

TODAY'S WORLD

JANUARY-FEBRUARY 2009



The Central Focus for Our Religious Leaders



Hyung-jin nim conveyed the following message at the opening of the World National Leaders Assembly 2009 to more than a hundred and twenty members, mainly national leaders and regional presidents, who were anxious to connect to their international president's heart. The assembly took place January 28–31 at the Cheongshim Youth Center and the Cheon Jeong Peace Palace in Korea.



Hello brothers and sisters. True Parents just arrived today. They are very happy that you could all come from all over the world to participate in the first national leaders' conference. There will be many topics over the course of the next few days, but these are really preparatory for the celebration of True Parents' birthday, so we hope that you will all come with that kind of celebratory heart, to really praise and give glory to True Parents on this very auspicious occasion.

Brothers and sisters, I would just like to share some of the things that have kept me constant ever since Father asked us to take on responsibility. We started out in the Mapo church; it's a small church here in Korea. Whenever Father asked me to do something new, I asked him one question, "Father, what should I do next?" Father's answer has been consistent. His response is very simple. "Continue to give *jeongseong*." That's a very important secret, I would say.

We have many different theories about why the movement is not growing or developing as we would like. Here in Korea, as we are growing the church, we are wrestling with these ideas, developing new witnessing strategies, new organizational structures and transparent financial management. It's very important. We have to be very systematic and rational in the way we think about our church development.

We are so grateful to Kook-jin *hyung* because he has such a systematic, organized mind and so many years of experience running organization. He has so much insight. A lot of the plans and strategies for development have come out of his genius or his Task Force Teams, which make proposals for better church growth. We deal with many different things on the ground. Because we run the church from the ground, many things have to be tested—whether it be a home group method or new witnessing strategy. I know you are all concerned about this and very interested in these developments, but at the same time, we have to remember that we are a spiritual movement.

We have to develop the practical organizational systems; these are critical because they provide us a safety net from organizational trouble. They prevent organizational disasters or catastrophes. But we have to recall that we are a spiritual tradition that is rooted in the devotional life. Father could have told me

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Corrections: In the October 2008 issue, page 17, Hyun-jin nim and In-jin nim are pictured at a Global Peace Festival in New York (not Washington DC). In the November-December issue, page 35 caption, Kyungsun and Mariëlle Orr's wedding took place in the Netherlands (not the United States). We apologize for these errors.

Cover Photo: True Parents at their birthday celebration in Korea, **Back Cover:** A souvenir photo at the Blessing Ceremony in the U.S.

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Midnight Prayer

We have left behind us the jubilee years, the seventh and eighth years of Cheon Il Guk in the sacred reign of peace, and ushered in New Year's Day 2009 for Cheon Il Guk.

This is the moment when our Heavenly Father, the king of cosmic peace, and the True Parents, who are His substantial counterparts, are united to begin anew the first day of 2009. On this first morning of the New Year, beginning the first day of the ninth year, and watched by the entire universe united in accord with the new resolution, True Parents, who are standing here at the center of heaven and earth as representatives of everything, declare absolute sexual ethics, true love, true life and the victorious right of true lineage, in the realm of the Cosmic Sabbath of the Parents of Heaven and Earth¹ as this year's motto and also proclaim the new era of the victorious authority as we make a new beginning. Please receive this day's motto, declared in the name of True Parents, who are united with God, the great king of all created things.

This beginning, made on this day, on earth, as we usher in a new heaven and earth, is in line with Your will to see the renewal of True Parents' realm, perfected physically and spiritually, internally and externally, in the garden of the original ideal as created by God before the Fall, the one subject-partner of internal and external oneness in body, mind and ideology. However, Eve's error, which was neither desired nor intended, the fallen act by which the lineage was violated, was committed, she succumbed to Satan's temptation. God could therefore not exist in the world of the ideal he envisaged at the Creation; instead Satan seized authority over the original ideal of creation and over all humankind. Thus, Satan came to occupy the position of the parent in God's stead and brought into this world the lineage of the satanic world, centered on flesh and blood. You have had to go through a history of grief and sorrow and pass through the age of the fallen Adam, and the ages of Jesus and of the Returning Lord—that is, the Old Testament, New Testament and Completed Testament Ages—with the heartfelt desire to finally usher in and firmly establish the era of the realm of the heart of the fourth Adam. Now, on this day and at this hour, the ninth year of Cheon Il Guk begins.

Standing in the position of the parents who have established the new, Abel-type UN and deep brotherly love, through which the completion of the new providential history can be declared, and centering on this new, ninth year [of Cheon Il Guk], we have passed through and welcomed the era of the victorious sovereignty of the new, completely restored lineage that will pass through the first stage (directed vertically) and the second stage (directed horizontally) and the third stage consisting of the ninth, tenth, eleventh and twelfth years of the new millen-



nium, by which we can go beyond the number eleven.

We begin a new day in the ninth year of Cheon Il Guk for the ideal of God's absolute love, so at this time as we begin the era of the victorious sovereignty of His all-transcendence, all-immanence, full authority and omnipotence for the fulfillment of Your aims on a victorious foundation, we hope and pray that You will be at the center of this, so that only Your victorious sovereignty can preside over us in this world of the new, eternal heaven-and-earth² that has been declared, been taken responsibility for, and begun on this day.

At this time and on the foundation of a new beginning of the realm of the Abel UN, which is based on the authority of the liberation of God, all things in the universe can be claimed centering on True Parents, and standing on the victorious sovereignty of the perfected, original ideal of the oneness of body and mind, the coronation of God as the king of kings, who is the center of heaven-and-earth, and the victorious king of kings, will be performed on January 31, the day marking True Father's ninetieth birthday.

On this basis, please allow us to fulfill our wish to perform the reenthronement of the era of God's absolute authority in the place of the victorious king, the new representative of heaven-and-earth. We pray you will also permit us this victory to inherit the eternal world of the new, victorious heaven-and-earth for generations to come and go forward as True Parents announce the motto for the sake of the settlement of noon at this time.

All created beings in the universe will now, in the era of God's liberated, full and absolute authority, stand on the victorious foundation of the oneness of heart, one outlook and one clan in absolute faith, absolute love and absolute obedience, and only God's eternal, authoritative and victorious sovereignty will continue forevermore, into the new millennium when heaven and earth will be converted and developed into the liberated and fully freed kingdom of heaven. All this I declare and report as the representative of the new day in the name of True Parents, so please receive our prayer.

As the central figure of the eternal victory of the world's countless future generations, I declare that all things in the universe will proceed to the autonomous, liberated and completely freed kingdom of heaven, which is a place of the life of service, oneness and love. I declare this on True Parents' internal and external victorious sovereignty and on the victorious supremacy achieved through the establishment of absolute sexual ethics. Please receive this, therefore, and take responsibility for it, and march forward to become the owner of the throne of victory and glory.

All this I report and declare earnestly in True Parents' names. Aju! Aju! Aju! **9W**

1 For the actual wording of the motto, see facing page

2 In Korean 천주, which refers to heaven and earth as a single entity



天地父母天雷安息圖絕對性참사랑참生命참血統權勝利宣布時代 천주교

The era of proclaiming the victory of absolute sexual ethics, the right of true love, true life and true lineage in the realm of the Cosmic Sabbath of the Parents of Heaven and Earth





Twenty-sixth Day of Victory of Love

Excerpts from Father's Speech on January 2, at Cheon Jeong Peace Palace

What is the cosmos? It is the house where heaven and earth dwell. Would that house always be fixed in one place?... Whether I move north or south, I would know everything about the house and feel comfortable.

If I went south, I would think, Oh, it's this degree of latitude or that, and can adjust the realm of the Sabbath at will.

What comes after the realm of the Cosmic Sabbath? What is needed? We say that what is most needed is absolute love, and there is a reason the word absolute is used.¹ Who said it has to do with sex?... The Parents of Heaven and Earth are united as one in the house. Where do they go next? Do you think only people will be able to enter heaven-and-earth,² or will the universe be able to go in? Since the Parents of Heaven and Earth, united as one, have entered that house, people will automatically come to stand in that house, in that natural environment. The word "heaven-and-earth" can be used here, because in

¹ Father seems to be referring to *jeoldae seong*, which we translate as "Absolute Sex" or "absolute sexual ethics" depending on the context.

² In Korean 천주, which refers to heaven and earth as a single entity

that house we can live at the appropriate level in the east, west, north and south.

What comes after the heaven-and-earth? As all of that room or space is known as the Sabbath realm, in the king's Sabbath realm there should be the king's room and a room for the ministers of his government, and so forth.

In applying absolute sexual ethics, men and women should be separate, so that women would not be allowed to enter a room set aside for men. What about couples? They would ask the owner to let them have a room together, even a very small one. They wouldn't need a big room. The size of the room wouldn't matter. Even if it were small, their being together would fulfill their needs. A home organized in this way is the Sabbath realm. All these matters can be adjusted.

You are entering the cosmic house of the Parents of Heaven and Earth, and that house is based only on Absolute Sex; there is no discrimination. Whether it is God or a government minister who comes there, everyone is meant to live in that house, which is like a condominium....

Our Hyung-jin! Kook-jin! Cheon Bok Gung signifies that even if there are a thousand, or ten thousand, blessed palaces, just one house and nothing more is enough for two people. Two people living together would prefer to live in a small house where they are happy than in a house ten times its size where they are not.

In the realm of the Cosmic Sabbath, there is Absolute Sex. What comes after that? [True love.] We don't say "absolute love," but "true love." Who should assert true love, the mother or the father? Since this has not been made clear, it poses a problem. Who should exert influence when it comes to Absolute Sex, the father or the mother? Answer! [The father.] Who comes second? Who is the owner of love, the mother or the father? I don't know the answer either. Women say that I like men more than I do women, even if the men are no better than vagabonds, and that I don't acknowledge women. It is true that the mother can act in the place of the father, but in the Sabbath realm, sex must be made absolute; and with Absolute Sex being centered on the father, who has the seed of life, the mother, or the father? [The father.] No, it is the mother! [It is the father!] So you do know that it is the father!...

Therefore, since love is like this and you can't just do as you please, all you can do is be absolutely obedient. That which is more precious, nobler and stronger than obedience and which does not diminish in the cold yet endures the heat throughout the four seasons is absolute love....

There should be Absolute Sex, absolute love and absolute life all at once. How good it will be when all three of them are absolute! If you try to distinguish between them, there will be confusion. Issues to do with sex are more important³ than those related to love or life. I am talking about the man-woman relationship. Did you catch what I meant?...

Once you are in the realm of the Cosmic Sabbath, absolute sexual ethics are different. Who brings love there, the father or the mother? If your father were to stay in the house every day, you would see that your father's love is closer to you than your mother's. If that's the case, why did I say that love, rather than life, comes after absolute sexual ethics? That is in the father position. Do you understand? In relation to absolute sexual ethics, there is the position of the absolute father and the position of absolute life, and the two combined together signify the parents. Those parents have come their way separately, following their connection to the Parents of Heaven and Earth. Even heaven and earth are distinct entities. The father, not the mother, is the center of the Parents of Heaven and Earth. That is to say, the father is the center and the mother is his counterpart.

The question is where the fruits of absolute values are to be reaped.... The fruits are not to be reaped from the father. Where are they reaped? The fruits cannot be harvested except through the mother's field, that is, her womb. The father plants the seed, and everything in the mother's body—from her blood and flesh to her hair, bones, skin, muscles, oils, ligaments, blood vessels and even her bone marrow—is connected to that pocket, that palace, where that seed is planted and nurtured into a baby. That pocket is the mother's womb.

What is a key feature of the realm of the Cosmic Sabbath of the Parents of Heaven and Earth? [Absolute Sex.] "Absolute Sex" is our own patented, professional term from now on. People who are acknowledged officially by heaven and earth and living in heaven and on earth all belong to the realm of the Parents of Heaven and Earth, that is, the realm of the Cosmic Sabbath of the Parents of Heaven and Earth. The first and abso-

lute prerequisite to entering this realm is absolute sexual ethics, and no one is outside of this realm....

Human beings, as lords of all creation, however, have regarded this most precious of all gifts from Heaven as one that should just be used for themselves. They have interpreted it as they pleased, taken advantage of it, and abused it. This has resulted in the creation of all sorts of falsehoods. Since we know this fact, it is urgent that history fully move in the direction of getting the fundamentals in order.

Also, in every nation, there has been a breakdown in sexual morality among young people through the misuse of their special, precious sexual organs. Since we clearly recognize that those young people are to marry and the resulting new man-woman relationships are meant to be the absolute prerequisites for laying the ideal foundation of a nation's future and the life [continuation] or death [end] of its history, we know very well that the issue of young people's sexual ethics is the most important one for us to deal with.

People who have not thought about this issue or heard of it until now might ask why we need the concept Absolute Sex. We absolutely need it. Do you understand? The father is the owner of love. That is, he is the owner of life. Parents comprise a father and mother. There are only two people in the parental position. These two people should reach a standard history would honor and God would want established, but we have never seen anyone seek to reach, think about or bring others to achieve such a standard. We now realize that absolute sexual ethics are absolutely needed. When they are subverted, destruction comes to a nation.

If sick people are placed at the center, the disease could spread to the whole world. If this disease is incurable, the situation could become serious enough to end human existence. So Absolute Sex is very precious. Now, the next most valuable thing is love. Who is the owner that makes the first sexual encounter with your spouse have value? The owner of true love is a man. If the man gets into trouble, his woman will experience many changing circumstances. The tradition of unchanging love is simple. The resolution made on the wedding night should be an eternal one, not just on earth but also in heaven. If this goes awry on earth, we cannot rectify our behavior even in heaven, where it will multiply into dozens and hundreds of instances of bad behavior. As a result, chaos would ensue in the spirit world, which automatically would be influenced by this ongoing behavior. We wouldn't have any way to solve the problem.

We now think that only True Parents can solve the problem on earth. I am the one who has taught people over several generations that the experiences and details related to sexual immorality create a certain bad influence, and I know very well that absolute sexual ethics are absolutely needed. Do you understand?

In true love, you have only one unchangeable object of that love; you cannot expand this to others as you please. You cannot multiply a true [conjugal] love relationship to include others, or use it as you like. Once you include others, it has already become false love.

Also, when it comes to managing relationships, we need only true love in making a true-love relationship. How much false love is involved in your relationships? Since so much false love brings disease, we must make a situation where true love stays in one place no matter what. We must understand that in preparing our essential mind-set for love, the issue of sexual relations becomes a major one.

³ In consideration of the serious consequences of the misuse of sex

True Parents' Final Prayer at the Coronation for the Authority of the Liberation of God, the King of Kings, on January 15

"I declare again and proclaim in the name of True Parents that within the realm of the Cosmic Sabbath of the Parents of Heaven, Earth and Humankind, that on the basis of the unity of these three—Absolute Sex, the seed of True Father's love, and the ovum in True Mother's womb—we will recreate a victorious universe embodying the right of the true lineage."

What's next? Even having sexual relations can transmit disease, which can then destroy life itself. Even life! Without true love, the realm of life would be in chaos. We cannot talk about the settlement and security of the realm of life. This is chaos, a pit of ruin. When a person needing the connecting bonds of life realizes that this entails an essential, eternal lineal relationship, we must attach the words "absolute love" and "absolute life" to him. Then, he cannot just casually make love and share his life. This is a fundamental issue.

If we leave matters as they are, humankind will be destroyed through the sexual organs, that is, through sexual relations. When people who have all sorts of diseases freely interact, uniting [sexually], the human race faces a future of certain collapse. If this cannot be corrected, those people who indulge in such behavior should be dealt with strongly by the rest of humankind.

Now we can say that those who do not maintain an absolute standard of sexual ethics ought to disappear. Such people are incapacitated. That's why we need true lineage following Absolute Sex, true love and true life. True lineage is centered on Absolute Sex, in which true love and true life become one. This is the only way to make a true lineage. If a true lineage is not created, there will be a tattered sphere of sexuality, that is, a tattered lineage. Since to envision an ideal human world based upon such a tattered lineage is flawed thinking, such a world remains in the realm dreams. We are unable to integrate such a reality with our actual realm of life, even if we could imagine it.

No matter how difficult it is, centering on absolute sexual ethics, true fathers and true mothers must emerge. Only a true father can plant the seeds of true life with true love and only a true mother can grow that true life within her womb. They are absolutely needed.

The important issues are that people misuse sex and love and fathers and mothers live as they wish. Sex itself is in a state of confusion and disorder without standards and without fidelity throughout spring, summer, fall and winter. The lineage is going in the wrong direction; it's been turned upside down and is a terrible, mixed up mess. Every day we see different lineages circulating through spring, summer, fall and winter. Since a different type of blood is passing through each day, human beings, who every day are the fruits of different kinds of life and love, will get into a terrible mess and will be ruined. That is the conclusion. Inevitably, even though we don't like it, we have to enforce the law to prevent this from happening. In this way, the realm of the Cosmic Sabbath will remain alive.

Let's say the realm of the Cosmic Sabbath were to die; then the Parents of Heaven and Earth would disappear. If the realm of the Cosmic Sabbath were

to disappear, the Parents of Heaven and Earth themselves would disappear. As long as we don't have any fields where we can plant seeds and grow them, whatever we do in the heavens will disappear as something without practical application. Without a practical application, we cannot consider it a reasonable course. We absolutely must protect the realm of the Cosmic Sabbath. Do you understand?

Hence, Absolute Sex and true love should be protected by the father, who possesses true love, and by the mother's womb, in which the root of absolute life can be nurtured from infancy and protected by the mother. If she has sexual relations carelessly, this could be destroyed. Even though we all know that we have to preserve Absolute Sex, if we do not rectify the misuse of sexual relations, things will inevitably end in failure. Thus, if we want to seek out and live in the ideal world, we have to abide by this ironclad rule. What kind of rule is this? [An ironclad rule.]

If we do not abide by it, we must establish a heavenly constitution that is much more fearsome than the ironclad rule in correcting the problem. In adhering to the heavenly constitution, all people must put aside their lives. The practice of not having children will also disappear. Since only we know the



Grandfather, we're hungry! Even on holy days, Father has to balance the cosmic and the commonplace demands of life.



appropriate decisions we have to make, we should be the ones to begin. Heaven, earth and parents who can be the owners of heaven and earth want that. In light of the consequences of not aligning with absolute sexual ethics, all the children, families, and nations who center on these will be connected to the ideal homeland, or to the future image of an ideal world. However, without the ironclad rule, no matter how high or low the punishment level, everybody would automatically vanish. Those who support this idea, welcome it by clapping your hands. Don't just welcome it; you should support it with absolute faith.

In the same way that God, the Creator, does, we have to have absolute faith and absolute obedience centered on absolute love. When it comes to obedience, if we have a relationship based on allowing any or all opinions and if we do not serve absolutely, it cannot be related to the terms "absolute obedience," "absolute love" and "absolute life." Absolute lineage, absolute love and absolute obedience will become a trinity, and we must begin to preserve the ironclad rule that even if the sexual organs of father and mother are used a hundred or a thousand times, it must only be by their owners.⁴ This ironclad rule must be our family tradition from now on. [Aju.] Is that "Aju, I am resolved" or "Aju I am undecided"? Words are easy to say.

The practice of Absolute Sex is not a reality yet but is still in the preparation process; it hasn't been practiced yet, so we will now enter the era of practicing it.

If you were married by me, you should think for yourselves. When I lay hands on you and pray, I love you and everything about you, not as a father but as a counterpart. However, when I give you in marriage, I do so as a father marrying off his daughter. If you give someone in marriage, it should be your daughter.... And once you have seen her get married, the path is already laid down for her. She may have lingering attachments. Even so, because such a path of love is there, it can be found, and once she practices that love, everything will surely bear fruit centering on that love. Then she will become the one and only wife in all eternity.

So, you all know how great the goals of the Unification Church are, don't you? Yu Jeong-ok and his wife Cho Myeong-won are sitting here, and they, as well as the rest of you, should know that. You should all think that our goals are wonderful.

⁴ That is, each other

Do you understand?

That is why we need to restore the Sabbath realm of the Parents of Heaven and Earth today. The Sabbath realm is a thing to be grateful for. It is where we can finally come to rest. It means we no longer have to look for our home, because we have found it and can reside in it. Before such a home is found, no man or woman can claim that he or she has found a home to live in. Everyone is a wanderer, floating in midair.

How many spirits are there—including Satan—wandering in the spirit world, unable to go to either heaven or hell? Because of love and sexual matters, there are many spirits wandering around. Since they cannot remain where they are, they have, more than you know, violated the homes of couples who live on earth. So, when the sun shines, the spirits create a cloud that blocks the sun's rays, so that people living in their homes cannot receive sunlight. Such is the environment the spirits have created, and I am aware of the fact that they have also been exerting a bad influence on family life. To resolve this, I have brought together the men and women of the Unification Church, because the place where they meet is where such circumstances are bound to come to an end. It is up to me to bring it to an end, and if I didn't have the confidence to do it, I would lose my position. No matter how long it takes, I should end that situation, so that the clouds that have gathered to hide the sunlight can dissipate. Much time is needed. Not much talk....

Kook-jin and Hyung-jin, where is Cheon Bok Gung? Cheon Bok Gung is the palace, the home we are to live in. It includes the family palace, the tribal palace, the national palace, the district palace, the county palace, the provincial palace, the government ministers' palace, the vice-president's palace and the president's palace, doesn't it? You are aiming to build the church around your extended families in order to construct the palace, aren't you?

Then Cheon Bok Gung signifies the group of palaces including the palace of the individual, tribe, race, nation, and so forth, that is to say, the integrated palace where twenty-one tribes live. Yeoido itself should make the palace. Will you be including a place for me to stay? [It will be on the top floor.]...

Isn't that the site for the main palace of the entire world? Isn't that for the construction of the main palace? Did you plan to make only one room for me? When I go there, I will bring

CONTINUED ON PAGE 18 ... TWENTY-SIXTH DAY OF VICTORY OF LOVE

Devotion, Loyalty and Love

Hoon-sook nim gave the following address on the twenty-sixth Day of Victory of Love, January 2, the twenty-fifth anniversary of Heung-jin nim's ascension. The commemoration of the holy day took place at the Cheon Jeong Peace Palace.



The True Parents of Heaven, Earth and Humankind, the King and Queen of Peace, brothers and sisters who have come from all over the world:

I am very honored that True Parents have asked me to give a memorial speech on this twenty-sixth Day of Victory of Love. The Day of Victory of Love is when we celebrate and remember the victory of true love. God and True Parents are the origin of true love. Even though there was love before True Parents came, there was no true love. Even though there have been many people who have called God Father, there were no true sons and daughters. Even though there have been many nations in the world, not one of them was Cheon Il Guk, God's true nation.

Last year, on July 19, 2008, God demonstrated His true love to the whole world through the helicopter incident. In a situation in which everyone should surely have died,

True Parents substantially resurrected, because they are the embodiment of true love. This is an expression of God's love and the historic event that revealed to the world that our True Parents are truly the king and queen of peace, the Messiah, the Lord at his second coming, who has overcome and gone beyond death. This is a true victory of true love, and the genuine meaning of what we all have to celebrate on this Day of Victory of Love. Thus, we should all inherit True Parents' true love and become victors of true love. We, too, must be the embodiment of true love and become God's true sons and daughters.

On February 20, 1984, True Parents blessed me to Heung-jin nim (though I am so inadequate for that role). I am simultaneously mystified, deeply grateful and overwhelmed on this twenty-fifth anniversary at how True Parents blessed an incomplete person such as myself to Heung-jin nim, and connected heaven and earth through Heung-jin nim's sacrifice. Heung-jin nim left behind an exemplary tradition of True Parents' true love on earth. Behind this has been the providence of True Parents' devotions and conditions, which nobody knew about or understood.

The Day of Victory of Love resulted from True Parents' true love toward Heavenly Father, which overcame and brought victory over Satan's realm of death. Heung-jin nim was offered to Heaven as the embodiment of devotion and loyalty, according to the message True Father wrote for him in Chinese characters [after his ascension].¹ Heung-jin nim was our elder brother who sacrificed himself to save others, and although he lived a very short life on earth, he was always ready to offer his life for the sake of True Parents.

Whenever he met blessed children of a similar age, he always asked them whether they were ready to offer their lives for True Parents, and he himself had the resolve to do so. His actions at the time of his car accident set such an example. When the accident occurred, Heung-jin nim turned the steering wheel to the right in order to save his friend sitting next to him; thus he took on himself the entire shock of the impact with the large truck.

¹ For Heung-jin nim, Father wrote 충효지신 천성봉헌 천운대해 영원 안식, which expresses that True Parents consecrated Heung-jin nim, the embodiment of loyalty and filial piety, to the palace of heaven to rest eternally in an ocean of heavenly fortune.



Heung-jin nim helping Father prepare his fishing gear in Kodiak, Alaska

This spirit of willingness to sacrifice one's life flows through the blood of True Parents' True Children. That is the true love lineage. Hye-jin nim and Young-jin nim were such True Children; and our elder brother Hyo-jin nim, who ascended into the spirit world last year, sacrificed himself in the same way. Every single child in the True Family has the same spirit of sacrifice for the sake of True Parents.

In 1983, when True Father was himself the target of communist powers, Heung-jin nim went to the spirit world in Father's place in order to deflect the danger that threatened True Parents. Likewise, other True Children have offered themselves when providential crises have arisen. True love is thus practiced through true sacrifice. Because True Parents' providence of building Cheon Il Guk, the kingdom of heaven on earth, is so important and great, satanic forces focus their all-out attacks on True Parents and the True Family. And on every such occasion True Children have become the sacrifici-

for the victory of their true love.

As unworthy as I am, I have done my best over the past twenty-five years to look after Heung-jin nim's family. Whenever I danced, it was with Heung-jin nim, and through dancing I have earnestly tried to express the glory of God and True Parents. True Parents founded Universal Ballet as a memorial to Heung-jin nim, and this year we are celebrating the company's twenty-fifth anniversary. Universal Ballet has grown into one of the best ballet companies in the world, which was only possible because of the grace and support of True Parents and of Heung-jin nim in the spirit world.

I will do my sincere best so that Heung-jin nim's true love is elevated to a higher dimension through the Universal Ballet. I pledge to devote my whole life to serving and attending True Parents and to living my life to the fullest, upholding Heung-jin nim's spirit. With this pledge, I would like to end this brief memorial address. Thank you. **TW**

cial offerings and have gone to the spirit world.

Again, on July 19 last year, Satan's attack reached True Parents themselves. However, True Parents dramatically and substantially resurrected through their victory of true love, and in doing so, brought Satan to surrender.

The twenty-sixth Day of Victory of Love, which celebrates this great victory, is more significant and meaningful than any other year. I sincerely offer my humble congratulations to True Parents, Heung-jin nim, the commander in chief in the spirit world, and the other True Children in heaven and on earth,



For the first time, Yeon-ah nim (Hyo-jin nim's widow, foreground) and Hoon-sook nim jointly performed rites related to the Day of Victory of Love, lighting candles (left) and allowing those in the spirit world to partake of the offering-table food.



Coronation for the Authority of the Liberation of God, the King of Kings

Father's Speech at the Coronations on January 15 and 31

Beloved citizens of God's kingdom, *Cheon Il Guk!* This is truly a significant and joyful day.

Let us all celebrate without reserve this historic and providential day and sing praises of God's glory and nobility to God, our eternal true parent. On this solemn occasion, hundreds of billions of those living in the spirit world are here with us to congratulate us and celebrate this blessed day.

This is the day God has yearned for ever since He created the universe. For tens of thousands of years, since the day those He created as His children, Adam and Eve, stained the heavenly lineage and concealed themselves in the dark, God has waited while enduring inexpressible pain and sorrow. He has waited impatiently for the day He could ascend to the throne of the king of kings, to be able to embrace His lost children and the creation again and live in joy for all eternity in the sacred reign of peace in the peace kingdom.

Ladies and gentlemen, God is and has always been the king of kings, even before He initiated the Creation. The heavenly way, however, dictates that after completing all aspects of the Creation, God must manifest substantially as the king of kings who reigns over the world of physical phenomena, the sphere of the objects of God's love. That is why, motivated by true love, God sought and found the True Parent of the physical world, who was to become His representative and heir.

Although we are overwhelmed by the grace of having received Heaven's seal, my wife and I are truly joyful to be able to stand here as God's direct representatives and hold this coronation for the king of kings. At the same time I am

deeply sorry before Heaven; I have reached my ninetieth year of life, yet I have been unable to fully restore the 6.5 billion people of the world to God.

Citizens of Cheon Il Guk who love God! Heaven will no longer wait. God is working with His authority as the king of kings through His representatives, the earthly True Parents, to establish heavenly law and restore the world. It is time to accelerate this true-love revolution.

Therefore, on this solemn occasion, I will proclaim to all heaven and earth an outline of heavenly law, by which humankind and all things of creation will regain their rightful positions and be governed.

First, this era, which is gradually bringing us toward the year 3000, will be the "era of revolutionary change after the coming of heaven." In this era, we will no longer be captive to the principles of restoration through indemnity; it will be a time when the king of kings rules the spiritual and physical worlds with His rightful authority. It will be the era of the providence during which the earth returns to its original state, with the realm of the Pacific Rim serving as a central axis. People will no longer be beyond the influence of Heaven's ways or of heavenly law. Therefore, you must lead a transparent life with your every action being as clear as a crystal.

Second, we must accomplish a revolution in educating all people on the value of absolute sexual ethics, with God as their vertical, absolute axis. This is the only way to pass on the good lineage to all humankind. That is the path to achieving God's ideal of true families. From now on, sexual purity, purity of lineage and purity of love will be the educational philosophy of the human race.



(Clockwise from above) National flags from countries specified by True Father are exchanged for a Parent UN flag; The nomination of True Parents is presented on a plaque; Representatives of religions present scriptures; Clan representatives offer crowns.

Third, the peace king representatives (*boombong-wangs*) and the Parent UN will be placed at the forefront of the efforts to completely eliminate the walls and barriers that traverse the earth in multiple layers and to reinstate harmony and peace between political parties, religions, races, cultures and nations. The existing UN (in the position of the Cain-type UN) and the Abel-type UN should become one and reach a higher dimension, becoming the Parent UN—in other words, the Peace UN. Centering on the Peace UN, war, disease, hunger and all other problems confronting the world will be addressed and resolved. This is surely the direction all people must go. They will have no choice because God and True Parents will be with them. Individualistic self-centeredness as well as collective self-centeredness will be eradicated. This will lead to the realization of a world governed by our conscience and natural reason with no need for the election of leaders.

Fourth, the cross-cultural, international blessing marriage is the optimum method of establishing true families that will purify the lineage of the fallen human race and build the peace kingdom. In the end, reconciliation and peace will come about through lineage. When blacks and whites, Eastern peoples and Western peoples, Buddhists and Christians, and Jews and Moslems intermarry and carry on the blessed marriage tradition that True Parents have established, this world will naturally become one family. An ideal, heavenly kingdom based on the ideal of one family under God will come about. As we melt our guns and cannons to make plowshares, a world of peace will open up before us.

Fifth, God created us as His counterparts in love, and He prepared the natural world as a gift for us, His children. God

would not have His children live in a barren desert devoid of beautiful scenery. That is why all people have the duty to preserve and love the natural world. I am saying that you should develop your human nature as it was originally meant to be, such that you experience resonance even with a cluster of wild flowers as if you were sharing a heartfelt conversation with them. That will be the shortcut to restoring humankind to God.

Ladies and gentlemen, you have all truly received a heavenly blessing. You are participating in the ceremony to launch the providential undertakings governed by the king of kings. You are witnessing with your own eyes the whirlwind at this historic transition point. You received an invitation to attend the coronation of the True Parent, the king of kings on the horizontal level, who will govern all of creation as the physical representative of God, the king of kings on the vertical level. Will you ever again, in your lifetime, have the chance to attend such a historic and significant occasion? Your ancestors numbering in the billions are cheering and dancing in joy and delight at this time, shaking the very axis of the earth.

I pray that you open your mind's eyes and engrave this extraordinary and historic moment on your soul. When else during your life will you be able to witness such a day of blessing and glory as you have today? I hope that you can heed the words of Heaven that I have shared with you today and use them as guidelines for your life from now on.

I pray that the great blessing of God, the vertical king of kings, will fill your families, nations and all of heaven and earth abundantly.

Thank you very much. *TFW*

Determination to Practice Liberation

This prayer was read by Hyung-jin nim at both the coronations in Korea and the United States on January 31. (In the first such coronation on January 15, a Report to Heaven was read by Dr. Kwak Chung-hwan.) It is a compilation of excerpts from True Father's prayers on different occasions, from as far back as 1958.

Beloved Father, thank You for Your grace as You have protected me while I, out of fear that Heaven might suffer the indignity of being slighted, continued to fight ever since I was a child.

When we reflect on the fact that regardless of how good things are here on earth, there is no state more precious than that of being connected to Your original heart, our longing for that connection should be unbounded. We should realize that people who are connected to Your true love are without regret even if they have lost everything in the world. Now we must find our way to the original hometown, the ideal world in which Your love is at the center of our lives. While we are on the earth, we should prepare for the day that we are born as liberated children with free authority in our third life.

Just as a baby must be healthy in the womb to be healthy in life, one's life on earth must be spiritually sound so that one's life in the heavenly world can be sound. In order to stand in a position to receive help from both heaven and earth and to be moving in step with the dynamic fortune of the entire universe, we have to be ready to face death, because the present world is a contradictory world under the dominion of evil. We must be aware that it would be absolutely wrong to cause our descendants to have to carry our burden in our place.

Beloved Father, when we realize that You have been ceaselessly working until now to pioneer an environment that is like springtime, we are infinitely grateful to You and infinitely glad; yet we should become sons and daughters who can lament the fact that we have not yet been able to give our entire life and love to You. In order for us to greet the new spring, we should secure a bond with You through which we can invest our life fully and become totally absorbed in that relationship.

In that way, we can greet the springtime and flowers can blossom for the first time. We should not become pitiful spiri-

tual beings that go to the next world without ever having welcomed the springtime during our earthly life. Just as a flower must go through summer and autumn in order to produce fruit, we also must go through such a process to bear our own fruit.

For a life to be invested and come to fruition, it must go through summer and absorb life elements through the root, trunk and branches until it has the full life force needed to begin a second life. We should become Your sons and daughters who can ask ourselves the question, Is there a living force within our mind and heart that is ready to burst into life in the next world after our bodies have died?

We know that the internal life force must not be invaded by the environment no matter how much time passes and how strong the storm may be. It must follow a course of consistent development so that it becomes a seed that can be planted again as the source of a second life when spring arrives.

In the same way, even if we are not externally powerful, if we are beings with an intense, infinite life force within us—people with an internal value that can be planted again in the infinite world of the spirit as the fruit of our life in this world—we will realize that no matter how miserable we may seem, we are not really miserable. I sincerely wish and desire that You permit us to know that even as our outer form gradually deteriorates, we will certainly come increasingly into alignment with our original internal value.

Father, we need to be aware that no one lacking the desire to humbly bow before You can have any connection with You in the eternal spirit world. Please permit us to feel Your deep heart as we open the door to our own mind and heart. Please let us hear Your voice, which is calling to us from within our own hearts, in order that we may find our lost selves. Please allow us to become people who can bow our heads as we feel the hard, toilsome history You have come through in order to restore each of us. *STW*



FATHER'S BLESSING PRAYERS OVER HYUNG-JIN NIM AND YEON-AH NIM

January 15, 2009 Coronation at Cheon Jeong Gung in Korea

On the occasion of the coronation that firmly establishes the realm of the Sabbath of the Cosmic Parent and the Parents of Heaven and Earth, we hereby bequeath True Parents' blessing. Aju.

January 31 Coronation at Cheon Jeong Gung in Korea

Based on the authority of the unity between this couple and God who moves heaven and earth, may God's unlimited blessing be with the advancement of their victory. We bless you. Aju.

January 31 Coronation at the Manhattan Center in New York

At this coronation of God, which is spurring progress toward the unification of heaven and earth, we declare before God and in the name of True Parents that through these two beloved children becoming (in the actual arena of life) one with the word that we have prepared in order to establish the tradition for them, they will become a husband and wife who can serve as an example before all people and before heaven and earth, become a true couple whom the generations to come will cherish and become the embodiments of the representative word that



is establishing the tradition of the people of the world who are receiving the new blessing. Aju. Aju. Aju!

HYUNG-JIN NIM SPEAKS ABOUT EMPOWERMENT

Hyung-jin nim recently shared the following thoughts with Today's World and asked that we include them here.

Father may have placed a crown on my head, but it doesn't change who I am. We are determined to keep the exact same pattern in our life. Our *jeongseong* doesn't change. I only felt this meant I had to be *more* serious in my monastic training.

We have to give away the power we have. I tell the church ministers not to hold onto power. If you do, you will become poisoned without knowing it. If you are a leader, give away your power, and entrust ownership in others. If we are not empowered to be owners, we cannot witness.

We tell the church ministers to give away their power so that they can focus on giving out God's goodness and power. We all need to lead like this, learning how to empower other leaders. Then we can discuss and wrestle with problems together. But we shouldn't give power to just anyone; some people are not ready for it.

Therefore, if you empower a group to elect the best person for a specific task, giving those who are chosen the support they need to succeed is a very important part of empowering others. Through sharing in the process and struggle to develop, leaders become mature. As Kook-jin nim would say, they become part of a family. **97W**

The Coronations



Korea
January 15



Korea
January 31



United States
January 31

A Korean Prophecy Fulfilled

A Congratulatory Address by an Elder Statesman

Dr. Lee Chul-seung



Dr. Lee, whose long political career began as a congressman during Syngman Rhee's presidency, is the chairman of the Seoul Peace Prize Cultural Foundation. His congratulations were offered at the January 15th coronation.

Unworthy as I am, it is an overwhelming honor for me to be able to offer my congratulations today on this meaningful occasion.

Although I do not fully understand the depth and lofty meaning of this ceremony today, over which President¹ Sun Myung Moon is presiding, as one of the elders in the political circles of the Republic of Korea, I am compelled to share with you the words that well up from my heart.

I offer my unreserved congratulations to President and Mrs. Moon, both for surviving that terrible helicopter crash in July last year, and for their standing strong and healthy in front of us at the beginning of this year, on President Moon's ninetieth birthday.

President Moon was born during a time when our country was a colony of Japan. People like President Moon, who prayed for the liberation of our homeland, come from the older generation. They have lived through many tribulations and experienced the pain of the Korean War. Having surmounted all of this, and while contributing to the reconstruction of the Republic of Korea, he has cherished the ardent dream of living in an ideal nation and world.

That dream was of nothing less than a unified nation and a peaceful world. Our people, and I'm sure all the world's

¹ Dr. Lee used a respectful title (충재님) applicable to the head of a large organization.

people, have long been waiting for the emergence of a leader and guiding principle that can direct us to such a nation and world.

That principle or ideology rests on belief in a world that is to emerge after the coming of heaven and in a leader who will simultaneously serve as the king, teacher and parent of humankind. At a certain point in history, this contradiction-filled world will be completely renewed. At that time, an ideal leader will appear who will rule the nation as a king, will educate the people as a teacher and will give birth to children and nurture them as a parent. This leader will bring forth guiding principles that will clarify the heavenly law.

From the past, our people have cherished this belief of the creation of a new world and the emergence of a king, teacher and parent. I wish to share with you my deep emotion and realization that President Sun Myung Moon is the actualization of this.

President Moon has endured many tribulations and made many sacrifices during the ninety years of his life. For this I would like to express my respect and appreciation.

I would like to conclude by expressing the sincere hope that all the victory and glory from this solemn occasion can be returned to God and True Parents and can lead to the building of an ideal world of happiness and peace.

Thank you very much. **5W**



The coronation audience: Most of those in the left-front row are religious leaders. Dr. Kwak Chung-hwan is wearing a UPF sash.

more than a hundred and twenty people with me, maybe a thousand two hundred people. The entire community should be mobilized. It will be a community palace. Only then can the king be attended there; and only then can he educate those guests who come to visit so that they become part of his royal family....

So I have said that Cheon Bok Gung does not refer to something in just one place.... When a son reaches a certain age, he will say he wants to go to his uncle's home. Then he will go to his uncle's home and give out what he has, and those who can live in the main palace will all share in what is handed out, and the many relatives thus gathered will come together to the main palace, and they will form a tribe.

You don't know how to form such a tribe. If such a group were formed, you would automatically come to like giving birth, for it would be your hope, and that of your clans, to be included in the tribe and enlarge your clan and nation. Isn't that so?

Henceforth there can be nothing else but *Cheon Seong Gyeong*, *Pyeong Hwa Shin Gyeong*, the Family Pledge, and the Divine Principle. All of you know the Principle. Did you ever read Explanation of the Divine Principle (*Wolli Haesol*) after Exposition of the Divine Principle (*Wolli Kangron*) came out? If you know the Original Divine Principle (*Wolli Bonchae-ron*),⁵ it is okay to forget the *Exposition of the Divine Principle*, because everything in the latter is included in the former. But you are not thinking about giving Principle lectures. This [Original Divine Principle] is something of a totally different line. This is not the one under Kwak Chung-hwan. The title of the workshop explaining it is different, isn't it? It's the one with "realm of the portion of responsibility" in the title.

Where could such topics for education on the portion of responsibility, indemnity, restoration through indemnity, deliverance and perfection be found before? They came into being after True Parents liberated God. [To Shin-joon nim, who has suddenly appeared:] Have you come looking for me? He has 5 As given in the Education Session Proclaiming the Completion of the Liberated Realm of the Portion of Responsibility in God's Providential History [see page 40]. Explanation of the Divine Principle doesn't exist as a book in the English language. The Original Divine Principle exists only as prints of slides used in the lectures.

come to get me. [Applause] But I'm saying something important right now.

This is important. Even if heaven and earth, the parents, and the realm of the Cosmic Sabbath are forsaken, we are automatically included in the lineage of God, our substantial Parent, as His seed, the seed of the True Father and True Mother. Are we, or aren't we included? We are all included. That is why we have read in *hoondokhae* about the realm of the Cosmic Sabbath for the Parents of Heaven and Earth. That is the term used, and in 1997⁶ it was connected to the number seven. Once we get beyond the number seven and become connected centering on the seventh and eighth years [of Cheon Il Guk] the jubilee years, everything will be brought to an end.

Once that Sabbath realm comes into being, everything will be brought to an end, and there will no longer be a satanic world. The UN will cease to exist in its current form. We have entered the era of the True Parent UN. There is only one nation, one set of parents and one bloodline. There is only one father and one mother. The only difference is that they are on different joints.⁷ Because this is the central joint, centering on the many joints arising from there, the twelve tribes are connected to the joints. And they grow tenfold. [Shin-joon nim: Father, have breakfast!] Yes, I will. You see he has come to get me. What I am saying is important.

Yes, so that Day of Victory of Love is very simple. In order to enter the cosmic home, you need to offer everything you have, whether it is your assets or your relatives, to the Parents of Heaven and Earth, because otherwise you will not be able to enter the house of the cosmic family. Then there will be no need for the Parents of Heaven and Earth, because everyone will already be there. Can there be two sets of parents? The Old Testament Age, New Testament Age and Completed Testament Age... We are now in the era of the realm of the fourth Adam. Do you know how I came to announce that? It was inevitable in this generation. Shouldn't the first, second and third generations all come to their restful Sabbath? Knowing that, you should widen the place, so that all 6.5 billion people of the world can be included. **5W**

6 On the Day of the Declaration of the Cosmic Sabbath for the Parents of Heaven and Earth, 7.8 (Chil. Pal) Jeol, the day of eight sevens

7 The word Father uses means the joint in a bamboo stem; though bamboo grows in sections, they are all firmly connected.



True Parents' grandchildren celebrating True Parents' birthday with a song. This is about one-fifth of all True Grandchildren.



Father's Ninetieth-Birthday Speech

Cheongpyeong Heaven and Earth Training Center, January 30

Respected heads of state, leaders in the global community!

In welcoming a new year of great hope, my wife and I, as well as our entire family, welcome all of you, who in the midst of your busy schedules, have come to brighten this meaningful event today. Today is my birthday as well as that of my wife, Dr. Hak Ja Han Moon.

Ladies and gentlemen, Heaven's providence is carried out in truly profound ways. I embarked on the way of heaven after receiving a heavenly decree at the age of sixteen,¹ at the start of my adolescent years. It was an event I vividly remember even now as if it were yesterday. In the spring of 1935, early on Easter morning, in the face of a cold north wind that was still blowing at the foot of Mount Myodu in Jeongju, I made the greatest decision of my life while holding tightly onto God.

Before I knew it, God's passionate tears were filling up my heart, even as I was desperately declining that fearful and almost dream-like heavenly decree. It was in this way that I left behind my carefree adolescent years—spent in the mountains and fields, at home and at school—and entered a fathomless sea of challenge filled with life-or-death prayers.

Looking back on my life, on my ninetieth birthday, I can only declare that my life has followed a lonely and desolate path. Since the day I was called by Heaven, I have been like a marathon runner who has been running toward the fulfillment of God's will while communicating solely with God.

It was a path along which I could not look around at my surroundings or compromise with anyone. It was not a path along which I could seek out a teacher. I was not even able to demonstrate filial piety to my parents. It has been a long journey, fraught with tribulations and soaked with blood, sweat and tears as I dashed forward toward my destination, gasping for breath while embracing the 6.5 billion people of the world to my bosom. This was what the heavenly decree called me to do.

¹ Fifteen by the Western way of figuring a person's age

Ladies and gentlemen, the promised year of 2013, a serious time, is now approaching. Heaven has waited thousands of years for the day, four years from now, when the kingdom of heaven on earth and in heaven, which billions of people have dreamed of, is perfected and stands on the foundation True Parents have laid by overcoming countless life-or-death situations. Theirs is neither an avoidable path nor one that allows time for rest. It is not a path that can be abandoned in the middle. It is a path that we are all destined to travel on together under the guidance of heavenly fortune. It is a course that we should complete while full of hope and joy. On that day you will see four generations—the grandparents, parents, children and grandchildren—holding hands and singing hallelujahs as they welcome the day.

Leaders from around the world!

We are here to celebrate a truly historic day. History will not forget the lofty efforts and spirit displayed by the UN as it has exerted itself for the welfare and peace of humankind over the past sixty years while standing on the side of Heaven. However, we are at a point where there is broad consensus that the UN is falling behind and the actions it takes are severely limited in addressing the problems of the world while the currents of the world move full-speed through the third millennium. The twenty-first century is a time when humanity is desperately in need of a new wineskin to hold the new wine of the revolutionary era after the coming of heaven.

In response to this historic need, Heaven has blessed us with the Parent UN, in other words, the Peace UN, which I am proclaiming the existence of today on this occasion. It is a special gift from Heaven, which I am conveying to humanity in my capacity as the king of peace and True Parent. What is the Parent UN? I'm sure there are those who are wondering what it means. There is no need to think about it in a complicated manner.

What does the UN stand for? It is the acronym for the United Nations, in other words a confederation of nations.



Mongolian traditional musicians performing at True Parents' birthday banquet in Korea. The standing man sang *khoomei* style, producing notes of different tones simultaneously, imbuing the music with an otherworldly, dreamlike quality.

Isn't that why it is called the United Nations? It was created immediately after the end of the Second World War as a global institution out of the earnest desire to create a peaceful world, without conflict. It is an organization with the semblance of a world government with more than 190 member states. It is like a global company with an annual budget in the billions of dollars.

However, let us consider it in light of the vision of one family under God, a concept I have taught throughout my life. In the end, the UN, as one family of nations, has the mission of working for the peace of humanity. And humankind cannot escape from the reality that we are all one family.

Therefore, the existing UN is the "Cain-type UN" in relation to the "Abel UN," which Heaven declared at the start of the revolutionary era after the coming of heaven. The existing UN has 193 member states. By comparison, within just two years, the Abel UN has already established itself in 194 nations and is actively carrying out its work for peace.

However, as brothers, Cain and Abel are in a horizontal relationship. Therefore, parents have a necessary vertical role in establishing and maintaining the order and guidelines of the family. Cain and Abel need to follow the way and rules of Heaven, which means to become one as brothers and be obe-

dient to their parents. On the global level, the Cain UN and Abel UN should become one as the Peace UN, which will be in the position of the Parent UN. Its duty will be to fulfill its mission in this transition period for the building of a peaceful world.

Then, the Peace UN, led by the peace king representatives [in Korean, *boonbong-wangs*] dispatched to all nations of the world, should fulfill its mission to advance the day of the completion of the kingdom of heaven on earth and in heaven by centering upon True Parents, who have been enthroned as the peace king of kings throughout heaven and earth. And what is the significance of peace king representatives? There may be some who are curious about this point.

Think about the time of Jesus. The title and mission of disciples, who should have served Jesus and realized the dream of uniting all humanity as one family, should have been *boonbong-wang*. As Jesus' second selves, they should have been dispatched to all corners of the globe. They should have taken the roads from Rome to the rest of the world and fulfilled their missions as Jesus' representatives and heirs. In short, it was their mission to serve Jesus and establish the kingdom of peace here on earth.

Similarly, the leaders from around the world to whom the



king of peace, the True Parent of humankind, has given the mission of peace king representatives should fulfill their responsibilities as True Parents' representatives and heirs. In other words, they should fulfill their God-given mission to settle everlasting peace on earth. They should perform their mission as a furnace of true love, eradicating without trace the walls between races, religions, nations and cultures, and establishing the kingdom of peace under the banner, One Family under God. The peace kingdom corps and peace kingdom police force, which I have organized worldwide, will be fully mobilized to carry out this solemn mission.

Distinguished guests, by attending this historic rally, you have received Heaven's call. Although they may not be visible to your eyes—for you live based only on your five physical senses—behind each and every one of you are standing thousands of good ancestors. With grateful hearts, they have come running to help and encourage you upon your receiving this summons from Heaven. They are filled with joy and ecstasy and are crying, Hallelujah!

Try to set your five spiritual senses into motion. All the things of creation, which are essential elements in our lives, are also welcoming you with open arms. This present era, when we are racing toward the year 3000, is an era of true love, in which we live for the sake of others. It is the era after the coming of heaven. Even a wild chrysanthemum blooming all by itself in an open field is awaiting its true owner



Korea celebrated True Parents' birthday on January 30; after a coronation on the 31st, True Parents flew to New York for a coronation combined with a birthday celebration in the Manhattan Center later the same day.

with whom it can exchange true love.

In this context, I declared the twenty-first century the era of the Pacific Rim realm. The final destination of human civilization, which has continued to develop and move along the central axis of history, is the sphere of the Pacific Rim. It is our responsibility to safeguard and love the Pacific Rim—which embraces six continents—and nurture it, so that it can in turn protect the lives of all people in the future.

Ladies and gentlemen!

Humankind's purpose is to serve and attend God as our parent

and to be one family. The words from Heaven that I have brought to humankind fill the pages of more than a thousand books. That is truly an astonishing number. In fact, it would take a person all his life and possibly more to read them all. They are the treasure trove of the heavenly way, which scholars should research and delve into in the years to come.

I hope you will each take home one of the available booklets, in which is recorded the core of all this content about the heavenly way. I hope you will read it carefully with your family and abide by it as your family's rules and tradition from this point on. If your families live according to the teachings of this booklet, they will be unable to avoid an outpouring of heavenly fortune. Your families will become families of saints and sages that will be remembered in history.

May the great blessing of God, the king of kings, be with your families, your nations and all of heaven and earth.

Thank you. **TW**





To a Man of Sagacity and Foresight

From a Congratulatory Address by Prof. Hong Il-shik, Former Korea University President

Almost twenty-five years ago, in 1985, while Rev. Moon was incarcerated at Danbury in the United States, I had occasion to meet him there. Even though he was wearing a prison uniform, rather than dwelling on his own situation or even that of his family or his church, he was discussing problems confronting the world and all humankind. I saw him exerting his mind, deeply concerning himself with the future of the Korean peninsula. I was deeply moved by that. I was very anxious about the future of the U.S. as a nation that would persecute such a righteous man. Not long before I had had such an unforgettable experience with Rev. Moon; and this was why I had quickly gone to see him.

As you may know, I am a lifelong student of the Humanities and a teacher of that subject. I am one who has felt called to unceasingly reflect on and research the progress of history based on advancements in and changes to human civilization.

From the time I was in my teens during the Korean War and was forced to flee after burying the bodies of my two older brothers who had fallen under fire from North Korean soldiers, I worried as much as anyone about the ideological conflict between the camps that we called East and West. Therefore, I could do nothing less than pay close attention to how the political, financial, military and cultural situations of Korea changed under the cold war system, because Korea at that time was hostile toward and completely estranged from China despite the fact that they shared a long historical connection and a deep cultural homogeneity. Rather, Korea was almost subordinate to the U.S., a bastion of Western civilization far away across the Pacific whose relationship with Korea had a short history and with whom Korea did not share cultural homogeneity.

At that time, President Nixon had sent Secretary of State Kissinger to China to carry on secret diplomatic exchanges

through the so-called ping-pong diplomacy¹ to build friendship between the two nations. When I became aware of this fact in the early 1970s, I foresaw that the relationship between Korea and China would soon change drastically. At that time, I was a young professor in my early forties and the head of Korea University's Institute of Korean Culture. From early on, I had believed that a most urgent task with regard to the future of Korea-China relationship was to compile a Chinese-Korean dictionary. I was grieved over the fact that not one Chinese dictionary had been made in Korea. At present, China-related departments can be found in almost two hundred four-year universities in Korea, but at that time only Seoul National University, Hankuk University of Foreign Studies, and Korea University had them. In order to teach their students, professors had to improvise limited vocabulary books based on Chinese-Japanese dictionaries compiled in Japan.

I hurried to bring together all the Chinese-language professors and graduate school students in Korea and established a Chinese-Korean dictionary compilation office and began the work of collecting vocabulary for the publication of the greatest Chinese-Korean dictionary in the world. At that time, persuading Chancellor Kim Sang-hyeop of Korea University was difficult enough. The reason was that it required an enormous amount of money, not to mention the fact that most of the intellectuals, including the government authorities, were still unaware of the importance of the Korea-China relationship, which would soon begin anew. I went to many people, in every field and sector, and appealed to them to support the project.

However, the only response I received was sardonic indifference. Forty-some years ago, Korean society had become used to the cold war relationship between East and West, and

¹ So called because in 1972, when China had relations with few non-communist countries, China signaled her desire to open diplomatic relations with the wider world by sending a table tennis (ping pong) team to the U.S., Japan, Thailand and Malaysia.

so it did not have the foresight of placing importance on such enterprises as compiling a Chinese-Korean dictionary. People who saw me trying to launch this project in any way I could thought of me as a daydreamer of the impossible. It must have seemed a reckless venture to them. The funds of the institute, which comprised more than one hundred people doing the compilation work, ran out like water from a bottomless vase. There were no such things as computers or the internet at the time, so everything had to be done by hand. It was a time-consuming, detailed and difficult work. After undergoing many indescribable hardships, we were finally able to begin the project, but our financial difficulties grew with each passing day. Though we bore up somehow for four, even five years, by 1982 we had almost reached our limit. It was then that Heaven opened the way before me—I was given the opportunity to meet the Rev. Sun Myung Moon.

In the early winter of 1982, I had been visiting Korean societies in the U.S. to promote and sell the six volumes of *Overview of Korean Culture*, published by our institute, in order to raise money for the compilation of our Chinese-Korean dictionary, when Rev. Moon invited me to a banquet in New York. I had not been acquainted with him until then, so I was nervous and cautious, but when I told him of my motivation for beginning the Chinese-Korean dictionary project, he said, "For ten years, I have been looking for a scholar with Prof. Hong's views, and I have finally met him today. The fact that Korea, which borders China and shares a deep historical and cultural relationship with her, does not have a Chinese dictionary is truly a national disgrace." He readily donated ₩200 million right there and then. At that time, ₩200 million was an enormous amount of money, more like ₩2 billion today.

And he went on to say that if Prof. Hong receives the money from Rev. Moon as a donation, the world will insult him with every possible abusive language, so we should arrange it in such a manner that the amount would be pay-



Prof. Hong presents a special edition of the first Chinese-Korean dictionary to Father, who had had the foresight to sponsor the book's creation years ago.

Congratulatory Address by Mr. Sato Shizuo

Senior Vice-minister of Land, Infrastructure and Transport (2001-2006)



Rev. Sun Myung Moon, Mrs. Hak Ja Han Moon, I sincerely congratulate both of you on your joint birthday.

I recently attended an International Leadership Conference hosted by the Universal Peace Federation. I have had many interactions with politicians, but I observed and was deeply touched to see that Rev. Moon's ideals and teachings are having a huge influence, reaching beyond the barriers of religious persuasion and ethnic group.

If we live according to Rev. Moon's teachings in this manner, I am convinced we will see peace settle throughout the world in a very short time.

I can only ask that Rev. Sun Myung Moon and Mrs. Hak Ja Han Moon please continue in the future in the same way as they are doing now, doing their utmost for world peace and the salvation of humankind. Thank you. *JW*

ment for one thousand sets of the six volumes of *Overview of Korean Culture*.

Rev. Moon's great magnanimity and generosity moved me, and I was also touched that he showed consideration for the situation of the one he was helping. Until then, I had met with numerous people of the political, bureaucratic, financial and academic sectors of Korea to explain the project, only to find that they would not even stop to listen to what I said. Then, unexpectedly, the most controversial person in the world had seen the cultural and historical importance of the project and offered to support us with a colossal sum. I was greatly shocked by his keen insight. As I listened to him speak late into the night, I was truly grateful to Heaven for sending this man to earth as a Korean. No matter what anyone might say, there is still hope left for Korea. This great figure has appeared and is leading the entire world with the spirit and culture of Korea. I can never forget the deep feelings that moved me on that day.

Needless to say, Rev. Moon's financial support was the decisive factor in publishing the Chinese-Korean dictionary. Seven years later, in 1989, the Chinese-Korean mid-scale dictionary containing 180,000 words was published right before diplomatic relations were established between Korea and China. Four years after that, in 1993, we were able to finally publish the largest Chinese dictionary in the world, containing 300,000 words. This feat was achieved over the twenty years since the project was first conceived.

This Chinese-Korean dictionary is playing a decisive role today, not only in supporting the Korea-China relationship through financial exchange, but also in the exchanges of culture and goods. I cannot help but have these deep sentiments in regard to my life's work. *JW*



Substantiation

Under a tight schedule, Kook-jin nim spoke concisely to the national leaders on January 29, at the Cheon Jeong Peace Palace. We are pleased to bring you excerpts from his message that day.

How do we go from being a church that has great internal thought but no external reflection of that greatness, to a church whose external form matches its internal nature? This is the challenge we have in our church, and this is what we have not been able to accomplish up to this point.

It is not God who is creating the suffering on earth. God does not create suffering. The suffering and difficulty we see all around us and all around the world today is not from God, but is our doing. It is our imperfection, our inadequacies, our jealousies, our selfishness that create the suffering in the world today. So this is the challenge that we as a movement have to overcome to move into the future.

And it's by focusing on a project like building a temple for our entire world Unification movement—something of substance with external form—that we can show the entire world what our internal nature is. This is the great blessing we have at this time, because there are a number of benefits that come from focusing on doing something substantial. We have the opportunity, for the first time in our church history, to organize globally and to do so based on real, substantial goals, a clear purpose and clear goals of how much money everyone needs to raise. By pursuing this temple project we are creating a church that now focuses on not only its own internal thoughts of greatness but also thinks about how it can translate that internal nature into external form with results. This is the wonderful blessing of this temple. We are coming to the point where if we want to succeed in building Cheon Bok Gung, we have to measure and evaluate real results, real performance. In the past, in our church's culture, evaluations were often done based on an individual's ability to make a good report. Whether or not the report was accurate or had substance was secondary. The question was whether you could make a good report, and because we had this very vague and opaque system of evaluating one's performance and ability, our performance has been very opaque....

I'm not going to tell you that you should have more faith, because faith comes from making substantial results, through give and take. As you make more results, you gain more confidence....

This is why we want to start thinking about how to change. We want to think about making an environment where we can become confident in our beliefs; and confidence in our beliefs will enable us to make real accomplishments. We will be able to go out and witness to accomplished people. We will be able to witness to them, and we will be able to ask them for funds—because we ourselves will know that what we are doing is for the benefit of the greater good....

We want to make a much more transparent environment in our church, an open environment, where we can encourage people to make real results. This is why I think at this time it is so important and so great that we have an opportunity to focus on a project of real substance, one in which we can measure how well we are doing. We know how much money we need. How much have we made? And as we pursue the project of building Cheon Bok Gung, think about all the conversations we need to have with all of our brothers and sisters all over the world. What is the temple project about? We need to explain the temple and why it's important.

In order to explain the temple, you have to understand Divine Principle, because the way it is

designed, the temple is Divine Principle. Not only that, you have to clearly give them conviction and confidence that their funds, if they do contribute, will go to the temple. As you see their funds going to the temple, you yourself will gain confidence; and as you gain confidence, you will be able to bring more and more people to our teachings. I know we have lots of difficulties and challenges currently, as other religions do. When you look at the life cycle of religions, the early stages were very difficult. Look at Christianity. Their founder was crucified. Look at Buddhism. People tried to kill the founder of Buddhism quite a few times during his lifetime. And the founder of the Mormon religion, Joseph Smith, was killed.

Granted, when we look at our situation today, we see there are a lot of challenges, but we gain our hope and our strength when we think about what we are going to pursue in the future, because the goals we want to pursue are very clear. We want to pursue real results, real accomplishments. We want to build a real temple. We want to bring real members, our brothers and sisters, to join our congregation. What do I mean by "real" brothers and sisters? When you have a family, when you have brothers and sisters, why do you consider that person your brother or your sister? Because they not only share the good things you have, they also share the burdens. This is what it means to become a community of faith. It means we take upon ourselves, on our shoulders, an equal burden with every other member of our community. In sharing the burden, we become a community of faith, and as we enlarge that community of faith that shares the burden together, our community becomes stronger and we get people investing in our community. And as we invest in our community, our faith and spiritual life is strengthened. This is a virtuous cycle we can create today by focusing on a very clear goal.

I don't know how long it is going to take to build this temple. We have started the fundraising for it now.... I am very impressed and moved by our brothers and sisters in Korea. Our Korean church has not been so successful at fundraising in the past, but based upon this temple project, we have seen a great outpouring of desire to contribute. We have seen a lot of donations coming into the church. In terms of percentage of the goal accomplished based on the goals given to the different nations, our Korean church is actually in first place currently. So, we are very grateful to our brothers and sisters here.

We hope that our brothers and sisters around the world can also take an interest in the temple project. It's an opportunity for us to show real performance. And think about it, brothers and sisters, as we study the result of the temple and as we record the donations and all the names of the people who made them, an evaluation of you as ministers will come out very clearly. We will see which minister has created the most result. As you very well know, in order for you, as a minister, to get

your congregation to want to assist you, to donate or tithe, you have to be a good minister and you have to minister to your congregation well. You cannot gain donations from your congregation without congregation care. I think this is the real benefit of pursuing projects like this. When we—not only the Japanese church but our world Unification Church community—pursue real projects, it gives us an opportunity not only to study and intellectualize our faith but to actually practice it.

When we practice what we know internally, we get real spiritual growth, so that's what we are proposing to do. I hope all of you can understand this a little bit better. I hope that all of you can cooperate and work with us at the world mission office and with our international president to make this project successful and that in the future, we can all work to continue this process of transparent evaluations based on substantial results.

We want to see leaders recognized for their real accomplishments. We want to see leaders promoted for their real contributions to our church, not just because they give us a good talk and make us feel good, but because they are leaders who invest in making our church community more durable and successful for the long term. Those leaders are not necessarily the best public speakers, but they are the ones doing the work. So, this is our challenge from now on—to find the leaders who are really doing good work and to promote them. Not promote ourselves, but promote good people who are doing good for all of us. When we have learned to promote those who are doing good for all of us, it is only then that our external form will match our Internal teaching. I think that is the greatest truth that the Principle teaches us, the truth we have yet to substantiate as a movement. And that's the truth upon which all our leaders should reflect, whether they are living by it or not—because it is something that is very easy to lose sight of.

I hope all of you can contribute to and help this temple building project and also work to promote good leadership in our church.

Thank you very much. *TW*



On the final day of the World National Leaders Assembly, regional presidents and national leaders joined True Family members and Korean religious and societal figures at True Parents' birthday banquet, which SBS and MBC television cameramen filmed.

to focus on young people's education, or focus on witnessing, which of course our teams do, but he specifically told me to continue to give jeongseong.

The Chinese character for *seong* (誠) in *Jeongseong* has a very deep meaning. It's a character meaning "to embody the word;" on the left is "the word" and on the right is the radical for "becoming" or "actualizing." It is the substantiation of what Father has been teaching.

It seems as if, as we get very much into church development and structures, we may start to believe that it is less important to live an authentically religious life. It may be third or fourth on our list of important tasks. Religion, of course, uses scientific methods, but religion also has something beyond any of those structures; that is, it is spiritual. Every healthy religion is; it has to be to be vibrant and alive.

That's very important for us. We start our day at 2:30 with devotional practice. We go up a mountain and pray there, meditate and do recitations and bows up there. We start our day that way because one of the fundamental aspects of leadership, of religious leadership, is to continuously live a religious life. This entails not just the externals but truly trying to rid oneself of the trappings that can come once we take on position or power. To be watching oneself, analyzing oneself, meditating on oneself and emptying oneself. We see this in the Christian tradition, kenosis, emptying ourselves—which I see as a very important aspect of religious leadership. Out of that emptying, comes humility and the attempt to live a sacrificial life. Nobody's perfect at those things, but the attempt to practice them comes out of our own attitude toward our faith. To me that is central. If I have a specialization, that's it. I'm trying to focus on keeping that center that True Father has given us, keeping sincerity of heart.

Sincerity in this context, is not, as in the traditional sense, an attitude. Jeongseong goes into physical actions, physical religious practice, or a devotional offering—an actualization of religious principles into life. It has a very action-oriented meaning in this context. So when I use sincerity, I'm always

including that element.

Kook-jin hyung's focus on real results is a powerful catalyst for the movement. It started us focusing practically, and focusing rationally—to not theorize, but to make result. He caused a revolutionary change, which had not been seen in the organization. Father asked us to take responsibility, then Kook-jin hyung helped us create the team, which Director Cho¹ was also involved in, so the World Mission Department was reorganized. Then, we implemented the whole church restructuring plan.

One thing we try to focus on is empowerment of people, empowerment of our members. That's very important. If you have an empowered citizenship, you have an empowered nation, a very positive nation. One of the principles I always try to work with is that when Father gives me more responsibility, I give more away.

The Headquarters Church has had its first election for our women's ministry. These women are taking on very important roles in the church. It's the age of women in the church and we're very happy to see women rising up in leadership. The women in the congregation elected them. No men were present at the election. These woman leaders work with the ministers on different teams. We are giving away authority. At the Headquarters Church, I have the authority to choose the leaders I want. If I wanted to put a certain woman in charge of a group, I could do that, but it's important to let go of authority, learn to give power to our members. As members feel included, it creates a powerful energy. That's what we did. We gave the members the power to choose their leaders. They chose the exact people we were scouting. The members as a group chose every single person we were interested in having as a leader. Because of that, we have tremendous confidence in allowing the members to have a larger say in how the church is developing. We've tried to do this in every single aspect.

For example, Kook-jin hyung has brought in his *Jaedan* [HSAUWC Foundation] management team. These profes-

¹ Cho Sung-il, a senior colleague in the FFWPU International office, also known as the World Mission Department, this magazine's parent organization.



World National Leaders Assembly 2009 at the Cheongshim Youth Center



Hyung-jin nim spoke at the opening of the assembly. At 2:30 the next morning everyone joined him for his daily devotions before attending hoondokhae with True Parents.

sionals manage all the church donations. The minister doesn't touch the donations. This is a very important issue. In other religions as well, such as Buddhism and some forms of Catholicism, the priests and monks won't actually handle money, as part of their practice; there's a real separation from the use of finances.

What we've done is create a transparent system. We report every single financial detail to the members every month. That's done by the head of the financial management team [see article, page 42]. He gives a report to the membership so they clearly see where every single penny is being spent. That kind of financial management also empowers the members, because it gives them insight into where the organization is moving, what it's investing in and where it's using their hard-earned donations.

We have been working with a new witnessing program. We've also been working with home-group systems, which you see being used in large Protestant churches. Some of those things are being adjusted, because they don't fit our context. We are looking at many different areas. My point is that it's like a laboratory.

Many people come up to me and ask, When will you come to our nation?

I'm always so sorry. I would love to come to every nation. I wish I could magically duplicate my body. I wish I could go around. I explain that we're trying to create something that will be like medicine for certain problems. Before that medicine goes into production and spreads around the world, we have to test it first; we have to make sure that the medicine, when delivered, creates a predictable response. Of course, this is not exactly like medicine, so there's a little flexibility here, but I use that analogy to express that we have to test these methods. We don't want to work just with theories. We want to make sure they lead to the desired outcome. That's why I've focused on the Headquarters Church. I've been asked to tour Korea, and I've said the same thing. I could have gone around and spoken about a new service culture, about a new

style of worship, a new church organization that should help to promote church growth. I could have talked about that, but it wouldn't yet have any weight.

So what we did at first was focus on the ground, on the frontline, so to speak, actually dealing with people, trying to witness to them, trying to help them understand True Parents and to make the commitment to become a Unificationist. On the frontline, we've discovered some methods that don't work and some methods that do. We're in the process of creating many systems. We're using these to find methods that lead to somewhat predictable outcomes.

We have an emotional, an intellectual and a willful portion [of our character] and these resemble God. Taking out the intellectual portion is a very big mistake. So, of course, we approach things very analytically. It's important to keep in mind that rational, systematic approaches and the continuation of authentic spirituality are like wings of a bird, so that when people encounter the movement, they encounter not just an organization but a culture of spirituality. That's very important.

When you look at conversion rates in religious studies, you see that people convert to different religions when they're in their twenties or when they're in their forties to fifties. When they convert at the earlier age, when they're in their early twenties, in their colleges years, they convert mainly for intellectual reasons—a certain philosophy or teaching is intellectually stimulating, it makes sense, it's something they would like to participate in.

When you look at the other demographic of people who convert, those in their forties and fifties, it's not intellectual. They're looking more for a community; they're looking for a place to raise their children, a trustable environment to safely raise a family. It's more emotional, though you cannot take out the intellectual aspect.

A lot of excitement is developing because of the changes in the church, but beyond structure, it is the responsibility of our leaders to offer a deep and continuing spiritual environment,



Hyung-jin nim stressed that inspiring organizational improvements need to happen in an environment where members maintain a rich spiritual life; *Left: A video outreach center opens in Seoul; (left to right) Hyung-jin nim, Kook-jin nim, translator Koh Ken-moon, Dr. Yang Chang-shik, Mr. Bang Young-sup and Dr. Seuk Joon-ho; Right: Mrs. Erikawa Yasue (left rear corner) speaks at the opening*

spiritual practice and ambiance This is critical.

In the Headquarters Church, we have ministry teams. We have ministers that focus on, for example, spiritual discipline and other ministers that focus on management, managing the groups under them. We've found that they all have to focus somewhat on management, but when more emphasis was put on spiritual devotion, the people under them were more inspired. The woman leaders underneath them want to introduce people to a minister who is serious about and continues to practice a spiritual life. When that is not present, we found they didn't have as much confidence to bring people to those leaders.

As religious leaders, the key is to focus on the spiritual, devotional aspect. So, we've begun to delegate the other responsibilities, like financial management or the allocation of different types of ministries. Our twenty-three woman leaders

decide how they are to use their group's assets. We give them authority to do that. They also decide what strategies they want to use.

When we're able to trust the members more, it stimulates a very positive environment. They are the ones that come up with methods that work, or don't work, who change methods and are accountable as the people making decisions. That is a great win for us, because that helps us focus on the devotional practice.

It's also very positive and very important that the members have more say about who their leaders are. We're very enthusiastic about holding elections. We've already done that in the Korean church, and we always encourage all the nations to create electoral systems, create areas where you empower members, give them strength and authority. When leaders do that, it helps us spiritually, because as spiritual leaders, we



True Family members at post-Blessing Ceremony entertainment: *(Right to left) Kook-jin nim, Hyung-jin nim, In-jin nim, Kwon-jin nim and Sun-jin nim giving gifts of a crystal commemorating True Father's 90th Birthday to newlyweds. (back row) Kwon-jin nim's wife Hwa-yun nim and Kook-jin nim's wife Ji-yea nim*



(Above and left) In-jin nim, Kook-jin nim and Hyung-jin nim at East Garden on February 2 during an interview by a reporter with Korea's 시사In (Shi Sa In) magazine

have to be in the practice of giving away authority not clinging, not attaching ourselves, to power. That helps us to stay spiritually clean. Ridding ourselves of those kinds of things is actually a great win for leaders. We see the participation of members as a very positive trend for the Unification tradition.

I want to make it clear, because Father has been very clear that the central focus is taking religious life seriously. I've lived with monastics. I've lived with monks and priests of different traditions, and I deeply respect them because their whole focus is on the spiritual dimension of their particular tradition. There is a very inspirational power there. It's significant that Buddhist leaders focus very strongly on the spiritual aspect, making that a huge priority. Many people around the world in our tradition are studying the growth of big Protestant churches. They learn that in the really successful ones, if you look at the minister and pastoral teams, they are extremely into devotion. They're extremely into fasting. They're extremely into spiritual practice. It's central to their success.

They're not just into CEO-style management. One small-group specialist gave the example of a marketing expert who set out to make a very successful church, but it was an abysmal failure. He understood the systems, understood how to present the ideas to people, but he didn't understand that a church is fundamentally a religious organization and has to inspire people religiously and give them spiritual nourishment. A church must have that center—a religious life of devotion and sincerity. It probably seems obvious to everybody, but it can be quickly forgotten when you're trying to implement strategies.

I hope nobody expects that after listening to lectures for two days, you'll go back to your countries, everything will be solved and we'll all have booming churches. That's not going to happen. But we hope you'll understand the trajectory, the direction in which the church development is moving.

We'll also focus on aspects of the world temple. As we speak of the practical elements of it, please remember it is a real temple. We are very serious about the substantiation of the world temple as a continuation of our spiritual tradition in our fatherland. We hope you find the explanations illuminating.

Please forgive us for not visiting your countries. We're always praying for all your countries. But we also want to be

responsible, be accountable and create the right combination of elements that do promote healthy church growth.

With that being said, I'd like to close. Thank you all for coming. We're very happy that you're all here. On True Father's birthday, let us really celebrate with True Parents and give them the glory they deserve. I hope that that glory continues on, and that it shines through every single member in your country. We want the focus to be on letting the members shine, letting new members shine, letting people who join our movement shine.

Thank you so much.

Heavenly Father, most beloved True Parents, Thank you so much for this day that You have blessed upon us. Father, today we have gathered in the beautiful mountains of Korea, the mystical mountains in Your fatherland. Father, here we are in the presence of True Parents, who are at Cheong Jeong Gung. Father, we pray that You may bless them with abundant health and divine protection, so that everywhere they go, they may continue to shed Your light of love, Your light of hope, Your light of inspiration and blessing. Father we thank You for all the brothers and sisters that have gathered here today, as national leaders, at this assembly. Father we pray that You may bless them, You may bless their families and their nations, and that we may become the leaders of the new era. Father, that we can truly empty ourselves, lift others up, and understand that that formula is Your formula. That formula is truly the way of humility and practice. And in the end the way of glorifying You. Father, thank You so much....

Illuminate our minds, Father, inspire our spirits, and allow us to bring joy and peace to Your heart. Father we pray that today, you may once again bless each one of these leaders here, each of their children, that you may keep them in mind, and each one of their relatives, and connected friends all over the world. We pray that You may be with our Unification family today. Father bless us, this day. Father we pray that over these next couple of days, we can offer You glory and gratitude. We pray this with an everlasting love, and most humble gratitude, in the names of all our brothers and sisters around the world together here as one. In True Parents' names, Aju. **97W**

International Cross-Cultural Marriage Celebration of



Matching on January 16, Cheon Jeong Gung



Marriage Blessing Ceremony

January 31, Manhattan Center, New York

of Life and Love



An Interview with Ye-jin Nim

During her recent visit to Korea, Ye-jin nim, True Parents' oldest daughter, kindly shared some of her thoughts and insights with Today's World. We are very happy to carry them in our pages for the benefit of our readers.

Today's World: Can you say something about what you talked about with True Parents this time?

Ye-jin nim: I was able to express to True Parents that from this time on I will be able to support the True Family much more fully and closely. Of course, True Parents were very happy to hear it. They have asked that all the girls (as well as boys) in the True Family support God's work to bring unity in the family centering on God, and as the oldest daughter I would have a great deal to offer Parents and the Heavenly Parent.

I also had a private conversation with Mother. The initial reason was in connection with Hyo-jin nim's ascension. Having been spiritually sensitive during my life, I have dreams and a close understanding of God's heart. I have had dreams of Hyo-jin ever since his ascension, and also of Heung-jin and Young-jin. Hyo-jin wants to connect with the True Family as a whole and with his own family as well. He is very devoted to his wife and children. During his life in the physical world, he tried his hardest to fulfill his first son position. His name in Chinese characters means "filial piety"; he still wants to keep that devotion as a son of filial piety. Since his ascension, he has also gone through his own course of maturity, and he has developed a very deep and loving heart. While in the physical world, as he tried to help other siblings whenever they had difficulties, he wants to continue such a tradition of heart-istic offering.

Hyo-jin is just a year or so different from me in age. As the first daughter and first son, we share much in terms of our experiences in Korea, growing up during the early stages of the movement. We have a much deeper relationship, though we all struggled in our own way. I always felt his deep heart and a close connection to him. I have been praying a lot for him since his ascension, for his well-being. I want to continue with the heart that Hyo-jin has for the True Family.

Because I had the experiences I have mentioned, as I had found the occasion to come here, I wanted to share my heart with Mother. She really appreciated that.

At that time also, Mother expressed that she wanted me to carry the same heart, and to work with my sisters—Hae-jin¹ (in the spirit world), In-jin, Un-jin, Sun-jin, Yeon-jin and Jeong-jin. There should be female children's



Ye-jin nim (here, on February 21 at the interview) recently came to Korea to share her heart with True Father and Mother.

¹ (혜진); Sometimes spelled Hye-jin



Ye-jin nim, True Parents' firstborn child, seated at the connecting point between her brothers and sisters

support for the True Family just as there should be support from the boys in the family. It was really a heartfelt opportunity for me, and I think it was likewise for Mother, to have this sort of conversation. I was deeply grateful for it.

Can you say something about Mother's life?

I understand Mother's course deeply because I was growing up in Cheongpa-dong.² My life was inextricably interwoven with Mother's. I shared a lot with her as I was a close witness of what she was going through. I also struggled tremendously. The beginning of the movement was very challenging and chaotic. Everyone was coming from different directions with their own struggles, and Cheongpa-dong was a very challenging place. Moreover, as we were not just any kind of movement, we also had challenging connections with various levels of the spirit world. So, in the beginning of the movement there were a lot of spiritual phenomena, some that were not always positive. As I was a very sensitive and mature child for my age, and since I was internalizing all alone what was going on in the spiritual as well as physical worlds around Cheongpa-dong and the movement at large, my existence growing up was overwhelming.

Having now grown up myself and had children, I can understand Mother's heart more deeply. Because of the providential requirement, she had to have many children, yet, how much she would have wanted to invest her maternal heart in each child. Oftentimes she could not because of the position she held and because of Father's emphasis on loving the "Cain" position children first. The Cain position children were the priority. But how much Mother, who had carried all those children in her womb, would have wanted to express her love to each child had she been in a regular family situation. As a woman who has borne and nurtured children, I can empathize with Mother's maternal, suffering heart.

At the beginning of the movement, even though people

² The True Family's residence and main church in Seoul from the mid-1950s to the early 1970s. Often called "the Old Headquarters Church," it is preserved as a museum.

had heart, since a lot of them had a Christian background, they only had a limited, Christian understanding of messiahship centering solely on a male figure. So, they did not have a proper understanding of the Bride and her critical role on behalf of womankind in particular and humankind in general. I wish there had been more support for Mother's position. People may have had good intentions, but there was no precedent with which to compare her providential role. It was a daunting reality.

I know that she was oftentimes very lonely. I would see her crying, and I often cried in private too. But, Mother has been able to triumph over various circumstances and kept her big heart. She has shown what perseverance is.

One other point, the movement began from the Korean culture, which is deeply rooted in the Confucian culture, under which people are not equals in relationships. Relationships are hierarchical. Men are in a superior position, with women in the object position, required to be demure, not expressing much. To a degree, decorum and a certain reservation may be virtues for anyone—regardless of sex. But at the same time, there has to be encouragement for external expression and a genuine sense of assertiveness. With proper education and guidance all women can blossom and do things as well as any man.

Having grown up in the Korean culture during my formative years, I can attest that even just a few decades ago, Korea was still a very traditional environment. Females were the "second sex." Women were not encouraged to study hard intellectual courses in science or mathematics, or engage in higher intellectual pursuits. They were more encouraged to study home economics (the domestic sphere). Certainly if you were not properly educated, you just accepted a subservient role. In the long run, that is not good for the male side either. For mothers have to bear and raise not only girls but boys as well, and if they are not provided adequate support to develop their human potentials, all children, regard-

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Continue from page 33 ... *An Interview with Ye-jin nim*

less of sex, will suffer as a consequence. It is only very recently, due to Western influence, that Korea is engaging in public discourse regarding gender equality. Though we still have a lot to accomplish in the area of the equality of the sexes, avenues and opportunities for women are opening up. As a woman, this issue is truly dear to my heart.

As human beings, we have multiple responsibilities (three blessings or responsibilities) and an equally great range of potentials, and it is only a matter of proper education and support that allows us—both male and female—to all achieve our human potentials in God’s complete image. Fundamentally, we have equal value as human beings, as is attested by the attainment of the First Blessing or the individual perfection of our spiritual and physical selves in Principled true love unity in God’s complete image. The Principle is very clear, but we are all dealing with the fallen cultures we grew up in, so we bring that baggage. Sometimes we need to distinguish how much something is from the Principle (which should be the ideal) and what is from what we have learned from a fallen culture.

In-jin nim has been investing herself in the United States, where you are currently living. Can you say something about your sister’s work?

I am so proud of In-jin and what she has been able to accomplish. She has really invested her heart and soul and all her energy, wanting to take responsibility for the American movement. I know she has a lot to offer. She is a great mother; she has a natural presence in public, and she is a wonderful speaker. She has been going to different cities in the U.S., paying individual attention to each family, personally meeting with second-generation members. It is really a motherly role. She is doing a wonderful job. In other countries, in Korea and Japan, there should be more understanding of her work.

Oftentimes we focus on how wonderful the brothers are and who is taking charge of this and that, but the sisters have equal heart and determination. Of course, women have to carry children, give birth to them and raise them. In that sense, we do have a greater family responsibility. So we have double the duty, double the responsibility! It’s always challenging.

After In-jin took time to raise her family so well, her children are beautiful and have so much to offer, with great talent. Now that they are pretty much grown up, In-jin wants to invest in the movement, help other families and support the second generation. I am very hopeful, and I really want to support her. My youngest child³ will be going to college soon, so now I will be able to devote more time, devote myself more fully to the movement, supporting the woman’s role, a more embracing and internal role.

There is a providential schedule and there are expectations, so we need to do a lot of external work. At the same time, we need to pay attention to our children because they will shoulder the responsibility to carry the movement forward. We will need to empower and educate them. We will have to educate them about their collective identity—what it means to have been born in the movement, what it means for their parents to have joined, and for the first generation



In-jin nim with her husband at an STF event. Ye-jin nim suggests members could benefit from studying how In-jin nim works.

to have put their lives in the background and invested in the providence. We appreciate this, but there are still challenges we face and work to be done. After all, we are the movement that has to save all humankind. So until the last human being can understand God’s heart and return to God, there is still a lot of work to do, a lot of educating. I think this is the maternal, embracing, nurturing and healing role that women are instinctively capable of and that we can contribute to the providence.

I have one daughter.⁴ She has been one with me on this issue and has been very active in supporting second-generation activities in the East Garden area. She has been in CARP and on STF. She also is a committed leader in youth ministry.

I am very hopeful. Even though there are many struggles for those in the second generation, many second-generation members are committed and understand their collective identity. They understand what it means to have been born in this movement and that we have the responsibility to carry on, so that it does not regress but only moves forward, and that we can bring all of humankind closer to God—the sooner the better. We still have a lot of work to do, and we really have to encourage future generations and let them have a clear purpose and sense of who they are and what we need to accomplish collectively.

A lot of the second-generation members have very pure hearts, but there has been a lot of confusion because they have seen the first-generation members suffer a great deal and because often their own parents were devoted to the mission, the children felt they did not have enough time with their parents. At the same time, the children have been dealing with local cultural influences and social pressures.

We all need to heal, regain our strength, reconnect to God and to the fundamental purpose for which God raised this movement with the ideal of the True Parents. We all want to be a part of helping each other.

During your time in Korea you not only met True Parents but also some of your brothers who are working here. Can you share your impressions?

They have a lot to offer. The boys have been able to show their capabilities in various ways. All of them have their own, unique sense of appeal and charisma. Hyun-jin and
⁴ Shin-hwa nim, born in 1988, is the third of Ye-jin nim’s four children.

³ Shin-choon nim, born in 1990

Kook-jin have great leadership and business acumen. We certainly need economic support to be able to do the providential work. Kwon-jin has great people-skills and will prove to be a wonderful leader as well. Hyung-jin's way of relating to members is very refreshing. Since he has been educated mostly in the West, I hope that his ministry in Korea will be able to embrace and transcend the differences between people.

Is there anything you could share about being True Parents' first child?

By nature, and by circumstance, I am a very internal person. I have been searching all my life to understand what it means to be a True Child. In light of God's Principle, which is absolute, eternal and unchanging, as opposed to the fallen reality (which we still have to deal with) it has always been my quest to gain greater understanding of the Principle standard and to understand God's deeper heart. Maybe at some other time I will be able to share more deeply about my personal experiences. It has not been an easy journey for me.

As I mentioned earlier in our discussion about our early movement in Korea, a lot of members had come from Christian backgrounds, and their understanding of the Messiah was very idealized, as if he were God incarnate. They never had experience of the Messiah's child. I was the first, so I suffered through a lot of trial and error. They did not realize that a child is born with human potentials, but nonetheless must pass through a growth period. Ideally, parents and those around them must educate the child in the Principle and nurture the child in true love. However, because their understanding of messiahship, they expected the first child to be a perfect little god.

The movement was very chaotic, especially if seen from a child's perspective. Oftentimes members wanted blessings from this very small child, who herself still needed education, nurturing and love. Instead of offering those things, it was the other way around—when (as I was still a child) I had nothing to offer. It was a great struggle, and there were expectations, but no one seemed to understand that there needed to be a growth stage and that there had to be involvement. In an ideal situation, a child's parents and those around them giving proper nurturing is their 95 percent responsibility, and then there is the child's 5 percent responsibility. That give and take has to continue for the twenty-one years of the growth period. Yet, when the child does not have proper nurturing and support but only unrealistic expectations, the child will suffer even to the point of death.

I lived through persecution at the beginning of the move-

ment. Beside the external, outside persecutions, there were a lot of spiritual phenomena of various kinds happening in Cheongpa-dong. People did not lucidly comprehend that the spirit world is divided in numerous ways and that if you open yourself to be influenced at certain level, you will be swayed by it either in positive and or negative ways. There were not proper checks and balances of what was going on. It was a very challenging environment for a small child to be growing up in.

At school, I had no friends, because parents of other children at school would not let their children associate with me, because Father was viewed as a cult leader. Also, people in the movement at the time were much more protective; I was not even allowed to go out of Cheongpa-dong Church freely. So, I had no friends among my peers in school, around the Church, or even with blessed children, because I was asked to be their caregiver.



Ye-jin nim has childhood memories of how difficult it was for True Mother in the church's early years.

No one took the responsibility and taught me the Principle. Members surmised that I was born already knowing the Principle and expected me to be a little evangelist. There was a great gap between the expectations and reality.

When I was twelve years old, True Parents were away in their mission to America for a year. I was at the bottom, in a pit of despair, struggling for the meaning of my existence. In my bruised heart, I truly believed that it would serve everyone's interest for me to exit from this world. Since there was no support but only expectations and ensuing judgments, I was conditioned to blame myself for all that was wrong. I determined to extinguish my life, but I wanted to exit slowly. I opted for a starvation diet of extreme rationing, in order that I would die slowly. I wanted people to see with their own eyes that I was not a spoiled little princess, but a truly suffering child. Thus, after a period of one year, I had literally wasted into a skeleton. My growth was stunted, my health thereafter never recovered properly. It was only the beginning point of physical problems all through my life.

My personal journey has been extraordinary in many ways. I do feel I have much compassion and empathy for people who are struggling in various ways. This is because I had to struggle through an existential search, in the sense of seeking the meaning of life and death. Oftentimes, as it was the question I was grappling with, I do feel I have a deeper understanding of human suffering.

At the same time, I want to testify that I am grateful that no matter how difficult it was, no matter how deep the pit I felt I was in, I never blamed God. I knew in my deepest heart that God truly understood, and I felt His/Her parental heart in great agony for the suffering of His/Her children. In the

beginning of the movement, Father also had many tearful prayers and sermons, grappling to understand God's suffering heart. Each person needs to have such experiences. In hindsight, I am very grateful. [Ye-jin nim is in tears.]

We are approaching the first anniversary of Hyo-jin nim's ascension. Can you express some of your feelings for him?

I touched upon this before, but I can add something. We grew up in similar circumstances. I think I do understand him very deeply. He talked about his struggles in public, so members are aware of those. But even in light of the life we led in Cheongpa-dong, I can relate to the impact it would have had on Hyo-jin as well. If he had been offered more support and proper guidance, he would have blossomed without the unnecessary suffering that he endured.

Even though, externally, he appeared to have a very strong character, he truly had a deep heart. I know he would have had a lot more to share. I want to testify that as he matured, he was a very loving husband and a father who was deeply devoted to his children. I can feel from my dreams that he really wants to convey his heart and support for the True Family as well as for his own family that they should be good examples for the rest of the blessed children. He sincerely wants to carry on his tradition of heart. I am very grateful and deeply moved in appreciation. [Ye-jin nim weeps.]

In his later sermons, Hyo-jin nim expressed that life was short. Looking back, some thought this was prophetic.

Ideally, God does not want us to die prematurely, but wants us to live the full extent of our physical lives in the physical world, fulfil the three blessings (responsibilities) and ascend as perfect spirits. However, even though this is the ideal, in our True Family, since the burden of our course is not just our own by individual choice, but bears the weight of providential history, our family has had to establish uncalled-for indemnity conditions. As our family represents all of human history beginning from Adam/Eve, within Father and Mother's family there have been tragic, premature deaths, not because these were predetermined by God, but owing to

unfortunate indemnity circumstances.

I believe there is only one way we can pay tribute to Heung-jin, Young-jin, and Hyo-jin, so that their premature deaths are not in vain. It rests upon all of us here to complete the restoration of this physical reality and completely liberate the spiritual realm. Of course, Father sets the conditions, but all of us have to contribute in completing the leg work. We still have a lot to work to do. We have to accept that we cannot undo the past; nevertheless, we should feel repentance that we were not able to build a foundation that could have prevented any of these unnecessary and tragic offerings, and we must endeavor our hardest to bring victory to God and the True Parents. We all owe it to Hyo-jin, Heung-jin, and Young-jin to dedicate our lives to complete what they could not fulfill here.

Father speaks about this being the women's era, and you have already spoken about women's potential. Can you share a little more about your view on the role of women?

Foremost, we must begin from the fundamental understanding of human value, individual perfection or fulfillment of the first blessing, which applies to all people whether male or female. We need to clearly grasp what it means for each person, regardless of sex, to be the sum total of the whole creation, both the spiritual and physical realities.

One consequence of the Fall is that we lost our spiritual senses. Ideally for human beings, if we are perfect as the sum total of both the spiritual and physical realities, our spiritual senses should be open, in the same way that we have our physical senses. There should be harmony and unity, with full cognizance through both sets of senses, right? But, after the Fall, the need had arisen to separate what was God's original desire for human value as opposed to our fallen status after the Fall. In fact, because of the Fall, we lost our spiritual senses and became like the animals, which only have physical senses. However, since we have the original human value God initiated, we have the desire to regain our spiritual senses. That has to happen for both men and women.

We need to clearly perceive that though God created Adam and Eve, the first and last human models God Him/



Hyo-jin nim ascended on March 17, 2008. Left: Hyo-jin nim's sisters, brothers and children at his Won Jeon Ceremony; Right: Ye-jin nim and Hyun-jin nim help bury their brother. Ye-jin nim has dreams of Hyo-jin nim and feels his deep heart.

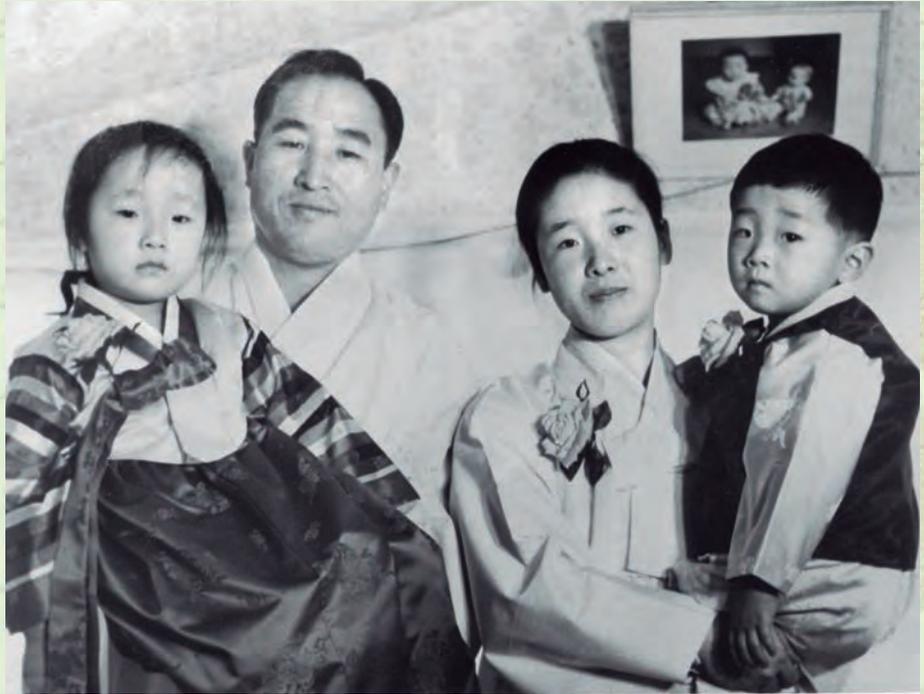
Herself created, and gave them equal human value on the individual level, God necessarily had to create both sexes for the purpose of multiplication. According to the Principled formula for multiplication based on division into two, though the value of the dual positions must be equal at the point of division in "origin-division-union action," the entities filling those positions must differ from each other. This is because the purpose of God's Creation was not cloning, but the multiplication of individual entities having commonality (equal human value) with God as their origin. At the same time, they had to be different and unique (two sexes). In other words, on the level of individual perfection—that is, the spiritual/physical selves in Principled true-love unity with God—people have equal value whether they are male or female. However, both men and women, who are of equal value but of different sexes, have to stand on the level of collective multiplication (for which the family is the fundamental basis) in order for there to be Principled true love multiplication of the highest level of creation, a human child.

Ideally, Adam and Eve should have perfected themselves individually and raised perfected human beings through education and their parental examples. However, after the Fall, as we have lost the Principled human value, we all must relearn what we lost through the Fall. Only when we are clear in Principle about the fundamental, equal human value that applies to each person, whether a man or a woman, can we begin to respect what the different sexes may be able to offer for the greater good of all humankind.

Once we are clear about equal human value then we may be able to address the issue of women's nurturing role, since we women biologically carry children in the womb during our reproductive period in our physical life cycle. At the same time, however, this does not mean that just because women physically carry children, it is solely women's responsibility to care for children. Just as God is the harmonious, unified being of male and female aspects, of rational/emotional or nurturing dual aspects, each person—whether a man or a woman—has both qualities and has the responsibility to fulfill their potential in both. So, though women may biologically carry the children, both parents must be equally involved in raising true children and creating the environment of a true family.

Given the above, at this time of human understanding in the Completed Testament Era, the role of women cannot simply be restricted to the domestic sphere. As human beings, women should be encouraged to fulfill their human potentials to the fullest in whatever endeavors they may choose to pursue.

You have clearly striven to rise above the difficulties you've faced in life. Could you say something more about this? Everyone has one's own life course, including the way each person was called for the mission. At the same time, however, we are not just individuals, we are collectively the



Ye-jin nim and Hyo-jin nim spent their early years living in the Cheongpa-dong Church.

extension of our ancestors. So, though we all have our stories of individual struggles, we also carry the burden of our collective tradition, based upon our ancestors. Due to the Fall and un-Principled human conditions existing thus far, we all have suffered to some degree or another. For my part, I only hope that members can come to share an understanding of my course, since, standing in the position of the first daughter, I had the experience of living at the time of the beginning of the movement.

I do believe that from my life course, and whatever understanding, compassion, or wisdom I have gained through it, I have something to offer. The purpose of that offering is not personal catharsis, but for the greater purpose of being helpful to whomever may be struggling, whether of the second or future generations, going through his or her own course. It can be a point of reflection so that we can have common understanding. The purpose of our existence (and our endeavors, whatever they may be) has to be relevant to our collective calling. Through the Fall, God lost His/Her connection to humankind, and according to Principle, the role of the True Parents and their children is to bring humankind back to God by being examples of Principled true love.

The Principle understanding is that all human beings have equal value. True Parents may have shown us the way, but each of us needs to clearly perceive that God is not looking for just one person to reach perfection! We each have to become a perfect individual and establish our own relationship with God as a true child. We all have to become embodiments and temples of God. To reach that goal, as we educate ourselves to understand human value through God's Creation much more deeply, we have to support each other to attain original human value. We all have to support each other in gaining confidence and gratitude before God for our very existence, because we are the sum total of the entire creation with the sole right to be God's true children! Truly thank God, the Heavenly Parent, for the opportunity and the life that we are given. [Ye-jin nim smiles joyfully.] **STW**



Workshop on the Original Divine Principle

By Rev. Yu Jeong-ok

In 2008, True Parents assigned Rev. Yu Jeong-ok as their representative to teach at each Education Session Proclaiming the Completion of the Liberated Realm of the Portion of Responsibility in God's Providential History. In the October 2008 issue, we included part of a testimony by Rev. Yu, in which he explained the significance of Hawaii King Garden, from which these special workshops began. The following is taken from an interview Rev. Yu gave to IPeace TV (Korea) in December last year, in which he spoke about the significance of these new workshops.

In the position of the lord, Satan established and dominated human culture, dominating all human beings and all families from his false position. Through the Fall, God lost the realms of civilization and culture, and the original value of all the creation. At King Garden, Hawaii, True Parents have finally restored and proclaimed the original value that had been lost.

God has resolved all that was entangled historically through completing the providence of restoration through indemnity centering on the True Parents. Centering on Hawaii King Garden, True Parents brought the Cain-Abel realm into oneness in heaven and on earth through True Children who were born from True Mother with True Parents' lineage.

These education sessions, the first of which was held in King Garden, are not just Divine Principle education in the usual sense; they are to teach men and women properly and fully about God, who is the original source of the Principle...

From now on, education must not be carried out from the perspective of the fallen world. True Father said that he is giving us *Wolli Bonchae-ron* (The Original Divine Principle) to us from an original position free from the Fall. That is why we are having these workshops.

We have listened to Father speak, studied Divine Principle and become lecturers able to teach the Principle, but haven't become men or women of Divine Principle, because we didn't know the original essence of Divine Principle. Furthermore, God's sons and daughters were supposed to resemble that essence, but we couldn't become such people. We have met with so many difficulties because we did not understand

the essence of Principle. This workshop is therefore not just to give Divine Principle education but to bring members into knowledge of the original substance of Divine Principle, which is of the greatest importance.

We have looked at faith from a humanistic perspective. However, from the viewpoint of Wolli Bonchae-ron we must have our faith renewed, form a new outlook on life and gain insight into the heart, based on original human nature. We have had education on these points. We've thought about heart [shimjung] from the viewpoint of Divine Principle, but since we have been studying Wolli Bonchae-ron we realize that heart is the essential characteristic that exists within God's substance. In order to resemble the original substance in our daily lives, heart must motivate our lives as it was the motive for the Creation.

We have listened to True Father's speeches and learned about Absolute Sex but many people have thought Absolute Sex is just based on the teachings on the Human Fall. I originally thought that education on Absolute Sex was to protect the fallen world from committing sexual sin, but I when I came to understand the fundamentals, I realized that God is the origin and substantiation of Absolute Sex.

Because we resemble the heart, love and character comprising God's internal aspect and our body takes after the form of God's external aspect, we cannot resemble God if our lives here in the flesh are not grounded in the Principle of Creation that is centered on order and law.

Therefore, the fundamental root of the most valuable life for a man and woman lies in God's unified being of masculinity and femininity existing as the Parent of Absolute Sex-

ual Ethics. The children born from these parents must become the embodiments of absolute sexual ethics during their growth period and finally receive blessing from God when they become perfect Adam and Eve inheriting God's internal nature and external form. The core of this special education is to proclaim the completion of the liberated realm of the portion of responsibility in God's providential history on the basis of Absolute Sex. Father has said this education is more precious than any other providential education.

As a consequence of the failure to fulfill the human responsibility, God's responsibility has been left unaccomplished throughout history. True Parents have come as the original true Adam, True Parent and true Peace King and Queen, and in order for them to fulfill all the connected portions of responsibility in history and liberate God, they need to carry out the education session to proclaim the completion of the liberated realm of the portion of responsibility on the basis of Absolute Sex. I do think that through our successfully carrying out these education sessions, even God can be liberated through the portions of responsibility being fulfilled.

I've come to see that when people pay close attention to the lectures, they are renewed through the workshop. Many of the central leaders have testified that when they first came to attend the workshop, their hearts had been weary because they were worn out with the hardships of life. Sometimes, they had even harbored complaints because of the difficulties they faced. They had felt that though they knew about the Principle, it didn't concern them as deeply as it should have. What they learned through the lectures and the studies was that the Principle indeed belongs to them and that God is the embodiment of the Principle as well as our Father and Parent. Thus they all came to newly understand the importance of this education, the goal of which is for us to embody of the Principle. As the lecturer, recognizing how they felt and watching them resolve to begin anew, I realized how well timed and crucial this education, which True Parents have permitted, is. Though being in charge of the workshop from five in the morning to nine in the evening is physically challenging, I feel joy in my heart to see the members resurrected. I feel deep down that it is God's grace and the guidance and direct work of True Parents that made this possible.

Some people said they felt and saw True Parents behind me working and guiding them, even though I am giving the lectures. This workshop, as True Father has explained, is the means by which True Parents directly guide us in their own words. I think this education session proclaiming the liberated of the realm of the portion of responsibility is priceless and necessary for humankind, not only our blessed families and leaders. I feel so much appreciation to God and True Parents for this. *TW*



Reflection on a Father's Love

From a participant in a recent special education session

TTrue Parents visited us Sunday evening at about nine o'clock, in the midst of a lecture. Father started to talk, smiling and greeting us while someone helped him get out of his thick winter coat. I realized that he is absolutely real in his affection for the members; there is no pretense or effort in his love for us. He talked about flowers and German cars, about excellence in our activities and about Adam and Eve. But what he wanted to give to us was not information. His words contained his feelings and his desire for us. He talked as a grandfather talks to his children. He wished for us to understand and realize deep in our hearts what also must motivate him—a deep emotional understanding of the true reality of God and the spiritual center of the universe, which is the parent-child relationship between Heavenly Father and me. In the living knowledge of this there can be no space for egoism or even for the concept of "I."

This Korean, whom we call Father, this Messiah, sat there, disregarded the whispering MC—who was saying that it was late—and poured his heart out. He poured it out in his gestures, his facial expressions, in his way of rebuffing the increasing efforts of the MC, and in his words. I felt all warm and touched in my heart. I wished for nothing more but to be a person that embodies this great ideal. It may be customary to end with an expression of gratitude. In this case it's easy. I feel grateful for this workshop but most of all for love.

Father cannot be with us continuously, but if we want to realize this ideal, let us love one another. Let us all be a family, and act like it, too. Is it not written in the Bible that the followers of the Messiah will be recognized by this? *TW*

Detlef Klemme, Germany

Where Business Meets Faith



This interview of Vice-chairman Bang Young-sup of the HSAUWC Foundation, which manages the Tongil Group of companies, was conducted in his office on February 10. Subsequently, Mr. Bang reviewed the transcript and made valuable additions.

Today's World: Before coming to the Foundation to Support HSAUWC, what had you heard about Rev. Moon in a business (or other) context?

Vice-chairman Bang Young-sub: Forty years ago, I worked as a public servant for the government and my interest in the Unification Church was similar to that of the general public, which believed that the Unification Church was a strange nebulous, newly rising religion, and had little interest in it.

My interest in the church developed because of an incident in the United States between 1976-78 involving a Korean government agency supposedly dealing with members of the United States Congress and accusations of illegal lobbying activities. Second Lieutenant Tong-sun Park was one those involved in the Koreagate scandal.¹ High-ranking Unification Church officials were also accused of involvement. These events facilitated the launching of an investigation by the Fraser committee² into possible illegal activity by the Unification Church. It was both surprising and remarkable to see how the Unification Church overcame Fraser's personal, fierce discrimination and his resolve to obliterate the Unification Church at a time when racial discrimination was strong in America. At that time, the Tongil Group invited professors, reporters and politicians—leaders and critics in a variety of fields from America and Japan who were of Korean descent to show them the activities of the Tongil Group. The people who came to these gatherings consistently conveyed the sentiment, I am proud to be born a Korean and proud to be of the Han race.³ They came away with a sense of pride and

1 Since the discovery that U.S. President Nixon ordered the burglary of his rivals' office in the Watergate Hotel, the U.S. media often gives epithets ending in "gate" to scandals. Koreagate was a mid-1970s scandal involving U.S. politicians accepting bribes from Korean citizens to influence U.S. government policies toward Korea.

2 The Foreign Affairs subcommittee on international organizations chaired by Donald M. Fraser, a congressman from the Democratic Farm Labor Party

3 Distinct from the Han Chinese, this Han race purportedly descends from an original ancestor, Tangun. For those who identify with the Han race, national citizenship is an insignificant legal distinction. A Korean anywhere is forever Korean. The character for Han (韓) is also used for True Mother's surname and the first character in Korea (韓國).

self-esteem.

It was astonishing to see that, regardless of his skin color and his race, so many believers were following and revering a Korean man as "Father." His followers went with him to Madison Square Garden [June 7, 1975] and New York's Yankee Stadium [June 1, 1976] rallies and especially impressive was the great gathering at the Washington Monument public square [September 18, 1976], where tens of thousands, no hundreds of thousands of people, came to hear and see him. How could this happen? This mysterious ability possessed by Rev. Moon is what led me to respect him.

The history of the Korean race includes countless instances of invasion and control by other nations, politically, economically, socially, culturally, religiously and so forth. These were due to ideological subjugation and poverty; therefore the Korean people could not show their bright culture and their essence, which is love of peace.

However, in the 1960s the Korean people were able to overcome poverty and begin to extend her wings for the sake of spreading world peace. I felt that the central figure for that beginning was Rev. Moon. At that time, I did not know the Unification Principle; I respected and looked at Rev. Moon simply as a Korean hero who would make Korea and the Korean race shine in this era.

I believe that a nation's ideological structure and the type of person that leads the nation are determining factors in whether a nation flourishes or perishes. If I can give an example, under communism, especially in a nation with an absolute dictatorship, people do not live well compared to those in a humanistic, democratic society or in a country which has selected a capitalistic market economy. Moreover, the particular leader has a big influence nation on things.

From the late 1960s through the 1970s communism grew in strength and became cosmopolitan, causing a domino effect, bringing fear and terror to humanity. Right about that time, not only in Korea but also in Japan and America, the Unification Church launched great activities, such as the anti-communist movement Victory over Communism movement to counter atheistic influence and power. Because of this,

even though Christians and the general public alike slandered and distorted the views of the Unification Church, the government could not help feeling grateful for the patriotic activities of the Unification Church, because the government also longed for their homeland to see the end of poverty and longed to modernize Korea. Eventually, I too could not help feeling respect for Rev. Moon and positive toward the Unification Movement.

Moreover, the Tongil Group is not just an abstract spiritual movement; it also consists of Tongil Industries such as Ilhwa, which produces ginseng products and beverages; it invests in industry and it became directly involved in the economic development movement. During that difficult time, they started the Little Angels School, Sun Hwa Arts School and other things and played a leading role in developing the educational and cultural areas, thus enhancing national prestige and causing the general public to feel a sense of awe toward the movement.

It was at about that time that my relationship with the movement began, when one of their companies had managerial problems. In order to fix the problem, which I saw as a small opportunity to help the Tongil Group, I met one of their overburdened leading executives. Who could have guessed that this small opportunity would lead to another meeting thirty years later, which was the providential seed for attending “True Parents” and working in the HSAUWC Foundation?

After coming into contact with the Unification Principle, I realized that it was Heaven’s Principle, which went beyond Korea’s unification and peace; it was a worldview looking to eradicate conflict and disagreements throughout the world, and also involved the construction of heaven on earth connected to the spirit world.

With your business background, you could work anywhere. What impelled you to come to the HSAUWC Foundation, especially when—as was true in those days—many of its companies were in poor condition?

Coming to the foundation was also serendipitous. In 1979, when Chun Doo-hwan came to power, I quit my government post and became first a business executive employed by the government. Then I worked for Ssangyong Motors. After that I was the representative of the Daehan Chosun Construction’s building division and finally I worked for the Hanjin Group for ten years. At the beginning of 2000, around the time I was about to retire from the Hanjin Group, I was asked if I would take on the responsibility of resurrecting one of the weak companies that were in court receivership.

In Korea, in 1998, they faced the so called “IMF”⁴ situation, where many weak companies fell into bankruptcy. In order to resolve this, the government enforced a policy of court supervision to revive them. In the past, from what I’m aware, creditor banks sent administrators to manage bankrupt companies, but the courts felt this was an inefficient system, so they chose specialized managers from the respective fields and asked them restructure the management systems.

The Tongil Group had lost its right to manage key companies including Ilsung, Ilhwa, Tongil Heavy Industries, Ilshin Stone and Hankook Titanium, which had gone bankrupt. I received a proposal from the legal management officer, and although there were other large companies to choose from, such as Shinhwa Industries—perhaps because of my deep,

4 During which Korea accepted loans and temporary economic oversight from the International Monetary Fund

lasting relationship with Tongil Group—I wanted to resurrect Ilsung Construction, which was part of that group. It seems to me that some providential element related to True Parents was involved here. From a secular point of view, I would have wanted to manage a larger company, but I went to a company where the manager that the creditor bank had sent had given up. I still don’t quite understand how I was assigned to that position.

That first year I was there, I could show some profit as a result of my management. The Tongil Group successfully acquired the Ilsung Construction company. When he was made the foundation’s president in 2005, Moon Kook-jin saw that result. According to him, Father gave approval for me to work in the foundation because Kook-jin saw that thirty companies were all running at a deficit and the only company, Ilsung Construction, was making a profit.

Kook-jin nim has publicly expressed admiration for your abilities. How much have your abilities been forged by the periods of economic hardship Korea has experienced during your working life?

Well, more than having any particular ability, I have tried to live my life with integrity. So no matter what work I have been given to do, waking or sleeping, I thought about how to accomplish everything, how to find the way to develop. When I think about such matters night and day, solutions come. When a solution becomes apparent, I boldly drive forward and in this way I am usually successful in solving problems. For about thirty years, since I retired from public office, I’ve served as an expert manager in a class of CEOs who are in demand and who are employed by the owners of large enterprises. It was especially second-generation owners who requested my help. I’ve never tried to seek out a position. I was always scouted out and recommended for a position.

Even at a young age, while working in public office, I was recognized for my abilities and promoted. The networking contacts I made during my time in public office became helpful in my work with the private enterprises at the level of CEO, and I could apply the knowledge and experience I had gained in managing private enterprises over a period of thirty years to reviving Ilsung Construction.



Mr. Bang greeting Uruguayan President Tabaré Vázquez, who had spoken to the Tongil Group about business opportunities in his country (August 31, 2008)

I could accumulate more knowledge and experience while managing Ilsung Construction as an insolvent enterprise because an insolvent enterprise has more problems than a normal enterprise. Many situations present themselves for study.

I believe that having the foundation of these experiences will be helpful to me in running the foundation. Interestingly enough, I have always been successful in areas of work not related to my major. I was successfully able to export jeeps to Libya without any knowledge about automobiles, and when I was put in charge of the construction division of the Daehan Shipbuilding Public Corporation, which had been running a deficit, I was able to make a profit. When I belonged to Hanjin Construction, I enhanced its market value with many large projects—whether through gaining orders or carrying out construction—such as the runway at Yeongjong-do Airport. I also revived the Ilsung Construction Company.

I'm not a specialist in the religious field but I think that every organization has similar principles. In order to manifest True Parents' ideal, I think we have to increase the amount of people who understand and follow the path True Parents have laid down.

What would you say are the most significant changes that have taken place in the companies since you first arrived? What factors were most instrumental in causing these changes?

I cannot say the remarkable changes that took place were because I came to the foundation. It was because Moon Kook-jin came and showed leadership that these changes occurred. When he was installed as chairman of the foundation in 2005, there were thirty companies, small and large, and overall, there was a lot of debt, \$50 to \$60 million per year. Kook-jin nim's management skills are outstanding. He hired CPAs, lawyers and other professionals and dissolved companies that were beyond recovery. Some companies were merged, and in companies where a turnaround was possible, he enforced a strong level of restructuring and trained the management of each company by instilling the spirit of entrepreneurship. Within just a year, by 2006, we broke out of the money-losing pattern. By 2007 we made a \$50 million profit, all a result of Kook-jin nim's management. All I did was make sure that his management philosophy was implemented. In 2008 we still made about \$30 million profit, excluding Central City and Ilsung Construction, which had the best profit structure but are no longer under foundation management as of 2008.

To take an example from one of our companies, Ilhwa had never made money in thirty years, but in its first year under Kook-jin nim, it made several hundred thousand dollars profit, and in 2008, seven million. Even the losses incurred by the *Segye Times* were cut by two thirds in two years. Not only were the people at *Segye Times* startled at the results, people in the Korean media world were also startled. The credit for this remarkable achievement belongs to the chairman, Moon Kook-jin.



Mr. Bang and Hwang Sun-jo in January 2008, at the opening of the Hwayang Free Economic Zone, which the Korean government is developing

What is Kook-jin nim's special ability?

First, he is gifted with numbers. Whether he is looking at a balance sheet, calculating profit or loss, or looking at the cash flow, he quickly understands where the sickness in the corporation is, where the problem lies. This is not just because he studied economics at university and got an MBA at graduate school. He actually founded his own company and has the experience of succeeding as a CEO. Because he has ten years' experience, he could take the theory and practice it. He also works hard.

He modernized and raised efficiency in operations by bringing in an IT-based management system. He personally reviews all the proposals that require his approval and signature. Sometimes three times a week he eats pizza in his office for dinner as he works. He does not show preference for shared geographic ties, family relations, or fellow alumni when dealing with personnel affairs. He manages his staff based on their ability and never fails to reward a job well done or let a fault go unpunished. Thus, the organization can exert a good influence. That Kook-jin nim, a True Son, came to the Tongil Group is a great blessing.

In simple terms, how much exposure do the companies managed by the foundation have to the present financial crisis?

The HSAUWC Foundation is experiencing difficulty in the current economic crisis. The question is what is the best way to keep going. It is strong companies that survive in these circumstances. We are therefore checking all of the funding plans. It is actually fortunate that Kook-jin nim does not overinvest for the sake of growth. He makes a thorough analysis and does not invest in anything that is not clearly advantageous. Nevertheless, the companies in our group still



Mr. Bang in Pyongyang, North Korea, in August 2007

have problems; they are working effort to survive by restructuring and cutting costs.

What has been your experience working with Kook-jin nim? Does anything about his method of operating or philosophical outlook differ from those of others you've worked under?

Kook-jin nim is the fourth person I have worked under who is the son of a conglomerate founder. Kook-jin nim's character is different from the other sons, however. Most second-generation entrepreneurs took over their enterprises, whereas Kook-jin nim started one from scratch. Most second-generation business group owners have not gone through difficulty; rather, they inherited the business as it was. All these second generation entrepreneurs I worked under were wonderful people, but Kook-jin nim is a little different. He, by contrast, has the experience of founding a company. And when he was given responsibility for the foundation, it was really a huge headache. Everything was in the red, but because he had gone through the difficulties of launching his own company, he had experience with the difficulties involved in building up a business. For this reason, he is able to guide the HSAUWC Foundation during this crisis. He is different in that respect.

Also, as I mentioned, he has applied the main principles of his economic doctrine, such as transparency, accountability, reporting results and productive discussion. Under those management principles, nothing has been hidden. Everything to do with the business foundation is available to the public. When we implemented this, some people in the companies were very worried. They asked if we were actually going to publicize such closely guarded information. But Kook-jin nim went ahead with it, saying that if we are transparent there is no reason we cannot publicize information. We were able to dispel concerns by showing how much more effective and productive this has made us.

We have disseminated this culture to all our companies, and it is translating into results. Kook-jin nim combines his intellectual ability with his management ability. He has decision-making sense and drive. Therefore, I have hope for the HSAUWC Foundation. And the results are visible.

Kook-jin nim has said the Korean language was initially challenging for him. From your observations, are there other points of Korean business culture that Kook-jin nim has had to adjust to?

When Kook-jin nim received his appointment, he was very unfamiliar with the Korean language, but he has improved to the point that he can now give speeches in Korean.

He was at first dismayed at the lukewarm culture and opaque patronage system within the business group, but he adhered to a principled and transparent management style. As a result, he has made improvements where there were weak points. Kook-jin nim is very humble compared to the other second-generation business owners who don't like to humble themselves to others.

When Kook-jin nim is meeting the presidents of newspapers or prominent leaders in other groups, he visits them personally, and politely asks for their advice. Then they develop a close relationship and help him with the information he is asking for. He has received a lot of praise for that. So I would say that even compared to other second-generation entrepreneurs in Korea, he has swiftly adapted to Korean business culture.

What is it like to work for a business organization that exists for religious, spiritual and idealistic purposes?

To be frank, I face many difficulties because I work at the foundation of a religious body. There were times when the executives kept me at a respectful distance because it had not been so long since I had come to work here. Whenever I went somewhere, I usually went alone. But people cannot work alone, right? That's why I received help, but I still encountered many difficulties.

After I began working here, I took the initiative to set an example of working transparently based on management principles. I gave my ideas and took initiative, so naturally this distance disappeared. However, I still faced a lot of difficulty in communicating with church leaders. The purpose of the foundation is to make money and manage companies to help religious activities. Secondly, it is to manage the religious body's assets and make sure they make profit. The



A variety of leaders posing with Kook-jin nim, Hyung-jin nim and their wives after meeting President Tabaré Vázquez; communication with church leaders became easier for Mr. Bang (standing behind Ji-yea nim) as foundation performance improved.

general membership viewed the foundation as not being able to make money. It had that kind of negative image. The burden is on us to show that we are making money and helping our faith activities.

After Kook-jin nim's arrival, we began to make some money, though not a lot at first; we began supporting the churches, which is what the companies were originally supposed to be doing. When I was working at a company I rested on the weekends; now I go to church on Sundays and do service activities, so I have practically no days off in my work! Saturday is the only day that I have off during the week.

Could you describe for our readers what it was like to go through the Divine Principle sessions, which expressed the founder's vision?

Actually, now that I'm working in a church organization, of course I wanted to learn more about it and also about the Unification Principle. I believe the foundation can do much better when it is aligned with the providential perspective. I wondered what all the frenzy was about when it came to Reverend Moon's Unification Principle. I had many misgivings about whether or not they could possibly have a worldwide foundation. Interestingly enough, when I worked in Ilsung Construction Company, not one member that I met asked me to become a follower of the movement, suggested I read the Principle, attend a Principle workshop or even tried to witness to me. However, as a result of meeting Kook-jin nim and by his invitation, I received Principle education and also the marriage blessing.

I was curious about the Unification Principle, so I had read *Truth Is My Sword*⁵ by Pak Bo-hi, and some other Unificationist books. It was at Kook-jin nim's suggestion, though, that I was able to attend a four-day workshop for the first time and learn the systematic contents of the Divine Principle. I then finally received the blessing. But of course can one say that he knows the Principle after a four-day workshop? Since I believed deeper knowledge of the Principle was necessary, I asked the Headquarters to prepare a series of Divine Principle lectures for two hours a day, over the course of a month, for all the foundation workers including those with specialized responsibilities.

Actually, from when the foundation first came into existence, not all the company personnel have been church members, but the members themselves had little pride in being Unificationists and did not actively try to witness. They had little self-pride and seemed close-minded, which I absolutely believe is a fundamental problem in developing a church and it's an even more fundamental problem in developing a business.

Immediately after I consulted with Kook-jin nim and started the "Founders Education" workshop. I felt that our company personnel needed to know exactly the purpose for which this company was founded, and that as true Tongil Group members, they all needed to have pride and dignity in order to help in their group synergy.

Right now, True Parents' Unification Principle is being taught at four-day workshops. We set up an education pro-

gram that explains the pure essence of the Principle without secular content. Hundreds of employees⁶ have attended the various sessions, and a good number of them are becoming members at the Headquarters Church.

The Unification Principle is a continuation of the Old Testament and the New Testament, with Rev. Moon having come as the new savior to fulfill and complete the mission of Jesus Christ. With the purpose of establishing a religion to unify all religions and races, Rev. Moon has come to substantiate God's ideal through the Unification Principle and has advanced the providence to bring peace all throughout the world. As we are alive, we should have pride in this fact and oppose statements made by passersby in the street that we are heretics. We must let people know the historical, biblical and geopolitical perspectives that indicate why Rev. Moon had to come as the savior. They must come to understand and be moved by this scientific principle that explains why we were born, God's purpose of creating, the importance of the family and the source of true love.

I am amazed and feel such pride in the fact that our faith



Mr. Bang, behind Kook-jin nim at a banquet for a former Costa Rican president; Kook-jin nim was the first Unificationist to witness to Mr. Bang.

has gained a global foundation during the life of its founder.

We understand that you have been working for some time as the treasurer of the Headquarters Church in Seoul. How do the changes being implemented affect the church side?

After his appointment in 2005, Kook-jin nim visited a hundred and twenty churches to see how they were managed. I came to understand that some churches were not run transparently at that time, and sometimes members did not have complete trust in the church leaders. Leadership and money management were not always carried out based on clear principles. Thus, the church had considerable difficulty developing.

Moreover, in certain of the large Christian churches, there have been problems of the type seen in ordinary society. Thus, immorality has sometimes led to a lack of transparency in managing churches.

Kook-jin nim and Hyung-jin nim, however, are implementing a policy through which things must be done in a thoroughly transparent way, so that the members can maintain trust. If we are trying to bring about unity and peace

⁶ Many of whom were not members when they joined the foundation or its companies

⁵ Published in Korean under the title "I Am a Proud Korean"

among religions and ethnic peoples and to globalize True Parents' Divine Principle, we must first ask ourselves, Can't we take the initiative and set the example? Can't we be transparent and worthy of trust?

At the request of Hyung-jin nim, who is the senior pastor of the Headquarters Church, I make public and announce (every two months at the end of the Sunday service) the new membership figures, how much offering money has been collected and how it is being used. I do this in my position as treasurer of the Headquarters Church. Over a period of time there have been many press releases and interviews with Hyung-jin nim, and we have seen journalists respond by reporting that the Unification Church is more ethical and transparent than the large mainstream churches.

In particular, as the reporters learn about this true church leader who wears traditional Korean clothing, works by day in a tiny room, personally serves these journalists tea, offers devotions in the early hours of the morning, is greatly acquainted with the principles of each religion, knowing the Bible, the Koran and the Buddhist scriptures, and who

ification. It seems that interest in Korea in the tunnel between this country and Japan is at a new height.

The World Peace and Unification Temple, Cheon Bok Gung, is an emblematic and important project that, representing the victorious inheritance of True Parents' realm of victory and tradition, constitutes a focal point for the Unification community as well as for the world's religions. As such, it will foster unity in both the political and religious spheres, and thus contribute to peace.

Looking at history, it is no exaggeration to say that almost all wars have been based on religion. All religions serve God, and they all want to realize the ideal God created in order to fulfill. Whether religions call God Allah or God, He is one being. Even so, religions tend not to acknowledge other faiths or even other races and obstinately think only about themselves. Thus they end up in conflict with each other. Only True Parents can bring unity and peace.

Korea has passed through a course of indemnity like that of the people of Israel, and has kept to a peaceful way in its ethical and moral stance. The country has depth of faith such that Christianity could flourish more here than in most of the world's countries. Even though most of the world's religions coexist here, they do so peacefully. Moreover the Korean Peninsula is host to a mixture of political ideologies. It is also the nation of True Parents, who are the second coming of Jesus Christ and returning Lord.

Hyung-jin nim explains that it is according to God's providence that the third temple should be built in Korea for these reasons. At the temple, Cheon Bok Gung, people from all religious and political persuasions, and from all races, will expand the sphere of peace, harmony and unity in worshipping God. It will certainly accomplish God's ideal of peace, and foster unification. This great effort will create important momentum worldwide. Rev. Moon Hyung-jin is setting the internal [conceptual] direction to head in, while Moon Kook-jin is the foundation chairman providing the driving force for actualization.

We will make continuous effort toward successfully building the completion-level Cheon Bok Gung. Not only with the passionate effort of the Unification Family but with that of

people contributing from all walks of society we will build a growth-stage Cheon Bok Gung⁷ in the central Seoul district of Yongsan. That will be a great success for the worldwide Unification family. The names of those who have contributed will be recorded in the growth stage Cheon Bok Gung and also will be eternally remembered in the completion stage Cheon Bok Gung. If we, the adherents of the Unification faith, maintain our dignity and make effort to encourage many other people from around the world to participate in the project, the final victory can come more quickly. True Parents' victory will be recorded in history and will shine brightly ever more. *STW*

⁷ An interim temple will be consecrated after modifying an existing building complex, providing more room for the Headquarters Church congregation (which has outgrown the existing church). Those who have already donated enough to qualify to have their names displayed in Cheon Bok Gung will have their names displayed in both in the interim and final temples.



Mr. Bang Young-sub's family at the Universal Arts Center (home of the Universal Ballet Company); Hoon-sook nim is between Mr. Bang and his wife; Mr. Bang's son and his wife are in the middle at the back; his daughter and her husband are standing next to Dr. and Mrs. Pak; in front are his four grandchildren.

prays while walking around the Jogye Buddhist Headquarters Temple, the Catholic Cathedral in Seoul and the megachurches, they cannot suppress their admiration.

In coming to know about the recent miracles connected with the helicopter accident and the achievements of these two sons, society is showing increasing interest in True Parents and the Tongil Group, and is holding them in higher esteem.

How do you view the very ambitious projects our movement undertakes, for example, the construction of the World Peace and Unification Temple or the Bering Strait Tunnel project?

Because I am not directly involved in the Bering Strait project, I cannot say so much about that. But I feel it is a project that symbolizes True Parents' philosophy of peace, for the sake of interreligious unity, interracial unity, and world uni-

Mounting a Challenge to Religious Intolerance

By Peter Zöhrer

During years in which he was a city leader, a national leader (three times, in different countries) and a national messiah, Peter Zöhrer involved himself in a sideline activity. His is the story of what can result from feeling righteous indignation and acting on it. The article below resulted from an interview with Mr. Zöhrer and later correspondence.



The Forum for Religious Freedom (FOREF) began in 1998. From the beginning, the anti-cult people tried to put me into a corner, and paint us as a Moonie organization. Yet I understood the concept of living for others had to be done on an organizational level. We are in the same boat with other persecuted minority religious groups.

Only together can we survive the storm without being sunk. It is a favorite tactic of the anti-cult people to label, stigmatize and discriminate like this. They cultivated for years the term "sect." Their campaigns they have managed to create a phantom that ignites fear in people.

The real start of the concept that became FOREF was back in 1995, when True Father visited Hungary on a speaking tour. I was the national leader there (1993–1997). He had given a very successful speech there. It was published the same day in the national newspaper. Father signed many copies. He was very happy. After True Parents left Hungary, we felt spiritually something was not right. In the afternoon, we suddenly received a telephone call saying that True Parents were returning to Hungary. We were so shocked. We had already signed out of the hotel. Immediately we arranged new accommodations. We picked them up at the airport (in our old cars).

We were just a small group of people at the hotel. True Parents, Rev. Kwak, Eastern Europe regional leader Mr. Hashimoto, my wife and I. Rev. Kwak started praying. We had very little idea of what had happened. We knew that True Parents had been turned back at Charles de Gaulle Airport in Paris. They had been on their way to Spain but were sent back to Hungary. This was the first time we found out about the "Schengen" ban.¹ There was absolutely no advance information about this.

Rev. Kwak prayed very intensely in Korean for about five minutes. I had an incredible spiritual experience. My body was shaking, and I was weeping. I could not stop. I felt as if the whole European spirit world were crying through me, as if we were crucifying the Messiah collectively. The whole European spirit world seemed to be in agony, repenting.

Rev. Kwak finished his prayer, but I continued weeping. True Father started trying to comfort me. Mother was very quiet and serious. Father tried to find ways to comfort me. He walked to the window. You could see the beautiful lights of the Parliament and the River Danube; it was so beautiful. Father looked out of the window, whistling. The more he tried to comfort me, the more I cried. Finally he found a very good way to comfort me, by talking about fishing—my favorite topic!

He asked me, "Can you fish in the Danube?"

I stopped crying. We talked about fishing. After a while, I said, quietly, "Father, I am so sorry. I am sorry for what Europe is doing to you."

Father replied comfortingly, "Oh, I'm used to it. It always happens to me."

At that point, the idea of FOREF was born. I made a determination to myself, and to God: I will fight for religious freedom in Europe. Whatever any leader tells me, I will fight until True Parents are vindicated.

¹ Among its many provisions, the Schengen Treaty, which helped create a borderless European Union, affords a means for keeping any undesirable person out of the entire EU if one country adds that person's name to a list. Schengen was the Luxembourgian village the treaty was signed in.

Returning home to Austria

In Hungary, the government invited me regularly with Catholic bishops and other religious leaders to a roundtable discussion in parliament once a year. There was genuine religious freedom, but I was thinking and praying about what I could do to actualize the vision I had.

I returned to Austria in 1997 after I became a national messiah to my own country! I was shocked at what happened in Austria; in 1998, Austria passed two laws against minority religious groups. One outlined “confessional communities,”² and the other established by law a federal sect observation office. That’s when I started in earnest.

At first I was visiting church magazines. For example, the Catholic Church would write an article against us. Then I would confront the editors and say to them, either you publish my letter or you have to meet me, and I will tell you about human rights. In every case, they published the letter. They didn’t want to meet me!

I started with the newspapers—tried to get our stories out. I found some very cooperative journalists. I realized that they are not so bad. They are human beings. Though the Austrian press in general has caused me difficulties, individual journalists wanted to be fair—once they got to know me. Still, they never got a positive story into the paper, because their editors always refused such articles. I thought that was strange until I pestered one editor—I phoned and wrote faxes to him for been about three or four weeks—until he got fed up with me. He sent me a fax, saying, “There is an unwritten constitutional statute that we should not treat minority religious groups—so-called sects—in a positive way. This must have been a government instruction. We met the same problem everywhere. Then I understood it doesn’t help to talk with journalists—there is really an unwritten rule.

I started to think more and more about this. I realized that to make any impact, I would need my own medium. There was no choice. But how to create that? I decided to take a correspondence course in journalism. I had already had some journalistic inclinations, and I had done some stringer work for the *Segye Times*. But I had never ventured into it profes-

² The Austrian government divided faiths into three categories—sects, confessional communities and religions. Confessional communities could qualify as religions depending on length of existence in Austria and membership size.

sionally. The course was pretty tough. It helped me to gain understanding of the world of journalism, and the situation in Austria, and to gain some skills. I then had more confidence. I thought, “I know you guys! I know your tricks!” I began to have a lot of confidence in writing.

Becoming an owner of the truth

While I was still doing the course, I saw a report about Matt Drudge³ on the internet. I searched for more information about him and found a speech he had given at the National Press Association in the United States. The print media had tried to ignore him, but at some point they couldn’t ignore him anymore because he had so many hits [visitors] on his web site—millions of hits. He beat all the print media. When I listened to his speech, I felt as if God were talking to me. Matt Drudge explained, Ladies and gentlemen, you always try to ignore me, and now I am standing here talking to you. The Drudge Report has become a powerful phenomenon.

Matt Drudge mentioned that he would look out of his window and speak with famous journalists from the past, who seemed to be telling him what to do. When he said that, I got goose pimples. What really touched me is that he said, You have to realize that with the arrival of the internet, a new age of democracy has arrived; you don’t have a monopoly on the truth anymore. Now every man and every woman who has a computer can be an owner of the truth and can publish it. A new age has begun; man can be free.

I was shocked. That was it! I contacted Paul Ettl,⁴ within one weekend we made a web site. We chose the name FOREF. “Forum” is something of a magic word here in Europe. It’s seen as a symbol of civil society and democracy. A forum is a powerful tool for lobbying, or for getting things moving. I started posting material. Within three weeks, we had already hit the national level. One of our Green Party politicians, a lady, demanded that virtually every county in Austria have five to eight criminal investigators observing the “sects.” This was supposed to be a human rights party! I uploaded the story and the headline was “Green Party in Austria Evokes

³ Founder of the Drudge Report, a web site that has original reporting as well as links to stories and publications all over the internet

⁴ A successful software entrepreneur and an internet provider who is helping European members see the power of the internet as a witnessing tool



Left: Peter Zöhrer (right) with advocate of online outreach Paul Ettl, who set up FOREF's web site; **Right:** Board members of the European Federation of Centers for Research and Information on Sects (FECRIS); FOREF campaigned (unsuccessfully) to prevent FECRIS gaining participatory status in the Council of Europe on the grounds that this would increase the threat to religious freedom.

the Spirit of the Inquisition.” The effect was that another small political party, the Liberal Party, phoned me in my car and asked for permission to put my story as the top link on their web site, “because, you understand, we are the real the human rights party.”

In countering the Austrian politicians, I posted a study by the Organization for Security and Cooperation in Europe (OSCE), which had found that the so-called sects are no more dangerous than other religious groups and can even be of benefit. This is a very important finding.⁵

I indicated in my article that the Austrian politicians seem to have something to learn from the Germans. The German Green Party is a genuine human rights party, unlike the one in Austria. The story hit hard. From then on different media publications quoted FOREF, and increasingly web forums put FOREF as one of their top links. That is how the FOREF web site got many hits.

It must be added that FOREF's early relationship with the International Coalition for Religious Freedom (ICRF), run by Dan Fefferman and Bruce Casino in the United States, was crucial to it gaining international influence.

Distorted views, unfounded fears

FOREF has become a real success story. No one can deny this. The critics always tried to oppose. In Austria we have thirty-four anti-sect offices, which is out of proportion to our size as a country. Austria should be in the Guinness Book of Records for “sectophobia.”

In Austria we have about six hundred minority religious groups. We have incredible legislation in Austria regarding them. We have thirteen official religions and eleven “confessional communities.” According to this new law, in order to become a recognized religion and join the thirteen, you have to have a ten-year testing time and you have to have more than 18,000 members. All the others are called “sects.” If you are not a confessional community, or an official religion, everyone feels they have the right to discriminate against you; you are like an outlaw! The point is that FOREF has been fighting against this and raising awareness among the minority religious groups.

In 1998, the government published a brochure entitled “Knowledge Protects.” It was a blacklist of the most prominent sects, of which we were one. The government published this. They made the mistake of putting the Jehovah's Witnesses in it; they are a confessional community. They didn't publish the names of any authors, though we knew exactly who it was. FOREF wrote a very sharp critique of this brochure. Finally, the government had to back down and stop distributing it.

In 1999, the Austrian Federal Office on Questions Regard-

⁵ Peter generally attends the annual OSCE conferences and submits reports about discrimination of religious minorities. Several times FOREF reported to the OSCE about the Schengen listing of True Parents.



A FOREF panel discussion at the University of Vienna

ing Sects hosted a meeting with all the European anti-sect offices, under the Austrian Government Family Ministry. I wanted to attend this but was not allowed to. It was by invitation only.

FOREF ran an article about it, with the headline “Government Hosts Motivational Training for Sect Busters.” This hurt them very much. FOREF became famous for bold headlines!

Then the head of the anti-sect office, Dr. German Müller, called me. For ten years, he had been the leader of an organization called Society Against Sects. He spoke to me

over the telephone for three hours. He was very upset. He his best tried to explain himself. They cannot ignore us anymore.

We are also campaigning against the use of the word “sect” in the media.

My personal support network

Sometimes I wake up in the middle of the night with the strong urge to write. As much as I want to continue sleeping, I cannot. It is like an invisible force pushing me. My wife Gabriele usually wakes up, too, and for her it is difficult to go back to sleep. She has never complained to me about my wild, irregular lifestyle. She has been constant in her support through prayer and moral encouragement. I remember her more than once saying during those nightly inspiration attacks, “Now, that’s the man I married, a passionate warrior for righteousness!” Also, Dominic, our older son has expressed fury on various occasions when religious discrimination has occurred. “Dad,” he would say, “we must do something. We must fight this injustice!”

FOREF success stories

At the time I began FOREF, I was church leader in Innsbruck. From 1999 to 2000, I worked as national leader in Slovenia. This was a productive time for the work for FOREF. In the brothers’ room, while the brothers were snoring and their socks were hanging in front of me, I wrote on my laptop, stirring up controversy in Austria. I did this during the night. I could not talk too much about FOREF in my sermons. This was my personal war. I knew that one day it would help our church very much. I was fighting for Father. I had a long-term vision for FOREF. Nevertheless, I couldn't figure out how we could actually stop them. They had so much power.

While I was still in the Tyrol (Innsbruck), the head of the Styrian Anti-Sect Office, Dr. Schweidlenka, developed an exhibition for schools, to warn the children. The exhibition had about thirty posters, and poster number twenty-eight showed True Parents on a high podium conducting a Blessing Ceremony. Many couples in wedding attire stood in front of them but every couple looked identical. They'd manipulated the poster in such a way that at first you thought it was Hitler addressing a crowd. The title was “Absolute Obedience.” It really got me mad.

Dr. Schweidlenka had organized a panel discussion in

cooperation with city counselors and the state-level education department. The purpose was to draw public attention to the exhibition, which was supposed to be taken from city to city throughout Austria.

I was Innsbruck city leader at that time. I created leaflet for FOREF and the Action Committee of Concerned Parents and Teachers entitled "Stop Religious Discrimination in Our Schools!" It was a merciless, point-by-point analysis of why this was a human rights violation.

After distributing the leaflets, we entered as participants. Everyone was reading the leaflet. One of the "experts" pointed me out. "He says he is with FOREF, but he is a member of the Moon sect!"

I kept my cool.

My son Dominic was with me. Not long before, he had come home from high school and he was mad. He said, "Dad, you have to do something. Today, the teacher discriminated against my religion in front of the class again." Three different teachers had done this. Finally, Muslim high school students came to his defense. (My son is very straightforward. On his schoolbooks, he had written, "I am studying for God, True Parents and humankind." That is how he motivates himself.)

At some point in the discussion, I told the panelists, "What you are doing here is creating an atmosphere that is very hostile toward children who belong to minority religious groups. They will be mocked, discriminated against, stigmatized."

No, they said. We don't want that. That's ridiculous!

I said, "You really think so? I have a witness here who can tell you exactly how it feels." They had to be fair, so they invited my son Dominic to speak. He stood up coolly and related his experience in a matter of fact manner. You could have heard a pin drop. They felt so bad!

Then the city council fell over themselves to make it up to him; they invited him for a buffet, and so on. But it was a turning point. Even so, I did not know how to win this war.

Tyrolean transfiguration

I climbed up Mount Isel, where the Tyroleans had beaten back Napoleon's army on several occasions. Up there is the statue of Andreas Hofer, the Austrian freedom fighter. There is a museum, with the inscribed names of the freedom fighters. I have always felt this was a very spiritual place, and I

felt some special spiritual support from Andreas Hofer. In the middle of the night, I prayed. I was desperate. I asked God, How can I win this war?—it is too much!

Then something happened. Suddenly I saw many figures everywhere around me, beings emanating light, and I heard them speak in one voice, Don't be of little faith! We are helping you. This is just a small battle that you will win—and we will guide you in much bigger battles.

Then they said, We are on your side.

I could not understand this; but they were somehow challenging me—This is nothing. Have faith! I decided not to give up. I went down the mountain and thought, Let's see.

The next day I got a phone call from Prof. Zangerle of Innsbruck University, a youth psychologist and famous columnist in Austrian newspapers. He asked me if he could use the wording of our FOREF leaflet. "This is great stuff," he said, "Can I use it in an article in a Tyrolean daily newspaper?"

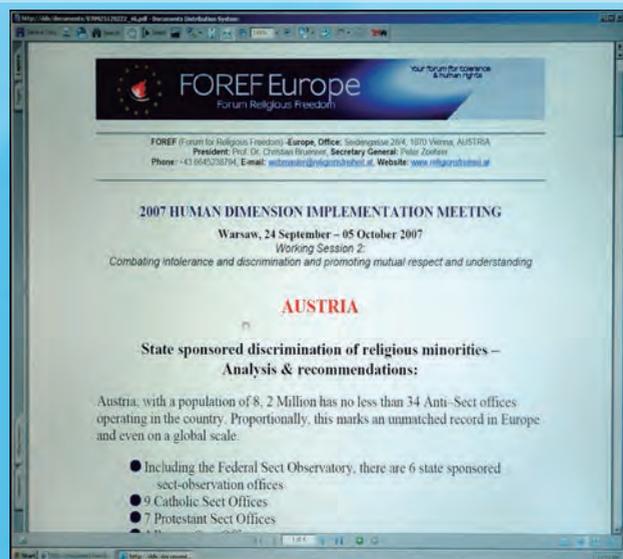
I said, "If you like it, you can use it."

He wrote a scathing criticism of the exhibition. His line of attack was that this exhibition was an ineffective way to teach kids about the danger of sects and would ignite discrimination because of its alarmist approach. That's exactly what we don't need in our schools. FOREF sent his article, which appeared in the *Tiroler Tageszeitung*, to all the high schools in the country. The reaction of the teachers and school directors was impressive. They strongly protested to Dr. Schweidlenka's office and the project had to be stopped before it went nationwide. Schweidlenka was furious. He expressed his frustration in public, "Never before have we experienced such a powerful defense from the sects. FOREF has added a new quality to this confrontation."

Moving others from passive to active

Later, in 2001, when I was the national leader of Austria, one of my biggest frustrations was getting the religious communities consistently on board with FOREF. I needed to present FOREF as a forum supported by religious communities.

The religious communities loved the professional, righteous and fearless work of FOREF, and they constantly fed me with new information regarding cases of religious discrimination. They even told me that they have included protecting FOREF and me in their daily prayers.



Left: A recent view of FOREF's web site, leading with news of religious intolerance in Kazakhstan. (The site is mainly in German.) Right: A FOREF statement on the Organization for Security and Cooperation in Europe (OSCE) web site



Left to right: Mr. Willy Fautré, director of Human Rights Without Frontiers; Peter Zöhler speaking at the United Nations in Geneva; Mr. Günther Ahmed Rusznak (background), spokesman for the Islamic Community in Upper Austria, with Professor Christian Brüner, president of FOREF, at the FOREF press conference.

Some evangelical groups have suffered very much because of discrimination by local authorities. They did not belong to the thirteen official religions in Austria, so they were also stigmatized as “sects.” They may have been denied meeting rooms. They have suffered attacks by the media and because forty-two anti-sect movies are circulating in Austrian schools, some of them have children who have been vilified or attacked.

But for the most part religious communities really haven’t had enough guts to support publicly. The cult “experts” tried to ostracize and stigmatize me. “This is a Moon organization. This is a one-man show.” This was my battle, to overcome this stigma and prove to the public that this was a forum.

There was a time when I was almost ready to throw in the towel. Then I received a phone call from *Who’s Who in Austria*. I had been recommended by three members of *Who’s Who in Austria* to be included in the book. They invited me to be interviewed at a prominent café in Vienna.

They opened a new category “Human Rights Activist” and I was the first to be included. It gave me a boost.

FOREF has a certain power. When I was in Cheongpyeong I made a determination that I was not going to pray for FOREF. I was there as the national leader, so I would pray for a breakthrough in that work, but I would not pray for FOREF.

However, I was in the prayer hall, praying, when suddenly I got these very clear instructions about what I should do for FOREF! Later, I went up to the mountain, the Tree of Blessing. I was not going to pray about FOREF. Then suddenly—whoosh!—You have to do this, and do that, and formulate it like this. All in detail. This course of action outlined by this revelation turned out to be the right thing to do! There is some power in this project beyond my own understanding.

One of FOREF’s biggest breakthroughs that allowed us to prove ourselves to the public was when the state government of Upper Austria and the Catholic Church created a CD that criticized three hundred and fifty minority religious groups. It was widely distributed in schools. This must have been in about 2003.

Evangelical Christian ministers called me; they are ardent readers of our web site. They said, Mr. Zöhler, we should do something about this. They were also attacked,

the evangelicals. Even the Mormons, one of the established religions in Austria, were attacked.

They suggested we should create an expert opinion on how unconstitutional this is. I was looking for the right constitutional expert when I met Dr. Christian Brüner, a professor of European and Public Law at Graz University. He is also an important constitutional expert in Austria. He has been a member of parliament and a national president of university rectors. He has expertise in the dialogue of cultures and in human rights.

Press conference confrontation

Prof. Brüner was very distant in the beginning. Bit by bit I had to win his sympathy. Then I was raising the funds, money came in, six or seven thousand euros from the persecuted religious groups. The expert opinion became much longer than I had originally intended, over sixty pages. When it was finished, we held a press conference.

I got incredible support from my friend Mr. Rusznak, the speaker in a mosque that had been torn down by the local authorities, who were kind of right wing. I was there with a camera recording as they tore it down. The authorities had found, according to them, some irregularities; somehow it didn’t qualify as a mosque, but another expert disputed that. FOREF supported him in his battle. Rusznak is an Austrian, a convert to Islam. We became friends because I was the only one who supported him. In turn, he was my press spokes-



In Warsaw Poland, in 2007, FOREF presented its views on state-sponsored discrimination of religious minorities at the OSCE’s Human Dimension Implementation Meeting, the largest human rights conference in Europe.

man. He has helped me to write articles.

We organized a press conference. The night before that we had an information evening that two hundred people from various minority religious groups attended.

All the major media outlets were at the press conference and they all knew Mr. Rusznak. Prof. Brünner and seven representatives of minority religious groups were sitting beside me. They all had statements ready. We had only time for a few statements, but Professor Brünner's was brilliant.

For one year we had tried to get the upper Austrian government to stop the distribution of the CD, but they wouldn't even talk to us. We couldn't even talk to the deputy governor.

I wrote a very sharp open letter to the deputy governor, which several journalists congratulated me for, because I wrote things that wouldn't have gotten past their editors.

Austria Presse Agentur (APA) contacted the deputy governor. They put tremendous pressure on him. Within three days, the deputy governor had no choice but to receive our delegation. We made a deal, and we published the deal through the national news agency, APA. The school authorities and the Catholic Church stopped the further distribution of the CD immediately after the press conference. Mormons and some other churches could also post descriptions of their own faith communities on the Catholic Church web site, where originally the content of the discriminatory CD was uploaded.

Also, at the press conference, Prof. Erno Lazarovits, in his strong Hungarian accent, said, "Ladies and gentlemen, you may wonder why a Hungarian has come to the capital of Upper Austria to talk to you about religious freedom. I'm not just Hungarian. I spent some years of my life in Austria during the war. Do you know where I lived? I lived in Mauthausen, which was, as you may remember, your local Nazi concentration camp. I was one of the Jewish prisoners there who luckily, by God's grace, could survive. I became very concerned when hearing that the government and church is persecuting small religions. That's the way it started back in the 1930s. They started to pick on small religions, the Jews, the Jehovah's Witnesses. When I see this happening again, I feel obliged to raise my voice and sound a warning, Never again!" His speech stunned the media representatives.

FOREF organizes professionally

Prof. Brünner's expert opinion is still regarded as a major reference source on the issue of religious freedom in Austria. He could see such incredible injustice in the way Austrian law dealt with minority religions, but up to then he had had no means to fight against it. Now he has found FOREF. From that point on, he has been advising and protecting us.

He told me we should make an official association. When I first met him about writing an expert opinion, he hesitatingly took on the challenge. He must have been impressed with the success of the FOREF campaign; he was willing to serve as expert advisor. When we registered FOREF as a legal

organization, Prof. Brünner was happy to serve as president. Since then, FOREF's public image has changed even more. We have an impressive board of legal advisors and international experts. Now I am the secretary general and my president is pushing me to act! I feel very good about this.

Prof. Brünner also told me, "Peter, you should get a press card." I had always thought that the Austria National Press Association would never give me accreditation because they are left-leaning, but I applied, sending my material as it is, without pretense. Take it or leave it, I thought. No one is going to deter me. Not long after, a nice letter arrived informing me that I had been accepted as a member. I am an accredited journalist. It is a powerful card; it gets you into almost everything and can be used in other countries. When I received this, I had tears in my eyes. It was like Cain's recognition.

An inquisition-free zone

I have always understood what Father means by true love. You have these people who are going against the Messiah. You have to prevent them from committing this terrible sin. This is true love.

Most of all, FOREF has turned enemies into friends. We have key people who were at first our enemies and became friends.

The Austrian government dissolved the Unification Church of Austria in 1975. The movement was pushed into the underground until after the cold war. In 1996, we registered the Family Federation for World Peace as an official NGO. Whenever I was asked about my religious affiliation, I proudly identified myself as a member of the Unification Church and a follower of Rev. Moon.

My guiding motto for FOREF has always been Father's guidance, "True love means living for others." Consequently, it took several years until I felt free to defend my own religious community. After a certain foundation of public trust was established, it did not harm the credibility of FOREF for it to be defending my own faith community.

Since 1997, when I returned to Austria, after having served for twenty-one years in other countries, I was determined to promote sustainable results for God's providence. True Father told the national messiahs that their mission will extend even to their descendants. One goal is to fight for a country that is free of inquisition and religious discrimination. One could say we are propagating an inquisition-free zone all over Austria. I don't want my children, grandchildren or the descendants of other parents to be persecuted for their religious convictions. I want them to be free to follow their conscience. Somehow, our Heavenly Father and the liberated Austrian saints and sages have been guiding us. **TW**

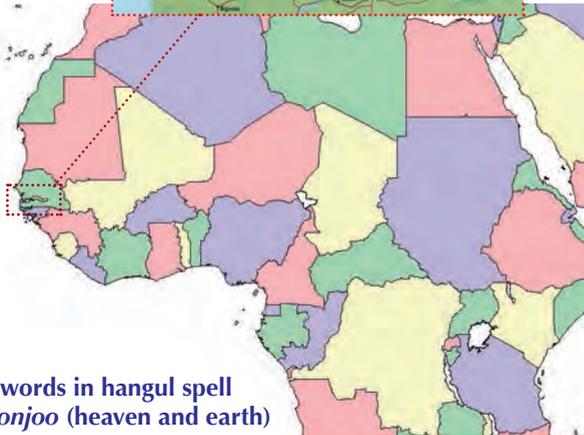


The Zöhrer Family

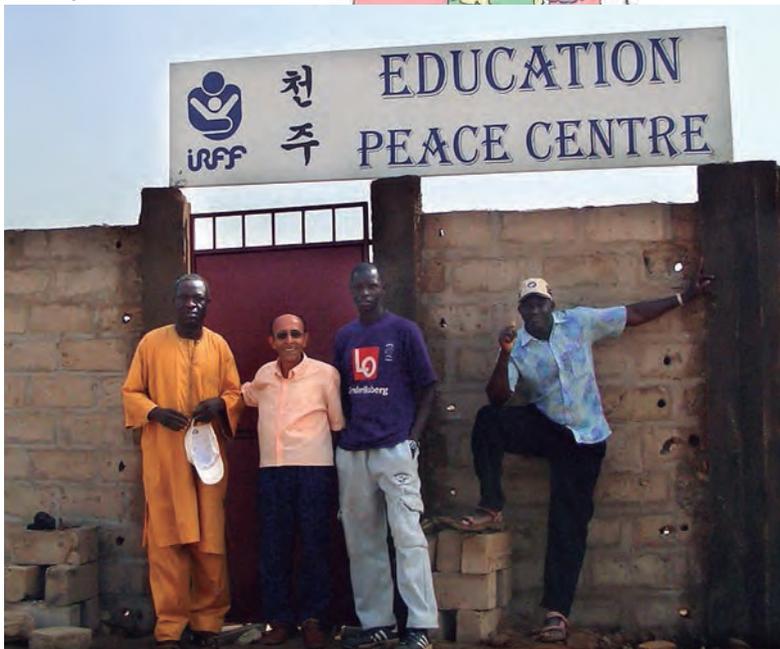
For more information visit FOREF:
<http://www.religionsfreiheit.at/>

Heaven and Earth in the Gambia

By Ramdane Hadjamar



The words in hangul spell
Cheonjoo (heaven and earth)



I had not heard of the Gambia before my wife and I picked it as our mission country at the 1996 national messiah workshop in Cheongpyeong. I had been unaware of its existence, but my wife and I were very happy to have chosen an African nation.

The Gambia is a tiny country, a former British colony. On a map, the Gambia appears like a river within Senegal about two-thirds of the way down from Senegal's northern border and flowing from 320 kilometers inland to the Atlantic Ocean. This is because the Gambia's territory consists only of narrow strips of land on either side of the Lower Gambia River. The borders of the Gambia undulate parallel to the river for most of its length. Only for the hundred kilometers before the river empties into the Atlantic do the Gambia's northern and southern borders look as if they were drawn with a straightedge. This is where the Gambia is at its widest, north to south, at just fifty kilometers.

The Gambia is a poor country, whose resources are mainly agricultural produce and fish, but it is peaceful, without tribal or religious conflicts. We were determined to go to our nation with the whole family and did live there for a while with our three sons—Urio, Su-won and Su-chang—who at the time were ten, seven and four years old respectively. Eventually, we recognized our limitations in overcoming certain environmental and economic circumstances and returned to Italy. However, we have tried to work in the Gambia for some period every year.

In the beginning, I mainly tried to support the programs already set up by the local church, which included family life education, HIV prevention workshops in the local schools, Divine Principle seminars, interreligious conferences, various other education programs and Sunday service. I am grateful for the support of a young Korean missionary, Kim Jae-chan and the Japanese sisters of WFPW, who had made a good foundation of membership before we came to work there as national messiahs. In the beginning of our mission we also benefitted from being able to work with Mrs. Nishiki, the Eve-nation national messiah and the Berndt family, the Abel-nation messiahs.

It is not easy to work with people of different nationalities in a country that is not your own. To tell the truth, differences of opinions, ideas, culture and experiences among the various missionaries came out, and sometimes prevented us from working smoothly; if we had been able to overcome our disunity, probably we would have achieved much better results

working together.

WFPW had a scholarship program to help needy Gambian students continue their studies. For quite a few years, our family supported this program from Italy by collecting money from various sponsors to “adopt” students.

Cheonjoo (Heaven and Earth) Peace Education Center

After visiting the Gambia over a number of few years, I felt dissatisfied with what I was achieving. Hence, I thought of a long-term, significant project that could help improve the daily life of the people. All over the country, you can see village wells built by foreign individuals or by NGO associations. I had not immediately thought of providing a well. I had been planning to build a school of agriculture, where young people would learn agricultural techniques and practices and perhaps other skills such as fish farming or computer use. This would be combined with character and family values education under a vision for a peaceful world. I envisioned this as the Cheonjoo Peace Education Center. To fulfill this, however, we need money.

In 2003, to win the trust of the Italian people and encourage them to contribute toward this project, I created an official association using the International Relief Friendship Foundation model—IRFF Italia-Gambia. This made it possible to accept donations from public or private donors. I did this with a few friends and at the same time created a similar team of Gambian friends to work on this and future projects.



The Gambian team put me in touch with Mr. Dawda Jones, a member of parliament. Through him, we met Mr. Jatta, chief of Kunkujang Village. After listening to our plan and explaining it to other village elders, they welcomed our education project and gave us land to build on (and dig in) free of charge.

I was so excited about the project that I didn't stop to consider the costs. If I had, I probably never would have begun.

One thing I knew for sure: once completed, it would be a functional and valuable project that could be reproduced in others places.

Funding and personal sacrifices

The Peace and Love Association was created in memory of Steven Grande, a second-generation Italian brother

whose philosophy of life was to completely invest himself and leave something positive behind for others. He died in a car accident on January 1, 2006. Reading his diary, his parents, Mario and Edda Grande, discovered that Steven had dreamed of building a food factory in Africa.

One day Mario and Edda told me they felt that the Cheonjoo Peace Education Center project was something Steven would have wanted to be a part of. For that reason, they and Steven's younger brother Terrence joined other members of the Peace and Love Association in raising funds for the project. Things would have been very difficult without their help. When I am in the Gambia, I often feel I am not alone, but that Steven Grande is actively helping me from heaven to realize this project.



Top: Drilling for water, "a tangible, yin type of nourishment" we often take for granted; **Bottom left:** Ramdame with some community leaders and **(right)** Chief Jatta transferring village land to IRFF so the project can be hosted in his village



Above: Ramdane with residents of Kunkujang Village, located 30 km south of Banjul, the Gambian capital; Below: Workmen construct the Peace Education Centre office

When I lived in Rome, my neighbors, Mr. and Mrs. Giampaolo, also offered their help. Mr. Giampaolo is an accountant for ACEA, Rome's public water and electric company. He told me his company was sponsoring projects in Africa, and that if I were interested, I could apply through him to receive sponsorship for my project in the Gambia. That's how I could receive €17,000,¹ which enabled me to begin our project in November 2007.

It is very difficult to run a project in a country that is not your own. I felt I had to supervise every step in person and control everything that was bought so that none of the money was wasted.

At first, people didn't believe in the project, but when they saw what we achieved in such a short time, they couldn't believe their eyes. I am working with a good construction team from the Village of Kunkujang. This is very encouraging. We are working hand in hand, knowing that this project will benefit their children's future.

It hasn't been easy because I work as a volunteer and my family has to survive with the little money I give them, particularly when I go to Africa for the project for two or three months at a time. I feel particularly sorry for my children.

Recognition from heaven and earth
While in the Gambia, I have to stop

¹ About \$21,500

and take a break from time to time. Often I go to the seaside to fish; even if I don't catch anything, I enjoy it very



much. One day, I went to my usual fishing spot. It was a cool morning with a slight breeze. I was concentrating so much on fishing that I was disconnected from anything else happening around me. My concentration broke when I heard a loud voice calling my name. It seemed as if the voice filled the whole universe. Ramdane!

Wow! Who is calling me? I asked myself, but when I turned around to see where the sound had come from, I couldn't locate the source and realized it was God's voice. I was so moved to realize that God knows me. He knows me by name.

The best part of working in the Gambia is that I meet good people who care and want to help me. We have built a wall around the Cheonjoo Peace Education Center. This was required before we could invest in the project further. Within the wall are the well and a small office. Next we want to add solar panels, build classrooms, a student dormitory, toilets, a kitchen and a good irrigation system. For this, we are working to find the necessary funds, and we are looking for sponsors who would like to become part of the project.

There is great satisfaction in working to help others. **TW**

For more information about Mr. Hadj-amar's projects in the Gambia, please go to www.italia-gambia.org

Preparing to Match Your Child

An Interview with the Chairman of the European Blessed Family Department

During a recent visit to Korea, Mr. Geros Kunkel, the affable man responsible for European second-generation blessing affairs, consented to being interviewed. His in-depth responses should prove a good beginning point for parents facing the prospect of matching a son or daughter.

Today's World: Has the function of the Second Generation Blessed Family Department changed with the advent of matching by parents?

Geros Kunkel: An element has changed; it's no longer just about preparing candidates to go to True Parents' matching. Now the parents are included in the whole process. For that reason, the education has changed, and of course there is a new focus for us—to work with parents, to include parents and to reflect with parents about how to best go about matching and the blessing.

For first-generation couples the focus in receiving the blessing was removal of original sin. How would you describe the significance of the blessing for second-generation couples?

The removal of the original sin is part of the process of the change of lineage. Those born into the second generation of that lineage should protect the lineage. This means education for us has been on keeping purity and on preparing ourselves to establish our own families through the blessing. We are continuing the lineage and continuing within our own lineage to perfect ourselves, which is a goal of the first-generation blessing that we have to achieve over the generations.

First-generation parents might think that accepting the blessing is natural for our children. We might be lazy about helping them prepare. What should we be doing?

Having good communication between parents and children allows us to talk about the subjects which are important—our values about marriage, and about purity. Of course, as they grow up in the world and go to school, those in the second generation are confronted with society's values in terms of marriage and relationships. In order to highlight what is important in our tradition, it's good to communicate early and not in a stressful situation—meaning don't wait until you are already trying to match them. Build a close relationship with your children, convey your values and beliefs, and then step by step raise them to realize and understand the value of the blessing and to also willingly prepare themselves to go this way.

You said it's good to communicate early; how early?

It depends on the child, but you can start very early in a very basic form, even before the age of ten, to generally talk about boys and girls, because already by then they're talking about these kinds of things with their friends. Definitely, in teenage years—thirteen, fourteen, fifteen—be more direct about relationships and why it's important to abstain from them and that God has prepared a spouse for him or her. There is a lot of purity education available, which is valuable to use. The key is that children are able to feel that their parents are the ones they can go to about these issues. Often, I think it's difficult for parents to talk about the sexual relationship or things related to it directly with their children, but it would be good if the children feel that they can ask questions and freely communicate with their parents, because they will be confronted with the issue in school and other people will talk about it.





Aren't children sometimes more reluctant to discuss these issues than their parents are?

That's possible. In any case, it's important as parents to be sensitive to how our children deal with the issue. Some might not deal with it early; usually boys wait longer or don't want to talk about it directly. The best education as parents is to be a good example, to be a happy couple is more effective than words. Our children will think, My parents have a happy blessing; I also want to have that.

How can parents increase their confidence that God is working through them in the matching process?

For many parents confidence is one of the difficulties in matching. As with many things in our spiritual lives, it requires our full effort, but we should feel confident that True Parents have given us this responsibility and that we can fulfill it. No parent is alone in it; matching is our joint responsibility as a community of blessed families.

We want to support blessed families, so we've organized convocations and different events where parents can come together to hear others' experiences and to gain confidence and support each other. There is support, and there are ways to help each other. Obviously, this is

one of the biggest responsibilities we as blessed families should inherit from True Parents. We should continue True Parents' tradition in our own families, and God wants to work in that way. It is something we should at least try to take on ourselves and maybe not worry about too much. It's difficult, but I'm sure God is very interested in working in that area; it's a chance for us to experience God working in our own families if we take it on. We are setting the tradition for matching and blessing now. We should take on this task and inherit from our True Parents. Also on both sides, parents and children, we need to set the right tradition of allowing God's will to work in our families.

On the other hand, our children have seen us in the mundane role of a dad and mom. How might they deepen their trust that God works through the process when parents match?

To attend a blessing workshop together is very valuable, because in a very deep way we talk about the process of the blessing and the change of lineage. The parents can also gain confidence from the workshop because we value the course they went through. Children hear testimonies from parents and can see that there's much more depth in what they went through than that they married and became my parents. I think it's very valuable to share your life testimony, for those in the first generation to share how you joined the church and how you went to the blessing. However, you can't expect the children, from their side, to make that step, nor to see and appreciate the depth of the course of the

blessing naturally.

And that's better facilitated at a blessing workshop.

That's one place. Of course, it can be done in the community, at Sunday services, or at other second-generation workshops. There are many opportunities. A blessing workshop is a good one, because there we directly talk about what the process of the change of lineage means from various perspectives—from history, from the True Parents' course, the course of the first generation and the Blessing Ceremony itself. We look at the marriage and the matching process more from an internal point of view, which gives you an opportunity to share with your children about it. But anytime you can find an opportunity is fine. When those in the second generation go to workshops or do public missions, it's always a chance for them to realize more about the course of the first generation and the course of our True Parents, as well as the importance and deep meaning generally of the blessing and our lineage.

Emphasis on elevating the course of the first generation makes me think we're seen as needy people. I wonder how necessary it is.

It is important for us in the second generation to be aware of the lineage, of the first generation's providential time and of the role they played. It is our identity, the pride of the second generation, what makes us special in God's eyes. Of course, it might not be easy for those in the first generation to go off and brag about it, but younger people don't know much about this. They don't have much direct access to what occurred during the wilderness course and what our movement has gone through. There has to be a way for them to access that, and to also feel pride in their parents. If parents live a very sincere life, children very naturally see that, but in daily life it's not always easy, so we may need to find ways for it to be brought out and mentioned.



What's the Cheon Il Guk blessing standard?

What True Parents are try-

ing to establish is based on God's original ideal of young people growing up in purity, growing up in an atmosphere of parental love and brother-sister love, with everything that has to do with the conjugal relationship coming only after receiving the blessing. This is so that we have no experiences of conjugal or exclusive love between man and woman as preparation for receiving the blessing from God. God can be most present under those circumstances; God can bless that. In that sense, the basic definition is to have no experience of the other sex.

We are not yet at a point where all our children keep that standard.

Father, of course, uses the Cheon Il Guk standard. He is trying to make it a model for all of us, so we should focus on the issue of keeping our purity and preparing our hearts to receive our spouse from God and to have God with us from the beginning point of this relationship. Everything we do is to prepare ourselves to be absolutely free, with a clear conscience, in front of God and in front of our spouse. That's the guideline, that's where we are trying to head.

In reality many people have struggled with that; some have made mistakes. In the matching, parents have to deal with all those situations. We have to be able to embrace those who have made a mistake, help them find ways to restore that and come to the blessing with a pure heart.

Father has supported us by giving us a lot of grace, a lot of forgiveness, and by opening up the way for many kinds

of people with difficult situations to receive the blessing.

Still, we have to keep the ideal and try to do the best we can to fulfill that standard. If mistakes have been made, it's important that we don't just accept them, but that we go through the course of confessing them, indemnifying them and coming to a pure heart. In the matching, we also need to consider how this might affect a future spouse.

As blessed families, we need to take responsibility for all these situations and try as much as possible to turn them in the right direction, to move in a vertical way, so that God can still be present and guide us. That can be painful in some situations, but the Cheon Il Guk standard should be our guide, the ideal we strive to realize, as it is God's original ideal and is absolute.

I imagine that keeping a vertical focus is a concern in any matching by parents.

It's important for the parents to discuss with their children what is important about matching and blessing. They need to be honest with themselves, because everyone has different expectations. Some might feel it's important that the person looks good or that I have a good feeling with the person. Some might think it's important that the matching candidate have a certain education level or income.

We want to try to see from God's perspective, to find the person God has prepared and the person our child can grow to a high standard with, have a good family with and raise children

with so that God's tradition can carry on.

We need to consider how they can support each other in keeping a healthy spiritual life.

It's important to share about these things, be aware of and reflect on what our values are and perhaps challenge those values if there are aspects that we shouldn't focus on too much. Let's see how we can create a process where we try to consider God's will and guidance as much as possible.

If we accompany that with prayer, with reflection and discussion with other families, I am sure God will work and show us the way. I think He will work differently in each family; we all have to find our way to allow God to guide us in this process.

If being blessed to someone from another country or culture inspires the child and the parents, what additional preparation would you recommend?

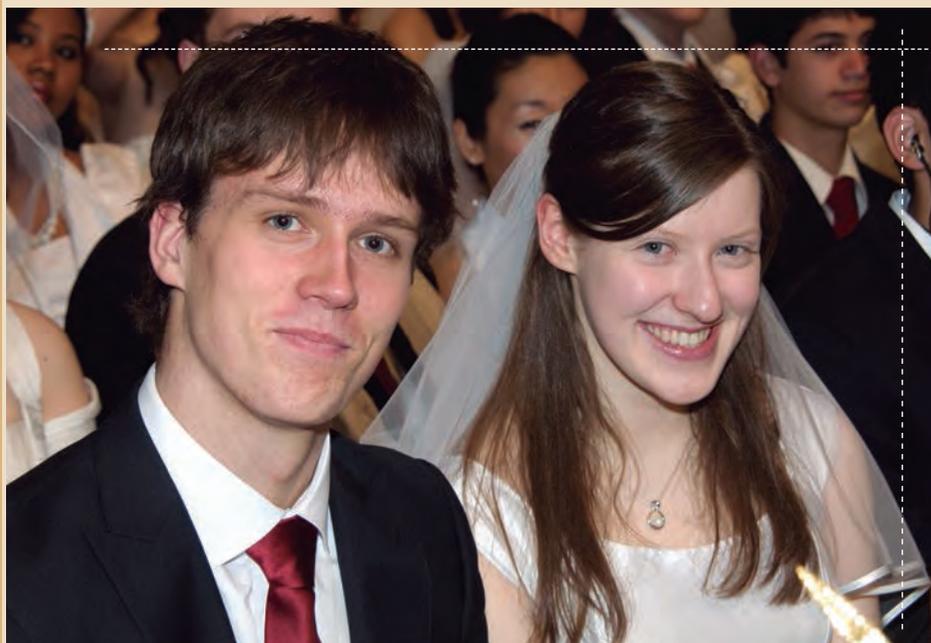
Language is always one thing to consider. If both are from Western countries and the two speak English, usually that's fine. If it's to someone from an Asian country, it would be good to be at least aware of the language situation.

To have lived in another country is always valuable. It's very difficult for people blessed together, such as someone from the West and someone from Asia, if one of them is unwilling to move. Living in the other country for a year or so, not just visiting, changes your view.

Two worlds are coming together with very different expectations of marriage, different views of how to do things and different understandings of the roles of man and woman. Any of these issues might be confronted, so it helps that you are open-minded and able to see the good side and the value in the other culture, rather than just the differences and the bad side. To live in a foreign country is valuable before or after the blessing. We need to be aware that our own culture may also seem strange to the other person. To be open to loving other cultures is important. Each situation is so different, but being open-minded and having as much international experience as possible is helpful.

How would you recommend parents help their son or daughter once he or she has been blessed?

It's a bit of a tightrope walk, because on



CONTINUED ON PAGE 65 ... **PREPARING**

The Messiah's Countrymen

By David Beard

In the years spanning True Parents' births, there was no division on the Korean Peninsula, no border to cross on the train journey from Fusan on the southern tip of the peninsula through Keijo and Heijo to Shingishu on the Joseon-China border.¹ The Japanese had changed Korea's name to Joseon, which some non-Koreans publications adopted, though sometimes they used "Korea, a province of Japan," or "Korea—that part of Japan situated on the mainland."

True Father was born on February 25, 1920 (first month, sixth day of the lunar calendar) in North Pyung-an Province, which abuts China on the west coast of the peninsula. "I was born," he explained, "during the Japanese colonial administration of Korea. I have experienced firsthand the pain and sorrow of a weak nation trampled on by a powerful neighbor. During my youth, I thought seriously about how to bring salvation to this tragic world of war and evil."

Saito Makoto was governor-general of Korea at the time of True Father's birth. Saito dealt with Joseon in a more sophisticated manner than had his predecessors. He encouraged social organizations and allowed a relatively free press. Two newspapers still existing had their beginnings in the first year of Saito's administration.

Saito worked with Koreans that could serve as models of assimilation and promoted relations with them, while simultaneously greatly expanding the police force in order to mete out forceful repression to those who continued to fight the government. He showed businessmen the benefits that could come their way by cooperating with his regime, though this meant colluding with the government at the expense of their fellow Koreans. In this way, he set Koreans against one another, thus harming the nation deeply. The vestiges of these policies are with the Korean people to this day.²

¹ These Japanese names refer respectively to today's Busan, Seoul, Pyongyang and Sinuiju. Joseon, in those days spelled Choson or Cho-sen, was also the name of the last Korean dynasty. For China, Japan used Ci Na, an offensive term Japanese ultranationalists still use today.
² As recently as February 2008, the Korean government confiscated land worth \$4.5 million from the descendants of Koreans who collaborated and used it to benefit the descendants of Koreans who fought for independence.

True Mother was born in South Pyung-an Province on February 10, 1943 (first month, sixth day of the lunar calendar). Koiso Kuniaki was the governor-general of Joseon when True Mother entered the world. He was later described as "a two-fisted army man who is known as the Korean Tiger because of his brutalities while governor of Korea." In August of that year, military conscription began for Korean boys beginning from age seventeen. This led to frequent riots in Korea over both conscription and Japanese food control.

True Mother's home was quite near Pyongyang. A few years before her birth, it was estimated that more than half a million Protestant Christians lived in Pyongyang and that it was the most Christianized city in Asia. Some churches had Japanese approval, but the ones that True Mother and her mother attended were underground churches, alive with spirit but in constant danger of being raided by the police.

We know from Divine Principle that in relation to the Messiah and his bride, the years Korea suffered under Japan fulfilled "a national dispensation of forty for the separation of Satan for the cosmic-level restoration of Canaan." But other significant developments also helped prepare Korea as True Parents' birthplace.

Maitreya, the future Buddha

In centuries past, China was Korea's suzerain. There was a Confucian-inspired relationship that involved younger-brother Korea making material offerings to elder-brother China and occasionally holding ceremonies that demonstrated their respect. In return, China interceded in any international conflicts involving Korea, while Korea had complete control over her own domestic affairs.

In AD 372, during a period when three kingdoms occupied the peninsula,³ Buddhism was brought from north China to Korea by Sun-do, a missionary monk. King Sosurim of the Goguryeo Kingdom welcomed Buddhist teachings.

At that time, Chinese Buddhists were keenly interested in the Maitreya, the future Buddha. In the Pali canon, an early collection of Buddhist
³ The three kingdoms period (roughly 18 BC-AD 668); the Unified Silla Dynasty (668-935), the Koryo Dynasty (935-1392) and the Joseon Dynasty (1392-1910)

literature and sutras, we find, "I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened one, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals.... He will proclaim a religious life, wholly perfect and pure, such as I now proclaim.... He will be known as Maitreya, which means 'he whose name is kindness.'"

Poke around in Christian texts and you'll find many views on the returning Christ. Some say he will come only to Israel, others that one's own acceptance of Jesus is his return; still others cling to the idea that he will appear in the sky and that Christians living and long dead will rise from the earth to join him. It is much the same with the Maitreya. The various views Buddhists hold on the Maitreya will only be clarified once Buddhists realize he is now among them. According to one Korean scholar, "Every period in Korean history and every local area in Korea has appropriated Maitreya in its own way. The Maitreya faith has played an ongoing and important role in each period of Korean history in most all provinces of Korea."

Belief in the Maitreya still exists in Korea, China, Japan and India—all Buddhist strongholds. In China, belief in the Maitreya was its height just as missionary Sun-do was being dispatched to the Goguryeo Kingdom. News of the future Buddha came—along with basic Buddhist precepts—like mother's milk to Korean Buddhism in its infancy. Though Maitreya expectation has waned in China, it not only remains among Korean Buddhists but has crossed over into general Korean folk belief. During the time that True Father began his public ministry, more than eighty active Korean Buddhist groups could be identified as holding belief in the Maitreya.

The structure of early Korean society

Throughout most of Korea's Joseon Dynasty (1392–1910) Confucian virtues of loyalty, filial piety and faithfulness imbued Korea's social hierarchy, etiquette, government and education. Socially, not only was Korea tightly stratified, with opportunities to rise in the social hierarchy being severely limited, but social positions were hereditary, they remained fixed over generations.

The aristocrats, who monopolized land, wealth and political power, were of two types, the *munban* [문반] (civilian class) and *muban* [무반] (military class); they were generally referred to as [양반] *yangban*, a term that simply meant "both classes." There were nine tiers of *yangban*, each having four grades. Only *yangban* could take the civil service examinations, which emphasized Confucian literary knowledge. With rare exceptions, only those who had passed such a test were appointed to a government or military post.

Beneath the *yangban* came the *chung-in*, [중인]



Many sutras in the Theravada, Mahayana, and Tibetan branches of Buddhism foretell the coming of the Maitreya, seen here in Tusita, a realm of Buddhist heaven.

(middle people) a relatively small group comprising petty officials, technicians, translators and the children of any *yangban* man and his *chung-in* concubine. (A *yangban* woman couldn't be a concubine, and a child by concubine inherited whatever status below *yangban* that its mother had.)

The vast majority of Koreans were *sangmin* [상민] (common people). Most *sangmin* were tenant farmers, tilling land owned by a *yangban*; a scant number owned land. Merchants and artisans were also *sangmin*.

The lowest social class was *cheonmin* [천민] (low-born people). Most *cheonmin* were slaves of various sorts, burdened with varying degrees of servitude. Actors (there were no actresses); *kisaeng* [기생], the Korean equivalent to Japan's geisha, and butchers were also *cheonmin*.

Korea's tight social order may have been a source of stability at one time, but as the nation faced foreign challenges and domestic corruption, became a national straightjacket. From the mid-1800s, in pursuit of varying combinations of profit and national security, the United States, Britain, Japan, China and Russia all had designs on Korea. Korea's leaders seemed only to wish they would all go away of their own accord. In 1871, in front of every government office in the nation, Taewongun, the tyrannical father of Korea's boy-king (Kojong 1852–1919) had large stones erected which bore an inscribed warning to "our descendants for a thousand years."

The inscription read, “Western barbarians are encroaching; failure to resist is appeasement. Appeasement is tantamount to selling our country.” This, sadly, was one of the more innovative responses to the prevailing national crises.

Uneasiness was a defining characteristic of the times. Impoverished sangmin were rebelling. The political administration was in disarray. Government officials whose job was to tax and control landlords were among the nation’s largest landowners and consistently found means of skirting tax payments. As one writer described Korea’s

diminished state at the time, “Extravagance, selfishness, dishonesty and jealously swept through Korea like the wind. In other words, within the Korean lifestyle, there were no ideals, morality or standards.” To fill empty public coffers, yangban status was openly sold; the yangban class mushroomed in size. Candidates quickly outnumbered the bureaucratic posts they customarily vied for. Since even jobless yangban contemned manual labor and commerce, personal economic ruin befell many yangban. This led to a hitherto unheard of social category—homeless yangban wanderers.



Thirty-three patriots—sixteen Christians, two Buddhists, and fifteen members of a minority religion founded by this mystic, Choi Che-u, signed the 1919 Declaration of Independence.

The Tonghak religion

On April 5, 1860, in this atmosphere of dismay, Choi Che-u,⁴ a deceased yangban’s son, who had wandered for twenty years after his father’s death, heard a voice. “Don’t be afraid,” it told him. “People know me as *Sangje*. Don’t you know me?” *Sangje*, who in Taoism is the supreme ruler of the universe, told Choi that as an incorporeal being, he needed Choi to disseminate on earth *Sangje*’s virtue and goodness. *Sangje* taught Choi a talisman and a prayer. Choi drew the talisman on paper, which he then ate. He soon felt healthier and a sense of deep inner peace. He lost his fear of impending death. He saw life from a new perspective and experienced renewal. Others had similar experiences when he administered the talisman and prayed. They gained confidence despite their instable circumstances.

⁴ Choi (1824–1864) is often referred to by his pen name, Su-un. As a child he was called Choi Pok-sul.

Choi went into seclusion for a year, emerging in June 1861 to proclaim the teachings of a religion that addressed the people’s deeper needs. Recognizing that all people stem from Ultimate Reality, a prime force in the universe, Choi taught that because anyone can serve God, all people are equal. For five months, large crowds came to hear him speak on the outskirts of Seoul. Though he insisted that people remain loyal to their king, government officials were nonetheless alarmed. He moved to the southern part of the peninsula where he spent the winter writing out the central tenets of the new faith. An official history states, “The Great Master was simultaneously critical of the collapsing traditional social and political order of the Joseon Dynasty, as well as the modern order of the West and its encroachment in East Asia. To meet these new challenges he preached a new system of belief that he called *Tonghak* [Eastern Learning].” Choi Che-u resumed preaching until his arrest in December 1863. The following March, though bound by ropes, he mounted the execution platform under his own power and was beheaded.

Tonghak is known today mainly for military campaigns that members of the faith led against first the king’s soldiers and then Imperial Japanese forces. In the years just before the Tonghak Rebellion (1894), the religion itself had three hundred thousand followers. An impoverished vagabond who had endured years of mental anguish over the disparity between Confucian ideals and commonplace existence provided the spark that reignited the nation’s spiritual fervor. In that it was an indigenous religion, Tonghak awakened Koreans to their own divine potential. In that it refocused its followers on their shared divine origin, it prepared the way for the coming of the Messiah to their nation.

Western Learning via Catholicism

Further back in the nation’s history, Korean intellectuals had turned their attention to what they had termed “Western Learning.” In the eighteenth century, along with cartography and geography, they were curious about Catholicism as taught by European Jesuit priests in China. Envoys traveling to China had discussions with priests, and among the books they returned to Korea with were ones on Catholic teachings. The son of one envoy, baptized in 1783, returned to Korea and began holding services in his home. Catholicism began to spread both among poor farmers living near the border with China and among yangban scholars further south. When Korea’s rulers finally took notice, they were appalled to learn that the new faith was opposed to ancestor worship. On that basis, Catholicism was banned in 1785 and envoys to China were forbidden from having contact with non-government officials.

Six years later, it was discovered that a yangban son had buried his mother without perform-

ing the required Confucian rites. On further investigation, it was found that both the son and his cousin had embraced the Catholic faith. Having rejected ancestral veneration, they had also burned their family genealogical records. This, in the officials' eyes, was a wicked act, counter to the most sacred duties of filial piety. As punishment, the two were beheaded.

French priests covertly entered Korea in the 1830s. In 1839, the government executed three French priests and seventy-five local converts, fifty of them women. French government protests puzzled the yangban rulers. They reasoned that if Koreans were spreading Korean ideas in France, surely the French government would have them executed.

The first native priest, Father Kim Tae-gon, was ordained in China in 1845. By boat, he slipped back into Korea with two French priests. Father Kim was captured a year later and also executed. Despite the risk, the faith continued to spread. By 1860, more than sixteen thousand Koreans were Catholic.

For whatever reason, the Catholic contribution to Korea's preparation to receive the Messiah was largely as a blood sacrifice. Beginning in 1866, Taewongun, the same benighted ruler who had the Appeasement Stones erected, set out to rid Korea of all Catholics. Within six years, an estimated eight thousand believers had been arrested and put to death.

Timing favored the Protestants

By the time Protestant missionaries arrived in Korea, Taewongun had for a time ceded control to his son,⁵ King Kojong, who proved an incompetent ruler. Under pressure to do so, Korea agreed to open relations with the U.S. in 1870. On Korea's behalf, a Chinese official and an American navy commodore negotiated a treaty that was lopsided in U.S. favor. It was signed in May 1882.⁶ The first missionary arrived in 1884. The bulk of early Protestant missionaries to Korea came from America and the treaty protected them from harm. Like foreign embassies, their homes, schools and churches had extraterritorial status; they were outside of Korean police or government jurisdiction. As wealthy men by Korean standards and as teachers, the missionaries were respected.

In the first years, they studied the Korean lan-

⁵ The Japanese would make use of him later.

⁶ China drafted six similar treaties for Korea with European powers between 1883 and 1889.



Kim Tae-gon, the first Korean priest, was born in 1821. His great-grandfather had been arrested as a Catholic and died in prison after more than ten years. From 1836, Kim studied at a seminary in China. His father was martyred in 1839. Kim was ordained in 1845 and returned to Korea. Within a year, he was arrested and beheaded.

guage and tried to devise strategies for proselytizing. Baptisms took place, but no genuine acceptance of Jesus is recorded until the year following the first Sino-Japanese War (1894–1895), one of two wars fought exclusively by foreign nations on Korean soil. The Korean people were hostage to the ineptitude of their leaders. As they perceived their nation sinking, some of the newly Christianized saw a connection with foreign missionaries as a lifeline.

Is there much food for followers of Jesus? was a common question put to missionaries. The editor of a monthly magazine published by the Methodist Mission Press estimated that

in 1893, for five dollars a person, three quarters of all the people in Korea would become baptized Christians. The early missionaries,⁷ men who saw “dancing, smoking and card playing as sins in which no true follower of Christ should indulge,” set unusually strict, inflexible standards for church membership. This was in part because of their distrust of member-candidate's motives. For those who did convert, the standards, in turn, added to their sense of elitism.

There was a heavy stress on biblical knowledge and evangelism for new Korean Christians. As membership in churches grew, regional Bible study meetings took place. These were often ten-day affairs, which people traveled to at their own expense.

By about 1905, thirteen thousand Koreans were Protestants. Much of the Korean mission work paralleled developments in American Christianity. To complement Koreans' biblical understanding with first-hand experience of Jesus and the Holy Spirit, in 1907, missionaries began holding American-style tent revivals around Korea with an emphasis on confession and repentance. What ensued was a spiritual catharsis that stunned the missionaries. In city after city, but particularly in Pyongyang, revivals saw all manner of deep confession and spiritual experience. Membership reached fifty thousand within five years.

Later work in rural areas

As a people oppressed, Koreans were drawn to communism from its very beginnings. The Bolsheviks made use of the descendants of

⁷ For example, Dr. Horace Allen—Presbyterian Church in the United States (PCUSA)—came to Seoul in 1884. Horace Underwood (PCUSA) and Henry Appenzeller (Methodist Episcopal North Church) in 1885; Samuel A. Moffett (PCUSA) in 1890



When this church was built in 1900, there were fewer than five thousand Korean Protestants. Father's family converted around 1930 and attended the Dukhung Presbyterian Church. By 1934, there were more than a hundred thousand Presbyterian believers in northwestern Korea, where Father lived.

immigrants, such as Alexandra Petrovna Kim (1885–1918) to fight their battles with the Japanese Army in Siberia and the Russian Far East. The first Soviet-sponsored conference for Korean revolutionaries took place in Khabarovsk only a few months after the Bolshevik revolution had begun in late 1917.

In 1922, Japan withdrew its troops from Vladivostok and entered into negotiations with the Soviets. From that point on, Korean communists concentrated their revolutionary fervor on Korea, where they quickly began gaining recruits among impoverished farmers. At the time, 80 percent of the population lived in rural areas. Korean Christians saw radical politics gaining popularity because of destitution as a threat to their witnessing efforts, but the foreign missionaries were not convinced that programs to alleviate poverty were necessary. They advised pressing on with their simplified evangelical message—we are sinners, the Bible is inerrant and our only hope for salvation lies in accepting Jesus as our savior. The foreign missionaries' focus was not on earth but on the glories of heaven to come.

Fortunately, for the rural poor, the progress of Christianity in Korea owes much to the foreign missionaries applying the principles outlined in *Methods of Mission Work*, a book by John L. Nevius, a missionary to China. Nevius stressed that churches should be self-supporting, that local converts should propagate the faith and that native pastors should govern the church in their own country.

Pai Min-su and Yu Chae-gi, two such native pastors, shared ideas that were radically different ideas from those of the Western missionaries. Rev. Yu had traveled to the countryside because he felt the importance of serving the less

fortunate, as Jesus had done. Rev. Pai believed in the restorative power of love to bring resurrection within people's hearts and that God is to be found in human relationships. Wishing to turn the space occupied by the peasants into sacred ground and the peasants' time on earth into a period to build spiritual wholeness, the men began pioneering "Jesus Villages," where all the spiritual, educational and material needs of the people could be met.

A third important figure at the time was an extremely pragmatic layman, Cho Man-sik, an experienced, bold social organizer even under the Japanese. In 1920, while the nation was under tight Japanese control, he started the Korean Products Promotion Society to raise awareness of Korean national identity and retain economic power among the Korean people. It was Cho who first brought Rev. Pai to the countryside to show him the living conditions there.

In 1928, the three helped form the Christian Rural Research Association, through which they developed the theoretical tenets that Pai would implement later when he was asked to head the Presbyterian Church Rural Movement (PCRM) in 1933. From the time Pai assumed leadership until 1937, PCRM held educational workshops in more than thirteen thousand villages. Literacy education preceded Bible study and modern farming techniques were among the courses taught.

Though known for his piety, Cho Man-sik applied his efforts in other areas. He had helped provide similar education to Koreans while with the United Front, a group of patriots of all political stripes, formed in 1927 but forcibly disbanded in 1931. Near war's end, the Japanese governor of the Pyongyang area appointed Cho to lead a governing body during a transition to Korean independence. Pyongyang was Cho's hometown. When the Russians arrived, they could not find a communist as respected as Cho.

Cho was ousted only after the arrival of Kim Il-sung. Trapped in northern Korea once the Russians closed the border, he started the Korean Democratic Party there. He was placed under house arrest in 1946. Soon after the Korean War began Cho Man-sik was put to death.

The Bible records Moses referring to the Messiah, "The Lord your God will raise up for you a prophet like me from among you, from your countrymen." Cho, Pai and Yu were three of True Parents' countrymen who believed that the kingdom of heaven was meant to be built on earth through vigorous personal effort. In instilling this attitude in their fellow citizens, they too were among the righteous Koreans who helped prepare the way for the coming of the Messiah and his bride to their nation. **TW**

the one hand, it's good that parents are involved and support, but on the other hand, they shouldn't get too involved and dominate. They have to let go and trust their children to work out their own situation. I think a key is having a good relationship where honest sharing is possible. You can then let go and let the child come to the parents and ask if necessary. We need to be sensitive about when not to be involved.

Are there online resources that can help in the second-generation matching?

Yes. We have Blessed Family Department web sites, both in America and

It's good if the blessed families themselves can look for help, ways to support their own and other blessed families. We have the trinities that have been set up, and it's good to communicate within the communities where we live. In some countries we have quite good and frequent communication and resources available for blessed couples; in other countries we live in isolation and there is not so much set up.

Please tell us something about the convocations you've held in Europe.

Convocations are held regularly in all continents where there's a second-generation blessing department. In Europe, we just started last year, so we've only done two. It's a little bit new for us.



Europe,¹ which have some resources and people you can contact for help. I think it's better to have experienced people to talk to.

In terms of how to build a successful relationship, there's a lot of material available in society that is often very valuable. We provide some workshops and opportunities for further education for blessed couples.

It's a good idea to set up a community where you live—to meet other blessed families. I know that in Korea some of the Westerners married to Koreans keep in contact with each other, because they are in similar situations.

1 www.2ndgenblessing.com/ (Europe)
www.familyfed.org/bfd/index.html (U.S.)
<http://www.bcmatching.org/> (international)

We'll continue doing two every year.

I think the convocations are valuable for all parents who are thinking about matching their children, even if they haven't already started the process. They can still hear about the process of matching by parents and get to know other blessed families in preparation for matching.

Those who are specifically looking can use the convocations to find candidates; it's an opportunity to present pictures of the candidates. You can meet other candidates' parents and look for potential contacts for matching.

The convocations have those purposes. It's a two- or three-day meeting for parents where they present their

sons and daughters, listen to lectures, share experiences and get help if they have any questions about the matching or face any challenges.

We have also the Special Needs Ministry for children that have mental or physical disabilities. We also talk about how to take care of children who are struggling with their faith or with purity. We try as much as possible to provide comprehensive support for parents.

We are trying to set a tradition together and it's best to do that together as a public task. We declare what our values are and where we want to go. We consider how True Parents match and how we can inherit that tradition. We then declare our determination to do our best as blessed families to fulfill this responsibility, which True Parents have given to the blessed families.

I noticed that most of the people on your blessing web site have specialties.

On the European Blessed Family Department web site, we have a committee and some national representatives, but we also have a large board of advisers. These advisers are people with some expertise in the partnership and marital relationship area. They offer seminars on various approaches, as well as counseling. They are listed on the site for blessed families that need help or wish to organize a workshop.

Have you any thoughts on the foundation the second generation is creating for the third?

The first step in the change of lineage happens in the first generation. Over the next several generations, the challenge is to substantially create ideal families, which means to become perfect.

We want second-generation blessed couples to create even better relationships than their parents' generation did and to raise children well, so the children receive more love, naturally connect to the values of the blessing and are stronger in terms of withstanding the fallen values that society portrays.

By going through the course themselves, I hope the second generation will transmit even more to their children, so that the third generation has an even better foundation from the education they receive and from the families they grow up in. **TW**

Mr. Kunkel and his wife Astrid are a second-generation couple, blessed in 1997.

The Big Picture of Small Groups

By Angie Ward

Imagine something small, starting something big. It happened once, when a simple carpenter shared his life with twelve close friends. For three years, they ate together, played together, learned together, traveled together, laughed together, cried together, and even fought together. Their lives were changed, and then they went out and changed the world. Do you believe it can happen today? Imagine the direct descendant of that group of followers—the Church—doing the same thing today. Groups of a dozen people—sometimes a few more, sometimes a few less—sharing life together. Eating together. Playing together. Learning together. Traveling together. Laughing together. Crying together. And even fighting together. Whatever you call them, small groups have the potential to change lives. And your church. And the world. It can be done. It has been done.

Small groups have been known to:

- Hold an entire church together when its leader confesses to moral failure.
- Transform neighborhoods, communities, and even entire cities by selflessly demonstrating the love of Jesus in practical ways.
- Laugh together 'til the wee hours of the morning.
- Hold a broken member with strong arms of support—physically, emotionally, spiritually, and even financially—during a time of crisis such as divorce, death, or illness.
- Spur individuals to greater personal spiritual growth.
- Instill a knowledge of scripture and a hunger for prayer.
- Share breakfast, lunch, dinner, dessert, high tea, midnight snacks, and pizza of all sizes, styles, and temperatures.
- Foster spirited discussion on matters both eternal and earthly.
- Introduce scores of friends, neighbors, and co-workers to a newfound relationship with Jesus Christ.
- Become (imagine this!) best friends.
- Transform the entire culture of a church by moving its attention outside its own walls.
- Serve as a laboratory for developing greater relational skills and health, sometimes even through conflict.
- Pool their financial resources to impact the life of a child, another family, or a missionary.
- Celebrate! Births, birthdays, weddings, anniversaries, graduations, accomplishments—anything from new babies to national championships.

Small groups can do all these things, yet are even more than the sum of their parts. Small groups are more than “just” a Bible study, although they provide the opportunity to study God’s word. They are more than a prayer group, although they can provide a “bridge line” to the throne room. More than just a fellowship time or social hour, small

groups can serve as the foundation for deep, truly life-changing relationships.

Healthy small groups have the potential to serve as a microcosm of the church, in its purest form: a safe place where people can encounter God, and find the resources and relationships to nurture their spiritual growth.

Starting or maintaining an effective small group ministry is not easy, of course. Relationships never are. “Successful” small group ministries—the kind that change lives—are clear about their purposes and intentional about their programs, yet remain focused on people. Having a small group program does not automatically equate to changed lives. Relationships cannot be institutionalized. Growth cannot be manufactured.

Yet while every church is uniquely called to minister in a particular setting, there are some commonalities to effective small groups:

1. They take *commitment*, and that commitment must spring from all of the church’s key leaders, from the senior pastor on throughout the entire organization. If the Small Groups Pastor is the only person committed to small groups, they will at best become a niche program for a few others in the church.
2. They require a *clear purpose* based on an understanding of biblical principles and an understanding of the spiritual growth process. How do small groups fit into the mission of your church, how are they different from a Bible study, a support group, or a social club, and how will you determine whether or not they’re effective?
3. They require *leadership development*. This is different from just recruiting people to fill roles; it involves reproducing the vision of fully functioning, “mini-churches” into a growing contingent of mature Christ-followers who are then equipped and released to help make it happen.
4. They take *time*: time to pray through the best approach for your setting, time to communicate the vision of small groups, time to implement a strategy, and—most important of all—time to allow relationships to grow.

No, small groups aren’t always easy. But the benefits are worth the effort. Participants build deeper relationships than would ever be possible on Sundays alone. People stay connected to the church, even when they can’t always attend church. Pastors are able to share the responsibilities of spiritual care. The church grows bigger, smaller, and deeper, all at the same time. Lives are changed, and then those people go out and change the world. Imagine something small, starting something big. **AW**

This content is taken from Orientation Guide: Small Group Leader, which is available for purchase online at www.SmallGroups.com

TODAY'S WORLD MAGAZINE



Looking into the Heart of God's Providence

SOME OF THE MAIN AREAS TW FOCUSES ON:

- ✦ Guidance and explanations from Father (direct from the original Korean) and the True Children
- ✦ The focal tasks and occurrences in the providence True Parents are guiding
- ✦ True Father's life story in his own words
- ✦ Interviews with members of the True Family
- ✦ Issues-based coverage: church growth, blessed family life, Korean history, etc.
- ✦ Issues of importance to our second generation
- ✦ Testimonies from the cutting edge of the movement that can inspire or help you in your mission



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