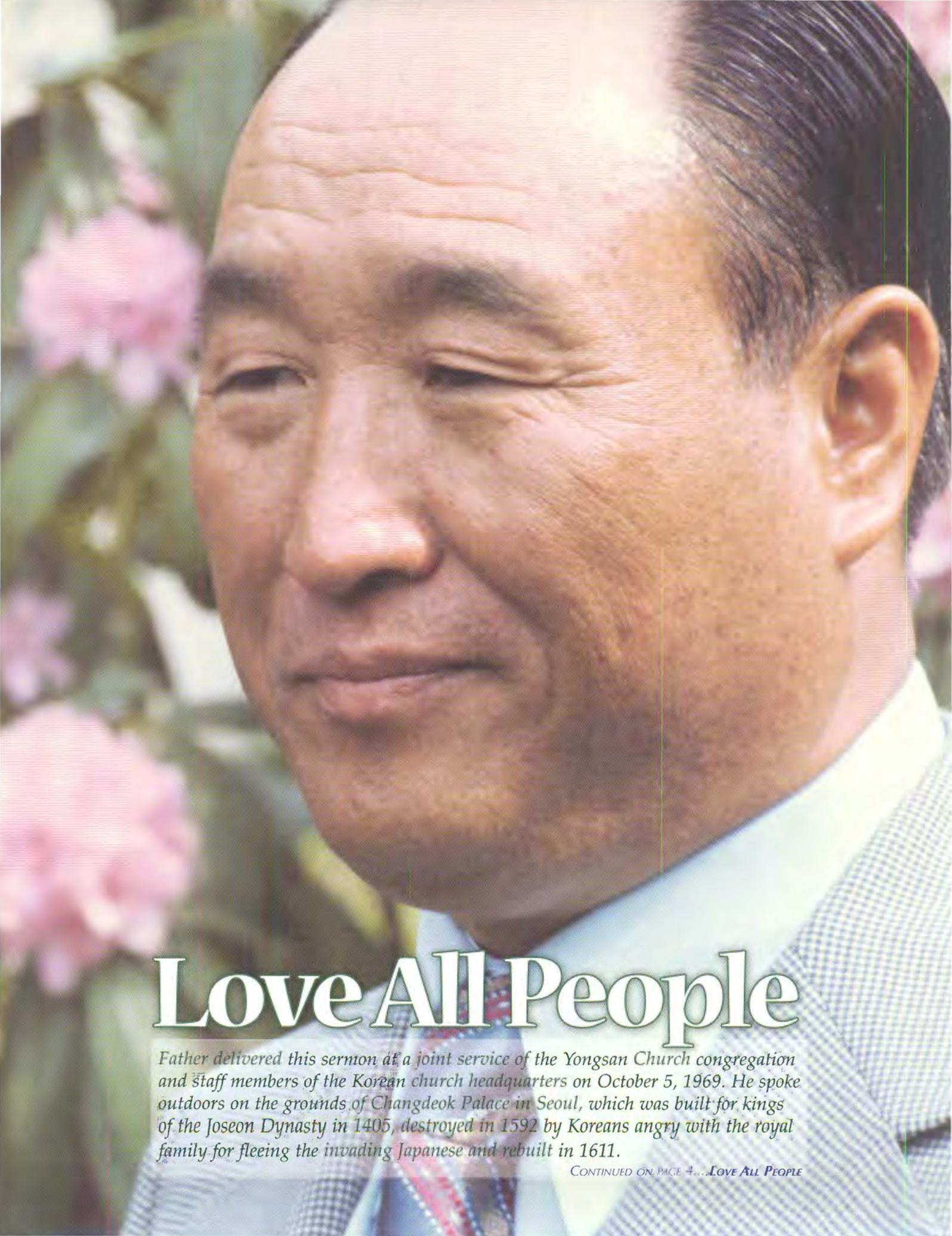


TODAY'S WORLD

天—國 1年 (天曆) 8月
SEPTEMBER 2013





Love All People

Father delivered this sermon at a joint service of the Yongsan Church congregation and staff members of the Korean church headquarters on October 5, 1969. He spoke outdoors on the grounds of Changdeok Palace in Seoul, which was built for kings of the Joseon Dynasty in 1405, destroyed in 1592 by Koreans angry with the royal family for fleeing the invading Japanese and rebuilt in 1611.

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THIS ISSUE features programs designed by four major organizations to convey our beliefs to non-Unificationists in their organizations or in groups that they work closely with. Some began by inviting guests to lectures that debunked ugly rumors and misunderstandings. Others explain our beliefs in ways anyone might connect to. All required deep thought and preparation. We hope these articles inspire readers to find approaches to reach our own relatives, our own neighbors, our own blessed children.

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Photos courtesy of the Korean Culture Department

Cover Photo: True Parents at an outdoor service in 1976. Above: True Mother, Dae-mo nim and Rev. Yang Chang-shik at the end of a forty-day workshop for 160 Japanese Cheon Il Guk missionaries on 7.27 (September 2) Back cover: True Parents on Jeju Island in 1987.

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I heard that you have come from around the country, representing the congregations of your respective churches; I would like to give a short message to you today. As you have all noticed, winter has come. Whenever winter is ushered in, people experience the blues. Spring has passed; summer has passed, and we are just about to welcome winter.

The natural atmosphere changes with every season. Let us take a tree for instance. The leaves of a tree change every season. Yet, its branches and trunk do not change. In autumn, the leaves fall off, but these same leaves while they lived had enabled the branches and the trunk of the tree to grow. Though I have used a tree as an example here, this logic remains true for a country too.

Let us look at Korea. Korea can be said to have sprouted from roots and grown to form a trunk with branches stretching out from it. Likewise, the numerous people born in Korea, whether they are those presently living here or those that have already died, can be compared to leaves. Hence, even if the leaves were to fall off, the branches and trunk, which can be likened to Korea, will continue to develop.

This is also true of God's will. It applies, too, to the providence. While attending God, who may be likened to the root, the lives of numerous believers, who are like leaves, crossed the path of trunk-like religions. Those that came across them helped the providential course, which is like the trunk and branches, to grow. The seasons are spring, summer, autumn and winter; winter, which is right around the corner....

People cannot get away, cannot exist separate from connections. For people to be born, they must have root-like parents. One also has siblings through the parents. Siblings are like branches. The parents can gain either glory or misfortune through these siblings. Hence, one must understand that all beings come into existence through such root-like connections.

One's siblings are like branches stretching out from one trunk. Even among the branches, there are central branches and sub-branches.

Being linked to an unbreakable connection, siblings must regard each other as precious. A sibling connection cannot be established through simply the two, but is a connection that is established through the parents. Hence, no one can do anything about this connection. It is not something one can control. Linked through such a connection, siblings must therefore respect it. Thus, no matter how bad the relationship between siblings may become, they cannot break away from this bond because they are all connected to one root.

This is the same with countries. Many countries have sovereigns; yet all of them certainly work with a connection to the way history flows. These sovereigns not only have an unbreakable connection with one's national history but also with the flow of the world.

In addition, if there is an absolute entity, all countries will be formed based on their connection with that entity. Hence, all countries share an unbreakable connection centered on the historical direction by which the world flows. Not even national power can block such a connection. Since all countries are following this connection, these countries have no means by which to break away from this connection.

When we look at our members today, all of you present here are separate individuals, but a certain connection has made you all convene here. You are not the ones who made this connection however. It is a providential connection. A connection

made you all come here. Having established relationships through this connection, we cannot live away from where we stand today.

Even in a family, a couple does not meet by accident. A connection that has undergone many historical processes and weaved many life courses on the way brought the couple together. Looking deep down within this connection, we can find the history of Korea and the world. Going even deeper, we will also find the history of God's providence.

Respect the connections and relationships between human beings. Through such wide and large connections, human beings have established relationships among themselves. This does not simply refer to humans but also to the natural world.

When we think of these relationships, you cannot lightly think of your parents, who made it possible for you to exist as an individual. If we were to scrutinize the parental connection, we would see a representative connection that combines heaven and earth.

On earth are 3.6 billion people; we could say 1.8 billion men and 1.8 billion women. A father-mother relationship represents these 1.8 billion men and 1.8 billion women. Parents are representative people in a position that generally integrates the relationships of all men and women. Parents also appear by establishing a relationship with you.

Since we are all born from these parents, regarding the 3.6 billion people, we could say that interconnection makes all humanity siblings. In other words, we all become the same as brothers or sisters.

Looking at it as a whole, humanity is a combined substantial entity. This also implies that because humans all came from God, humanity can be connected all the way up to God.

I am saying this because I have observed a tendency to neglect relationships among people today. Limiting a relationship only to greetings in the morning is easy, but our relationships, even with our neighbors, must not be limited to just greetings, knowing each other's faces and knowing each other's fathers. When we look deeply, from the standpoint of God's will, relationships hold great significance; yet, the reality is that we do not treat relationships with much importance. That is why I am saying this.

For one to think of a person that left a bad impression or that caused one to suffer some damage would be unpleasant. One might even consider the person an enemy and might seek revenge, but when we dig deeper into the connection linking the two people, a larger connection exists than the present antagonistic relationship that the two perceive. This larger connection is higher and of deeper value than the present antagonistic connection. Despite this larger connection binding the two, if one person hits the other out of enmity, do not even think that this could lead to a solution? Easily the more likely outcome is that the other will hit back. Such a complicated dimension exists in relationships among mankind.

That is why people that have undergone spiritual training all advocate doing good deeds and donating to the poor. This is said because beneath the surface such connections certainly bind all people and because everything that has appeared in history is connected. The connections binding us are more precious and nobler than the standard by which we feel and criticize things. Hence, if someone ends up hitting someone, the hitter is in a position by which he or she may end up receiving half of the blow back. That is why one must think of one's relationships with people as precious and treat others with devotion. The kingdom of heaven is a place where people that love each other live together.

What should a person do in order to love from the point of



Photos courtesy of the Korean Culture Department

Father holding Hyo-jin nim in the early 1960s

the highest connection among all connections? Looking from the standpoint of people that bond through such connections, what is the highest position in which they can love? First, one must think of heaven, then earth and then people. However, people still find thinking of heaven and earth vague. For example, when thinking of the earth, people do not clearly know what to think of exactly.

What do you think is the clear and substantial center? It is man. That is why we must love people with the same heart with which we love heaven and earth. Loving man is the same as establishing the best connection among all connections. What kind of person in the world of spiritual training could be called a person of good character? The standard depends on how a person loves people in the true sense.

In light of this, why do we love God? We do not love God because God asked us to. It is because God loves people. When someone loves a person, that person loves God, representing humanity. In addition, because God loves people, he will also love this person. In the end, the secret to becoming God's child and in becoming closer to God is to become a person that can go crazier about loving people than anyone else does. From the standpoint of connections, this person can be elevated to the highest position.

When we look into the Divine Principle and Genesis, we understand that the entire creation was made for humankind's sake. The ideal world we hope to realize is also for humankind's sake.

Hence, a world where everyone knows how to love others and how to live for humankind's sake is the kingdom of

heaven. The kingdom of heaven does not exist separately. When people that know how to love people and to live for the sake of others live together, that world becomes the kingdom of heaven. Happiness does not separately exist.

Where, then, do people know how to love and to live for humanity's sake? From the standpoint of the individual, the family is the place where an individual can love humanity and elevate oneself. When looking at children from the parents' standpoint, they love their children even if they are mischievous and have nothing to be proud of at all. A family is a place filled with love and a place where one can elevate oneself. In other words, it is the place where one can manifest oneself in infinite value and it is a happy place.

We look up to God's country. Why do we do that? Love exists there. It is a place where temporary love does not exist, but eternal love that transcends time continues to exist. One can elevate oneself and one's value can be acknowledged there 100 percent. In other words, it is an eternally joyful place. That is why man yearns and longs for the heavenly nation.

Transform relationships

From this standpoint, the person that knows how to love humanity and how to hold people in high regard, transcending the environment and national borders of today's world, certainly is in the position closest to the heavenly nation. Such a person represents God's love; hence, this person is in the position of God's child, who inherits God's love. This is the highest lifestyle hoped for on the path of faith.

Looking from the standpoint of all connections that have



been woven together throughout history, what were they all striving to achieve? They have been striving to connect humanity to a position that can bring abundant happiness to all people.

What, then, is the purpose of that connection? It is for people to love one another and amidst that love for God to participate in it and form a society and form a nation. That is why we, in this age, have been born.

From this standpoint, we must be able to love humanity with a heart that can represent God. By doing so, all connections that appeared in history will combine and one can stand on the result of this combination. Looking at all of nature or the nature around us from this perspective, we find that it all has this same relationship with humankind.

Hence, a person has either a direct or an indirect relationship. You must clearly understand this. According to the Divine Principle, creation is a symbol-type; man is a form-type, while God is the substantial form. Hence, when it comes to relationships, there exists only direct and indirect relationships; when it comes to connections, we can only classify them into direct and indirect connections.

Something indirect, however, does not refer to anything bad. For the term "indirect" to be established, one must pass the direct connection. It is established where this has been acknowledged. In addition, the term "direct" is mentioned only after indirect elements have been acknowledged. Hence, we are connected with elements that make us inseparable.

Even when we look at human connections today, we can divide them into direct and indirect connections. Even when it comes to loving people, direct and indirect love are different. However, they are inseparable.

Let us take an example of a Korean citizen. It would be direct love for this citizen to love a fellow Korean while it would be indirect to love a foreigner. However, that does not mean that this indirect love can be separated from the direct love. They are not two separate loves, but are certainly connected to one another.

Whether one can assess this relationship as more than just a mere indirect relationship will decide whether one country can establish a direct relationship with another country. If we can digest indirect relationships, transforming them into direct relationships, a new time and world of hope that man has been looking forward to will begin.

Today, Unification Church members call each other members. You also call those in your family, members.¹ What is the basis of our calling each other members? We call each other members based on God's love, the noble connection and relationship through which God desires to love humanity and the ideal that God had originally wanted to establish at the time of the Creation.

The value of the term "member"

Hence, our connection here today is one that humanity has been hoping for all throughout history. A connection of this type exists within the term "our members."

Having appeared with this key connection, from a direct standpoint, we must be able to love people more closely than anyone else does through a love connection. In the same manner, even from an indirect standpoint, we must be able to love from a position higher than anybody else in the world.

What is higher between the love through a direct relationship in the fallen world and the love through an indirect rela-

tionships with God at the center? Our standard, which is based on indirect love with God at the center, must not be lower than the direct love experienced in the world. If it is lower, we must elevate it. Once such a connection takes place, everyone will yearn for this position and respect this connection and relationship.

What must we do and learn from this? We must learn methods of loving humanity. From a secular standpoint, it may seem as though we have no connection or relationship whatsoever with heaven; yet, as people who have established connections and relationships centered on God, we must be able to substantiate the love with which God wants to love humanity.

In order to do that, your love for each other under the name "members" must be higher than the love toward one's people and the world. In other words, you must love from a position in which the basis and environment of global love has been achieved. Hence, the problem lies in how much you respect the life of each member. In other words, the problem is the degree to which you treat every single member as precious.

Even among families in the secular world, they would invest everything to help another member in difficulty. If we fail to develop a connection or relationship higher than the secular one, the fallen world will end up absorbing our groups. We would be unable to become stepping stones through which God can spread the connection with people that he has dearly hoped for until now.

Hence, responsible members of our church must have clear views. Otherwise, the effect on everyone will be great. All church and business leaders must always have a public mind or a heart of love through which they must love in the context of the connection established by God. The leader must live for the sake of his members in the same way as he lives for himself, in accordance with public laws. In addition, the leader must be able to love everyone affiliated with him more than he acknowledges himself. This standard must be higher than any connections within the satanic world. If it is not, the kingdom of heaven that we have hoped for cannot be realized.

Yet, when we look at the thirty-six and seventy-two couples, a great heavenly connection bonded them. Still, have they been able to love the members, the country and the world in the true sense? If you asked them, they would answer they that have not been able to do that. Everyone seems only to want to play around self-centeredly. If this continues, doom will befall them.

Let us not become leaves that fall in autumn

Even people, who stand in public positions in the satanic world, consider living a life transcending oneself as ethical and moral. What about those of us that live in accordance with God's will? If we do worse than they do, we will not be able to survive. You must bear this in mind.

You have all been called based on God's will within a historical providential context. Yet, when I look at your hearts or your hearts in relation to loving God, they seem like leaves that are about to fall in autumn. No matter how much dedication our church may exhibit, if we only try to fulfill a leaves-like mission, we will end up falling. If we become leaves instead of becoming the branches or trunk of a tree, we will fall in autumn. In order to become the branches or the trunk and in order to remain in the world, we must not stand in a position where we can easily fall as a result of some worldly wind. We must set a vertical relationship based on a love connection higher than any worldly love in order to remain in the world. Otherwise, we will not be able to remain in the world; we will become like a tree's leaves that fall in the autumn wind.

¹ Unlike most other churches in Korea, the word our Korean members use for "member" is usually used only for family members. Literally, it translates as "mouth to feed."



When I look at older members from this standpoint, they seem to have lost hope. Even if I wanted to welcome them with a happy heart and talk with them sincerely, many people are in such a state that I cannot do that. I have found many people like that.

Whenever I look at members in that position, I feel that either it is you or I who is in the wrong. Whoever it is, the situation must be corrected. If you and I are recorded within the Book of Life and have a universal connection, we will certainly become one and will have to set up and be moved by one purpose; however, if we cannot do that, one will falter and the other remain.

Therefore, you must not brag about becoming members. Do not brag about your present circumstance or position. What we need to focus on is how one's connection can become an embodiment of love based on the foundation of God's will. In order to resolve this problem, we must always have a public or subjective stance that can become one with God's will with a heart stronger than the heart with which one lived in the world. Otherwise, we won't be able to be in the position of branches and trunks but will become leaves that fall in autumn.

If a person were to falter, the results that particular person achieved after joining the church would melt within the church and become nutrients. A tree grows through the exuberant foliage.

Hence, for you to become people who inherit the eternal destiny and survive, you must follow a life of faith based on God's love. If you were to do so, where would you yield fruit? You would yield fruit in front of people, in front of humanity.

That is why you must love people. You must be stronger than any group in loving people and yearning for people. This meeting must be based on God's will and not human will; only by doing that can we certainly deposit the fruit of love globally. It would remain as fruit.

When trees grow thickly on a hillock, differentiating between a pine tree and a spindle tree is difficult. However, when autumn and winter comes, the different trees become easily recognizable. Winter arouses hopes; it symbolizes meeting a new destiny or connection. In the same way, no matter how difficult an environment may be or whether one is stabbed in the world of death, if a person loves humanity without wavering, that person can represent heaven.

One must love everyone evenly

When I say that you must love people, I do not mean that young people should only share love among themselves. When it comes to loving, you must be able to love people of all ages, including aged people and children. Young people these days do not have time for older people; yet, this must change. You must be able to love older people and young people alike.

When it comes to loving, older people are the ones we must love, respect and revere more. For young people, meeting them alone is all right; however, for the elderly, one must love them and sympathize with them even more in that they need the help of another person because of their weakened strength and difficulties moving. Yet, we do not see that trend in today's society.

Looking at those people who accepted God's will in history, many of those close to Heaven in the beginning of the provi-

dence were quite old. Among them, we have Noah, Abraham, Moses and many others. In other words, older people received God's love and came forward. After this phase, came the era of people in their prime. The turning point that began this age was Jesus' era. Jesus was a young man. After Jesus, all those who accepted God's will were people in the prime of adulthood.

In the beginning, older people moved the world. Then people in their prime did. These days, university students and younger people are raising the social issues.

In other words, that history has developed amidst God's providence indicates that those who receive love from being closest to God can rule the world. In other words, older people first governed the world and then adults in their prime ruled the world. Now, young people around the world are raising the issues. This is how history has developed. However, it has developed in the opposite way, from governance under older people to that of younger people.

God's providence has gradually developed. Our members encompass elderly people, people in their prime and young people; divisions must not occur between members in the different age groups. We must respect the destiny and value binding us together, consider each other to be within the same house and fence, feel the necessity of each other's existence and love each other. Only by doing this, can the connection of the heavenly nation sprout from here.

Those who have been in the church for a long time are the problems in our church. Older members experienced deep grace and evidence of Heaven's intervention. In the early days, every single member treated others as having infinite value.

Unfortunately, this has become habitual. If it had become habitual based on Heaven's tradition, that would have been fine; the problem, however, is that they made it conventional based on their past secular lives.

This is something Satan understands best. Among the incidents Satan maneuvers for and aims at, this is what Satan most covets. This is the type of environment Satan intends.

Hence, you must understand that you have the responsibility to offer all types of spiritual conditions in order to abolish that environment. Otherwise, you will also end up falling like autumn leaves without realizing it. If that happens, you will not be able to recover anymore, no matter how hard someone may try to guide you. Therefore, before ushering in autumn days, one must have a set direction and must be able to resolve the problem as to how to find a summer-like connection.

Let us take the lead in loving people

Today, people are indifferent toward others. When it comes to horizontal relationships, we do not see respect any more between people based on a horizontal connection. Regardless of sex, everyone seems to consider other people irritating. If one considers people a bother, that person cannot become someone that can follow the path of the way.

God does not need only South Korea in conducting his providence of restoration. He needs all the world's three billion people. That is why God conducts his providence with deep interest in people. This has been the most important goal in God's providence until now. We may consider ourselves a group that gathered to achieve this goal; hence, you must be able to treat all people with God's heart.

You must not do this superficially. As I mentioned before, only when we obtain a heart surging from one's original mind can one yield the best connection. Bearing this in mind, no matter what difficulties, environmental obstacles or suffering you may face in the future, please sympathize with each other

as though you were suffering from that yourselves.

When taking the lead in loving people more than anyone else, you will obtain a life force with which you can break through the approaching autumn-like and winter-like suffering and pain. I hope that you all experience how this life force moves and survives until spring with all its might and then becomes the parent of life in the new world.

Father's prayer

Father, enable us to realize once again that mankind has infinite value and connections. Though inadequate in your eyes, your children are stepping forward and calling you. We must not forget that our connection with our numerous ancestors and your tears enabled each one of us to live in this age.

Though we may seem to be no one and may look miserable on the outside, please enable each individual here to realize how great he or she is as a person representing all of history and this age, taking into consideration that we have been called by you based on this connection from amidst the three billion people on earth.

We now understand that Heaven exists in order to love humanity, earth exists in order to love humanity, and that you have created humanity in order to love too. Your highest goal, therefore, is a realm of love that can encompass anyone, a free heaven and earth and a free environment where you can embrace the entire human race without any restrictions.

Your children have come here for this. We were called through this connection and we have all come here with the connection of members; hence, Father, I sincerely pray that you may allow your love in its original state to reveal itself among us today.

A position of love is not a self-centered one but is a position where one forgets oneself. We understand that the position in which one receives love is also a position where one forgets one's existence. Please enable us to inherit everything related to your providence and to move on to a direct position where we can sincerely cry and convey what we have inherited to all humanity. Please allow us to understand clearly that we are the ones that must provide the motive that will spread heaven's history from this point to the entire world.

Today, our church is achieving a new relationship and global development based on this new historic connection. All of this is not bragging about the past or about practical social organizations and structures. Please enable us to realize that we are following this path to love people in history, people of this time and future people.

We must be able to resolve the resentment, within our generation, of the martyrs and ancestors in history, who could not experience love in its true sense. Please enable us to be in a position where we can love people of this age that could not be loved until now and to become the one center all people are seeking. As a conclusive connection that can join the newly beginning connection in the future to here, I sincerely pray that you may allow us to start, equipped with the fundamental basis of loving people.

Today, our church is crying out the word "members." Please enable us to understand that this sibling connection is not a connection that can be severed. Please enable us to also understand that parents are essential to becoming siblings and fellow members. Parents are the center of all of our connections, the embodiment and root of life, hence, please enable us to understand that they are the fundamental embodiments that we do not have control over....² JW

2 The recording ceased before Father ended his prayer.



Preparing for the Second Anniversary

Mother gave this sermon on 7.25 (August 31) to a group of members to whom she gave a gift for successfully carrying out Vision 2020 witnessing activities. The 124-couple blessing group offered a gift to True Mother on the same occasion.

I know you have all worked hard until now. Thank you. However, we have a special mission. We are fortunate, out of all the people, to have lived with True Father and to be able to live as blessed families attending True Parents. In relation to the future, no greater blessing exists. Our Heavenly Parent has certainly given us a large blessing. Isn't that right? [Yes!]

We received an unprecedented blessing. In light of that, how should we live? We learn many different things through history. We made different decisions about how to conduct our lives based on True Father's deeds and the many teachings he gave to us.

Please think for a moment about how God started the Creation with the formation of heaven and earth and concluded it hopefully with the conception of Adam and Eve. He expressed his happiness and then rested. Adam and Eve were God's hope for the future. They were supposed to grow well and become God's body. You know that. In the end, they were supposed to become humanity's True Parents. What happened?

Adam and Eve were meant to treat absolute faith, love and obedience as the most precious aspects of life, as should we, but they failed to act in that manner. That is why they ended up forming the fallen world. As a result, God ended up living in loneliness instead of living in his almightiness. The Bible mentions that human history is six thousand years old. How many people do you think lived in this fallen world before going to the spiritual world throughout those six thousand years? The spiritual world, where God dwells, is a painful place. In a word.... How did Father describe God? He described God as a lonely God, a resentful God. Fortunately, True Parents could liberate and completely free God by fulfill-

ing their responsibilities. God obtained freedom through True Parents. However, there is one more point you need to consider. People who live in the satanic world end up not knowing God or understanding the providence. Are spirits white or black? Until now, the spiritual world was completely in the dark. However, the Unification Church and the spiritual intervention in Cheongpyeong have enabled the spiritual world, which was in the dark, to come into the light.

I would like you to consider this: Do you think the spiritual world, which is in the dark, would brighten at once now that Father has gone to the spiritual world? You must make an environment for Father. Do you understand?

I can say that the period until the first anniversary of Father's ascension was one through which True Father made the necessary preparation to conduct activities freely in all aspects of the entire spiritual world. Through the spiritual intervention at Cheongpyeong and Dae-mo nim's intervention, they have been able to brighten the spiritual world, which was in the dark, by liberating ancestors. Is that correct? [Yes]

True Father has gone. What should we do to help Father more freely and widely intervene on earth with a thousand-fold greater effect of God-like phenomena? You must liberate all of your ancestors. As for those who have been witnessed to.... Today, we have specifically brought to life 1,200 new spiritual children. You must educate them and help them liberate all their ancestors. Only by doing that will the dark spiritual world become brighter. Do you understand? [Applause]

Just as Dr. Yang reported, once the first anniversary of Father's ascension was completed, secular society took our side in cases that had brought us great anxiety, ones that secular society had not been able to understand. When you advance in unity with True Parents, the entire spiritual world will be with you. This is what our Heavenly Parent and True Parents were hoping for.

It is also your present responsibility and mission to create an environment. Do you understand? [Yes] We must be able to expand the environment by tens or hundreds of times by the second anniversary, next year. By doing that, those in the spiritual world can give us greater support. Let us all become dedicated and loyal children that can fulfill our responsibilities at all costs by 2020.

In all the areas I look into, you have certainly received many blessings. However, when dwelling on ways to thank and repay Heaven for the precious things we have received, sleep would

not easily come to us. Think about this. It was the Bible that led Christianity throughout its two-thousand-year history. Once the Bible was translated into English, it was used to witness to the world. However, it took a long time to translate the Bible. It has been said that a perfect translation of the Bible emerged in the sixteenth century under King James. A long time passed before it happened; all the people, that came and went before this translation, ended up going to the spiritual world in the dark, not knowing anything about God's providence. When we consider this, how blessed are we in comparison. Everything has been given to us. The Cheon Il Guk Scriptures that were published this time are eternal. If we can love, believe and practice the scriptures, we can achieve with our own hands the kingdom of heaven on earth, the ideal world of freedom, peace, unity, and joy that Heaven has hoped for and we have hoped for. In other words, each one of us can establish a tribe and nation. What greater blessing is there than this?

That is why Heaven specially raised the Korean people. Finally, this country has become the chosen nation through True Parents. Responsibility follows us as the chosen nation and we should fulfill it. Chairman Lee Cheol-seung said something quite interesting during his memorial address. He said that if servants do something great, the master also receives good treatment as a result. Who is the servant? In this environment? I do not know how it sounds to you, but the servants are those in the Cain-realm of this nation. Briefly, they must be aware of and attend True Parents. For that to occur, those that have already come to know of True Parents must introduce those in the Cain-realm of this nation to True Parents and educate them. Did Korea fulfill her responsibility during the first anniversary of Father's ascension? She did not? By the second anniversary, each of you has the responsibility to help the servants do well and receive the deserved treatment through you.¹

That path is one on which you must witness harder than ever. Will you all become proud Unification Church blessed family members that can show glory in front of our Heavenly Parent and the True Parents of Heaven, Earth and Human-kind? Can you become such blessed family members? [We can.]

As we prepare for the second anniversary, full of hope, I would like to ask you again to please do your utmost. **TW**

¹ This sentence was ambiguous. Koreans we consulted had a variety of opinions about what Mother meant but most agreed on the essentials.



Illuminate True Parents' Dreams

Mother's message to Seonghwa students at summer camp

August 3, 2013



I am proud of all of you, seonghwa hakseng,¹ who have come here today. I am certain that True Father would have been pleased with all your preparations and performances today. You are the dream of our Heavenly Parent and the lamps of hope that can illuminate the dreams of the True Parents of Heaven, Earth and Humankind.

Therefore, I hope you all grow well. Let us all think of the parable of the olive tree. In Jesus' day, the Israelites knew of God's blessings. The true olive tree came and the Israelites, who were represented by the wild olive trees, hoped to meet their true owner and become true olive trees too. Heaven realized that dream, yet, people in those days were not aware of it.

Considering this, all blessed children and seonghwa hakseng that attend True Parents are the true olive trees to the seven billion people in the world. However, we cannot achieve our Heavenly Parent's dream by ourselves. Hence, you must let the numerous wild olive trees in the world know about True Parents. You must confidently reveal that you are True Parents' children in school and any other place you may be. This is witnessing. As students, you should be the top in your school; you should rank first in school. No matter what kind of environment you may be in, you are the best. You must recognize that people out there in the world are looking at you. What, then, should you do?

Shouldn't you study hard, grow well and become prominent figures? If you do that and are able to elevate yourselves to positions in which you can achieve together the ideal that True Parents have pursued, what do you think the world would say about you? You will then become victors. Please reach the front of that line. I hope you grow well, in healthy way, until the end. **TW**

¹ Our church calls middle school-aged or high school-aged students "seonghwa hakseng"—to achieve (*seong*) harmony (*hwa*) students (*hakseng*)

Summer Camp in Korea



True Mother called for the 2013 Seonghwa Summer Camp soon after returning to Korea from the workshop she held for her grandchildren.

The 2013 Seonghwa Camp¹ was conducted at the World Jamboree Training Center, Goseong (about three hour's drive from Seoul) from August 2-4. The camp was organized with the internal goal of increasing the pride that our young people feel about being second- and third-generation members that are to grow into the leaders of the 2020 Cheon Il Guk age and to provide an opportunity for students in our younger generations to better harmonize and unite with one another. By inviting their outside (non-member) school friends to the camp, our aim was to provide a turning point by which these invited friends might in the future accept True Parents and establish a deeper tie with them.

In order to prepare for the camp, staff members, including university students and Universal Peace Academy students² arrived at the camp five days earlier and stayed there to take care of all internal and external arrangements. They did a forty-day bowing condition for the camp while continuing with the rehearsing of the camp program procedures and the duties of the management team. The staff members placed their maximum effort in preparation for the camp, setting up (at times in the rain) around 1,300 tents to be used by the young campers.

Around seven thousand people came despite the rain on the first day. The campground

Campers stayed in tents by church region. One region, here (Gangwon) poses for a group photograph.

1 In our Korean church, middle school and high school students are called *seonghwa hakseng*; literally, to achieve (*seong*) harmony (*hwa*) students (*hakseng*)

2 A graduate school started on March 4, 2013 by True Parents for highly committed members



Photos courtesy of the Korean Culture Department



was divided according to Korean church regions. Five people stayed in each tent. The camp began with an opening ceremony that included flags bears bearers from all the regional church headquarters. A singing contest, which the regional headquarters had prepared for, was the next program to enliven the main stage. Participating students had practiced singing in their churches; this process helped deepen the faith of those participating because they prepared by doing bowing conditions to True Parents. It also strengthened the sibling love among participants. Intense competition emerged between the eighteen participating regions. The national headquarters church won the first prize.

The second day's schedule started with hoondokhae through the public address system. After hoondokhae, everyone received some pumpkin taffy. The taffy and candy, awaiting us after every hoondokhae, were special treats from True Mother. Different programs took place simultaneously on the second day. The Challenge Valley course had military-style guerilla programs through which the bodies and minds of our seonghwa students were trained, the preliminary rounds of a talent contest were conducted on the main stage, and a Divine Principle lecture contest was on-going in the audio-visual room. In addition, the Seonghwa Harmony Festival had around thirty small-scale programs readied for immediate participation. The festive aura was heightened through different programs that the young people could involve themselves in, including kart-

riding, quad bike riding, rappelling and zip-lining (wearing a harness, attached by pulleys to a cable, called a zip line, the person goes rapidly down the zip line for some distance high above the ground). The Seonghwa Olympic Festival, a food festival, water sports and fairgrounds all kept the young people occupied. The temperature was so hot on that day that True Parents treated everyone to ice cream during lunchtime.

In the evening of the second day, the Seonghwa Cultural Festival took place with True Mother in the audience. Part I of the cultural festival was conducted in the following order: True Parents' entrance, a report prayer, a group photo, a congratulatory performance, a Divine Principle lecture demonstration by a seonghwa student representative, a holy song choir, a talent show, a special performance by the True Grandchildren, True Mother's message and the lightning of the campfire. True Mother encouraged participants saying, "I am proud of all of you seonghwa hakseng that are participating here today! I am certain that True Father would have been pleased with all your preparations and performances."³

Part two of the Seonghwa Cultural Festival went in the following order: "Story Dance" performed by the seonghwa team of the headquarter church, fun dance performances by the southern Seoul church seonghwa team, "Black Light" by the Jeonbuk church, "Seonghwa Style" by CARP, rock music by the band "Reborn," congratulatory performances by Heogak

³ Her full speech that day is on page 12.





and Turan and a candlelight prayer session.

On the third day, an awards presentation for winners of different contests took place and time was allotted before the closing ceremony to reflect on the camp theme—Let us become dedicated sons and daughters of the True Parents of Heaven, Earth and Humankind—and through reflection to become determined to be seonghwa students that will testify to True Parents through their lives and activities wherever they live and study.

The camp became a turning point for the entire Unification community in recognizing the importance of educating second-generation members and in becoming united in heart. Below are some reflections and testimonies by participants and assessment by outside people related to the event.

A reflection by Lim Chong-hwi (a high school sophomore) from the headquarters church

When I learned that True Mother would participate, I felt this camp held special significance. For this reason, I started offering conditions long before the camp started. In the headquarters church we had the theme “How great are our True Parents?” With that concept in mind, I offered desperate conditions and practiced for the talent contest. While sincerely devoting myself, I thought increasingly about the fact that the messiah came alone to the fallen world and how great True Parents’ life courses were.

This is how I came to participate in the camp. Finally, the time came for us to demonstrate what we had prepared for through the talent contest in front of True Mother. After watching the entire talent contest, True Mother expressed how Father would have been pleased if he had seen us perform. I just happened to look up at the sky and noticed how the clouds resembled True Father. I had goose bumps from seeing that and realized that True Father was actually looking at us and strongly felt the existence of the spiritual world. The time spent at the camp was precious because I came to realize that True Parents are with us.

A second-generation member from Belarus

“I am the oldest second generation member in Belarus. However, the small number of second-generation members and the political suppression in Belarus intimidate our lives as young members. Nevertheless, this camp has enabled me to see True Parents face to fact and to realize that many second-generation members live in the homeland of our faith. This simultaneously greatly surprised and delighted me. I am proud of being a child in a blessed family and will convey this heart to my younger brothers and sisters in Belarus.”





A reflection by Lee Soon-na, a Sunday school teacher at the Cheongyeong church

We were on our way to the camp on a bus. I gave an orientation explaining the camp schedule, the necessary precautions and the heart they should have toward the camp experience. Once I finished orienting the young people on the camp, I prayed. I then tried to get some sleep for the rest of the way. While trying to sleep, I suddenly saw a vision. I saw all seonghwa students inside our Heavenly Parent's heart. All of a sudden, I realized the immense value of seonghwa students, who are True Parents' children. I also felt I had to offer more dedications to make seonghwa students healthier and stronger. I was so surprised and overwhelmed by this experience that tears continually rolled down from my eyes for some time.

Manager of the World Jamboree Training Center, Kim Tae-yun

Around seven thousand students participated in the camp, yet not a single accident occurred. This in itself shows that the event was a success. I have seen numerous events conducted

by affiliated groups of the Jamboree Alliance, yet none have been as organized as this event. I was quite surprised by this facet. The staff members from the various regional church headquarters arrived in advance to prepare for the camp. The organized and systematic methods employed as the staff members prepared for this large event and the way in which the staff of each regional church took turns leading the student campers throughout the camp schedule was enviable.

Seonghwa Leisure,⁴ president Kim Myeong-gi

I last worked with the Family Federation in relation to a seonghwa students' camp about ten or so years ago. I was quite glad to work with FFWPU after such a long time. Retrieving (after the camp ended) the one thousand five hundred tents that the event required concerned me. When the camp ended, I went to the place where all the tents were supposed to be placed. I was indeed surprised to see that most of them had been returned and were well arranged. I have worked with many other groups, but none had such a high rate of retrieved tents. **TW**

⁴ A tent-rental company





Summer Rallies in Japan

Guidelines for raising our younger members

They are the second-generation middle school, high school and university students.... If second-generation members can change direction, the restoration of Canaan, a new country, will be achieved. In other words, we must be restored into Canaan while leading the second-generation members. Do you understand?

—True Father, March 10, 1994, from the sermon “Let Us Find Our True Selves”

This article, adapted from one in a UC-Japan newsletter, is mainly instructions on how to care for young people with a brief introduction of the series of rallies they are holding. The rallies are more fully covered through the photographs.

FWPU can have a future only if our young people survive. Today’s society demands people of talent; it pays attention to and invests in fostering talented people. Our community is not an exception. We can say that the future of the Unification Church in Japan (UC-Japan) and the success or failure of Vision 2020 and God’s providence depends on our interest in and education of young people. If we are to think of a bright future for our community, it is necessary that we transform our church, which excessively focuses on elderly members.

By 2020, Japanese society is to be on a firm foundation of True Parents’ teachings, love and upright tradition. We therefore need to prepare our young people from now so that they can take responsibility when that time comes. UC-Japan will do everything in our capacity to bring growth and revival among our young people. If someone were to ask us, How can we build for the future? UC-Japan would answer, Education.

What, then, do we mean by education? Education is learning how to learn. We pursue education through which young people can find the truth and true love by themselves, a process of obtaining wisdom that teaches methods of learning and practicing. Furthermore, UC-Japan is pursuing education that parents and children partake of together.

Raising messengers

UC-Japan aims to raise heralds of happiness and peace for humanity that strive to live up to the ideal expressed in Love Heaven, Love People and Love the Nation. God desires these ideal, talented people and UC-Japan is trying to foster young members of that caliber.

Some people are easily angered or lose their temper in response to outside stimulus; in contrast, someone that exercises self-control is stronger. This person will not budge and will preserve his or her piece of mind in the midst of the stormiest of environments.

The model young people UC-Japan aims to foster are strong students that can maintain unwavering temperament, heart and faith. UC-Japan is trying to raise strong young



Photos courtesy of the Unification Church Japan

At a New Vision–Young People Rally, Dr. Song Yong-cheon speaks about Christian firebrand William Smith Clark’s 1876 exhortation to Japanese boys to be ambitious. Rev. Tokuno Eiji stirs up the audience and exuberant young people express themselves.

people that have self-respect and self-control, making them well equipped to love others and win the hearts of others. Self-respect and self-control are qualities gained in a family and church through faith-based education and experiences.

UC-Japan is investing effort into building happy, ideal families because our young people’s future, God’s providence and the Unification Church depend on them. We have so far failed to raise our young people in a morally, spiritually, and emotionally proper manner. Hence, a very important task the family and church must conduct is to plant the proper values, the standard of goodness, the truth and true love in them. UC-Japan is trying to produce education that adds truth to devotion, good character to truth, and love to good character.

If we invest more effort and practice sharing and true love, the future will become much brighter and the world will become a happy one. I sincerely hope that the seven billion people can live in a better world and have felicity. Please carry on True Father’s work and become peace-loving global citizens.

—True Mother on 1.11 (February 20, 2013)

Develop affinity toward young people. To succeed in loving them with a parental heart, the religious leader must not focus on young people’s behavior at first but must first be able

to comprehend young people’s hearts, understand and empathize with them. Instead of passing quick judgment on someone, pointing out his or her behavior and directing the person based on that, try to feel the person’s heart and develop a sense of kinship.

Dynamic worship services

Many wonders occurred in UC-Japan’s early days because of the Holy Spirit and the word. These qualities resolved the anguish and anxiety felt by young people in those days. Therefore, it is necessary for worship services and education conducted for young people to be structured so that young people recognize the principle conveyed to them as the truth that can save them and resolve their problems before they grasp it as knowledge.

In other words, teachings should focus on resolving the problems of the young people first before teachings are given in an abstract or simply declarative manner. In addition, worship services and education should not be leader-centered. They must be broadened, becoming worship services and education that young people can voluntarily participate in.

Small groups

Only when a believer realizes the truth personally and practices love, does the truth take root in the heart. This is why our



The line of the Japanese Holy Song they are singing in unison is “Life begins on the day you are embraced by Parents’ love.”



Japanese National Leader Tokuno Eiji and his wife Hisae at a joint rally for regions 12 (North Kyushu) and 13 (South Kyushu)

movement values self-initiated activities for genuine internal growth. Education on faith in the family and church is undeniably different from school education. Therefore, it is necessary to enable young people to express their thoughts, to plan and to practice varied activities that they can implement in their lives and local communities through the harmony of theoretical and practical education.

Such self-initiated activities will help our young people develop reasonable and holistic thinking while enhancing their power of execution. Furthermore, it will strengthen curiosity and intellectual growth. These educational activities will help develop their capabilities as future leaders.

Professional education for youth ministers

Having one person in charge of young people that manages everything alone is a common reality in many Japanese churches. The frequent change of youth leaders has also sown confusion among young people or resulted in a halt in their growth.

Therefore, we must provide our youth ministers with continuous educational support, equipping them with expertise and more than the basic knowledge needed in guiding our youth. Efforts must be made to maintain continuity of leadership. Additionally, churches must ensure the division in management roles regarding the care of young people.

Continually improve digital facilities

Religious groups are utilizing all kinds of media to enhance the effect of their education. The twenty-first century might be called the age of media. Many, too, are paying more attention to and investing in media space specifically for young people. Hence, we must ensure that the space and facilities that each church possesses for its young people is at least not poor compared to the facilities in other places. The quality of allotted space for young people in a church shows the future of that church. We can no longer focus on education based on traditional revivals or on having one strong leader as the source of knowledge. Education and activities for young people must first be fun and interesting. Only by channeling their natural propensity to indulge in media-based activities in a faith-

oriented direction can the effect of their education increase greatly.

Establish healthy relationships

The relationships between the youth leader and young members and among the young people are essential in church life. Young people in particular grow more from momentary personal interactions with their leader than from anything the youth leader is trying to teach.

In addition, the natural relationships built among the young people can heal minds and bodies exhausted from school life; church activities should help students to experience delight and satisfaction in their lives. Therefore, it is essential that the church create an atmosphere that can ensure the establishment of desirable relationships. Churches must also guide young people to find pride and self-esteem in their faith by naturally inducing them to participate in voluntary services for the local community.

Quality educational material

Young people want to challenge themselves in new areas. We must not conduct boring worship services that take place always in the same manner. Instead, even if it is a program conducted at a set time, we should implement a variety of changes in how it is conducted. Furthermore, the message must fit the age and maturity level of the audience. Speak to the actual people in the seats. Find what moves them. In each church, a set percentage of donations must be allocated toward educating and fostering young people.

Bequeath our faith and traditions

When it comes to educating young people, our most important focus is on raising them to inherit the traditions and faith of the Unification Church. Therefore, it is essential that churches clearly teach their young people the value and meaning of church traditions and continually teach different aspects of church life. Frequent reminders about our traditions can help them develop the habit of practicing them.

Community life, teamwork training

CONTINUED ON PAGE 43....



UPF Educational Programs

By Thomas G. Walsh

The UPF family extends far beyond Unification Church members but remains rooted in True Parents' vision and principles. This article presents the bases upon which UPF International has been able to establish common cause and collaboration with people from many national, cultural and religious backgrounds.

At the core of True Father's life and mission is education. To educate is to lead, guide and cultivate the heart and mind of individuals and groups to ever-higher levels of knowledge, understanding, insight and wisdom. The core content to be passed on to others through education varies, depending on the subject matter. A lecture on physics will contain content that is different from that in a lecture on psychology. Likewise, a course designed for graduate students will vary significantly from a course designed for high school students. In other words, the subject matter and the audience profile are important in education.

Over the years, True Father taught in a wide variety of contexts, on various topics and to widely different audiences. For example, he taught UTS students how to make and mend fishing nets and of the importance of the ocean in God's providence, Nobel Prize winners¹ about the importance of absolute values and the unity of the sciences, members of the clergy about the true meaning of the crucifixion of Jesus, and leaders at the United Nations of the need for the UN to establish an interreligious council, in order for that institution to be able to fulfill its noble mission to "end the scourge of war."

When True Parents founded the Interreligious and International Federation for World Peace (the precursor to UPF) in 1999, IIFWP immediately convened a series of hoondokhae conferences in Washington D.C. These conferences were designed to focus on reading from Father's teachings. They convened these conferences on almost a monthly basis, bringing usually three high-level leaders from each nation around the world, one religious leader, one political leader and one media leader. These conferences formed the basis for what came to be the Ambassador for Peace initiative, namely a global network of leaders from all fields, religions, races and cultures that have responded affirmatively to True Parents' core vision and teachings.

When True Parents, on the foundation of IIFWP, established the Universal Peace Federation, they immediately launched their most ambitious world speaking tours. Together they travelled to one nation per day to share God's word, God's truth, and the holy blessing to the world. The entire True Family participated throughout 2005 and 2006. The schedule was relentless. As True Father said, he was making this tour "at the risk of his life."

UPF's International Leadership Conference series builds on this foundation. At a deeper level, the ILC curriculum builds on the tripartite structure of Divine Principle: Creation, Fall, Restoration. Thus, the curriculum first of all seeks to offer a **general exposition of the following content: God's nature and God's heart; God's original ideal as expressed in the three blessings; the subject-object relations** and give and take action that underlie the nature of all things;

¹ At International Conferences on the Unity of the Sciences (ICUS), which were held 1972–2000

and the interplay between the physical world and the spiritual world.

Secondly, the curriculum introduces the essential teachings about the Fall, explaining how, according to Principle, a world that was intended by God to be so good could turn out so horribly bad, rife with injustice, conflict and selfishness. Emphasis is placed on the misuse of love and the breakdown of filial piety in the first family, leading not only to the separation between God and Adam and Eve but also to the murder of Abel by his older brother Cain.

And, finally, the curriculum addresses the principles of restoration; in effect, the foundation of faith and the foundation of substance, providing biblical and historical examples such as the Jacob and Esau story or Father's own return to North Korea to meet Kim Il-sung. Given the focus of UPF on peace, this aspect of the Principle is especially important insofar as it provides an opportunity to illuminate the tragic and often destructive dynamics of the Cain-Abel relationship and offers "best practices" aimed at resolving Cain-Abel disunity or conflict.

Additional presentations are also given, as time permits, on topics such as "The Significance of Marriage, Family and the Blessing" or "The Significance of Spirituality for Good Leadership" or "Spiritual Principles and Good Governance." An introductory overview of Father's life and the mission of the True Parents caps off the curriculum.

Based on the introductory presentations described above, the ILC shifts to what may be called "application"; that is, the application of the Principle to real world situations. In this respect, we can then speak about the various programs of UPF or other providential organizations within our movement. These application presentations focus on six core areas of UPF's work: Interfaith Peace Building, Marriage and Family, Peace and Security; Character Education and Service Learning; United Nations Relations; and Leadership and Good Governance.

It is not always possible to cover each of these areas in depth during an ILC. Sometimes a broad summary is all that may be possible. For the purposes of this article, I will provide some background on a few of the areas that are usually covered.

Interfaith peace building

For those grounded in a monotheistic vision of one God, all human beings share a common origin. Just as all human beings are members of one global family, so too are the religions. Each religion represents the effort on the part of God and on the part of human beings to unite in accordance with ultimate truth and wisdom. All religions share this aspiration. True Parents have great love for all religions, since the religions represent the effort on the part of God's sons and daughters to practice filial piety and to return to the original ideal and the original homeland.

For many centuries, religions could exist in relative isolation from one another, viewing each other with suspicion and distrust, born not simply of ignorance and fear, but of a desire to remain true to what each believes to be God's will and God's truth. In the twenty-first century, the situation of religion has changed dramatically, owing in part to the growing proximity of religions to one another within the "global village" and to the immediacy and pervasiveness of communication. No religion, and no ethnic group can live any longer in relative isolation. The fact of cultural, religious and ethnic pluralism is staring us all in the face.

In this context, religions are required to acknowledge one another and in the best-case scenario move along a spectrum from acknowledgement to tolerance, to dialogue, to mutual understanding, to mutual respect, to mutual appreciation and on to cooperation. Increasingly, those who engage in this process are exposed to transformative insights, leading some to develop hybrid religious identities, attributed to a growing



Photos courtesy of the Korean Culture Department

Members of the UPF family, Unificationists and others, pay their respects to True Father on the anniversary of his ascension.

appreciation not only of their “mother religion” but also of their “adopted religion.”

True Parents led the way in the twentieth century in rekindling an interfaith activism, the genealogy of which includes HSAUWC’s effort to “unify Christianity,” the essence of ecumenism, the formation of the Unification Theological Seminary, with its interfaith faculty, and a host of interreligious initiatives, such as the New Ecumenical Research Association, with its God Conference series; Youth Seminars on World Religions, the International Religious Foundation, the Assemblies of the World’s Religions, the Council for the World’s Religions, the Religious Youth Service, and the Inter-Religious Federation for World Peace.

The investment in interfaith relations by True Parents is unsurpassed. Furthermore, it is intrinsic to the Divine Principle. That is, to be a Unificationist or to be a member of FFWPU requires one to be open, loving, encouraging, respectful and in dialogue and cooperation with believers from other faiths.

Moreover, in the quest for peace, in the quest to realize God’s ideal, and in the quest to realize God’s kingdom and to establish Cheon Il Guk, the religions are absolutely necessary as guides, as partners and as allies. For example, when True Parents developed the vision for the International Highway Project (ICUS, 1982), Father indicated that each religion should work to raise the funds needed for the project. When True Parents spoke at the UN in August 2000, the primary message, rooted in the vision of the Interreligious and International Federation for World Peace,² was for the United Nations to establish an interfaith council as an “upper house” or “senate” within the UN system. Peace among the nations can only be achieved on the foundation of peace among religions.

World Scripture,³ initiated at the Assembly of the World’s Religions (1985) powerfully illustrates True Parents’ appreciation of the universal principles found in the world’s religions.

2 Father introduced this topic at the founding of IIFWP on February 6, 1999.

3 A collection of what a variety of sacred texts have to say on various topics, published in 1991

Those of you who have not taken time to read *World Scripture and the Teachings of Sun Myung Moon*,⁴ as part of your daily hoondokhae are missing out on a vast treasure of content that illustrates not only the common ground upon which religions stand but the magnificent wisdom and power of True Father’s teachings.

The hospitality which True Parents have demonstrated time and time again toward religions should not be confused with syncretism, theological relativism or a muddled view that all religious ideas are equal, as in some facile multiculturalist perspective. True Parents’ position is clear and the truth of the Divine Principle is clear. However, these ultimate truths need not be communicated in a simplistic supersessionist or triumphalist way; that is, we should avoid emulating patterns that have been at the core of interreligious polemics and conflict over millennia. An older brother must teach with respect, compassion and wisdom in order to be effective. This is an ideal that UPF tries to achieve.

The relationship among religions can be fostered best if we avoid seeing other religions as competitors to be defeated by superior content. Religious learning and religious growing involve the whole person in a dialogical and relational process. Uttering doctrinal statements is only one part of that relationship. This is as true among believers within the religious traditions as it is between believers from different religions.

With this in mind, True Parents’ teachings are presented with an awareness of the audience as being religiously diverse. In other words, the audience may either be unfamiliar with biblical texts or, even if familiar with these texts, not ready to accept them as normative or especially compelling. For this reason, we often draw upon sacred texts from various religions in order to underscore the theological points made in the Divine Principle or in Father’s speeches.

Marriage and family

From its inception, UPF (and prior to that, IIFWP and other predecessor organizations of our movement) has consistently underscored the centrality of marriage and family as the key to peace, and the center of love, life and lineage. In addition,

4 Also known as *World Scripture II*, it was published in 2007.



Leaders from a variety of faiths light a candle and pray at the International Leadership Conference. Engendering cooperation between religions is a core component of UPF’s mission.



WFWP took part in the recent UPF International Leadership Conference. In the front row are the Pyongyang Folk Arts Group, comprising refugees from North Korea.

the blessing has not only been affirmed but encouraged, and practiced. Along with instruction about purity and fidelity, Holy Wine Ceremonies, blessing education and participation in the Blessing Ceremony have always, always been part of UPF educational programs.

Usually, in an International Leadership Conference, we have a presentation entitled “The Significance of Marriage, Family and the Blessing.” This presentation covers such topics as the Fall, the Four Great Realms of Heart, the importance of purity prior to marriage, and fidelity within marriage, emphasizing that the family is the primary school of love and peace. An overview of the history of the Blessing Ceremonies, beginning in 1960, is also presented. In all the Blessing Ceremonies that have taken place since UPF was founded, Ambassadors for Peace have participated. In many nations around the world, Blessing Ceremonies for Ambassadors for Peace have been performed.

While it may be true that the level of the internal guidance, the education, or the level of comprehension on the part of the participants is at times incomplete or inadequate, one might argue that this has always been the case. Few blessed central couples, looking back, would say that they fully understood the theological, spiritual and social significance of their blessing.

Peace and security

Most of the work of UPF fits under the category of “soft power” approaches to peace. Soft power is contrasted with conventional “hard power” approaches to peace that rely on some form of coercion; that is, getting someone to do what you want them do by threat of either military or economic force. Soft power tries to get someone to do what you want them to do by means of persuasion or, as is often said, “moving hearts and minds.” Appeals to dialogue, education, interfaith cooperation, service to others in order to build trust, etc., are examples of the use of soft power.

While UPF is fundamentally committed to soft power approaches to peace, we also recognize that the world we live in operates according to the traditional system of the

nation-state where national sovereignty and national security interests are protected by the threat of military and economic power. Few, if any governments will trust that matters of national security can be addressed adequately by appeal to the good will and altruism of other nation-states, especially not to enemy states.

Given the general distrust, a distrust that is not based simply on imaginary fears, but rather real world experience, the soft power approach is relegated to a subordinate status in global affairs. It is valued, but it stands in a supporting role and its voice is often drowned out by the roar of fighter jets overhead.

In light of these circumstances, it is important for soft-power advocates to be fully aware of hard-power realities. For example, it is doubtful that the war in Syria is going to be solved any time soon by an appeal to interfaith dialogue, cross-cultural marriage or by the pleas of Pope Francis for all sides to put down their weapons. As true as the claims are, that if we only would truly practice our religions, or intermarry across enemy lines, their application is not a short-term solution. Hence, hard power prevails for the most part.

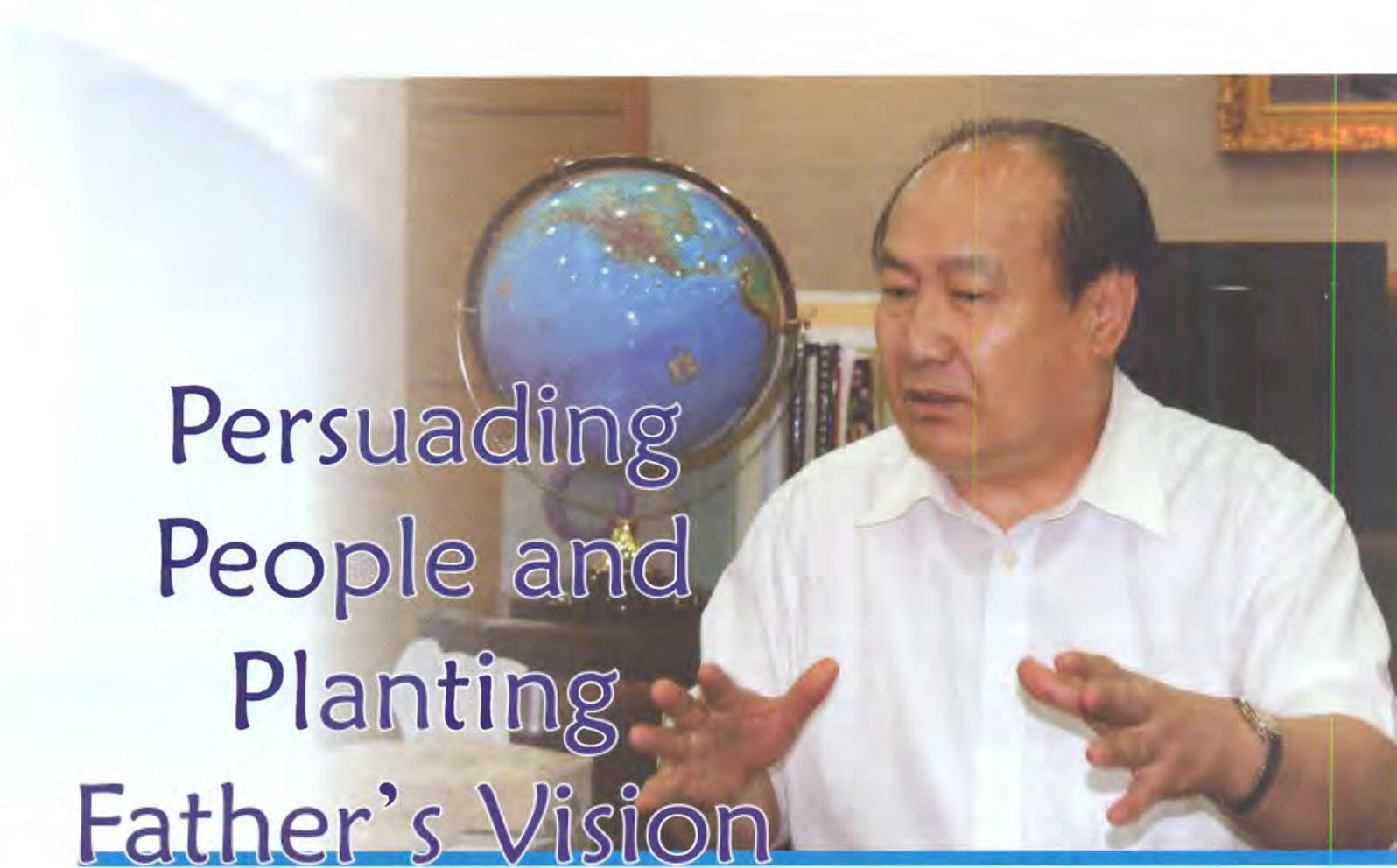
UPF’s efforts in the area of peace and security are primarily in the area of promoting understanding and analysis of both the complex geopolitical realities and the complexity of finding sustainable solutions.

Conclusion

The International Leadership Conferences initiated by UPF, but consistent with efforts by many of True Parents’ other organizations over many decades are designed to share, inform, and inspire many colleagues, associates and allies, known more recently as Ambassadors for Peace, about True Parents’ vision, teachings and achievements.

As stated earlier, education needs to be tailored to the audience. While True Father spoke always the truth and the Principle, he also was a master of speaking to every conceivable audience in ways that seemed to fit the situation and context. He always seemed to know the kind of content, the degree of

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Persuading People and Planting Father's Vision

We sought an interview with the leader of UPF Korea because we had heard that workshops for influential members of Korean society would again be conducted in Japan. In the interview, conducted in the office of President Yun Jeong-rho, in Seoul's Dowon Building, he described the full chronology of his organization and its major initiatives between such few questions that we have organized it as an article. He spoke throughout in a direct manner with insight and passion.

I would like to first describe the background of the peace ambassadors' movement. Father, for a very long time, spoke about educating the top leaders in society. I used to be the leader of the training center in Jardim, Brazil. Once I finished my mission there, Father brought me back to Korea. I started researching how to reach out to societal figures. Father kept mentioning that he wanted a political party that could educate people. I realized, after researching methods of approaching people, that many limits existed. We could not educate people through a party; our constitution did not allow that. Even if we did set up a political party, we could only educate people that were members of the party. Considering all of this, I told Father that we could not educate the Korean people through a political party. Educating people through other means would be best. Once we had talented people from these educational sessions, we might set up a party that had people talented enough to become parliament members. Father accepted what I said.

The first thing I did was to start educating top leaders, such as members of parliament, through the Interreligious and International Federation for World Peace (IIFWP).¹ We did that for two or three years. We started the Japanese excursions for high-level contacts.... The best way to approach them and to help them understand the greatness of Father and True Parents was to teach them the Divine Principle. That was the motivation for the Japanese junkets for Korean social leaders.²

¹ Father launched the IIFWP at a conference in Seoul in February 1999 during the World Culture and Sports Festival.

² Six- and then five-day workshops (02 2005–03 2006) in Tokyo and Fukuoka; after studying in

Later, Father said that we needed a term, an official term, that we could call the graduates. Father said we could use any term with the word “peace” in it. I tried to think of a good term but I could not come up with a good enough name. Father came up with the term “peace ambassador.” I said, Father, an ambassador is a term given by presidents that appoint people qualified for the position of ambassador. Father said, Wait! I am better than a president. Presidents are fake. I am the real leader. That is how we began appointing peace ambassadors.

After conducting the peace ambassadors’ movement for two or three years through the interreligious federation, the name changed to UPF.

Working to undo our image problems

Intellectuals and top people in society had a very strong negative bias about our church. For them, we were a worthless religion that no one needed to treat well or even to relate to. It was a weird cult that had to be ignored. That was how bad their view of the Unification Church was. Because as members we live among ourselves without much outside contact, I was unaware of how society viewed our church. Only through my participation in overseas junkets, workshops in Japan for Korean intellectuals, did I realize that this negative view existed.

In the midst of this existing bias, we decided to approach some of the top intellectuals, which included university deans and ex-National Assembly members; that is, former legislators. We tried to approach every single one of them, and we provided everything, including accommodations and airfare. For the first sessions, these opinion leaders only agreed to come because we provided everything, but what they heard

Japan, they joined groups called “forums” in Korea tailored to their expertise or interests.



Photos courtesy of the UPF Korea

genuinely moved them. Once they saw the true face of the Unification Church, they realized that the biases they had held came from rumors, nothing but rumors. When Father heard about the effect these workshops were having on people of significance, he began to give his full support. He told us that this is what education is supposed to do. It is supposed to change people. He encouraged us and had more interest in the peace ambassadors’ mission. What I want to emphasize is that no one, not even Father, began this program with the idea that we needed to educate thirty thousand people or fifty thousand people. After seeing the effect, we began to carry it out in earnest.

We even published a book that compiled all the reflections of the peace ambassadors on what they felt about the church before the education and after. We could not include everything. Most of material covered the jobs and positions that the peace ambassadors held in society and what kind of biases they had held before they began to see Father in a different light, respect his work and desire to support and



Top: Japanese and Korean church luminaries at a conference in Japan (pictured below) for members of the Japanese Diet

join this peace movement. Among the many reflections by peace ambassadors, one is exceptional. A man that had been the MBC³ news anchor for twenty years wrote a chapter in his autobiography about Father and Father's activities. In the beginning, he had not intended to, but when he heard of Father's ascension, he felt he had to. He began by explaining the many prejudices people have about our church and stories of members having to give all their fortune to the church, people being forcefully married to foreigners, and Father calling himself the messiah but being a cult leader. The point was that people say the Unification Church is a scary place and no one should go there. That is how strong the bias against us has been in Korean society. One day he somehow became connected to one of these educational sessions. He thought, Well everything is free. I can go there and play some golf. He went with such a light heart but later realized, Oh, it was not what I expected; it was significant.

We stumble but recover

There is nothing wrong with Father's ideal that prominent people have to be educated, but when we tried to gain their help in engaging the Korean public in a way that might have broadcast a better understanding of our movement on a larger scale, we misunderstood the position we were putting the ambassadors for peace in. We had not considered that they had existing ties that they had cultivated over years or decades and joining with us in a public endeavor that they had traditionally undertaken with other groups put them in an untenable situation. We had not considered that they could support us only by rejecting older friends and supporters.⁴

Our approach ignored the reality. Following that brief debacle, Father took the Interreligious and International Federation for World Peace and renamed it the Universal Peace Federation (UPF) and unofficially, the Abel UN. The motive was to complete what Cain could not accomplish.

³ Munhwa [Culture] Broadcasting Corporation

⁴ This paragraph only is a summary of what President Yun expressed.

Looking toward the future

Nowadays, I am focusing on the pure motive behind the founding of UPF, which is a peace movement and on the pure spirit of the founding of UPF, the educational aspect. Probably, among the different UPF organizations in the world, Korea's is the largest. Even in Japan, it is quite small. In America, it is still small. Korea is the largest because we have a network of around 34,000 peace ambassadors. Through them, we could set up an organization.

Father had this great dream of peace, and I have been working toward realizing his dream, continuously working. Since Father set up the Abel UN, Father dreamed that it be as big in significance and size as the United Nations and able to solve problems that the UN has not been able to solve. My hope, which has not yet been realized, is to have a yearly Abel UN assembly—like the one that the United Nations holds. All peace ambassadors in Korea and throughout the world could meet and focus on the various problems that the world is facing. Even if we may not have direct influence in resolving those problems, at least to talk about them may lead to movement within the regular United Nations when Abel UN peace ambassadors discuss issues on an agenda at an annual assembly. We have not yet been able to accomplish this, which saddens me. I keep telling our peace ambassadors that the central nation in the actual UN is the United States, so Korea, which has the largest number of peace ambassadors and with Father, the founder, having been Korean, Korea should take the lead in setting up an Abel UN general assembly to solve problems related to peace in the world.

Evidence of a sea change

When we look at Father's Seonghwa Ceremony, we learn that we had about thirty thousand members from Korea and about thirty thousand members from Japan that came to attend the ceremony and around fifteen thousand peace ambassadors. If we had not carried out this peace movement, no one other than members would have attended Father's Seonghwa Cer-



The fourth Divine Principle workshop for UPF ambassadors for peace, at Cheongpyeong in 2013

emony. It would not have become a big issue at all. It would have just been a church event, one limited to church members. That is why the peace movement was necessary. The peace ambassadors, the education that brought them into contact with us and their involvement since then played a key role in changing Father's image in the world, as a peace-loving global citizen.

That is what I have been pursuing, trying to change the image people have of Father to someone who not only loves peace but who has exerted extraordinary effort to bring peace to the world. We need to show to the world that his efforts to promote peace by themselves are reasons that Father was worthy of their respect. The more they understand of him, the more their minds will change toward him.

Applying Korea's experience globally

To embrace the whole world, we need a central theme. Reaching the world through the blessing alone is impossible. We need a central theme and I think that central theme is the peace foundation that we have. Based on peace promotion, we have to carry out activities to embrace the whole world.

To realize a peaceful world, we need politics and economy and other tools but our main purpose and goal is to achieve a world of peace. Thus, when people come together in the name of peace, whatever barriers or biases or walls that exist all fall away. Thus, our peace promotion has proved effective.

The direct witnessing approach

I have of course heard from those whose strong desire to witness calls them to begin by bringing people immediately to the Blessing Ceremony but that is not likely to happen with those in whom a negative image arises whenever they come across an activity we are involved in. Through educational sessions, the first thing we have to do is to deal with and change that negative image.

In any case, at this time I have two goals in mind that I strongly want to pursue. One is to have a global general

assembly every single year. The second is through educating people to guide them so that they can respect True Parents and their ideology and teachings, so that they consider joining our church. My final goal is to lead them to participate in the Blessing Ceremony, so that they are able to receive salvation through our church and become members. Those are the two areas I am pursuing now.

Concerning Father being the returning Lord, we do not actually present that from the very first, because it would cause controversy and once they become blocked there, they couldn't move on to the next lecture.

What we focus on is filial piety, because that is closer to the Korean culture. We introduce Father as a True Parent and say that we are his children. His role as the parent is to bring peace in the world and blessings to the world. As children, we are doing whatever we can to fulfill our Father's will. We introduce Fathers' accomplishments, what he did in the world. Those are our first steps.

We do not introduce Father as the returning Lord. I have been focusing on education for a long time. I am a lecturer. The purpose of a lecturer or educator is to help people understand. Father has made many proclamations during his public speeches. It is easy to proclaim as a proclaimer but the purpose of a lecturer is to help people who listen to those proclamations understand what they mean exactly, to be able to accept them, to digest them. Otherwise, people are likely to dismiss them with derision.

Develop a persuasive process

It is easy for you to say True Parents are the Messiah, but a listener has the choice to believe it or ignore it. You might proclaim it, but as an educator, I have to help those people that have listened to these proclamations to understand what they meant. That is why we need lecturers. That is why in a church you have the original text, for example, the Bible, but need a pastor to explain it, to help people understand what the Bible is about. That is why we need lectures, education, pastors and



Fairly high peaks are features within and around Korean cities. UPF Korea conducts outreach through its own hiking clubs.

churches.

According to the chapter on Father in the news anchor's autobiography, the whole of Korea knows that the Unification Church says Father is the Messiah and that he comes in place of Jesus. The whole of Korea knows that, but they do not understand it or believe it. That is Korea's present state. What we have to do now is to educate them, reach out and persuade them to see why we believe that True Father came as the Messiah. To persuade them to believe that, we need a process that helps them digest the concepts. Some people criticize UPF for not teaching directly that Father is the Messiah but that is not the point. The point is helping people understand. The whole purpose is to help peace ambassadors and other people understand the rationale behind True Parents being the Messiah. Bare proclamations by us that they are the Messiah are just the basis for rumors. Our job focuses on helping others understand and on persuading them, helping them see the light.⁵

Anecdotal evidence

You don't just start directly with True Parents being the Messiah, believe in him, because if you do that those you are trying to reach will put up walls that will never come down no matter how hard you try to tear them down. Our education head in a local branch told me about someone that members have been trying to witness to for twenty years.

He went to one of church workshops and he concluded it was just what he had expected. Then, after he became involved in our peace promotion activities, he went through some education. His first impression was that it would be the same message he had heard from the Unification Church before but after listening to it, what he heard moved him. He said that if he hadn't listened to the lectures he probably never would

⁵ Our office director was in the room and interjected to say that for peace ambassadors that are part of an especially strong network, UPF Korea has recently begun holding three-day Divine Principle workshops of the same type that our members go through.

have respected Father or seen Father in a different light.

Interchurch cooperation

The seven years we've invested in this peace work has not been to no avail. Even now, Unificationist pastors are supporting the UPF peace ambassadors movement with a bit of money or the loaning of their buses for transportation of peace ambassadors, because they recognize that once the peace ambassadors are moved they may eventually come to the church. Our church leaders have come to realize that. Looking back over these six or seven years, it has not been wasted time but it has been an educational time for everybody.

The peace ambassadors are being educated even now; a group of ninety-two is at Cheongpyeong for a three-day workshop. To go in from the beginning and tell them they should attend a worship service can only lead to a dead end. People, at least people of this caliber, are unlikely to accept such direct witnessing. I have been a pastor and a regional director. I know how difficult it is to directly witness to people, but through this peace movement, people naturally want to know what Rev. Moon teaches. Through that course, they are guided naturally into Divine Principle lectures and they become very inspired to learn what Father Moon had actually taught. That is how we should guide them. We should not be looking at our church activities and the peace activities as two separate entities. They are interconnected. The peace movement can be seen as another means of witnessing in our church. I want people to take good care of peace ambassadors.

Influential contacts visit Japan again

We did not just begin excursions to Japan again out of the blue. For members, Father's ascension might have caused a loss of hope, but it could also have been a turning point for us to become newly determined if we felt at Father's Seonghwa Ceremony a sense of inadequacy at not having done enough. No matter how individual members responded, Father's pass-



President Yun expressing his vision and enthusiasm at a church in Japan.

ing away was likely a major issue. The peace ambassadors' response was entirely different. They respected Father for his peace activities. Once he passed away, they all wondered if the peace activities would continue now that Father is no longer alive. Mother stepped forward and told them to continue the peace ambassador activity and to restart the excursions to Japan. When peace ambassadors heard that Mother was taking the lead in conducting peace activities they were all relieved to hear the news and were happy.

Compared to past trips to Japan, we introduced major changes. In the past, the focus was to change the undesirable image people had of our church. When a person became a peace ambassador, he or she was not compelled to participate in activities, but now we teach them that peace ambassadors should be active participants in programs and projects.

Mutually beneficial experiences

I also had to go to Japan, because since the past trips there, the people in charge have all changed. I had to meet them all. However, our Japanese UPF leaders were not exactly enthusiastic. They asked what the benefit for Japan was of their holding these workshops again. Korean ambassadors for peace would be educated and we would leave. In what way would Japan benefit from these activities? I accepted their point and said, Okay, let's reset this program, reestablish it in a way that it would benefit both Japan and Korea. With that, we came up with the idea of Japanese and Korean leaders visiting the Diet (that is, Japan's national legislature) and visiting our churches in Japan. Much of the money that had been spent on education of the Korean peace ambassadors had come from Japanese members. Since they had never seen the result, they won-



dered if they might actually have been wasting their money. This was a means of showing them some result. Through their dedication and investment, these people from a high social background in Korea had been able to be educated. When Koreans testified, they said they were very moved by this.

We broke the ambassadors for peace into groups of four. Each group was sent to ten different Japanese churches. Each church had a hundred to four hundred members waiting for them. As soon as they entered each of the churches, they were welcome with such strong applause and were given flowers. This stirred the emotions of the peace ambassadors. They felt they had done nothing to deserve such a warm welcome. The sincerity of the members likewise roused strong feelings in the peace ambassadors.

They perceived a great difference between the churches in Japan and our churches in Korea. In Korea when the peace ambassadors visited our churches, they felt no passion as if



President Yun with the congregation after concluding his talk

everything is dying down. They found only foreign members and elderly members in our churches in Korea. In Japan, the life in the members touched their hearts; everything moved them. Later, when the Japanese members recited the Family Pledge, the Korean peace ambassadors were deeply touched because Japan had colonized Korea. To see evidence that a Korean man had educated Japanese members and had been able to lead them providentially was a remarkable accomplishment in their eyes. They were deeply stimulated, both sides were. When they returned to Korea, the peace ambassadors wanted to go to their local churches and inspire the members. One of those peace ambassadors went straight to the regional president and said he wanted to testify about his experience in Japan at Sunday service. They took these steps voluntarily.

Japan's views on Korea's unification

You might think that Japanese citizens have little cause to support the reunification of Korea because they would prefer Korea be weak and divided,⁶ but this is where Father's great teachings come into play. Father always emphasized bringing down all national borders and boundaries and that we are all one family, one large family under God. When people accept that we are all one family under God, that we are all brothers and sisters, reasons no longer exist for us, as brothers and sisters, to fight. If brothers and sisters did fight, it would be an internal war. Usually, wars erupt between people that are unrelated to one another fighting. Thus, when we consider all of us to be brothers and sisters, no reason exists to fight.

We teach in Japan that being one family under God, Koreans are not just a separate group of people, they are your brothers and sisters; the pain that the Korean people are going through because of this separation is something Japanese people should be concerned about because we are siblings.

We use that approach and it makes sense because we have found that there is no other reason to care about other people.

Conclusion

6 The visit to the Japanese Diet included an appeal for support of Korea's reunification. (Only this sentence incorporated a question we had asked.)

I tried to show you the direction that UPF is going now. I served Father for seven years in Jardim and spoke to him often about many points, but he often emphasized two points. One was his hope to establish the Abel UN. He had originally wanted the building they were constructing on Yeouido to be the headquarters for the Abel UN. When it was taken away he was not upset about losing a building. What upset him was that the vision had collapsed. Later he said he would build a seventy-four-floor building in Yeosu to set that up as the Abel UN headquarters. That was Father's hope.

At this point, I do not think we need the building, but if people could just convene—one thousand people to three thousand people from around the world—with one purpose, it would be easy. Perhaps, we could invite a key figure like former president Gorbachev or ex-president Bush.⁷ They could give key lectures on what they think about peace.

Gradually, more and more would become connected. Those that do might gradually be willing to make donations. Education is the key point. People do not change when you try to educate them with mere earthly concepts. When we educate people with the Divine Principle, though, they can substantially change. My goal now is to achieve an Abel-UN general assembly and a genuine Abel UN. I am working toward that.

I hope this will motivate people and that many people will agree that this work with UPF is worth carrying out. It is important to start or realize something. It is important to dream and to plant that dream in other people. You need a foundation, but it is not good to simply speak about having a foundation. The best way to show a foundation is to call together even just a thousand people. Once people agree to meet, the government would not stop them from coming to Korea. They would have to acknowledge that we do have a foundation. For example, if we were able to call former president Gorbachev to Korea, I do not think anyone else in Korea could do that. That in itself would cause people in the government and people generally to acknowledge that we do have a

7 Mikhail Gorbachev, president of the Soviet Union (1990–1991) general secretary of the Communist Party (1985–1991) and either president of the United States George H. W. Bush (1989–1993) or George W. Bush (2001–2009)



President Yun speaking at the Foundation Day UPF event during a session on North Korean–South Korean reconciliation

strong foundation. This is my hope. I want to realize this, even though Father is not here.

About this general assembly, we should not suddenly say that we will hold it in a few weeks or a few months. We should set a date a year before the Abel-UN general assembly. In the meantime, we should inspire people because people might want to come here for this without our having to offer any financial support to come to Korea. That is what I want to do.

With ideologies, you can never win. Because of ideology some people will always say, I do not want to believe in you. You can never win over someone with ideology, only with peace efforts.

We should set up elections within our UN and really make it an Abel UN as Father wanted when he was alive. That is UPF's goal. When it comes to ideologies, it is a continuous struggle. We have to advance and approach people with actual results. A good example is with our UN general assembly, if you just have one key figure, such as Gorbachev, all the media in Korea would focus on what he is doing, what he is saying and what he is attending. Having a substantial Abel-UN general assembly would show the world that only Rev. Moon was able to achieve this and we are still working on achieving a substantial peace. The results alone would move people more than ideologies.

CONTINUED FROM PAGE 23...

content and way of presenting the content to various audiences.

Many of those who are educated in an ILC have not been deeply searching for new truth. They are most often highly placed professionals who are already married and who are already committed to a spiritual or religious path. In other words, they are usually not coming to an ILC with the intention to convert or to join a new religion. They do come, however, with a keen interest to understand who Father and Mother Moon are, and their essential teachings, teachings that are the basis for their many remarkable accomplishments.

Scholars in many fields have noted that human beings go through various stages of development. There is a whole field of developmental psychology for example. There are those who have mapped a theory of cognitive development, or moral development, or faith development, from early stages of infancy up to mature stages of adulthood. In this respect, it is important to recognize that education is a process and that a teacher and a curriculum need to be calibrated to fit the context. Otherwise, one loses the audience.

Not everyone converts like Paul on the road to Damascus, or the backsliding Christian that answers the altar call, and some who do have conversions that are short-lived. Truth is powerful, even though its impact seems not always to come with the speed of a bolt of lightning but more often at a glacial, but unstoppable, pace.

All teachers would welcome shortcuts to the ultimate goal. Surely, God wished that we Unificationists all had perfected ourselves quickly, and grasped the depth of Divine Principle in a way that resembles True Parents' own understanding. Some of us are still plodding along like lackluster pupils in the back of the class.

UPF has not stipulated that a strong, full-bodied evangelical approach that leads off with a set of theological and Christological proclamations is necessary for "true" education to take place. After all, education is not only about "what" gets taught but about "how" it gets taught. And the challenge for any teacher is not merely to transmit content, but more impor-

If only ten people came from each country, about two thousand people would come. So, it is not a matter of bringing people; it's a matter of changing our thinking. We should begin by educating many people about the Abel UN. After they have an idea of what it is, we can announce that in a year we will hold the general assembly. People would want to come, because they would possess interest in and a desire to participate in the Abel UN general assembly. Once they have come to Korea, we could disperse them all over the country to talk in each region to local authorities, with whom we already have a foundation. That would make a strong network with top leaders all over the world. When they come here, it would not be about ideology; we should transcend that. It would not be not about wars; we should transcend that and get everybody together as brothers and sisters in one family. That is my hope.

Father's goal while alive was to realize world peace. It is thus important to bring all of these people within this network to experience what it is to be brothers and sisters. My goal with all education sessions is to make every person a global citizen that loves peace. Instead of talking about it, without experiencing it... Coming to experience what one family under God is gives me substantial hope. *JW*

tantly to transmit content in a way that the learner can both receive it and benefit from it.

I recall, for example, being at various meetings that True Parents had hosted where some prominent evangelical Christian would rise to the podium to proclaim Jesus as the one and only Lord and Savior who had atoned for the sins of all people through the blood that was shed through the cross. That evangelist felt proud to have done his duty, and seemingly felt God was smiling on him from heaven. For the largely interfaith, multi-faith audience he addressed, many of whom were men and women of profound spiritual depth, insight and wisdom, the words seemed like a primitive mantra or simply the words of a very parochial person who had not had much exposure to the outside world. The audience of mature people, listened politely and did not say anything discourteous to the speaker. They did, no doubt, take note of the speaker's seemingly prideful triumphalism and no doubt said a prayer for his own spiritual growth.

UPF, as have many predecessor organizations founded by True Parents, has found that a deeper impression is made by giving an in-depth understanding of True Parents' work and significance. While the concept of the Messiah, the Lord at his Second Advent, and the King of Kings are all important, these concepts are also historically burdened and often associated with traditions that have themselves never established consensus as to their meaning. In any case, such content is deserving of more extended discussion over a longer period of time and thus can be deferred to circumstances when more time can be devoted to the topic.

As any teacher knows, and as any educational institution knows, the effort to communicate knowledge, information or truth is an art as well as a science. There is a constant effort on the part of the educators to improve one's techniques, one's own level of understanding and one's capacity to truly convey the depth, width and breadth of the precious content one has to share. We are no different. Much progress has been made and much progress remains to be achieved. *JW*

Dr. Walsh is the president of UPF International.

The Righteous are as Bold as a Lion

Part II

This is the second and final installment of a testimony by Mrs. Kang Sun-ae, who was born in Seoul in 1915. She graduated from Ehwa College in 1937. She lived during a time when the role and value of women was changing in Korea. She had married and had children when she joined our church without her husband in 1958. Thus, she represents one type among our early church pioneers. Part one ran in our July issue. (The title is from Proverbs 28.1.)



We both paid a visit to the governor of Gangwon Province together with Mrs. Choi Jeong-sun.¹ After receiving the governor's permission to give a lecture to the officers of the Gangwon provincial government, we invited Choi Chang-rim to give the lecture. The lecture received a great review, enabling us to give a lecture to even the public officers working in the city of Chuncheon. On this foundation, our activities developed by the day and we could convey our message to the chairman of the Promotion of Reconstruction Committee,² the director of the YMCA, pastors, universities and even broadcasting companies. We even visited the Army Second Corps, but could not meet the commander. So we went all the way to the Counterintelligence Division and asked to talk to the general in charge. An officer reprimanded us saying, "Do you know what this place is?"³ We had lunch at a cafeteria for army officers. We also talked with the adviser on the troop information and education and the director of a broadcasting station.

Once, a Moral Re-Armament⁴ (MRA) movement leader paid a visit to Gangwon and invited religious figures under the name of the provincial governor. I remember being the only woman invited.

After the governor's skilled greetings and personal introductions, we listened to the motive and purpose of MRA. After the presentation, the governor then said, "I would like to welcome Mrs. Kang, being the only woman here today, to say a few words" and made me stand. I tried to press down my beating heart and thought, "This is the moment I should convey Father's teachings." I started by saying, "There cannot be a result without a cause. Hence, we can see a cause through its result." All the participants on that day, including the governor, appeared quite surprised by my message. Many said they had difficulties comprehending such a highly philosophical lecture.

Since that event, the chairman of the Promotion of Reconstruction Committee⁵ always comes to our church and give words of encouragement whenever the community leaders' meeting was held. The entire Chuncheon area, starting from the governor to those working in the local government felt like members. However, I aimed for more, thinking, "How can I make all the people of Gangwon listen to the lecture?" So, I made another

1 The district director of the Red Cross

2 After the Korean War, the nation was in ruins. Among other efforts citizens were encouraged to buy and plant trees to reforest the nation after aerial bombing had denuded the hills.

3 He was probably implying that as an organization involved in the highly dangerous work of finding North Korean spies, their division is closed and protective for security reasons.

4 A staunchly conservative revivalist movement founded by Frank N. D. Buchman (1878–1961)

5 After the Korean War,

request to Governor Pak. According to him, the Home Affairs director, the Public Affairs chief, and the local section chief had to all agree on my proposal. He suggested that I meet them. I went to their offices at the provincial government building almost every day. With a heart that I had to accomplish this before Father returned to Korea from his world tour, all the prayers and dedications I invested paid off and I ended up persuading all those who opposed us.

One day, a local official, Lee Seok-bong, and I urged the Home Affairs senior director with earnest hearts. He gave in with a smile, saying, "No matter how hard I try, Mrs. Kang's enthusiasm just outmatches mine."

The next day, I met the local section chief and he quietly revealed to me an internal problem and told me to talk with the chief secretary. Soon afterward, I went to the chief secretary. The chief secretary reported the matter to the governor and once he came back, he instantly summoned the Home Affairs director and the local section chief and told them right in front of me, "Why are you opposing what other people are doing? Tell everyone that if they don't do it, it will be the same as committing hara-kiri."⁶ He instructed that an official notice be sent immediately. I met the Public Affairs chief and raised my two hands up saying "I am a Unification Church member" and then put them down. He told me that I looked like an innocent child when I did that. He told me that his heart did not feel like his at all. I was certain that our pleas were conveyed to Heaven and that it was God who was helping us.

A few hours after this decision was passed, a dam collapsed, flooding the surrounding area. The flooding caused many problems. However, because the provincial government office had immediately written the official notification, it was conveyed to the church. God's work and providence could have almost gone up in the air in one second. This enabled the community leaders to act as Victory Over Communism lecturers.

October 10, 1965, was the day Father returned to Korea. Over a thousand members came to welcome him home. As soon as he arrived, Father set off on a tour across the country and conducted ceremonies to connect the soil and stones he

⁶ This suicide by disembowelment is a historical Japanese practice. The Japanese term for this, "hara-kiri," was adopted into English long ago. The Korean text used a Korean term, *halbok jasal*.



Photos courtesy of the Korean Culture Department

brought from forty holy grounds he had created around the world with Korea and the first place he went to was Gangwon Province.

The Chuncheon District had already readied a big room for Father to stay in. As for the preparation of furniture and equipment, they were divided among all the other zones and the room was well decorated.

Father arrived in Gangwon and went to the holy ground located on the hill behind the provincial government building.



On April 6, 1966, a ceremony was held in Sutaekri, near Seoul, to mark the beginning of the construction of the Tongil Heavy Industries main building. Mrs. Kang worked here soon after the factory opened.

He spoke to all the members and gave a benediction prayer. On the day that Father had to leave, Mrs. Ji Seng-ryeon,⁷ who had been waiting for the opportunity to receive a written or calligraphic message from Father, made an earnest request before Father left. Father readily accepted the request and wrote one calligraphic message for Choi Jeong-sun and her daughter Seng-ryeon and one for Pak Bong-ae's daughter. As for me, he wrote only a single Chinese character “誠 (성 dedication);” the meaning of which was quite deep.

I could not recover to good health and stayed at the headquarters church. With Father's permission, I went to Lee Sang-hun's internal hospital in Daejon. I received treatment for about a month while staying in Lee Sok-jang's place. I decided to rest and while I was taking oriental medicine, Father paid a visit to Daejon during one of his provincial tours. I pleaded with Father, “Please let me freely follow this path.” However, Father refused my request with a serious expression. I could not look straight at his serious expression and could not say anything back to Father. Father told me “to rest some more.”

After this, Father had an opportunity to come to Daejon again. Seeing me suffering from toothache, he then told me, “It is happening because of old age” and was quite saddened and concerned about my situation. Seeing Father being saddened by my suffering, I could feel the heart of a Father. Following this incident, I removed my top teeth and replaced them with dentures. They felt new and beautiful.

⁷ Wife of Lee Gi-seok, who was the church leader of the Gangwon District, a large rural province in the northeast corner of the country.

Living around Father

Early in September 1966, I set off for the factory in Sutaekri. While I was helping with the wiping of gunstocks, I followed Deok-ja, who was in charge of Father's meals, and helped her take lunch to Father at Jangjamot Park. At night, we all huddled together and were talking when Father asked me, “Sun-ae, what is your wish?” I was quite weak and could not do much for God's will and hence answered, “I wish I had good health.” Father replied, “If you stay here, you will recover. So please stay here.” It was so unexpected that I was taken aback. However, Mother also asked me to stay with them; I was quite sorry but did what they asked me to do. I then started to think about what I had to prepare. My mind was uncontrollably happy. Deep in the night, Father and Hyo-jin nim went into a tent and the rest of us slept in the open.

I spent every single day in nature; during the day, I met Father, took care of the children and conducted my life; at night, I spent my time in a refreshing and tranquil environment. I could completely recover from my illness and my health was gradually progressing.

One day, Father decided to hold a district leaders' meeting in Jangjamot Park. He came early in the morning on that day and caught fish with a casting net late into the night. We had a basketful of fish. Then Father instructed us to buy ginseng and carp. After the carp were boiled, Father instructed us to put in the ginseng that we had pounded into powder, in the broth; the fish was used to make *mae-un-tang*.⁸ We had a feast with the food. I still remember how someone brought some water

⁸ Spicy fish stew

pigeons and pheasants, which he had killed with a shotgun that day. We plucked the birds that night and roasted them on a wood fire. I remember them being such a delicacy when we tried them.

When winter came in, I moved to a yellow house near Jangjamot Park; however, being uncomfortable, I took a lease on a room behind the factory. It was during this time that I was given responsibility over the preparations of Father's meals. Together with one young female member, I prepared meals with all the dedication and all the ideas I could muster. After every lunch, I served cinnamon and bean rice cakes using glutinous rice which Father enjoyed.

Around mid-February 1967, a second factory was built in Sutaekri and Father would come every day at six in the morning and would stay there until 11:00 PM. I would prepare his meals with all my heart and on days when he would eat everything, I would carry the table back to the kitchen and jump for joy. Father's room in Sutaekri was first in a thatched house; it was later moved to a tile-roofed house.

On February 5, 1968, I was delighted to receive an achievement award bestowed by Father himself. A few days later, Teacher Kim Won-pil told me he was surprised, saying, "Father personally recommended you." I was quite surprised to hear it and also felt humbled.

Father would often go to Cheongpyeong in the summer. I did my best to supply side dishes from Sutaekri instead. Father would be immersed in deep thoughts while fishing and catching carp, through bell fishing⁹ in Cheongpyeong. At times, he would continue fishing until late at night in the moonlight and would be completely drenched in the fragrance of nature. Mother and Hyo-jin nim would entertain him at his side and though the meals I served during those days were rather simple, Father would eat it as if it were delicious and then say, "I ate well," which was a source of great joy to me.

A few times, we had to relocate the tents when flooding occurred. I often thought that I would have never experienced such a lifestyle had it not been for God's will; I was ever grateful and in awe.

During those days, the headquarters expanded the Seoul district and chose women community leaders. I was also appointed and was given the responsibility to guide university students in Tongdaemun District. At 5:00 PM, I waited in front of the bus stop and guided middle and high school students to listen to our lectures. I taught university students Japanese. Four months flew by in this manner. The factory dormitory at Sutaekri was completed by then and this happened on the day the inauguration ceremony for the new dormitory.

On this day, a heart and friendship meeting was held in the annex building with Father. Mother kept telling me to eat from Father's table and giving me meat from the meal. Mother completely showered me with all the love I could not receive until then. A few days later, I received a message instructing me to "stay in the newly completed dormitory." However, I still remembered how I received so much pain in Sutaekri once and wanted to die as a result; I was not delighted by the news at all. Hence, I went to the headquarter church and when I met Father, I asked him, "Do I really have to go?" Father then told me to go immediately.

Since Father said so himself, I now had no alternative but to pack my belongings and go to Sutaekri. Han Gun-ja was also living at the dormitory. I once more had to cook food

with my clumsy skills.

On May 27, 1971, Father sent the national leader and all the heads of departments to Cheongpyeong without any warning. He told me to go as well. I quickly prepared myself in the minibus and set off for Cheongpyeong. Once I arrived, I prepared lunch at Kim Jun-gu's house and then rode on a boat to get to Father's tent. Father's tent was situated on a three-pyeong¹⁰ piece of land between a mountain peak and the riverside. Father was the first to take a pickax to this peak. The heads of departments followed him in doing this. After a week of hard work, a construction team was organized and thirty-six people came. Father supervised and commanded the construction until it was completed. He would encourage us and at times gave out some refreshments. Mother often bought everyone tasty fruit and meat. At the end of our collective efforts, we readied the construction site in fifteen days, working rain or shine, and we constructed and completed a building in eight days.

The first rally held after this completion was on September 12, 1971 when Father opened the summer assembly for pastors on self-discipline training. Not only was the air, water and mountains in Cheongpyeong clean, the food itself was served with dedication. Hence, all participants listened to the new truth happily and were able to receive grace in its fullness, both spiritually and physically.

Following this, a workshop camp for university students was prepared and 240 students partook in it. A few days after the camp started, I noticed a student approaching me. After I closely observed the student, I realized it was my youngest son whom I had left behind eleven years ago. He ran to me saying "Mom" and I was quite surprised. He did not want to leave my side anymore. Seeing him so weakened, my heart was in much pain. I inquired about his state and heard that after his sister had gone to the United States, he could not go into the army and his life had lost a sense of direction. I then made a big decision; the feeling that he might put an end to his life if I were to leave him in this state, came to me, so I told him to stay with me. I reported this to Father and he gave me his permission. I suppressed my gratitude and joy and started raising him from the bottom. I made him do the lowest chores starting from feeding the pigs, dogs and chickens and carrying their food in buckets, to outside work such as weeding pepper fields. While doing this, he participated in the camp for university students and newly realized the Divine Principle;¹¹ he started becoming internally strong and even helped me attend Father and the True Children. Just thinking of how other members would have resented me if I had asked them to do what my son had done, I came to a deeper understanding and appreciation of lineage, family connection.

If it were not for this path, I would have not been able to push my way through this disorderly world and advance with firmness; nor would I have been able to understand the fortune and destiny of this troubled world. The more I think about it, I came to realize that heavenly fortune moves toward the side of goodness and my heart felt more secure as I came to understand the direction of history.

Whenever I reflect upon all these aspects, my only thought is about how I can repay this tremendous grace. I firmly believe that this providence will truly be achieved and I gladly advance toward it. *JW*

¹⁰ Ten square meters

¹¹ Father instructed Mrs. Kang to witness to her family in Japan, but this son was not among them there. No portion of Mrs. Kang's testimony explains this son's earlier involvement with the church.



WFWP's Peace Ideology Fuels Its Good Work

An interview of WFWP International President Moon Lan-young

Today's World: We came to learn not only about your education programs but about your work as the first female vice-president of the Korean church and the areas where WFWP is most active.

President Moon: As a UN NGO and as one of the largest NGOs for reconciliation and cooperation between North Korea and South Korea under the South Korean government's Ministry of Unification, we are very actively carrying out many different programs.

Because of the activities that WFWP has carried out for the past twenty years (last year was the twentieth anniversary of its founding) the Korean government presented me with a plaque, an award. That is how much WFWP is recognized for its activities toward North Korean–South Korean unification. I received a medal too. True Mother said it was beautiful. True Mother wrote, "I am very proud of you. I love you." She signed it and then we took a picture together.

Another organization, the National Council for Reconciliation and Cooperation (NCRC) one of the largest NGOs in Korea—an umbrella for more than two hundred South Korean NGOs—is also very active in Korean reconciliation. Members of South Korea's National Assembly¹ and top NGOs work with this group. I am one of the NCRC's co-chairs. It exists as an umbrella to NGOs in South Korea and has a counterpart, with the same name, that is not an NGO but a part of the government in North Korea. Many of the activities that are carried out between North Korea and South Korea are done with the cooperation of these two councils.

WFWP has such a foundation that this national council, the NCRC, recognizes it as the best NGO group and the most sincere when it comes to North Korean–South Korean reconcilia-

¹ The South Korean government's legislative branch

tion. So, not only South Korea but also North Korea recognizes WFWP.

In the beginning many Christian, anti-Unification Church NGO leaders accused us, criticized us. Yet, WFWP has been doing a good job not only in North Korean-South Korean reconciliation but also in UN activities and Middle East Peace rallies. Since 1997,² we have had a Middle East woman leaders' conference for Middle East peace every year.

I was secretary-general of WFWP Korea in 1997, so I did not attend the Middle East peace conferences in the beginning, but Mother asked me to go and to support them from 2000, when I was nominated as international president. I became a co-chair of this Middle East conference with Middle Eastern women. Every year, in May or June usually, forty or fifty women from more than twenty countries in the Middle East attend. This year we held it in Paris, because we wanted to have some VIPs from UNESCO.³

Usually we do not hold the conference in the Middle East because we have to invite both those from the Arab side and those from Israel. Some countries in the Middle East do not admit Israelis.⁴ Turkey, Greece, Cyprus and Switzerland allow them but most countries in the Middle East do not.

Internationally and domestically, we have been doing a wonderful job, so anti-Unification Church Christians have to recognize that. How wonderful! The Blue House,⁵ the Ministry of Gender Equality or the Ministry of Unification invite us, they invite me, as an NGO leader, so this time I could receive

2 This predates UPF's Middle East Peace Initiative (MEPI) by six years.

3 United Nations Educational Scientific and Cultural Organization is an agency of the United Nations that promotes education, communication and the arts. Their headquarters is in Paris.

4 Many countries in the Middle East do not admit Israeli passport holders and some do not admit those from other countries whose passports have a stamp from having visited Israel.

5 The executive branch of the Korean government, represented by the government building (with blue roof tiles) that serves as the residence and office of the South Korean president

a medal because our members all over the world have been working so hard and dedicating their lives to WFWP work. They have been doing a great job not only for this NGO but also for God's providence, I think.

We started to call VIPs we have closely worked with. It is time to teach them the foundation of our beliefs. I strongly feel it is time. We started to have lectures for VIPs in other organizations that we have been cooperating with.

UN NGOs cannot do religious activities or political activities, so were careful when starting these seminars. We were thinking about the legitimate way to approach this. We have to report all of our activities, with all the photographs, to the Ministry of Unification in Korea because we are an NGO under that ministry. We held lectures on the Founding Spirit of the Women's Federation, our peace theory, WFWP's peace ideology. This is how we started.

The second daughter of the late president, Park Chung-hee, Park Geun-ryeong, is chairperson of the Children's Foundation in Korea, which was their mother's legacy.⁶ She has been good friends with me since 1994, a very long time. I invited her to our international conferences, to America and Japan and to some other Asian countries, whenever we went to do volunteer work. She was always inspired. She knows how difficult it is to cooperate with people from other countries, especially from Japan. Japan and Korea are historical enemies. We do not generally like each other. We sometimes hate each other. She was moved and wondered how it was possible for many Korean women and many Japanese women to work together.

We did not have any international exchanges with Japan until sometime in the 1960s. Her father, the late President Park Chung-hee, reestablished this relationship. It was not

6 Their mother, Yook Young-soo, died of a gunshot wound during an assassination attempt on (her husband) then South Korean President Park Chung-hee, by Moon Se-kwang a Korean raised in Japan. Her older sister is South Korean President Park Geun-hye. They have one brother, Park Ji-man.



President Moon addresses the twenty-seventh Principles of Peace Workshop for Leaders in November 2011

easy at that time; many conservatives, especially students, violently demonstrated against normalizing our relationship with Japan.⁷ With WFWP, she saw Japanese and Korean women helping each other and loving each other. She asked me, What motivates them? What is behind this? I thought, It is time to teach her the basis of WFWP's peace ideology.

Who gave the presentations?

I invited the best lecturers in the country. From the first part, we had five lectures including those on the Creation and the Fall, and five from the second part, including the one on the Providence of Restoration. I selected the best lecturer for each part from among all the leaders. I attended all the lectures. Sometimes I commented on some lectures. The lecturers did not like that, but these were not regular lectures. They had to be done carefully. I had to bring these people inspiration. We have to change their hearts, by pouring out all our heart. I attended from the beginning to the end. Five years have passed. The lecturers we invited have developed a lot during that time. Mrs. Park participated in nearly every lecture. So far, we have had forty-six education sessions. She attended forty-two times and attended every lecture without fail. Forty-two times, and every month she brought guests. In the beginning, we started with four people; last month, for the forty-sixth session, we had fifty-three. (That was the first lecture session that my husband⁸ visited.) The guests are usually VIPs.

During the opening, I explain that it is not just a church theory or religious theory, this is divine principle for everyone; it is universal. I present a special lecture between part one and part two. It is a means of developing mutual understanding and a closer relationship with the people in organizations

7 The two countries normalized relations on December 18, 1965.

8 Her husband is Pak No-hi, chairman of the Tongil Foundation. The Tongil Foundation's intraorganizational education program is explained beginning on p. 45.

we cooperate with. Our core teachings, which were given by Father, are not only theoretical. Father was actually in the field. I emphasize that peace is realizable.

This is mainly your personal initiative it seems.

Yes. Through WFWP activities, I show them we have been doing these field activities because of what True Parents have been teaching us. They are overwhelmed, inspired. Two times, seven times, the same people come to listen to the lectures and bring their husbands, wives, daughters, sons.

People also say that where we hold the sessions are very nice, places with beautiful views. We use Yong Pyong Resort and Muchangpo.⁹ They want to have fun, but I tell them no. Our life span is nowadays eighty or a hundred years, but we spend a third of our time sleeping, or coming and going. For just three days, you need to concentrate on these teachings. Be good students.

We have conducted this well so far. In the beginning when we first started the presentations, it was not easy. We only had a few participants then, and the participants had to pay for it. We would hold the session in a hotel, where we would rent a hall. Lecturers had to come and that, too, cost money. Meals and rooms and the hall made it quite expensive. It cost a lot of money, actually. We could not tell the participants to pay for everything. We decided that the WFWP headquarters would pay half and the local branches or the individuals would have to pay the remainder themselves. Nowadays, we have to reduce the number of people that want to come. Fifty is a bit too many; thirty to forty is best. We have to ask some people to come the following month if too many want to come. Before the Divine Principle lectures, I traveled around Korea giving a

9 Yong Pyong is a year-round resort, famous for its skiing; Beaché Palace Hotel and Spa is a resort in Muchangpo on Korea's west coast. Both are owned and managed by the Tongil Foundation.



A WFWP sponsored excursion took children to the ROKS Cheonan, believed to have been sunk (costing the lives of forty-six sailors) by a North Korean torpedo on March 26, 2010. The South Korean Navy later raised it from the seabed.

lecture to members and local leaders. Usually we invited many NGOs run by and focused on women and local government figures that work with WFWP.

Why, in Korea, are you not under the Ministry of Gender Equality and Family?

When we were founded, the Ministry of Gender Equality and Family did not exist.¹⁰ Father told us to register under the Ministry of Unification. There was only the Gender Equality Commission under the Blue House. We also work with many NGOs run by women. The minister of the Ministry of Gender Equality often invites us to events. One of the former ministers was close to me. We both went to the United Nations in New York, so we worked together. WFWP works with both government ministries.

I was traveling around the country giving lectures. I am still doing this. Last Wednesday I went to a local chapter where they had invited the mayor and 250 people attended. Usually the WFWP local chapter invites leaders and promotes my speeches. Especially the Japanese sisters are very active. These days, Japanese sisters run many of the local chapters. Korean members are getting old. Japanese and Filipinos are now very active and they invite the local leaders. People are curious when meeting Japanese women.

My topic is sometimes One Family under God, or One Family on Earth and a Peaceful World, or a Peaceful World Realized through the Power of Women (motherly love) or the Way toward the Unification of Korea and World Peace. I explain True Parents' vision; one global family is not just God's providence but history is moving in this way. I usually speak for seventy minutes or an hour. For most of them, what I speak about is a new concept. They are so surprised and say it is amazing work. I show pictures of many presidents and first ladies, George [H. W.] Bush and the leaders of North Korea in my PowerPoint presentation. People are overwhelmed by the great figures. I also show pictures of me with UN Secretary-General Ban Ki-moon.

I am a petite lady. I tell them, I can do this not because of me but because of True Parents' teachings. Father always called me "Little Lady." I tell them that he raised me,¹¹ and they become curious.

How does that change WFWP's image locally?

Once I gave a lecture in Hampyeong in South Jeolla Province, where the mayor came, as did the leaders of the local government's Women's Council. The council's past eight presidents came. They were awed by the lecture and inspired. The eighth president of the Women's Council was the branch leader of WFWP in that city. The others looked down on her even though she was then the leader of the council. After hearing my lecture, they were so moved and curious. They wanted to



Young Koreans, at a WFWP-sponsored camp, are being encouraged to hope for and perhaps eventually work toward the reunification of the Koreas.

hear more, so I brought them all to lectures on WFWP's peace ideology.

When they came to the lectures, they may have thought they would be hearing another lecture from me. I was worried and did not know how they would react. I was careful with them and the lecturers did their very best to inspire them, to move them. In the end, I told them that these are the teachings of Rev. Moon. The WFWP branch leader in Hampyeong had prayed very much for these women and had set many conditions for them. I spoke to them sincerely, in tears. When they went back to Hampyeong, of their own accord, they went straight to our church there and received benediction prayers from our minister. They actively participated in the church from that point on and the church dramatically developed from then. That minister has become a district leader, because the atmosphere improved so much. They all received the blessing and they persuaded their children to receive the blessing too.

Because the church was so small, they had to have two services on Sundays. We have many churches in this situation. My primary concern was that through WFWP, women come for lectures, become moved and inspired but when they go back to their cities, if they visit the church, sometimes the church does not have the right atmosphere. The churches are sometimes the A-frame type¹² and the members do not always have a positive aura around them. My major worry is that they will be disappointed. That hurts me and pains me a lot. People had been inspired but going back to their towns, they sometimes were disappointed by the church.

As the vice-president of the Korean church, are you able to effect some changes?

We try. Dr. Yang and I really hope to change this and build new, beautiful churches, because Korean people have really developed, but our church is still the same. That is so painful.

¹⁰ The Ministry of Gender Equality was created in 2001. Last year, it added "and Family" to its name and began helping needy families.

¹¹ During her family's flight from North Korea, her father became separated from them and they never saw him again.

¹² Built beginning in 1976, these buildings resemble wooden country cottages.

Especially when capable people come...

That is what pains my heart the most. When our VIP guests are able to see that Father was a great man (some even accept that he came as the Messiah) but then are dissatisfied with our church, it is painful. We are trying to change this so that at least the external atmosphere is good. The atmosphere put off some women that have visited our churches. True Mother is aware of this problem. We are continuing to renovate and build. It is an ongoing project. I sometimes, as the vice-president of the church, have to sign documents. Often nowadays, these are about selling old churches, buying land or building new churches. Today, I also signed one of these.

What are your activities as Korean church vice-president?

While Father was still alive, he always emphasized to me that I should educate women, teach woman leaders. When Father passed away, I felt a void. True Mother reinstructed me to educate our female members so that they can also teach woman leaders in society. Mother emphasized that again. Many members are going through difficulty because Father is not alive on earth now. I encourage them and comfort the members who are going through this. I try to help bring revival in the church by giving good sermons and lectures. I work with the Women's Federation, but aside from this, I visit a different church each Sunday. I have no free Sundays. I listen to members worries and give a sermon. After listening and seeing the situation in that church I come back to the headquarters and talk to Dr. Yang about the different situations and problems and try to bring better solutions.

I have been told you are very vocal in the decision-making process.

I met Father when I was twelve years old, in 1955, thirteen years old by Korean counting. I had just entered junior high school. I was the 110th person to apply to be a member. Father

raised me. I followed Father and Mother, who support me. Sometimes church leaders and other members told me that when I visited their church True Father and True Mother visited the church through me. Members become inspired and even cry, not only in Korea but also in other countries.

Being one of the early members, I know the poor situation of our churches. Deep down in my bones, I know how hard it is in the church because I went through it in my earlier days, in the pioneering stage of the church. When visiting churches, the old members come in and cry and I cry. It is such a touching situation. Physically I am tired but I try to comfort them and support them in their situation. I am physically tired but spiritually happy.

Buddhist monks who attended our Divine Principle-based workshops talked about their impressions and gave testimonies. Some spoke with tears. I did not know who Rev. Moon was and I did not understand the Unification Church, they would say. They spoke with tears about having misunderstood Father.

I think the time has come to start teaching people. The time has come. Because when people listen to lectures, and we have the best lecturers in Korea, the material deeply moves them. You asked what parts participants react to the most; all participants are moved when we speak about Father and his accomplishments. Many people ask, now that Father has passed away, what will happen to Father. You also have the True Children problem; many people ask if the Unification Church is now going to collapse. I strongly tell them, Don't worry. When they ask those questions, I usually say that even Jesus, two thousand years ago, was crucified between two thieves, all his disciples and followers having abandoned him. No one imagined during those days that his foundation would spread and become the main religion in most developed countries in the world. Of course, if we make mistakes, it causes prolongations and indemnity has to be paid. That is painful, but the foundation will continue spreading. Father said that there would be



Members of WFPW's extensive international family meet during a 2013 International Leadership Conference.

no more failure and that the roots of peace have been planted all over the world. Because of that foundation, it will go on, even if we fail. That would be painful, but this is God's work, so although we would have to pay indemnity, it will go on. It is not human work. Jesus' foundation spreading around the world could not have occurred through human effort. God has been working behind the scenes.

In the past, we served and attended VIPs. I do not want us to do that any longer. It is time to teach them our peace ideology; when they understand that, they become like brothers and sisters, no longer VIPs. Responding is up to them. For those inspired by the lectures, it was a blessing for them. For those that remain hard-hearted, it is their course, their indemnity. Everywhere I go, I emphasize this. Now we no longer see VIPs as distant people. Many of them are coming closer to us.

I recall that Park Geun-ryeong was very much like that.

She has changed a lot. She had always been like a princess; she was like a star everywhere. Everybody wanted to come close to her, have a picture taken with her. For more than eighteen years, she was in the Blue House. She grew up in the Blue House as a child. She has changed a lot. She calls me "my eternal Abel." She was always the center but now she says, "You are my center; you are my Abel."

When Father invited her to Cheon Jeong Gung, even when she had many things on her schedule, she would cancel them and come. Father was very happy about that. He would say, "A precious person has come today. She would reply, 'Because you invited me; I came because the Messiah invited me.'"

True Father's final outside trip was to the Osan School.¹³ Father instructed me to come there by four o'clock and to bring Mrs. Park Geun-ryeong. We went there at four and we spent three hours with Father during his last excursion. Only the key leaders were there. When Father saw Park Geun-ryeong, he said, "Oh good, good, you have come. She again replied, 'the Messiah invited me, so of course I have come to you.'"

They seemed like father and daughter.

Yes. Many people found Father too high; they had difficulty relating to him, but she did not. Once when Father was speaking, the microphone was not positioned well. Nobody else could do anything but Park Geun-ryeong walked up to the podium from within the audience and adjusted it for Father. Father smiled. Nobody else could do that.

Could you describe Choi Yeon-ah nim's role with the Women's Federation International?

Yeon-ah nim is lecturing at Sun Moon University, so she has difficulty coming here every single day. For large domestic or international events, she tries to participate and offer some remarks. She is the chairperson of the Sunhak Scholarship Foundation. True Mother appointed her.¹⁴

I also advised Choi Yeon-ah nim that it would be best if she stay close to True Mother and provide some comfort to her; True Mother might be lonely occasionally. Even though she has an important position with WFWP, I told her it might be better for her to stay close to Mother now.

Father, too, said that when it comes to church leaders, practicality is important but especially in church leaders, spiritual

inspiration is important. Without spiritual guidance, spiritual inspiration, you cannot be a great leader, so they should always pray and try to connect.

When I carry out big conferences, I experience the same thing. I always receive inspirations; even when sleeping, I might wake up and write down all the inspirations I receive. I have experienced that many times. It is very important. Whenever you host a conference, you always have to worry about the timing of the event, who the emcee should be, who the key speakers should be... Whenever I worry about these things, inspirations come, spiritual guidance. Usually, only after the event is over do I realize what had come to me as spiritual inspiration.

I have been to North Korea, a dangerous place, nineteen times. We had a large convention in North Korea, at Mt. Kumgang, involving people from fifty countries, 720 participants. The weather was beautiful, and despite the scale of the event, nothing unpleasant occurred. When we had a large peace rally in North Korea,¹⁵ we also did spiritual conditions. We have done many conferences in dangerous places, and we have done well. We have never even had terrible weather during our events. We always offer spiritual conditions and pray. I experienced how important it was to set up spiritual conditions. When we went to Jerusalem, for example, Father would call me and ask, "Are you going to Jerusalem? If you are, see me before you go."

He would set up a spiritual condition for me. I believe these spiritual conditions contributed to the success of events wherever we went.

A group was going to Jerusalem and I had to go with them because I was their guide, their leader. Father called and asked me about it, I said, "Father I cannot come down to see you now because I have this group that I need to lead. He said, 'Come down! Do not talk about anything else. Come now, now, now. You have to see me before you leave for Jerusalem.'"

Father was in Yeosu; I went down to Yeosu before I left for Jerusalem and only the two of us did hoondokhae for the whole day. Father told me that I had to offer conditions before I left for Jerusalem. During those days, when I was going to Jerusalem, many frightening events were happening there, like suicide bombings, but our event went smoothly. I have had many experiences like that.

I was always deeply touched that Father would offer conditions for me; I was deeply moved. I miss that. On that occasion, because I did not go with the group, I had to go the next day. But I was happy anyway.

Father would often call and say, "I want you to go here; I want you to go there. I want you to meet this person; I want you to meet that person. He would always give me instructions. It was sometimes exhausting and I would say, 'Father, I am so exhausted. This is too hard. He would say, 'Please just do it before I go to the spirit world. The only time you can do this is before I go to the spiritual world. The value is different if you do this while I am on earth or if you do this after I go to the spiritual world, entirely different. He emphasized this, so I said, 'Okay. I will try.'"

Thank you so much. We are overwhelmed.

Concerning the Divine Principle education, one point I would like to make before we conclude is that I joined the church at a young age, and Father told me when I was young that he

¹³ The trip was on August 2, 2012. Osan School was founded in North Korea. Father studied there in 1934. After the Korean War, the school reopened in South Korea.

¹⁴ WFWP members donated ₩2,100,000,000 to the scholarship fund.

¹⁵ This was on October 30, 2007, during a conference that took place at both Cheongpyeong and North Korea's Mt. Kumgang Resort. The resort was closed following the July 2008 shooting death of a fifty-three-year-old South Korean housewife by North Korean Army guards at the resort.

wanted me to learn English and to become a peace messenger that can bring these teachings to people around the world. For that reason, I majored in English Literature. Father paid my tuition fees and I lived in the church. My mother had been expelled from school because she had a relationship to the Unification Church, so we did not have any money in those days. Father paid for my education. Father basically raised me from a young age.

Later, I felt the need to study theology because most NGO leaders then were strong Christians. To talk to them I needed a strong foundation in theology and the Bible. I decided to go back to graduate school and to study the Bible in a Christian seminary in Korea. When you applied for a seminary, if you said you come from the Unification Church, they would not allow you to enter the school. I had to hide that in order to get into the school. I earned a degree in New Testament Theology and in the Theology of Women.

My professors loved me and when we would discuss topics they would ask, Where did you get this information? or How did you put this argument together? They were moved. This gave me great confidence. During my time in the seminary, I thoroughly studied the Bible to the point that my nose would sometimes bleed. That is how hard I studied the Bible, so I am very confident when it comes to talking to Christians about the Bible. Later, I got a doctorate degree in theology from Sun Moon University. When it comes to Divine Principle lecturing or talking to Christians based on the Bible, I am very confident; I have no difficulty whatsoever. I am very grateful that I have gone through all that, because I can now conduct Divine Principle lectures.

My professors were very great professors, famous in Korea, but they did not know I was a Unification Church member. They would ask, Where did you get this wonderful interpretation? I could not say that it came from Rev. Moon or the Unification Church because I wanted to study more.

Now all my friends know I am a member of the Unification Church but at that time, they did not know that. Now they know it, but since I have already finished my studies, they cannot do anything about it.

One of the most famous theology professors, Professor Ahn Yeol, loved me very much, but he recently died of a heart

attack. Some of my friends said that if he had known that I was a Unification Church member, he probably would have had the heart attack earlier and died sooner.

Every month we have a leaders meeting, and before the meeting, I give a lecture for about thirty minutes on theology, the New Testament, or the theology of women to the members, to the WFWP leaders. They really love this. I have a lot of knowledge about theology. It is time to teach the theology of women.

Before this interview, the headquarters told us that only two women—out of the hundreds of pastors in Korea—are pastors and two are evangelists.

That is the situation not only in our movement but also among Christian churches. It is the same. You know about our patriarchal system, which we have had for almost five hundred years. As a woman, working in Korea is still not easy. Even in the family [She laughs.] men are the leaders! They know it is the time for women, the women's era, but not really. Sometimes, [sigh] I want to give up. [She laughs.] Even in the old days, when Father was alive, we would have meetings, church leaders meetings, and I would be the only woman. I would usually be the last one to report, so most of them (all men!) would go away when I was the last one to report. I would report and get Father's signature on things. But I was grateful that Father often took my side and would encourage me. He would ask, Are the men insulting you? Are they looking down on you? If they are, use my name to scold them. Use my name to say something to them and do not worry about that.

No matter how tired he was, he would always sign whatever I brought to him. Ah, I miss Father whenever I talk about him.

I just finished a three-day workshop in Yong Pyong. The next day I had to go to Sachun in the southern part of Korea to conduct an event. Straight after that, I had to take a plane to come here early in the morning. Whenever they can bring 150-250 people I come. Sometimes it's spiritually heavy because most of the participants are not members. I consider most of our events spiritual conditions. Wherever a good spiritual atmosphere exists, the event is smoothly carried out; it's very nice and successful. Where I feel a strong spiritual tension,

however, it's very difficult to conduct these events. The local WFWP leaders are aware of this and when they have an event, they offer many conditions, such as 120 bows a day and breakfast fasting for forty days. After setting up those conditions, they call me to come and conduct the event. I am always grateful for the conditions they set. Whenever I meet the members, I am moved to tears. I believe that because those members are there and have set up conditions, the Women's Federation is where it is today. *STW*



WFWP sponsors Loving Nature Camps, a way to help adults bask in nature's beauty.

CONTINUED FROM PAGE 19....

One noticeable feature of adolescence is the formation of peer groups. Through peer groups, young people find stability and a sense of belonging while developing their faith and character. Hence, we encourage teamwork training that will enable young people to experience faith.

Career counseling and school entrance

Guide young people toward their future. The burdens of school entrance examinations and employment are the biggest obstacles when counseling young people on their lives of faith, because these are connected to their career and their near future. For this reason, the church should plant the proper outlook in its young people regarding their studies and employment from the standpoint of the Principle. We should provide the appropriate education and guidance that will enable our young members to recognize the purpose and significance of schooling and employment.

In order to do that, we need to understand each individual's aptitude. We need to know how each conducts his or her school and social lives as Unification Church members and as children of blessed couples. We should teach them to use their capacities to resolve problems related to studies, friend-



Young members play traditional instruments to enliven the audience at a regional rally.

ship, employment, health, etc. For example, we could conduct programs to help our young people naturally address their concerns by inviting high school seniors to lectures at which personal counseling is offered to them.

A new vision, rallies with young people

The hopes of our FFWPU community will rise as we develop hope in our young people for their future. With this conviction, UC-Japan is working on strengthening our young people's foundation in relation to Vision 2020. To launch this effort we are holding the New Vision-Young People Rally in all thirteen regions in Japan. Young people, the driving force of our future, are naturally the center of this. However, the most dramatic changes through this rally are occurring in parents and pastors.

The success of youth ministry and youth education depend on the awareness, attitude, goals and expectations parents and pastors hold. Taking this into consideration, the ongoing New Vision-Young People Rally series is enabling parents and pas-

tors to develop affinity with the values of young people and the importance of their education. It is also providing young people the opportunity to realize their identity and capability independently. The results of education take time to develop. UC-Japan has begun investing in young people. It will continue to invest in young people.

On June 29, the New Vision-Young People Rally was launched in district nine. By the end of the summer, 7,500 young people from eleven of Japan's thirteen regions had been at one of these rallies.

We organized it as a festival of harmony for middle school and high school seonghwa students, members of CARP and other university students in each district and other young people from the region. Chairman of the Federation of Blessed Family Associations in Japan Song Yong-cheon and his wife came to the rally and participated with the district leaders, pastors, youth ministers and student ministers.

The rally is divided into two parts. We called the first a channel for affinity. In it, Rev. Song gives his message and several young people give testimonies. The second part has cultural performances by each regional church headquarters. We called it a channel for participation and harmony.

Rev. Song's message encouraged audience members to realize the value of inheriting the tradition of our Heavenly Parent and the True Parents of Heaven, Earth and Humankind and to play a major role in shaping the future of FFWPU in Japan and Vision 2020. He said, "If True Parents were participating in this rally themselves, I am sure they would have said, 'We are proud of you.' Please have big dreams and visions. True Parents said, 'Go out onto the world, understand the world and come back to Japan with a new heart.'" Rev. Song then sincerely asked the young people, "Please become leaders of Japan and then move on to become significant figures on the global level."

On July 1, True Mother spoke to Rev. Song by telephone and conveyed a message related to the summer rallies, "From now on, Japan must accelerate the fostering of those in younger generations. Our future is brightly illuminating. I plan to actively sponsor the youth education and activities of second generation-members." She also said, "It is my hope that a global leader in the true sense emerges. It is my hope that a global leader that can lead the UN, a global leader in the diplomatic field that can resolve problems of territories in conflict and a global peace leader like Father or Mother that can lead the world appears among second-generation members."

This rally became a means of achieving harmony and unity between students and other young people. Most importantly, it provided a good opportunity through which many people realized the importance of investing in and educating our young people once again. **TW**

This was adapted from articles in the Japan Unification Movement Weekly News.

Implementing a Principled Lifestyle in a Business Atmosphere

The Tongil Foundation and its affiliated businesses is beginning another round of education based on Divine Principle for their employees, many of whom are not Unification Church members. We spoke to Kim Jung-hee (pictured), manager of their Human Resource Division, about the Foundation's rationale, methods and vision for the program. Supplementary material in footnotes (other than footnote 3) come from a slide presentation Ms. Kim provided.



Are your employees hearing something new through this second round of Divine Principle lectures?

The first Divine Principle education given to the employees encompassed the core values of the Divine Principle. We called it the founding ideology and it covered a general understanding of the Divine Principle. You could call it more of a basic course covering a rough picture of the Divine Principle. It was meant to get the employees to understand and feel affinity toward the Divine Principle. The second phase of the education program is more intensive. It is not just understanding but is more about how to practice it in their lives, at home with their families and in the company.

We teach methods to practice the concepts and provide practical guides. We have completed the creation of the program and will implement it in September.

I would like to add one more point. It does focus on practicability, how to practice it in their daily lives and in their families, but the biggest direction that we follow is Vision 2020. Vision 2020, here, means having hoondok families—families centered on hoondokhae—and cultivating the employees so that they can embrace the Cheon Il Guk vision, to set up families for Cheon Il Guk.¹

Do both FFWPU members and non-members attend the program?

Yes.

Give us an example of how you are asking people to practice core values.

Right now, we have divided the main program into two subsections; one is for regular employees and the other is for team leaders, the leading employees of the company. If you go through the program for the regular employees, it may include education on true love and on creating a true family. When it comes to true love and creating a true family, we have some activities that help them learn how to communicate, to listen to their partners within the family based on the Principle. And when it come to the Principle of Creation, for

¹ What will complete Cheon Il Guk? (1.) Strengthening solidarity, becoming like one family, forming a community of small groups practicing the Unification Principle and (2) securing a support base within society. [This parallels FFWPU Korea's Vision 2020 goals.]

example, we teach about the four kinds of love—parental love, children’s love, love for siblings and connubial love. They learn about the four types of love and their importance and actual activities that they can do to practice these.

What I just mentioned were programs for regular employees. Going on to the leading team, what we do is educate them in the same way as the other employees but we add to this a leadership component as home group leaders.

Are you approaching employees in the Foundation and its affiliated companies any differently than the church approaches religious seekers?

Among all the employees, 20 percent are members; 80 percent are non-members. Among those in the 80 percent, some have religion and others do not. Of course, in the beginning when they learned they would have this founder’s values education, some were not comfortable with the idea. They understood it in their heads but were not comfortable with listening to the values of the Unification Church. Our first approach or strategy was to have presentations on all the misunderstandings people have about our church. After clarifying this, the employees actually became curious: What exactly do the Unification Church members believe? We moved on to the core values—perfecting the individual, perfecting the family, perfecting the nation, perfecting the world. Many of them thought that they could use these universal values in their lives. Whatever resistance they had has disappeared.

Now, they just accept it without much resistance. The problem is that it ended at education and has to move on to actual practice. Therefore, we decided to carry out a second program through which the employees can connect what they learned to their lives and families.

Is there some worry that once the non-members have gone through this program, members will aggressively try to convert them?

Dr. Pak No-hi has that concern but his wish behind all of these programs would be to witness to the employees as well.² If we look at the Korean church headquarters, most of the programs we have been carrying out cannot be referred to without adding witnessing to it. Witnessing has to be one of the main purposes of many of the activities of the church. Of course, people have to want to join these activities voluntarily. During an interview I was conducting with the headquarters, I noticed that the biggest concern they had was that even our internal members were leaving the church. That was one of their areas of anxiety. The only solution they could come up with to protect these members was to develop a strong network to support one another, to help one another and to have one-to-one relationships. In businesses that are related to the Tongil Group, we find many first- and second-generation members that have never actually met one another. They do not know who is who and who is a church member. They have never actually had meetings between church member employees. What we decided to do was to set up central groups within each affiliated business comprising all the first- and second-generation members and work on strengthening the network among the members themselves. We did that and strengthening that network helped them recognize the core values of the church and to spread them by gradually adding non-members to their group.

For those groups to continue their activities and to maintain interest in what they are doing, the groups themselves

² The programs are voluntary and the aim is foster an environment where people practice the Unification Principles; that is, pursue individual, family, and society perfection (completion) through true love.



Foundation employee workshop participants (front row, from left): Choi Hoon-o, senior assistant, Human Resources Office; Yu Geong-eon, Yong Pyong Resort Marketing Head; Cho Yun-rye, Personnel Management Office Head; Chairman Pak No-hi and Rev. Pak Do-seon, the main Divine Principle lecturer



Employees of the Tongil Foundation and their affiliated companies are learning how to practice parental love, children's love, sibling love and conjugal love.

needed supporters. Whether the leading people in those businesses, who had received home group education, were members or non-members, they took on the role of supporting those home groups within their companies.

Even though you were giving it in a business context and with some alterations, could you generally describe the areas of Divine Principle that you cover?

In the first phase of their program, we had covered the entire Divine Principle—the first and second parts. This second phase, which we are still developing, mainly covers only the Principle of Creation, but in a more intensified way.

I was told that when someone was interviewed to work for the Foundation, they understood at that time that they would be receiving some education on the founders' worldview. Is that correct?

That is not actually true. They are employed as they would be by any other business, but as a condition for promotion within their organization or within the Foundation, they need

to receive the education on the founder's worldview and his intent in starting the organizations.

Are you concerned about a future backlash—that the employees are maintaining a poker face but later will express resentment over having to listen to another groups' religious beliefs?

When Unification Church members look at the Divine Principle we see it from a religious perspective, but at the Tongil Foundation, we see it as the founder's intension, his providential reason for setting up the Tongil Foundation. Why do we look at it in that way? It is important for the employees to understand why an organization was set up, so that they can work with the same heart. It's not as if these are only religious concepts; we express them as core values.

I worked in Samsung before and developed programs for them and for the Woongjin Corporation.³ Those programs were also on core values. In both Samsung

and Woongjin, they also look at their founders as if they were gods.

Their perspective is similar to ours. Likewise, our church's core values are not something especially new or distinctly religious. We emphasize the universal core values that are in the Principle and express it in that way. Among the employees that I have been relating to, none has complained about the content or shown bitterness or resentment toward it. I do know, though, that in the early days of the Foundation, they used to bring in pastors to lecture the Divine Principle. I know that some people were against that; over time, most of those who resented it have left their companies. After a filtration process, employees in the Tongil Foundation do not have bad feelings. They just accept these as our core values.

When you talk about the managers doing hoondokhae with their families, is that also some-

³ A publisher with education-related businesses that diversified and expanded overseas in areas such as solar power, construction and finance



In the first round of Divine Principle education, Tongil Foundation employees learned the founder's worldview.





One of the presentations Dr. Pak No-hi, chairman of the Tongil Foundation, was slated to give is on the Unification Church and True Parents, the Messiah.

thing Samsung would do?

Regarding hoondokhae, in Samsung's case, if Chairman Lee Kun-hee gave a lecture I would transcribe it and take out all the key words; let's say that one was "creativity." I would take that word and begin developing many strategies based on that one word and share it. If education were needed among employees on the lecture or the concept of the strategies developed from it, I would be asked to educate all the employees in Samsung about it. Let's say that Chairman Lee was carrying out some activities somewhere, I would transcribe what he said, document his activities and put that on the online board and make sure it was shared among all Samsung employees.

But isn't the extension into the families of the employees (hoondokhae with wives and children) somewhat extreme?

When I spoke about the hoondok home groups, I did not actually mean they would do this in their homes with their families. I meant that we set up central groups in businesses with the members. The leaders are in a supporting role to those groups,¹ so they do hoondok within those central groups. Whether they do hoondok with their families is a personal matter.

What do they read for hoondokhae?

We don't have a set textbook. The groups choose among the eight great textbooks for hoondokhae.

Our purpose in interviewing you is to present ideas that our readers can use elsewhere. In light of that, what was the most difficult part of setting up this process and how did you overcome it?

My role in the Foundation is to take care of the process of the development of these programs. When it comes to the process of resolving problems, it is necessary to ensure that there are

1 The Foundation is to conduct intensive education for the bosses to develop their capacity to lead the employees in practicing the Principle and to induce them to be active supporters of staff members in this area.

no errors, no complaints. In order to do that, I had to know the wishes and the opinions of all the different sides, including the Korean FFWPU headquarters,² the employees³ and the chairman of the Tongil Foundation.⁴ The first thing I did was to learn in what direction the Korean church headquarters was leading all its educational programs. I had to analyze the materials they were using when educating members. I had to scrutinize or collect all the opinions of the employees about having this education before I began creating it. I also had to take into consideration the president's opinion because he was working toward a particular destination. I had to get the opinions of second-generation members that work or interact with the Foundation. I had to ask them what they thought about it. I had to speak to Divine Principle lecturers about how to approach this program for employees. After considering all those opinions, I had to assess the content and filter some of it so that the employees would not have any resistance to it. I used some of the True Love education material from the headquarters' Family Department. We have finished forming the concept of the second-phase education but we have not fully developed the program. We are still in the final stage of development. We have formed the concept of how we will educate the employees. I have reported the concept to Dr. Pak No-hi and the central groups comprised of church members in each business. **TW**

2 The Korean church headquarters sees raising the loyalty of existing members as a priority. A key to witnessing is encouraging the practice of true families and a happy life before any religious approach.

3 Tongil Group Executives and staff members that completed the earlier course on the founder's ideology saw it as a chance to accept the founder's activities and teachings as guidance in life. They were touched by the parts of the Principle on a healthy family as the start to building a healthy society. Within the company, we also need mutual affinity and communication.

4 Chairman Pak No-hi emphasized the practice of the Principle instead of just understanding it and the need to prepare follow-up lectures after the course. Rather than not forceful guidelines, we should have a system that supplements the course while inducing voluntarily participation.

