

TODAY'S

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The Word Forms the Substructure of Our Unity

*This collection of excerpts from the multi-volume **The Sermons of Rev. Sun Myung Moon is what True Mother asked members to read during hoondokhae as preparation in the days leading up to the May 5 Joint Sunday Service, which members around the world tuned into live.***

Inheriting True Parents' victorious authority

If the True Parents had not appeared on earth, God could never have his children in the spirit world. For the first time, sons and daughters of the original nature can be born through me. Through me, God's royal family will come into being. You should have that pride. It is up to us to link all nations to the original Eden. That is why I laid a victorious foundation reaching beyond heaven and earth. True Parents built such a foundation. And True Parents' achievements must be bequeathed to the True Children. (218-200, 1991.7.28)

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Cover Photo: True Parents while on a speaking tour of Europe, date uncertain; Back Cover: On May 6, at Cheon Jeong Peace Palace, True Mother signed the March and April 2013 issues of *Today's World* magazine. Inset: Dr. Yang Chang-shik with True Mother

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True Parents' victorious authority

The victorious authority of the True Parents refers to their victory in battle against Satan. It means that True Parents gained complete victory on the individual level, on the family level and on the levels of the tribe, people, nation and world. It was always a harsh, challenging course. However, we overcame all the difficulties and gained victory. We offered the Coronation Ceremony for the Kingship of God, thus even bringing about the miracle of God's liberation. The True Parents are forgiving even the collapsed communist nations again with true love and embracing them as we move forward. (421-17, 2003.10.15)

The victorious authority of the True Parents means recovering the individuals that have been lost and whom Satan has taken away. The individual level was lost. Because of Eve, even Adam was lost. Since Adam has been found, he must recover the women of the world. Therefore, on April 10, 1992, I put Mother forward and am recovering women through a movement for their liberation. We are entering the age of the Mother. This is the age of the Mother. (266-247, 1995.1.1)

When we say that True Parents have been victorious, we mean that all things which were lost due to the false parent have been recovered. There is now a true son, a true daughter, and a true husband and wife. The True Parents are the root through whom a clan can be established in which, through a true husband and wife, thousands and tens of thousands of generations of descendants will be composed entirely of good people. (266-252, 1995.1.1)

The victorious authority of the True Parents is not limited to individuals. It leaves a mark on the history of the universe. In order to inherit this, you have to settle accounts over what Adam and Eve lost, over staining their lineage, over their failure to have absolute faith or to become one through absolute love. Since, for this purpose, I have already achieved supremacy based on victory, what you need to do is ascend and descend beginning at the individual level, according to the original orbit. You have to come and go freely. When we look at God and human beings from a two-dimensional viewpoint, God has been separated from human beings and banished to the far ends of the world. That is why Parents went there and brought God back to our family. It required eight stages vertically. We overcame everything both vertically and horizontally and escaped the realm of Satan's accusation, so we are now in a time when we can freely attend God in our family and in our nation. (266-284, 1995.1.1)

Based on what can I take pride in the name "True Parent"? It is on account of the fact that the internal realm of *shimjeong* (heart), which can bring down barriers blocking the way and open the gates through all horizontal and vertical stages and spheres in history centering on love, has been laid down. Not only I, but also heaven and earth, history, and this age should rejoice over such a victorious foundation. It is only at that level that we can rejoice; we should not rejoice while denying history and the past. We should keep this as something in which to find joy in the past, present and future alike. (174-190, 1988.2.28)

A model of Cain and Abel should be made centering on the family that practices absolute faith, love, and obedience after



changing its lineage, changing its ownership and entrusting its realm of shimjeong to True Parents. Through the victory of the family that achieved triumphant supremacy, “True Parents and the Completed Testament Age” and “The Safe Settlement of the True Parents and the Completed Testament Age” came to pass. Because everything reached settlement on the family level, we were recognized as complementary subject partners in front of the families of the world and thus True Parents’ victorious authority could be inherited. In that way, the formal foundation of the realm of the four-position foundation of Adam and Eve will expand through the levels of individual, family, tribe, people and nation. This expansion does not occur all at once. The nation centers on the world. The nation’s destination is the world. The nation is the starting point of being able to reach to the world. (270-152, 1995.5.29)

You must be proud of and love the True Parents. It is True Parents and the Completed Testament Age—the safe settlement of True Parents and the Completed Testament Age. The True Parents settle and bequeath to us the True Parents and the victorious authority of the True Parents. Since they have settled, they can give us the Blessing. This is a global settlement. They bequeathed it to us. Because of this bequeathal, fallen people should be grateful. They must praise the True Parents and love the True Parents. In giving you the blessing, Heaven’s Parents were proud of you and pledged to love you. In return, therefore, you must praise and be proud of those Heavenly Parents. That is the way to alleviate the sadness of the Heavenly Family. (281-282, 1997.3.9)

Adam’s family was lost but that lost family grew to global proportions. Thus, the True Parents must bring it together and turn it back to how it should have been. Since things became as they are due to the love, life and lineage of the false parents, the True Parents must take every individual, family, tribe, people, nation and the entire world to return them back to God’s side. Everything has been completely turned upside down in this way through the false parents, and the family is not the only thing True Parents will restore. All the perfected realms of heaven and earth have to be restored through indemnity, reorganized centering on the family, and all the eight stages including tribe and people, and so on, all need to be dealt with. The family was lost due to the false parents, but what was dealt with in this family cannot be returned back to God. It can only be dealt with when all the victorious realms in heaven and earth have been attained. (439-27, 2004.2.19)

I am presently making many proclamations, such as the Realm of the Cosmic Sabbath for the Parents of Heaven and Earth, the founding of the Family Federation for World Peace and Unification, and the Declaration of the Resolution of Indemnity. This is inevitable as the path to liberation must be paved, leveling mountains to build it according to the standard of the original world. Were I someone without such past accomplishments, I could not be the True Parent, I could not be the Messiah; nor could I be the returning Lord. (289-64, 1997.12.30)

The way to inherit the victorious authority

The settlement of the Completed Testament Age means that centering on True Parents’ family we have become one great family, like a positive charge. All of humankind is a negative charge. All the families will become the counterpart families to the family with a positive charge. If, in the position of perfect negative charges, they just become one with the Parents’ family, then they will all rise to the same position. This is the

formula of the universe. In order for that to happen, three important conditions are needed. First, the lineage must be changed. Second, ownership must be changed. Next, the realm of shimjeong must be changed. The realm of shimjeong is on three levels: individual, family and tribe. This forms one category. It cannot be divided. Therefore, the tribal messiah must connect these three stages to one single category. You can therefore go to the national level when you rise above this. (268-80, 1995.3.5)

Purity, pure lineage, and then pure love will be positioned where true love and true life are perfect centering on unique, unchanging, and eternal love, which is the mainstream of God’s love based on his ideal for the creation. You have to receive your inheritance after establishing a family from the position of the family of dutiful children, loyal patriots, saints, and divine sons and daughters, from the position where everything under heaven is unified to form an equilibrium, and from the position that can represent all supremacy based on victory, a position in which one can smell the fragrance of flowers. (410-55, 2003.6.30)

In order to become the first son, and in order to inherit the right of the first son, you must be better than Satan. You have to be God’s representative in all areas, and say that you will stand in the position of taking responsibility in accordance with God’s laws and principles. This means that the person who loves God more will receive the prize. Because this is true, God can carry out the providence of restoration. You are to receive your inheritance centering on love so it is in accord with this principle that you can seize the birthright of the first son. The sons and daughters on Heaven’s side must be more dutiful to their parents than are the sons and daughters of Satan’s world. The people on Heaven’s side must love their families, their nations, the world and all humankind more than the people of Satan’s world do. They must be superior in all aspects. This must be done voluntarily rather than by force. (102-182, 1978.12.24)

Inheriting True Parents’ tradition

Because the seeds for these things were sown in the Garden of Eden through the Fall, such phenomena will arise across the world and the time will come to reap the fruits of the Fall. Such a time is now. Since this world cannot be allowed to go on as it is, the time for harvest has now come, we have reached the time to reap the fruit. The world has become the way it is through receiving a tradition that deviates from God due to its relationship with the fallen parents. Thus, True Parents must come and establish a new ideology. What kind of ideology should that be? Should it be an ideology based on the world or on the cosmos? It is the ideology based on the true family. Without its appearance, a world-centered ideology cannot emerge. The representative of the ideology based on the true family must be God’s true son. He should be the internal heir who inherits everything related to God’s heart. He should also be his external heir, the heir of the ownership of all things. In other words, he has to be someone who can inherit God’s heart, inherit God’s body and inherit all things. Only such a son can stand on God’s behalf. God’s kingdom will finally be realized only when that son comes. (21-49, 1968.9.1)

True Parents’ tradition

How will history unfold from now? When True Parents’ tradition appears, then the lifestyle centering on the True Parents will remain as the standard of actual traditions throughout

the rest of history for all eternity. If we walk on for a thousand more years, people will not be looking to the future for hope but in the opposite way, they will model things on this present time, which will be a thousand years in their past. Up until now, fallen people have been seeking for a unified world, but if the True Parents, who can be determined as the center of the world, appear, then all people will perfectly emulate the tradition of the True Parents and uphold them as the center. Therefore, as time goes, the domain that has that center will continue to expand. Therefore, True Parents' family is the foundation that can represent the tradition of the future and the entirety of the history that people hope to see. It is also the foundation that represents the entire central history of the future era. True Parents' family is the foundation that can represent the central history in the future. The six thousand years of God's history was to create True Parents' family. Why are people going through struggles in the present time? It is so they can meet True Parents' family. (44-134, 1971.5.6)

What is the love of the True Parents? We did not have true ancestors who could do this, so at some point the Messiah must come to stand as the True Parent and establish such a tradition of love from the level of the individual to the family, tribe, people, nation and world. Only when that is realized on the level that transcends one people can heaven and God's museum be established on earth. I am saying that we should establish the tradition of love that we can share with him while rebinding with him in the present time centering on all individuals and families, rebinding everything that was disconnected centering on families. To prepare such an amazing foundation is the mission of the True Parents, and to uphold and actualize that purpose is the mission of the Unification Church. (107-161, 1980.4.20)

You become an owner only when you act with the shimjeong (heart) of a parent and the body of a servant. This is God's unfinished work. You can only attain that if, with the shimjeong of the Father, you shed tears and sweat and shed your boiling blood. In order to become a true leader, you have to receive true leadership. You must inherit the tears, sweat and blood of the True Parents, who are going the way of Heaven. You have to shed tears, sweat and blood and that is what you will leave behind as your tradition. (11-155, 1961.5.18)

What is the tradition of God and True Parents? First, it is to live for the sake of others. Second, it is to invest, invest and forget. Third, it is to pray and offer *jeongseong* on the path to perfection. You cannot do this alone. Why do you need to pray? It is because you have to receive the help of Heaven, which is in the subject position, and because Heaven needs to be aligned with you. Then, why do you need to offer *jeongseong*? It is because you need to carve out the path that will allow you to accept your circumstances. Prayer is to create a bond with Heaven as the subject partner, and *jeongseong* is to expand horizontal relationships. (219-216, 1991.8.29)

What kind of family is the family of True Parents? The family of True Parents is the fruit of history, the center of this age, and the starting point of the future. Hence, in the future, when the world we live in becomes the heavenly kingdom we have hoped for, True Parents' whole lives will be the tradition there. This tradition is the mother of a national ideology. Also, this is the original point from which to construct that world. Based on the relationship that makes you children of True Parents, you should always establish the three-generation realm

together with True Parents. The three generations are God, the Parents and you. Horizontally, there are also three generations: I, my own children, and you. Heaven and earth will not be unified until these three generations have been completed. (44-169, 1971.5.6)

Tradition, education and practice are education in the tradition and the teachings centered on True Parents. You are to inherit everything that True Parents won through battle. True Parents must bind all things, all sons and daughters, everything that is of the Old, New, and Completed Testament by the love of Parents, without any discrimination, and which Satan cannot accuse, and then offer them to God. True Parents will offer God the entire world that has unified based on the UN and then inherit it back. In so doing, True Parents' right of ownership will begin. (417-124, 2003.9.5)

The six thousand years of God's history was to establish True Parents' family. Why is humankind is going through difficulties today? It is in order to meet True Parents' family. Our descendants in the future will be there so that True Parents will have descendants. It is not so that there will be True Parents' nation or True Parents' world; when True Parents appear, True Parents' nation and True Parents' world will naturally appear. It is so that there will be descendants of the True Parents. The nation is not what is needed. The time of our ideal is the time when we need to live centering on Parents. At that time, heaven and earth will already be governed under the authority of the Parents. At that time, you will not just be ordinary citizens. The tradition that has been wrought centering on the True Parents will therefore remain forever as a historical tradition. There is no greater tradition than this. (44-134, 1971.5.6)

Originally, had Adam and Eve not fallen, human history would have begun from the Parents. The Parents' words would have become their descendants' words, the Parents' way of life would have become their descendants' way of life, and the environmental reality felt by the Parents would have been felt by their descendants. History starts from the Parents. (26-280, 1969.11.10)

Receiving True Parents' tradition

Fathers and mothers want to bequeath everything they have to their beloved sons and daughters. Inheriting the universe can be fully achieved with ease of mind when those who are involved find the position of equal value in love according to the tradition of love. This is why parents want children of filial piety. Who are these children of filial piety? They are those who, as co-participants in their parents' eternal love, will continue the tradition of bequeathing love. (140-235, 1986.2.12)

Who do you want as the head of your family? What kind of person would the father, the grandmother, or the whole family want as their heir? It is the one who loves the most. If the grandfather is the one who loves the whole family the most, the family members will report to him rather than to the father. This is inevitable. Therefore, the one who can be the head of a household is the one who serves others with the most loving heart. The one who serves others more, with a heart of love, will inherit the tradition of love and of family. You should know that only such people will participate in the line of inheritance that will continue for eternity. (141-292, 1986.3.2)

In order to inherit the providence of God in its entirety, we



have to be loyal to that tradition. Remaining loyal to the tradition, we must take responsibility. After taking responsibility, we must carry out a revolution. If the social environment is not according to the tradition in the eyes of the Father, and, if we are to allow that tradition to be passed on to everyone, we must fight to eliminate all that is wrong within the social environment. Otherwise, there will be no improvement. (152-197, 1963.5.10)

In order to inherit the ties with providential history and fulfill the responsibilities of a pioneer in this age, you must inherit the historically pure tradition of God's providence of restoration, take responsibility for that in the current environment of daily life, and struggle to build the foundation for a new ideal in the future. (152-198, 1963.5.10)

The kingdom of heaven is where people who live for the sake of others can go. Those who have communicated with and embraced the world while investing themselves in it, and who have wandered about seeking the place of the global ideal and

the love with which to serve God, will be the owners of the heavenly kingdom. You should take pride in such things. You should take pride in your mother and father, your wife or husband, your sons and daughters, and your siblings. You must expand such a tradition and apply it to the nation. You must apply that formula to the world and to heaven and earth. Such people can have the right of equal participation, the right of equal position, and the right of inheritance wherever they go. (175-139, 1988.4.10)

What I will bequeath to you is the family-level realm of victory. What kind of family am I talking about? A family that represents the world. The family that fulfills a messianic mission is a family that represents the world. As such, it is the family that, representing all the peoples of the world, can embrace and manage all things and allow all people to come and go. I want you to become such families. When all five races want to find their way into that family, when they try to make relationships with that family, the family should not block them or say that only some people may come in. Just as all force and action



must go through this point without exception, the principle is that the shimjeong of all people expands in all four directions through that central point of shimjeong. The family is the center. Therefore, even the kingdom of heaven can never be realized unless there is a core true family. (100-309, 1978.10.22)

The family is the base through which we can seek out the homeland and hometown and settle there. How should you live in such a family? You must meet the Father, become enraptured in tears, then live with him. This is for the sake of your nations and for your families. You need to find your families, and hold on tightly to the tradition of tears, the tradition of blood, the tradition of sweat, the tradition of water running from the nose, the tradition of the whole body, and thus leave behind purity, pure blood, pure love and pure nature that will not change in the second or third generations, nor change over the countless generations of your bloodline. The upper and lower, front and back, left and right must be clean. Only then can you have the pure blood and pure love of a clean lineage. You have to plant pure seeds through the gate of pure nature centering on the pure love that consists of true love, true life and true lineage. (484-84, 2005.1.20)

You must suffer more than others for the sake of the Will. When you do so, everyone will follow you. Who has suffered for the sake of the church? Who has sacrificed his own family for the sake of the church? Who is suffering more and is closer to the shimjeong tradition? When someone of the lowest rank

prays night and day for the sake of the Will, sheds his blood and sweat in striving to realize the spirit of love, then whether that person is a woman or a man, Heaven will continue a new history through that person. The Unification Church has already established that kind of tradition. Who among my sons and daughters will become my heir depends on who suffers more for the sake of the Will and who fulfills their filial duty. It is the same for each of them. It is the same in the family and the same in the church. Everyone must follow such a tradition. (113-147, 1981.5.1)

Inheriting the teachings of our True Parents

Your mind and body are split apart and fighting every day within your individual self. It is something that you must resolve with God's word. You have to handle this problem through God's character and shimjeong. You must reach the point where God likes it when you love yourselves, where God recognizes you when you establish yourselves. You must get to the point where God recognizes the things you say as true. The following are the issues most urgent to address in order to become such substantial beings: how to create a unified self within your realm of life, and how to construct a unified front within yourself. In order to know whether you can become such a substantial being or not, you must go out and spread the word with utmost devotion. When you do so, you will realize that God is always with you through your connection to the word. God will always be with you when you are connected to the word. (27-337, 1970.1.1)

The value of the Principle and of the word

We are connected to God through the word. Without the word, we cannot be connected to God. Without the word, we cannot find a connection to God. Without a substantial being that will proclaim the word, nothing works out. God's purpose in connecting to human beings is so that they will connect to his love. The one who proclaims the word that can connect human beings to God is a person living on earth. However, the words conveyed by that person are God's words. It is through those words that people are made anew. (27-337, 1970.1.1)

The Fall was brought about through the failure to uphold God's word. Therefore, on this path that we seek out centering on the word, we are the body of people saying that we will absolutely establish God's word. Then, what kind of people rely on God's word? They are the people who are the most public, the people who serve the world and humankind and the people who serve God. From God's viewpoint, this is not saying that we will stand in the position God is currently in, but that we will stand in the position of God's ideal; it is not saying that we will stand in humankind's current position but that we will go beyond the current position of humankind and stand in the ideal position that is being sought by humankind. It is being a person that lives within the ideal of God, lives in God's tomorrow and lives in the tomorrow of all humankind. So imagine how difficult this may be! I'm saying that we should become the group that speaks out about building the world of the future. When we are that kind of group, then whenever God thinks of the future, he will think of me and of the Unification Church, and whenever people think of tomorrow, they will think of the Unification Church and think about me. That is the conclusion we arrive at. (88-304, 1976.10.3)

God is calling us with his words. Therefore, we must go in response to his words. Through what route can genuine parents and genuine children meet each other? It is through genuine words. Those words are the words of the Father. You cannot become children unless you know the Father's words. If it is true that the Father's words are absolute and genuine, it means that you won't feel tired even if you listen to those same words for a thousand or ten thousand years. The Father's teachings have no end. You have to search for them. It's not enough to find words that fit the constraints you impose with your own logic. The Father's words are such that they not only express the greatest principles but they can give life to the listener no matter how many times he hears them, even if it is for all eternity. (10-131, 1960.9.18)

The words of loving parents are eternal; they transcend time and space. Therefore, God's words transcend history, eras, principles, and ideologies. They are more precious than the words of others. These words, whether you listen to them at night or during the day, or read them at night or during the day, endlessly flow into your heart. (10-132, 1960.9.18)

The words that Jesus said to the Jewish people and all the things he showed them were not based on his own will. They were from Heaven's will. Jesus embodied the will of God's providence. However, a clash arose between the people within the realm of the Fall who were meant to relate with God's Will through Jesus, and Jesus himself. The Jewish people did not know that when God's word appears in the fallen world, it can revolutionize an individual when it appears to an individual, that it can revolutionize a people when it appears before a people, and that it can revolutionize the world when it appears

before the world. Moreover, it will appear as the word that can revolutionize heaven and earth anew. (1-230, 1956.11.11)

I am the owner of the word. I have lived according to the word so I became the owner of the word. Someone who could not become the owner of the word could not become the True Parent. I became the True Parent, therefore, becoming a substantial being of the word and offering those fruits to God in order that there could be advancement to a time of liberation and complete freedom for the ideal of God's purpose of creation. (524-252, 2006.4.15)

No one will erase my words. When I hear the words I spoke fifty years ago, I myself bow down to those words. When I spoke in those days, I did so from such a serious position, speaking with the urgency of determining to leave behind for others Heaven's valuable words. Actually, those words are those that would allow me to rule the world even if I died. When you read the volumes of my sermons you have to be moved to the degree that you come to that realization. You need to have spiritual experiences. Of course it can be precious to play and dance and so forth, but getting enraptured in my words and growing spiritually is precious—a blessing among blessings—both for the heavenly world and for your earthly descendants. (309-190, 1999.5.1)

You can read many newspapers' worth of content after a thousand or even ten thousand years if it is saved on a computer. Even though I have spoken about many things, those words can be used on computers in countless worlds if we put them on a CD. That is the kind of time that we are in. Therefore, you cannot hide falsehoods. There is nowhere to hide them. The words of Heaven, the words of Heaven's love are shining brightly throughout the world, such that the dark forces will self-destruct. They will be forced to flee farther and farther away. When the light begins to shine, darkness cannot rule within the realm that is touched by that light. (342-22, 2001.1.9)

Will the words of the teacher of the Unification Church disappear within a thousand years, or not? When you think about it you realize this is a major question. My words must not only remain within your bosom, they must flow and become healing waters—not spring water—so that everyone can drink those waters a thousand years from now and be proud that the words are medicine that can cure any disease. I am offering my jeongseong hoping that my words will remain such words of life. (340-64, 2000.12.23)

The truth in the Unification Church is not truth that was revealed due to the course of battle within the history of the Unification Church. It is the truth that was within God's ideal of creation, his ideal to establish a true family, a true tribe, a true people, a true nation and a true world centering on the coming of the True Parents destined from before the Creation. It is truth that also includes within it the ideal of God's providence of restoration. (30-318, 1970.4.6)

The True Parents are the ancestors of absolute faith, absolute love, and absolute wisdom. Since the words of the Principle were discovered through absolute belief, absolute love and absolute wisdom, they are a shield that permits you to take a dominant position, a shield that will allow others—whether you are relating with Heaven, Satan or history—to affirm and not deny those principles. (277-152, 1996.4.7)

Things that are explained in the Unification Principle are connected by the laws of nature. That is why it is called the Principle. It is heavenly principle. It is eternally unchanging principle. The Principle is not a doctrine. It is not the doctrine of the Unification Church. True Parents are not teaching a doctrine. Doctrine is something by which fallen people seek out Heaven, but what is doctrine to people who live with God? It is heavenly law. (301-34, 1999.4.16)

My words are such that you will not understand them right away. However, if you read the books that contain my words many times, without fail you will come to understand them. I have a mind that can distinguish, compare and contrast the entirety of this wide world and arrange it so that I can handle this world's entire sphere of knowledge and perfect a theoretical system centering on a traditional standard known as the Principle. It will require thousands or even tens of thousands of scholars to recognize the value of the Principle. The Unification Church has such a formidable weapon. (228-149, 1992.3.27)

My teachings represent an ideology that will forever remain at the highest point as the mainstream ideology, even if the Unification Church disappears in the course of history. Even if you fail to make this happen, it will still be done at some point. A time will come when many nations will compete to accomplish this. When that happens, you will be turned upside down. The one who was first will be last and the one who was last will be first. It will be flipped over. The person who loses that opportunity will not remain in the archives of history. (390-314, 2002.8.16)

True Parents' teachings are the true words that allow you to connect with eternal value. In the course of seeking the True Parents, have you felt the value of those words? If you have never felt that value, you would not recognize a father who came to give you true words of value. You must pray in order to deeply understand the value of these true words. People on earth must seek out the teachings of the True Father, the true words. Those are the words that move Jesus' shimjeong and words that move the shimjeong of God, who has carried out his providence for six thousand years. Moreover, when those words appear on the earth, they will reveal the history of six thousand years of ups and downs, and they will reveal God's fury, victimization and bitterness. Thus, God's heart is always moved by my words. (10-133, 1960.9.18)

God's word does not establish some sort of rules; its purpose is to create his life and ideology. There are many religious doctrines and ideologies on the earth today that advocate truth but there are no teachings that put our mind and body at ease when we practice them; no teachings in which we can dwell for eternity. If the love of God, who is the source of life in the universe, moves our minds and bodies, we can fundamentally resolve all ideologies and claims with God's true word. (3-327, 1958.2.2)

You must establish the tradition related with the word. And you need the character that will allow you to attain oneness with the word. In the judgment of the Last Days, there are three great judgments. The first is the judgment by the word, the second is judgment by character and the third is judgment by shimjeong. This is already an absolute standard. The Fall occurred when people could not unite with God's word. Adam and Eve should have treated God's commandment to not eat

the fruit as absolute and thus established the right tradition. But Adam and Eve did not do that, but instead fell, so the people who walk the course of restoration have to establish a tradition of becoming one with the unique words of truth that will appear in the end. In heaven, such a tradition has already been established, but it has not yet been established for people on earth. If this tradition is not established, there is a possibility that, like Christianity, the Unification Church will split into numerous denominations. (21-326, 1969.1.1)

The question of how we will establish a tradition of becoming one with the word is an absolute issue. We should not allow the word to be separate from our reality. You must become people who can raise yourselves and move forward centering on the word. You have to establish the tradition by centering on the word which is the absolute standard. You must understand the standard I had in my mind when I established the word. Even if you learn the word, it is so that you can have faith at the standard of your learning; your understanding is not yet perfect. There is a time-honored standard hiding behind those words, so you have to experience that standard through your own body. Therefore, you must continue to work hard to establish the tradition of the word. (21-327, 1969.1.1)

The sermon books are a treasure store

How numerous are the volumes of my speeches! Up until now, you have not been interested in the books of my sermons. No matter how many books you may find in a library, they are of no use from God's viewpoint. Think about the remarkable books of my sermons. The content of those books is for the purpose of saving the sons and daughters of this world. The books of my sermons are original works. If you buy them, they will become your pride for generations. If you think about this from God's viewpoint, you will realize that the books of my sermons are the most precious things. There will never be a second set of True Parents. The True Parents are eternally only one; they are absolutely one. You must learn what kind of person the Father is. I don't think you know how deep, high and broad he is. You can know the Father's character through the books of sermons. Those books are like lamps on a dark night. (309-167, 1999.5.1)

Many books of my sermons have been published. I read them every morning. From now on, I have no need of big meetings and the like. I have already taught everything. I have even spoken to you in detail about tribal messiahship. These are not ideas I came up with as I developed the church. I made a detailed program in advance and have been teaching you on that basis. That is a great thing. I have said many things that sounded like idle fancies, but those were all things that I had already made real in my own life. Once you own books of my sermons, preparing sermons and similar talks will be no problem. Those books are a vast treasure. You cannot buy that with money. (192-110, 1989.7.3)

I usually rise at 3:30 in the morning. When I get up, I read words I have spoken in the past. It is wonderful content. Since it was I that spoke those words in the first place, I know all of the content; yet when I read it, somehow I start crying. People who hear such precious words and then just float away will have no way to be forgiven. These words are more precious than your homes and more precious than your land. (269-318, 1995.5.1)

About how many of my sermon books have you read so far?



This is a serious question. The more you read, the more you will shine and the greater your value becomes. You have to know everything I have taught. Suppose there is a king who makes his nation great, understands the world and knows the truth; to such a man the books of my sermons are a treasure. Even now, I am reading my words for the purpose of learning. I have to organize them all before I die. If there are any mistakes, I must fix them. It will be a problem if there are any errors. (228-148, 1992.3.27)

How many books of my sermons have been published so far? If we go somewhere and give these moving speeches, there will be many scenes of people shedding tears. Even nowadays, I read my speeches for two hours a day. While I read them, I find that the realization of the Completed Testament Age in the present day is expressed in my prayers of many decades ago—to the point that they resonate to my bones. There is no way to express how wonderful these prayers are. This is not to boast. When I think back on those days, these prayers are full of stimulating impressions. That is a great treasure chest. (260-220, 1994.5.19)

Now there is no need for sermons. Don't preach. Instead, find a sermon title from among my sermons that is appropriate to the present time and use it in an appropriate way for your cir-

cumstances. Create an independent volume made up of speech titles and three-line summaries of each speech. Then, after you have determined what you will give your sermon on, all you will need to do is find a portion of my speech that matches the sermon you want to give. When you feel that you should speak about some specific topic, based on that idea, you should read from the collection of my sermons and then give your sermon. Also, for the prayer, you should pray using the content that I prayed. There is nothing Heaven likes more than that. This is how you should always give sermons. (212-119, 1991.1.2)

Disseminate my teachings and practice them

My teachings must last for eternity. They are teachings that transcend our living environment. The evil living environment cannot swallow true teachings. True teachings cannot be restrained by anything in the evil world. You must use the word to induce within yourself the heart to repeatedly overcome your evil surroundings. It is because Christianity throughout the world cannot do this that it is in confusion. Then there must be a place where the Father that is coming with a loving heart will be able to give his beloved children his genuine teachings. You must find that place. If you can find such a place and listen to those words, you will hear those teachings anew even when you listen to them for the thousandth time. They will be the teachings that can last for



eternity, reflecting true values of goodness. If you cannot find such teachings, you cannot become true children. (10-132, 1960.9.18)

The flavor of what Father says will never become bland, even if you hear it repeatedly for a thousand years. The same words will comfort you when you are sad and congratulate you when you are joyful. Depending on the state of your mind and the emotions experienced in your life, my teachings function with the value of being your wonderful object partners. (10-141, 1960.9.18)

The number of church members increases in proportion to how much you have conveyed what is written in Divine Principle. The question is how devoted you are to the Divine Principle. There is no other way. Human beings were created

through the word. They lost the word and so they must be re-created through the word. The word of God's love, the word of God's life and the word of God's lineage are the three main elements of the word—love, life and lineage. Love, life and lineage must convulse in excitement. Only upon breaking out of the three layers of formation, growth and completion does the mature person emerge. (198-30, 1990.1.20)

The whole world must learn the things I have said. That is why, with the coming of the Completed Testament Age, I am conveying my teachings. I gave to the entire world my words, the holy scripture of the Completed Testament with the proclamation of the new Completed Testament Age. That is I why I am telling you to read and study them. You must also unite centering on the word. Before you become one with me, you must become one based on the word. (291-217, 1998.3.13)

A person who cannot understand the word as it should be understood will receive judgment by the word. Even though our earthly life will end, we must leave these teachings behind for the unending line of our descendants. As long as the fortune of restoration remains and God's providence remains unfinished, we must work through these teachings. We must take care of these valuable teachings. God had been anticipating the day when all the people of the world will kneel before these teachings. God has been enduring a history of great suffering and hardship until now in order to bring the world's people to their knees in front of these words of truth. (64-256, 1972.11.12)

God gives his words of love to Satan's world. From within Satan's world, someone must appear who has absolute faith in God's word. This means there is need of a body of people that believes in God's word more absolutely than Adam did.

They must do work through which they gain greater trust from God than he had in the angel who caused the loss of faith in God's word. You have to listen to God's word and then snatch your body out of Satan's realm. You have to recover your body and then come to God. (53-40, 1972.2.6)

It is not enough to merely know in your head the words of truth that you learned from Divine Principle after meeting the Unification Church. At the same time that you know those teachings intellectually, you must also know them in your heart. In this way, when you come to know the teachings with both your mind and your heart, you will have no option but to go to fulfill the purpose of those teachings. And you will have no choice but to fight with Satan. Moreover, you will never be able to open your mouth and speak poorly of the Father or

turn your thoughts around and stand in a position to betray Heaven. (3-99, 1957.10.4)

Food tastes good even though you eat it every day. Food that connects you to the truth tastes good even if you eat it every day. Words of life tastes good even if you eat them every day. People who enjoy hearing the words of the Principle until the day they die will absolutely not go to Hell. You may say, We know all these things! but you only know them in your heads; this has nothing to do with the realm of shimjeong. The more you hear these words, the more the heavenly realm of life will come to you. (239-145, 1992.11.24)

The substance that nurtures life is the word. It is a grave error to think that someone has become a member of the Unification Church just because he has received a twenty-one-day workshop and a forty-day workshop. You have to study centering on the Divine Principle book. What you feel and see when you treasure the Divine Principle book in your heart can always take the place of your personal testimony. You will be conveying the grace you received from the Divine Principle book. (261-257, 1994.6.20)

All of you now living in the Last Days have to become the ancestors of the third Israel and understand that the final teaching will be God's words of love. Therefore, you should not let God's word remain as God's word and yourselves as yourselves, having nothing to do with one another. Instead, you must become the visible, substantial embodiments of God's word. God's innermost heart must become your innermost heart. In other words, you must become the embodiment of the original heart. All of you must carry out the mission of a second creator that can disseminate the word of God. That is to say, you must become propagators of the word, propagators of life, and propagators of its substance. Only when you become one in love can you attend God eternally. Such is the standard of the third Israel. Only in this manner can you plant the word, the substance, and the life. (3-331, 1958.2.2)

You should not become people who follow the word blindly. First, through the word, you should become its substance with the character of a subject partner; that is, you must become a subject partner of the word and have the character through which you can create. However, when I look at people in the Unification Church that are studying the Divine Principle, I can see many that cannot find the standard of shimjeong or the standard of character, but only work and move according to the word. This will not do. If you learn the word, then you must be able to express the word as your own words. You must speak about the Principle, but not as some principle taught to you by some teacher; you must speak from the perspective of having a bond of life with the Principle in your own bones and flesh. Unless you become a person who can speak with that kind of original subject nature, the people who connect through that word will have nothing to do with you. Thus, you must perfect a substantial character based on the word. (19-133, 1968.1.1)

Korean words used in this translation

Shimjeong: pure heart that has the desire to love others

Jeongseong: making one's most sincere effort, or setting spiritual conditions

FATHER'S PRAYER, March 15, 1959

Please let us move only as yours

Please do not allow us to become people who think that we belong to ourselves. Our minds are not ours, and our lives, which are in motion, are not ours; and as the desires we are longing for are not ours, please do not allow us to relate to heaven with minds that consider things centered on ourselves. Since we began as yours, we earnestly hope and desire, Father, that you will allow this to become a time when we are able to move only as yours.

Since we know that our minds must become yours, and our bodies also must become yours, and our ideologies and opinions must become yours, please do not tolerate anything that is not yours. If there are elements of evil which you do not want in our minds and bodies, please eliminate them, and we earnestly hope and desire, O Father, that you will allow this to become a time that moves as yours alone through your having eliminated all the ideologies and opinions that are not yours.

We know that uncountable satans are stalking our minds and our bodies. If the bitter root of sin, which you cannot tolerate, remains, O Father, we earnestly hope and desire, Father, that you will bring about heavenly acts that will give us the ability to subjugate our minds before you, and that you will appear and bring about heavenly acts of re-creation through the authority of your power.

We know the fact that when heaven moves, the earth cannot help but move, and when the earth faces heaven and requests something, heaven cannot help but accomplish it for the earth. Today are there sons and daughters of heaven who are struggling with sincere minds and true hearts in order to grasp heaven as their own? Is there any person who has lived his or her entire life thinking of all of heaven's situations as his or her own situations, thinking of heaven's work as his or her own work, thinking of the ideas of heaven as his or her own ideas, and struggled while seeking to grasp this, been treated contemptuously while seeking to grasp this and been driven out while seeking to grasp this? If we have not been in that kind of position, please allow us to be able to report truthfully that we are criminals who cannot be tolerated by heaven.

Now we have realized that heaven exists, and we have realized who our heavenly Father is. Since we know that there remains the necessary condition that we must form a certain kind of destined relationship between you and us, Father, today please allow us to form a destined relationship with you, our heavenly Father, through this kind of heart, and to feel your anguish as our anguish and your deep regret and sorrow as our deep regret and sorrow. Please allow there to appear before this people and please allow there to appear in this land a heavenly march which goes forth to fight a fierce battle against Satan.

We earnestly hope and desire that you will allow us to be able to drive out from the earth the enemy satans who have faced heaven and accused it for six thousand years, in order to resolve your grief and to build as soon as possible the ideal garden you have sought.

We have humbly prayed all these things in the name of the Lord. Amen. **TW**

True Mother Speaks to Members around the World



At the May 5 Joint Sunday Service

Proud blessed families of the Unification Church from all over the world, I am indeed very proud of you. We have now welcomed a new spring in the first year, 2013. True Father liked spring because it is a season with a dream. When creation comes back to life, it releases a beauty that promises future fruit, result and a harvest. What are your dreams?

All blessed families of the Unification Church community from around the world must inherit the tradition lived by True Parents through absolute obedience and complete your mission as tribal messiahs, extending that responsibility from the tribe to the society, nation and world. Let us all fulfill this mission at all cost and do our utmost to realize the hope of our Heavenly Parent and True Parents of Heaven, Earth and Humankind to make every single person on Earth a Cheon Il Guk citizen.

This path alone will enable you, who live in this age, to stand as proud ancestors in front of your descendants. Our Heavenly Parent and the True Parents of Heaven, Earth and Humankind completed and concluded the six thousand year providence of restoration through indemnity and have opened for us the new era and new history of Cheon Il Guk.

The completion of Cheon Il Guk is the hope of our Heavenly Parent and the hope of the True Parents of Heaven, Earth and Humankind. In light of that, how can you all show

your gratitude to our Heavenly Parent and the True Parents of Heaven, Earth and Humankind?

Do you know the great will through which you can become Cheon Il Guk ancestors depending on how you fulfill your responsibilities? You all have the responsibility to testify about True Parents and must spread the news that True Parents have opened Cheon Il Guk not only quickly but to the entire world. Can you feel that? If you do not fulfill your responsibility, you will become disgraceful ancestors. Thinking of the eternal world, can you decline your responsibility just because of some present difficulties?

You must repay Heaven at all cost. You must succeed at all cost. We must be able to show our Heavenly Parent and the True Parents of Heaven, Earth and Humankind that we have opened the kingdom of God on earth and in heaven. Do you understand?

Please bear in mind that our mission and responsibility, as people living in this present age, is to advance with all our might up this path with a life and death resolve and without rest.

At the 53rd Holy Wedding Anniversary, in Las Vegas

Spring has come in our providence. Right? Being April 2013, it is spring. Who do you think are the busiest people in spring? Farmers. Isn't that correct? Are you preparing for the day of hope when we will accomplish the responsibilities given to us by Heaven with a farmer's heart? We often call winter's freezing temperatures "Commander Winter."

Winter is also considered a time of frozen soil. What is spring? Spring is called "Commander Spring" and has spring soil. It is a time when the frozen soil becomes ready to receive seeds. How does the farmer prepare himself? Doesn't he make plans for spring all throughout winter? The farmer would think, What seeds should I plant this spring to have a rich harvest in autumn? Some farmers will follow traditional farming methods, while more educated people will study and try to find ways to use the conveniences of modern civilization to harvest better and more abundant crops.

Suppose you are now farmers for God's will. Your mission, then, as tribal messiahs becomes your farmland. Whether this land becomes fertile or barren will depend on each one of you. Do you realize that?

Therefore, if you are idle in this good season, your autumn harvest will be marginal. Blessings do not come by just sitting still. Do you understand? [Yes]

You watched a short video on True Parents' lives today. If you had not met True Parents, what kind of lives would you have lived? You probably would have led lives attached to the material needs within the set environment of your families and nations. Only a few look around them, aim high, or even think of living for the sake of their nation or the world. As people who have met True Parents, are you aiming high or low? How should elevated people aim high and act? You know how. Right?

Brothers and sisters, the autumn harvest of this providential period will depend upon the efforts and dedication with which you care for your mission. How must you appear, what kind of result do you need to bring to the approaching first anniversary of Father's ascension in order to stand with a heart of gratitude on that day? I look forward to it. Please work hard!

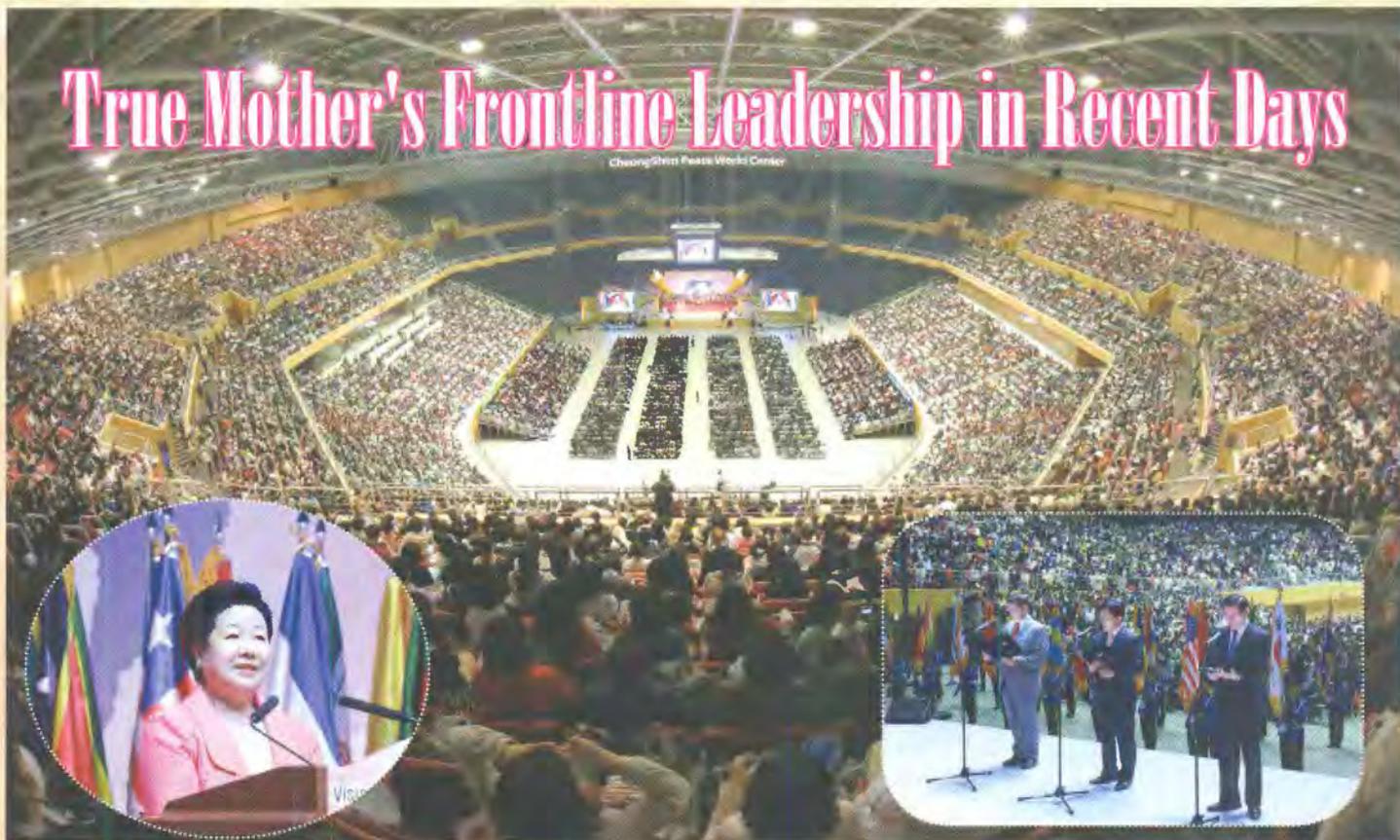
On May 8 to Korean Leaders at the Cheong Jeong Peace Palace

We have a sixty-year history, but an environment for the second-generation members of the Unification Church has not been made. That is why many of the second-generation members were swept away. They compromised with the world. The parents were unable to create an environment in which the children grew up within God's will. That's why they all left. Yet, we cannot just leave them on their own. A new age has now come and a new page in history has been turned in the era of Cheon Il Guk. At this time, we should carefully protect the members of our future generations and cultivate them to become leaders that can take charge of the future of Cheon Il Guk. I realized, while launching the Universal Peace Academy, how our human resources are depleted. It is such an unfortunate reality. You are all now in your sixties or seventies. The time remaining in your lives is much shorter than the years you have lived through until now. During this short period, shouldn't you become a firm rock for future generations? The good thing is that we can learn. We should make use of what we know. All of you must now confidently testify about who Father is. It's good to educate the ambassadors for peace. Now you must convey the teachings of the Principle. Teaching just the Principle, though, is insufficient. You have to convey Father's sermon content. You have to do hoondokhae. Right? The Divine Principle only covers the time until the 1960s. Father's teachings cover the time after

the 1960s. Right? True Parents' scripture must emerge and you must convey the words through the *Peace Messages* and *Cheon Seong Gyeong*. Korean reunification issues and other problems afflicting the world can only be resolved when the True Parents appear. They can then be dealt with. Isn't this Father's message? He said that the victorious nations in World War II helped the defeated nations because it was the era of siblings. Once the era of siblings begins, the parents must appear. If left on their own, siblings would continue to fight among themselves and clash over their opinions. The parents must emerge and establish definitive principles and rules explaining the direction to take. Once they have established this tradition, they should create an environment where people can naturally follow that way. Christians even now denounce us as heretics. In the past, Christianity was a heretic in the eyes of the Jews. The Cheon Il Guk era today represents the genuine truth and the genuine religion. Christianity, Buddhism and the four other major religions are in the position of children. They are religions in the position of the son. How dare they continue to utter disloyal insults in the presence of the True Parents' religion? You are responsible if this is not resolved. You should go forth testifying to who True Parents are. You should confidently say that True Parents are the owners of the nation and the world. Convey the teachings to the eminent ambassadors for peace that have been associated with us until now. **TW**

True Mother's Frontline Leadership in Recent Days

CheongShin Peace World Center



Above: The Cheongpyeong Peace World Center on May 5 during the Joint Sunday Service; *Inset left*: True Mother speaking to members around the world on that day (Her message is on page 14); *Inset right*: Representatives of FFWPU in Korea, Japan and the United States solemnly pledge to fulfill Vision 2020. Below: True Mother, on May 12, while on a tour of local churches in southern Korea, speaking at the dedication ceremony of the new South Gyeongsang Province headquarters church in Changwon.



True Mother, on May 12, visited the Busan headquarters church (top) and the Beomnaetgol Holy Ground (middle), which comprises the Rock of Tears, where Father prayed, and a museum depicting the beginning of his ministry in a mud hut. Bottom: On a street commemorating the Korean War, the borough president (in a blue suit) showing highlights of the area to True Mother, who is holding Choi Yeon-ah nim's hand.





Above: True Mother visited the Ocean Resort and spoke to leaders there, on May 13; **Below:** Mother at the International Garden Exposition Suncheon Bay Korea 2013, near Yeosu on May 14. The exposition, which the Ocean Resort sponsored, is open for six months and features a variety of gardens in an area favored by outdoor photographers for its scenic beauty.



Toward the Realization of Cheon Il Guk

Dr. Yang Chang-shik, overall chairman of FFWPU-Korea, gave this sermon at the May 5 Joint Sunday Service, which was held at the Cheongshim Peace World Center and sent as streaming video to members globally through the internet.

Respected elder leaders, ministers, blessed families, brothers and sisters who have joined us today via webcast from all over the world, good morning! Ohayo! First of all, I would like to thank you all for the tremendous efforts put into your providential missions for the victory of Vision 2020. The queen of the seasons, spring, has reached its climax here in Cheongpyeong, the restored Garden of Eden. I pray for the abundant blessings of our Heavenly Parent and the True Parents to be with all the Korean members, Japanese members and members from the rest of the world participating today! Let us first read something True Father said.

Jesus gave the key to the kingdom of heaven to Peter before he ascended. Today the key to the kingdom of heaven is the family church. Following the model of the twelve tribes, I set up 360-home churches. Jesus said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

In the same way, you must comprehend that if you do not realize or loose the family church, the kingdom of heaven will never be realized in heaven. That is why I am giving all Unificationists the key to the kingdom of heaven—home church.

—The Victory of Family Church p. 61

This is what True Mother said during the kick-off for the Korean Church Leaders General Assembly:¹

We have the responsibility to live a life of practice. Now is a time when actions should come before words. We have to raise every single life with a parental heart, taking care of people day and night. Father's last wish to us before his ascension was for us to fulfill the mission of tribal messiahs.

¹ On 2.23 by the heavenly calendar, April 3



These were Father's earnest final words to all of you just before his ascension. Therefore, it is important that all pastors and members unite and testify about True Parents to the 7 billion people on Earth. You must proclaim and educate others. What is there to be afraid of when heaven is with us?

Three directions to accomplish of Vision 2020

Loving brothers and sisters, Vision 2020 is a project, directly led by True Mother, focused on first restoring forty-three countries in front of Heaven among the 194 countries by what would have been True Father's hundredth birthday in 2020. This is the vision we must accomplish through the seven-year course starting in the first year of Cheon Il Guk.

Today, as we celebrate this historic global kick-off for the victory of Vision 2020, I will first talk about how we will work together to realize this vision. Then, I will take some time to introduce activities presently being carried out in Korea and elsewhere.

1) From charismatic to systematic leadership

Loving brothers and sisters, we have successfully dedicated Foundation Day, the great reformatory turning point, unprecedented in our history and are now living in an era after Foundation Day, just as history divides the time before and after Jesus using BC (before Christ) and AD (Anno Domini, Latin for "year of the Lord").

By perfecting, completing and concluding the providential history of restoration through indemnity, True Parents, who substantially came for the sake of those living two thousand years after Jesus, proclaimed the first year of Cheon Il Guk, the original heavenly kingdom. This was done through the recent Foundation Day events.

True Father was born in 1920 and followed the path of the Messiah, humanity's savior, alone for forty years until 1960. Through his Holy Wedding to True Mother in 1960, they ascended to the position of humanity's True Parents and began to follow the path of national and global salvation in earnest; that is, True Parents' forty-year course to liberate God and to bring salvation to humanity had begun.

Finally, the Coronation Ceremony of God's Kingship was dedicated on January 13, 2001, and the twelve-year course as the Universal Peace King and Queen toward the establishment of Cheon Il Guk began. Upon successfully completing the course, we were all able to welcome Foundation Day this January 13. We are now all breathing and living in a new history after Foundation Day. We can now attend True Parents two dimensionally; this is, both in heaven and on earth, and we are now completing the first phase of the seven-year course and are moving toward 2020.

Today, I would like to emphasize the three principles and directions our movement must follow for the victory of Vision 2020 in the presence of our substantial True Parents. The first direction is a change from a charismatic leadership to a systematic one.

The word *charismata*, as mentioned in Romans 12 and 1 Corinthians 12,² refers to absolute authority bestowed by the Holy Spirit on someone. Therefore, charismatic leadership is a leadership style where we depend upon one person with absolute authority.

We have absolutely obeyed the teachings of our True Parents and followed God's will until now. True Parents have been on the providential front line leading us in accord with Heaven's will. It is true that we have accomplished our provi-

dential goals with great concentration and absolute faith. The absolute faith, absolute love and absolute obedience we have had in True Parents' absolute charisma in the process of the providential history of restoration through indemnity has become the essence of our faith.

However, we have now ushered in an era of new change through Foundation Day. Our mission after Foundation Day is the realization of Cheon Il Guk through our missions as tribal messiahs, Father's last wish, left to us in his final prayer. Simply put, the era when absolute faith, absolute love and absolute obedience were emphasized is transitioning to an era where we must realize the heavenly will in all corners of the world. The era when followers take the responsibility has truly begun. The Family Pledge phrase "owners of Cheon Il Guk" also shows that the era of the blessed families' portion of the responsibility has begun in earnest. The charismatic system used in the restorative process until now is transitioning into a new era of leadership established through systems that require a thorough master plan in order to practice the True Parents' detailed instructions on earth.

Before Foundation Day, Father drew up a large plan for the establishment of Cheon Il Guk and led the providence charismatically. True Mother's first call as the founder of the Family Federation for World Peace and Unification was for us to make churches overflowing with the Holy Spirit, the truth and true love. Meanwhile, she has been working on realizing Father's large plan in detail. She has changed the church's name to the FFWPU, and Heavenly Father's name to Heavenly Parent. She has established the Cheon Il Guk national bird, the national flower and the national anthem, which recounts twelve main aspects of Cheon Il Guk.

Brothers and sisters, did you notice that the lyrics of verses one to four of the Cheon Il Guk national anthem, which True Mother set, includes the key words of the twelve concept of Cheon Il Guk? Key words include roses, lilies, the five great oceans and six continents, the cosmos, eok-mansei, reign of peace, Cheon Il Guk, a thousand-year-old crane, the True Parents, eternal life, utopia, freedom, peace, unification and happiness.

Furthermore, a revised *Cheon Seong Gyeong*, which includes the essential teachings of the Cheon Il Guk twelve-year course, has been completed under the supervision of Rev. Kim Yeong-hwi and Rev. Lee Jae-seok, great Divine Principle teachers in our Unification community. The revised version will soon be available. Projects including the compilation of the 365 main speeches that True Parents gave during their global speaking tours, including the Peace Messages, a compilation of providential lessons and True Parents' lives in their own words as expressed in their sermons are ongoing day and night.

All these projects were undertaken for the realization of Cheon Il Guk, a long-term major project that True Mother pledged to accomplish in front of True Father's holy body with the True Children before True Father's Seonghwa Ceremony.

Brothers and sisters, let us all offer applause to show our gratitude to True Mother, who is leading the construction of the great Cheon Il Guk without rest. [Applause]

It is as if the Unification community were moving into a new house designed by Father with Mother in charge of the interior design, including turning the switches on, activating the systems, arranging the furniture in each room, putting up curtains and wallpaper, selecting artwork for the walls, and other details. True Mother even has provided a clear, precise way for Sunday school students to pray and has been emphasizing the basis of our faith by implementing *hoondokhae* in

² Romans 12:6-8 and all of 1 Corinthians 1; the word "charismata" does not appear in the text but refers to the gifts of the Holy Spirit.

each family, among other things.

She is working to expand a system that can embed the providential tradition for eternity. True Mother is planning to establish a cultural hall for second-generation members and a museum that will depict the lives of the True Parents, a gift that will become an eternal one for humanity. In order to achieve this, Mother personally visited the headquarters of a religious group in the western United States that has members globally.

From Father's charismatic leadership of various rallies centered on proclamations, Mother is now leading the establishment of a system that can realize Father's desire in detail, just as a tailor sews one stitch after the other.

Today's systematic era puts more emphasis on scientific data than intangible prediction; it is also an era where communication has become essential and one-sided instructions are displaced by dual exchange through Simple Notification Service (SNS) and other high-tech methods.

What we will do today and tomorrow has become predictable through the systematic era we live in today, in which the whole globe moves together in real time through such tools as the internet and Facebook. This era matches the prediction in the Book of Revelation declaring that information from the east will be conveyed to the west in real time. Even at this moment, brothers and sisters from 194 nations are transcending space; they are here now with our True Parents in the Cheongshim Peace World Center.

Teamwork is essential in a systematic era. That is why all corporations use team-oriented business systems. Only when the home group movement greatly expands like yeast through teamwork can the task given to us by Heaven become possible. Therefore, it is important that all members rally every single one of their capabilities toward this task. In the systematic era we must muster all of our God-given talents to carry out heavenly instructions. Each one of us is an individual truth body and is like a treasure in God's eyes. So we must serve each other as though we are serving Heaven. We call this *sainyeocheon*.³ Jesus made two requests just before he was crucified. The first was that we love one another. The second was to spread the word to the ends of the Earth. True Mother asked that we build churches overflowing with the Holy Spirit, the truth and true love. Yes. The Unification Church used to be a church overflowing with love. It was a legendary church where people were moved by the word "member" itself and where a person would voluntarily walk dozens of kilometers just to meet another member and to embrace each other in tears. Even those who looked down on our church as a cult would wonder what made Unification Church members so happy and full of confidence. It was a church filled with true love, where members shared whatever they had even if they had immediate difficulty finding their next meal. If you all agree to True Mother's command that we return to the original faith shared in the early days when everyone was filled with passion, please shout Aju! Please look at the member sitting next to you. Loudly say to each other, I love you! I love you! I love you!

This is the proud identity of our faith within the Family Federation. If you agree, please shout Aju! Aju! Hallelujah!

2) From a pastor-centered ministry to member-conducted ministry conducted

The second direction we must all take in the era after Foundation Day concerning church management is the transition from a pastor-centered ministry to member-conducted ministry.

3 사인여천, a term used in the indigenous Korean religion Chondogyo, refers to a moral act of serving another as we should serve Heaven.

try. A minister was True Parents' representative and was like a shepherd that must convey True Parents' desire properly and guide members on the path of the Principle. In the era before Foundation Day, members only waited for instructions from the headquarters to come through the minister. As a result, many of us maintained a faith that moved when the minister moved and rested when the minister rested. I was quite shocked when I went on a tour in the provinces. Even though a church with only a few members at Sunday services had a strong foundation to rally enough people to fill a bus on Father's instructions. If Father asked twenty thousand people to rally, twenty thousand would rally. If he asked for fifty thousand, they came. Even if Father's instruction came twenty-four hours before, it was always possible to rally the number of people asked for to an event in Korea. This has been the stance of Korean members. This happened after the Cheongshim Peace World Center opened. Father was flying from Las Vegas to Korea, and I was fortunate to attend him on the way. While still mid-air, above the Pacific Ocean, Father suddenly instructed that he would give a speech and that the Cheongshim Peace World Center had to be completely full.

Members in Korea had only nine hours until the actual event. Father called Rev. Seuk, then the national leader, as we flew over the Pacific Ocean. I was worried about it deep inside. My worries proved groundless. I attended Father as we made our way to Cheongpyeong and the Peace World Center was completely full on our arrival. This is only possible in Korea. Whatever True Father ordered, the answer was always Yes sir! I respect the Korean headquarters and members for this great point. This is impossible in the United States, where everything has to be done as planned. Members may come, but to rally neighbors, where the western "reservation culture" has deep roots, is impossible.

The term most non-Koreans that study Korean learn first and never forget is "*ppalli ppalli*."⁴ I believe this being a quintessential Koran phrase indicates that our Heavenly Parent sent the True Parents to Korea to shorten the providence of salvation. Aju! In Korea, core members have an organization that had several buses on hand for any sudden rallying instructions given by Father. Even aged members have the capacity to fill one or two buses if so instructed.

Brothers and sisters, I have one suggestion: We should no longer let passengers get off the buses. We must get on the buses and head for Cheon Il Guk. Simply put, we must make them members, people of Cheon Il Guk. In other words, you must bring spiritual children who will be your eternal treasures. We must not become like journalists who just report and do not follow. Please elevate people with close ties to you to become blessed members.

Recently, Mother called two leaders who had closely attended True Parents for dozens of years and who have conducted global missions. She sent them to the front line, asking them with all sincerity to become models of the tribal messiah mission, Father's last wish. Yes, this is the essence. This is the path to find treasure. Please believe that the most beautiful present for True Father, who has settled first in heaven, is many spiritual children. What else is more precious and greater than guiding people to the path of eternal life?

That is why the headquarters, which had a minister-oriented church system, is emphasizing the catch phrase "centered on the members' ministry" alongside the ministers' outreach.

As you heard, this is a four-cycle system. The first involves creating several ways to witness, to make new lives. The next cycle is to raise the new member. The new member is nur-

4 빨리, 빨리 Quickly, quickly

tured by bolstering their essence through the Principle, by teaching them about True Parents and explaining the providence. The next cycle is to bring them the Blessing Ceremony. The blessing is the way of salvation. The greatest point about our Family Federation is that we have proclaimed to all mankind that the unit of salvation has changed from the individual to the family. Therefore, just as Jesus gave Peter the key to the kingdom of heaven, Father gave it to tribal messiahs saying that the key to the kingdom of heaven is the “family church.” Do you believe in this? The blessing is the way to salvation. Originally, only unmarried men and women were expected to meet True Parents. In other words, those qualified to receive the blessing from the returning Lord were originally supposed to be single people that had maintained absolute sex.

Tribal messiahs, who represent True Parents, now have the authority to bless previously married couples. However, we must remember that this great blessing has been bestowed on us through the indemnity conditions set by True Parents and other members of the True Family. We must no longer be dormant after becoming blessed couples. We must conduct our own ministries. We must go to the providential front line. Therefore, if someone asks you for your destination, the answer that you are going out to conduct the providence must naturally pop out. As members of the Family Federation and Unification Church, everything that we do—eating, walking on the street, meeting people, whatever—must be connected to the providence. If that is so, we will be born in the providence, live within the providence and ascend from the providence.

That, brothers and sisters, is why we must all be within the providence. We must breathe and eat within the providence. You must think that you are breathing because of the providence and that once we stop breathing, the providence, too, must end. Brothers and sisters, please repeat after me: Let us all carry out the providence! Let us carry out the providence! Let us witness! Thank you.

All members must become ministers. The era when everyone depended on the minister alone is over. We now have many able and talented members and many experts from different fields. We have accountants and lawyers. We have successful business people and learned professors in our midst. When I went to Cheong Bok Gung, I met leaders from different businesses, all of them experts. They should not remain laymen that just listen to the sermon. They must come out an hour earlier and teach Sunday school to children and new adult members.

When the entire congregation of a church is experiencing strong revival, its individual members are either teaching or learning. Teach or learn on a one-to-one basis. That is why the headquarters is developing ways to teach the difficult Divine Principle easily using an easy curriculum. The Divine Principle, which ends with when, where, and how the Lord at his second advent will return, was completed in 1966. However, the returning Lord has already come and has completed and concluded the providence. He has already ascended. Therefore, we must not tie ourselves to the Divine Principle only. If we do so, that would be like the Jews, who were still tied to the Torah when Jesus came.

In the end, the purpose and direction of the Principle is to serve as a guideline to understanding humanity’s Savior, the Messiah and True Parents. Based on having learned the basic Principle, we must go on to understand who the main characters, True Parents, are. We must teach True Parents’ life courses and then teach the pioneering course of indemnity that True Parents followed to liberate God and bring salvation to humanity. Just as Hyung-jin nim said, we must teach the

different incidents True Father had to endure in his providential course of seven deaths and resurrections and the eight-stages of perfection.

Only through experiencing contrition and gratitude toward heaven with the realization that True Parents were sent to save sinful people, and lamenting with utmost sincerity at how True Parents had to follow a lonely path, can one be reborn and the doors to eternal life open. Simply put, gratitude and glory toward True Parents must naturally emerge. The headquarters is preparing books in stages, so that anyone can clearly learn about all these teachings.

In other words, we must establish this system through the four cycles of witnessing, nurturing, blessing and ministry. Therefore, we must now move from a minister-centered church to a church centered on members’ ministry. A healthy church is one in which the minister does not stand alone; all members stand with the minister and participate in ministry. All members will have their own “farm,” where they spend most of their everyday lives in the field and meet at church on Sundays. This is the so-called two-winged theory. For an eagle to fly well, its two wings must work well together. In other words, Sunday’s great public worship must be able to embrace all people that are living with heavy burdens. One wing is the home group movement; the other is public worship. Brothers and sisters, if only 80 percent of the core members can move centered on their ministers, your congregation can double by the end of this year. I believe that it can increase four-fold, at a minimum, by next year. Those with a congregation of a hundred members will be able to double the number to two hundred, and quadruple that to eight hundred by the end of next year. That is why we must establish the four cycles and bring victory in Vision 2020. If you have made that resolve, please cry out Aju, so that Father can hear us from heaven. Aju! Aju! Aju!

3)The path of new tribal messiahs, the home group movement

The third direction is the path of new tribal messiahs. The path of new tribal messiahs is not a choice, but a compulsory course we must take to graduate just as you must take required subjects in college to graduate. You cannot go to the spirit world if you do not fulfill the required tribal messiah course. The guards standing at the entrance of True Father’s abode will block you.

While preparing for Foundation Day, True Mother called all bunbongwangs, national messiahs and elder members to Cheon Jeong Gung. True Mother said, “Without exception, the time ahead is shorter than the time we have lived so far. Whether you go first or last, you will all go to the spirit world. What matters now is what kind of result you will take to Father.” She then instructed all Korean bunbongwangs and national messiahs to return to Korea and completely dedicate themselves for the restoration of God’s homeland by 2020.

Last August 13, True Father came out of his sick bed and offered his last prayer while gasping for breath. His last words were “fulfill our tribal messiah mission.”

We can describe a tribe as people in two categories. The first category is one’s blood relatives. After the Coronation Ceremony of God’s Kingship, all blessed families presented True Parents with the crown of peace as representatives of their tribes through the tribal messiah rally. It is natural for a Kim from the Gimhae⁵ tribe to find and restore members of the Kim tribe. Through the merits of our good ancestors, it is

⁵ Many Kim tribes exist, each tracing its ancestry to a different location. Gimhae is a city, to which one Kim tribe (or clan) traces its lineage.

our duty as their descendants to liberate and bless our ancestors and guide our living relatives to the path of heaven. We must strengthen clan workshops, which Father pursued in his lifetime. UPF and the WFWP are actively carrying out these workshops.

True Mother instructed that we actively use Cheongpyeong facilities for workshops. Dae-mo nim and Heung-jin nim are supporting us physically and spiritually. Look at this amazing temple. I do not want to call it a stadium. This beautiful Cheongshim Peace World Center is a holy temple that Father personally gave speeches in on several occasions. Wouldn't it be great if we could conduct public worship services in this beautiful temple filled with new members every Sunday? I believe that such a day will come soon. If tribal messiahs invigorate their activities, two tribes out of the 172 Korean tribes can take turns meeting here on Sundays. If that happens, this place could be used every Sunday for the whole year. It is my hope that such a day comes. I believe that such a day will come. Father, we will make this day come. Please enable us to make this day come true! Let us all send a round of applause to Hoon-mo nim for building this beautiful temple.... [Applause] Thank you. I feel that Dae-mo nim may instruct from the spirit world that the Peace World Center be used by the headquarters every Sunday from this moment on. Aju!

The second category of tribe pertains to the local people. Recently, a survey conducted at an elder members' meeting showed, surprisingly, that 90 percent of them were living away from their hometowns.

Korea has built so many roads that it is almost impossible to find one's way without GPS navigation. Nevertheless, we are now living under modern circumstances, and we can reach our hometowns within a few hours. Look at the changes here in Cheongpyeong. Such phenomenon is called a "sea change."

For this reason, Father spoke about the 360-home church movement based on the twelve-tribe model quite long ago. He said that if we do not realize or "loose" the family church, the kingdom of heaven would never be realized in heaven. He added, "That is why I am giving all Unificationists the key to the kingdom of heaven, the family church."

Brothers and sisters, a true family church starts from our own families. That is why I made a suggestion in Cheon Jeong Gung last week to set every Sunday as the day that all members of a family have "family worship." The headquarters will distribute the needed materials for family worship. The father will preach, the mother will pray, the oldest son will sing hymns, and donations of gratitude, whether large or small, will be collected and offered to Heaven by the family the following Sunday. Saint Paul, who established the early churches, said in 1 Timothy 3:15, "The household... is the church of the living God, the pillar and bulwark of the truth." Christianity started in secret worship services held within the family; the family worship services were the start of a community.

According to a survey, in the frozen land of North Korea around twenty thousand to forty thousand families conduct family worship. However, not having freedom of faith, they pray and sing hymns under their blankets. Recent reports indicate that around 100 million underground Christians carry out the works of the Holy Spirit even in communist China. Our Unification Church, however, is no longer an underground church, but is located in a seven floor building above ground in Pyongyang. On Sunday, our Japanese members that work in the Botong River Hotel across from the church hold a service. They confidently sing hymns. Their communist coworkers join the worship. Our Unification Church is the

only church from South Korea that has been acknowledged in North Korea.

Loving brothers and sisters, the neighborhood where you live is your expanded tribe. Please start gaining a footing as tribal messiahs in your neighborhood. Japanese missionaries are approaching their neighbors in different ways through sales. In one case, a member became a witnessing queen by trying to open closed doors as a yogurt vendor. We have many products we can use including the *Segye Times* and ginseng tea from Il Hwa. That we start making connections with people is important, whether it be through UPF or WFWP activities or through a hiking club. When non-members spend time with our members, the special aura of Unificationists naturally surprises them.

There are around ten thousand cross-cultural families in our church and all of them are missionaries. Around seven thousand Japanese women live in Korea. Like Yu Gwan-sun,⁶ the patriotic martyr, the Japanese wives are strong women who have crossed the Korea Strait to establish Cheon Il Guk, which is why we call blessed spouses that have come to Korea "missionaries." Korea has also sent around two thousand of its daughters to Japan. We are all missionaries. David Livingstone carried out pioneer mission work in Africa, not giving up until the very end even though he experienced the jaws of death several times as a result of malaria. He left behind a saying regarding a missionary's life, "Nothing earthly will make me give up my work in despair." A missionary must complete his or her mission. Loving brothers and sisters, we are all missionaries.

The first thing to do is to establish the Sunday family worship service as a family church and then expand this home group movement to one's neighbors. Members living in the same neighborhood must meet and form a home group as a platform for witnessing, nurturing, blessing and ministry. We developed the four-cycle system for this purpose. We have developed a six-stage education course. You just need to follow the system developed by the headquarters under the guidance of your ministers.

True Father said that we can become messiahs only after making family church a success. He also said that the tribal messiah mission is Heaven's last strategy in relation to Satan's world. Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations." The key to the kingdom of heaven that Father has given to all Unificationists is the family church.

The realization of Cheon Il Guk through the home group movement we are pursuing is Father's last wish and the method with the most principled approach.

Loving brothers and sisters, the fuse connected to 2020 is burning. True Mother has shot a flaming arrow toward the goal. Special envoys sent around the world to build Cheon Il Guk are energetically carrying out activities.

Korean activities for the victory of Vision 2020

Loving brothers and sisters from around the world, I would like to take this opportunity to report to you the different activities carried out in Korea, to date, for the realization of Vision 2020 centered on the above strategies.

First, members worked to build a hoondok family church system in each field; thus enabling tribal messiahs, the central figures in the realization of Vision 2020, to fulfill their missions in Korea, God's homeland.

⁶ 유관순 (1902-1920) a figure in Korea's Independence Movement, Yu was put to death for her persistent efforts to lead demonstration, even while incarcerated, against Japan's dominance of Korea.

We worked on forming a foundation for the establishment of this system and had to go through three stages as we prepared for this global kick-off.

1) Education of ministers

As the first step to realize this vision, a workshop to educate 650 pastors and their wives, both of whom have central roles in Korea, was held on 2. 20 by the heavenly calendar (March 31). The headquarters planned this four-day general assembly as an educational workshop for the realization of Vision 2020. The pastors and their wives received highly intense education, based on the word, about the concept of hoondok family churches and how to manage them. We also provided them with around about ten different books containing detailed methods they can practice in their actual missions.

On the last day, we visited Bonhyangwon⁷ in Cheon Jeong Gung to report our determination in front of True Father. Following this, a kick-off was conducted with True Mother, during which everyone made the determination to realize Vision 2020.

2) Education of administrators

As the second step, we held a workshop for church administrators and their staff members, who are united with their ministers and who manage the church affairs.

This past 2.26 by the heavenly calendar (April 6), we held a rally for church administrative heads and their staff members. Around five hundred people, including woman leaders of blessed wives (from each church) came from all over Korea for the rally. All participants made the determination to achieve Vision 2020. Alongside this, we conducted a meeting so that ministers and the administrative staff members become one in allocating to and focusing church finances on Vision 2020. As a result, we strengthened the budget allocation for witnessing in many churches and churches are setting aside a larger proportion of their budget for their second-generation members' education.

3) Education of home leaders

As the third step, we provided education for key people within churches including home group leaders, home group assistants and leaders of groups of cross-cultural families. We held a series of two-day workshops over two weeks in order to teach those key people. Education as the groundwork for Vision 2020 and to build a foundation for hoondok family churches was conducted in detail for the two thousand hoondok central family church ministers from all over Korea. The workshops brought successful results.

The participating leaders testified, "We could experience True Parents' heart toward hoondok family churches," and "We are determined to achieve our tribal messiah missions at all cost!"

Loving brothers and sisters, our goal for the realization of Vision 2020 is "Let us bring in 600,000 people, nurture them as Cheon Il Guk citizens and build a foundation for 6 million people to support us." In order to achieve this, all ministers, administrative staff members and central leaders of the hoondok family churches made a determination and achieved a new start through this three-stage process.

Starting with this kick-off, all members in Korea, collectively, will secure 600,000 citizens of Cheon Il Guk and a supportive foundation of 6 million people at all cost by 2020 in order to establish Cheon Il Guk.

May all mission countries from around the world, starting

⁷ True Father's grave

from distant Africa to the Middle East, the Northeast Region, Oceania and all the way to South America, inherit True Parents' heart despite their frail missionary atmosphere, whether large or small, become owners of Vision 2020 and completely dedicate themselves for the substantiation of Cheon Il Guk.

Our determination for the kick-off

Respected and loving brothers and sisters, True Mother is sincerely hoping that Korea, our Heavenly Parent's homeland, can become the hometown of the 7 billion people of the world by what would have been Father's one-hundredth birthday in 2020. She also hopes that humanity can confess that True Parents are their Savior, Messiah, returning Lord, and king of kings, inherit the true love, true life and true lineage from our True Parents and be reborn as Cheon Il Guk citizens. She is looking forward to seeing the emergence of countries able to attend True Parents within the next seven years.

I sincerely hope that everyone can be genuinely reborn through this time of determination toward Vision 2020 in front of our Heavenly Parent and True Parents. Let us all testify about True Parents to everyone around the world, so that the realization of Vision 2020 will transcend the vision of each of our families and become humanity's vision.

We must firmly awaken everyone, so that they realize that True Parents are their eternal saviors that are leading us on the path toward rebirth, resurrection and eternal life. We must also guide all humankind so that it receives the same heavenly cosmic grace, love and blessings as we have. This is our responsibility as tribal messiahs.

If we do not spread the word, true love and life that has been given to us by our Heavenly Parent and True Parents, the world will lose hope. The future of those who cannot find the right direction in their lives and continue wandering holds only darkness. Brothers and sisters, the future of the world is on our shoulders. Let us follow our calling at this juncture and take responsibility to bring hope and vision to the world and be able to make a new start based on that hope and vision.

Just as True Mother said, we must advance without ceasing. Vision 2020 is not a dream. We can realize it if we make a determination to do so at all cost and consistently advance without giving up. Heaven has already fulfilled 95 percent of the responsibility and is now waiting for us. True Parents have fulfilled 2 percent of the overall responsibility that was supposed to fall to us. Thus, 97 percent has been realized. We need fulfill only the remaining 3 percent portion. No one can block us, except for ourselves, from following this path. If we are resolved and live a life of practice, miracles will certainly happen.

Loving brothers and sisters, believe in the amazing vision of our Heavenly Parent and True Parents and that they are providentially working with us. Without a doubt, Heaven will be with our spouses, our churches and us.

If you agree, please give a round of applause to show our gratitude and determination to our Heavenly Parent and True Parents, who have bestowed upon us cosmic grace and love. [Applause] Thank you.

It is my hope that you all become proud loyal subjects, patriots and dedicated sons and daughters of heaven who make a life-or-death resolve, show complete dedication and live a life of practice without rest toward Vision 2020 for the completion of Cheon Il Guk. May the great love and blessings of our Heavenly Parent and the True Parents of Heaven, Earth and Humankind be with you all. Thank you. **JW**

On the Suffering Path of the Lord



In this third and final installment of a testimony from an early member, she describes a September–December 1953 abortive attempt to establish the church in Seoul and testifies to suffocating spiritual and material circumstances in the early days of Father’s mission, during which members nevertheless experienced profound joy.

By Mrs. Oh Yeong-choon



Sung-jin nim’s mother, Choi Sun-gil, had had another outburst. She was angry because so many women would come to her happy family home, stay there, sing hymns and have services day and night. To her, they were just destroying her home. For some time, members had been able to meet again and hold services, but Mrs. Choi resumed her eruptions. While we were having service, she burst in, threw garbage in the room and caused great havoc.¹ We understood the reasons for her outbursts and anger, but this being heaven’s work and Father’s mission, no one should be allowed to interfere with it; we had no other choice but to overcome this test.

After much thought, we only wanted to make Father comfortable and thus decided to quietly find a room and put a halt to services. No one other than Pastor Lee and Mrs. Ok Sae-hyeon were allowed to go there. Being in charge of running errands and doing odd jobs, I quietly did my duty.

Mr. Kim Won-pil worked on a United States army base and was put in charge of attending Sung-jin nim and his mother. I took responsibility to buy True Father’s necessities, such as clothes and groceries. His pants came from bleaching the khaki uniform slacks worn by U.S. soldiers. I altered the socks that the soldiers wore for Father, as well. They were too big so I had to cut some part out, undo a few parts, and then attach them. When I presented them to Father, he would smile and put them on. He said they were as good as new. I sometimes made long johns² for him too. Whether my task was big or small, my heart was always joyful and filled with gratitude. This had to be heaven because I was simply happy, even when I did difficult or arduous chores. Those were times when everyone was seeking refuge and households were in bad financial straits. For me, it was just a continuity of a joyful life. At times, listening to this young man speak great truths would profoundly touch me, so my heart was with Father even when I tried to sleep in my own home. There were times when I would see Father twice or three times a day; even when he did not speak at all, I felt as if I were living in the kingdom of heaven. I realized I would never see or feel the likes of such an experience on earth ever again. A shabby hut and poverty were not a problem at all. My heart was always in the shabby hut situated on the ridge of the Sujeong District where Father was. Everything in life just seemed joyful.

One day, I was a bit late because I had some business to take care of at home; I

¹ Though this does describes Choi Sun-gil’s historic behavior, Mother has indicated that by the end of her life, Choi Sun-gil had reconciled with the church and when she ascended did so as a victor.

² Thermal underwear that also cover the legs



What had been a central shopping district in Seoul in 1954 not long after Father made a first attempt to set up a church in the capital city

bought some side dishes and hurried on my way, running all the way up until I was out of breath. I was quite shocked to see what was awaiting me. Everything in the room, including the Bible Father cherished most, was completely torn and lying on the floor in heaps. I went into the kitchen and saw a lump of rice that had swollen from soaking up water and a caldron broken in half was rolling around. She had flung all the bowls down the hill.

I tried to calm my pumping heart, sighing in realization that it had happened again. I went to the landlady to ask what had occurred. She replied, "It was his wife; I heard her. She came yesterday evening with the police and pulled down everything." I helplessly sat on the floor and sighed. Nothing could be done about it. Even tears did not come. After sitting like that for some time, I saw Sook-hwi ploddingly coming up the hill, looking exhausted.

I was so glad to see her that I ran down to her and asked where Father was. According to Sook-hwi, Mrs. Choi promised not to repeat what she had done and was sleeping in Bukseo. Father had gone out to get some fresh air. I was a bit relieved but my heart was not at ease.

I went home to Yeong-do after sunset, but I could not sleep that night at all. I stayed up the whole night and rushed to the Sujeong District early in the morning. I wanted to know what had happened exactly. When I arrived, Mrs. Choi was cooking breakfast in

the kitchen. She had decided to remain together with Father.

Won-pil worked on the U.S. army base during the day and drew pictures at night. He drew magnified portraits of U.S. soldiers' wives based on photographs the soldiers had given him. I personally saw them draw up to thirteen pictures in one night. True Father would help him, and they would both stay up the whole night. They basically had given up sleeping.

When Won-pil did not have many orders for portraits, they were able to get some sleep; but they truly worked hard. A few months passed. The house was too small and they could not hold services there. With the money that had been saved through this hard work, they bought a house with three rooms for ₩3,500,000. Father was finally able to move out of the hut on top of the hill in the Sujeong District and into the new house. On Sundays, the house was used as a church and the number of members started increasing by the score. Many spiritual experiences took place around that time.

No rain falls on the motorcycle

I always ran about so frantically that Pastor Lee gave me the nickname "motorcycle." That summer, I experienced something astonishing. Whenever it rained, I would not pay any heed to it, I'd just go out. The moment I went out it stopped raining. I had only one set of clothes and had to wash it every night. However, not once was I caught in the rain. Even though I did not have an umbrella, I never got wet. Rain would be showering down outside, but once I got out of the house, large cumulus clouds could be seen floating in the sky but no rain fell. As soon as I returned through the church gates, it would start pouring down again.

When Mrs. Choi used to have outbursts and pull down everything, Father never once held a grudge over the lost belongings. However, when he lost the Bible he had cherished, which he had underlined in red repeatedly, he was so tormented by the loss of it that he told me to buy exactly the same Bible. I was not confident that I could, but I obediently said yes. I spent the whole day at the international market in Busan in search of the exact same Bible but could not find it. I ended up spending three days looking for



Cells in Seodaemun Prison, where Father and four early members were held while awaiting trial and during their trial

its duplicate. Finally, I entered a second-hand bookstore and completely rummaged the place. With heaven's help, I found the exact same Bible, but a battered one. I was so overjoyed that with the Bible in my hand I walked faster than ever before and presented it to Father. It was around this time that I started feeling that another bride would be prepared because Mrs. Choi Sun-gil was not obedient to True Father. I started praying for a person prepared by Heaven, a person with a beautiful face and heart, a tall person.... Apart from when sleeping, this prayer never left my heart for seven years, even while I walking or taking a train.

Harsh days in post-war Seoul

On September 17, 1953,³ Father moved to Seoul with Park Jeong-hwa to begin developing a foundation there. I went to Seoul with other members in October and looked for the remaining of my burnt house. The members that had moved to Seoul first were Sun-cheol, Soon-shil and Soon-hwa, all of whom I had brought into the church. My first priority though was to meet Father. Sun-cheol could not carry out activities because of her husband; the remaining two were still students. I was the only one who was free.

When I arrived in Seoul, the ravages of the war were present everywhere. When I looked for my home, I found a stranger already living there. However, since I had a clear purpose, I had to first look for Father and could not afford to think of the house.

Sun-cheol's husband was the director that managed assets left behind by Japanese that had been repatriated during those days. It was not difficult to find her house. My house was in the Hu-am District and her house was a large house over the hill in the Jangchung District.

It was quite easy to learn where Father was once I met Sun-cheol. Father welcomed me and asked when I had moved to Seoul. I was looking for ways I could make Father's life more comfortable, but we were not in a good financial state and we did not have any members. Father had come to Seoul with Park Jeong-hwa and sometimes had to move from one lodging house to another.

I deeply regretted this. No matter how devastated Seoul was, I lamented the fact that it had many houses but none for Father to stay in. One day, I decided to visit Sun-cheol quite early in the day to discuss this. Before I could even say a few words, her husband rushed at me, dragged me to their living room and pointed a gun at my neck. He ordered me to tell him where Rev. Moon was. My heart remained composed. I was ready to die. I said, "Shoot me if I am guilty of a crime. I do not know where he is." On hearing that, he lunged toward me, spewing all types of profane language.

I did not say a word. Soon after, his driver rushed in and took away the gun. "What the heck are you doing, director?" he asked.

The director had schemed with a young housemaid, instructing her to call him when Deaconess Oh came to the house. Once signaled, he came rushing in. That was not all. He made me ride in his car to my house, where he wrote down the address. He then ordered me to show him the way to Soon-shil's house. Soon-shil suffered greatly as a result and had to withdraw from the church.

3 The Korean Armistice had only been signed on July 27. Prisoner exchanges would continue until August 1954.



Early members Kang Hyun-shil and Ok Sae-hyeon in front of the first Seoul Church, informally known as the House of Three Gates

Protecting the Messiah

I could not even think of taking a trolley. With my two fists clenched tight, I rushed to the place in front of City Hall that Father was staying at. I asked Father to move to another place, but I did not tell him what I had suffered. With Father and Park Jeong-hwa, who took charge of carrying the luggage, we moved to another lodging house.

Once Father heard my request, he stood up and said, "Let's go." We entered a different lodging house after we had quickly walked for some distance. However, neither Park Jeong-hwa nor I had any money. Father said, "Since Deaconess Oh does not have any money, go sell these." When I checked what he had given me, I saw that they were the army long johns he had brought with him to wear in the winter. He gave me the two set of long johns he had.

I followed his instructions and went out the door, but I did not know where to go. I looked around and decided to follow the main street. After walking for some time, I saw a few older women hanging around on the street. So I approached them and asked them to buy the long johns. They asked me how much I was asking for them, and I told them to give me what they thought was enough because I did not know how to price them. I received ₩1,500 and was grateful. Thinking that Father might be hungry, I bought four apples with ₩100 and headed toward the inn.

Seeing the winter sunset, I was thinking it was time for me to go home when Father instructed me to go to Lee Gi-wan's house, which was at number 6 Sogyeok District, to get a loan. It was Mr. Lee's daughter house. Her husband was a National Assembly member. Holding the address in my hand, I had to take the trolley because I did not know where the Sogyeok District was. After riding the trolley for some time, I got off and started asking people on the street to find my way. Luckily, it was easy to find because I had a house number.

With a happy heart, I opened the two big gates only to recoil from a dog as big as a horse barking at me. Mr. Lee, who was carrying his granddaughter on his back, looked out to see why the dog was barking. I was inexpressibly happy to see him. The



Soon after their exoneration and release from Seodaemun Prison (standing) Father and later church president Eu Hyo-won; (seated, from left) Eu Hyomin, Kim Won-pil and Eu Hyo-yong (The Eus are brothers.)

sun was going down over Mt. Seo⁴ and it was getting dusky. He asked me, "What brings you here?" I conveyed what Father had said and told him I did not have any money.

He silently turned away and asked where Father was. With an angry tone, I said that Father had no address. His answer was certainly not at all nice. I grieved inside my heart, and I unconsciously shed tears. It was unbelievable that he did not have a few thousand *won* in that big house.

At 9 PM I arrived where Father was. I opened the door hesitating over what to say and then simply said that they did not have any money. Father did not say anything.

When I told him I was going home and said farewell, Father said, "Let's meet tomorrow at 11 at the back entrance to Pagoda Park." I replied yes, and began lamenting again as I went out. There are so many affluent people with a lot of money in the world, but our poor Father... I accused myself for not being able to attend Father well.

Afterward, I felt so exhausted, probably because I had run around for the whole day. Tears just started pouring down. I was also worried about whether I could meet Father the next day because I had many things to do. I had to bring my belongings to the house in Seoul and make enough Kimchi to last a while. Having been devastated by war, Seoul had no streetlights. Even the trolley arrived quite late in the pitch-black alley. After riding the trolley for some time, I finally arrived home at 10:30 PM. My children were sitting together and with a look of concern in their eyes asked me why I was so late.

Father's nomadic existence

The next day, I woke up early and even though I worked diligently, I could not finish all the tasks on time. My heart had already left for Pagoda Park, but I did not make it

on time because my body could not get out of the house. It was a bit past eleven o'clock when I finally arrived at the back entrance. Father saw me first as though he had been waiting for some time and walked toward me. He told me that his address was room 25 in the Hwebok Lodging House in Namdaemun. He then caught a taxi and left.

Now that I knew where he was staying, my heart was somewhat relieved. I diligently went to the lodging house afterward. I knocked on the door of room 25 and found Father there alone. That was just after the currency reform, a time when money was quite precious. It cost ₩800 per night to stay at the lodging house. Two days later, after much thought, I took ₩2,000 from the housekeeping money, paid ₩1,600 and gave the rest of the money to Father. Father could no longer stay there and asked me to look for a single room in a boarding house.

Since I lived in the Hu-am District, I tried to look for a room around Namsan. For three days, I could not find a room because most of the rooms for rent were either two- or three-person rooms. Left without much choice, I had to go all the way to the Jangchung District and got a three-tatami room in an individual house. The food expenses were ₩10,000 a month. I was relieved because we did not have to make a down payment. Father had no bedding, but fortunately, a new member, Kim Yeong-do, who lived in the same district offered Father a mattress and blankets. After presenting them to Father, my heart felt much better.

True Father, the subject of love, never worried about not having a place to stay or not having any money. Sometimes, when he would have money, a person named Kim Won-deok would come to Father and say, "I need to go to Busan but do not have any money," and Father would take out his wallet without hesitation and give him everything in the wallet without counting it. I just could not find the heart to like that per-



Rev. Eu Hyo-won (using a cane) greets fellow members on a Sunday at the Seoul Church.

4 One of several peaks that rise in the midst of Seoul

son. I wished in my heart that he would not come again.

Unimaginable past hardships

The next day, I went to greet Father and he said, "I need to get a haircut and wash myself today. Do you have any money?" I was quite surprised and replied, "I have ₩100." Father said, "A haircut is ₩70 and the sauna fee is ₩30. That would be enough." Who would imagine that Father had such days? Now that I think about it, it all seems like a dream, but no matter how hard I try to think about it lightly, I still vividly remember it. Thirty years have passed and writing this testimony brings tears to my eyes. Many things happened between Father, God, and me that no one would ever imagine even in those days, so I have no choice but to skip them.

Father said that he would go to Busan for Christmas Day. On the evening of December 23, Park Jeong-hwa came with train tickets he had bought. I cannot express how disappointed I was. I was filled with regret for not attending Father well. Father's path was one that held no promise as to when he would come back. A taxi was already waiting outside the door. Father, Park Jeong-hwa and I both got into the taxi and we soon arrived at Seoul Station.

Father took the 9 PM train on a third-class ticket. I got onto the train and tried to push through the crowd of people to send Father off. Father was supposed to be on a three-person seat, but a pregnant woman was taking the whole thing. Father had to stand. Soon, I heard the train whistle telling me to get off. Father told me to go. I reluctantly said good-bye to Father while hating the sound of the train whistle. Once I got off the moving train, tears started pouring down. I was so sad that I was the only person to send off this great man. I wistfully wished I had even a young child with me there.

As I emerged from the pitch-dark Seoul Station, I felt as though I had gained a great treasure and lost it again. Since no one was looking, I did not even think of wiping my tears away, and I began walking beside the rails in the direction Father's train had gone. The cold winter night wind was hitting my face mercilessly. Once I came back to my senses, I realized that I had walked all the way to the Samgakji rotary. I realized I had gone too far. My house was in the Hu-am District and I did not know which direction to take. I decided to walk back to Seoul Station. It was 10:00 PM when I arrived home.

HSAUWC is established in Seoul

Once Father got to Busan, he could gain members and go through many tests. He later went to Daegu and raised several members there. In March 1954, Father, Rev. Eu Hyo-won and several other members came to Seoul.

A humble home with three doors, which was why they called it the House with Three Gates, was obtained in the Bukhak District. Though it was not much to look at, the Holy Spirit Association for the Unification of World Christianity sign was put up outside. It was then that spiritual phenomenon and wonders started happening in earnest. Our church gradually grew bigger and moved from the Bukhak District to the Heung-in District and expanded from the Heung-in District to the Jangchung District. That was a time when the members all worked hard.

I do not think it is necessary to go on about what happened after this in great detail because many members have seen and heard about it already, but I would like to write a bit more

because True Father had such a rough passage.

It was during this time that Heaven started working through many spiritual phenomenon. Professors from Ehwa Womans University⁵ joined the church, and then students started coming to listen to the Divine Principle one by one. They soon started gathering day and night. People started coming in great numbers to listen to the word.

People feel happy when they go crazy about something. There are many types of lives; some people go crazy about money, others about affection, but among these many types of lives, a life going crazy about true love is the most precious and beautiful. When I look back at the thirty-year history of the Unification Church and see how greatly it has developed, I am completely overwhelmed.

However, Kim Hwa-lan⁶ began opposing Father and succeeded in expelling fourteen students. That was not the end. Mrs. Choi Sun-gil also came to Seoul from Busan and started taking a stand against Father again with great ardor. In the end, Father was taken to the police station. Though he said he would go and come back a short time afterward, Father did not return. Soon after, four of our main leaders were also arrested.



The first Cheongpa District church, where True Parents' Holy Wedding was held, was purchased on October 7, 1955.

The July 4 incident and money

To backtrack a bit, in the beginning of June 1955. Father called me. He told me that Ehwa University was trying to cause problems and to go borrow some money. Though there were many members, most of the members were new and did not have money. Father had no one he could trust and talk to about it.

That was a time when we were not so well off financially. However, I had to get the money even if it put me into debt. I have never disobeyed Father. My heart became restless and beat hard. Luckily, I had credit with someone I knew. The interest rate was 10 percent. Nothing scared me in those days. I borrowed ₩100,000, another ₩100,000 and then ₩300,000 and presented it to Father. Father would not even touch or look at it. Mr. No Dong-hwi would take it. A month later, I thought we had closed all the loopholes, but then another loophole opened. Investigators took Father in on July 4, but he did not come back. We were completely shocked. A few days later, the four leaders were also taken in. There were

⁵ The misspelled name is the university's official English version.

⁶ Then the president of Ehwa Womans University

not any members with whom I could discuss details about the problem, so I had no choice but to start a *gye*.⁷ I thought that our first priority was to free Father. I heard that there was a person named Jo Dong-seok, among our members, who had some experience with the police. Trusting him, I started giving him money to carry out the task of freeing Father. Lump sums of about ₩200,000, ₩300,000 and ₩500,000 had to be invested. We would meet a prosecutor one day, and then meet a lawyer the next day. Whenever I met these people, the only thing that was discussed was money as though I owned a bank. If I could not meet a person, I would go around looking for the person. I had to find money haphazardly.

Creditors constantly kept asking for their money. I was in a completely tight position. Four months passed in this manner. I was so heavily in debt, but I never regretted it nor blamed it on anyone. I did not feel any pang of conscience because I did it for the God's will and voluntarily. At times, I even got loans with a 30 percent interest rate. My heart was at ease no matter what other people said. The only painful part was not being able to pay back the money.



Father enjoying his freedom not long after his release from Seodaemun Prison

To make money, I decided to start a business, a thing I had never done in my life. I opened a shop in Yongsan Station that depended on business from the nearby army base. I ran it with Lee In-shik. Mr. Lee was in charge of the labor and I invested a million *won*. However, I did not have much time to myself. I did not even have time to eat or sleep because I had to visit Father and find money. I left the business in the hands of two single women, Park Seung-gyu and Park Gye-wol, and only came back at night. My goal was Father's acquittal and discharge. I could not think of myself, and I had to look for money. I was ready to go to prison if I could not pay the creditors back. The only priority in my mind was how to free Father and the leaders who had been taken in.

Soldiers continued coming to Yongsan Station until 2 AM and by 4 AM they started swarming in. I could only sleep for two hours. To receive a visitation ticket, I had to reach Seodaemun Prison by six o'clock in the morning and wait in line first. I was always the first person in line. I was so exhausted that I

slept in the trolley and always missed my stop. I would have to get off and go back in the opposite direction. Sometimes I even dreamt while walking. Those who have never directly experienced this will not be able to understand what it actually felt like.

At times, I put a bundle of money on my lap and dozed off. No matter how long I slept, no one stole the bundle of money. I felt heaven was certainly protecting it.

Father's release from Seodaemun

Exactly three months after the arrest, on October 4, Father was acquitted and released. Everyone else went to Seodaemun Prison. I thought, "It has finally happened." I was deeply grateful, but my body could not move. So I stayed like that in church and welcomed Father there. Soon after, the leaders who had been brought in were acquitted and released, except for Kim Won-pil who was charged with evasion of military service.

After that, it was decided that the church should move from the Jangchung District to the Cheongpa District. Ahn Jeong-guk and I were the first to check on the Cheongpa District church. We thought it was feasible to move into it directly, but the lease cost ₩700,000. Members of the Jangchung District church had collected ₩2 million to pay back some of my debts and wanted to lease the church at ₩700,000. However, Father held the key to the decision-making. Once he came out of Seodaemun Prison, Father gave instructions to purchase the church instead of leasing it. Thus, we ended up buying the church building with the ₩2 million.

In the meantime, the business I ran in Yongsan Station just disappeared. By then, I was so heavily in debt that I could not endure it. I expected this to happen and did not keep any written records of my transactions, because I feared that if records were found, the arrows would point toward the church. I recorded everything in my head.

After everyone moved to the Cheongpa District Church, Father called me to ask how much I had spent, and I told him. My entire family had moved to Wonju. I was the only one left in Seoul.

I took care of the cooking in the church and everything was quiet for some time. However, creditors ended up looking for me even in the church. Father gave me ₩500,000 to pay the most urgent debts first. After that, Father did not speak much.

To tell the truth, Mrs. Choi had joined hands with Ehwa University to cause problems that brought about the July 4 incident. When our innocent Father was in Seodaemun Prison, our members visited Mrs. Choi Sun-gil every day, exerting all kinds of efforts to persuade her, bowing to her and begging her to resolve the problem peacefully. She was very obstinate about it, as though she had done what she was supposed to do. With heaven's help, Father was acquitted within three months. Mrs. Choi, too, seemed to think she did not have much choice anymore and agreed to sign the papers in exchange for a certain amount of money. I got the money through the members. It was now over.

My prayers, day and night, were about finding Mother. I focused my thoughts sole on finding Mother even as I walked or took the trolley—whatever I was doing—up until I went to

⁷ A traditional private fund popular among Koreans, whose members chip in a modest amount of money and take turns to receive a lump sum share

Chung Su-won's Seonghwa Ceremony



Congratulations to a loyal son who has entered the heavenly palace! Thirty-six-couple blessing group. National messiah to Ukraine—True Mother's calligraphic message on Rev. Chung Su-won's ascension

Our elder brother Chung Su-won ascended on April 17 at 1:20 PM. Rev. Chung, blessed among the thirty-six couples in 1961, was the father of six sons and two daughters, all of whom are now blessed members. He was a regional leader in the U.S. 1982–1988, cared for foreign members in Korea from 1988 until the mid-1990s and was the national messiah to Ukraine.

BY CHUNG JIN-HWAN:

Rev. Chung Su-won was the oldest son of the oldest son of Kim Seong-do,¹ the founder of the Holy Lord Church, which had an important providential responsibility. He was born on March 5, 1930, in the Village of Buseo in North Pyong-an Province, which today is in North Korea.

His father was Elder Chung Seok-cheon, his mother Choi Ae-seon. While practicing a strict life of faith, awaiting the returning Lord, the entire family joined the Unification Church in Daegu on June 25, 1950 through Chung Seok-cheon² in accordance with Kim Seong-do's final revelation, that the returning Lord would be found in an infamous group rumored to be promiscuous. After meeting the returning Lord personally at Daegu Train station, his love for True Parents began in earnest.

Rev. Chung's love for members is rooted in his absolute love of the True Parents of Heaven, Earth, and Humankind and his efforts to resemble True Parents. He absolutely believed in True Parents, absolutely loved them and tried to live in absolute obedience to True Parents' teachings. You can feel this in his autobiography, *The Path I Have Followed with Gratitude*, which guides us in understanding why he invested so much effort and sincerity into practicing True Parents' teachings. He instilled the education and guidance he had received from

1 (1883–1944) She had the mission of the Korean Eve. To her followers she was the "New Lord." Her mission passed to her follower Heo Ho-bin who founded the Inside the Belly Church.

2 He later introduced True Mother's mother to True Father.

True Parents into members from the United States and Japan when he was a world lecturer, regional church director, and a special lecturer for foreign members in Korea. When it came to carrying out his providential responsibility, with all his heart he consistently taught members and persuaded those that hesitated or worried when faced with real-life situations.

Rev. Chung did not hesitate when giving severe reprimands. Even though it may not be the best method, his strict and principled education of American members caused breakthroughs that led to successful results. A typical example happened during his Chicago years, his last regional ministry in the U.S. True Parents had given the U.S. church the mission of educating seven thousand ministers in Divine Principle. Rev. Chung accomplished this mission within a year. According to him, it was very difficult. He faced obstacles, especially from members that were pessimistic as a result of real problems, such as foreign members' poor language skills and insufficient funding. He had to persuade our members first, so he suggested a detailed solution and began a seven-day trial period. With this, he strongly led the region, managed the mission and toured the region's five states to personally check the lectures and activities.

Through this, ten ministers came to participate in Divine Principle workshops during the trial period and the once-passive American members began participating enthusiastically. Finally, the Chicago region accomplished its providential portion of the U.S. church's responsibility to teach Divine Principle to seven thousand ministers. They received a special

award from True Parents. Considering that today's foundation with the U.S. clergy is based on this result, we can realize how we should engage ourselves in leading the providence. Rev. Chung's teachings touched our hearts because he strictly lived centered on True Parents and centered on True Parents' teachings and Divine Principle.

Rev. Chung was a man of heart even though he guided and taught members strictly, in accordance with the Principle, to an extent that might be considered cruel. He always introduced True Parents with tears springing from an always passionate heart, and he took great care of members with a rare love of his own that is difficult to explain. His world of love can be seen clearly in his concern for Japanese sisters who were working hard in our local Korean churches, having left

their homes to marry someone from Korea, a former national enemy. He worked with a nutritionist to produce a weekly menu of suggested meals that he sent out as an official menu because he worried about their health. He did not treat Korean and non-Koreans differently. His autobiography shows us that he loved all members with the same standard and heart. The testimonies of all those people who worked with him for the providence introduce his world of heart in detail through in-depth incidents and stories that will help you understand it more.

Professor Chung Jin-hwan is Rev. Chung Su-won's son and teaches at Sun Moon University.

BY SONG YONG-CHEON:

Japan was overwhelmed in shock upon hearing the news of the sudden ascension of Rev. Chung Su-won. Rev. Chung was a central blessed family member who received special love from our Heavenly Parent and True Parents. He was also a teacher who left behind unforgettable great footprints of faith in the Unification Church of Japan.

In August 1981, forty-five men who had worked for more than fifteen years or more as Korean church leaders visited Japan. As the person in charge of the group, Rev. Chung personally visited all the churches in Japan. Members received a lot of grace and blessings during his visits. In February 1994, he again visited Japan as a world lecturer who conveyed the deep world of True Parents' hearts to the members.

In December that year, True Parents appointed Rev. Chung president of the Japan-Korea Association, placing him in charge of guiding Korean-Japanese couples in their lives of faith until June 1997.

The most unforgettable moments with Rev. Chung's life occurred from 1990 to 1995. He was part of the Special Lecturer's Department and invested great effort and sincerity as he guided the lives of faith of Japanese members living in Korea. Rev. Chung brought together all the Japanese members from the 6,500-, 30,000- and 360,000-couple blessing groups and gave them twenty different instructions, which became the core tenets they adhered to and practiced to lead a proper life

of faith as they carried out activities in their mission churches and delivered the *Segye Times* newspaper. Among these instructions, they had to read twenty pages of the Japanese *Exposition of the Divine Principle* every day, write a letter to their spouse once a month, offer a prayer condition with their spouse at a set time every day and invest everything into their church related activities for tribal restoration. These instructions helped Japanese members survive in Korea and inherit the heavenly tradition. They became a lifeline that helped them lead upright lives of faith.

Several times while teaching, Rev. Chung also emphasized, "You have especially come to Korea to see the three great blessings God bestowed on humanity in Genesis 1:28, 'Be fruitful and multiply, and fill the earth.' He would appeal to the members saying, "We must not repeat the mistake of the Israelites who lost direction and purpose in Canaan."

He testified about how he educated children. After his child grew up and started worrying about life issues, he advised the child saying, "As your father and mother, we offered prayers and conditions in the hope that you would live in accordance with the teachings of the Divine Principle, ever since you were in your mother's womb and have copied it for you. Please read this every day and use it as a guideline in your life." He went on to say, "If you present a notebook in which you copied the Divine Principle for your child, it would become your child's most important treasure."



While guiding the faith of members, Rev. Chung was worried that Korean food may not suit the taste of Japanese members who were in a foreign land far from their homes. He then made a one-week food plan through a professional nutritionist and sent it to each church as an official memo. Japanese members during those days can never forget the deep, wide, warm, and considerate heart Rev. Chung showed them.

Today, Japanese members blessed to Koreans in those days are now energetically living in Korea and following the providence and God's will because they consistently followed Rev. Chung's guidance and experienced miracles and immeasurable grace by doing so.

We cannot help concluding that this was the result of Rev. Chung's great guidance and instructions in his effort to pass down to us the essence of faith. Representing FFWPU in Japan, I would sincerely like to express my gratitude.

By continuing the faith that began with Kim Seong-do, Rev. Chung's fraternal grandmother, which was then passed to elder Chung Seok-cheon, his father, Rev. Chung preserved this

faith for a third generation.

His grandmother and father received all types of persecution from their relatives. They had to endure inexpressible suffering including the forfeiture of property, torture and other ordeals and solely awaited the returning Lord. Rev. Chung was the fruit of that lineage.

Rev. Chung's strong rebukes and encouragement about crossing the thirty-eighth parallel between the body and mind, between a husband and wife, and transcending the national boundary to realize the unification of North Korea and South Korea and to "follow a path through which you can make hell into heaven" are implanted in our hearts. We are determined to practice these and strive to follow the path of realizing Cheon Il Guk together with our Heavenly Parent and True Parents. **JW**

Rev. Song Yong-cheon is the chairman of the Federation of Blessed Family Associations in Japan.

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bed. The saying that Heaven gives to those who ask is certainly true.⁸

Five years later, little had changed

I could not go outside with an easy heart because of the demands to pay back my debts. I cannot express what I suffered at the hands of people outside the church and members alike because of those debts. I clearly spent the money for Father and for the four church leaders, but whenever I met them, it was all about paying those debts back. However, I did not mention that to them.

I cannot forget one incident. I was in charge of making the clothes Father was to wear for the Holy Wedding. After completing them, I went home and got off the bus around dawn, when I met a creditor. Not having seen me in ages, the creditor grabbed me and dragged me to a scrivener's office. After having been hauled around for some time, the scrivener suggested, if I did not have any money, that I sign a bond of debt form with the combined amount of the principal and interest fee. Being guilty of the debt, I did what the person suggested.

I only had little time before the Holy Wedding. I was so concerned because I still had to do the ironing and complete many other tasks I was responsible for. I barely secured my release. After I had completed everything, I let out a long sigh. I could not move around with ease until I went to United States in 1972. However, because I did all this to fulfill Heaven's will, I am not ashamed.

A final incident in Seoul

On a rainy evening, November 20, 1961, True Father, wearing a black jacket, entered our home in Noryangjin without hesitation. We were so surprised and asked, "Is something wrong, Father?" He answered yes, but did not say anything after that.

I was curious, but I could not ask him any more questions. During those days, we were living in a hen house that we had fixed up; people had to stoop down to come in. Father's sudden visit was surprising. I had a fierce dog in those days, but the dog remained quiet, seeming somehow to sense that Father was a man of God. I lamented that only people were too stupid not to sense it. I then ran to the market in the rain

to buy necessities for Father and some side dishes for dinner. Grandmother Hong helped me; we cooked together for Father, and shared our concerns. Before sleeping that night, Father said, "Deaconess Oh, I must go somewhere else. If the situation worsens, you may become hurt too." I knew he did not have any other place to go, so I begged him, "You cannot go anywhere. I am fully determined to face any difficulty." I could not send our loving Father anywhere even if I were to die. I was not worried or concerned at all because I had already almost died several times while following this path.

I locked the main gates with the fear that someone might come. My heart was ill at ease in case someone, even a vendor, should come to my house. I carefully attended Father but I felt inadequate. There was no electricity and poor Father would light a candle to study. While watching Father, I sometimes dozed off and Father would tell me to go to bed.

We lived like this for two full weeks. Then Mother, Hyowon and others came to get Father, saying that the particular incident had been solved. This was on December 4, just before Ye-jin nim's first birthday. I was completely happy. However, feeling a pang of regret and disappointment in myself for not attending Father very well, I accompanied Father until Noryangjin and got a taxi for him.

On my way back, I could not stop my tears from flowing and then completely sobbed at home. I came to find this path quite early because of the good conditions set by the Oh family ancestry. I did not do anything to deserve such blessings. **JW**



Mrs. Oh Yeong-choon, a significant behind-the-scenes figure in the early church

⁸ Mrs. Oh's testimony of her role in finding True Mother appeared our February 2013 issue.



A Life Dedicated to Reunification

세계 유일의 분단국가 통일 위해 일생을 바친
남북통일운동국민연합 설용수 회장
값 투산명 총재의 두의사상 교훈이 남북통일 지름길

2014년 12월 27일, 서울특별시 강남구 삼성동 SK브이타워에서 열린 '2014년 통일운동 국민연합 창립 45주년 기념대회'에 참석한 설용수 회장이 기념사를 하고 있다. (가운데) 설용수 회장. (오른쪽) 김대중 대통령. (왼쪽) 노무현 대통령. (아래) 노무현 대통령. (가운데) 노무현 대통령. (오른쪽) 노무현 대통령.



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“The late Rev. Sun Myung Moon’s lessons on Godism are a shortcut to the unification of North Korea and South Korea.”

The following article, which originally appeared in the magazine Monthly Political and Economic News, is a profile of an FFWPU elder, Seol Yong-su, who has made an impression on Korean society for his insightful, often maverick, views. He has produced three books—two on North Korea and prospects for unification and one on a future age of global stability based on benign but hegemonic Korean influence.

The Unification of Korea Federation, which celebrated its twenty-seventh anniversary this year, was formerly the International Federation for Victory over Communism (IFVOC), which was founded by the late Rev. Sun Myung Moon in 1968 and played a leading role in the reunification movement in the 1970s and 1980s.

With a commitment to prepare for reunification, the Unification of Korea Federation has been working toward increasing the unification consciousness among people and improving the welfare of North Koreans. Mr. Seol Yong-su, who was elected the president of the Unification of Korea Federation last December 27, is speeding up all activities to prepare the Unification of Korea Federation for a new leap in becoming a leading organization in the reunification movement.

Godism’s role in reunification

The International Federation for Victory over Communism (IFVOC) was a civic group founded by Rev. Moon of the Unification Church. As part of the reunification efforts conducted when the two Koreas were still locked in a frigid relationship, the IFVOC conducted academic research into the communist system and ideology, critiqued them and earnestly carried out educational activities to instill anti-communist awareness in people. In this way, the IFVOC became a leading civic group in the reunification movement of the 1970s and 1980s.

IFVOC was established at a time when North Korean military attacks on South Korea had reached their peak with the Kim Shin-jo incident,¹ a major North Korean armed provocation. It was then that Rev. Moon opened the Central Training Institute in Sutaekri, in the city of Guri, in Gyeonggi Province, which has a seating capacity of five hundred. The aim was that South Koreans be equipped with an ideology that can thoroughly stop communism. After the opening of this training center, IFVOC played a significant role in imparting anti-communist ideology by holding three-day seminars,

1 An attempted assassination against South Korea’s president by thirty infiltrated North Korean commandos. Twenty-eight were killed, one escaped and one, Kim Shin-jo, was captured.



A National Debate on Korea's Reunification took place in Gyeonggi Province on April 26. These debates will continue in various locations to help foster a true understanding of how to deal with unification and how people living on the Korean Peninsula can contribute to it.
Inset: Dr. Seol Yong-su, chairman, Unification of Korea Federation

which included lectures and training on victory over communism for the Korean people.

In the 1970s, the cold relationship between North Korea and South Korea thawed completely as a result of the July 4 North-South Joint Statement signed by President Park Chung-hee's government and the North Korean government under Kim Il-sung in 1972.² Given the reconciliation between the two Koreas, Rev. Moon thought that a physical threat no longer existed and that it was time to prepare for a new era of unification. Thus, he established the Unification of Korea Federation on May 15, 1987 as a development of IFVOC.

After its establishment, the Unification of Korea Federation was in the vanguard of the reunification movement centered on Rev. Moon's unification ideology, which he dubbed Godism. Godism emphasizes that true peace for humankind cannot be realized by the left wing or the right wing but only through the head or the central ideology of mutual existence, mutual prosperity and mutual righteousness; only within Godism can the values of North Korea and South Korea become one and can actual unification occur.

Rev. Moon, who had proclaimed the "end of communism" in August 1985, met the Soviet Union's General Secretary of the Communist Party Mikhail Gorbachev in April 1990 and met General Secretary of the Workers Party of [North] Korea Kim Il-sung during a ten-day visit to North Korea in November 1991. During this meeting, Rev. Moon persuaded Kim Il-sung to agree to five clauses that were then broken down

into the fifteen clauses that were accepted for the June 15 North-South Joint Declaration.³ This was all possible because the clauses were based on the Unificationist ideology.

The Unification of Korea Federation then experienced twelve years of stagnation in its unification endeavors starting from 2000. Fortunately, Mr. Seol Yong-su, the newly elected eighth president, is leading the organization in preparing for a new leap. Expressing his personal beliefs, President Seol said, "With all my zeal and conviction, I will cultivate the capacity to lead this unification era, band together with many other organizations working for unification and realize the unification that is desired by South Koreans and the unification desired by God."

An expert lecturer

As a unification-education movement activist, Mr. Seol has given around twenty thousand lectures in that field alone. The maximum number of lectures he gave in a year was 899. Though he turned seventy this year, his passion transcends his age. In his house is a framed epigraph that reads, "I'll go anywhere I'm called."

Seol Yong-su's father, Seol Jin-hong, had been an activist in the anti-trusteeship⁴ campaigns. Following his father's exam-

3 See <http://www.usip.org/publications/peace-agreements-north-korea-south-korea>

4 Trusteeship, a proposal that originated with U.S. President Franklin Roosevelt, called for the U.S., Russia and China to jointly govern Korea for some years after Korea's liberation through World War II. After forty years under Japan and a much longer earlier period in which Korea was

2 See <http://www.monde-diplomatique.fr/dossiers/coree/A/coree72>

ple, Seol Yong-su has dedicated his entire life to the campaign to educate the people on the issue of Korean reunification starting in his late twenties. Mr. Seol's decision to dedicate his life completely to the unification movement has its origins in the Korean War when he was ten years old.

Mr. Seol Jin-hong earned a fortune in Japan. He was an anti-communist activist who greatly supported President Rhee Syngman's government.⁵ Because he was the president of a Korean youth group, a patriotic organization, Mr. Seol conducted activities in Sun-chang County. It was during this period that the Korean War broke out and most of the land down to Jeolla Province except for Busan rapidly fell into the hands of the North Korean People's Army. The North Korean's control of South Korea continued for three months, during which Mr. Seol was incarcerated in a village government office that had been converted into a temporary jail.

Seol Yong-su was ten years old at that time. He had to walk for two kilometers to his father's cell, packing his book bag with a lunch box to give his father every day. One summer day, in addition to the lunch box he took with him a ripe watermelon from the family garden for his father. When a prison guard saw what he had brought, he said, "Hey reactionary! You were told to bring only rice, what is this?" The guard blocked him from entering the jail.

Young Seol Yong-su replied, "I grew this watermelon with all my heart and have brought it as a present for my father." Snatching the watermelon away, the guard said, "Reactionaries cannot eat this!" and threw the watermelon onto the ground, smashing it.

Seol Yong-su crumpled to the ground and cried for about an hour. Ever since, the question "What is communism, really?" has plagued his thoughts. It followed him through courses he took in high school and in college. In 1961, when he was twenty-one, he met Rev. Moon and studied the communist dialectic, the materialistic conception of history and other communist ideological concepts.

After this, Seol Yong-su carried out activities for the anti-communist education movement as the Gun-ok District leader. He was later chosen by Rev. Moon to become a lecturer for IFVOC. He completely dedicated himself to this educational field and taught a million people through numerous lectures before he was made the director of the Central Training Institute after undergoing management training.

While working as the president of the *Segye Times* from 2001 to 2003, he visited North Korea and discussed unification with the late Mr. Kim Jong-il, an authoritative figure in North Korea.⁶ Even after that, he met other influential figures such as Mrs. Jang Jae-yeon⁷ in North Korea on several occasions. He looked for ways to promote cooperation and reconciliation between North Korea and South Korea. He was also one of the representatives on the South Korean committee in relation to the June 15 North-South Joint Declaration.

a vassal state to its suzerain, China, it was felt that Korea needed to develop a modern sense of nationhood and the skills needed to govern a modern nation. In the face of strong protests from Korean citizens, the plan was never implemented.

5 The first president of the Republic of Korea (1948–1960)

6 Considered a highly trusted aide to Kim Jong-il, Kim Yong-sun (1934–2003) was the international secretary of the [North] Korean Workers' Party.

7 This probably refers to the head of the DPRK's Red Cross Society, a key organization in relations between the Koreas, involved in coordinating food aid and controlled inter-Korean family reunions, which the DPRK halted in 2006. She was head of an association of religions in the DPRK in the 1990s.

Hosting a national debate

On January 22, forty-two days after North Korea launched the *Unha-3* rocket, the UN Security Council unanimously passed a resolution to expand and strengthen sanctions against North Korea for launching it.⁸ According to the South Korean Ministry of Foreign Affairs and Trade, the UN Security Council condemned North Korea's long-range launch on December 12, 2012, and issued Security Council Resolution 2087 to strengthen and expand earlier sanctions on North Korea. This was unanimously accepted by the fifteen Security Council member nations. They warned North Korea that significant steps would be taken if it undertook another nuclear test or launched another missile.

On the same day the UN Security Council issued the resolution to strengthen sanctions against North Korea, President Seol invited civic groups to the National Assembly Memorial Hall and opened a national debate under the title "The Rapidly Changing Northeast Asian Situation and the Direction in which Unification of the Korean Peninsula should be Pursued." It received a great deal of attention.

With President Park Geun-hye's inauguration just around the corner, this national debate was a significant and timely event that brought together both government figures and average citizens in the common search for the right direction for the reunification campaign to take. It provided an opportunity for the incoming government administration and civic groups to assess how they can resolve inter-Korean relations in the rapidly changing situation in Northeast Asia.

During his welcoming remarks, President Seol said, "On February 22,⁹ influential leaders from around the world and leaders from all walks of life will visit Korea to wish peace to the Korean Peninsula." He went on to say, "The Unification of Korea will become a stepping stone that connects Korean leaders of the unification campaign, who have various approaches, to worldwide peace-seeking activists and will guide the North-South unification campaign as a global unification movement."

Next, *Segye Times* President Kim Byeong-su said, "Everyone is paying keen attention to how the government of President-elect Park Geun-hye, who will be inaugurated next month, will resolve the tense relationship with North Korea that has been aggravated over a long period." He also emphasized that "being in the midst of the unstable Northeast Asian situation, the Korean Peninsula needs to first strengthen its internal security and build up strength that can firmly protect Korea from any provocation or invasion." He went on to say, "At the same time, we must steadily make preparations so that the hope of our people, the unification of North Korea and South Korea, can be realized as soon as possible."

Additionally, Mr. Hyun In-taek, the special presidential assistant on unification affairs, National Assemblyman Jo Myeong-choel representing the New Frontier Party,¹⁰ and Minister Park Seung-chun of the Ministry of Patriots and Veterans Affairs emphasized their hope for unification through their congratulatory remarks.

Mr. Jeong Seong-jang, senior researcher of the Sejong Institute, gave a presentation on the Reshuffling of North Korean and South Korean Leadership and the Direction of the Unification Movement for Government and Civic Groups.

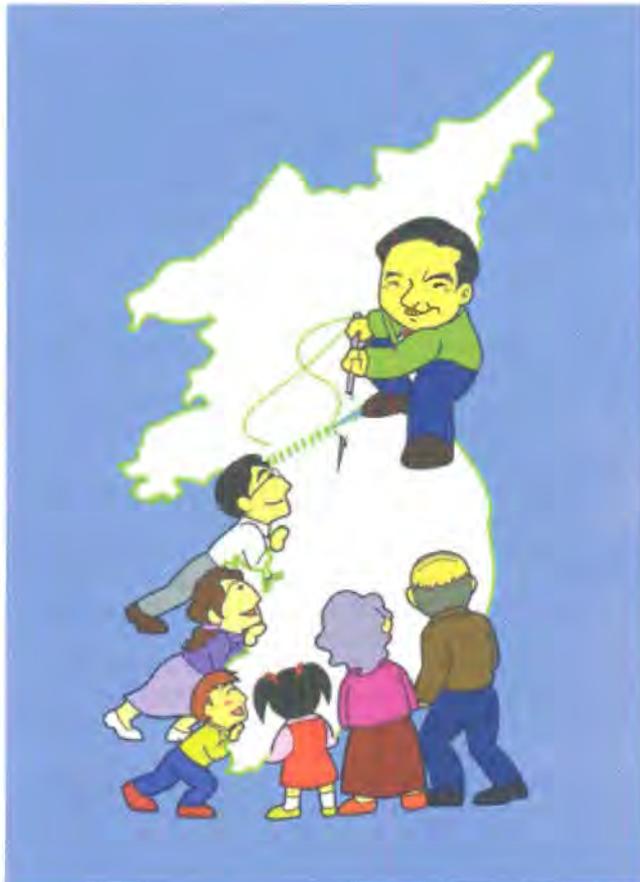
8 The Korean text of this article read "a long-range ballistic missile." The UN condemned the DPRK for a launch "which used ballistic missile technology," but since it was not intended to strike a target but to deploy a satellite, calling it a "missile," is inflammatory.

9 Foundation Day

10 President Park Geun-hye's political party

Mr. Jo Seong-ryeol,¹¹ a senior researcher of the Institute for National Security Strategy gave a presentation on Changes in Northeast Asia Following the Reshuffling of Power in Neighboring Countries.

The actual debate propositions were given by Ms. Lee Mi-kyung, who is a professor at the Institute of Unification Education of the government's Unification Ministry, Professor Ko Yoo-hwan of Dongguk University, Professor Kim Hak-song of the Peace Security Graduate School in Chungnam University, Professor Yoon Hwang of Sun Moon University and other experts. Around four hundred people were invited, including around a hundred FFWPU-related groups, people involved in civic organizations and well known figures in academic circles.



Q & A

Q. What might we change to improve the image that people have of unification?

Unification means “two becoming one,” which involves narrowing the differences and widening the common interests between each other. To be more detailed, the practices the two Koreas shared for 1,300 years can be regarded as their common interests. We can regard our perceptions and worldviews as differences. For example, the North Korean people move “all for the sake of one” under the instructions of the leader

11 A member of the Democratic United Party, whose candidate finished second in the 2012 presidential race

based on Kim Il-sung's *Juche*¹² ideology. When South Korean students are asked which historical figures they respect most, King Sejong or General Lee Sun-shin usually ranks at the top. North Koreans, however, choose Stupid On-dal.¹³ North Koreans who are thoroughly class-conscious, prefer General On-dal who was originally of a low, or proletariat, class.

Then the question is, How can we overcome our differences with North Korea? Unification does not mean completely becoming one; it means integrating in a mosaic form and living among a mix of different colors like a rainbow. It is important that we get rid of the notion that unification may put everyone in economically difficult circumstances.

Q. Many people are concerned about the cost of unification.

The unification method should be changed from the prevailing expectation of a sudden and complete unification to that of a gradual unification. In the early phase, the two Koreas may maintain their respective systems. South Korea should invest ₩50 trillion¹⁴ on a yearly basis to equip North Korea with basic infrastructure. This will improve the North Koreans' lives, raising their GDP, and naturally enabling them to cultivate their own capacity.

In addition, North Korea possesses abundant resources. If our technology and capital combines with North Korea's resources and her labor force, high profits will be generated. By importing resources from Siberia, a repository of raw materials, using the railway, it will also be possible to build a transportation hub connecting the continent and seas with our technology. Such concerns arise because most people only think of the cost of unification but forget to consider the economic benefits to be obtained through unification.

Q. Please compare the unification policies of Lee Myung-bak's government (2008–2013) and Park Geun-hye's government (2013–2018).¹⁵

From the very beginning, President-elect Park set up a rule: “Resolve problems through exchange.” The previous administration under President Lee had set a rule that apologizing should come before any exchange. President-elect Park goes for exchange first and apologies later. This is a great change indeed. The North–South relationship is a problem that we must resolve within ourselves; support from neighboring countries is surely needed, but we must not depend on them. Therefore, I believe that President Park's rule in resolving the North–South problem to be proper for the present relationship between the two countries.

I am not saying that what was done in the past was wrong or that the present is right. The circumstances in the past brought about the past results. Though it is a bit late, if we can quickly improve the North–South relationship, build up trust again between each other, meet the North Korean policy leaders and have dialog, the North–South relationship will quickly improve. *JW*

12 *Juche* refers to autarky, total self-reliance.

13 A figure in a story, whom Koreans insist is based on a historical person. In the Goguryeo Dynasty, when a particular princess behaved badly, her father the king threatened to marry her off to an infamous poor person whose neighbors called him Stupid On-dal. To spite her father, the princes married him, and he developed into a great military figure.

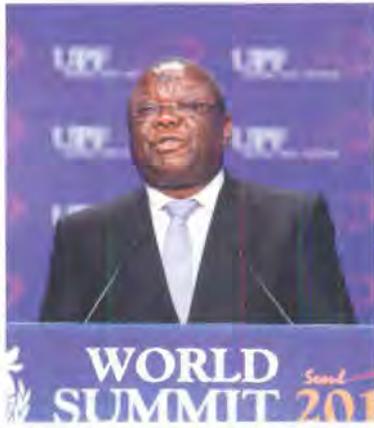
14 Roughly U.S.\$45.6 billion, which is about 4 percent of South Korea's annual GNP

15 South Korean presidents are limited to one five-year term.

Zimbabwe in Our Interdependent World

By Morgan Richard Tsvangirai

In 2010 and 2011, FFWPU-Zimbabwe received donations of As a Peace-Loving Global Citizen, which National Leader Iyolangomo and other members distributed to government and academic figures. At least in part, the Zimbabwean premier attended UPF World Summit 2013 as a result of having read True Father's autobiography.



Prime Minister Tsvangirai giving his presentation, the text of which appears here, on February 23 in Seoul.

The occasion offers me an opportunity to share our people's reflections, insights and, to tender, our recommendations to the global stage on the critical issues we face as a nation, and as a region within our family of nations.

To us in Africa, in particular southern Africa, the end of the cold war exposed deep institutional weaknesses that posed serious dangers to the development of a democratic culture, policy cohesion, national development and sustainable peace.

These limitations often made it impossible to address fundamental imperatives for security and national development through integrated policies and programs.

While we accept that past historical practices blurred the creation of a compelling national vision and were unkind to broad-based democratic aspirations, equally culpable were our founding generations who seemed so overwhelmed by parochial demands that they failed to move out of the box in order to chart new paths for development.

It remains an important milestone of humanity that the people registered tremendous gains by attaining freedom and independence from colonialism. But the numerous challenges our young nations faced at the time made it difficult for them to cast away the contagion of the past.

As a result, the cross-cutting and overlapping agenda for lasting peace and sustainable development as a mechanism for conflict prevention, conflict management and post-conflict reconstruction was never accorded the necessary space in a fast-changing world order, leading to Afro-pessimism; despondency and despair; and a loss in hope for much of Africa.

Today a comprehensive normative framework, born out of the appreciation of the centrality of extended freedom and the need for open societies, has begun to take shape, making human security a major factor of stability, economic growth and good governance.

African political culture is blossoming

More than thirty African states—from Cape to Cairo; Mombasa to Monrovia—have embraced a new thinking that puts people first in their national agenda. These countries, under the guidance of young leaders, are steering the continent toward a positive era of Afro-optimism.

There is a realization of the continent's potential for growth underpinned by a dormant resource base which when fully exploited can easily shift the economic power balance in Africa's favor.

Further, it is beyond doubt that constitutionalism—in particular the sanctity of the rule of law—is fast gaining currency as the basic benchmark for an emerging value system in all normal societies. Military interference in politics is no longer celebrated. The political terror scale and all motivations for violence are fast losing their place as the people redefine their priorities and embrace new cultures.

What this means is that Africa, drawing from the lessons of the past, is undergoing a major political metamorphosis meant to propel the continent into a new epoch.

Demands for democratic culture are sweeping across the continent and opening this previ-



In-sip nim in conversation with Prime Minister Tsvangirai at a special banquet True Mother hosted at the Cheon Jeong Peace Palace for special guests from UPF World Summit 2013

ously sleeping giant into a promising destination for business and leisure and a centre for global attention.

In this transformative stage, Zimbabwe is among the most recent beneficiaries of the changing African mind-set, having negotiated itself, with the help of SADC (Southern African Development Community) and the African Union, out of a failed state status through radical policy interventions that saw the completion of a new draft constitution that is expected to redefine a new value system for the country. May I point out that in this new constitution, we have acknowledged the supremacy of the Almighty God, recognizing that we, as humans cannot do it by our own strength.

Today, a new constitution is currently up for public analysis and scrutiny. This charter, as a covenant, promises to open the way for a democratic election, leading to a new dispensation, in a new Zimbabwe.

I must emphasise that for the first time in our history, we fully recognized the role of women in our society. The charter, which identifies Zimbabwe as a noteworthy player among other nations, accepts gender equality and inclusive human security as necessary constitutional safety nets in line with universal norms and standards.

Precarious times for Zimbabwe

However, even with these tentative steps toward a new culture of constitutionalism, Zimbabwe is a country that is still at risk. As we approach another election period this year; we seek to put in place institutions, legislation, and mechanisms that will deal with the generic inhibitions of patriarchy and other negative social constructions that breed instability and can lead to violence. We are mindful of the fact that

Zimbabwe's elections over the past decade have been marked by bloodshed, with women being the primary victims.

We believe our future political responses, in line with international best practice, shall grant us our space as a civilized player within the family of nations. We are desirous of laying the foundations through this new constitution of a "never again" mind-set.

Having avoided a total collapse of Zimbabwe, our priorities are clear. We must build strong institutions and other political "firewalls" to circumvent a relapse.

2013 offers us, SADC and Africa a defining moment for Zimbabwe. We must accept the imperative and manage the final stretch with care and maturity in order to insulate our people from decades of political uncertainty.

As we prepare for an election, the world must continue to nudge us to be open about this transformative process, to be accountable to humanity, to embrace tolerance and to allow the will of the people to prevail.

What confronts us requires global attention if Zimbabwe is to move away from dinner-table discussions, where it has been dominant, clearly for wrong reasons, for the past few years.

Zimbabwe and the African continent

Instability in any part of Africa or elsewhere, no matter how narrow and parochial, can easily spawn jitters and a surfeit of challenges.

From our experience in SADC, growth, convergence and regional solidity became the first casualties of the Zimbabwean crisis of governance.

Clearing a path for Africa's mercurial youth

The crisis short-changed ordinary people, retarded our economic competitiveness and soiled our regional image in the eyes of potential development partners.



From left: Bosako Iyolangomo, the Zimbabwean national leader, Prime Minister Tsvangirai and his wife Elizabeth, and early missionary to Africa, Sasada Toshiaki

Without peace, security, and human development, Africa's role in shaping the international agenda remains handicapped at a time when the demand for entry into a single global family within the continent is rising every day.

I come from a region where millions—and, in Zimbabwe's case, four out of five young people under thirty—are leading a "semi-nomadic" life, desperately in search for work.

The continental average is even more worrying: seven out of ten highly educated and ambitious young people are unemployed, the bulk of them women.

Tension and negative energies always thrive in uneven circumstances. To avoid such political depressions, we must redefine the allotment of power in our societies to make way for growing concerns of these young women and men.

I am very concerned about the presence of hordes of active young people roaming the streets without hope for a decent future.

The dilemma is that this is either an untapped resource or

a ticking "time-bomb"; an opportunity or a source of political instability-in-waiting.

Granted, our founding fathers played a key role in setting the stage for freedom. But, alas, this "greying" generation must accept its inability to cope with the pace, demands, and choices of today's hyperactive and well-networked children.

In this digital age, our young people have a shared, common value system—unhindered by physical boundaries. That system can only thrive in a democracy; that system believes in a common humanity; it celebrates openness and transparency.

The new generation can easily "crowd-source" solutions out of a global social or economic upheaval. This group has the ability to organize itself quickly, outside traditional bureaucracies or formal conferences and meetings.

Investing in young people must be our starting point. They are different: their appetite for participation, dignity and opportunity; for choice and for time and space is both insatiable and non-negotiable.

Interconnected Humanity

The Prime Minister of Zimbabwe Accepts an Honorary Doctorate from Sun Moon University

Ladies and Gentlemen,

Sun Moon University does me a great honor in conferring upon me this honorary doctorate. It therefore gives me great pleasure to be the recipient of this honorary degree.

I accept this honorary degree as a great honor, not only for me, but for the entirety of the people of Zimbabwe as well.

To be the person that I am today is not simply down to luck or individual effort but it is because of the people around me. Where I come from, we live by the basic ideal of *Ubuntu* or *Hunhu*, which essentially says, "I am because you are." It is a basic principle which encapsulates the African spirit that one's humanity is inextricably connected to the other's humanity. It is the foundational principle of building a decent society and confirms the dignity and worth of every human being, regardless of their station in life.

Without the work and efforts of the people of Zimbabwe, I would not be standing here, awaiting receipt of this prestigious honor. This recognition is therefore their award—indeed, our award, and I am a mere agent receiving it on their behalf.

As a national leader in Zimbabwe as well as the leader of a democratic movement and the largest political party in the country, I indeed feel deeply honored by this great recognition and reception you have given me today.

As a country, we have seen our fair share of challenges during the course of our history. For more than a decade, the beautiful name of our country became soiled and has been in the news for the wrong reasons. I must pay tribute to the people of Zimbabwe, who have been patient, resilient and persistent in their pursuit of the good cause of democratic governance.

Words cannot express enough of my personal gratitude to the people of Zimbabwe who have stood by me and the party that I lead, the Movement for Democratic Change, through

years of great challenges.

We have stood steadfast by our principle to pursue our cause of democratic reform through peaceful and non-violent means.

Where others in similar circumstances might have been forced to use forceful means and violence, we have remained true to our word, believing that peaceful means are the ultimate agents of sustainable transformation.

I mention this because I know that one of the great values of this university is peace. In preaching and spreading the gospel of peace, the founding father of this University and of the Universal Peace Federation, Dr. Sun Myung Moon, left a great legacy for the world.

In Zimbabwe, we are in the final stages of writing a new constitution, which, we hope, will shape and transform the political culture of our country. It has taken long to achieve this goal but we are pleased that we have managed to persuade even our political opponents that constitutional reform is critical to the democratization and development of our country.

We believe, through this new covenant between the political leaders and the people of Zimbabwe, that where there was lawlessness, there will be the rule of law and that where there was violence, there will be peace.

We hope to move away from a culture of impunity to a culture of constitutionalism; where political leaders, institutions and governmental power are limited by law; indeed, where the fundamental rights and freedoms of the people are respected and protected.

I have read and understand the founding ideal of Sun Moon University to be "Love for God, People and Nation."

I understand that this ideal is the foundation for the ultimate goals of education in Korea, namely, to construct one's character, to raise the quality of the democratic citizen, to pursue a humane life, to contribute to developing a democratic

Toward Zimbabwe's cautious emergence

In the case of Zimbabwe, and indeed the rest of Africa, lack of openness and inclusion seem to have been our perennial nemesis.

The society we wish to build shall be based on a raised institutional performance level and secured by infrastructural excellence. A sound infrastructure can lay a solid base for a rapid economic turn-around and absorb millions of highly educated but unemployed young people inside our homes.

Poverty and unemployment have been a prime source of instability and must be contained as a matter of urgency, otherwise peace, security and human development can never be realized.

Zimbabweans yearn for the day when the state ceases to be a source of political volatility—confining itself to an enabler rather than a first choice player in the conduct of ordinary people's lives. Africans have languished for so long under the shadow of the state, often unnecessarily. This has eroded con-

country and to realize ideals of human prosperity.

I find this ideal hugely inspirational. To say, "Love God, Love Humanity and Love Your Country" is to inspire people to build a culture of service to humanity and to the Almighty. I wish to carry these words back to Zimbabwe, for they carry great wisdom that will inspire us as we begin the work of rejuvenating our country after years of political, social and economic challenges.

We have already made it clear in our new constitution, that not only the state but every person, including corporate institutions must promote national unity, peace and stability.

The state is also required to take all practical measures to protect the fundamental rights and freedoms of the people. Citizens have a duty to be loyal to the country and to observe and respect the constitution and its ideals.

For the first time in our history, in addition to civil and political rights, the socio-economic rights are protected under the constitution. These include the rights to education, health

confidence and affected institutional transformation initiatives.

With strong, people-driven institutions to protect democracy, I believe sufficient safeguards can be assured around citizen security, peace, and justice together with other aspirations of Africans in fragile communities.

The turn-around period, in my view, can be as short as a single generation if we contain the usual negatives which often derail transformation and reform in emerging societies.

These include corruption and other initial post-conflict residue, like weak governance structures and poverty. At the core of our policy thrust lies fairness, inclusion and diversity in all aspects of economic, social and political activities and life.

Zimbabwe is today standing at the crossroad. Your solidarity with us as we pull down the years of inequity and injustice will help us to achieve real sustainable peace where every Zimbabwean man, woman and child, can not only be secure, but also enabled to live the life that God ordained for them. With your help we can achieve that society. *STW*

care, shelter, safe environment, food and water. We recognize these rights because their realization protects and enhances basic human dignity, which is fundamental for the happiness of individuals and society at large.

We aspire to build a society in which the basic ideal and objective of public administration is to selflessly serve the people. We want to raise children who appreciate the goodness of service to the public and to the nation; people who appreciate that in all their endeavors, what is fundamental is to give more to others as opposed to merely expecting more and more from others.

I believe most sincerely, that power should not be individualized but rather, that power should be institutionalized. Only when we create credible and responsible institutions can we cultivate a culture of good governance and accountability.

This is why we have ensured that the new constitution articulates the principle of separation of powers and checks and balances between arms of the state and its institutions. It

also explains why we have an entire chapter dedicated to principles of public administration and leadership.

Finally, I am most humbled by the honor that has been bestowed upon me and the people of Zimbabwe. I come from a society which places high value on education and naturally, I am pleased when my own work to serve the country and its people is recognized by institutions of higher learning in countries around the world. It gives us hope that our efforts as a people are not in vain.

Such recognition says to us that the entire universe is conspiring to assist us in the realization of our destiny. I am grateful to the people of Korea for their kindness and support shown through the conferment of this honor.

I remain greatly inspired by people like Reverend Sun Myung Moon, whose work and life across continents continue to impact positively on the lives of millions of others in the world.

Once again, I am most humbled by the gesture that has been shown to me and to the people of Zimbabwe by the award of this prestigious honor. I thank you. *STW*



Zimbabwean Prime Minister Morgan R. Tsvangirai receiving his Sun Moon University honorary doctorate from Kook-jin nim. Dr. Hwang Sun-jo, the president of Sun Moon University is at right.

A Presidential Visit to a Remote Mission Outpost

As young fish are released into the wild, Japanese national messiahs, who have toiled to build a New Garden of Eden in one of the most forbidding environments on Earth, are closer to realizing True Parents' vision. The South American Regional Headquarters submitted this account.

Paraguayan President Federico Franco (in sunglasses) eschewing an offered car, walked in the hot sun to view the agricultural, aquatic and building projects at Farm Leda.

This is to announce joyful news from Leda, which is near the Paraguay River in the Department (province) of Alto Paraguay in the Republic of Paraguay. It is a remote place where True Parents have consistently exerted tremendous effort. On 3.24 in the first year of Cheon Il Guk (March 3, 2013), Paraguayan President Federico Franco, the Minister of Agriculture and Fisheries, ministers and vice-ministers from related fields, regional politicians, governors, and other Paraguayan citizens took part in an event conducted by the North and South America Welfare and Development Association. This was significant in demonstrating how True Parents' vision contributed to environmental conservation for not only Paraguay but all South America.

Farm Leda demonstrated one of their projects, the artificial cultivation of pacu, a species of fish. The main feature was to release young pacu into the Paraguay River after having nurtured them to a size of between five and ten centimeters in length. In addition, as a charitable act, they donated fish to Olimpo City. The whole day's activity was initially based on the participation of a research and support team from a national university in Asunción, relevant authorities and some other related people.

Surprisingly, this suddenly became an event of national prominence when the nation's president decided to come. Newspapers went so far as to report that Leda was "a small Unification Church town," and "The President Goes to the Land of Unificationists."

On Farm Leda, they conduct some research projects, cultivate trees for various medical purposes, raise edible crops, and rear cattle, horses and pigs. In addition, through the success of our artificial cultivation of pacu, we were able to produce an unlimited supply of this species. We were all pleased to see the accomplishment of one of True Father's instructions: "We must have a fish farm in the Pantanal."

In True Father's autobiography, he especially emphasized his twenty years of dedication to the Pantanal region (which became a UNESCO World Heritage Site) as a trial area for solving three of the world's major problems—pollution, environmental conser-





President Federico Franco (second from the left) and Rev. Shin Dong-mo, FFWPU regional president for South America (second from the right) at Farm Leda, Paraguay.

vation, and food shortages. We do not seek simply to catch fish; we also raise them through aquaculture. To accomplish this project, the Leda pioneers, who have suffered severely for years, finally found a productive way for the massive cultivation of pacu, a major fish species. Now, they are successfully raising thousands of pacu in Leda.

They made a historic plan to release young pacu in Paraguay based on True Parents' teachings, proceeded with the plan and invited even the president. In reality, it was such a difficult task for the president to visit a border area near Brazil, 900 kilometers from the capital. Nevertheless, the presidential palace announced his attendance at this event only a few days ago and all preparations and the style of ceremony had to be changed.

Everyone was uneasy about holding a national event in Leda, where few of our members remain; yet the president looked around at all the features of Farm Leda with our guidance rather than following the flow of all the detailed preparations made by his entourage or the ceremonial team. He displayed great interests and was very personable. He did not ride in the prepared car. He walked to several places around the ceremonial site while dusty wind blew, expressing his deep

gratitude toward those who had implemented the Leda activities.

Leda has a possibility of abundant underground natural resources, and people have paid close attention to its underground aquifer, a massive layer of fresh water, as a precious resource to solve water shortages in the future. This area has gained prominence based on the certainty of a Pan-American international highway being constructed and because the president has announced other special interests in the region.

President Franco actually is already acquainted with our movement. In the last year, he has met Paraguay church members and Japanese second-generation members involved in the Leda Support Volunteer Team; they took several pictures together and the president spoke of his deep interest in Leda.

His presidential term will end soon, but as a member of the upper house of the Paraguayan Parliament, and as a politician generally, he promised to maintain his deep affection for and interest in the development of the Chaco region and Leda.

Moreover, President Franco displayed not only deep affection but also encouraged our working members by stopping by to speak to the kitchen staff after he finished his meal. Through this new beginning, in the age of Cheon Il Guk, though accomplishing what True Parents have asked of us in Leda, the Pantanal and Jardin, one by one, is not easy, people are impressed by our work and are becoming actively involved in our projects. We feel this is a revolutionary change.

We realized that this is the astonishing grace, blessing and victory of True Parents after the declaration of the Cheon Il Guk Foundation Day. In parallel with this ceremony, in the same fashion in which we released young fish in Leda, we will expedite projects with President Sato, who is making *Won Mo* boats in Asunción and runs the Jardin projects. We will also make an organized, methodical management system, centering on these stretched areas around the Paraguay River, such as Olimpo, Leda and Casado. We are sharing opinions about this with Mr. Futoshi Hirano, who has we already received some direction.

We will manage these areas with the vision and hope that True Parents sincerely wish to see in us. In order to bring more victory, we will make an effort to ensure the security of enormous properties centering on the mission and projects that are already proceeding. We will recreate the environment for the new Cheon Il Guk era. **STW**



After eating, President Franco personally thanked the kitchen staff. The president's visit was the culmination of sweat and toil to fulfill a challenge Father gave to Japanese national messiahs on August 1, 1999.

