponytail that he grew. Then he dyed the ponytail. He gave up business attire and dressed like this crowd of people. He ate their food and learned their street vocabulary, read their papers and got to know their points of view. He moved into their neighborhood, although they didn't seem interested at all in what he had to say.

Jim's church associates were upset. They maligned Jim for giving up the true gospel, watering it down and changing it just to make it convenient for these strange people who nobody cares about anyway. But today, countless people from those neighborhoods now know and serve Jesus Christ. Jim—or as he's more widely known, James Hudson Taylor—is the man who more than a century ago built the China Inland Ministry. More than anyone else, he is credited with bringing Protestantism to China.

What James Hudson Taylor did was bridge a cultural gap. He didn't wait for the people to come to the Gospel; he took the Gospel to them in a way they could get it. What are today's gaps?

Between unchurched people and the truth are walls of secularization—anti- or unreligious narratives, explanations, solutions, entertainment, diversions and values. New York City has barred church congregations, and them alone, from using public school buildings outside school hours. The Supreme Court of Iowa in 2009 ruled that the view of marriage as one man-one woman is a religious viewpoint and for that reason unconstitutional. These are formidable competition to the message of any church, including ours. Contemporary culture rejects many godly values. We live in a post-Christian age.

How do we reach people in this culture? First, we have to come to grips with where the vast majority of people are at. Next we have to determine to make our message understandable. To do so, we need to speak in a language the hearer can understand. Listen to Elijah Waters, of "Generation Church," a campus ministry in Seattle.⁴ His sermons are a lot like our Founder's—earthy, honest, in-your-face and totally from the heart, and his following is in the thousands.

My experience with an activist neo-Buddhist movement illustrates the value of cultural relevance. I encountered the group in 1969, when Japanese women speaking broken English physically pushed me into a car to take me to a lecture. An American gave the lecture, but all the other members I saw were Japanese. After the lecture they gathered around me and pushed me to buy a prayer scroll, which I did. I won't continue the story except to say that I didn't join and not many others did either. This particular movement has a negligible presence in America to this day. Why? Because they never adapted to this culture. Pushing people into cars and selling them prayer scrolls does not make it in this country, even in Berkeley.

In the Unification context, too, members in the past associated church growth with standing on the street trying to strike up a conversation. Reverend Moon himself has tried to revise this concept. He told members in the 1980s that church growth will not happen by witnessing on the streets.

If you witness to someone on the street, it has only the significance of that individual. ...it is a one-to-one relationship that does not go beyond that level.

Do not witness so much in the street because you don't know anything about the people you meet. You may meet many people in the parks but most of them do not stay and those who do often have many problems. You know that people [with potential] are always busy and don't hang around parks, while those who have nothing to do go to the park all the time.⁵

To succeed in America, a group from another culture needs to translate its message and practices into forms that Americans can relate with and become part of their world. This is called "contextualization," and it is necessary because secular America is a foreign culture and speaks a different language. Before people can even get a glimpse of our theological message, we need to cross the "culture chasm." How do we cross the culture chasm?

In the words of Bill Hybels, senior pastor of the Willow Creek Community Church, this means to "crack the cultural code." Mittelberg discusses language (make what you say easy to understand), clothes (wear the same styles as your target audience) and music (use the style they like—which probably is one you like as well). For example, when I encountered the Unification community, I heard music with which I could relate. I remember Phillip Schanker singing a Cat Stevens song with an acoustic guitar before the message was given. This went down well with me. If I had heard a fifty-year-old playing "How Great Thou Art" on a pipe organ, I would have been out the door.

Mittelberg counsels us to utilize cultural points of reference that are familiar to the audience. We cannot expect new people who do not know or care much about us to cross the culture chasm from their side. We have to cross it from our side. Bridging the chasm of sin is God's responsibility. Bridging the culture chasm is our responsibility.

Value Five: People need community

More and more families are broken. Even intact families spend less and less time together. "The Annenberg Center for the Digital Future at the University of Southern California is reporting this week that 28 percent of Americans it interviewed last year said they have been spending less time with members of their households. That's nearly triple the 11 percent who said that in 2006."⁶ People are scattered far and wide from their loved ones. People need friends, community and cultural identity. When I visited neighbors in Barrytown in June of 2010, I asked what they would like to see in a local church, and everyone's first response was, community.

If the Unification Church is to grow, it must provide meaningful community. Mittelberg states, "Our responsibility is to build churches where true community can flourish." When I joined, I did not join a book; I joined a community. I joined because of the love and value I felt from the people and from a strange warmth (to borrow John Wesley's term) within my heart. This was love from a community plus spirit world, the community on earth and in heaven. So we need to build community that welcomes and offers a place at the table for new people. We should note well that the most successful evangelism in America was done where our family organized as the Creative Community Project. In a recent survey of members of my church, the provision of community life for one's self and one's family was the most important point.

Communities have general characteristics. One, they are

5 Home Church, pp. 12, 412 ff, 411.

6 From an article by Barbara Ortutay, Associated Press; The *Seattle Times* ran it on June 16, 2009 as "Study: Family time down, Internet use up."

4 <http://thecity.org/>

local. You see people regularly; you don't need to make a great effort to get together. Two, the community offers an identity that people want to share. Three, communities provide personal enrichment. Four, communities embody implicit or explicit values, norms and ideals. Five, communities are more about friendship than beliefs. Six, communities are fun. Seven, communities, at least healthy communities, are transparent, open and inclusive. They contain windows for people to enter and exit. Churches today are realizing that more than teaching truth, they need to help people make connections and form community. Hence successful churches provide comfortable coffee shops, gathering places and other venues for people to connect. One reason for the success of Starbucks and the thousands of independent coffee houses is that they provide space for community life.

In Taylor Clark's study of what makes Starbucks attractive to customers, "the interviewees talked very little about the coffee itself, but quite a bit about *feelings* and atmosphere....they craved a sense of relaxation, warmth, and luxury, all within the safe coffeehouse social sphere. 'The coffeehouse, when it's as good as it gets, is much like a public living room.'"⁷ A good coffeehouse is "a quintessential 'third place'" between home and work. Churches are advised to pay heed: Growing churches, seeking to become that third place, often install comfortable coffeehouse environments. In January, 2010, Jason Mitchem, author of *Revivify: Restoring Failed Leaders*, disclosed to the author his team's strategy to plant a new church in Augusta, Georgia. They are going to conduct Bible studies in coffeehouses, six evenings a week. Patrons who are interested in the subject are welcome to sit in. Some will be invited to join their celebration worship on Sunday morning.

Value Six: People need answers

There are thousands of evangelical books that make the Gospel clear and simple for Christians. Unificationists need to do the same with their core text, the Divine Principle. The Divine Principle not only has to be declared, but it has to be made easy to understand.

We have to remove the intellectual roadblocks. People are programmed in school to question everything, especially God and traditional values. So we have to learn what the questions are and how to answer them. Even with the finest theology, if one doesn't know how to use it to answer people's questions, it is of no value. The great American evangelist, Charles Finney, got his start in the small towns of upstate New York, where people said that "he doesn't preach; he explains what the other fellows are preaching about." So we need to slow down and get into the listener's shoes. To love the enemy, we need to know their questions and respect them. Everyone has simple, basic questions, such as "Does God really exist?" "Why is there so much evil in the world?" and "What is the purpose of my life?" The Divine Principle has answers, including to the biggest one of all: "How can I be happy?" These are the same questions that drove the teenaged Sun Myung Moon to God and Jesus. His ministry is one of answering these questions.

The most successful Unification evangelism in America proves the point. The introductory presentations were simple to a fault, laced with humor and common sense. One great virtue was that they gave the listener nothing with which they could possibly disagree. They called it "conscientious common sense," and it talked about the truth being something that holds at all times, in all places, in all cultures and is practical and useful. It talked about human responsibility and freedom

being the reasons that God could both be loving and suffer the existence of evil. It resolved profound theological dilemmas that block people from faith in God. They made it very simple and returned constantly to the issue of individual responsibility. Then they opened people up for prayer and people met God.

Value Seven: People need time

Mittelberg's culminating value is a simple one: Effective evangelism allows people to move ahead at their own pace. Society in America today is far more structured and confined than it was in the 1970s. He writes, "Pressing people to take steps for which they're not yet ready will backfire. In some cases it can even short-circuit the whole process." Conversion of one's life is a process. It is not accomplished through one event, but rather by deepening trust and understanding over time. During this time of patient support, the church community is desperate in prayer and fasting. Churches do prayer walks, fasting, vigils, counseling, outreach, service, Bible study—spiritual disciplines. Unificationists in our periods of growth did the same.

I recall the testimony of a young man who joined in New York City in the mid-1970s. His spiritual mother one evening brought him seven rice balls and encouraged him to enjoy them. He was a student living by himself in an apartment in the city. When he had finished eating, she informed him that those seven rice balls represented a seven-day fast she had just completed for him. The emotional love this ministry inspired in him brought him to True Parents.

Conclusion

Willow Creek outlines a seven-step path for members to trace as they walk the way of heart with newfound friends who might like to become part of their church community. The first step is to build a personal relationship of trust. This can take months and years in itself. Once that trust and personal rapport is established, the second step is to share a verbal witness. Willow provides seminars for members to help them overcome their shyness about this and develop skills to help people turn a horizontal relationship in a vertical direction. If the friend responds positively to the verbal witness, the third step is to bring them to a seeker event, a program guaranteed to be designed with the new friend in mind who doesn't know anything about the church or its teachings.

This leads to (fourth) a step-by-step process of education, ultimate acceptance of Christ and a joyful, public celebration of baptism. The next steps bring the person into a deeper walk with God, entailing (fifth) joining a small group, (sixth) discovering one's personal gifts for ministry and finding a way to apply them by doing ministry, and (seventh) supporting God's work in His church through tithing.

Generating a world-transforming movement, the Unification Church has owned these core values. It has activated the spiritual values that all people matter to God, are lost without Him and need His intervention in their lives in a language they can understand. We have been a supportive community that gives people the time and respect they need to make up their own mind. As we focus on these values, we will energize our families beyond generation and convey God's blessing to our community. **TW**

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⁷ Taylor Clark, *Starbucked: A Double Tall Tale of Caffeine, Commerce and Culture*, pp. 90-92.

An Opulent Life of Faith

Witnessed to by their daughter Rosalind, Henry and Avril Masters joined our movement in the early 1970s. Years earlier, Henry Masters had inherited an estate of several hundred acres of land and buildings located in a picturesque village in southwestern England. In 1973, the Masters donated this estate in support of God's providence. True Parents were moved by this gesture of total offering. Henry and Avril found themselves working closely with True Parents on a number of projects over the ensuing years. Here are extracts from Henry Masters' story, which he recently completed as a full-length autobiography.

Rosalind had brought with her a book she wanted to share with us. It consisted of type written sheets in a spiral binder and was entitled "The Divine Principle." The author of the book was a Korean lady – a Miss Young-oon Kim. Because of the deep love and concern that we had for our daughter, we wanted, desperately, to understand what it was that had captured her imagination and was, seemingly, taking her from us.

At first Avril was too busy preparing for the Christmas festivities to become involved in what Rosalind had to show but I could not wait. Rosalind and I began to read and we continued to read together for the whole of the two days she was with us. I simply could not put the book down. I sat down to the Christmas dinner with the family and carved the turkey but I could not eat anything. Rosalind too fasted with me that day. We had not finished reading the book when it was time for her to leave, so she left it with us saying only that we should not read the end before we got to it. Of course we did, but it in no way detracted from the message. Avril and I continued to read together for the next few days.

By no means do I remember the full content of this book but I do know that it had a very profound effect on us both. It spoke so positively about all the things which were most dear to us. It spoke about the centrality of love in our lives, about the importance of family and the sanctity of marriage. It touched on stewardship and about having a clear understanding of our relationship with all living things, and our responsibility for the Creation. It also spoke so clearly about the reality of the spirit world. The book told of the longing and hope of all people to be able to build a better world – a Utopia – a Kingdom of Heaven on Earth. A hope that is expressed by Jesus Christ in the Lord's Prayer, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven." But I think that the concept that moved us the most at the time was the idea that, because man was created in the likeness of God, then God, like man, must be able to experience emotions. God could experience not only love, anger, and joy, but also sorrow and pain. It touched us very deeply to think of the painful heart of God as he sees our ignorance of Him and our disobedience to His will. The section on the Mission of Jesus also moved us deeply. We realized that these revelations were not the work of any ordinary person; they were

Left: Henry and Avril after their wedding reception; Right: Presenting True Father with a map of the estate he is donating to the church on the Day of All Things, 1973



truly inspired and deeply insightful....

As we began to study more deeply and to converse with our new-found friends, we found ourselves becoming more open to the spiritual world around us. I remember clearly walking down the street in Swindon and feeling that I was moving six inches above the pavement. I felt people turning and looking at me as I passed. I found myself walking down a footpath or across the fields and sensing the grasses reaching out to touch me. I could walk into a field where birds, which would normally scatter at the presence of a man, remained on the ground undisturbed.

The eye of a needle

Jesus had told the rich young ruler that it was easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. He recommended that the young man should sell all he owned and give it to the poor but the young man was unable to do this. We felt an overwhelming impulse from the spirit world to offer to God everything we had in absolute submission. We felt compelled to give not only our property, our home and our livelihood, but also our children and one another. A total offering of all that we loved most dearly was the least that we could give....

In April of that first year we had an invitation to go to the United States to attend a special Holy Day, the Day of All Things, and to meet Father and Mother Moon at their home at Belvedere in Tarrytown, New York....

We were invited to attend a special holy day celebration in the converted motor house on the Belvedere estate. Flags from around the world hung from the ceiling and the stage was bedecked with beautiful flower arrangements. On this occasion we were able to make our presentations to Father and Mother. Avril presented a table cloth that she had embroidered and I presented a small scroll on which I had drawn a map of the Estate. Father shook my hand enthusiastically while Mother bathed us with a beautiful smile. Some years later when the True Parents had moved to a more auspicious home at East



Henry Masters and Colonel Han accompanying True Parents in 1974 at Blenheim Palace, England, where Winston Churchill (1874–1965) was born. Also present are two American security guards.

Garden in Irvington and we were privileged to live in a little room in the roof at Belvedere, we found the table cloth on the table beside Father's bed

With Father in the United Kingdom in 1978

One of the first visits Father made was to Aberdeen in Scotland. Father wanted to meet a professor at Aberdeen University who had attended one or two of the Science Conferences. Father travelled to Edinburgh by plane and I met him at the airport there. After a brief visit to the Aberdeen Centre, we went to the hotel where Father would be staying for a few days. While we were there, Father invited the professor to dinner and, for more than an hour, spoke to him through his translator, Colonel Han. Later Father was invited to take tea at the professor's home. He appeared very much at ease, sitting on the lawn, sipping tea with his host.

One part of our stay in this hotel was very precious to me. Father was playing pool, as he often did, in the hotel pool room when he noticed that I was not wearing a blessing ring. For some reason, special rings had not been given out at our particular Blessing. Father reached into his pocket and brought out a rather small ring. He fitted the ring on his little finger and then removed it and slipped it onto my finger, my pinkie finger. This was, to me, such an incredible blessing.

For Father's visit to Scotland, someone had arranged for the rental of a Land-rover with 4-wheel drive. Although it would have been ideal if we had been travelling over the Scottish moors and hills, it was not the height of luxury on paved roads and had a tendency to rock from side to side when negotiating bends. Before leaving Scotland, we drove down to our centre at Dunbar, to the west of Edinburgh, where Father spoke to the members. As time went by I became acutely aware of the time it would



Launching the first "Good Go" boat, One Hope 1, completed on July 10, 1980

take to reach the airport if he was to catch the last flight back to London. I rather rashly took it upon myself to stand up and announce that if we were to catch the flight, we should leave soon. Father appeared to be rather annoyed at being interrupted and continued to speak for another half hour. We then made a hurried exit.

The airport was, of course, on the other side of Edinburgh from Dunbar. Hamish Robertson, who knew his way around, led the way and I followed with Father in the Land-rover. I did not know my way around Edinburgh at all and was obliged to follow Hamish at high speed to avoid getting lost. The suspension on the Land-rover caused it to lurch from side to side at every bend. Father always sat on the right side of a car. So, with a right-hand drive, Father sat behind the driver. I was very much aware that, each time we negotiated a sharp corner, hands grabbed the back of my seat.

We eventually arrived at the airport some 30 minutes late for the flight. Father walked calmly into the airport and found the plane waiting for him. It left as soon as he was seated and returned him to London. Dennis Orme,¹ who was at the airport already, had, it seems, been most insistent with the flight crew about the importance of the passenger they were waiting for....

While acting as Father's driver, I had to be ready, at any time, to leave immediately. I often had no idea of where we were going until we were already on the road. It might be to Devon or Cornwall or to a factory in East London, or simply to a Chinese restaurant in Soho. I was grateful for having a good sense of direction. We were followed everywhere by a second car with two American security brothers, Mike McDevitt and another guard. I knew of many shortcuts through central London but had always to make sure that Security was following.

I took very seriously the responsibility I had in carrying Father safely and comfortably. I rejected any inappropriate or negative thinking from my mind and thought only of good things. I endeavoured to concentrate totally on how to drive most smoothly and safely, alert to everyone else on the road.

I was always very much aware of Father sitting in the seat behind me. I felt that he could read every thought that passed through my mind as he watched my hands on the steering wheel. I knew he could read my character and see every one of my limitations. When, as we sped down the motorway and I could hear the soft breathing of innocent sleep, I felt that I was cradling his life in my hands.

One day Father put me to the test. I was driving, either on

1 The United Kingdom national leader at the time

the M4 or M3, travelling towards London, when Colonel Han, who was sitting beside me, said "Father wants you to drive faster." The speed limit on the motorways was 70 miles per hour. I was already travelling at 80, which was normal. I put pressure on the accelerator, 85. "Faster" came the voice from the back seat. Then 90, 95. "Faster, faster." We reached 100 miles per hour on the speedometer. We were passing everything on the road, weaving this way and that through the stream of traffic. Then "Ok – you can slow down now." It took some while for the security car to catch up. Tears came to my eyes as I thought "How much Father trusts me; he trusts me with his life."...

Designing and building boats

On the Celebration Day [of True Father's 60th Birthday], Father spoke at length to a crowded Ballroom in the morning and he attended a special celebration at the Manhattan Center in the evening. During the afternoon, however, I received a message that Father wanted to see me in his fortieth floor apartment. He wanted a report on the boat design.

I took a roll of drawings under one arm and the model under the other and ascended to the fortieth floor. Father greeted me at the door and led me to a side room (the main part of the apartment was full of children). I showed Father the working drawings and gave a report on what we had been doing, but what Father really wanted to see, more than anything, was the model. This was our birthday offering. I had fitted out the model for various types of fishing which included outriggers that could be raised or lowered, a stern ramp and net reel, a mast with derrick and winches. It was by no means a professional model—it was made with cardboard, plaster and sticks of wood—but it served to show Father, three dimensionally, what the boat would look like and how it could be rigged for different types of fishing. Father was so happy with the result of our exercise. I felt that it meant so much to him on this very special day....

Father visited us almost every week to check on progress. Our working area was approached by a metal stairway leading down from the main floor of the building. The stairway had a loose tread at the top. We would all be working away industriously when there would be a clank as a foot trod on the top step and there was Father—looking as if he had just alighted. He would then descend the steps to see how we were progressing. When the three-dimensional outline of the hull was clearly visible, Father made some fundamental adjustments to



Left: Brian Hill with Henry Masters as he pilots the *One Hope 4* out to present it to Father at sea; **Right:** The model of a seventy-eight-foot fishing vessel that Henry Masters made for Father for his sixtieth birthday.

the lines. He described a rounded bow instead of a pointed one. This was to provide a valuable fishing platform and also establish a considerable overhanging flair which would help to keep the boat dry. Actually, it gave the boat a certain oriental flavour. He deepened and lengthened the foot of the bow stem so as to give a better cutting edge to slice through the waves. We then made further adjustments to the keel line to prevent "cavitation"² from taking place.

The inspired improvements that Father made gave a totally new look to the boat. They gave the boat an appearance of purpose and urgency that was quite unique. They also greatly improved the performance. These were ideas that developed out of Father's observation, intuition and insight while fishing on the ocean.

The hull and deck plugs, together with some other boxes, were then covered with fiberglass and putty and were sanded and polished to give a perfect shiny surface. Moulds were made from the plugs and boat parts were made from the moulds.

A Norwegian brother, Geir Isaksson, had the responsibility of building a mould for a rope locker. It was an oddly shaped black lump but Geir had put his heart and soul into sanding and polishing it until it positively glowed. On one occasion, when Father was visiting, I led him into the side room where Geir was working. Father walked over to the mould and, without saying a word, he gently rubbed his cheek against the surface. Father's action said everything and Geir was totally elated....

The first One Hope: Brian and I flew up to Gloucester on the first flight in the morning. The boat was immediately taken down to the harbour, picked up by a crane and lowered into the water. No previous tests had been done so it was with great relief that we saw it sitting there in the water—on an even keel. We filled the tank with fuel and climbed aboard. Brian started the engine, pushed the throttle forward and we glided across to a jetty on the other side of the harbour where Father and Mother were waiting. They immediately stepped on board and we set off for a test drive around the harbour. The performance was better than we dared hope. If Father had any reservations, he kept them to himself. This was Father's *One Hope* and the first of many to come.

A week or two later the fourth Good Go, the *One Hope 4* came off the production line and was delivered to Gloucester. Brian and I received a call to meet with Father there. When we arrived, we found that Father was already out fishing on the New Hope, the boat that he had acquired some six years earlier and on which I had had the privilege of fishing with Father on my forty-eighth birthday.

We were told that Father was fishing with the fleet at a spot some twenty miles off shore. Neither of us had any experience of navigating at sea but we were told that, if we followed a course at a certain compass bearing, we would, in due time, meet up with the fishing fleet. It was a great relief when,



Father, Henry Masters and Takeru Kamiyama look at boat plans; Father was closely involved in the practical work.

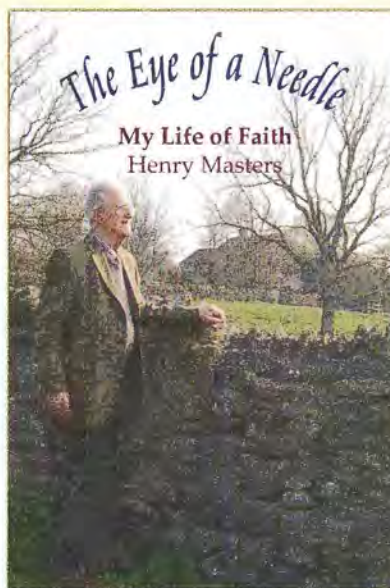
after losing sight of the coast, the fishing fleet finally appeared on the horizon.

Father observed with a keen eye the way the boat handled in the waves and, at the end of the day, he switched boats and returned home on the *One Hope 4*. Brian was at the helm. After a while Father beckoned me to follow him forward and we sat down together on a fish box. Father said "Congratulations!"

I replied "Father, this is your boat, your design." Father smiled a little coyly, studied his feet for a moment and returned to the stern of the boat.

Father has the last word

In September 1982 Father gave a speech at East Garden on "Why we have an Ocean Church." He spoke to the Ocean Church membership of the great hope he had in the development of Ocean Church as a testing ground for future leadership and about taking responsibility for America. I quote one paragraph: "When I first met Mr. Masters, I noticed his hair was completely white and thought he was an old man. I treated him kindly and didn't push him too much. Then I found out he was only fifty-six and I thought, 'Oh, I should have pushed him much more, he is only a young man! Why is this man here from Britain? Does he have a separate destiny from you? No, the world is only one world. America is not just by itself. We share whatever happens.'" *JW*



The cover of Henry Masters' autobiography, from which these extracts are drawn

Father has at various times suggested to us to write the story of our life for the benefit of our descendants (for example, see Cheon Seong Gyeong, *English version*, pages 715 and 813). Mr. Masters is one of a number of members who have written down their life story for the benefit of future generations. These extracts have been reproduced with his kind permission. If you would like to contact Henry Masters please e-mail him on handamasters@hotmail.com.

² The formation and collapse of air bubbles causing vibration and drag

