

TODAY'S

WORLD

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DECEMBER 2013



Fight, Using the Conscience as Your Teacher



CONTINUED ON PAGE 4 FATHER'S SPEECH



Sun-jin nim and her husband, Kwon-jin nim and his wife, Jeong-jin nim (at left with True Mother) and senior members from throughout Korea joined True Mother for a Christmas party at Cheon Jeong Peace Palace on December 25.

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TODAY'S WORLD wishes you
a year of love, joy and happiness.

**HAPPY
NEW
YEAR 2014**

Photos courtesy of the Korean Culture Department

Cover Photo: True Parents in early 1988; Back Cover: True Parents on Seorak Mountain, in northeast South Korea, in 1986

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Father gave the following talk to workshop graduates on Monday, December 10, 1962, at what was then the headquarters church in Korea.

You came from all different provinces to attend this forty-day workshop here at the headquarters and we have already come to the end. You are all about to return to your hometowns. Before you go, however, you must know the difference within your environment as people who now know God's will compared to your past selves that didn't. You must realize this.

Establish the true standard

Considering the view you held when you came here and your view as you leave now, have you become individuals that can stand on Heaven's side representing the world and your past selves? Unlike your past selves, which could not be trusted, have you become people that can be trusted now? Can you now reveal yourselves in front of the world and Heaven unlike in the past, when you could not do that in all environments?

Considering this general problem, you should now have the conviction to reveal yourselves in this light. There is a big difference between your past selves when you came here and your present selves as you leave now. You must understand that the path you take will greatly depend on how much more you realize, the standard of your realization, the scope of your realization or the degree of your realization. You must first understand that.

Now back to the point.... You lived as you pleased before you came here. However, you did not know how indescribably unfortunate you were. Yet, you certainly lived with the heart desiring to entrust your life, to believe what others do not believe in, to possess what others do not have and to give something to others through you within life.

In the past, when you didn't know God's will, you may have thought of a faith you wanted to believe in, something you wanted to boast about, leave behind or show to others; you may have had such thoughts. Were you able to achieve that? You were not able to do that.

You will now be able to fathom a bit more about the world when you look at it. You will realize that the world you lived in before was an untrustable one. That faith you asserted as great and trustable changes with time and circumstances. Even something you wanted to show and boast about changed with time and circumstances. They all ended up going away because they were incapable of leaving an eternal life connection behind as time flowed by.

You may learn more, desire something and completely dedicate yourselves into something. Yet, when you realize that you cannot find anything that relates to the eternal immense value within you that brings joy to the mind and surroundings, you will understand how unfortunate you are.

However, the mind endlessly instructs us to move higher because we are in a low position—to a place a bit better than here, a better place.... The mind keeps instructing you to become a person that many people in a town can respect, to go beyond the standard of what is considered good there and if living in a township, to become a good person within that township. Even if you had attained the standard of what is considered good in that township, your mind would instruct you to become a person that can go beyond that standard.

Even if you were to pass the standard upheld in a district—let us say you already did that—your mind would keep instructing you to represent the country and furthermore the world. It keeps growing. It infinitely grows. Such a mind will stimulate you, secretly giving you directions, even if you are unaware of certain definite truths in life, and thereby a surging feeling develops within you. We cannot deny this and we know that we have led a life following a destiny that we cannot get away from no matter what.

You must understand how precious is that connection of the mind that longs for us to become better individuals or ones that shine both in heaven and on earth. You must know how precious this is. You must understand that the conscientious being that admonishes you through the mind is precious.

The conscience and betterment

What should you take with you as you go back to your hometowns? How will you fill the difference between your past selves with which you came and your present selves as you depart? God's will is great. Ideology is great. Of course you must stand on that standard, but for God's will and this ideology to become yours, you must unite God's will and the realization of this hope on the foundation of your conscience, which is deep in your mind. It will not work if you do not set up this standard first.

A place where the mind is alive and giving instructions is where God's will and ideology are alive. In the past, you were not even aware of such actions of the conscience and you did not know how to listen to the instructions of this desire that we were supposed to listen to as people born in the true image. You did not know what this was. You did not know that it is endlessly instructing us in this manner to make us grow into the people we are supposed to become.

As you are about to leave, what must you fill that difference with? You must fill it with your conscience. You must set up this standard through it. If you can properly love the world based on the conscience, you can become friends with the world. A person that can love the country based on the conscience can become friends with a patriot that loves the country through the conscience.

If you can become people that can love heaven and earth through the conscience, you are in a position that can move God. In other words, you can be a friend to God based on that conscientious standard. This is us and the immense blessed foundation we have is the foundation of the conscience.

Then how long have you lived with this foundation of the conscience? When you think about it, you realize that you do not have any memories of having lived centered on your conscience in the past. You do not remember any.

Then, what was your past life? You respected your own value, but what was it about? We look back and realize that we deviated from the conscience and that we were traitors to the conscience, which is a leader among leaders and a friend that guides us toward the immense ideology of goodness. As you now leave, it is important that you have the firm conviction that you will mercilessly start admonishing your past selves starting from here. You must be able to discover this difference.

You must widely diverge from your past selves centered on the mind and the conscience. From now on, the world I am going to is not the heavenly kingdom. Based on the standard of the conscience measured here, if you have

quite a difference from your past selves, the path that I must find is not one that goes to a life in the kingdom of heaven.

When you do wrong, no leader will say, "Hey, you swine" and punch you or punish you. Everything around you is wide open. You can go to the east, west, south and north. All directions are wide open. It is like going to a place where a door to freedom is opened.

It would have been great if the open environment in all directions protected us and had a friendly relationship with the conscience; however, the problem is that it doesn't. At every single door stands the face of an enemy ready to push you and knock you down. It may seem as though you have paved the way well, but as you go along, you get caught and die.

You probably see this quite often in a farming area. In order to catch a duck.... Many ducks will be coming because it is now



Father prays at the seventh childhood Sunday school commencement, which indicates the church began its Sunday school program in 1955.

Photos courtesy of the Korean Culture Department



In January 1962, True Parents adjust Ye-jin nim's birthday cake, while the first church president, Rev. Eu Hyo-won stands by.

duck season. In order to catch a duck, you must set up a bait ducks like. You must pave well the way to catch it.

That is how it is. The environment that we see appears to be more than just what it is naturally. It appears to be more than the reality that we relate to. If you continue moving in that manner, however, know that you will end up hitting a trap and get caught in it.

We must now understand what the conscience is. What is the conscience? [Recording problem]

What happens here is that this connection between me and others does not become stronger; instead the relationship becomes distant. A person that keeps living centered on the mind cannot help but be in such position. A person that calls for the conscience and goes out to look for something true centered on the standard of the conscience will find the complicated relationships of the world.... No relationship has the internal condition that harmonizes with the conscience; each brings pain to the conscience and only has elements that destroy the conscience. For this reason, conscientious people feel the original desire to avoid people of the world.

A person that has attended someone that cannot change for eternity is a happy person.

What will you do? The conscience maneuvers from behind

to push you to look for a position in which you can believe, in which you can be truly taught and one in which you can lead a true life. You will know from now on.

We struggled until now having such a conscience with us. However, has our conscience been able to find that true and trustable something that it has longed for? Please answer that yourselves. Until now, from behind in our lives, the conscience has been pressing us and ordering us countless times to find that one thing we can believe in. Despite such efforts, our past selves were unable to find it then. Now, that we have been able to set up the conscience and look through it, have you found that something the conscience is looking for as its hope and as something it can trust? Have you found it? A person that finds it is a happy person.

The conscience is looking for that path of learning that becomes even greater the more you hear of it and the more you learn about it. This is the best thing that I wanted to learn. What would have happened had I not known this? Not knowing this is even more fearful than death. All of you here can learn about this. Have you ever learned about it? If you haven't, you should learn it.

The conscience wishes to live such a life. You must take responsibility to live that life. Based on this, you will want

to fight in this manner. You must take responsibility over an environment in which you can fight.

If you have an unchanging center of hope that you can trust, learn from, live with and fight with, you are a happy person. You are certainly not a lonely person. You are not lonely even when you are alone. Do you understand? Did you find that? What is it?

Participants of the fourteenth workshop, I have met people from all the provinces. Even though you have thought until now that you have attended your parents, you did not believe them. You lived with your siblings, but you did not believe them. You would be a happy person if you could become one with a person that your conscience longed for and trusted, a person that could teach you, a person that could live with you, fight alongside you and walk with you for eternity toward the immense ideology that would delight the world and move the world to achieve the true purpose of goodness.



True Parents holding Ye-jin nim during her birthday celebration, about a month after Father gave this speech.

Who is that person? The person is not a historical figure. It is neither a historical figure nor the head of any religion. Of course, there are aspects that correspond with religious founders, but it is God, the first center of the existence of the universe. The best central being that you have wanted to live with and believe in is God. The best central being you have wanted to learn from is God. It is God, the best being, with whom you want to judge everything that is evil and establish the ideology of goodness. Do you understand what this means? We have discovered God. Now your conscience has what is needed to assert that it has discovered this.

Seeing that we have established a relationship centered on the conscience, which we can trust, which can truly teach an individual like me, which can live with me and which will always be with me for eternity for the sake of the purpose of goodness, we are now absolute beings. We are beings that evil cannot violate. How great would it be if that were so? How great it is that we have discovered this God. By discovering this Heaven, the center, in resolving everything, also came to be established.

God and humans; mind and body

You have discovered God, but how is your relationship with God? We have an inseparable, father-child relationship with God. Can you understand this conviction? God is the father and you the children. This instruction comes to you through your mind. When your mind instructs you, the instruction of your mind is like a father instructing a child.

This is related to the body-mind relationship. If the mind is the father, the body becomes the child. Then the mind and body are like a house in which both father and child live. The body is in the position of the son in front of the conscience, which is in the position of the father. Do not forget this relationship. Do not forget this wherever you go.

As you establish a relationship with God, you must know that our Father is with you in everything you love, where you want to live and in your fight for goodness. The owner of my mind is our Father and the center of my mind is our Father; hence, you must become one with our Father. You should understand that the mind is in front of me representing our Father. Within this ideological realm, I am receiving instructions from the position of a son; hence, it is the heavenly way for the son to obey those instructions. If you only do this well, I can confidently say that no one will be able to snatch you away.

Set up your conscience, preserve it, build our Father's house. Once the conscience, which is completely one with our Father, loves you like a child, you will gain victory wherever you go. What hope has the mind longed for? Beyond the standard that can truly understand God's hope and circumstances is the



True Mother and Hyo-jin nim in late December 1962.

deep heart of the conscience. This heart is not loved by the conscience alone, but also by the body, the entire creation within my surroundings and even the tiniest, most insignificant creatures. That a heart remains. This is an absolute element.

The deep heart of God must remain

What should remain even if all the numerous principles of the world were to disappear or the present system of civilization were to all disappear or all systems of a so-called great society were to disappear or we were to disappear as individuals? The hope on which God created the heavens and earth must remain. That hope must remain. Only the circumstances that relate and unite with God's circumstances as he placed hope in heaven and in those on earth must remain.

Once God's hope and circumstances can be felt and understood fully, only the deep heart by which God can live in joy as a God of happiness must remain. In other words, these three main elements must remain for eternity.

From the view centered on God and the individual, the conscience and I become one and then this conscience, which is united with God, will be in the position of a Father to the body, representing God. Hence, when the mind instructs you,

the body must possess the principle that it is receiving these instructions from the position of a son and fight using that principle. When you fight from now on, hope exists when you look at it through the conscience, the body and even through God. Nothing that exists on earth does not have hope centered on a purpose.

That is why there is hope. Though the hopes of God, the conscience, one's life, the world and creation all differ, they all possess a connection binding all creatures, which were created through one unified ideology or one emotion of the creator.

The world exists within one realm of the universe. Seeing how they became entangled with one another through connections, we may not be aware of it or the recipients themselves may not be aware of it, but the purpose of their hopes is all connected through the connection of Heaven.

That is why the hopes of God, of my conscience, of my body, of my life and of the world must all be one. When the hope of my conscience is achieved under such unity, God's hope becomes fulfilled too. When my conscience is joyful, my body also achieves its hope. That is where the fulfillment of the hopes of all existing creatures on earth takes place.

Hence, what must remain for eternity is God's hope to achieve one world. Centered on one world, God has this

immense ideology of creation, one in which his circumstances and that of the entire creation are naturally united and one in which he wants to love them. Therefore, what is that something that must remain for eternity, that something that we must leave behind even if we are to go? Hope. What is that something we must leave behind? Circumstances. What else must we leave behind? Deep heart. These three must remain for eternity.

From this perspective, what we must ponder as we go back.... If we ask, God, has your hope been fulfilled? God will say, no. If we ask, Are your circumstances now understood? No.

When it comes to your deep heart, God, are you in a position through which you can be joyful? No.

In this way, we come to understand what God is like. God has become such a God. God wants to fulfill his hope, but he does not have an environment in which his circumstances can be understood and be relatable. Nor is he in a position through which he can enjoy glory from a true life through his deep heart. What kind of God is God? He is a miserable God. God is miserable. God is indeed miserable.

The sorrowful and bitter historical connection of the providence of restoration and salvation has remained as it is; God has not been able to dispel it; he couldn't dispose of it as he pleased and had to move forward with it. How miserable is that? The contents of the God-centered hope, circumstances and heart must remain in comparison to the conscience and body. Has the hope of the conscience been fulfilled? No. None of the hopes have been fulfilled.

How did all this happen? The Divine Principle teaches us about this. It teaches about what God's hope, circumstances and deep heart are. What should happen, then, to you as people who have learned the Divine Principle?

What does your conscience want to say? What does God want to say? What words does the body or the entire creation long to hear? Achieving God's hope is what all of them want, the same thing. What will happen after achieving God's hope? Everything must then become one with God's circumstances. Following this, all beings must understand and unite with God's deep heart. That is the final answer. The person who is one with God's hope, circumstances and deep heart is the most precious person.

Then who is the most precious person to the entire world and to all existing beings? What is the most precious thing? When we consider this, we realize that no other person can be more precious than the person who fulfills God's hope, relates with God's circumstances and has God's deep heart within him or her. In relation to such a person, the Bible says that one life is bigger than the universe.

A person that is in this position is a great person. No matter how great the past may be, this person cannot be exchanged for history. No matter how great all the thoughts that appeared on earth may be, this person cannot be exchanged for those thoughts, even if all those thoughts were offered for him or her. These principles and thoughts do not have the content that can exist for the sake of God's hope, nor do they have the content that can comfort God's circumstances and deep heart. Hence, even if they were given in exchange, the swap could not be made.

What kind of person is Heaven looking for? What kind of country is Heaven looking for? What kind of world is Heaven looking for? What kind of universe is Heaven looking for? God is looking for a person that can become one with God's hope, circumstances and deep heart and he is looking for a family that can unite with such a person. He is looking for a

society, country and world that can unite with such a family. Achieving such things is the path life must follow and is what God must do.

Considering this point, what kind of world do we live in? It has fallen. The ideal world could not be achieved because of the Fall. A world that has not reached this ideal should be cut off and the continuum must be adjusted to reach a world that can attain that ideal. In order to turn it, the direction that went that way must now be turned this way.

What was the reason behind God's existence until now? God has existed for the entire world. Imagine how difficult it would have been for God, who existed for this entire world, to try to change the world.

Just because God is powerful does not mean he can act as he pleases. There should be no basis on which God can be accused. Simply put, since God has established the laws himself, he must not be caught breaking them. Even if one were the president, he or she must act within the laws that as president he or she enacted. Otherwise, the president would be caught and accused. The citizens would all rise and say Who do you think you are? The president will be quite helpless. Isn't that correct?

In the same way, for God to fix what has been going in the wrong direction so that it goes in the right one, he should have a heart that can resolve and remedy what had been formed while everything went in the wrong direction. In order to turn back all at once everything that had formed and piled up from one age to another for six thousand years as a result of going in the wrong direction, a sudden power must be implemented. However, this power must be greater than the power that had led the past six thousand years in the opposite direction in order to have some kind of effect.

God is doing work of this type. Isn't God miserable? We now realize that it is God whom we must believe in, who truly teaches us, lives with us for eternity and allows us to live in the garden of love for eternity. Then what kind of Father is he? He is a father experiencing in full the vicissitudes of hope, circumstances and deep heart.

How, then, has God been living until now? God's heart has never been free of these two syllables—worry. God has always lived in anxiety and has always carried worry with him. Even if you are a man carrying God's will in your heart and having hope for God's will, you cannot avoid worrying until the environment in which this hope can be fulfilled is prepared.

Let's resolve God's anxiety

As unified soldiers, you now face your destiny of marching to all parts of South Korea. As your teacher, who is guiding you, I am also responsible to march forward.

Then what is the substance of that destiny to which God, you and I must go? We are all going to bring liberation from this anxiety. When we get to liberate Korea from this anxiety, we'll see that the substance of that anxiety is God's anxiety. God's anxiety is conveyed to the human conscience and the conscience ends up being anxious. We have longed for a true person that has become one with the conscience. Because this person stands on the standard of the conscience that the body yearns for, the body, which relates to this standard of the conscience, cannot help also becoming anxious. This then spreads from one family to a nation and then to the world. We should not forget that we live in a world of anxiety.

What kind of person is a patriot? A person who is more anxious about a country than any other person is a patriot. What kind of people are God's sons and daughters? A person who thinks of only living well despite God's suffering is not God's

son or daughter. A person who worries from the same position as God's and fights to resolve problems at all costs is God's son or daughter.

When it comes to a principle or thought, what kind of person can lead that principle or thought into its future? The person that is the most worried about that principle or thought is the kind that can lead it. The same applies to Korea. What kind of person do you think will rule this country among future descendants? If through you comes a descendant that worries about the Korean people more than any other person does, your descendant will rule this people.

When a country has many people who look at the world from the point of view of God's will or look at heaven and earth from the point of view of a particular ideology and worry more than anyone else does, based on such views, taking the initiative to resolve these global problems themselves, the country will never collapse. Even if sovereignty was to be broken at once and Korea's territory violated, as long as a people with this ideology remain alive, the country will reverse history. The time for such people is coming.

With such a conviction, you have the responsibility to take the first step for this people. After this day passes, when you keenly become aware of your destiny to head toward such places the next day, what kind of position will you take? Knowing this solemn mission and knowing that you have pledged yourselves to your part of the mission, as you become increasingly convinced, you should be able to say, I will become this kind of person and become part of a group that can worry about the whole cosmos.

If you cannot fulfill it, ensure that you educate and teach your children from that standpoint. If you cannot fulfill it in your generation, you should leave it as your will to the next generation, the following generation, all the way to the tenth-generation. You should be able to leave a will to your future generations asking them, as their ancestor, to fulfill that mis-

sion. If you can leave behind such conviction and ensure that it is accepted and authorized, your descendants will not fail. If this happens, the world will obey you. Why is that? It is because God is a God of worry. From the point when a person takes on God's work, holds on to it and worries in the same way that God does, everything else starts. The place I live in is the actual field where one can resolve God's worry

You now have to all return to your hometowns. When you do, God will say, If your body is not in the right state, worry about your body. If your mind is in a bad mess, worry about your body. If this is not set in your life, worry about it. Here, you should be able to say, Father, do not worry about me. From now on, I will worry about this village instead of you. I will take care of this village.

Before this forty-day workshop, you were unaware of this anxiety. Please go to your towns with the conviction that you are a different person from now on. God's hope is also here; only if his circumstances can also be felt here and his deep heart can dwell within us... When our Father comes to my town, God will make it into a hopeful town. The place I go to within my district will become a place God will visit based on hope, a place his circumstances can be fully felt, a place in which his deep heart is completely immersed and a place where he can rest well for the night. How happy would God be if you had such an ideology.

What, then, does God worry about? God's worry is about how to make you all into his sons or daughters. This is his worry—how to make the people that were nothing as they lived amidst sin into sons or daughters that can understand the deep heart of the immense creator. Isn't this a cause of worry? It is a cause of worry.

What should be done about me, my family, my town, my township, my district, my province and my country? Going beyond the country, what should be done about the world? You should not forget that we are living on the stage of God's concern.

Even I, as your teacher, have lived for forty years and not once have I forgotten about God's concern. I met numerous enemies in life for the past ten to twenty years. Yet, Heaven looks for people that can worry in accord with the heavenly way.

When looking at this country, which needs to be rebuilt, we need a person that can worry about this country, a person that can worry about it more than a leader and a person that looks at humanity in the same way as God does and that worries about it from God's side. When looking at the world, instead of looking for a global-scale leader, God is looking for a person that can understand God's concerns and care and feel concern for the world for eternity. God is looking for that type of person.

A person that knows how to worry about a family is a person needed in a family. A person that sincerely worries for his neighborhood is a person needed



First Korean church president, Eu Hyo-won and his wife Sa Gil-ja, one of the first three blessed couples, holding Hyo-jin nim in December 1962

within that neighborhood. In order to become people that are needed, you must be able to worry about those environments. When I say worry, it is not for you to ruin things, but to worry about how to make things stand on the good side. You should become people that know how to worry. Starting from now, you should be able to stimulate yourselves when you see such bitterness and anger and be able to shed tears.

Father, how can you live when you feel this much resentment? This land is in this state now, but a few years from now, I will be able to liberate this land so it is what you have hoped for. God, I will be able to liberate Heaven after a few years. I will take away all your worries about me and resolve everything you worry about regarding my family. I will also resolve what you worry about through my people.

If you can become people with this type of heart, you will never fail even if you are not educated; even if you are poor or are wearing ragged clothes. From here, we need people who can receive permission to feel God's resentment, resume the work and move forward.

The way we each sees things differs—what we feel, how we speak and act are all different. Then, is there a way to bring about a solution by holding onto or by believing in them? Is there a way to resolve this worry? If there is a way, we must put everything else aside and practice following this path. Isn't that so? If there isn't any other way, you should take on any suffering to connect to that path.

How will you resolve this? Since Heaven has worked hard until now to resolve this, we should be able to be in the same position as God and resolve all bitterness by taking over God's worries. God's hope until now was for humans on earth to fulfill this responsibility and mission. You should become soldiers that resolve God's worries centered on the conscience.

Unified soldiers do not need anything else. We do not need anything we have learned or possess, no matter what form it comes in. They are all secondary, in a second, third, fourth, fifth or sixth category. Even if you are naked, what is most important is for you to become children first that can worry instead of God and comfort God saying, Please be patient!

After comforting God, what comes next is living a life of practice—practice at resolving resentment. If you live a life of practice from there, you will not hear any accusations from Satan on your way.

Be infuriated and lament in front of Heaven and lament over your town saying, I will take the burden you have carried until now instead and will go to that place of hope you desire; please send me!

God will answer, Okay. Go save your town. Save this place. Good! Save your township, your province and your country.

You have learned this from this position. Heaven will set up people that worry about the world, as partners to resolve these global worries. Therefore, we must be determined to become people that can fight for this. We can only advance for this. You must practice your faith based on this standard.

Then, where did this worry arise from? It was caused by the enemy. This damn enemy! This enemy's top stage is the body. Since the body is centered on the self, you must first start by conquering your own selves. This enemy, which is widespread—in the family, society, nation, world and even the spiritual world—has been slandering God for six thousand years.

This enemy has been violating Heaven until now; hence, on learning the truth about Heaven's bitterness and worries, we must have the determination and conviction to charge into Satan's general headquarters all together. You must have a strong spirit and become heavenly soldiers that will not falter or retreat when confronted by a fierce battle. If you can

become people that practice and train in preparation for the great battle that is to come through daily drills and workouts, starting from the place you go to, as I mentioned before, you will certainly become a person that can understand and feel God's hope and his circumstances and become a foothold for his deep heart.

A lot of time has already passed. I wish I could talk a bit more.... You should raise your conscience and centered on it, believe in our Father, learn from him and live with him; from there, attend Father with whom you will fight. That Father and the conscience must become one. When the two become one, the conscience will order you instead of Father, and the body, as the son, will connect with the deep heart of the father-child relationship. From that day on, you will embrace God's worries. I am asking you to become soldiers that fight to liberate him from this worry and leave behind for eternity God's hope, circumstances and deep heart. This is the message I want to give you before you depart.

From now on, no other thing than this will remain in you. Please do not forget what I have said today—please become people that can take responsibility for God's sorrow and fight centered on the conscience.

True Father's Prayer

Father, people had become so evil that you had to put creation in front of them, to offer as offerings. How painful were your circumstances as you gave those orders? How wounded was your deep heart?

We did not know that your hope was in such a disconsolate position. We realize that we have been carrying with us historical sins. Father, we now realize how shameful we are when we look up to heaven, look at the earth and even when we look at ourselves. All participants that have come here have completed their forty-day workshop; soon, they will be heading toward the perilous wilderness.

We now understand that everything in the world is in a position that only precipitates aspects of death caused by the enemy. As we must push our way through such an environment, please enable our minds to become one with you, God. We have also learned that we should become concerned people that can resolve this sorrow and resentment centered on the mind. Father, please bless everyone here that are about to go. They may look humble as they go, but please, Father, allow their determined minds deep down to be strong and bold and for them to become owners of their minds. Father, this is our sincere hope and wish.

With 30 million people still asleep and humanity lost within the dark, please use your whip of goodness here.

Please allow us to become sons or daughters that can establish a connection to your hope, circumstances and deep heart and fight and defeat the enemy to resolve your unjustified sorrow and bitterness. Please allow us to become heavenly soldiers that can get ready for the era when fights will occur to resolve the sorrow and bitterness of earth, the sorrow and bitterness within the heart of humanity and in that of heaven.

We are sincerely grateful for your grace, which has protected us until now. Father, please accept these substantial selves, who have offered and pledged their remaining lives to your will.

Please stamp your seal and protect us, so that everything may live, die, move and become tranquil amidst the glory you request. I pray this under the Lord's name. Amen. **FW**

Father's Life in the Spiritual World and Our Lives of Faith



This was True Mother's message during a dinner held for members of the Compilation Committee of Champumo Gyeong on 10.28 (November 30).

First of all, I would like to express my gratitude to all of you for your hard work and dedication. The very first determination I made after True Father's ascension was to dedicate this scripture. A few days ago, I spoke at the Korean pastors' assembly about a dream I had.

I was busy with a lot of work and could not accompany True Father. Then, I thought I had to find Father. No one, however, knew where Father was. It then came to my mind that the spiritual world had a modern system installed and asked that a remote control be brought in. Once I turned a screen on, Father's location came up directly. When I found Father, he was sitting outside in a sunny place. Father was sitting there and members were sitting by his side. The atmosphere between Father and the members was one in which they were asking questions and Father was giving answers. However, Father seemed to be waiting for more members to come. When I looked closely at Father, I realized he looked quite exhausted.

So I told Father, "Please come here." In reality, however, when Father did hoondokhae for a long time and was quite exhausted, I tried hard, using different methods to conclude hoondokhae early, but it usually didn't work out. In the dream, however, Father came shortly afterward. I noticed how his lips were black and not even blue. That is how exhausted he was. My heart pained a lot seeing Father waiting for one more life under such difficult circumstance. There are probably those among you who have had a lot of experiences with Father conducting long hoondokhae sessions and then receiving taffies and candies whenever one of our grandchildren will come into the room. Within the dream, I also prepared pumpkin taffies as I went to look for Father. I told Father, "I will go to the members there, distribute these pumpkin taffies among them and explain to them the situation. Hence, please have lunch and rest a bit." Father compliantly listened to what I said. He

took an envelope out of his pocket that had two million *won* in it and gave it to me, telling me to distribute it among the members who were there.

So I attended Father on that side and when I went to the other side, I noticed another house next to it and saw a room. Within that room, I saw men in suits talking about themselves. That scene seemed to be depicting your life of faith today; you say you are conducting a life of faith and are attending True Parents; yet, you have fallen short of the foundation expected by True Parents and have been humanistic and self-centered, thinking and worrying about yourselves. Father's last words... Their attitudes weren't centered on single-minded practice through absolute faith, absolute love and absolute obedience.

I remember their attitude. Weren't you chosen as blessed families from among fallen humanity by True Parents? Are you all blessed members?

Even though you are still very inadequate compared to the foundation True Father hopes for, you have been blessed indeed through partaking in this work of arranging Father's teachings. Are you aware of the indescribable glory and blessings you have received through it?

Please ensure that this work is well done so that Father no longer has to worry and be concerned. This scripture, through which our descendants will always be educated in accordance with the standard desired by True Parents, will be the only textbook, the very first and last eternal textbook. With such determination, I ask you to do your very best. Will you do that? Thank you. Please do your best to ensure that there is no cause for accusations and that True Parents' status is elevated by it. Become one with a heart that you will accomplish this very first, supreme and historic task of compiling Father's teachings. I hope you can do this task well with a heart of gratitude from that standpoint. **TW**

Unity Will Come



Hoondokhae with True Mother at Cheon Jeong Gung on 10.29 (December 1)

Are you resolved to become devoted sons, devoted daughters and central figures that will find and return God's hometown? Our mission is so immense, but we do not have much time to handle all these responsibilities. What should we do about it? I am sure that many of those among you have already heard of the dream I had of Father that I spoke of during the last pastors' assembly. Father, who is supposed to be calmly resting in heaven, is not taking care of himself. He is going through great difficulty trying to find even one lost child. Even now, this image remains vivid in my mind. He looked so miserable. If he were on earth, he would have been quite active, moving back and forth between the east and west. We, who are on earth, must therefore fulfill our responsibilities. Why does the Bible mention that the key to the kingdom of heaven was given to Peter? It is because responsibilities must be completed on earth.

We have tremendous responsibilities; yet, even though we have received the blessing and know what path to follow, we have been incapable of pushing through the self-centeredness, family problems and the surroundings that have worn us out in our lives within the fallen realm. I wonder if you have heard of Maitreya Cho Han-jun before. He is an ancestor of my maternal grandmother that displayed loyalty to the country. He invested his whole fortune to do something no one else could do, saving the dignity of the country as a result. He built a stone bridge, which was quite famous in those days. Thanks to his contribution, he saved the face of the Joseon Dynasty Lee clan. Heaven blessed him for this reason. In other words, Heaven recognized his service.

As a result, Heaven planned to send the son of Heaven through his family. After investing his entire fortune and completing the stone bridge, he found himself left with only three brass coins. He could neither use nor throw away the money. He noticed that his straw shoes had worn out while his mind was solely focused on the bridgework, so he bought straw shoes with the money. These three brass coins became a source of accusation in front of Heaven. Hence, Heaven ended

up telling him that instead of a heavenly son, I will send you a heavenly daughter. Heaven will remember your contribution.

He woke up after having this dream and found a statue of Maitreya on a river bank that seemed to have appeared out of nowhere—a stone image of Buddha. This is the truth. It was probably recorded in the Cho clan records. The three brass coins became a problem. This applies to our life of faith too.

Among those of us that have kept this faith, no one can confidently say he or she has invested everything, 100 percent or 120 percent in front of Heaven. We are doing less than even grandfather Cho Han-jun. Do you understand? We need to change our thoughts. The remaining life ahead of us is shorter than the life we have lived. How can you reach complete unity with True Parents of the heart, body and thought? You should always remember this and live a life of practice. Only by doing so will you and your future descendants receive blessings. Let us say you achieved 70 percent of your responsibilities and the remaining 30 percent must be indemnified. No parents, however, would want to leave such indemnity to their future descendants or beloved children. Do you understand what this means?

The world will gradually become one. Amidst this, North-east Asia is going through difficulties. We are the only people that can educate others about this. The ambassadors of peace whom Father established.... Father talked about the peace police and peace army. Right? The peace army and peace police are to bring order within this disorganized and messy world and take charge of education. I am not saying here that they should fight with arms but with the word. I will speak about this on the fifteenth. Please offer many prayer conditions. All blessed families and all providential organizations established by Father should unite and ensure that the word given to us by Heaven and True Parents does not drop on the ground but yields fruit. This path alone is your responsibility as people living in this age. **TW**



Let's Put Things in Order

True Mother spoke to wives of the graduates of Korea's Top Gun workshop on 10.30 (December 2). This was her message.

After the Israelites settled in Canaan, what direction did they take? They had to compromise with the world and could not live up to their pride and responsibility as the chosen people. And we clearly know through history how much trouble Heaven had to go through whenever such a thing happened. Well, how many second-generation children in Korea and members blessed by True Parents within the second-generation realm¹ are there? Japan has over forty thousand. There would be more in Korea. They have to play a pivotal role for Cheon Il Guk; they have to lead this fallen world. However, haven't the majority drifted away? After Father's ascension, this was the first thing I wanted to resolve. We must be different.

The same thing happened with the two-thousand-year history of Christianity. The people of Israel failed to fulfill their responsibility and thus brought about the formation of Christianity, which for the past two thousand years has been waiting for the Returning Lord. However, Christianity did not know how the Messiah would return in reality and what kind of mission he would carry. As a result, there were many trials and errors. In short, Jesus' teachings just explained our father-son relationship to God and to love our neighbors. This is a universal teaching taught by all religions that have appeared in the fallen world in pursuit of goodness. Jesus could not explain his mission and the purpose of his coming. What about his disciples? Were they decent disciples? As time passed, people started guessing that it would have been this way or that way and we know that Jesus' birth was actually not on Christmas Day. With the understanding that Jesus was born in the winter, they fit it in the season. We know that Jesus's birthday is on January 3, right?

Yet, this is the True Parent whom Heaven and humanity hoped and longed for. As a result of the Fall, fallen people received the lineage of Satan, the false parent and even if they had a conscience, it could not properly work. Conditions had to be set and indemnity had to be paid. Yet, they still don't know how to go about it. Thanks to True Parents, we now understand the providence and know the purpose for which we must advance. True Parents showed us everything by practicing it themselves. Please think about it. The children in the true family speak in this manner. We did not receive our parents' love. First-generation members were always in front of their parents. The older men were always the priority. This is how they speak. These older men, the first-generation members, had to create a good environment for the children. They did try but were inadequate in many respects. They were also inadequate when it came to having desperate hearts in front of the foundation by which Heaven would come down to us.

¹ This realm includes first-generation members that grew up with those in the second generation.

It took Heaven more than six thousand years to find True Parents. At a time when humanity's hope is about to come true, we are living with True Parents but have been only receiving love. The same thing happened with all foundations. We hoped that True Parents would do everything for us. We did not fulfill our responsibility as their children and as blessed families. As a result, second-generation members thought that there was no end to the suffering of their parents and came to the conclusion that suffering was nothing to boast about. They ended up drifting away as they tried to first be comfortable. That is because we did not fulfill our responsibility, starting with the thirty-six couples. If the providence is to be conducted in order, the children of the thirty-six couples must be the first to stand on the front line. We say we know the Divine Principle and respect the faith that True Parents have lived, but in reality we have been making compromises. However, it must be different now. True Parents perfected, concluded and completed the providence of restoration through indemnity and they proclaimed Foundation Day in front of us. They accomplished the purpose that God had when he created the entire creation and man.

If Adam and Eve had become one with God six thousand years ago, a new providence would have been achieved then. Even though Father suddenly ascended, he did so out of love to set up those first- and second-generation members that worked with him in positions of responsibility in order to save us once more. You must understand this. You must have only absolute faith and obedience. You must take the initiative on the front line in embracing all humanity in true love as your brothers and sisters. Women and the wives of those in positions of responsibility must take the lead. Do you understand? While I was preparing for the Holy Wedding with True Father, I made the determination to end this tiresome providence of restoration through indemnity. People think that Father alone is the Returning Messiah and that the Messiah is a man. However, it doesn't work with only a man. I had to go with him all the way to the end. I had to fulfill my responsibility.

You clearly understand the second part of the Divine Principle, right? I had to set them up indemnity conditions all by myself. That is the difference between you and me. I also had many critical moments. However, I was single-hearted in my

devotion to liberate God. That is why I am confident in front of humanity as the True Parents. With the top gun workshop conducted, you must become one with me. We must become one. In a world of goodness without any trace of the Fall, everyone would know what God was thinking of. Even if I don't say anything, you should be able to think, What is True Mother thinking of? I'll do it for her in that way.

Wouldn't it be better for you to do something out of your own initiative than doing so under orders? Should this be the way it should be done? In this light, you should be able to bring together all blessed families who are your brothers and sisters. Physical life is short. No matter how long we may live, we cannot guarantee living a hundred years in good health. Don't you have to at least ensure that when blessed second-generation members and your sleeping brothers and sisters go to the spiritual world, they are able to confidently raise their heads and live in gratitude to you saying, Thanks to you, I could grow this much.

If you think of them as your brothers and sisters, can you leave them alone? It is my hope that you put everything in order. That is why when I called you, I thought of giving you all something I had worn before. While I attended Father, I lived the life of a gypsy. I could not settle down. I was always on the move, living a wandering life. Some of the places had four seasons. For those who have travelled before, it is quite uncomfortable to go around with silk clothes like this which need to be ironed. So when packing, I had to find clothes that would not crease but still look beautiful when worn. People around the world think I am beautiful. What about you?

In the 1980s, the period before and after True Father went to Danbury, many world-level senior scholars would meet for science conferences. Many of these meetings were held during the Thanksgiving period. Whenever such a meeting was called for, world famous scholars and top leaders would meet and True Parents welcomed them in a receiving line. All these participants held high positions in society and when they raised their heads in front of Father and shook hands, Father would then introduce me as his wife. Do you know how they responded? They would look at True Father and say, "You are a lucky man." This is how popular I was. *TW*



Photos courtesy of the Korean Culture Department



Implementing True Fa

On December 15, True Mother delivered this speech at the World Leaders' Convention for the Advancement of Korean Reunification and Peace in Northeast Asia in 2013, the First Year of Cheon Il Guk.

Distinguished Guests from Home and Aboard, Ambassadors for Peace and Beloved Blessed Members from Around the World,

Welcome. This year, 2013, was a historic and unprecedented year, starting with Foundation Day; we have now reached a point in which we must wrap up this past year and make preparations to usher in the new age and new hope of 2014, which is about to begin. However, things that have happened around us have made us quite cold.

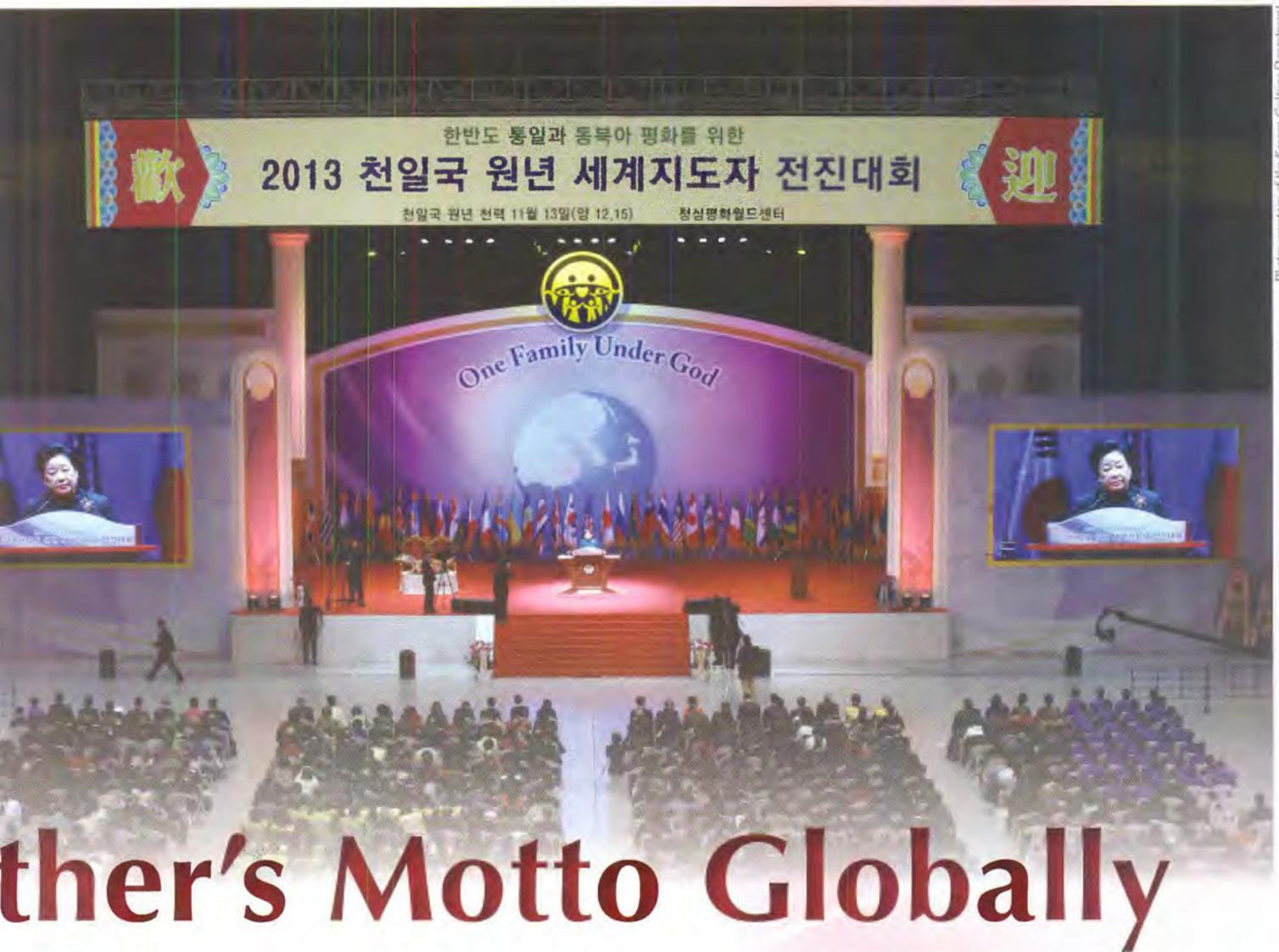
Why does human history unfold with so much difficulty? Even though humanity had sought goodness according to the actions of their consciences all throughout humankind's long history, today we face an indescribably complicated era afflicted with racial problems, religious problems, ideological problems, territorial problems, boundary lines, defense lines and others.

We cannot stand still. We know that God is working hard and not resting in order to conduct the providence. This problem arose because man deviated from the main track and the indemnity providence was necessary to enable human beings to return to the original track through their own efforts. How-

ever, this was a difficult problem for human beings to solve alone. Through the history of all religions, especially Christianity, the messianic idea came to us as our ultimate expectation. What kind of person is the Messiah? The Messiah is supposed to resolve everything about humanity that had gone wrong. For this reason, the Messiah must come as the True Parents. They must give birth again to humanity, which had fallen. Without such a procedure, there is no hope of resolving humanity's complicated history. We are grateful and amazed that True Parents appeared on earth.

Distinguished guests that have gathered here today and particularly ambassadors of peace, please fulfill all of your responsibility on the front line. Heaven's providence does not wait for us. There is a right time. We are at an important point of time when we should be in the position of true and devoted children that attune themselves to this time. Rev. Sun Myung Moon has been educating people under the motto, Love God, love people and love your country.

Even if a person is not aware of the deep providence, the person will naturally be loyal to one's country if he or she has a heart that reveres Heaven and loves people. I sincerely hope



ther's Motto Globally

that politicians in charge of the country will think of ways to help the country and love the people instead of pursuing their own interests alone. The mission of the peace army and peace police, which was formed by you, ambassadors of peace, is important. Ambassadors for peace from Korea and all other nations must take the lead in guiding others onto the path heading toward a world of peace.

Please consider this. Let us say that your country is not alone in revering Heaven, loving the people and loving the country and that surrounding countries do the same thing. If all countries had such a heart, will they be greedy? We are now concerned about Northeast Asia's situation.

What about seeing it in this light? In Isaiah 2:4, it says that a peaceful world can be realized when swords are beaten into plowshares.

The yellow sand and fine dust flying from China is threatening our health these days. All living things are threatened. However, this is what I want to say to this country.

Just as is mentioned in the Bible, astronomical amounts of money are being wasted on military expenses; however, if only a third of it were invested in conducting a fertile land movement to plant trees in areas undergoing desertification, which makes up 30 percent of this land, what do you think will happen?

We must reveal the truth for this reason. The truth is that

Heaven and humanity on earth have longed for and hoped for True Parents. If all nations do not attend True Parents as sibling countries.... Only by achieving a culture of deep heart, in which nations live for each other's sake and love each other as siblings in front of True Parents can world peace be possible. The place we will be heading to after living such a life is the eternal world, the kingdom of heaven.

No matter how long our physical life may be, it will not pass hundred years. The reality is that we are living on earth by borrowing a possession of the creator, the original owner who is our Heavenly Parent. Do you understand what I am saying? We cannot claim any ownership.

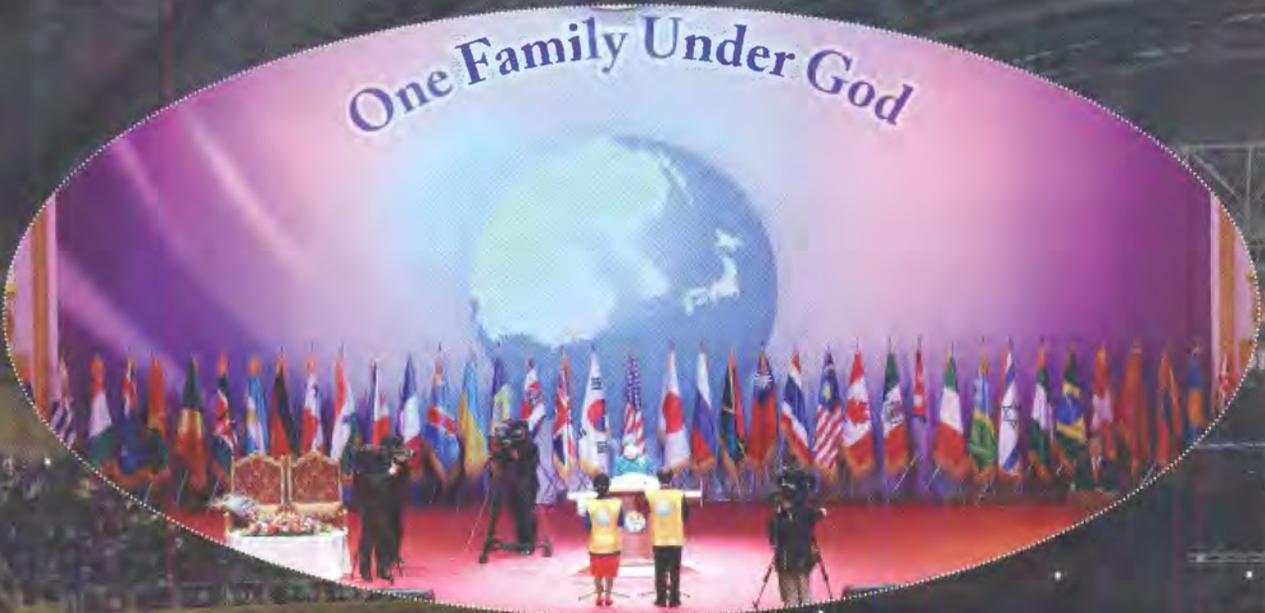
Having borrowed it, you should use it well and return it in a state Heaven desires. Only by doing that can you enjoy eternal freedom, peace and joy in that other world. It is my hope that you can realize this point.

What should we do in order to live such a life? We must stand up. We must run out. It would be even better if you could fly.

We do not have much time left to us. How can we fulfill all that God wills on earth and be complimented—Thank you my proud son, my proud daughter—by our Heavenly Parent?

Let us all dash forward together with all our might until the day we achieve the hope of Heaven and of humanity. **JW**

One Family Under God



Resolution for the Korean Reunification and Peace in Northeast Asia

As participants of the World Leaders Convention for the Advancement of Korean Reunification and Peace in Northeast Asia in the first year of Cheon Il Guk, 2013, we long to achieve a world of peace by transcending borders, religions, race and culture. We hereby make the following resolutions:

- We are resolved to settle old conflicts between Korea, China and Japan and to strengthen our solidarity and harmony to ensure a peaceful future in Northeast Asia centered on the vision that humanity is one great family under God.
- We are resolved to carry out pan-national education and activities to settle the division within the Korean peninsula, a result of the cold-war and to move on to a new era of unification and harmony.
- We are confident that Korean reunification and peace in Northeast Asia are shortcuts to world peace! We are resolved to take the lead in the peace movement to ensure that humanity achieves a world of peace centered on True Parents.

11.13 by the heavenly calendar in the first year of Cheon Il Guk

Representative readers: Kang Bu-il, Choi Geum-suk

True Parents Act to Protect God's Homeland



By Thomas Hwang

This month Mother invited FFWPU family members in Korea to join with ambassadors for peace, leaders of Korean society and delegations from Japan and the United States to participate in a rally at the Cheongshim World Peace Center in Cheongpyeong. The event was titled “World Leaders’ Convention for the Advancement of Korean Reunification and Peace in North-east Asia.”

It was a very cold day, but the stadium was filled with warm-hearted people who came in response to Mother’s call. Thousands of members and friends of our movement came to raise their voices and pledge support for world peace. Mother stressed the need to overcome conflict and bring peace in our world. As children of True Parents, as children of our Heavenly Parent, that is our responsibility. She reminded us how lucky we are to live in the age of True Parents, when we have their guidance and direction to follow.

Personally, I was deeply moved by this event. It brought to mind the many times in the past when True Father called large numbers of members to rally for a specific purpose. This occurred in 1975, at a time when tensions were high on the Korean peninsula, and Father spoke to one million people at a rally on Yeouido. A similar thing had occurred in the United States in 1974 when Father rallied American members to support President Richard Nixon.

In all these instances, tensions in the world posed a threat to God’s providence. In every case, by gathering members together, True Parents appealed to God to protect the people, the nation and the world. This was not for the sake of our members or our movement, but for the sake of the world.

This event was announced at hoondokhae on December 1, which gave us very little time to prepare; yet key leaders of our movement prepared presentations and provided a very meaningful program. At first, we all wondered why Mother called for this rally at this time, but one week after she announced this event, it became clear that serious problems had arisen in North Korea. The leader, Kim Jong-un, had had his uncle, his closest advisor, arrested and executed. We learned that many other people had already been killed, and that more deaths were likely to follow. It was also possible that provocations against South Korea might occur. The South Korean president put the military on alert.

When news of these events broke out, it became clear to us that True Parents were appealing to God, through our

members’ sincere response to their call, to protect Korea and prevent harm to its people, North and South. Since God has determined the destiny of Korea, we know his hand is upon this land, and since God chose True Parents, we know that he responds to their ardent requests when members unite with them and make the right conditions.

Whenever trouble arises in this world True Parents, as the parents of all humankind, feel a sense of responsibility. When we respond to their call for mobilization with a public mindset, we help carry our Parents’ responsibility for the sake of all humankind. As children, that is the least we can do to ease their burden and play our part.

Sometimes we lose sight of the fact that our actions can have implications far beyond our own lives. Because we do not fully understand the way spirit world works, we may not see that our attendance at a rally in Cheongpyeong could save lives in North Korea. But if we honestly examine the history of True Parents’ work in the world, we will see that their actions shaped the history of the past century, both in public and behind the scenes, and with the involvement of spirit world. True Parents never stopped meeting and advising world leaders, meeting and instructing people of all backgrounds, within and without our movement, educating people in how to build a world of peace. Through their words and actions, they moved and inspired many leaders and influential people, though they were not always recognized fully for their contributions.

Through this rally, we can see very clearly that True Mother, working with True Father in the spirit world, is carrying on this historical role, working as the True Parents for the sake of all humankind, just as they have done throughout their lives. We can be comforted and inspired to know that the guiding and protective hand of our Heavenly Parent, through the True Parents, is upon our future history.

It is God who shapes the history of the world, but as we know, he has to struggle with humankind to get it right, as people are constantly undermining his plans. We should not be that kind of people. As followers of True Parents, our mission is to learn from them how we can support our Heavenly Parent in building the heavenly kingdom of Cheon Il Guk on earth, and to do so with all our hearts, our minds and our spirits.

God bless you all in that endeavor. *TW*

Thomas Hwang is an international vice-president of FFWPU.



Luncheon guests, December 15: *From left:* Yun Jeong-rho, president, UPF-Korea; Dr. Kim Min-ha, chairman, Wonmo Pyeong-ae board; Park Geun-ryeong, younger sister to Korea's president; Moon Lan-young, president WFWP International; Sam H. Zakhem, former U.S. ambassador to Bahrain; and Tokuno Eiji, president, Japanese Church, gather around Mother to join her in song.



Strategic Frameworks for Our Vision 2020 Project Part 1

This is an edited article based on the presentation given to leaders during the Vision 2020 Strategy Conference for Strategic and Providential Nations held in August 2013, Yongpyeong, Korea.

By Sam Nagasaka

After I was asked to come in as the project manager of the Vision 2020 Project of FFWPU International in March 2013, I went around speaking to our leaders and elders in and outside of Korea in an effort to understand what had been said and what had been commonly understood about the project. Although there seemed to be general awareness of the goal and the new system and budget already in place, I felt that a basic consensus had not yet been reached. This presentation is an attempt to confirm what most of you already (should) know, which are the basics and the fundamentals. All I did was try to draw an overall picture of what I learned from the hearings of our leaders and elders in world missions. I hope to take each area one by one, so we can move toward consensus and to provide an external framework for you to evaluate and consider in line with your strategies and priorities as we drive the Vision 2020 Project of FFWPU forward in various strategic nations.

Basic consensus: Universal vision: substantial Cheon Il Guk

My first attempt was to spell out our common vision for this project, a universal vision. We often use terms such as “restore a nation” or “restore sovereignty,” which I thought could be misleading if our intentions were misunderstood. If we are to use those terms, we should clarify that they mean to help restore the nation’s or state’s sovereignty to its original ideal under God, where people are governed in peace and happiness with true love. “Cheon Il Guk” is our religion’s term, which is often translated as “nation of peace.” It has very deep significance

for us and actualizing it on earth is our ultimate goal. We should never mistakenly see ourselves as seeking to win a power game, take over a government or gain political domination through the church. Such misconceptions in our members or miscommunication of our true intentions can create unnecessary conflict with the current and existing stakeholders of a nation. Our end goals are the peace of the state and the happiness of the people. As Father says, “The nation does not exist for our church, but our church exists for the nation, so that the nation can exist for the world.”

Love Heaven = Love People
= Love Nation

True Father gave the slogan, “love Heaven, love the people (humanity) and love the nation,” to many of our educational institutions. I would like to propose this as our common mission. A mission usually explains whom we serve and how we serve them.



Stages of Church Foundation



Through this slogan, I want to shed light on a simple truth—that to love God means to love people, which results in loving the environment or institution that they dwell in. Sometimes, we see those who forget the second or third parts of the slogan, but as much as we love God, we should care about our fellow citizens, his children, and the state of the nation they live in. As I heard from my elders, at least in Korea and in Japan, that our movement grew the most in times when everyone in our movement, from the top leaders to those who just joined, were genuinely crazy about saving the nation spiritually and politically. I believe that others ought to recognize our movement as a patriotic peace movement that exists for others' sake, because of our love of our Heavenly Parent. If there are other patriotic groups, let us ask ourselves, Are we more genuine than other patriotic peace movements, our competitors in the nation?

Road map to substantial Cheon Il Guk What's our ultimate goal?

Let's say that our vision or ultimate goal is the substantiation of Cheon Il Guk. What does that mean? Making our faith a national or state religion? Crowning True Parents the head of state? Or would it entail all citizens going through the Blessing Ceremony, or the president or the prime minister taking an oath on our "black book"? These are all just hypothetical ideas. No broad agreement has been reached on what solidifying Cheon Il Guk means. Whatever the expected outcome, however, they have one thing in common: Becoming the national mainstream must happen before any of the suggested outcomes can occur. So let's ask ourselves, How do we become the mainstream of the country? Yes, it's a headache. I would like to take a step back and make it easier by asking you to think about how we enter the mainstream. I remember asking myself that during a class I took at the Unification Theological Seminary in the late 1990s when the professor (I believe it was Dr. Ward) was lecturing about a thesis written by an American scholar claiming that the Mormons and the Unification Church have

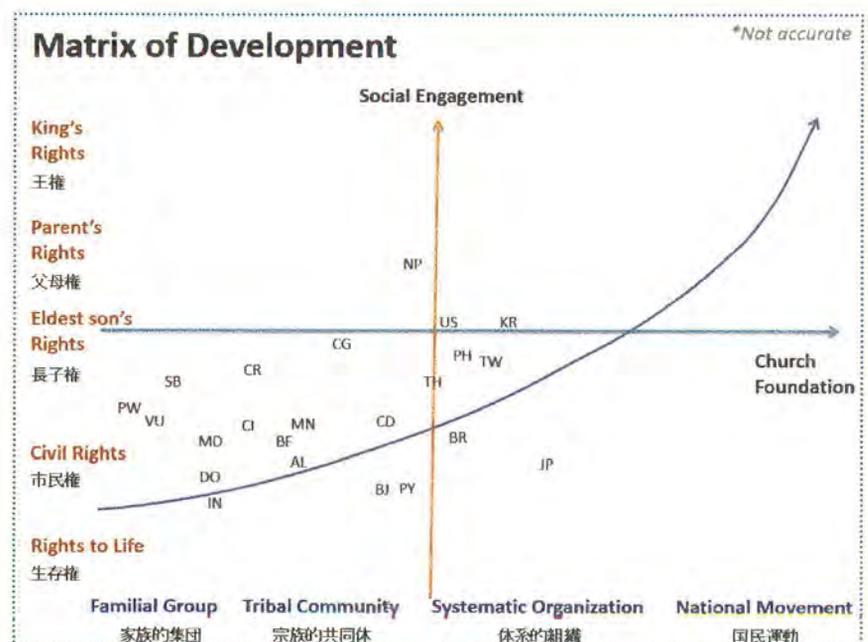
now entered the mainstream. According to that scholar, Mormons who dominate the state of Utah can consistently send senators and congressmen to capitol hill, and the Unification Church through the Washington Times gained a strong voice, allowing both to influence the policies of the country. That taught me that entering the mainstream means to have an influence on national policies. In other words, it is to secure a foundation allowing us to apply our principles to the culture and structure of the nation. The means for doing this could be different depending on the country. It might be a political party, a national media outlet, a municipal majority in the capital or nationally, a broad base of core membership or associate of peace ambassadors. I am sure groups that have recently emerged and have attained such status exist in your nation and are worth studying.

Let's say that when we "become the mainstream," we "restore sovereignty" or socially gain the "rights of a king," which can mean a comprehensive authority entrusted to us by the

people. That is ideal. However, in many nations, we currently are in the "survival" realm, trying to secure our social "rights to life." Here, not having rights to life means that the government tolerates discrimination or persecution against us based on our faith. The big question becomes how to emerge from the survival stage and progress to that of sovereignty.

Stages of social engagement

As explained in the Divine Principle, all things go through stages of growth. You do not give birth to a grown-up. This tells us that there are also stages in the development of our social engagement levels. (See diagram 1) To move up from the level of survival, we must be "accepted" by the society, which may mean winning our civil rights, where discrimination against us is no longer tolerated by law. From being accepted, we need to move on to being respected, which may mean in our teaching, winning the right of the eldest son. When we



1 According to Pew Research, in 2007, Mormons made up 58 percent of Utah's population. See religions.pewforum.org

hold the right of the eldest son, it may mean that we share certain social responsibilities and leadership in society. From being respected, we may move on to being expected, which may be interpreted as gaining the right of a parent. Here, “expected” can also mean that some degree of authority in certain areas is delegated to us. We become so trusted by the people that they start saying, Give Unificationists a chance; they might make the country better.

Expectation develops on acceptance and respect. When we meet the people’s expectations well enough, they may entrust us with comprehensive authority, and that may be the situation that qualifies as restoration of “sovereignty” or “kingship.”

The point of this discussion is that it takes a process to get to the ideal, and we must take it stage by stage. It also means that every nation may be at a different level in light of our national movement’s social engagement; hence, the required initiatives and focuses could also be different. You should discuss among yourselves at which stage the foundation in your country may currently be, how stable it is, and to which stage you want to rise within the next two to three years.

If you make such analyses and goals, we can discuss how to get there. I will not go into details about the diagram; for example, though, from the stage of social survival to being socially accepted, we need to understand the law and comply with it, have proper accounting, clarify our decision-making process and have a certain level of communication with the public sector in order to build credibility in society. If you want to move on to become respected, you need to think of what kind of contributions you are making to society. It can

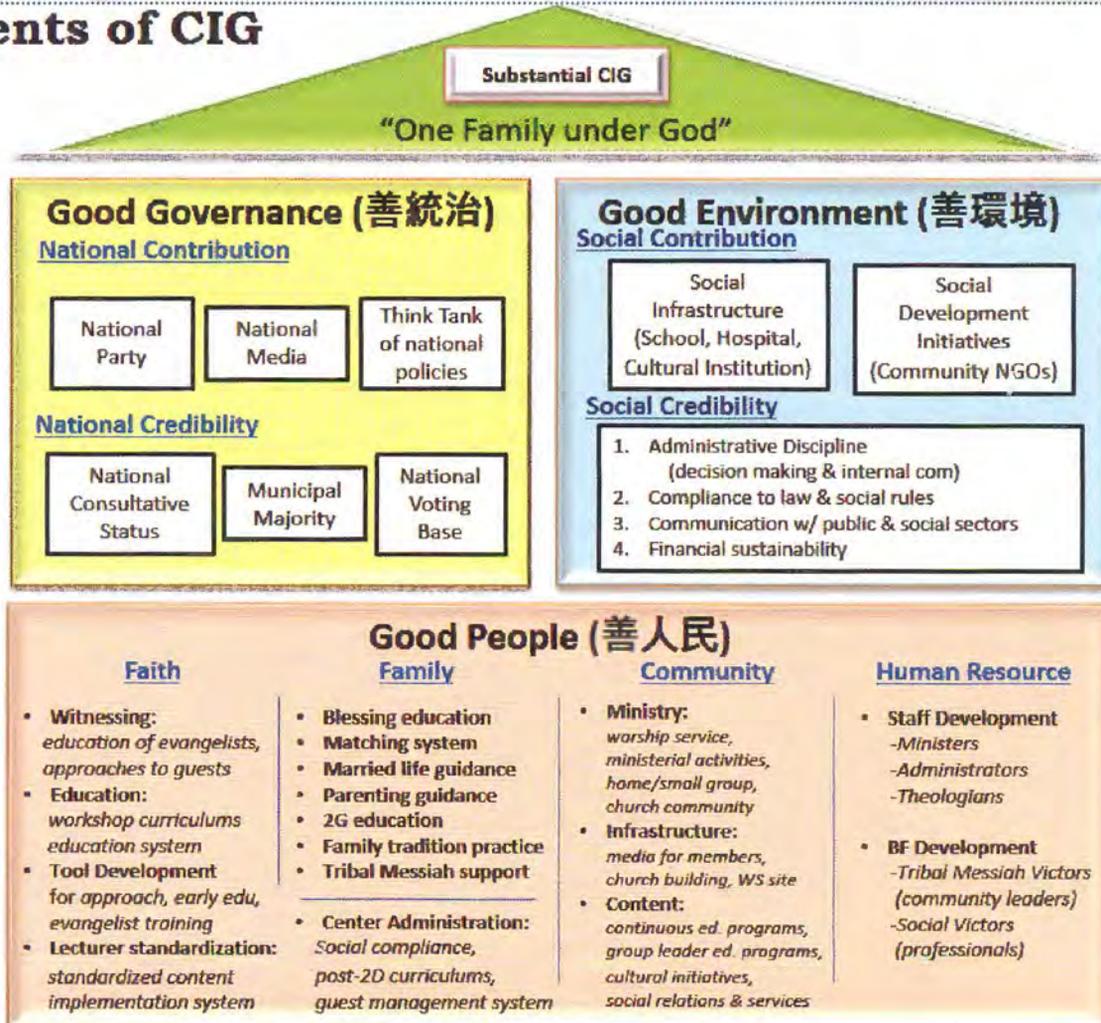
begin with short-term service projects, graduate to sustained initiatives and ideally culminate in work that has an infrastructure, is driven by a permanent commitment and provides valuable contributions to society. In the way that the processes or focuses required may differ for a child as the child goes through different stages of growth—for example, infant, childhood and adolescence—our processes or focuses when developing our degree of social engagement may change depending on our current focus and goal. It is better to set relevant goals and relevant focuses by understanding where you are in the social context. This model of development may be difficult to apply in countries that lack democracy or freedom of faith, but it should be applicable to at least the strategic nations that were selected this time.

Stages of church foundation

Another perspective I would like to present is the growth stages of a church foundation. When we say “church foundation,” we often talk about the size of membership, but here I am presenting the perspective of organization model or the character of the management. (See diagram 2)

In an early stage of our ministry, we start from a family-like group. Everybody knows everybody else and members share a close bond of heart. The group may not be systematic or disciplined in terms of organizational principles, but it can work well for groups of up to perhaps five hundred people. However, if you go beyond a certain number, the group begins to resemble a tribal community, where people may not share personal relations with everyone in the group, which now

Elements of CIG



requires a strong drive from leadership and layers of leaders to keep adherence. It may not be completely systematic, but there is a sense of direction for the people. As I have observed, this model can accommodate three thousand to five thousand members, depending on the situation of the field and the definition of membership.

A church at that stage can conduct strong campaigns to bring many people to our centers, workshops and events, but after a while, we may begin to see very little change in the size of the congregation, even with the efforts of many people mobilized to witness. If this is the case, the problem may not be with the inflow of people, but with the quality of the container, or the church management style itself. To break through this barrier to growth, the church is challenged to adapt its practices to fit its size. You cannot continue to study in high school in the same way you studied in elementary school. Likewise, the church needs to discipline itself to become systematic and organized. This process may cause the leader to feel he or she is sacrificing freedom and becoming more restrained, but as the leader attracts and unites people, their collective abilities and intelligence give the leader greater power and freedom. The processes includes respecting those who are skilled in administration and are specialists with knowledge of society, such as lawyers and accountants, as well as sharing the decision-making process with more people, or different types of people, as the group grows. Recording or documenting the decision-making processes will protect the leadership and the organization. Having a good database and analyses of membership will help the leaders make informed and educated decisions. Relations, communications and exchanges with the public sector will help you keep your organization healthy and stable. These disciplines will help you lose fewer members.

Again, from my observations, this type of group can maintain tens of thousands of members until coming again to a barrier to growth. One reason may be the loss of important qualities that spurred our previous growth, such as close bonds of heart, strong leadership and a sense of direction. If that is the case, we must regain those without losing the earned discipline. Another cause may be that this model has an inherent limitation. Apparently, no case within our church yet exists of breaking through this limitation and becoming a national movement.

In order to break through the barrier to growth in a systematic organization, we need to transform ourselves in line with a model of a "movement," which is a less centralized federation of communities and groups, or even of individuals. You just cannot completely control everything, so you try to manage by clarifying policies and functions of the headquarters.

Anxiety is natural over opening up to decentralization, because without the strong ability, the essence of systematic organization, and a mature leadership, the core organization may not be able to hold the organic discipline, with the result that the movement may fall apart. As parents try to nurture heart and teach purposes, disciplines and life skills to their children, eventually they must take risks as the children go beyond adolescence and enter maturity and independence. We may also need to develop such a mature relationship within our group to rise to a higher level. I have not yet observed the numerical limit of this model.

Balanced Growth Assessment



Matrix of development

Based on the ideas of growth stages in social engagement and church growth, I made a matrix to see how our strategic nations are doing. The rising line shows that maturity in church growth should be prioritized over the development of engagement in society. This analysis of nations is subjective and inaccurate, but it should help us in setting goals. Please evaluate where you are positioned and set a goal point of your position in the next two or three years and decide how you are to get there. In other words, make a set of mid-term and long-term goals and plans.

I also made a comparison of membership purely based on the latest annual reports. Some reports have not been submitted for a while and the definition of membership may not be exactly the same depending on the time and region, but it gives a rough comparative view of the nations. The other chart is the ratio of our membership in comparison to the respective general population. If you look at the matrix of development and these charts, you will notice that Korea, Japan and America are relatively well positioned.

For members of those nations, it may seem impossible to achieve the vision, but based on a simple analysis, they are better off than the other countries. Some may say that the developing countries do not have the challenges that the developed countries have. I agree, but we can also say vice versa. What may make a difference in any country is the element of timing and opportunities. I believe if you reflect deeply, you will find elements that God prepared and be able to catch the wind of the providence and ride it. That is, if you prepare a healthy, balanced and appropriate model of church and social engagement.

As Mother emphasizes often, expectations of the realization of Cheon Il Guk are in the order of Korea, Japan, United States, and then the other strategic nations. We should not expect that it will happen in other nations but never in our own. If it does not happen in your country, the same chance exists of it not happening in the others. **JW**

To be continued in our January issue

Mr. Nagasaka is the Vision 2020 Project Manager; he works out of the FFWPU International Headquarters, in Seoul.

Background on Taiwan and on Same-Sex Influence There

This article outlines the nearly two decades of war that preceded the arrival of the mainlanders on Taiwan, the long years of Taiwanese martial law and how, when freedom finally came to Taiwan, an ultra-liberal gay movement emerged.

China refers to the Pacific component of World War II as the Anti-Japanese War of Resistance, which began in China in 1937. This was the start of the Japanese army's full-scale effort to subdue the Chinese people and occupy all of China, though they had been making incursions into the Chinese territory of Manchuria since 1931.

China was also in the midst of civil war in 1937, with the governing Kuomintang (Nationalists, KMT) pitted against forces loyal to the Chinese Communist Party (CCP). The civil war had begun in 1927, when troops under Generalissimo Chiang¹ and local warlord allies began a focused effort to stem the growing influence of the CCP. Beginning in Shanghai, the KMT began arresting and executing leftist leaders, nearly wiping out all Communist Party presence there.

In 1927, Mao was a local communist organizer in Wuhan, where fierce attacks against leftists had greatly reduced enthusiasm for insurrection among the peasants. Though he was a founding member of the CCP, Mao Zedong would only emerge as a major leader of the Chinese communists several months into the 9,700-kilometer trek known as the Long March, which began in October 1934 with eighty thousand communist cadre leaving Jiangxi and ended a year later when perhaps five thousand survivors arrived at Yan'an. The Long March was a retreat made necessary because of the success of the KMT army's fifth campaign to wipe out the communists rebels.

So intent was Chiang Kai-shek on eradicating the Chinese communists that one of his own generals organized the kidnapping of Chiang in 1936 in order to get Chiang to agree to put aside the civil war and to ally with the communists temporarily in war against the Japanese army. This cooperative relationship between the KMT and CCP, the United Front, was formed in 1937 following the event that triggered the Anti-Japanese War of Resistance.

A transfer of territory

In November 1943, a wartime summit, code-named Sextant, took place in Egypt at the Mena House Hotel, which is in the northern outskirts of Cairo at the base of the Great Pyramid of Cheops at Giza. The heads of state (or government) in attendance were Chiang Kai-shek, chairman of National Government of the Republic of China, Franklin D. Roosevelt, president of the United States and Winston Churchill, prime minister of the United Kingdom. Following the conference, a communique was released to the press stating that the territory "so treacherously stolen from the Chinese, such as Manchuria and Formosa, will of course be returned to the Republic of China."

Formosa is the name given to the island of Taiwan by Portuguese sailors who landed and briefly visited it in 1517. Following the defeat of China in the First Sino-Japanese War,² Japan gained possession of the island of Taiwan in 1895. For fifty years, it remained under Japanese control, as Formosa. The Japanese language was stressed and children learned aspects of Japanese culture in schools. Some favorable developments occurred under the Japanese,³ but for the most part, it was difficult and undesirable to be an occupied nation.

The vast majority of Taiwanese are Chinese from southern China, people that migrat-

1 Chiang Kai-shek became chairman of the National Government in 1928. The U.S. press referred to him as "president" or generalissimo.

2 Of course, it became the first after the Second Sino-Japanese War, which is another term for the 1937–1945 Anti-Japanese War of Resistance.

3 For example, the literacy rate rose from less than 4 percent of the population at the turn of the century to more than 70 percent in 1943.

ed in various waves, with most arriving during the seventeenth century.⁴ The idea that they would become part of China exhilarated them after Japan lost the war. Taiwanese began learning to sing China's national anthem, which includes a line based on something said by Sun Yat Sen, the founder of the Kuomintang, "Be earnest and brave, your country to save—one heart, one soul, one mind, one goal!" In the weeks before the mainlanders arrived, they made Nationalist Chinese flags, but sometimes hung them upside down or backwards.

Cheering crowds met the advance military guard that came to reclaim the island. Nine days later Chief Administrator Chen Yi arrived. Schools closed so that students could welcome him. The departing governor, Ando Rikichi, signed the surrender documents the next day, officially returning Taiwan to China.

Unfortunately, the situation rapidly deteriorated. Taiwanese were mainly law-abiding. Taiwan was safe and in many respects was a more advanced country than China because of modernization implemented under the Japanese. Being engaged in continual warfare since 1927, the government in China had neglected to develop the nation and to improve the education and capacity of its citizens. The mainlanders admired Taiwan's development but signs of the Japanese way of life in Taiwan enraged them. They considered the Taiwanese lackeys of the Japanese. The mainlanders behaved like conquerors rather than fellow countrymen. Additionally, the soldiers in the advance guard were ruffians, dressed in rags, undisciplined and unruly. Incidents of looting and abuses of the local people soon escalated. On a larger scale, under Chen Yi, the mainlanders shipped equipment, supplies and commodities back to China. Taiwan was being forcibly impoverished to aid the Nationalists in China. In late February 1947, the brutal beating of a cigarette vendor, Lim Chiang Mai, a widow with two children that had resisted government inspectors when they confiscated all her cash and cigarettes, angered bystanders. The bystander chased the inspectors who took refuge in a theater and then opened fire on the crowd, killing one bystander. The following day, February 28, protests over the death of bystander Chen Wen Si sparked a riot and general uprising. This general uprising, known as the 228 Incident, resulted in at least ten thousand deaths. These were the dark days of Taiwan's distant history.

Meanwhile, on the mainland, the Nationalist's capital, Nanking, fell to communist forces in April 1949. On October, Mao announced that the nation was now the People's Republic of China. Chiang Kai-shek and two million Nationalists fled to Taiwan, where they set up the remnants of their government as Republic of China. Chiang also proclaimed martial law.

Same-sex encroachment in politics and society

Martial law did not end until 1987 and even then, a National Security Law allowed for little liberalization. In the 1970s and 1980s, opposition to the Kuomintang did begin to emerge.

⁴ About 2 percent of Taiwan's current population is aborigines, people who speak (or whose ancestors spoke) Austronesian languages. Others with these roots are found today in Australia, New Zealand, throughout the Pacific Islands and on Madagascar in the Indian Ocean.



Diverse members of the Taiwan Interreligious Confederation for Cherishing Family (TICCF); Regional President Yong is at center in the striped tie; Robert Kittel is in the gray sweater.

Photos courtesy of the Unification Church-Taiwan

Though it was illegal to form a party, independent candidates began running against the governing party. Expressions of the long oppressed desire for independent political expression ran parallel with desire for social liberalization.

In such a heavily controlled atmosphere, homosexuals began making inroads in subtle ways. One method was a change of vocabulary. *Tong xing lian* is Mandarin Chinese for "homosexual." Beginning in the 1990s, Taiwanese homosexuals popularized the term *tong zhi* instead. *Tong* is the character for "same" and *zhi*, the character for "will." More importantly, *tong zhi* is the term used by both Nationalists and Communists that we generally translate as "comrade." Even in the 1990s, it had many warm connotations to Chinese people.

According to a thesis⁵ by Allister Chang of Tufts University, near Boston, in the U.S. state of Massachusetts, "discussions of homosexuality in Taiwan have positioned gay activism as engagements with democratization and Americanization." As the first of many types of empirical evidence, Chang mentions a gay character in a 1976 novel that tells a coworker, "Gay bars exist in every democratic country." Three years later, a legal challenge to martial law, advocating for students to be able to organize and to oppose KMT government policies based its argument on a lawsuit brought against a U.S. university by a gay liberation group. In the mid-1980s, a writer named Er Dong, in a paper based on Oscar Wilde's defense at his trial⁶ for obscene behavior described homosexuals as a minority group and appealed for tolerance from the majority. This was a divergence from the then often held view in Taiwan that homosexuality was a form of mental illness. Of course, concern for minorities is a central feature of democracy.

In the 1970s and 1980s, many bright Taiwanese students, unhappy with the oppressive atmosphere at home, went to study in the United States. According to Professor John KC Liu at National Taiwan University, a man at least sympathetic to *tong zhi* causes, every professor in this department received a PhD from Berkeley University in California and nearly every professor at the university is a product of U.S. post-graduate programs. According to Allister Chang, their experience in a

⁵ "A History of the Taiwanese Gay Rights Movement"

⁶ Irish writer (1854–1900); Wilde was convicted of homosexual practices that were illegal in the United Kingdom at that time.



The Taiwan Interreligious Confederation for Cherishing Family meet Chinese Nationalist (KMT) Party legislator Wu Yu-sheng

liberal democracy supportive of homosexual rights contributed to the work of the tong zhi movement, especially after the 1994 University Law allowed students and professors to involve themselves in social activism.

The KMT government made some diplomatic blunders that contributed to Richard Nixon⁷ turning toward China and turning his back on Taiwan. Taking advantage of these misdeeds, a collection of professors with common political goals formed a loose group they named *Tong-Wai*, which led demonstrations against the government and made specific demands. The Taiwanese police continually arrested members of *Tong-Wai*. Once Chiang Ching-kuo,⁸ Chiang Kai-shek's son, became president, though the police still arrested *Tong-Wai* members, President Chiang initiated reforms in response to their complaints. In September 1986, *Tong-Wai* proclaimed themselves the Democratic Progressive Party (DPP), despite the proclamation being illegal. The following month, the KMT agreed to end martial law and loosen restrictions on forming political parties. The DPP became a legal party. Demonstrating how well the gay rights movement had integrated itself with the fight for political liberalization, in the first issue of the magazine *G&L*, published in 1996, the DPP contributed a message of support calling the DPP the "tong zhi's tong zhi," essentially saying they were comrades to gays and lesbians. In Taiwan's first elections that allowed political parties to compete against the Kuomintang, on December 2, 1989, the DPP won twenty-one seats in the Legislative Yuan.

A loose unfolding of events

The first diagnosis of AIDS in Taiwan was made in 1984. The patient was a foreign tourist. The first diagnosis of a Taiwanese came the following year.

NGOs could form only after martial law was lifted in 1987. Gay NGOs did not appear until the late 1990s, but early in that decade feminist NGOs emerged. A leading feminist and president of an NGO, Wang Ping, advocated for gay rights in Taiwan in a "low profile" manner.

On Valentine's Day 1996, a gay political candidate performed a mock wedding between two women to show his support for the gay community. The following November, Shu Yu Shen and his Uruguayan gay partner held a wedding in one

of the finest hotels in Taipei. They exchanged vows in front of three hundred guests, including many reporters.

The first Gay Pride Festival in Taiwan occurred in June 1997 in Taipei's New Park; about thirty organizations were involved.

In 1998, Ma Ying-jeou (KMT), mayor of Taipei, allocated the equivalent of U.S. \$32,500 to support events promoting tong zhi rights in his city. He is now Taiwan's president. He was the first politician in Taiwan to support gay rights.

Taipei held the largest gay pride march in Asia in 2010 with around thirty thousand in attendance.

In 2002, gay rights activists were invited to meet the then President Chen Shui-ban (DPP) in his office. The following year, his vice-president, Annette Lu Hsiu-lien (DPP), drafted

a law on basic human rights including the right to marry a person of the same sex and for same-sex couples to be able to adopt children. While under discussion, the administrations changed and the proposal did not become law.

In 2006, a gay rights activist Nelson Chen held the second public gay wedding. The couple tried to register their marriage and when rejected sued the government. They dropped the suit late last year.

In August 2011, two lesbian women, Fish Huang and her partner Yu Ya-ting, were married in a ceremony conducted by Master Shih Chao-hui, the head monk at a Buddhist temple in northern Taiwan. In the same month, around a thousand people bought tickets to a mass wedding of sixty lesbian couples in Taipei. The organizer explained, "We are celebrating the recent legalization of gay marriage in New York and we hope that Taiwan will make the same move in the near future."

According to Nelson Chen, as of late 2012, Taiwan had between twenty thousand and thirty thousand HIV patients. Taiwan gains two thousands more each year, which is the same rate as Japan, which has a population six times larger than Taiwan. He added that among 15–24-year-old gay men, the prevalence of HIV is 28 percent.

Currently, the Taiwan Alliance to Promote Civil Partnership Rights is working on three proposals for the Taiwanese government that would fundamentally change the family structure. One proposal is to allow civil marriages between two members of the same sex. A civil marriage is a legal procedure rather than a religious one. The United Kingdom uses the term "civil partnership," which allows a same-sex couple virtually identical legal benefits as married (opposite sex) couples. Another proposal calls for allowing any number of people in a marriage. Nelson Chen indicates it was discussed at the 2012 Gay Rights Parade, which is why the parade's theme last year was "revolution of marriage." Chen said, "Some people think you should be able to have one person in a marriage, four people, ten people—you can choose different kinds of marriage.... We don't want the government to control us gay people through marriage." *STW*

A Today's World staff member wrote this article.

⁷ A republican president of the United States, 1969–1974

⁸ President of Taiwan (1978–88)

United to Protect Our Children's Future

Based on submissions by Yi-Sheng Jou and Robert Kittel

The writers describe recent interreligious efforts to counter a sexual liberalization movement in Taiwan.

The Taiwan Alliance to Promote Civil Partnership Rights (TAPCPR) initiated the Bill on Various Forms of Civil Partnerships, Including Same-Sex Marriage. As an abbreviation, they call it the Marriage Equality Bill, but the foundation that the bill stands on is not equality but free sex. Implementing it could mean the legalization of promiscuous families in Taiwan.

Protestants and Catholics combined are only about 5 percent of the population in Taiwan.¹ These two branches of Christianity wanted to attract the support of people from different faiths to oppose these bills. The Christians involved understood that the Unification Church in Taiwan has created a strong interreligious base. Thus, they took the initiative to reach out to us in conjunction with Buddhist,² Taoist, Confucian, Islamic and other religious organizations to form the Taiwan Interreligious Confederation for Cherishing Family (TICCF). They proposed that Rev. Chen Tuo Huan, vice-president of UPPF, be the convener of the confederation and that Dr. Chang Chuan-Fong, vice-president of FFWPU be the spokesperson. This historic event represents Christianity, as Cain, cooperating with the Unification Church, as Abel, and out their own volition asking the Unification Church to take the lead in TICCF.

Fo Guang Shan is the second largest Buddhist group in Taiwan. In the past, we had no way to connect to them or invite them to join our activities. Their top leaders worried over the homosexual marriage issue and the sexual liberalization movement but they had no way to confront it. When we called their leaders, they were so pleased to send more than 1,500 people to support our November 30 demonstration. After that, they even called TBVS television to protest the stations lack of coverage of the event.

The same-sex marriage issue opened the way to cooperation with Christianity and united religions in Taiwan. The creation of TICCF is the astonishing work of our Heavenly Parent and True Father in the spiritual world combined with True Mother's fervent prayers on earth.

On September 7, as a publicity stunt, homosexual activists staged a symbolic wedding ban-

¹ Most Christians seem opposed to gay marriage. Some Christians and pastors support it from the viewpoint of human rights and advocating that God loves everyone, and gay churches do exist in Taiwan. The Presbyterian Church in Taiwan is divided over the issue.

² Most Buddhist groups have not declared a stance on the issue. Shih Chao-hui, a female Buddhist master, held a lesbian wedding in her northern Taiwanese temple in August.

Three hundred thousand people took part in the demonstration against legalizing same-sex marriage across the street from the Presidential Office in Taipei, Taiwan.





September 7: The press conference announcing TICCF's formation; at right is Dr. Chang Chuan-Fong, vice-president of the church in Taiwan.

quet with same-sex couples in front of the Presidential Office Building on Taipei's Ketagalan Boulevard. That same afternoon, Taiwanese religious groups, united in their determination to protect the spiritual health of the nation, held a press conference to voice our loud opposition and to proclaim the establishment of TICCF. Many articles appeared in online and print media, describing the homosexual demonstration that had taken place, including the opposition that arose from religious organizations.

On September 16, Taiwan Formosa Television (FTV) aired a current affairs news program, *FTV Dissent Hall*, which explored the Bill on Various Forms of Civil Partnerships, Including Same-Sex Marriage. FTV interviewed Dr. Chang, the TICCF spokesperson in an effort to understand the reasons that we oppose the bill. Yet supporting homosexuality is the present tendency of the media in Taiwan, because the gay movement has worked hard at public relations for a long time. We had overlooked this issue and misunderstood the seriousness of the threat to society.

The source and history of the bills

The director of TAPCPR, Victoria Hsu, is an attorney at law. She formulated the "package" within the bill that is being

proposed. The three bills within the package would legalize same-sex marriages, civil unions and multi-person marriages. "We want a truly new and equal choice—for all people to be able to choose a system that is more flexible than marriage," Hsu said in a recent interview. How flexible do they envision marriage could be? Several heterosexuals and several homosexuals of both sexes in one group-marriage would be possible. Some in Taiwan have compared the concept of a multi-person marriage to the old and also detrimental Chinese tradition of a married man keeping multiple concubines in addition to his wife. When asked about this, Hsu responded, "That's quite patriarchal and out of date. We have to modernize it and make it more democratic." Seven legislators from the Democratic Progressive Party, the main opposition party, are pressing to have the bills passed. Twenty-two legislators, out of 113, signed the draft of the bill package to show their support.

To pass into law in Taiwan, a proposed bill goes through three readings in the Legislative Yuan, the legislative branch of Taiwan's national government. At the first reading, only the title is announced aloud in the chamber. If a congress member is introducing the bill, he or she may briefly summarize it. After the reading and a general discussion, a bill may be sent to appropriate committees for scrutiny or proceed directly to the second reading. The committees would analyze the bill and perhaps hold hearings at which interested parties would present material in support of either passing or rejecting the bill. Transcripts of these hearings would be made available to all members of the Legislative Yuan. The second reading the bill is read and thoroughly discussed. Revisions may be made through the process of the first and second reading. The third reading

Of the three bills submitted, only the same-sex marriage bill passed the first reading. It then proceeded to the Legislature's Judiciary and Organic Laws and Statutes Committee for review. (Perhaps, it was only a matter of strategy to propose the extreme group-marriage bill, making the same-sex marriage bill seem relatively innocuous.) All that needs to be done to enact the same-sex marriage provision is to change a few words of Article 972 of the civil code, which currently defines marriage as a contract between "the man and the woman



A Unification Church contingent among the crowd of 300,000 at the November 30 anti-same-sex marriage demonstration



Made in Daddy + Mommy—a member of the no-longer-silent majority takes a stance against same-sex marriage.

involved.” The proposed bill would change the wording to “the two parties involved.”

Taiwanese citizens’ signatures

On September 18, in the Legislative Yuan building, housing the Republic of China’s unicameral legislature, we held a second press conference to launch a signature campaign with the slogan, One Million People Petition to Safeguard the Family. More than twenty religious organizations attended to support it. More than twenty reporters from various news agencies came to the press conference.

Our official web site uses the name Safeguard the Family Alliance.³ It promotes traditional marriage and the traditional family as one man and one woman (one husband and one wife) and opposes the various forms of civil partnership.

At the press conference, we clearly explained the reasons that the bills from the homosexual movement will eventually lead Taiwan to the stage of destroying the family, abolishing the marriage system and causing Taiwan to become a free sex kingdom. We also presented a visual analysis of how same-sex marriage could negatively impinge upon Taiwanese society. After the press conference, that the media from the primary networks reported, in a manner suggesting approval, the viewpoint of the religious organizations opposing the bills is significant. Yet the main newspapers did not cover it.

Blessed members aggressively sought signatures from those opposed to the package of bills. Christians and other religious groups mobilized as well and worked with our members. By November 30, the day of the main demonstration, we had 550,000 signatures. The momentum of the signature drive made a strong impression on the government and legislators, who felt the pressure. Though some of the legislators would not have dared to speak out against the proposed bills before, when TICCF representatives visited the office of some legislators in the Kuomintang Party, they all now stated that they would back our efforts to quash the bills. As of December 13, we had 630,000 signatures.

Preparation for the main demonstration

Christian groups took the lead in holding marches to oppose same-sex marriage and sexual liberalism in the cities of Tainan and Hualien, both on the Taiwan’s west coast, as well as in Changhua County on the east coast. Many press conferences were held to promote our cause and to awaken the nation to the impending danger from legislation that would irrevocably change Taiwanese society for the worse.

³ <http://taiwanfamily.com>

Finally, on November 22, President Ma spoke at a press conference at the Foreign Correspondents’ Club of Taiwan. Though he speaks English well, after his opening statement, he responded in Chinese to questions posed in English. When asked about the same sex issue, President Ma and Premier Jiang stated clearly that Taiwan is not now receptive to changing the law and allowing same-sex marriage. The president, speaking to foreign journalists, reminded them that when he was mayor of Taipei in the 1990s, his was the only city in the world whose government funded gay rights activities. Nevertheless, he expressed the view that it would take “a high degree of consensus” to make same-sex marriage legal in Taiwan.

The governing Kuomintang Party also held a press conference to oppose same-sex marriages on November 29.

The Unification Church held two preparatory meetings before the demonstration and invited many religious leaders and social leaders, parents’ groups and students’ leaders. The guests realized that the gay movement is not just about same sex marriage or same-sex civil union. We explained how a sexual liberalization movement was underway, entering the education system and influencing the high reaches of our government.

The November 30 demonstration

We had aimed to draw two hundred thousand people to the demonstration in front of the Presidential Office Building, but nearer to three hundred thousand came. I think a key point of our success was our change of focus from opposing same sex marriage to opposing sexual liberalization for the happiness of our next generation. The Christians arranged a very good program. TICCF religious representatives, some legislators, mayors, lawyers, students and entertainers spoke out to advocate healthy sex education, to maintain marriage between a man and a woman, so as to leave light and warmth to our next generation.

The people all wore face masks,⁴ symbolizing the “silent majority,” the opponents to the same-sex issue among the Taiwanese public and the media. The impression had been that only Christians opposed the change in 972. The huge crowd encouraged opponents not to be silent any longer. At one point, everyone removed the mask and spoke out bravely.

The demonstration’s aftermath

Internal union formed between Christians and the Unification Church through TICCF and our work together on the signature campaign. Around that core, other groups also united with us. Our unity clearly emerged in the successful demonstration and in the celebratory banquet held on December 1. Thirty religious and social leaders, including Regional President Yong and Special Envoy Hong, two key Unification Church leaders that contributed their wisdom and prayerful guidance. Everyone agreed to march forward continuing to fight against infiltration of the free sex movement especially into governmental offices.

Initiated by the outstretched hand of our Christian brethren, unprecedented unity was reached between our church and Christians. Dr. Chuan-Fong Chang, vice-president of FFWPU-Taiwan continues to meet regularly with leaders of the Catholic and Lutheran faiths. We must organize blessed families and resources from each religious group effectively and reply to the challenge to our nation from the sexual liberalization movement. *FW*

⁴ White cotton masks that cover the mouth and nose, like a surgical mask



Goto Case Nears a Verdict But will justice be done?

By Dan Fefferman

We wish to remind our readers of Mr. Goto's struggle for justice. He has invested great effort, not for himself alone, but to eliminate merciless criminal acts of abduction and confinement in Japan.

Mr. Goto was confined against his will for twelve years and five months but he never abandoned his faith.



Goto Toru, the Japanese Unificationist who endured more than twelve years' secret confinement by relatives intent on breaking his faith, could receive a measure of justice when a Japanese court issues its verdict on January 28. However, past cases brought by victims of "deprogramming" in Japan have not always ended in a fair ruling. Indeed, although Japan is constitutionally committed to religious freedom, the Japanese justice system often turns a blind eye to blatant human rights crimes against Unification Church members. It tends to see such cases as mere "family matters," even though the victims are adults and the crimes include serious offenses, including kidnapping, false imprisonment and prolonged mental and physical abuse.

Goto Toru was thirty-one years old when his family abducted and confined him, isolating him from any contact with the outside world and subjecting him to intense pressure to renounce his faith. He was forty-four when they finally admitted failure and released him. "I was stripped of my human dignity and robbed of a precious period of my life," Mr. Goto said in a court hearing on March 11, 2013.

Mr. Goto has characterized the faith-breaking process that he and other Unificationists have endured as "spiritual rape." In a speech to church members in Seoul,¹ he described his ordeal in detail: "The physical abuse was horrible, but what was more severe was the spiritual battle while confined. The sole goal of the 'deprogrammers' is to destroy Unificationists' faith."

Mr. Goto joined the church after his brother introduced him and his sister to its teachings. His parents, however, opposed their children's new faith. Although the Goto siblings were all adults, the parents could not accept their right to adopt their own faith. Each of the siblings was consequently kidnapped and forcibly confined during the 1980s. Mr. Goto's brother and sister both renounced the church under this duress, but Goto Toru only faked apostasy and was able to escape during "rehabilitation" after several weeks of confinement in 1987. Feeling utterly betrayed and fearing to place himself in jeopardy of another traumatic ordeal, he cut off communication with his family until 1990.

After gradually rebuilding trust, Mr. Goto began visiting his family for holidays and other special occasions. Then, on September 11, 1995, during one such visit, his relatives violently forced him into a van and brought him to a specially prepared confinement room in Niigata.² They held him there for a year and ten months, entirely cut off from communication with friends, fellow Unificationists and even his fiancée. Throughout this phase of his confinement, his family and Evangelical pastor Matsunaga Yasutomo consistently pressured him to renounce his faith. After about three and a half months, Mr. Goto once again pretended to have been convinced that he should leave the church. He submitted a written renunciation, but since he had previously faked apostasy in order to escape, his captors continued holding him.

When Mr. Goto's father died in June 1997, he was not allowed to attend the actual funeral, where he could easily attract attention. Eight people guarded him when he paid his final respects. Soon after his father's death, Mr. Goto was transferred to a new prison-apartment, located in Tokyo, where he was held until December 1997. His final move was to the Ogikubo Flower Home apartment building, also in Tokyo, a complex frequently used

¹ See *TW*, December 2009

² Niigata is on the northwest coast of Honshu, 255 km. from Tokyo, which is on the northeast coast.

by deprogrammers to hold their kidnapping victims. These moves and the excursion to pay his respects to his deceased father were the only times he was allowed out of doors for twelve-years.

Two years had already passed since Mr. Goto agreed to renounce his faith, but there was still no sign of release. It became impossible for him to continue pretending. “My mental situation was almost reaching a breaking point,” he related. So, unable to bear the burden of pretending apostasy with little hope of escape, Mr. Goto confessed to his brother that he was still a believer after all. Immediately, deprogrammers were brought in again. It would be more than a decade before Mr. Goto left the small apartment.

The primary orchestrator of this criminal abuse of human rights was a certain Miyamura Takashi. Unlike others of his ilk—many of whom are Christian ministers operating under a misguided sense of mission—Mr. Miyamura is a notorious professional deprogrammer that has established a lucrative business by convincing parents that they require his services. He also heads an organization known as Mizukuki-kai, a supposed support group for parents of current and former UC members. In reality, it serves as a recruiting and intelligence arm of Miyamura’s illegal deprogramming activities.

Mr. Miyamura and his colleagues began “uncompromising deprogramming work to force me to abandon my faith,” Mr. Goto testified. “He visited the room almost daily. Several people accompanied him, both male and female. From seven to twelve people—consisting of Miyamura, members of my family and former UC members—gathered in the room, and they flung words of criticism, defamation and abuse at me.”

Mr. Goto tried to escape by attempting to unlock the front door and leave the apartment, “I was grabbed by my



Mr. Goto, second from right, testified in 2012 at a Universal Periodic Review at the UN Office in Geneva; on screen is another kidnapping survivor that fractured her spine in an escape attempt.

brother, pushed down and caught. I was shocked to know that my physical strength had gotten much weaker than I had thought.”

Meanwhile, after several years without hearing from him, church members presumed that Mr. Goto’s written recantation was authentic. His fiancée, with whom he had been blessed, found another marriage partner. He appeared to be one more of the thousands of members that have been lost to the persecution of the deprogrammers.

Mr. Goto was held for ten years at his final location. He was not allowed outside even to take an escorted walk. With no exercise or fresh air, his health began to deteriorate perilously. Yet his captors refused him the right to see a doctor, even when he became sick with flu and a high fever. Many times, he shouted to neighbors, banged on the walls, or called through ventilation ducts for aid, but no one came to his assistance. He fought depression, anxiety and hopelessness, stubbornly clinging to his faith.

Deprogrammer Caught in a Blatant Lie

In his court testimony, deprogrammer Matsunaga Yasutomo stated, “I was just asked by family members to participate in their discussion. Of course, I always participated in the discussion only with the consent of UC believers. Since it was a family discussion, family members took full responsibility and I am in no way responsible for it.”



However, Mr. Goto’s lawyer introduced a video clip of Rev. Matsunaga giving specific guidance on confinement. Also introduced was a “kidnapping and confinement manual,” hand-written by Matsunaga, that describes concrete methods of abduction and confinement.

Deprogrammer Miyamura Contradicts Himself

On June 17, deprogrammer Miyamura Takashi testified. He claimed that he was just a counselor asked by family members to participate in their “family discussion” with Mr. Goto’s consent. However, in the book *What Parents Should Know*, he gives the following advice to parents:



“It is extremely dangerous for you to be the judge of this...there is no other way than to depend on an experienced counselor for this judgment.”

“The point is to seek out an expert and request actual rescue counseling... Once you have found a counselor who is reliable, you should entrust things to his hands, without any doubt.”

Photo courtesy of Skeit Nipyo

For years, deprogrammer Miyamura and his disciples—many of them recent UC members required to join in the “deprogramming” sessions as part of their “recovery”—frequently visited the apartment, working to break Mr. Goto’s faith. Eventually, however, they stopped coming. Nevertheless, Mr. Goto’s relatives still would not let him leave. In protest, after having endured more than seven years of confinement, Mr. Goto went on three hunger strikes between 2004 and 2006, two for twenty-one days and one for thirty days. To punish him for his stubbornness, afterward, his family provided him with substandard meals, not only preventing him from regaining his normal weight, but causing him to become severely malnourished. He explains that his emaciated appearance after his release was due to this intentional mistreatment and not his hunger strikes, which concluded two years before his release.

Finally, on February 10, 2008, after discussing the extended financial burden that renting the apartment and guarding against Mr. Goto’s escape imposed, the family suddenly ordered him to leave. He reports that they were enraged that he still would not renounce his faith. They angrily pushed him out of the apartment and locked the door behind him, throwing his shoes after him. With inadequate clothing to fight the cold in the midst of winter, and no identification or money, he pondered his next move. He contacted the police but they refused to help him, rejecting the explanation that he had been held captive for years mere blocks from the police station. So Mr. Goto began walking the several miles to the downtown church center.

With atrophied muscles and suffering from exposure, his

legs could not carry him far. He used a stick as crutch; at times he had to crawl. Not knowing the precise location of the church headquarters, he asked passersby for directions as he neared the vicinity. By a seeming miracle, the third person he asked happened to be a church member. She informed him of the location and helped him with taxi fare. Arriving at the center late at night, he was met by a watchman who called the church’s legal affairs officer specializing in deprogramming cases.

Mr. Goto was immediately admitted to a hospital, where he was diagnosed with malnutrition, severely atrophied leg muscles and joint problems. He filed criminal charges against his relatives, as well as both deprogrammers. However, as is often the case in Japan, authorities were uncooperative. Since a lawyer was now involved, the police had to accept Mr. Goto’s complaint, but they did not obtain a search warrant or arrest a single person. Thus, they failed to gather essential information needed for an indictment. In a supreme irony, in December 2009, the public prosecutor’s office then proceeded to drop the case based on “insufficient evidence.”

Mr. Goto appealed the prosecutor’s decision but to no avail. With the criminal justice system utterly ignoring the injustice done to him, he filed a civil lawsuit in January 2011. Named as defendants were his mother, brother, sister, sister-in-law and the two deprogrammers. The amount of damages claimed is approximately two million U.S. dollars. Considering the loss of more than twelve years, the destruction of his pending marriage, the damage to his health, physical abuse, prolonged false imprisonment, the violation of his civil rights and the mental anguish he was forced to endure, the sum is extremely modest

Miyama Kiyomi’s Testimony

I was kidnapped in mid-February 1996 and submitted to forced de-conversion for two years and seven months. Mr. Miyamura visited my room and persuaded me to leave the church. When he confirmed that I had lost my faith, he forced me to accompany him to persuade other UC members that were also confined at that time, including Mr. Goto, who was locked in a room on the upper level of the same apartment building. I visited Mr. Goto’s room in 1998.



When a former member of the UC knocked on the front door, Mr. Goto’s relative opened the heavy lock and let us in. A member of his family locked the door again from inside with chains and a padlock behind us. When I was taken to the room, Miyamura and others were already there, speaking to Mr. Goto.

His head was drooped the whole time that Miyamura was showering him with words of criticism. I felt terrible stress in the anguished, tense atmosphere of this persuasion. I felt very, very sorry for Mr. Goto, who cast his eyes down. Therefore, I could not say anything to him. When we left the room, Mr. Goto’s family member unlocked the front door for us and relocked it after we stepped out.

Tomizawa Hiroko

In June 1997, a group of about twenty thugs, including an ex-policeman and private detectives attacked a local UC church in Tottori. Armed with an electric stun gun, chains and an iron pipe, they injured four church members and forcibly abducted Tomizawa Hiroko. The next day, a UC staff member tried to file a criminal complaint with the Tottori police,



but the officer refused to accept it, saying, “We are busy; you should not bring such a case.” Ms. Tomizawa was confined in three apartments over the next fifteen months. A Protestant minister, Takazawa Mamoru, came to her places of detention and attempted to break her faith. After her escape, both Ms. Tomizawa and the church brought charges against the attackers and kidnappers. However, the police delayed beginning an investigation until a Diet hearing on deprogramming brought pressure on the chief of National Police in April 2000. Even after that, the Tottori prosecutor’s office refused to indict the perpetrators. Thus, no criminal charges were brought. However the both the UC and Ms. Tomizawa won their cases in a civil court, the clearest example of a Japanese court ruling in favor of the victim in such a case.

by Western legal standards. A final verdict was expected in December 2013, but has been postponed until January 28, 2014.

Mr. Miyamura's lawyer, Yamaguchi Hiroshi, is the secretary general of the National Network of Lawyers Against Spiritual Sales, an anti-Unification Church movement in Japan composed of about three hundred attorneys. He has argued that there was no abduction or forced confinement; Mr. Goto willingly remained in the alleged confinement places the entire time. The reason he did not leave is that he was strongly committed to the UC's teaching of "tribal messiahship" and was absolutely determined to convert his family to the Unification Church at all costs. Mr. Yamaguchi even claims that the entrance door was chained and padlocked and other security measures taken not to imprison Mr. Goto, but to prevent Unification Church members from breaking in and seizing him against his will.

An important witness supporting Mr. Goto's view was Miyama Kiyomi, a Unification Church member who had been confined in the same apartment building. Ms. Miyama was held against her will for more than two-and-a-half years and was forced to have her blessed marriage legally annulled as a condition of her release. As part of her "rehabilitation," she was required to participate in attempts to break the faith of other UC members. She was thus taken upstairs to Mr. Goto's apartment and became an eyewitness to the fact that he was being held against his will and pressed to renounce his faith.

Ms. Miyama explains that she herself actually did renounce her faith at the time. However, she gradually regained her faith after several more years and is now a practicing Unificationist again. However, her marriage was irremediable and she remains estranged from her family. Her testimony could prove vital, as it constitutes crucial third-party evidence confirming that Mr. Goto was not in the apartment voluntarily.

Japan's legal system

The Unification Church of Japan reports that more than 4,300 UC members have been kidnapped in that country over the past four decades. In other democratic nations, deprogramming was eliminated in the 1980s as courts clarified that the right to religious freedom prohibits the parents of adult children from interfering in their religious choices. The infamous American deprogrammer Ted Patrick was jailed on more than one occasion for his role in kidnap-deprogramming, as were several others. Also the so-called Cult Awareness Network was found guilty of conspiring to deprive members of new religions of their civil rights and forced out of business. European courts also upheld the rights of believers in new religions to practice their faith regardless of the objections of their families of origin. As a result, deprogramming in the United States and Europe is virtually non-existent today.

Japan's history of deprogramming began around the same time that the phenomenon emerged in the West, but its courts have not yet stopped the abuse. In part, this is because of Japan's value system, which puts a high priority on children's obedience to parents, even after the child has become an adult. Despite the large numbers of victims and many official complaints to the police, not one criminal prosecution has been carried out against deprogrammers in Japan. Several notable civil cases have left a checkered record in Japan's courts. Only one case, that of Mrs. Tomizawa Hiroko, clearly ruled against the deprogrammers and parents. Another, Mrs. Imari Rie's case, reached the Supreme Court, but was settled with



Free at Last: Mr. Goto expresses his outrage at the injustice done to him to his fellow Japanese citizens.

no penalties after the parents agree to respect the UC member's religious freedom. A third, the case of Mitsuko Ishikawa Antal,³ ended with the court—although it recognized that the victim was held against her will and pressured to leave the church—refusing to impose any sanctions against the defendants, because it was a "family matter."

If the current court follows the precedent set by the Supreme Court in the Antal case, the future of religious freedom for Unificationists in Japan is bleak. On the other hand, a clear ruling in favor of Mr. Goto, including serious sanctions against the defendants, could signal an important change in Japan's legal policy.

Currently, police usually pay little attention to reports of missing persons when the person is a UC member. Even when lawyers bring affidavits from the suspected victim requesting that the police investigate in case she or he disappears, authorities routinely reject the complaints on the grounds that they can receive missing persons reports only from relatives. Explanations that it is the relatives who are the suspected kidnappers fall on deaf ears.

Fortunately, international awareness of Japan's substandard religious freedom policy has been growing. The U.S. State Department has reported on deprogramming and "forced de-conversion" in Japan as a "restriction on religious freedom" every year since 2002. Members of the U.S. Congress and of European parliaments have visited Japan on fact finding missions and expressed serious concerns. NGOs and human rights activists have also raised their voices. In 2013, the U.S. Commission on International Religious Freedom issued a strongly worded statement confirming that "police and judicial authorities have neither investigated nor prosecuted these acts." Even more recently, the UN Human Rights Committee required Japan to formally address "reports of cases of abduction, forced conversion and forced de-conversion, which were not investigated and prosecuted by [Japan]."

We can only hope that such expressions of concern from the international community will move Japan to honor its moral and constitutional obligation to protect the religious freedom of its citizenry. In the meantime, we can all pray the court in the Goto case will pronounce a just verdict. *JW*

³ The wife of American Chris Antal, who wrote about her case in our May 2006 issue.

When Persecution Stopped: A Look at 313 and 1989

By Barbara Grabner

In 313 and 1989, religious freedom was restored to people from whom it had been denied. UPF-Slovakia, in a public forum, set out to explore what that freedom meant then and what it means now.

From left: Archbishop Augustin Bacinsky, Rev. Miroslav Rybar, an audience member and Mr. Milos Klas, head of UPF Slovakia



Photos courtesy of Barbara Grabner

This year, 2013, marks 1,700 years since religious freedom was declared in the Roman Empire. In AD 313, the Roman emperors Constantine and Licinius announced, “It was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best.” Before the Edict of Milan was issued, Christians had suffered severe persecution repeatedly. Their refusal to venerate the supreme god Jupiter as well as the “divine emperor” was considered an act of treason. As a result, the Roman authorities ordered Christian buildings and homes to be torn down and their sacred books collected and burned; Christian believers were arrested, tortured, mutilated or condemned to death; their children were taken from them and given to pagan parents.

Freedom for all

The Edict of Milan conferred toleration not only on Christians but on every other faith, too. But as time went on, Constantine showed increasing favor to the Christians; his mother Helena was a fervent Christian and was later declared a saint. Her still pagan son built magnificent churches and established allowances of grain for the clergy and the poor. Many of his favorite officials were Christians, and the education of his sons was put in Christian hands. Bishop Eusebius of Caesarea hailed Constantine the champion of Christianity—though the emperor was baptized only shortly before his death.

Freedom appreciated today

Because of the edict, many historians consider AD 313 the birth year of religious freedom. UPF-Slovakia felt it was appropriate to highlight the historic watershed during an event on November 27 in Bratislava. UPF members approached various theologians; after searching for some time, they found two bishops and two theologians that were prepared to speak. The event title “Quo vadis, Christianity?”¹ was chosen because there is much debate about the future of Christianity in European secular societies today.

Freedom and strictness of mind

Much acclaimed was the presentation of Archbishop Augustin Bacinsky, head of the Old Catholic Church in Slovakia. He compared the situation of Christians in the Roman Empire before and after 313 with Christians’ circumstances in the communist countries before and after 1989. During the periods of persecution, Christians displayed more enthusiasm and active involvement than in times of peace, he said. When the first council gathered in the town of Nicea in AD 325, many bishops were overwhelmed by the fantastic treatment offered them by the imperial court.

Likewise, after 1989 the Christian clergy found doors

¹ Latin for “Where are you going?” It is a reference to a Catholic legend of Peter meeting Jesus in spirit and asking him the question. It is found in the apocryphal “Acts of Peter.”

wide open on all levels of government in the former Communist states. Invitations to festivities and banquets given by the president or the prime minister and other high ranking institutions were a common thing. "This was not a bad thing itself but the social obligations made us sleepy and fostered unhealthy loyalty toward the state authorities," says Bacinsky. And some historic chances were lost, to make the new society a true Christian one.

Bacinsky recalls a meeting in his apartment in the Czech town of Brno. He discussed with friends what to do with the new gained freedom. After reading in his prayer book, some inner voice told him, "Establish an ecumenical prayer forum! Visit the Catholic Vicar-General Horky!" He went to the Catholic cathedral but while going there he became insecure about how to approach Horky. "There was no one at the cathedral. In the court of the bishop's office there was only one person. I went there and saw that it was the vicar-general himself, but instead of approaching him I entered the cathedral." After a while, Bacinsky came out again but the vicar-general had gone. Sorry for his lack of courage, he walked into the city while still hearing the inner voice "Establish an ecumenical prayer forum!" He decided to ring the doorbell of the bishop's office of the Czechoslovak Husite Church.² Patriarch Stepanek and his secretary Bednarik invited him in and asked why he had come. "I knew them personally, so I felt easier to present them my idea. After listening to me, they said no word for a while. Then suddenly the patriarch took the telephone and started to call all church offices in Brno." Soon there was an ecumenical gathering at the Baptist church. Even a representative of the Jewish community showed up unexpectedly. For about forty days, the church leaders met continuously at different churches. An incredibly high spiritual atmosphere surrounded them. Unfortunately, all too soon economic issue such as the restitution of church property became the main concern; the unity of churches became less important. "As a

² An offshoot of the Catholic Church, which first diverged because it wanted to celebrate mass in the local language

result they went on a journey of a further forty years' wandering in the desert.³ When Jesus cast out evil spirits, many more came to enter the cleansed person and did greater harm. Our society today is worse than during the Communist period. No decree even of the greatest ruler on Earth can give us the freedom which stems from the Origin of true freedom, whom we call God. I do not mean that we should disregard freedom granted for the citizens because the external aspect of freedom is also precious but true freedom is in our minds," Bacinsky outlined the lessons learned from history.

Persecution had many sources and causes

Another well received presentation was given by UTS graduate Rev. Miroslav Rybar who lives in the town of Nitra. "The situation then was not black and white—bad Romans and good Christians or vice versa. In reality many Christians were peaceful people ready to offer their lives for Christ. But on the other hand some of them wanted other people to believe what they considered the truth, and therefore behaved even violently toward pagans and Christians of differing convictions. I would like to stress that intolerance is the real issue!"

He also stressed, that religious freedom in the past was understood differently than today. "Just let us look at the situation during the Roman Empire in more detail. For which reasons were Christians persecuted?" Generally speaking, there were four aspects: Firstly, Christians were persecuted by the Jews who were convinced that Jesus and his followers were guilty of heresy and blasphemy. Starting with the stoning of the disciple Stephen, for centuries the Jewish communities in various parts of the empire persecuted Christians and accused them in front of the Roman authorities. Their disputes disrupted the order of society considerably.

Secondly, the Christians were persecuted because their neighbors, fellow citizens, relatives and others could not

CONTINUED ON PAGE 41

³ Symbolically



The 1,700-year anniversary of the Edict of Milan attracted a fair-sized audience. Pictured here is the panel discussion.

Exploits of a Leader of European Youth

By Christa Kamga



I am I am so glad to have this opportunity to share what I am doing and experiencing with brothers and sisters. I am twenty-nine years old, Africa's second oldest second-generation member. My parents are Jacob Kamga Fotso (the first African member; he joined in France) and Annette Kamga Fotso, the German missionary sent to the Congo in 1975.

I have just returned from Korea, where I experienced God's grace through a forty-day Cheongpyeong workshop and a Vision 2020 workshop. My life has been one of service, from when I was very young, but I am not going to make it look as if I never struggled—far from it. I did in very many ways, including matching procedures that never blossomed.

However, I was guided in the five years that I lived in Korea before coming to Europe. I went through Korean Special Task Force (STF). I was part of the Group of Missionary Students (GMS) that studied at Sun Moon University. I worked with UNESCO. I won a Korean language contest as the best foreign speaker of the Korean language in 2004, and I worked for the Korean Broadcasting System (KBS), the government television and radio broadcast company.

Throughout my whole life, I have always felt some sort of calling. I know I have been guided. If not, I would not be sharing this today. Looking back at my diaries and other reminiscences on various workshops, I seem to have always gotten inspirations on how to bring change, how to support others in my generation and how to bring the “old Moonie” back into existence. We love to see those in the older generation that are willing to die for their cause. I know how much my parents have invested and how much many others in the first generation have. I look for that and try to nurture myself with their testimonies and to understand True Parents' hearts.

As much as I have wanted to do something, I just did little bits, drops of kindness here and there—supporting my parents, my family, in their tribal messiah mission and other mission work and in their daily lives (life in Africa is not easy). I would help my family and maybe people around me. I would give, care and do as much as I could, and that was what I saw as enough.

I worked hard, more than eighteen hours a day. I had three jobs, because I did not want to be idle and I wanted to make an impression on as many people as possible, even if it was by being an exemplary worker, because True Father told us to do our best and shine wherever we are.

This was my life.

I returned to Korea in February 2013 for True Mother's matching, but ended up being a translator for a few the Western people there. I helped matching candidates as they conversed. I did it with joy, but my heart was crying out, Father, when will my turn come? True Mother began her speech to us by saying that as a mother her greatest wish is for all the older ones in the second generation to be blessed. That touched me.

I trusted God. When he believes the time is right, something will happen. True Father said that in this era good things will happen to each one of us as we step up and achieve our responsibilities. If we do not falter... This is hard, but we need to be people God can trust. I asked myself repeatedly, Am I changing because of the circumstances? Is the environment pulling me, or am I pulling the environment? A voice, stronger than my conscience, was telling me, I feel “down,” I feel like giving up.

Over the past two years, I had often translated for the church, with Rev. Yong Jin-hun, as he travelled throughout Europe to tell Father's life story. I had enjoyed being a vessel

through which God's heart could be channeled. I next worked for the UPF World Summit,¹ where I was the interpreter for the First Lady of Mali for the duration of her stay. I was escaping again, keeping busy and making some money. Then I went to Cheongpyeong, where I met a few African brothers and sisters, many from Congo, many in our second generation.

All of a sudden, God spoke to me. I feared writing that last sentence. That is exactly the kind of stuff we hear from those in the first generation—it is not our kind of talk. But he did. I prayed in the hall, asking for direction and all I could hear was "Stay, make the most of this opportunity. Liberate all your ancestors, and offer your services; translate for the French team."

So I registered with the Korean team and did just that. After liberating all my ancestors in Cheongpyeong and completing the Foundation Day forty-day workshop, my third forty days – on the Korean Team) and for the French and English-speakers, I translated Dae-mo nim and all the lecturers. I felt so good. As I left, I had plans, which I wrote down—about how to move forward, inspirations came and came. I couldn't stop myself. It was as if I were overflowing.

During my last days in Korea, I met some people I knew from living there before, such as a strongly Christian couple that calls me their daughter, who told me, "You will do great work. When you go, please see if it works out. Give your all. You will have to go back to Africa and work there; they need you. But if Europe doesn't work out, come back to Korea. We know you are connected to Rev. Sun Myung Moon. He is a good man." That I had never expected.

In my bag, I had two gifts, one was a beautiful clock and one was *As a Peace-Loving Global Citizen* in Korean. I gave them both presents. I stayed overnight at their house in a beautiful room they had prepared for me.

In the morning, they introduced me to their larger family and the dad spoke even further with me. I knew at that time that what he said came from God. "Look into the mirror each day and ask yourself if you are on the right track. Are you

¹ February 22–25 this year, in Seoul

doing the right thing to this or that person? That's what I do," he said. "I know you have to do something, but your daddy (as he calls himself) does not know all of it. I should tell you, though, the meaning of your name is to earn (save) people, and then a lot will come." He had written my name in Chinese characters to explain it. I could gather only a little, but I was in tears. I hugged them both and my Korean brother and the parents gave me a \$300 saying that I should have it.

Back in the United Kingdom

On the plane back to the UK, after feeling low over not getting blessed, it all changed. I was so happy, on a high. In my excitement, I walked around, talked to other passengers and shared the autobiographies on the plane. Then I watched the movie "Les Miserable." I couldn't hold back my tears. The songs alone urged me to make a change, to be a sacrifice. This was exploding out of my chest. In the midst of sleep after the movie, before I awoke completely, I knew I would not work any longer. I knew it. I was going to make Vision 2020 a reality. I was going to light a candle in other people hearts. I was going to do something different.

Many members and those in the second generation are going through a lot. We can't have half-hearted minds. If I had a job from morning to evening, my only time with blessed children would be nighttime. My time with new people, with others, would be very short, limited. So I went back and didn't call any of my work or job sources. I just went straight to the headquarters and my local church.

Setting out on a new course

I am very much interested in witnessing; I have a burning desire to revive the church and especially the second generation. I realized that through UPF, it is possible to do all that. The realization came after hearing about Vision 2020 in Korea in June. Now with Youth-UPF, of which I am a co-director, we can create momentum and copy UPF's good practices. We create events with young people as well as join in the main UPF-UK events. I invested the \$300 dollars, my money from



The Youth Panel at a European Leadership Conference on November 22, speaking is Bhikhu Parekh, a Labour Party member of the House of Lords. Christa is in the blue jacket.

Photos courtesy of Christa Koenig and UPF UK

translation jobs that I had in Korea, plus some savings from previous jobs—everything.

Young people respond

I have so many testimonies of the young people that are coming to the movement via the UPF channel. They are so interested. In the last couple of months, we had some of them go to a seven-day workshop, just because they wanted to know more about us, after seeing how we work and dedicate our lives to good causes. I just returned from a seven-day Divine Principle workshop with a young person of that type and I have another two asking me when they can go next. God is sending such people.

True Mother inspires me, and I took events that transpired in Korea as a sign to just start something. So I create activities, witness to young people, do projects with them and testify to True Father. They are so inspired. This time, two or three might be going for a seven-day workshop, and three want to get matched.

So much is happening. I run out of money and sometimes just raise funds for a day to have a meal for these young people. As I invite them out, our second-generation members also become encouraged and begin finding ways to be active again. Youth UPF is great, with new young people joining us from outside, so much is happening.

I don't even know what to say but I welcomed True Mother's initiative of wanting us in the second generation to be active again. So, instead of just studying, I decided to be out there, to leave my comfort zone, to talk, to do some tribal messiah work, to live in True Father's shoes for the first time and in Jesus' shoes. It was scary, but now people are coming. I will be teaching in schools soon; I cannot believe myself. I am taking care of the Youth-UPF, missionary style. People are having dreams and calling me to discuss them. They are singing out, Praise the Lord! in the office. Others are praying aloud for God to protect the work that is happening

Our attractive outlook on life

One person, a girl that I met, is from Armenia. She is paying



Christa working as a translator in the days before she rededicated herself to church activities.

for her food and transportation. She asked me just for a place to stay. She wants to help me and learn more about UPF and the founders' vision. This is a plan for near the end of the year. I still don't know where she will live, but I told her we have a place for her after consulting the UPF office.

Such awesome things are happening. I am not poor; I am rich in spirit—very rich. If I had more money I would do much more, but I think all will come in time. It does come! Oddly, when I wanted to give up one day, I had three phone calls from people saying they want to help and support me.

Connections to African roots

At the same time, I am taking care of second-generation members in Africa. We have Skype meetings. I also e-mail them and help them create forums with guidance materials and themes. Some African church leaders gave the go ahead, which made me busier. Others in the second generation just ask, contact me for support. I do what I can at night to support various initiatives.

Why Africa? I feel it is my duty somehow, as their older sister. It has not been easy for me or for my younger brothers—Ernst Paul and Martin Luc, who lived their whole lives without workshops. We were older; everyone after me was a minimum of four to five years younger. So workshops happened in our house, but they were for those in the second generation. These young people need care, love and support in their lives of faith, as we all do. After connecting with many of them in various African countries, I realized I could give hope, I could support them as a big sister in their journey, with their issues. I have created a network through which we can inspire each other. I am so glad. This is very little, but I do pray for them, and for all the effort they make



Christa speaking at an end-of-year UPF event at which they strategize for the coming year and share a Christmas meal

in their lives. To some extent, they go through more trials than their counterparts in Europe, the U.S. or Asia; yet, I am amazed by their will and their standard.

Find hope in healing

If I can inspire our young people, I know we can turn the world around and love our own young brothers and sisters as they were meant to be loved. We can remind them who they are and why they matter, why they are important and why they are going through so much. This has got to happen. Each and every one has gone through something, and should share, but sometimes there are not enough trustworthy people that will listen, without judging, just guiding or embracing them. We need to do this not because we need something from them, but because they are God's children. What I learned over the years, thanks to my parents, is to remain true to what you know. We cannot expect more of others but we should expect more from ourselves. If we practice that, we will naturally be less judgmental and achieve more.

For the coming New Year, I hope we can make more effort in that area with our brothers, sisters, friends, children and parents and that we can learn to love. True Father asked us to be such people. It fits in with breathing air in the physical world and in the spiritual world breathing love.

We in the second generation rarely have had chances to follow our hearts, or to do something for which we could be rec-

ognized. We have not often been appreciated for who we are, the focus remains on our parents or others in the first generation. In turn, we are looked down on because we are different. Why we are not like our parents? That hurts, and it has alienated many. At the same time, doing something because your hearts tell you to, when you have not been appointed to some position is sometimes treated almost as if it is a sin.

It hasn't been easy for True Parents, for the True Children, for elders, for the first generation or for the second generation, but we still have the opportunity to heal one another and create the world of which we dream—what God originally planned. I believe in that.

Such chances are given to us on earth. People are slowly feeling it, they are slowly looking for direction. In Youth-UPF, while teaching young people, we can help them exercise their heart muscles, melt the old history and create a future on the pillars of our True Parents, the first generation and our own hard work. Such a beautiful time is coming. *JW*

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understand their "strange behavior." Christians did not follow the ancient traditions, did not participate in religious rituals and processions and even said that the ancient gods were "devils" or "demons." Yes, Christians were criticized for their lack of tolerance toward other faiths! Their anti-social behavior was judged as "harmful to society." As a result, persecution did not start from the Roman authorities, but within their social surroundings. Allegations against them included the practice of black magic, incest (because they called themselves brothers and sisters) and cannibalism (eat Jesus' flesh and drink his blood), and frightening others by proclaiming the end of the world. It was outrageous that they venerated a lawfully executed criminal. Additionally, the population feared that their gods might punish them if they did not prevent the Christian attacks on their gods. It was not uncommon, that the Roman authorities had to protect Christians from the anger of the crowds!

Thirdly, the Christians were persecuted because the Roman authorities judged them as politically unreliable elements or as being guilty of treason because they did not venerate Jupiter and the emperor. The empire was polytheistic and the Romans were basically tolerant toward all faiths and religious traditions. Greek, Egyptian, Celtic and other gods were adopted into the Roman pantheon of gods. In this spirit, according to Tertullian, emperor Tiberius (AD 14–37) proposed that the Senate in Rome legalize Christianity and adopt Jesus as a god! The Senate rejected this proposal because of the non-conformist behavior of Christians, and their refusal to accept the other gods.

Fourthly, Christians, in some way, persecuted their fellow Christians because of differing opinions and interpretations of the Bible and the identity and mission of Jesus. During the first century, there was generally freedom of interpretation, belief and practice.

At the end of the second century, the famous bishop Ire-

naeus wrote tractates about what constitutes heresy, claiming that there can be only one truth and one true church. In the following centuries, the practice of excluding and punishing "heretics" became a common feature of the Christian community.

In the period after 313, a dramatic reversal occurred: Emperor Constantine allowed the destruction of pagan temples, which had been punishable by death until then. His son Constantine II decreed to close down all pagan temples and prohibited pagan offerings. During his rule, the Christians systematically started to demolish pagan temples and monuments. In 391 Emperor Theodosius declared war on paganism; people were not allowed to enter pagan sanctuaries. "The Christians did not approve of granting all citizens religious freedom because they saw their own faith as the only truth. Instead of winning the hearts of their fellow citizens and converting them in a peaceful manner, they resorted to violence," says Miroslav Rybar. Again, there is a parallel with 1989, when the churches gained freedom "They soon proved to be intolerant toward other creeds and religious groups. As at the time of Constantine, the state authorities readily helped the traditional churches to persecute other religious groups." Our event was held on November 27, 2013 at the Husite Church in Bratislava.

About forty people came to hear the speakers. UPF general secretary Milos Klas was the presenter. He also read a paper prepared by Professor Peter Gazik from the Department of Religious Studies at Comenius University, who could not participate personally.

The Catholic theologian Martin Deininger explained that some church circles consider the privileges granted by Constantine and his successors to be a mistake, because it corrupted the spirit of Christianity. He also said remarkable things about the lineage of Constantine the Great. Bishop Jan Hradil of the Husite church opened the panel discussion with welcoming remarks. *JW*

Today's World Magazine in 2013

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