

TODAY'S WORLD

SEPTEMBER–OCTOBER 2009



The Power to Witness



On September 10, Hyung-jin nim spoke with Today's World about the message of renewal he is bringing to members and non-members alike and his hopes for a revival in witnessing that he sees as key to the future of the church movement.

Father asked us to visit different cities in America.¹ We were originally scheduled to come back to Korea within two days when Father said, "You must go on a tour and show unity with True Parents." He did this for two express purposes. The first was to call for unity with True Parents. Everyone must unite with True Parents, the eternal center. And secondly, to ask for prayer, to pray for that unity with True Parents. That is why Father directed us to do the tour.

Although Father appointed me international president, for me it is making our success tangible that is the key. That is, creating a real example, proof that the Unification Church can not only be relevant but can also succeed tremendously. No matter how much we theorize, it doesn't do anything in terms of advancing the church, or the faith. The only way those are advanced is by creating real results. That is why we are focusing on that in Korea; we are focusing on the goals Father has given of 21,000 members and then 210,000 members.

Faith in prophecies regained

Our members have been so beaten down by persecution that they could not see themselves standing alongside the greatest world religions. We say our mission is to be greater even than the other religions.

We have lost the sense of faith in the prophecies that have been spoken over us, and that's what I talked about when I spoke in the United States. I used the example of Hannah and Peninnah—how Hannah came to rely on God; how, in the end, God used her, gave her incredible blessing, and how she fulfilled her destiny.

Among the children she bore, the first was Samuel, who eventually anointed King Saul and King David, of the chosen nation. So I told the members that I believe we members of the Unification Church are starting to remember our name. I was really preaching the heavenly gospel.

For a long time we have not had anything comparable to the Christian Gospel, or anything that could surpass that gospel, because it was such a powerful gospel—Jesus died for you and he was resurrected to show his victory over death. God sent his only son. It's such a powerful story.

We had come to the point where we were comparing Father to patriots, to peace-loving leaders. We were reaching the limits of our own explanation of Father, of how we were portraying him to the world.

I had struggled with these things for years, studying different theological views, and when I reached my limit and began weeping and praying, that was when Father sent the dream and vision of the seven deaths and resurrections. When he sent that, I realize what kind of love we had been talking about, what Father had actually done for us throughout his life—seven deaths and resurrections, continually dying for the sake of the children. True Parents were

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¹ Father had originally called Hyung-jin nim to the United States for the celebration of Pal Jeong Shik on August 31.



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Cover photo: Father and Mother sing at the celebration for the Won-gu Peace Cup winners, on August 19, at the Cheon Jeong Peace Palace; **Back cover:** True Parents and True Children leave the field after kicking off the ball for a Won-gu Peace Cup football match in August; **This page, top:** An "altar call" at the international members' service in Seoul (Hyung-jin nim bestows a blessing prayer on the congregation.)

TODAY'S WORLD

VOLUME 30, Number 6
September–October 2009

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TODAY'S WORLD is a publication of the FFWPU International office but the views expressed are not necessarily the official views of FFWPU or its founders. Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.

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SUBSCRIPTIONS: Airmail to any country: One year (12 issues) \$65, €45, £40, ¥6500 or ₩70,000; Two years (24 issues) \$115, €80, £70, ¥11,000 or ₩125,000; Six months (6 issues) \$35 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name "Today's World Julian Gray." Credit card payments can be made through PayPal at jmgraykorea@gmail.com. Please visit our web site or contact us if you need help.

Back issues of Today's World: Most issues from July 1999 to the present are available. Please enquire also about earlier issues.

Printed in Seoul, Korea

Refugee Life

January 27, 1951–September 17, 1953

In this installment, the sixteenth to appear in Today's World, Father is a refugee, like millions of his countrymen, fleeing south. The text is drawn from the fifth chapter of the second book of the series True Parents' Life Course (참부모님 생애 노정). The books are composed of excerpts from Father's speeches over many years. From these, Father's reminiscences are arranged more or less chronologically in the form of an autobiographical account.

You can't possibly imagine how dirty my clothes became on the way from Pyongyang to Busan. I had recently been released from prison in North Korea, so my hair looked absurd. My silk pants had become jet black, and the silk outer part had deteriorated, so I wore them inside out with the dyed khaki liner on the outside. Turned inside out, they were just single-layered green pants. That was what I was wearing. I had been wearing the same silk jacket for two months, so it couldn't have looked any worse. It was soaked in oily grime to such an extent that when it rained the raindrops just rolled right off it. I looked like a beggar, and in that wretched guise I arrived in Busan.

I wore work shoes or sneakers until they no longer had soles. I had to beg for food; how could I possibly have money for shoes? I continued to wear the same pair even though dirt would wedge between my toes. During the time I was a refugee, I wore just the one outfit for a whole year.

Even though I was dressed in rags, I would think to myself that on a day in the future after our hopes are realized, millions of people would look at the rags I had worn. I thought to myself that I had taken a historic mission on my shoulders, so when my time came, and I was in the environment where my mission could be fulfilled in reality, people would make up a play to act out the scene I was seeing on that day, making me the lead actor in a real play. With that frame of mind, I would make my rounds, in rags but with dignity, begging for food with the heart of the leading historical figure. I did not think of myself as unfortunate. A single thought can cast new light on all sorts of forms and figures in the world.

A line of refugees moving south through the snow near Kangnung in northeastern South Korea on January 8, 1951. Refugees sometimes impeded troop movement during the war.



Hunger

When I met Kim Won-pil, he was a nineteen-year old boy¹ with a mop of hair. Four years later, he turned twenty-three. He did all kinds of odd jobs, including waiting on tables in a house where meals were served. I ate food he brought back for me, and I sometimes ate rice he had scraped of the bottom of a pan.² I did not ask him to work just so I would have something to eat. What I'm telling you is that we experienced all kinds of things. It was a very dramatic time of deep emotions.

When it's cold, people all flock to sunny places. We would go someplace sunny and we'd say to people there, "You've had breakfast and lunch, haven't you? We haven't had breakfast yet, so please give us a bit of space and let us eat in peace." Then we'd sit in a circle in the sun and have our meal. It is fun to eat under such circumstances. There is a hidden philosophy there: everyone is my friend, and we share empathy.

I even acted like a beggar, a real beggar. I begged to get money for food, and no one could surpass me as a beggar. Only the quick-witted can do it well. I would look at a person, and if he didn't give me money, I might say, "Hey, is that all you are? Good things will happen if you support passersby like us." You could say I am the ancestor of fund raising!

The help of a hometown friend

There was only one street in Busan, and you could meet people from all the provinces of Korea on it. Since there was only one street, you could meet everyone if you walked back and forth on it for a week. After arriving in Busan, and being lonely, I walked to and fro along that road, and on one occasion I met a hometown friend. I cannot ever forget his name. I was far from my hometown, and I had come across a person who knew me on the street. Moreover, I remember he gave me ten thousand won.

I resolved that I would pay him back hundreds of times, even thousands of times more, when the time came. I had been harboring that thought in my head, when a few years later,

1 Eighteen by Western reckoning

2 This is commonly served in restaurants today as an after-meal treat.



Scavenging for food, this brother and sister fight for survival in a railroad yard in Seoul in November 1950

his wife came to the Unification Church, and said, "At that time we helped you, so you should help us now." I was very offended. This wily woman just appeared in front of me. I had been praying and hoping to meet them so that I could repay in abundance the favor they'd done and even support their children. You cannot imagine how her behavior upset me.

I instructed someone to pay her back the ten thousand won at the highest likely annual interest and have her go on her way. She had shattered the standard I had praised for its goodness my whole life (to that point), the most enduring and stimulating memory of my life from my time as a refugee, and I could not have been more upset.

Labor on the pier

Arriving in Busan, we found it full of people; any hole or spot under an eave—any place that could serve as a shelter—was

A Busan refugee shantytown in 1952



filled with people. What could we do? We worked during the night and slept during the day. I can still recall how we used to shiver at night, even as we stamped our feet. Even at such a time as that, I prayed, "Father, please don't worry about me. I will follow in Your footsteps with joy; the track of Your sorrowful lamentation I will follow with hope."

We slept from 10:00 to 2:00 during the day. Sitting still in a sunny spot and nestling down to sleep like a pheasant is quite comfortable. When you wake up and get dressed, the song about Kim Satgat [a famous wandering poet] automatically comes into your head. I am a man who loves nature. When I felt like it, I would stop to sleep in a field while walking across it, or sit on a rock and doze. I often did things like that. Why? When I stood up after sitting somewhere, I could feel that what I'd been sitting on felt sorry to see me go. Even if it were just a rock, if I slept on it; it was not merely a rock but something more precious than my own home.

During the day, I would climb a mountain and find a place to sleep in the forest; I'd spend some time by myself. I enjoyed that. When I returned to work at night, I would cause a minor sensation. Everyone flocked to my side. I would tell an interesting story, and they would bring their food and share it with each other.

That's why, if you see a laborer sitting on the roadside in snow or sleet, in a wretched state, he or she should remind you of me and you should think, "Father did that kind of work too." You should know how often I spent the night under the eaves of a house.

A woman selling red bean porridge

When I came down South as a refugee, I worked at pier number four in Choryang, in Busanjin Borough. After getting off work I would go to the red bean porridge and rice-cake stalls. That still comes back to me. After work, I would receive my pay and it would be cold wherever I went, so I would go to a particular red bean porridge stall. When you come out of Choryang Station, you see many women working in stalls there. They would wrap their pots in tattered blankets so the porridge didn't get cold, and serve it from the pot. I would

just hold the pot in my arms. The woman never told me off for doing that. After I had talked to her for thirty minutes, she would offer me a bowl of porridge. After I had visited and talked with her for several days, she even entrusted me to take care of the money she had earned from selling the porridge. There are still times when I crave a bowl of that porridge. It was so delicious at that time, perhaps because we were all starving, but I believed it was the most delicious food in the world. I miss the face and the shape of the lady who sold it, whose thoughts were all about selling, even though she was stained with dirt. I still cannot forget how delicious the porridge served by her hands was.

Sometimes as a refugee, I used to sleep in a bomb shelter. There were no houses to be found then. It seems only yesterday that I climbed to a mountain ridge and slept with a jacket covering me. The home of the woman who sold the porridge was a very small room, where she lived with her husband and her children. When you saw her children, you could not help pitying them because they were in the most pitiable of conditions. Yet she had something to be proud of, for she had a place to call home. After she had ladled the porridge into a bowl, she would give me what was left at the bottom of the pot, and it was delicious. What a memory that is!

Beginning to write the first Divine Principle (May 11, 1951)

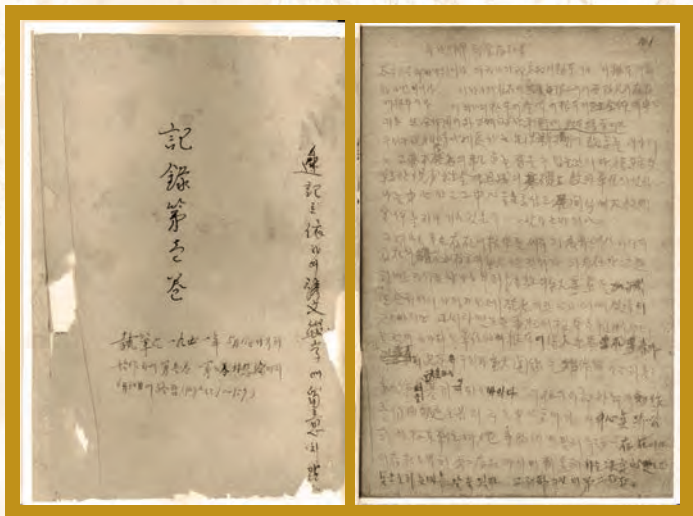
With a few church members, I came south in 1951, walking the line between life and death. I wrote down the original Principle text.³ I remember writing it at the laborers' camp in Choryang [a district of Busan] in a room so small you could not lie down straight in it. You had to lie down diagonally, in a position something like an X, and still your feet touched the walls. It seems only yesterday that I lodged in that room, but a long time has passed.

During that time, I had to take care of all the problems that arise for a person wishing to live independently, such as financial problems, so I had to do all kinds of work. I had to act as the circumstances demanded, but I was more than equal to

³ Different from the Divine Principle as we know it; it is said to be more abstract and revelatory



Left: Nurses washing orphans in the city of Daegu in November 1950; **Right:** Refugees following the rails south to Busan with their worldly goods on a flatcar, in January 1951. The population of Busan, which the North Korean forces never took, swelled to several times the normal number with the influx of refugees from all over the country.



the tasks at hand. I had the capacity to adapt myself to the circumstances. Actually, I was not born like that; I trained myself. Unless one can train oneself to be an independent figure in any kind of environment, one can't possibly achieve such a great objective as those related to the providence.

In following this sacred life, this course of putting into practice the words I have spoken as a man, I have my own philosophy, calling for me to leave a record behind me and tread a unique, zigzagging path.

Refugees' joys and sorrows

Whenever I come to Busan, I always think of the Jagalchi Fish Market. When I was a refugee in a pathetic state, I used to wander around that area. What do you think was the wish of all the people who had come to Busan as refugees? Do you think there was even one person among them who did not want to return to his hometown?

Coming south where they had no roots and living among the South Koreans based here, the North Koreans (though they couldn't avoid being in a more difficult situation than others in South Korea) had to lay a foundation for their livelihood. That's refugee life. That is how they are supposed to make a

start and settle down. I too came down as a refugee and lived as a refugee. The ups and downs of that process were truly miserable. How miserable was it? More miserable than the life of any laborer, or even any prisoner, in South Korea. Refugees are in a position where they cannot return to their hometowns or introduce their hometowns to their children or grandchildren. How wretched is that? That is why the North Korean refugees have laid financial foundations in South Korea, because when they return to North Korea they hope to do so as victors and not as losers, with the dignity of successful people. Our North Korean brethren who have come to South Korea have endured all the hardships of living as refugees and look forward to the day they can return to their hometowns, upholding their reputations, bringing with them and transplanting to the North all the valuables they have dedicated their lives to accumulating.

Building the cardboard hut

I prepared for a new beginning by living alone in a hole in Beom-il District, Busan. It was a stoney depression in the ground near a public cemetery. I lived there until I built a temporary home, the size of a hog pen. When I later went back and visited the area, the memory of building that house—carrying loaded boxes on my back, carrying stones, shaping the mud—was still fresh.

It was the worst house in Busan. The worst! I didn't have a decent shovel to build it with. No one would lend me a shovel. Refugees wouldn't lend shovels because they were selling such items for money. No one would lend me one even if they had one; instead they'd hide it in their kitchen. So, I had to do the work with a fireplace shovel. It was small and it was already broken and mangled. I built the house with tools like that.

I didn't have a pickax, either. So I leveled the ground with the fireplace shovel. Again, there was no machine available to make brick. So, I got ration boxes from the United States Army. I would tear off the edges, flatten and shape the box, then pile earth onto it; it could hold quite a lot of earth.

Was anyone willing to give us a piece of land? No. So I leveled a place on the slope of a hill. When it rained, water soaked through into the room. So, I next dug out a channel lined with stones for the water to run underneath, above which I put an



Top: Two pages of the first text of Divine Principle, which Father wrote himself; **Bottom:** The hut Father and Kim Won-pil, his disciple, built in Beomnetgol, Busan, and the lamp and desk Father used while writing the first text of the Divine Principle



Left: United Nations troops fighting on the outskirts of Seoul; Right: A Korean family mourns their father, a victim of the North Korean Red Army in Chonju on September 27, 1950

under floor heating pipe.⁴ You could hear the sound of running water right under the floor. The water would flow under the simple heating system. The house gained notoriety. It was a shabby place made of mud and rocks. That's how I constructed that hut on that slope with a roof made of old boxes.

It was the most ramshackle of shacks. Inside, you could see a rock, since I had built the house against it. There was a small table and canvas for doing paintings on. Those were our treasures; there was nothing else. It was actually a miserable place.

However, even when I was sleeping inside the house, I was following the main path to becoming a more devoted son to God than anyone enjoying glory in any palace on earth. I wished to reach a stage of deep inner heart that no one could duplicate. Whether I stayed under a building's eaves or in the hut, I thought I must attend God there—yet my efforts were still inadequate.

When winter came, life became more difficult and inconvenient; it rained, the wind blew and I caught a cold and sniffles from being in a cold room. What's more, I bore a huge responsibility, a hungry stomach and no proper clothing. It was a most difficult time. Still, one shouldn't be despondent, because it is the same trail that the great teachers have blazed. I have upheld God's will, so you should also continue on from the point of unity in heart.

At one time, I missed that one room so much. I longed for that one room, thinking that though it was crumbling like an old farm shack, I would live in that room, loving it more than anywhere else and treating it as if it were more valuable than a royal palace. By that, I mean that I hoped to offer my sincere, dedicated effort in the land God had chosen. I didn't want to do that in the satanic world's land. You will never know how much effort I exerted.

My appearance while living in the cardboard shack

I was wearing the same rags for four months because there was nowhere to wash them. I was the king of beggars, the quintessential beggar at that time. I didn't have extra clothes, so I turned my pants inside out again. I wore green U.S. military fatigues and Japanese shoes. Still, I told myself all of it was part of the indemnity providence. That is why I walked around wearing rags from America, Korea and Japan. How nice it was! I was not ashamed of myself for wearing clothes like that.

From outward appearances, I was a nobody at that time. I looked like a person of no importance at all. I was badly in

need of a shave; my face was as darkly tanned as it could be, and my attire was a mixture of Eastern and Western, but that story has great power today.

Prayer at the Busan port

I went up a hill in Busan's Beom-il District, and prayed. I had many serious spiritual battles with Satan, grabbing him by the collar and slashing him in the belly. I fought, saying, "As long as you don't defeat me in this fight, the day will come when you'll kneel down." I began in this way.

In that most wretched situation, I shed blood, tears, sweat—all of these. What was to be done at that critical point, in that miserable era where the nation's ideology had no direction to move? I pioneered that lonely road by myself with the heart that I was praying as a representative of the Korean people.

It seems only yesterday that I looked at all the ships that sailed into port, blowing out smoke as if to say, "Here, look at me!" I would pray, "A time will come when I too can make such a ship with my own hands and come into Busan port as a person returning home with honors."

As I would sit and look on, I would think to myself, "I will cross the great ocean, go to other countries and sow the seeds of the heart-to-heart relationships that I have long yearned for." I offered such a prayer as I gazed upon the Busan coastline.

God is really fond of fun, so at such times He would console me by telling me, "Look here. The world will become like this in the future," and He'd show me a vision of Heaven's great trading vessel carrying me at its stern and a great multitude of people cheering.

Do you know the holy ground at Beomnetgol in Busan? You need to know how I grieved bitterly in my heart on the rock⁵ there. Do you know what kind of a prayer I offered to God at the time of the Korean War as I looked at Busan port filled with freight vessels carrying weapons? You need to understand that. Everything I prayed for has come to pass.

The Korean War was still going on. (The Armistice Agreement was signed in 1953.) In those days, fleets of ships delivering U.S. military ordnance filled the port. Every morning when I woke up, I made it a rule to count the ships. Usually, there were fifty; sometimes I counted more than a hundred. In this way, I could see how the war was developing. When I saw that the number of ships carrying ordnance increased, I thought the war was becoming more serious; when the number decreased, I thought there was a lull. This seems like yesterday to me.

⁴ Possibly heated with coal or wood

⁵ The rock of tears



In some villages, all the men were mobilized in a massive voluntary effort to defend against the communists. UN Forces and Korean police organize recruits for the South Korean Army, January 1951, the month Father completed his journey to Busan.

Closeness in heart

Won-pil suggested he go out to make money, and I told him to do so. At that time, I was writing the first Principle text and being with a friend was precious. So, I never failed to walk with him for about a kilometer whenever he went out to work. About the time he was to come back at night, I would go out to meet him. The emotion of the meeting was beyond description. I mean, the quality of a person's heart is what matters. When you have heart, your yearning never stops; it never ends. The time when I lived with Won-pil at Beomnetgol was good, so my impressions of that time are still in my mind. Mr. Kim is also in my mind. I was grateful to him for the days when out of loneliness and sorrow, as refugees, we would gaze at the

moon together. Those impressions are indelible. At that time, he used to find coming home from work more exciting than visiting a sweetheart. Even though I asked him to rest at home, he wouldn't and instead he followed me around. If I sat on the toilet for thirty minutes, he would be knocking on the door. I often used to fall asleep on the toilet. We were so close that even when we left North Korea, he left his own mother and home to follow me, though I asked him to stay with his family.

Painting portraits for soldiers

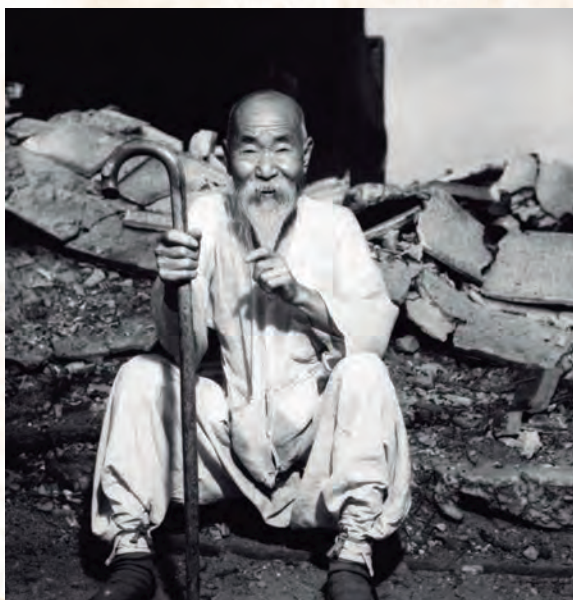
The most miserable time was when I stayed in the house in Beomnetgol—the small table, one person drawing portraits and me doing all the chores. It was a miserable situation.

We painted portraits for U.S. soldiers. Kim Won-pil knew how to paint. We made all the canvases from one sheet of cloth before we actually set out to paint. We made

our own paste. We boiled it and plastered the sheet completely so the cloth would fit tight. Any hole would fill in only when the cloth was stretched tight.

The American soldiers we were dealing with were rotating out of Korea after having stayed for a year and a half or two and a half years. Busan was their last stop in Korea, and they needed something special to bring back home. They wanted portraits of their wives, and at four dollars, it was cheap.

How did we paint them quickly? In the beginning, we did just one or two. Because we were in desperate need of money, we needed twenty or even thirty a day. Usually, the men only stayed there for a week. Sometimes, we used to paint nearly thirty portraits. First, I smoothed out all the wrinkles in the



Left: An elderly man rests in front of a destroyed building in Seoul, August 20, 1951; Middle: Children playing games in the street in Busan, 1951; Right: A South Korean soldier wounded in action is carried to a first aid station by a U.S. infantryman.

canvas. Then, in the right size to fit the frame, Won-pil sketched in faint lines with a pencil.

Once there were lines, all you had to do to form a shape of a person was to draw along the lines, catching the line where the eyes should be, for example. That sped up our work. Won-pil drew the lip lines; then it was my job to paint it.

He drew the head nicely and I painted the hair color. I got the hang of it. In the beginning, I was just giving him some advice from behind. Later, having learned bit by bit, I did many parts including the clothes.

Using this method, we made quite a bit of money; close to a hundred dollars a day. It was very good pay. We used the money we earned for witnessing and pioneering. We made money in that way, but I didn't use it for myself.

Carpentry work for the U.S. Army

I can make things like picture frames. While I was a refugee, I made a living as a carpenter for the U.S. Army for eight months. I didn't study carpentry, but a lot of experience is better than any theory. Laymen can catch up with professionals if they make three times as much effort. Professionals do it faster; I did it slowly, but paid careful attention.

Because I had watched people doing carpentry in the past, I learned the tasks visually. I worked at anything from the first day on. Once I went to the construction site, I understood quickly how things were done. Does one have to learn to do that? One can learn things through common sense and understanding the principles behind them.

Earnestly waiting for members

At that time, I was yearning to find the people who would connect to God in Busan. I waited for them while investing my utmost sincere effort. Looking spiritually, I could see they were coming. In reality, however, they were not coming closer. I had to wait for the time to come. Once a crack appears in whatever is blocking the way, the road will open up. For this to happen there was a certain indemnity period. For example, there is a period of one's own individual indemnity and a period of indemnity for a community.

There was just the white paper door separating us.⁶ I could hear voices shouting, "Teacher! Teacher! Father! Father!" I could hear a great mass of people calling out to me. It felt as if they would flood in if I so much as made a small hole, but this thin paper was blocking them. The flood continued to draw nearer with each passing year. At such times, how much must God have been yearning to see His beloved sons and daughters? I would wake up in the morning and look at the distant mountains, and then see visions of people, a great throng of people coming in procession.

I would go up to the mountain and sit and wait until eve-

⁶ Doors in traditional Korean homes are like modern doors with numerous glass panes with thin white paper instead of glass.



Father and Kim Won-pil with Clayton O. Wadsworth, an American serviceman and the first Westerner to hear Father's teachings. Wadsworth later became a Christian minister in the U.S., but declined an invitation to attend a church seminar in the 1980s.

ning, forgetting even to have lunch. How long did I wait? I needed to experience the heart of God as he waited six thousand years for all the lost, fallen people. When the sun set, I would say, "Aren't they coming?" and in the morning I would wake up with the break of dawn, even before the cock crowed, and wonder, "Aren't they coming?" Thus, I would wait with a heart that never forgot.

How people joined

Because I wanted to share Heaven's sad history with them, when I came back to South Korea, I visited group of members who had ill feelings toward me and who had left me.

Once I visited a house where a mother and her two daughters winked at each other, saying scornfully, "Oh, we begged him not to go that way, but he did. Now he comes looking like a beggar." I went to their house, not because I missed their rice but because, under circumstances known to Heaven, we once shared a heavenly bond and cried together. Because that bond had been planted by Heaven, I hoped to bring a noble conclusion to the relationship. That's why I visited them.

There was also a friend whom I couldn't forget. He had established a company. He was famous. I visited him in his house looking like the most wretched of beggars, not having washed my face or brushed my teeth for a week. I wanted to see how he would treat me. He betrayed me as well.

It is human nature to visit one's wife and children first, but I visited my friends first. It took me two years to find people connected to me—from close friends to acquaintances and members who had followed me in North Korea. Grandma Seung-do,⁷ who is sitting here, knows about that. Only after I had found and met them all did I go home. This is how Heaven acts.

Those that remained are Won-pil, Grandma Ji Seung-do and Ok Se-hyun. People like Mr. Lee Gi-wan I had known already from the past when I was in the South. I started the church in the Beom-il District with these people.

In the beginning, everyone opposed me. Even so, I laid the foundation upon which I, coming from North Korea to South Korea and establishing indemnity conditions, was able to pay indemnity even on the global level.

The completion of the first Principle text and pioneer witnessing (May 10, 1952)

When you bring the book (Divine Principle) with you to a village, you have to treat it as precious, perhaps to the extent that you seem to go too far. Imagine that there is only one copy of this book. How serious must I have been in taking care of the manuscript when it was only the first draft? Think about that. What would happen if it had disappeared and I had died? It would have greatly affected the world. Have you thought about that?

⁷ Ji Seung-do, who joined Father in Pyongyang, has ascended.



Father arrived in Busan on January 27, 1951, after a fifty-five-day journey from Pyongyang. No matter where he went in Busan, there was no place to stay. Busan was the refugee capital of Korea and people converged on the city from all over the country. *Left:* Father's friend from his student days in Japan, Aum Duk-moon, the first person who joined in Busan. *Middle:* On May 10, 1952, Mrs. Kang Hyun-shil, a Presbyterian church missionary joined Father as the first full-time member. *Right:* Mr. Lee Yo-han, who had been a Presbyterian church minister, joined father in December 1952. On the basis of these early members, the atmosphere of the church Father was leading became increasingly higher with the influx of new members. In early 1953, Father sent Mrs. Kang and Mr. Lee to the city of Daegu to set up a pioneer mission church there.

When I originally distributed the first Principle text, who would have known then that it would become the word, the Principle, which would become spiritual food for the world and which everyone would admire?

When I started on the road of the will, first in Busan, I looked the same as other people. Even so, there was a big difference internally. Though my clothes were shabby and I was missing meals, my thinking was such that I stated loudly that I would win the world and establish the kingdom of heaven; I could do that.

In the beginning, at our place in Beomnetgol, Beom-il District, three people got together, witnessing and praying. When I met them and talked to them at that time, I didn't think that I was just praying for the three people. I thought that even though I was talking to these people at the time, I was, in fact, talking to several hundreds of millions of Christians and the whole human race.

There was a well in the village, and people who came there to draw water thought it strange that people in the house, who had been famous for not fighting, were making so much commotion in those days.⁸ Word got out that we, who were poorly dressed and living in a house from which terrifying specters were rumored to emerge, were saying preposterous things such as about winning over the world with one hand, turning heaven and earth upside down, and Korea unifying the world.

One day, people from a seminary came and said, "Through-out history, many people who were more excellent than you couldn't accomplish their dream of a unified world. Now, are you saying you are going to do that from here?" While talking with them, I also thought that we indeed looked pitiful.

Some professors from Ewha University came to our place and then word was out that the handsome man at the top of the mountain had gone crazy. I guess I was quite good-looking. There were even those who came to see me, saying to themselves, "They say some handsome man has gone crazy while

⁸ A reference to, for example, people talking and praying at unusual hours

practicing religious asceticism. That must be him!"

Kang Hyun-shil and others join

How much sympathy must God have felt toward the man who endured and worked like that with this dream in his heart? So He summoned people to visit me—"Go and look for Rev. Moon!" Recognizing this, I can say that God likes me. God sends people by instructing them in that way. People who endure difficulties in the here and now and maintain a dream for the future, living in the present time as if it's the future, become Heaven's people. We have to understand that they become the ones God remembers.

Kang Hyun-shil, was a lady evangelist with a tent church in Beom-il District. She heard people saying that there was a strange young man in the house by the stoney depression. Upon hearing this, she came up to witness to me. I feel as if that first visit was just a short time ago.

When Kang Hyun-shil first visited Beomnetgol, I had a the feeling of longing for a lost child when she came up the hillside. The barrier [to people joining] was broken through by the power of the heart. That which had been clogged by the core of the Fall was burst open by Heaven's heart. Then people came in great numbers. We witnessed to members of the established churches.

Kang Hyun-shil joined our church at that time. I spoke with her about God's word and, thanks to God's help, she came to visit me every day. In the meantime, she left her church and decided to believe in what I was teaching. Heaven sent me congenial people one after another, and in this way I gathered members.

This is how those in the spirit world witness—our feet get stuck, preventing us from going in the direction we were heading and causing us to go another way. We carried out witnessing in this way. This is part of our root.

Some things go beyond what is in the Bible. Our movement has continued until now by going in all sorts of miraculous directions. **YW**

True Parents Have Borne the Burden of the Eight Stages

True Parents hosted the celebration of the declaration of Pal Jeong Shik in the United States, and then asked Hyung-jin nim and In-jin nim to join forces for a speaking tour of major cities in that nation.

By Julian Gray

Twenty years have passed since True Parents held the ceremony to declare the Settlement¹ of the Eight Stages. Pal Jeong Shik is the Korean rendering of the name for the ceremony marking the achievement of indemnifying all of history on all levels through both the vertical and horizontal courses of restoration through indemnity that True Parents had walked and fulfilled. In recent months, Hyung-jin nim has explained how he came, through a vision, to a palpable realization of the suffering Father endured (as an expression of True Parents' love) through the preceding levels to reach the eighth stage.²

Speaking about the eight stages in the years preceding the Pal Jeong Shik declaration, Father spoke of the course humankind must walk:

October 3, 1988: After I learned about the law of indemnity in this world and in the cosmos, I focused on the love for an individual, on the love for a family, then on the love for a tribe, people and nation.³ At each stage, Satan tried everything imaginable to try to crush this love. That is why religion goes the way of persecution. It has had to shed tears and blood. We cannot go up to high and comfortable places. We have to stay in places of difficulty. That is our safety zone. Satan is arrogant, so he dislikes difficult places. That is why the most miserable place is the safety zone.

March 1, 1983: You might think, "Those eight stages were just thought up by Rev. Moon; I have no need for indemnity," but you would be totally wrong. The human portion of responsibility is a fact, and there exists a formula course springing from our portion of responsibility.

1 This could also be translated as "fulfillment."

2 See the International President's Message in the July-August issue and this issue, on page 2

3 After nation comes world, then cosmos (cosmos here being heaven and earth combined), and the final, eighth, stage is God.

Photos this page and opposite: The 21st Pal Jeong Shik celebration, held in the U.S. on August 31





If there had been no Fall, we would have been able to pass this course naturally in twenty-one years, but now because there are walls blocking our way, we must deal with them one by one. Because of Satan we cannot go through all stages at once. We have to deal with them one by one and restore them. Because of the Fall, Satan appeared, and indemnity conditions were needed. Because we must fulfill our human portion of responsibility, establishing indemnity conditions is an unavoidable process.

On August 31, 1989, in Alaska, True Father declared Pal Jeong Shik as a **turning point in the providence, indicating the fulfillment of the vertical and horizontal indemnity courses for humankind**. Soon after, Father expressed the significance of that declaration in these terms:

October 3, 1989: The Ceremony of the Settlement of the Eight Stages signified the historical course of vertical indemnity and the horizontal course of indemnity that passed through the stages of individual, family, people, nation, and the world. That is, the vertical and horizontal courses consisting of eight stages are fulfilled. Due to this, the right of eldest son has been restored, and the course of indemnity for the sake of all humanity is complete. That is what I have accomplished through holding this ceremony. The right of the eldest son is restored; the Parents are embracing all humankind. Thus, an end is brought to the history of war and struggle that was necessary in order for the right of the eldest son to be

restored into the realm of parental love. The time has come when indemnity is not needed and we can reach harmony in love. To achieve this, I had to hold the Ceremony of the Settlement of the Eight Stages.

August 31 this year was the twenty-first Pal Jeong Shik, twenty years to the day since the original proclamation. True Parents invited some two hundred leaders from Korea, Japan and the United States—state and regional leaders, UPF, Unification Church International (UCI) and the church headquarters—to attend the celebration at their house in Las Vegas. The ceremony included the September 1 celebration for the Declaration Day of Heavenly Parentism.⁴

In his public report, U.S. church Vice President Joshua Cotter said that Father wanted to “educate everyone himself and be sure that all were united with him.” He continued, “Originally, Father had planned for the leaders to be in Las Vegas for ten days of education, but Father instead spoke for about nine hours on August 31 and then declared that the meeting was concluded.... His main message was that there is and will always be only one set of True Parents and one lineage and that all of us (including True Children) need True Father to guide us, educate us and lead us into God’s kingdom and heavenly nation. During the nine hours of hoondokhae, Father never left the room.” Rev. Cotter described the meeting’s joyful conclusion, as “...holding

⁴ This might alternatively be rendered in English as the declaration day of the philosophy with Heavenly Father at the center



hands, True Parents walked out among all the leaders, singing and dancing and bringing so much joy to us all!"

The very next morning (September 1), at True Parents' breakfast table, Father asked Hyung-jin nim and In-jin nim to immediately take Father's message of unity and prayer for leaders to the American members in seven cities. This was reduced to four venues on the basis that the final one, at the Lovin' Life Sunday Service in New York would be received by members from at least four major areas.

Hyung-jin nim and In-jin nim departed straight away. The same evening they spoke at the first engagement of the tour in Los Angeles. Events were held also in Chicago and Washington DC before the final event at the Manhattan Center in New York City.

Rev. Cotter recorded the following observations there: "Brothers and sisters came from up and down the East Coast, from Ohio, and from as far away as Indiana to attend the service. The lines outside the Manhattan Center stretched

around the corner to the New Yorker Hotel. When the doors opened, the Hammerstein Ballroom filled to capacity in fifteen minutes....By the time the service began at 10:00 AM, there were more than 1,700 in the Hammerstein and more than 900 in the Grand Ballroom to hear In-jin nim and Hyung-jin nim speak."

The visiting international president was warmly welcomed in the country of his birth. He spoke with great passion, naturally expressing oneness in heart with True Parents by witnessing to what he had recently received and understood about their sacrificial course to pay the price for the salvation of humankind.

As the ceremony to mark the declaration of the Settlement of the Eight Stages concluded under True Parents' guidance, Hyung-jin nim and In-jin nim, of the second generation of the True Family, took up the baton to witness to their parents and call for everyone to share in that unity of heart. *TW*



Photos this page and opposite: In-jin nim and Hyung-jin nim on the speaking tour to four cities in the United States

Lovin' Life Ministries Senior Pastor Moon In-jin introduced her younger brother, International President Moon Hyung-jin, as having been "anointed as the spiritual head of our movement." She added, "Once again, True Parents have done us a great favor in making the transition from the first to the second generation a smooth one."

American members reflect

"One could really see the unity, respect and love between the True Children. It is a genuine love for one another. Their couples really modeled cooperation, unity and support for us. Hyung-jin nim's insight into the essence of the movement, the seven deaths and resurrections, was truly profound. Our identity became clear as proud Unificationists—no question that we are Unification Church members first and foremost."

"I am really glad that Hyung-jin nim reminded us that we are Unificationists. From now on, I will say 'I am a Unification Church member!' absolutely. Old members and new members should be proud of what we are doing."

"We should be more proud of our church. I feel that he has started to change things."

"What stood out for me the most was hearing that we are "out of the closet from a time of persecution," and should be proud as Unificationists.

"It's amazing just to see Hyung-jin nim and In-jin nim together, recognizing their parents as the originators of everything we have today. That was amazing."

"When you watch the interaction between Hyung-jin nim and

his wife it's so natural and loving; it's not an act or just something they should be doing. They truly love each other. I think that is really the essence of his ministry. He understands what true love is. It's part of him; it's part of his family.

"I feel a lot of confidence and hope for the future of our movement from hearing Hyung-jin nim and In-jin nim share; confidence in their love and their ability to pass on True Parents' heart.

"What touched me the most personally was seeing the relationship between the True Family members today. That closeness between them is very catching for me."

"Hyung-jin nim's message was very humble coming from someone who is the head of an international organization. As a pastor he was able to speak to every single person, no matter where they are at."

"Hyung-jin nim shared honestly about his own struggle in faith. ... He is very honest, because everybody has barriers in their faith. For the international head to be honest about his struggle, this invites us all to be very honest and authentic about who we are. This will bond us together. I felt very close to him. *—TW*



Universal Ballet at Twenty-Five



This year marks twenty-five years since Universal Ballet was founded. We spoke with Hoon-sook nim about her role as the company's director, including her work to further develop a new Universal Ballet creation, The Love of Chunhyang, which had its first performance in 2007. Hoon-sook nim also spoke about her growing children and last year's helicopter crash.

Today's World: Universal Ballet has recently begun performing a new ballet, *Chunhyang*,¹ continuing your vision to have Korean stories as part of your repertoire.

Hoon-sook nim: I think it's very important for a ballet company of our size to be balanced in its repertoire. So you need to have the classic ballets, which are like the backbone of the company and root the company in tradition, and then you need to have contemporary works to express the emotions of today. Last but not least you also need to have your own unique creative works which give the company its own identity. The Universal Ballet tour of England in 2000 was one of the few international tours on which we didn't take *Shim Chung*² and we were criticized for not performing our own unique work.

Ballet is a Western art form. If you can put Korean culture into a Western art form, it makes Korean culture so much easier for Western people to digest and understand. After living in Korea for many years, Adrienne Dellas, the founding artistic director of Universal Ballet, picked up a children's book of the Shim Chung story, and I think that's what inspired her to create a ballet version of the story. *Shim Chung* was created for the company way back in 1986 for the Asian Games, combining ballet, an established art form, with the Korean culture.

Twenty years ago, when *Shim Chung* was created, the level of ballet in Korea was not very well developed, therefore, the creative staff were all artists from the West. This time with *Chunhyang*, we tried to create it "in house," with Korean artists. The staging, set and costume designs, choreography and lighting were created by Korean artists. The only Western person that was part of the creative staff for *Chunhyang* was Kevin Pickard,³ who had also composed the music for *Shim Chung*. In

1 Chunhyang is a woman who preserves her purity for Mongnyong, the man she loves, at great personal sacrifice.

2 Shim Chung is a story of a daughter's devoted love for her father, produced as Universal Ballet's first Korean story ballet.

3 A composer from the United States and a long-time member of our church

ballet, the music is the key. Everything is built upon that foundation. Since we had wonderful success with *Shim Chung*, we decided to collaborate with Kevin again for *Chunhyang*.

The National Dance Company director, Bae Jung-hye, created a production of *Chunhyang* in Korean traditional dance format. After I watched their performance we collaborated with her to create our production; it became the model for the *Chunhyang* that we created. I asked Ms. Bae to come and stage the piece, and we adapted it with Brian Yoo's choreography—ballet instead of Korean dance, and with Kevin's new music. It's still evolving and taking on its own life. We are beginning to see where we need to go to detach ourselves from the original Korean dance production and develop it into something completely new and uniquely ours.

This was the first ballet production that you have had complete control over, now that Oleg Vinogradov has retired as artistic director. What did that mean in practical terms?

Oh, it was very difficult! Sometimes reporters ask me when the next Korean ballet will be made, and I say, "Please give me some time. I need to recuperate!"

To get everything right and find the right balance is so difficult because you are dealing with so many elements—music, choreography, staging, costumes and set designs, lighting and then the dancers. In addition, there is the difficult task of finding the right balance between Eastern and Western cultures as well as defining the style and making sure all the elements are in line with the style. If there is no unity and things are not tastefully done, you can end up with a ballet that is a real mess.

Are you involved hands-on with the details of the production?

I am not a choreographer, stager, designer or musician so I do not choreograph, stage, design or compose. My job as the director is to bring all the different elements together to make a cohesive whole, to be the glue that holds it all together. *Chunhyang* is the first production where I have taken on that role alone, instead of sharing that task with Mr. Vinogradov.

I was on the phone with Kevin in the middle of the night (because of the time difference) night after night after night. We were listening to music over the phone. . . . "Take out the drums; I don't like this part; that has to be more romantic. . . ."

It's already such a long process to get things right. There are so many people involved; to get everyone on the same page is quite difficult, especially when you are working with artists! Doing this while working on separate continents, Kevin being in the United States and I in Korea, made it even

more difficult.

I never studied music seriously, so when I collaborate with Kevin on music for a production, I have to trust my feelings. For example, I may say to Kevin, "When I listen to this piece of music that you created I feel that it sounds like X, but it's supposed to feel like Y; it's not quite right and my feeling is that it needs to have a bit more of Z. And Kevin would work with that to adapt and rewrite the music.

It is rare to find good artists who will listen, positively, to criticism of their work, and then go about changing it according to what you are asking. But we had a very good team. I know when to take a step back and Brian [the choreographer] knows, "Okay, Julia⁴ absolutely wants this," so he changes this or that. I think that's what made it work, being open and being able to listen and accept another's opinion. Without this, it would have been very difficult to achieve what we did with *Chunhyang*.

Creating a new ballet production is a long process. Of course, *Chunhyang* is not a completely finished work yet. We have created a second version, and by the time we work through the third version, I think we are going to have a very beautiful ballet that can be presented anywhere in the world.

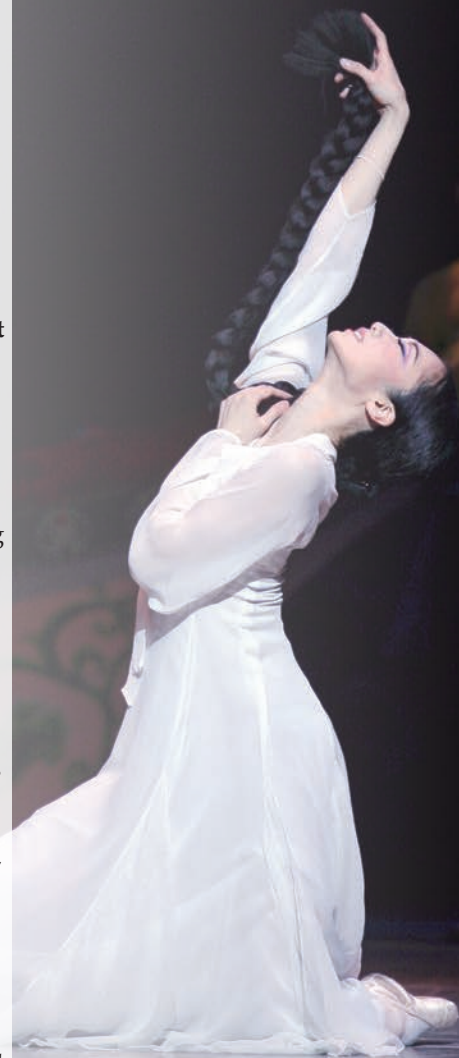
Do you feel a particular sympathy for or relationship with the *Chunhyang* story? Mongnyong and Chunhyang are in different worlds and he bridges the gap. Heung-jin nim is in the spirit world and you are here.

Oh, I would have loved to dance this ballet. I watched every night and felt that it expresses somewhat my story. *Chunhyang* waits a long time to finally meet her husband again, after he goes away to study, and I'm waiting a long time too, so I can understand and relate to that.

In that last part of the ballet especially; I was in tears when I watched *Chunhyang* and Mongnyong's reunion *pas de deux*. I think Kevin is especially good at writing romantic pieces. The music is beautiful, and it is also very well choreographed. I love the bleakness of the stage; there's just one backdrop with old Korean writing so it's very simple and stark. The ballet finishes with just two people, not with a grand celebration or finale. It's a deeply moving scene.

Could you reflect on the progress of the ballet company, given that this year is the twenty-fifth anniversary of its founding? I think we are very fortunate and blessed. Not many artistic organizations have the support that True Parents have given this company. Without their support we would not have been able to achieve what we have in the

⁴ Julia Moon is the English name Hoon-sook nim uses.





last twenty-five years. The only other ballet company in Korea that has this kind of support is the government-sponsored Korean National Ballet. Father has been supporting Universal Ballet on the same scale, if not greater, as the government has supported the Korean National Ballet. That really says something about True Parents' vision and scale.

Very often, people who sponsor the arts want to have a say as to what the company is doing—who is cast in what roles, what works are produced, and so on—but True Parents support the ballet and give their complete trust.

It has been a long and difficult twenty-five years, but I have tried, first as a dancer and now as a director, to give my utmost to bring joy to our True Parents and to make them proud of the ballet company. Universal Ballet is recognized for its very high standard and is very well respected in the world of the arts. This reputation was not created overnight, but through endless effort and *jeongseong*.⁵ I want to represent True Parents and give True Parents' love to the audience through the ballet company.

What has the existence of Universal Ballet meant for ballet in Korea?

I believe that Korean ballet would not be what it is today if Universal Ballet had not been created. We pioneered ballet in Korea when it was very primitive. In 1984, when the company started, we were the first to bring choreographers, teachers, costume and set designers and dancers from the West to Korea. We have been and still are a leader in the field of ballet in Korea. The quality of our productions are world class and we continue to take care of and extend effort in the smallest details—in Korean we call this *jeongseong*, Hyung-jin nim's favorite word!—which is what we put into each aspect of our productions.

I do not like to do things halfway. I really don't like to see anyone—especially dancers—doing things halfway, without investing themselves one hundred percent into what they are doing. It is not only the body that is dancing, but the mind, heart and soul together with their body. I cannot tolerate dancers who don't give that on stage. I think all companies take on certain characteristics of the person who is leading the company. Our dancers know that one hundred percent effort is what I want and what I expect to see onstage.

But performances are not always perfect. As one ballet teacher said to one of her students at the Kirov Academy,⁶ "it's not

important that I see you achieve the movement today. What is important is that I see you trying every day, never giving up, to get it right." As they say, there is no perfection in art. What is important is that we constantly strive to reach perfection.

What is the dynamic between the National Ballet of Korea and Universal Ballet?

The National Ballet has also grown because of our influence. They were founded much earlier than Universal Ballet, but during the past few decades, both they and we have developed as a result of the healthy competition between the two companies. With the growth of Korea's two major ballet companies the overall level of ballet throughout the nation has developed tremendously in a very short time.

With the quality of the National Ballet and the recent opening of an arts university here in Seoul, do you feel as if you're being crowded out?

No, it's competition! It's good, healthy competition—and that is very good. But it's constant work; the minute you start paying less attention, thinking you are on top, that's when you begin to fall down. Getting to the top is hard, but the goal of becoming the best pushes you and inspires you as you go. What's harder is staying on top once you get there.

What else occupies your mind as you look to the future?

My biggest concern right now is how to secure the company's financial future. Up until now a great deal of effort has been made to raise the artistic level of the company—the quality of the dancing and the quality of the productions—and also to develop effective marketing and promotion strategies. What the company needs now is financial stability that will allow us to continue into the future. This is something that I feel I must accomplish in my lifetime.

It's not easy for a ballet company to make a profit.

We are trying a lot of things. Usually a company of this size needs to have an endowment. No ballet company in the world supports itself on ticket sales alone. So, either you must be like the New York City Ballet and operate from a large endowment, or you have a board of directors that raise funds for you. We need to create an endowment.

At the same time, we are working on opening a new Universal Ballet Academy in Gangnam.⁷ If we could have ten branches of the Universal Ballet Academy throughout the country, that would help support the com-

⁵ Meaning sincere devotion.

⁶ The Kirov Academy of Ballet of Washington, DC, also directed by Hoon-sook nim, is an official school of Universal Ballet.

⁷ A borough of Seoul that is known for its residents' wealth

pany greatly, by exposing more of the general public to ballet, developing new dancers and ballet fans, and providing income that will give financial support to the company. We are also preparing to rent out our costumes and sets.

I heard the Universal Arts Center is undergoing improvements.

We are currently renovating the seating area so that the seats are tiered. Previously the auditorium had a level floor and people couldn't see the stage well enough from some of the seats. The Arts Center will reopen in late October with its new seating. I am truly grateful to our True Parents for supporting this project.

I read a recent newspaper report about a new project you have called "Ballet el Sistema," that seems to benefit the disadvantaged. Can you tell us about it?

As part of the events marking our twenty-fifth anniversary, we have begun a new program to support young dancers whose families don't have the money to pay for good ballet education.

The program is modeled on a music education program in Venezuela known as *El Sistema*.⁸ That program first started providing music education to young people, to help rescue them from street crime. It has produced some outstanding musicians, including Gustavo Dudamel, one of the world's fasting ris-

⁸ Fundación del Estado para el Sistema de Orquesta Juvenil e Infantil de Venezuela (National Network of Youth and Children Orchestras of Venezuela)

ing symphonic conductors.

Similarly, our program will provide ballet scholarships for a few talented girls to cover their ten years of hard training to become a ballerina. This year, we selected a nine-year-old refugee girl from North Korea!

Can I digress from the weighty subject of your professional work and ask you about your children?

Shin-whul is in first grade now; she just started this August. Shin-whul is a very special girl, very sensitive and loving. She's my sunshine during the day and my moonshine during the night. She has a wonderful energy about her. Sometimes she is very sweet and cute, sometimes very funny, and sometimes she is very elegant and mature. She loves to dance and wants to become a ballet dancer. We'll see how it goes. She also sings very well. She sang for True Parents a few days ago, and True Mother suggested, "Maybe Shin-whul should be a singer, not a dancer!"

May I ask about Shin-chul nim?

Shin-chul is seventeen now, and presently he is in New York. I e-mail him at least once a week. I don't expect him to reply, because I know he is studying very hard. It's not easy



Hoon-sook nim with the nine-year-old North Korean refugee, Miss Kim, who was selected for the Ballet El Sistema scholarship this year





being a teenage boy. He has his goals, he has his dreams; he's very determined. When I read Father's memoirs after the book was published this summer, I thought, "Oh... that's why Shin-chul is the way he is. He has Father's character in him!"

We heard that all three grandchildren who were in the helicopter crash a year ago were unhurt. Is Shin-whul really okay?

She used to talk about it a lot. She also drew pictures about it. She remembers it exactly. She drew some pictures—which I kept—of a helicopter burning, but there were birds—there was a bird here; there was a bird there. Drawing is a very good outlet for children to express their emotions. I don't think she would have any problems getting on a helicopter again. She loves to fly!

How about you?

Oh, yes! I really do not like small planes but helicopters are fine!

I hope you heard everyone was okay at the same time you heard the helicopter had crashed.

Actually, no... I had just had lunch with True Parents and said goodbye to them at the Marriott Hotel, as they headed for the helicopter. I had an appointment so I was heading back to Hannam-dong. As I arrived at Hannam-dong, I got a call from a reporter who works at the culture desk⁹ and knows me because she writes articles about the ballet company.

The reporter asked, "Does your father-in-law own some land up in Ga-pyeong County?"

I said, "Yes."

She said, "We just heard that a helicopter crashed and I was trying to confirm whether your in-laws, Reverend and Mrs. Moon, were on the helicopter."

The next five minutes after that were the most frantic five minutes of my entire life.

Because reporters get news straight from the police, they are the first to know. The reporter called me because she wanted to confirm whether True Parents were on the helicopter and get it out on the news.

I called Hannam-dong security immediately. They had no news of any crash. Then I started calling Won-ju¹⁰ and everyone else who was on the helicopter, because I had just been with them....

Nobody was answering. I was imagining the worst. I can't describe what those five minutes were like. My heart was pounding

⁹ That is, the reporter who called covers cultural topics for the newspaper.

¹⁰ Won-ju McDewitt (Jung Won-ju) is Mother's personal assistant.



so hard that it felt like it was going to pop out of my chest, and my hands, whole body was trembling. . . . I was sure that it was our helicopter, but I had no news of True Parents, the grandchildren... so many people.

I couldn't breathe. My heart was pounding. I was crying....

Finally, I called Hannam-dong security again and by that time they had received the news that it was indeed our helicopter that had gone down, but that everyone was safe!

I jumped back into the car and went to Cheongpyeong, to the hospital. From the car, I phoned Hyung-jin nim, who had not yet heard the news. When I arrived at Cheongpyeong, they were still bringing people in from the crash scene. The ambulances, the firemen with orange-yellow suits... Reporters were already there with TV cameras.

True Parents were already in a hospital room. And when we got there, the grandchildren who had been on the helicopter with them were in one of the rooms playing! I was amazed and so grateful.

Later Jung Won-ju told me that as they were running away from the burning helicopter, the other two little children were crying, and Shin-whul tried to comfort them by saying, "Don't worry, the fire is going to go out because it's raining." That's such an amazing thing for a five year old to say in such a situation. **9TW**

willing to do something so unimaginable out of the goodness and purity of their true love. When I realized that, when Father showed me that, I realized what Father had done in his life, which we had been unaware of because we had not opened our spiritual eyes. Just as, if you are a Christian, you can't understand how much Jesus loved the world if you don't open your spiritual eyes. If you look only with physical senses, you will see a Middle Eastern man who like many others was crucified as a criminal and died. Only when you open your spiritual eyes, do you realize Jesus died for your sins.

We were not doing this as Unificationists either. We had secularized Father and had not understood his true value. We called him the Peace King, but there was always some feeling of inadequacy in our explanation. There wasn't continuity with the mission of Jesus Christ.

Grace that includes everyone

When Father threw his body into the hands of those torturers, he said, these people are my children;² I take responsibility for them as their parent. I realized that each time he went through one of the seven deaths, he descended into hell for us—to free us of our family sin, our tribal sin, our national sin, our world-level sin and the collective spiritual sin our ancestors created. True Parents' love is so comprehensive that it embodies the trueness of God as the parent. Because of that inheritance, they were able to be resurrected over the grave, over death and over hell, again and again. This is the resurrection power alive in True Parents when we believe in True Parents, when we obey True Parents, when we follow them as their disciples and as children are reborn.

True Parents' grace is comprehensive. In Christian theology, you are either cast into hell or allowed into heaven. Yet True Parents have allowed us to move into Cheon Il Guk; they have done that through the sacrifice of their own holy bodies and souls. Because of that grace, we can enter Cheon Il Guk. Because we are aware of the spirit world, God is not our judge in Cheon Il Guk. It is we, and our ancestors, who are our judges. Even though we're given the grace to get into Cheon Il Guk, we can still be chastised or judged by our ancestors. If you received the

² Hyung-jin nim has said that this means all human beings, even those who oppose True Parents.

grace of eternal life and realized that True Parents did that for you, but fell back into sin, your ancestors will judge you. That's why Father tells us about the importance of understanding the spirit world.

This helps you understand what type of love Jesus was to have inherited and why there is continuity between Jesus, as God's son, and True Parents, who carry on and complete that mission, and the liberation of Christ. Through understanding the seven deaths and resurrections, you not only see the discontinuities between what Jesus Christ accomplished and what True Parents have accomplished but also you are also awakened to the continuities of how the providence has reached fruition through the victory of True Parents and true love.

Completion of the eight stages

The seven deaths and resurrections are connected to the eight stages—individual, family, tribe, society, nation, world, cosmos and God. In the ideal world of the kingdom, from the Principle perspective, when we reach maturity and perfection as individuals, we are supposed to live in God's direct dominion. We are given that incredible gift when we mature properly. The perfection of the eight stages represents the erasing of sins and the indemnity that had to be paid on all those different levels—through the seven deaths and resurrections—reaching the level at which we can be with God in the direct dominion, which is what we call the kingdom.

Because of True Parents' incredible grace and love, we're able to inherit that and move to the eighth stage. That is beyond comprehension. That's incredible. That's the perfection of eight stages. [In Korean:] "I am living in the love and victory of True Parents—thank you!"

It's so exciting to finally have a narrative that portrays the greatness of True Parents. We're showing why they have inherited a greater love. That's what we couldn't do as a church, and that's why we weren't confident to share the gospel.

In the Acts of the Apostles, John and Peter are prophesying, they're witnessing, they're being persecuted. But their theological rock is the passion narrative—that Jesus had died for their sins, resurrected on the third day and was the son of God who was victorious. That was the simple theological rock they had, and which they ran out into the streets to witness with. That small theological narrative is how they completed the Jewish scripture.



As international church president, Hyung-jin nim is invited to important social functions. These open witnessing opportunities. Here, Hyung-jin nim and Yeon-ah nim among those paying their respects to the late president of Korea Kim Dae-jung



When we see True Parents' spiritual value, we want to witness. Hyung-jin nim, Yeon-ah nim, Ji-ye nim and others witness in a park in Seoul on September 18. Inset: The pamphlet they used to explain our faith features the cover of Father's memoirs.

The Completed Testament is similarly able to incorporate the Old and New Testaments into its realm. With the seven deaths and resurrections, true love theology, and the true love of True Parents, it is a very exciting truth. It makes us want to witness.

Witnessing to a Christian lady

I was recently speaking with a senior lady at a Christian Church—I have met a group of them four times now, and this time we had dinner together. This was the first time I was able to explain our theology.

I said that if you want to understand Jesus, the role of Christ, you have to understand why God created human beings in the first place. He didn't create them just so they could mess up and then have Jesus come to save them. He had a purpose for creating us.

That's why I spoke about the first chapter, the Creation. I just explained that God initially wanted children who could inherit His love. He wanted to set up a true give-and-receive relationship of true love, in which that could be inherited by His children.

I explained that we see the Fall as the inheritance of selfish, false love—symbolized by the covering of the lower parts; and that we see that Jesus' mission was to bring the kingdom.

In Matthew 6, we read, "Thy kingdom come; thy will be done on earth as it is in heaven." In that same vein, Jesus was the one to bring the kingdom for the world, to bring true peace and unity, to create the kingdom of God, not only in the temples and in the hearts of men, but also in the real world. I explained to this lady that we understand that Jesus is the second Adam. And Jesus was supposed to inherit, just as Adam was, the true love of God, the parental heart, but he was opposed and persecuted. They didn't understand the value of the Lord, and he was killed. I explained that just as we see Jesus—who resurrected, descended into hell to save souls and works with the Holy Spirit in the spiritual dimension—we, as Unificationists, also see True Parents. We see them as completing Jesus' mission.

In John 15:13, Jesus defines the greatest love. I quoted the scripture and I told her that we believe Jesus came to True Father and asked him to fulfill his mission, because the blessing

of the chosen nation left Israel when Jesus was killed—and that blessing had to move to a prepared nation, which was Korea.

When Jesus came to True Father and asked him to fulfill his mission, to do that was the hardest thing for Father to accept. But Father walked the course, and I explained the seven deaths and resurrections to her. I explained how True Father went through seven deaths, that he died for us, and went to hell for us, not only once, but over and over again; that is our True Parents' heart, the parental heart of God.

I explained all this to this evangelical lady, a deacon in her church—she is even a friend of the first lady.³ She listened, and immediately she said she wanted to attend a two-day workshop and listen to more.

Jesus' love was incredible and it changed the history of the world—over two thousand years. I told her that because of the greater love that True Parents inherited, the parental heart, the Unification Movement will now change the course of history. I told her that straight out. She just listened and said she wants to listen to lectures now. She signed up.

Opening our spiritual eyes

We want to witness, we want to share the incredible reality of what True Parents have done for the world. When you understand the seven deaths and resurrections, true love theology, you have a natural desire to share and witness because your spiritual eyes open and you can see the workings of the spirit.

What we are finding is that people are so ready, especially Christians. They really are ready. They love Jesus; once they realize that we also love Jesus and that Jesus had the mission of inheriting the true love of God (although it was cut short through no fault of his own) and that his mission is now being actualized in True Parents, something challenges them and makes them want to open up more. The spirit is moving.

Even though True Parents have done that for us, it's their principle of true love to give and give and then forget. Even though Father gave his body to be tortured, his soul to be ripped, for our sake, he forgot about it. Only when the children open their spiritual senses and realize the value of the course

3 Kim Yoon-ok, wife of Lee Myung-bak, the South Korean president

FATHER SPEAKS ABOUT HIS PUBLISHED SPEECHES (JULY 13 AT HOONDOKHAE)

If you look back, the dates when I spoke all these words are recorded with the text. This is what I have spoken during the ninety years of my life. If you can read this content with the same kind of heart that I had when I was speaking, you can be one in heart with me. So remember those dates, and if you pray and read while thinking about how I was living at that time, the state of my heart and my circumstances at those times will be revealed to you spiritually.

the Parents have walked, can the children truly be free. Just as young children don't understand the value of what their parents have done for them, when they mature, they see its value.

For me, one of the biggest questions was how to portray True Parents and how to share with the world their incredible deeds in a way that is even more inspiring and more faith-inspiring than those of Jesus Christ, the Buddha or Mohammed—these world saints. We had explained Father as an educator, or a religious leader, the head of a conglomerate, or a peace activist, patriot, promoter of Korean culture—but these never did justice to True Parents' real victories.

It is something I had deeply struggled with. What is it that Unificationism has that is going to unite the world from the parent position? No one I asked could give me a confident answer. Yet if I can't answer this question, I don't have any identity. That goes for the movement too if we can't answer the question of why these prophesies have been spoken over us in the way they have—that we will unite the world, that we will build the kingdom, that the Unification Church will become the parent of all faiths.

Only when Father opened my spiritual eyes—when he sent me that vision in the spirit, and I saw the seven deaths and resurrections—did I gain confidence that, yes, we can do this. We can fulfill the mission of Christianity, we can bring together world religions with a parental heart; we can stand at the center of unity as the parent.

When you understand the seven deaths and resurrections, you gain a sense of the texture of true love and what someone with that heart will do for the children even though those children are stained with sin and deserve to be in hell.

That's why we had to open our spiritual eyes, to see the true value of what the True Parents have done. This has revived my own faith.

This is really what we were conveying on the tour Father asked us to do in America; I spoke about the seven deaths and resurrections, the good news!

Tangible victory is empowering

For me, my mission is all about serving True Parents; we're here to serve True Parents, we're here to glorify their names, to glorify our church as the center of the Holy Spirit, as the place where God can dwell and do His work. We're here to unite different religions and the world, to do the blessing, etc. Our mission is that.

We need to make results. I don't spend all my energy doing tours. I focus on making tangible results, so that when we go somewhere we can talk about how we have witnessed and made results on the ground; what kind of organizational changes we have made to create—within one year—growth from 14,000 to 18,000 core members and a doubling of donations in the same time.⁴

We couldn't have done this without Kook-jin hyung. He was the one who put together the Task Force Team to research and find the best way to reorganize the church to create results. We've done the reorganization and we have had great success. The church has grown for the first time in thirty years; it's grown to 18,000 core members. That is tangible result.

We like to make results, because in the end that is what lasts and in the end what glorifies True Parents. We have big witnessing goals here in Korea. We need to complete those things to show the worldwide Unification Church that no longer do we have to say it is impossible.

We really had become slaves to Peninnah, believing her lies and chastisements and that we're going to lose and fail and never grow and have children. This was her condemnation of Hannah. But Hannah had to believe, "No. God will bless me. I will have children." And she had to pray. The Unification Church is beginning to pray again. We're beginning to remember who we are. We're beginning to find our faith again. We're beginning to believe in our prophesies. We are standing up again.

Because we're doing that, the Holy Spirit is coming. The gift of the Holy Spirit is starting to emerge. We heard testimonies of it emerging in In-jin nuna's ministry already—people being healed by holy fire. We have already heard of it here at the Headquarters Church in Korea—the holy fire, people being healed. We see the workings of the Holy Spirit. It's coming. In a major way, just as with the Apostles, who worked with holy fire and the Holy Spirit. It's coming again.

That's why—in terms of inspiring the Unification Church worldwide—the most important thing for us to do is to show results in Korea, where nobody thought it was possible, where we have huge opposition from evangelical Christianity, and where it's thus not necessarily the best terrain. Even though the church had been thoroughly persecuted, and the media had not been positive, these things have turned around one by one.

So achieving the goal of the 21,000-member temple is crucial. What this will do for all Unificationists is say "Yes, we can do this!" We can be relevant. We can have a worldwide impact. We will see thousands and tens of thousands of new members there.

That kind of movement of the Holy Spirit has not happened in the entire history of the Unification Church, except for the time when Father was directly ministering, such as in America in the early days when there was exponential growth.

But we are not focusing only on growth, but on caring for those members too, so that they can grow in faith. We have had the situation where we grew fast yet lost most of the members. That's why we have a professional management team and management structure. In that way, when we grow quickly like that, we will manage it.

Once we show we can do this, what we are showing is "Throw off the grave clothes and put on the praise clothes!" because we're getting ready to glorify True Parents. That's what it's about. **TW**

⁴ For more on developments in Korea, see "The Vine Shall Yield Its Fruit," on page 34

Outrageous Violations of the Right to Believe

The abominable treatment of adult Japanese Unification Church members abducted and held against their will by “deprogrammers” who make tens of thousands of dollars in what amounts to organized and violent criminal activity is receiving renewed attention. Despite thousands of such cases stretching back decades, not one kidnapper has yet been held criminally accountable, ostensibly because the police treat these cases as family matters. At an event in Seoul, at which a number of kidnapping victims spoke out, a mother of three gave the following testimony. Her story is unusual in that she was the first to bring a successful civil suit against the perpetrators. The problem is ongoing; members in Japan continue to practice their faith under threat. As we go to print, five abducted Japanese members are being held against their will.

Hello. I am one of the kidnapping victims. The police became involved in my case, and I took it to court. That was the first court case over kidnapping in Japan, and I won.¹ A leader from the headquarters, one who is here today, reported this to Father. [She holds up a document]. This is my treasure. Father signed it.² Thank you. I was kidnapped twice. When I finally emerged from the kidnappings, I received great blessings.

I'm from Tottori. The first time I was kidnapped, in 1994, I was held for eighty days. I was kept at a Christian church in Tottori. Those who have experienced being kidnapped are well aware of what this means—the door has three or four locks and the window is crisscrossed with wire to prevent escape; sheets cover the windows so no one can see in or out. During the eighty days I was held, I watched for a moment when they dropped their guard, and I escaped.

I'm going to speak today about the second experience, in 1997, when I was held for a year and three months. While I was being held that time, one Christian minister told me they were holding a man named Goto who is very obstinate. [Laughter] He's the same man we saw in the video.

The first time I was kidnapped, I escaped to our Hiroshima church. In



Hiroshima, I used a false name, Yoshida Megumi. I was hiding in the Hiroshima church in 1995 at the time of the 360,000-couple blessing. I wanted to be blessed, but I could not tell my parents. I made up my mind to meet my parents one more time and to tell them that I want to receive the blessing and I want to live in this way. I went back to Tottori, but I didn't go back to my house. I stayed at the church and some elder member's house. At the Tottori church, we arranged for me to talk to my parents.

When my mother visited the Tottori church for the third time, in 1997, the second kidnapping happened. While a church leader, my mother and I were talking, suddenly there was a lot of noise outside—shouting and then the pounding feet coming up the steps. They were coming to get me, I realized. “Oh, again! It's happening again.” I held on to the door and screamed, “No! Help me!”

That time, not only my family members came, but also hired detectives.³

³ Usually in Japan, “deprogrammers” (to protect themselves from prosecution) dupe family members into committing the kidnapp-

Around twenty people, including some of my relatives, came in with iron pipes, stun guns and chains. I was just thinking of how to protect myself, so I didn't pay attention, but in court I found out that one of our Tottori church members was shot with a stun gun. He was a Korean leader, blessed among the 30,000 couples. Even now when I think back on this, I feel sorry for him. One detective zapped him in the abdomen. He was also bleeding from blows to his face and had to go to the hospital to be treated. A Japanese brother who knew judo fought them. I heard these stories only after I got away.

I was forced into a van in which the doors could not be opened from the inside. One of the detectives was driving. Between the driver's area and me was a clear Plexiglas wall. They'd cut a round hole in the Plexiglas to pass things through. The van had been prepared for use in abductions.

Takazawa Mamoru,⁴ Ojima Atsuyoshi and Miamura Takashi are the names of the Christian ministers who kidnapped me. From Tottori, I was eventually taken and held in Osaka.

Because the kidnappers broke a window to get inside the Tottori church,

ping alone. Family members also begin the initial coercion of the kidnap victim alone. If the victim refuses to renounce his or her faith, the family members insist that to break the stalemate the victim agree to intercession by “experts.” If the victim capitulates, deprogrammers emerge from behind the scenes, and the persecution continues.

⁴ Rather than the respectful title “Rev.” before their names, she consistently used a Japanese abbreviation for “anti-Unification Church minister.” We will use the family names only.

1 In her civil suit, the court ordered the ministers and her parents to pay compensation after admitting that Mrs. Tomizawa had been confined against her will.

2 Mrs. Tomizawa is holding the document in the photo. Father wrote her name on it as well.



*Left: Mr. Goto Toru, a spokesman for Japanese Unificationist abductees, shortly after his ordeal ended, exhibiting some of the effects of twelve years and five months of forced confinement and abuse. Above left to right: Japanese books on the issue of "deprogramming" and abduction—*Protect Our Human Rights!*, *An Escape from Kidnappers*, *Forced Renunciation of Faith* and *A Complete Testimony of Two Hundred and Fifty Days in Confinement**

church members called the police and policemen came, but only after a long delay.

They drove me to Okayama and onto the Seto-Ohashi Bridge to Tokushima,⁵ where I was held in a vacation apartment for three days. That apartment belonged to a Japanese Christian school. I learned that fact after I had escaped, from members working in the Japanese headquarters who had done research for my court case. After three days, I was moved by ferry to Osaka. Onboard the ferry, I remained in the van, with people sitting on either side of me.

The fact is that my father was a policeman. He knew many things about our church including mistakes we have made. My younger sister graduated from a university in Kyoto. Kyoto is a leftist city. These are reasons my family was strongly against me.

I was handcuffed to my father. I wondered, Did I steal something? Did I kill someone? My father put the handcuffs on me himself. I felt so miserable.

The next four hundred and fifty days
When I arrived in Osaka, the real deprogramming started. The door was locked with multiple locks as before. There was no television, telephone or radio—no scissors or nail clippers; they even hid my father's razor. There were no metal objects, such as knives or frying pans. The dishes were all plastic or disposable.

I have all the transcripts from my trial ten years ago, everything in detail. I made statements in court. I looked through everything again before coming

to speak today. Reading this hurts my heart. Anyway, I feel we have to reveal Satan's true colors. After emerging, I received so many blessings from God. I felt I have to give a testimony, so I came here.

The first words the main minister said to me were "Hey Hiroko, do you know me? I'm Takazawa from Kobe." That was the first thing he said. The words remain clear in my mind. "Can you die for me? I can die for you."

That was absolutely a threat. I wanted to reply, "Can you really die for me?" [Laughter] But because this kidnapping was the second one for me, I was so afraid. My body was shaking.

I was so shocked that second time, I could not breathe normally, I was panting. I couldn't physically resist, my body wouldn't move. I didn't have any power to speak. That's why I was just listening. It was a one-way conversation. Whenever that minister came, he called me a despicable fool. It was June. He said, "You June slug!" because I was just laying there, shaking from fear. "You near-dead cockroach! You mouse in the ceiling!" He insulted me many times. If I didn't answer, he would slap me on my back with the back of his hand. He hit me on the buttocks with a Divine Principle book. In court, I said that was sexual harassment. [Mrs. Tomizawa laughs.] He often hit my knees hard. If I didn't speak, he would put his fist flat against my forehead and then forcefully push my forehead back. "Speak out!" He really acted like a Yakuza. But when he talked about Christianity, he would say [in a sweet voice], "Jesus... Jesus." He would act as if he were a very good pastor. Yet his attitude toward me was a hundred and eighty degrees different

from that. I wondered what my parents would think if they had seen that.

Once, he brought a knife and pressed it into my hands. If you want to leave here, you can kill me with this knife. This [allusion to violence] was an obvious threat.

Many ex-members and especially ex-members' parents came. Someone's father came and comforted my father. My father was thankful to hear that the man's daughter had been "freed" from the Unification Church. My mother cried. I was next to them and had to watch. I couldn't say anything. I was under so much stress from the long captivity, and I had a bladder infection. I wanted to go to the hospital. Takazawa told me I would recover by taking some medicine he gave me. I took the medicine, but the pain persisted for a long time.

My situation included the church in Tottori being forcefully broken into. A criminal trial over the break-in was going on; I didn't know about it at first, but the ministers did. My parents heard about it from the ministers; I didn't even know a court case had started, but little by little, somehow the atmosphere was changing. They were agitated. I have a younger sister and a younger brother who would come and go bringing thick sheaves of papers. I realized by inspiration that a court case was underway.⁶ I don't know if that was the cause, but I had to be moved to a different apartment. We moved to another part of Osaka. At that time, a minister's son drove me. I overheard the conversation

⁵ By crossing the bridge, they moved to Shikoku Island from the main island of Honshu, on which Tottori is located. Osaka is also on Honshu.

⁶ Apparently, the case was being presented to the prosecutor's office. Without disclosing why, the prosecutor's office decided not to take up the case.



In-jin nim is passionate about confronting the abduction issue. Here, she presents flowers to Mr. Goto at her August 23rd Sunday worship service.



Left to right: At a meeting on August 19, Mr. Kamono Mamoru, director of the Public Relations Department of the Japanese church; Rev. Walter Fauntroy, a human rights activist; Mr. Goto Toru and Mr. Dan Fefferman, president of the International Coalition for Religious Freedom



Mr. Goto meeting members in New York; as our international community becomes aware of the plight he and other Japanese members have suffered, outrage is growing over such an injustice occurring in a modern democracy.

between the minister and his son. The son called his father “jiji.” [Laughter: Though he was speaking to his father, he used a rude word for “grandfather.”] “What happened jiji, another kidnapping?” he asked. It seemed the son felt taken advantage of by the father for having to help with his kidnapping work.

That they had alternative locations shows how organized they were. Takazawa and people like him are members of an association of ministers opposed to our church. They hold Christian gatherings to talk about kidnapping. At one of those meetings, Takazawa spoke to another minister who had read about the attack on the Tottori Church in our church members’ newsletter and in *Sekai Nippo*. “Who instigated the attack on the Tottori church?” people asked. It caused friction even in their association. Takazawa said, “They told me, ‘If you do things like this, you make it difficult for us to abduct people. You should have left it for the parents to get her out.’ The other ministers felt I went too far.”

Under the circumstances, it was difficult for my parents. Because my father had been a policeman, he has a conscience. He listened to the anti-church ministers, so he broke the law, which he had once upheld. When I think about him now, I feel sorry for him. My father is also a victim; my mother is a victim.

I lost a lot of weight during that year and three months. I was thirty-one years old at the time of the abduction and weighed forty-eight kilograms. I lost about ten kilograms. My clothes didn’t fit me. From the stress of being captive for a long time, I was going mad. I was panic-stricken. I could not calm down. I screamed. Even though nobody heard, I screamed. In a small room I paced back and forth saying in my heart, Please help me!

In that situation what allowed me to keep my faith was the Divine Principle book they had given me. I read Divine Principle tens of times. Takazawa said, “You can read the Divine Principle and the Bible. Please compare your teachings and Christian teachings.” I was lucky, very lucky. I read many Christian books. If I hadn’t come to understand Christianity, I would have been defeated. An understanding of Christianity was a weapon. I read as many books as they brought, such as hagiographies for children. I learned about the heart that loved Jesus and God. Christians believe Jesus will return with the clouds of heaven and that he can do magical things. I cannot believe that, even though I tried to understand. I told Takazawa, “That’s the only point I cannot believe. Can Jesus Christ actually come with the clouds? Do you think the world will become a peaceful place in one second?” Takazawa said he did believe that. He actually believes it will happen one day.

For me, the most important point was deciding whether Father is really the Messiah, or not. I prayed a lot about that. I read Divine Principle looking for the answer. I read Rev. Lee Yo-han’s book too.⁷ I read it many times. I did research on whether Father is the Messiah, because I couldn’t defeat the Christian ministers with only a feeling. I had to understand about Father’s role intellectually.

Because they had created the incident that resulted in the trial, during the trial they definitely couldn’t allow me to go; they absolutely couldn’t allow me to escape. If I were to be strong enough to escape under these tightened circumstances, I had to have absolute conviction. If I was ever to get out, I had to make effort every day. I prayed when going to the toilet. Every day, I did hoondokhae, praying and bowing in the bathroom. I read the Bible a lot.

They were desperate, too, because the ministers themselves were in danger of going to jail if they lost the criminal case. I had lost hope of ever escaping. If that was the case, how could I find some way out? I would have to fake leaving the church. In my heart, I still believed, but I had to pretend to have lost faith.

Deciding to do that took time. If I had deeper faith, I might have faked leaving the church sooner. It was necessary to forgive everyone involved in my abduction in order to pretend I had left the

⁷ Faith and Life

church, and I was too immature to do that at first. I wasn't able to achieve a forgiving state of mind. To fake leaving the church I had to forget everything they had done. "You did this to me! Mother, you did this! Mother, what are you crying for?" If you have this kind of thinking, the words will come out of your mouth, or your facial expression will give you away.

Perhaps some of you in the audience had to pretend to have left the church with a smile on your face.⁸ How could I say, "It means nothing to me now; I won't go to the Unification Church anymore"? How could I be convincing enough for them to feel relieved? Through prayer, I sought the ability to forget and to love, but it took so long. It took several months of prayer. I strongly felt how difficult it was to forgive others.

Eventually I spoke to one of the other ministers, Miamura Takashi—who resembles a toad but in a very frightening way. I was very afraid of him. He behaved so much like a Yakuza. The things he said were worse than what Takazawa would say. I felt that if I argued with him, he would make me feel like an idiot. I quickly told him, "I've quit the Unification Church." Then, I took off my blessing ring and gave it to him. The ones who were happiest about this were my parents.

Takazawa looked relieved, but the legal proceedings were still going on, so they couldn't soon let me leave. Ex-members and their parents started to worry about me, "When will they let Hiroko go?" My parents wanted them to let me go.

⁸ Others abductees were in the audience.

So, in what they called rehabilitation, I was taken to the Kobe True Church, Takazawa's church, to study the Bible and attend services while staying in the church. Other people, members of the church, lived there also. I was not being held, but if I wanted to go somewhere, I could never go alone. I had more freedom but I wasn't free. My mother, at least, went with me everywhere. One day, the members of the Kobe True Church went to Ojima's church for a bazaar. My mother was with me the whole time, but I asked her if I could go back early. I went back alone to Takazawa's church.

After this second abduction, I ran away at the risk of my life. I quickly packed a bag with the minimum of clothing. To my mother, I wrote a note, "I'm sorry. I cannot abandon my faith. I'm going back to the Unification Church."

I took a taxi to a commuter train station and a train to northern Osaka. I went to an area where I used to witness years earlier when I first joined the church. There I found a member witnessing. He took me to his church to connect to his Abel. As it happened that person was my spiritual grandfather. I stayed at that center for about a week until the man in charge of dealing with the kidnapping problem came to Osaka and took me back with him to Tokyo.

In the aftermath, I assessed the situation. My heart was deeply injured. I felt it would be difficult for my Korean husband and his family to understand, but I decided to sue my parents in court. The kidnapping happened through the anti-church Christian ministers and my parents working together. From the view-

point of the Principle, unless I solve this on the earth, my parents will go into the depths of hell. On earth, people might criticize a daughter suing her parents, taking them to trial. My parents might suffer on earth because of me, but when they die they will not suffer as badly as they would have. I want to lighten my parents' sin; I don't care about the anti-church ministers. This doesn't seem like common sense, but I sued them and I won.

I went to a twenty-one-day women's workshop at Cheongpyeong. I had sent a letter to Hoon-mo nim about the court case, asking her to please help us win, so she knew about it. During the workshop, she mentioned she had received the letter. She said, "I went to the spirit world, found her ancestors and ordered them to cooperate with her in court." I was so surprised. At that time, I was with my children, so I was in the back of the room. I wondered, "Does she know I'm here?" I felt that the spiritual world and Dae-mo nim and Heung-jin nim would protect my court case.

While preparing for court, I received Father's signature, too. Recalling my memories is bitter but they have become a central part of my life of faith. I have only this way to go. No matter what anything has to say about it, I won't be defeated. Many people came today. Thank you. If I have a chance to say more, I will. I feel the time has finally come for me to speak out publicly. **TW**

Mrs. Tomizawa, who was blessed among the 360,000-couple blessing group, lives with her family in Pyonchon, South Korea.

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An Interesting Place to Work

By Bernardino Gonzaga Villagante

On January 14, I received a phone call from Master Venus Agustin, my leader in *tong-il moo-do*.¹ He told me I have a new mission and must report as soon as possible to the national headquarters in Manila. When I arrived the next evening, my leader introduced me to Mrs. Marilyn Angelucci, the wife of the national messiah to Afghanistan, Umberto Angelucci. She asked me if I would like to be a *tong-il moo-do* instructor in Afghanistan. Without hesitation, I said, Yes! Sure! Why not?

I had been teaching *tong-il moo-do* in Indonesia, but at that point, I packed my things and left for Afghanistan. I didn't have any fear about going to Afghanistan, even though I had heard so much gloomy news about the situation there.

For a long time, Umberto and Marilyn had been looking for members to come to Afghanistan to support their work. The leaders in the Philippines

decided they would help. I arrived in Kabul on April 5, and I have been staying with the Angeluccis.

My family lives in the southern part of the Philippines, in Mindanao. I was blessed among the 360,000 couples in 1995. We have two daughters. Our Unification Movement in the Philippines supports them there, and the Angeluccis have been supporting me here. This is not easy, but my family, especially my wife, supports me very much and understands the importance of the public mission.

During my first week, the Angeluccis introduced me to some of our ambassadors for peace. Even though they are the only national messiah couple working in Afghanistan, they are doing many projects and activities in different areas—sports, peace education and micro-finance, to name a few. They always have a tight schedule for their activities and meetings with contacts in different fields. They really show a good example as a blessed couple, working hard to build a good foundation for our

movement in Afghanistan.

A warm welcome in a conflict zone

Afghanistan may be a country at war but its people are wonderful. They have big hearts and are very accommodating. There are many people who truly embody the words of Prophet Mohammed (pbuh).² When I started to share and explain Dr. Moon's teachings, I was inspired to hear from their own mouths that he is really a man of God. There are many Afghans who have preserved good values in their families. Most of the young people respect their parents and older brothers.

I feel that I can contribute to the providence in Afghanistan through martial arts, where I can focus on young people. I can share the Divine Principle indirectly through martial arts philosophy and activity. There are many opportunities to inspire young people to involve themselves in our programs, especially the projects for peace.

² Peace Be Upon Him (Usually added by Muslims after a formal reference to the Prophet)



Left: Mr. Angelucci speaking to the students with Master Joya (seated, center) and Bernard (seated to Mr. Joya's left); Right: Parents and children after a promotion test at Pishgaman Private School

A MEANS TO CONVEY THE PRINCIPLE

Tong-il moo-do is a martial art systematized on the basis of universal values centered on the three blessings as expounded in the Unification Principle. Taught in many countries, its practitioners strive to embrace a Principled lifestyle by focusing on the mind–body relationship and living publicly. Many who take up tong-il moo-do have gone on to join or work closely with our movement. Tong-il moo-do combines the best aspects of traditional martial arts in a unified system for self-defense and the protection of others.

Naturally, there have been many challenges since I started my mission in Afghanistan. Since this is a war-torn country, you cannot freely go anywhere you like. We always need to consider our security when we want to go some place.

The Afghan character is very strong; this is a masculine country. I also have to be sensitive to the culture of the country, which is quite different from others. For example, during martial arts training men and women have to be separated. They are not allowed to study together in the same classroom or gym. When I am conducting training for women and need to touch them in order to show the proper execution of a technique, I must ask their permission. Afghanistan is 99 percent Muslim, so I have to familiarize myself with what is acceptable here. I'm always careful in choosing the right words to convey our True Parents' teachings, because students might otherwise misinterpret what I say.

The fighting arts that make for peace

Though martial arts are fighting arts, they emphasize not only the training of the body but more importantly the training of the mind. Tong-il moo-do emphasizes self-sacrifice, self-discipline and self-control. It has been developed to unite martial arts and their philosophies through practicing universal values. In tong-il moo-do, we train the body to be one with the good motivation of the mind. If people train well and develop self-control, that control can be the foundation to achieve the three life goals of tong-il moo-do martial artists. These are aligned with the three blessings in the Principle. Martial artists must become mature individuals by practicing self-control. On that foundation, we can realize good families and prosperous relationships among people. Ultimately, we can develop our talents and skills in martial arts and other fields in order to contribute to the society, which is the third life goal of tong-il moo-do martial artists. If all practitioners train themselves

like this, there will be peace and prosperity among nations and the world at large.

One father testified how precious this martial arts project was, because it had changed his children's lives. He was moved by the result of his two boys' training. These children had never been respectful to their elders or their parents, but through the training, they had changed.

During training, the children recite the seven tenets of tong-il moo-do and put their hands on their hearts. They shout in a loud voice, "I pledge to be filial and loyal to God and to my parents." Because of this, children must change their behavior; they are reminded every day of their duty. Often, parents are surprised to see their children bow to the gym and the instructor and also bow to their fellow practitioners and say, "Thank you so much for your hard work." Parents have expressed sincere appreciation for the training their children are receiving.

I have one student named Wahi-dullah Khalili, a twenty-one-year old boy; he studied martial arts in other clubs and was a gang leader in one of Afghanistan's provinces. He was trained to be a religious extremist and his family encouraged this. In the beginning, he would challenge anyone to fight, even to the point where he challenged me!

Later on, when he started to learn tong-il moo-do and became familiar with the philosophy of martial arts, he changed dramatically. He challenged his family members to be people of peace and reject their extremist ways. Now he has become one of our full-time instructors in one of the schools. He is also one of the most active members of the young ambassadors for peace. Every day, it is a challenge for him to keep a peaceful mind. With the support of our members, he is becoming a true man of peace. He is rejecting his old ways of fighting and confronting people, which is so common among Afghan youth.

Growing friendships

At this point, we have about sixty students in four centers with five trained instructors. We have had two promotion tests and one mini-tournament. We are now raising funds for our first national training seminar this month. Fortunately, because of Mr. Angelucci's foundation with the National Olympic Committee, we have made a partnership with the National Ashihara Karate Foundation. The director of the Ashihara Foundation, Ahmad Wahid Joya, is a recognized karate teacher and has centers throughout Afghanistan. Mr. Joya was impressed with tong-il moo-do, especially its underlying philosophy, and would like to train all his instructors

in this tradition. I am now training his instructors in Kabul with a plan to expand tong-il moo-do nationally with the help of his foundation. At present, our headquarters is in Kabul in a partnership with the Ashihara Foundation, the Central Academy of Ashihara Karate and Tong-Il Moo-Do Afghanistan.

I hope that while doing my mission here I can develop my talents and skills and find more financial resources, so that I can sustain both my mission and my family. That is always a concern. In this way, I will be able to go to other countries to introduce tong-il moo-do and expand its global foundation. *STW*



Children at Prishgaman Private School pledging to honor God and their parents, with Master Bernard

A Global Citizen Finds Meaning in Service

Over a ten-month period, Renée Meijer, a young second-generation member living and studying in Korea, did voluntary work in Russia, Israel, Zambia and India. She spoke to Today's World about how she was inspired to devote time to service and about what she gained from the experience.

Today's World: While you were still not twenty years old, you spent months volunteering in service projects around the world. Two years before that, even, you were accepted to work with a project in Thailand, a country where tragedy had recently struck.

Renée Meijer: Yes. It was a few months after the tsunami.¹ My fifteen-year old brother and I were the youngest on the team from Korea. The rest were college students. But I wanted to do it so much that I had—I can't say "begged"—I'd convinced them to let us come. I wanted to do it. I said, "Please take us; we'll blend in well." Finally, they relented, and the older college students took care of us.

I was able to combine my desire to work with children with working in a multi-cultural situation. Such projects as the one in Thailand are great for everyone.

What was the focus of the project?

We built houses for the victims of the tsunami. Then we spent a day with children who had lost their parents in the tsunami or whose homes had been destroyed. I was partnered with a little boy. We were on a bus, sharing a bag of chips. We were going past the sea. He pointed to the water and he was smiling. It kind of broke my heart; his mother had died in the tsunami, but he still loved the sea. That was amazing. It seemed he had somehow accepted the situation. He was about eight years old. He was like my little brother; when my little brother was born, I realized how precious children are. It takes so little to please small children. You don't have to do anything complicated. The little boy and I couldn't speak the same language, but children know how to communicate without words. We have to remember what it's like to be a child, with a pure mind and a pure heart.

¹ A tsunami triggered by the Sumatra-Andaman earthquake in the Indian Ocean on December 26, 2004, killed more than 300,000 people on the ocean's coastlines.

Left: Renée with the eight-year-old boy who's mother had perished in the tsunami.

Right: Painting the inside of a house being erected for those who had been made homeless





Renée helped at a new school for blessed children in Russia, the country where her parents had been missionaries for eight years.

You mentioned you built homes for people who had lost theirs.

We were divided into teams with people of all different nationalities. The building teams were erecting houses, which were raised off the ground on platforms. The boys (who were stronger) would mostly fit the houses together, and we girls would paint them. We were hammering and painting for hours; it was the first time I'd done that, but if what you do is for a greater purpose, you don't feel how difficult it is. Thailand is hot; you are sweating, covered in paint! It made it more enjoyable because we could feel why we were doing the work and because of the people we worked with.

I couldn't communicate with everyone on our team in English. At one point we were all in one house painting. It was really quiet—a loud silence. I decided to sing, to create a livelier atmosphere.

I asked, "May I sing?"

They said okay. I started singing a Backstreet Boys song, and a Japanese boy who couldn't speak a word of English started singing it with me. He knew their songs. We sang Backstreet Boys songs all afternoon! That was how we connected.

So what did you learn, having persuaded the organizers to take you on?

If there is something you really want to do, just do it!

That lesson is what inspired me to go through with planning a trip around the world, because there were so many obstacles. People said, No one does

that; you're a girl; it's dangerous, and so on. I had set my heart on the project in Thailand, which was a miniature of the longer journey I took later. I told myself that if I liked the two-week Thailand project, I would pursue service work for the rest of my life. I was testing out what I wanted to do with my life.

Were you conscious of your path being a spiritual one?

Before I left home for my long journey, I prayed to God, "Teach me what I need to know." I wanted mostly to learn what



Renée and second-generation member Rie Handschin volunteering with the Middle East Peace Initiative in Israel

would be useful to God in the future. So I kept my eyes open to everything, believing that in every person, every experience, God had sent me someone or something to learn from, like secret messages that I had to discover. I tried to "decipher" all the situations that I was in, especially the difficult ones (which sometimes took forever, but had the most valuable lessons to be learned).

Your first stop of your world tour was Russia, where you taught in a school for blessed children.

Yes, at a new school in St. Petersburg. When I got there, I found that there were only eight children! I taught there during the day. The program was well planned. That was liberating, because I didn't have to prepare everything.

Had you had some experience teaching English before you left for Russia?

Yes, at various times in Korea, including at an English program for children as an assistant teacher. One of the teachers told me that I had a gift for teaching. She said, "Renée, God gives you gifts for a reason."

I thought then, "Wow, that's scary." But it was exciting at the same time. It made me think about what I might do in the future.

Where did you stay in St. Petersburg?

I lived in the CARP center and participated in CARP activities. On Senior Citizens Day, for example, we went to a senior citizens' home where the residents were former artists, poets and actors. We gave them roses and spent time with them—that was very nice. Another day we went to an orphanage and organized team challenge games.

Being around first-generation members who were near my age helped me sense the value of being from the second generation, and the value of Unificationism. These people, who were only three to four years older than I, had chosen this religion of their own accord. They loved it and had no doubts that it was right. Their inspiration and sincerity was so genuine and contagious. I felt so loved and encouraged that for the first time I saw the potential of leadership in myself.

What was it like doing service work in Africa?

It was at first quite an ordeal to find a project to do that was in Africa, and church-related. After a point, I stopped looking. My father said, "God already knows what you want to do, so calm



Renée teaching her character education class at Barlastone Basic School near Lusaka, Zambia

down a little bit.”

Then one day after I had forgotten about it, I came across an e-mail asking for interns to teach the UPF character education program² in the summer. You could choose among African countries or Pacific islands. So I wrote an application and said I wanted to go to Africa; and they decided I should go to Zambia.

How did that work out?

I stayed with a missionary family and taught the UPF character education series in Barlastone,³ a church-founded school, and gave talks as a guest speaker at some universities and other schools. The church community was wonderful; and there were quite a few blessed children, so I was also asked to give a couple of workshops for them.

You jumped into the role of a teacher.

Not much was prepared in advance. I had to take initiative and organize my classes myself. I had to sometimes ask, “Can I please teach a class?” If I didn’t ask, it might not happen. But I did have the character education textbook.

What ages were the children you taught?

There were students from the first to eleventh grades—primary school to high school. There were students almost my age. I realized that parts of the book

² *Discovering the Real Me* (manuals for teachers, and students of different ages), published by UPF in 2006. Web site: www.discoveringtherealm.org; E-mail: orders@upf.org; Fax: (914) 631-1308

³ Barlastone Park Basic School, in Lusaka, Zambia, has several hundred students.

were too complicated for some age groups, so I made adjustments.

How did you conduct the classes?

Because I did not have my own time slot, I had to work with other teachers. Most of the time I taught during religious education classes.

One of the most important people for me was this one sister, the religious education teacher, Sister Agnes.⁴ I shared her office at the school. She had once been preparing to become a Catholic nun, but decided not to take her final vows. Some years later, she met our church.

She came to the school at the same time I did. We were both unfamiliar with the school system, so we supported each other. Sister Agnes lived on our farm—where I stayed—and worked closely with Rev. Färber, the Zambia national leader,⁵ with the idea that she would become a school manager. Sister Agnes was very interested and passionate about character education. We spent hours brainstorming about how to implement character education (to revolutionize the school, internally and externally!). We felt character education workshops for the teachers were a good idea, because if the teachers didn’t follow these principles, what use was it to teach the students?

Sometimes, we would combine our classes. Sister Agnes would speak for

⁴ She was known as Sister Agnes by everyone.

⁵ Rudolf Färber was one of the original missionaries to Zambia in 1975. The first issue of *Today’s World* (April 1980) features the sausage-making business he established there.

half of a class, and I would speak for the other half. One of her topics was world religions, and other classes were similar to character education. She might give an introduction to Buddhism, and I would say something about how it began. So I was able to contribute something to her classes too.

What kind of response did you get from the children?

They loved it. Especially the younger kids—middle school age, twelve, thirteen or fourteen—they loved the classes. They were very enthusiastic. The older kids—everyone knows what teenagers are like—they would ask, “So what’s this about?” African teenagers are the same as teenagers everywhere else. So for the older kids, I sat down at the desks with them and turned it into a discussion. We would talk about relationships with parents especially.

Did the children pay attention?

These school children were very clear. They listened to their teachers and they were focused.

Did people seem conscious of your “foreignness”?

When walking outside, I always walked with Sister Agnes. She said I shouldn’t wear jeans because people would stare at me. She suggested I wear a skirt. So I stopped wearing trousers and wore skirts. I tried to blend in. I bought a *chitenge*⁶ that you wrap around your

⁶ A wrap-round skirt made of roughly a square meter of colored cloth, which is worn in Zambia and neighboring countries

waist. They really appreciated that, and I really enjoyed wearing it. I felt that dressing that way when I was a guest speaker at a school gave me more credibility and that they listened to me more!

You mentioned you also gave presentations in other schools and universities. Was that exciting?

They would introduce me as a motivational speaker and always mention my “tender age” of nineteen! Just being there was inspiring, and seeing their reaction was gratifying. I was glad to be doing it for them.

Teaching at Barlastone School gave me some preparation on what to speak about, and how to give a presentation to Zambians. But it was almost overwhelming. I had faith in my newfound ability of conveying an inspiring speech. But I was lifted up so much, praised constantly and confided in continuously, so that I began to feel that people depended on me far beyond my abilities. But I can say it definitely improved my public speaking skills. I became a better and more confident public speaker.

So you weren't nervous about standing in front of university students who were older than you?

Not so much! I felt really *passionate* and inspired about what I was doing. I was speaking to them about following their dreams and fulfilling their potential, and I could see that they were inspired and moved. They were told that I had come all the way from America to speak to them and I think that fact moved them just as much as my talk.

Did you feel God was guiding you?

I definitely wanted to convey God's love to these people in some sense. You witness with your life, right? In Africa you can talk about God, no problem.

I also had one experience that I felt was God's direct intervention to protect me and two other British second-generation girls. I had met the two other girls in Delhi, and we ended up visiting the city of Jaipur, known as the Pink City. But for some reason all of us felt sick on the day we were going to go shopping there, maybe because of some food we had eaten. So we decided to see a movie instead. While we were in the movie theater, people suddenly began to run out screaming. We didn't know what was going on at the time, but seven bombs had been set off in the



Left: Sister Agnes, a teacher at Barlastone school; Right: Jane, a Barlastone student Renée befriended

city's market areas, killing eighty people and wounding hundreds. We would have been there. I felt strongly that we had been spiritually protected and I felt so grateful.

Did you feel different as a result of your experiences?

When I came home I felt changed. I now have opinions about world issues and how they should be dealt with. I had discovered my potential, and in what area I would like to work in the future, which is with NGOs to help underdeveloped nations and to influence people through the power of the written word.

My activities in Africa—the plan-

ning, the material—were all good preparation. In Zambia, I had learned to present content in an interesting and interactive way. I learned what works and what doesn't, especially for teenagers. They don't like it when you are condescending or think they are naïve. As I said, teenagers are the same everywhere.

The other day, my mom told my brother that she joined the church when she was nineteen. I then hugged my mom and said that I also joined the church when I was nineteen. It was in a light manner, but we both knew that I meant it. In Zambia, Sister Agnes had told me that everyone needs to “join their church” even though they were born into it. Blessed chil-

dren hear that a lot in the movement, about “owning our faith,” but she was the first person I ever heard it from.

I am not the first second-generation member to do something like this. During and after my trip, I have frequently met other blessed children who have done amazing things, which has been an enormous source of encouragement and inspiration. I hope that they can share their stories as well. One thing that I learned is that the inspiration and lessons you receive are not only for yourself but also for those around you. **9W**



With teachers and some members at Bayuni Basic School, where Renée gave a talk

The Vine Shall Yield Its Fruit

An overview of the early stages of the Korean church restructuring

By David Beard

When, in 1997, we first attended the Unification church nearest our home in the far reaches of northern Seoul, it was on the second floor of a small building above a family-owned market. The church looked like what it was—empty office space with two rows of wooden pews facing a podium with the church symbol on it. Behind the podium, covering the back wall from floor to ceiling, was a faded red velour curtain. The congregation included many couples from the 6,500-couple blessing group—mostly Korean husbands with Japanese wives. The squirming of their small children (and mine) caused the pews to move. Each week, creaking wood and the squeaking of pew legs rubbing against the tile floor created an atmosphere not unlike that of an outdoor service where the pastor’s sermon competes with the sounds of chirping insects.

Our first pastor was Lee Dae-yong, a son of Lee Yo-han, who had been a Christian evangelist before joining our church in 1953, while Father was in Busan. No one in our family could understand Korean at first, but I always felt spiritually uplifted by Rev. Lee Dae-yong’s sermons and by the camaraderie among our small congregation. The inner value of our church shone through a somewhat shambolic external form. Nevertheless, though that church was two minutes on foot from our home, I confess that my family consistently proved true the Korean adage—those who live nearest arrive last.

Development in computer terms

The church throughout Korea is in the midst of well-planned but rapid and dramatic change. A CPA¹ who was involved in the early planning stages characterized these as “software” and “hardware” changes. Software might describe the changes in attitude, church management and spiritual practices that Hyung-jin nim and Yeon-ah nim have initiated through their ministry. Indeed, the unobtrusive beginnings of what could be termed a total overhaul of the Korean movement can be dated—August 5, 2007²—the day they began giving services in the Mapo church, which then was just one of more than seventy churches in Seoul. I believe it would be useful for readers to hear a bit more about the process behind the “hardware” changes being made. I’m not an authority on the subject, but I did poke around a bit and asked questions of people who are wholeheartedly involved in improving the Korean movement.

Not just obeying orders

By now, everyone has heard that Father brought Kook-jin nim to Korea in January 2005 to resuscitate church-related companies, which were all doing poorly. On several occasions, Foundation Chairman Moon Kook-jin has stressed to Korean audiences that he would be happy to return to America and that he is in Korea only because Father called him to come. Yet, he has also explained that he has not limited himself to doing only what Father says and neither should we. Instead, he explained that based on what Father teaches, “we should be fully aware of the original goal and vision and become owners who can take action. We should not confine ourselves to being servants who simply carry out orders; we must become true filial sons and daughters who understand their parents’ will and make it real.”

So, as if it weren’t enough to make ailing companies profitable, he also conducted an inspection tour of all the church-related organizations, large and small, that those companies support (through the foundation he runs). One place he visited was the FFWPU International office, of which this magazine’s office is a part, where he listened to reports and met individually with the directors and with our editor. In the days following that meeting, members of his staff did a thorough assessment of how our office functioned.

1 Someone who is a licensed Certified Public Accountant, approved by a U.S. board of accountancy, which generally requires a certain level of education, years of experience as a working accountant and that the person has passed the Uniform CPA Examination

2 Hyung-jin nim officially took up the position of pastor a week earlier, on July 29

Once he had visited all the organizations that the foundation supports, he obtained True Parents' permission to tour our churches in Korea. The church in my borough, now in a nicer location, was one of a hundred and twenty he visited. He came on a Tuesday, while I was at work. My wife later related to me how after giving a thirty-minute speech (including translation) he listened patiently as members explained at length what difficulties they felt the church faced.

Formation of the church task force

Rev. Song In-yeong, a blessed member of our second generation, was involved in the church tour and came away with the idea that it was motivated by the foundation chairman's love of True Parents and love of members. He observed that more than two-thirds of the short speech Kook-jin nim gave was quotes from Father, mostly on true love, and that he always spoke with deep appreciation for the years of sacrifice, perseverance and faith of ministers and ordinary members.

Rev. Song is not sure if Kook-jin nim began the tour thinking the Korean church needed transformation, but during the tour, it seems, he began to see a need for a thorough analysis of the situation. "I feel," he said, "that after visiting a number of churches and becoming familiar with the nature of the members and leaders, Kook-jin nim began to think of how he could help in terms other than just material assistance."

Kook-jin nim suggested to the Korean Church Headquarters that they form a task force team (TFT). Rev. Hwang Sun-jo, Korean church president at the time, chose Rev. Song, the son of a minister who has had broad experience in various positions in CARP and in the church; Mr. Cho Sung-il, now senior director of the FFWPU International Office. Another minister, Rev. Shin In-seon, joined the team later. The main director of the team was Mr. Moon Jun-ho, the second-generation son of one of Father's cousins. A number of other members of the Korean Headquarters also worked from time to time on the TFT.

According to Rev. Song, once the team was formed

by the Korean Headquarters, "Kook-jin nim offered his full support." Periodically, he sent highly qualified people to assist, including the directors of both the foundation's Human Resources Department and its Marketing Department. Mr. Bang Young-seob, then vice-chairman of the foundation,³ contributed to the task force. So did Mr. Song Yeong-seok, then secretary-general of the foundation. Rev. Song describes Mr. Song, who is familiar with virtually every church in Korea, its minister and members, as Kook-jin nim's Elijah. Mr. Song was one of those who joined the foundation chairman on every church visit. Moreover, he arrived in advance of the chairman to prepare for the visit, and except when they were visiting rural areas, Mr. Song would visit the Peace Palace afterward to report the details of each visit to True Father.

Foundation personnel, including various lawyers, CPAs and other professionals worked together with key members of the Korean church headquarters. Rev. Hwang assigned two of his top directors, Rev. Jeong Dong-won and Rev. Lee Gyu-sam, to work with the TFT. The two directors weren't able to attend all the church visitations but maintained communication with the other team members and close involvement in discussions related to church reform, personnel affairs and a system of witnessing.

What the task force did

"In the beginning, we didn't have a clue as to what we should do, where we should go and how to lead this team," Rev. Song admitted. The task force was very careful. Some church members were very upset when they heard that people with a business background would be involved in evaluating our church. They were also worried that information would be leaked to the public about the church's situation. The team spent a month discussing the inherent risks before anything else was done. At one point, the task force considered surveying the public about the image of the Unifica-

3 For an interview with Mr. Bang, who is currently the vice-chairman of the Sun Moon Education Foundation, see "Where Business Meets Faith" in our January issue.



Many A-frame chapels were built in Korea beginning in 1974. Though an improvement over our makeshift churches in those days, A-frames are not large enough, attractive enough or suitably equipped to move us toward fulfilling the vision of Cheon Il Guk.



An exemplary church, the former W-CARP Korea headquarters, known as Yu Cheon Peace Palace (유천궁) has underground parking, a restaurant, Sunday school rooms, offices, lecture rooms, living quarters for a minister's family, a workshop-guest sleeping hall and (pictured) a full-floor sanctuary.

tion Church, but after discussion back and forth with the foundation chairman they decided to work with no fixed concept.

They decided to keep an open mind, collect opinions and data and analyze it later. "From that analysis," Rev. Song said, "we were able to identify the common and recurring issues—these involved personnel affairs, witnessing systems and the external environment. In the course of our research, we began to identify a direction and compiled the current situation of the churches. We also conducted a SWOT⁴ analysis to identify our strengths and weaknesses."

Rev. Song emphasized that task force didn't simply look for outside solutions. Exemplary Unificationist churches and their practices were also studied. "The professionals on the task force conducted analysis and research on the current situation of the churches and also comparative studies of other religions," he said. He and the other ministers offered insights into the ways in which our church, given its current situation, history and particular culture, is incommensurable with other religions and may not easily fit existing church business models.

"We did a comprehensive study," he said. "We researched Buddhism and Buddhist temples such as *Bongwonsa*; and we studied the large Christian churches such as *Ommuri* [Church of Love]. But what we recommended was not something like, 'Oh, the other religions have something nice, so let's do the same.' We discovered the direction we should take through suggestions and opinions of the people in the field, which we compiled."

Opinions and suggestions came to them by let-

ter, by e-mail, through personal dialogue and when meeting congregations in the churches. "In any event we had more than ten thousand types of communications," Rev. Song said, "and that's quite a number."

I spoke briefly with Mr. Park Yong-hyo, whom Rev. Song described as "one of the most competent CPA's in the foundation." Mr. Park confirmed that they received a great quantity of useful suggestions during the church tour. Mr. Park has been out of the country doing other work since the TFT and so declined to go into specifics, but he did say, "The churches in Korea were inefficient because there were too many of them. We needed to create synergy by merging churches." He added, "The church buildings and their surroundings were not good enough to attract people. We have to invest in improving the church environment."

Implementation

I spoke with three members of the task force team, all of whom mentioned that not every suggestion the task force offered has been adopted by the church. I have not seen the task force team's report, so I do not know which of the many changes taking place were recommended by them. I'm aware that various witnessing systems are being studied, developed and implemented and that changes in how personnel is dealt with are gradually being made.

It's a dynamic process. For example, pastors over a certain age were asked to retire. For some this was perhaps painful, financially and spiritually. There was some discontent among these senior members. This lay heavily on Hyung-jin nim's heart. He prayed about it for some months before an answer came that will benefit both the retired ministers and church development—the *hoonsa* program.⁵

5 For more on *hoonsa nims*, see "Spiritual Power for Church Growth," in our April 2009 issue.

4 Strengths, Weaknesses, Opportunities, Threats—a tool to analyze an organization in relation to its environment (market-place, in business terms) or to assess the effects of a proposed change on an organization

It is reassuring to see that in some cases, elections have been held for leaders. This shows that despite the membership not having grown here during the time I've been a member in Korea, the leadership (in this case, Hyung-jin nim) has chosen to trust others and has resisted the temptation to tightly control and direct the movement. Mutual trust is essential in this time of transition. Trust on the side of members, it appears to me, is trust that decision makers "are fully aware of the original goal and vision," that is, having trust that their decisions are directed toward making Cheon Il Guk real, achieving what we must in the short time before January 13, 2013.

If, along the way, I feel mildly uncomfortable by changes in the movement's culture or the introduction of new practices, I will live with it. Kook-jin nim's statement about not being just obedient helped me to see that though some changes are ones (I guess) Father himself might not make, True Parents have approved those changes because they know where their sons' hearts are directed. I trust this.

Of course, I have not been affected as directly as others by the decisions being made. Korean Church President Seuk Joon-ho spoke in plain terms at a May 31 meeting to ministers whose churches lie north of the Han River. "We have faced major changes recently," he said. "In a word, we will be reducing the number of churches....⁶ Let's not refer to it as 'closing the churches' but as a 'church development plan to bring change and growth.'"

After bluntly stating the inevitable, Dr. Seuk outlined the vision of the church development plan, which I will briefly summarize in the following two paragraphs:

Revival requires larger, nicer churches. In such churches, analysis has shown, members are more active and outsiders are more strongly attracted to join. Large groups will meet in the churches, members of the large congregations will have small groups in the neighborhoods in line with Father's direction to work at the community level to bring a grassroots breakthrough (*tongban gyeokpa*).⁷ With a larger congregation, team ministry can be introduced. Both ministers and key members need to specialize, so that a system emerges to care for new guests. Some church buildings will require renovation to raise the quality of the environment. A few new churches will be built. Systems for witnessing, education, management and tracking development using key performance indicators (KPI) have been introduced.

It will take time to put these systems into practice. Programs such as mountain hiking clubs or volunteer service projects initiated by individual congregants or ambassadors for peace will help to build ties with the neighborhoods. The quality of church services will be greatly elevated. Experts are needed for the choirs and audio-visual systems. We will educate our children through the church from childhood to college age. We will find qualified teachers, materials and space

for this. They are our future. Ministers and members should be models for them.

Team ministry

In the fourteen boroughs north of the Han River, forty churches will become eight. Rev. Moon Sang-pil, a father of four and the son of the Adam national messiah to Paraguay, was a minister in one the thirty-two churches that are closing. His former congregation is merging into the one of the eight.

Moon Sang-pil has been assigned to the church nearest my home. With his arrival, team ministry has begun. No congregations will merge into the church and it will not close, because for as long as I have been in Korea it has been the only church in our borough. To Moon Sang-pil this means "we have more fish to catch and guide; this is a precious opportunity." He also notes that being on the outskirts of the city, the borough is mainly residential—again, more fish.

Rev. Moon also sees that compared to other churches, more members are native to the area, which should help as young members become involved in the local community.

When I asked him what problems the current changes might help solve, in addition to the practical aspects, he said, "In my experience, the most important thing is our consciousness, which has been formed from our church history.... We've built so many great victories with True Parents' guidance, and our internal and spiritual level to view and understand God's providence has grown so much. On the other hand, in conversations with church leaders and members, I find skeptical and passive thinking." He sees that we have lost perspective and respond to True Parents' directions in a habitual way; our faith has become fixed, "without our thirsting for a spiritual relationship with God and True Parents."

He sees that as a movement, "our vision has developed to a broad outlook by pursuing our magnificent goal, building a cosmic nation, Cheon Il Guk, or at minimum restoring one nation as our own country," but that the new direction we are taking is an opportunity to invest our hearts in smaller, practical details. "We need to understand," he said, "that miracles and great results can come from small practices. We need to be concerned about how we talk to and greet others, how we decorate our restroom, our living room... Out of faith, we have focused more on the vertical relationship than on the horizontal. Though it is important to think of purely providential concepts, it's equally important to think of small practices I believe this is the best way to realize God's grace in our life."

In the years we've been here, the church Rev. Moon Sang-pil has been assigned to has been on rental property. As he says, "our external facilities still require improvement for more people, especially new people, to come to the church."

A new era has dawned in the Unification movement in Korea. Inside and out, changes are taking place. With prayer and continued effort, all that has been invested in determining this new direction is bound to bear fruit. **7W**

Mr. Koh Kunduk assisted with research for this article.

⁶ Throughout Korea, 450 churches (including CARP centers) were reduced to 320 as of June 26, 2008. They were further reduced to 210 as of June 4, 2009.

⁷ The most successful churches in Korea, in Guri and Changwon, grew through employing *tongban gyeokpa*.

A New Islamic Perspective on the Principle

By Abdelmoumin Ibrahim Ahmed

Whenever we discuss the traditional Divine Principle with Muslims, the first response is, "Okay, that's good, but this has nothing to do with me. This is a Christian text discussing Christian theology."

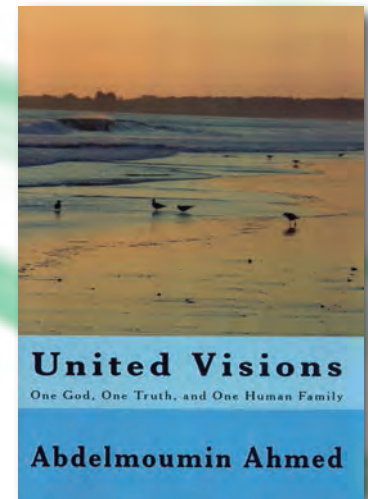
From the day I first listened to lectures on the Principle, I felt a deep calling that my life's mission is to prepare an Islamic introduction to the Principle. I came from a strong Muslim family that is well known in all Sudan and has a long Islamic heritage. Since that day in 1980, I began to dig, compare, analyze and put in order data and Qur'anic verses related to the Divine Principle.

True Father's spiritual support

True Father often guided me spiritually while I was writing this book. Many times the input he provided was to make my book more Islamic and more appealing to Muslims. It took me more than twenty years to gather the material for this book. The book has now been published in Arabic and English. To



Abdelmoumin Ahmed, author of *United Visions*, offers copies of the English version to In-jin nim at his graduation from UTS



purchase the book please use the following links:

English: <https://wwwcreatespace.com/3380614>

Arabic: <https://wwwcreatespace.com/3384407>

Preparing the manuscript

While I was writing the final manuscript, whenever I finished a chapter, I gave it to Dr. Adil Mohammed Ahmmed, who is a university professor in Sudan and our member. He is my spiritual son and the acting national leader.

I asked him to please read it and give me his comments. He told me, "Nobody else can improve this; only the Prophet Mohammed can do that."

Miri Kamar, from Israel, said that whenever she gave the Arabic edition of this book to her Muslim friends, the content and the style moved and inspired them. Thanks be to God! I'm so glad to receive such news, and I always feel indebted to True Parents and the Islamic spirit world centering on Prophet Mohammed.

Support from UTS

When I came here to UTS,¹ two years ago, Taj Hamad (who said he felt the book was a revelation) called Dr. Hendricks and Dr. Wilson, which led to a what I felt was a historic meeting between the three of us—a Muslim, a Jew and a Christian.² Dr. Hendricks asked me to reedit the book under Dr. Wilson's guidance. He said this might take two years, which made me nervous. I said to myself, Why two years? It will take only two months.

But what he said came true. It took us exactly two years to finish the work. I am grateful to Dr. Hendricks and Dr. Wilson for their support, and Dr. Keisuke Noda who showed me how to self-publish through Amazon.

I, of course, offer my thanks to True Parents whose spiritual and physical foundations were behind, and guiding, this project. *STW*

¹ Unification Theological Seminary, where Abdelmoumin participated in the interfaith program

² Tyler Hendricks, the president of the seminary and lecturer in Ministry has a Christian background. Andrew Wilson, a professor at UTS, has a Jewish background. Taj Hamad is a fellow Sudanese.

A Review of United Visions

Dr. Andrew Wilson, who assisted Abdelmoumin Ahmed in completing the work, feels that United Visions is an important addition to our published explanations of the Principle. He recently wrote to Dr. Kwak Chung-hwan about it, and the following is from that letter. (Reproduced with Dr. Wilson's permission.)

Abdelmoumin Ahmed, leader of FFWPU and UPF in the Sudan,¹ has written a very important book expressing the core teachings of the Divine Principle for Muslims. This book, *United Visions*, contains his investment of deep and mature heart and love for True Parents and the Muslim world. I can endorse it as an excellent book for teaching the Principle to interested Muslims.

The book is faithful to the Principle. *United Visions* is firstly a Principle text. It covers all the chapters of the Divine Principle, from the "Principle of Creation" and the "The Human Fall" to "The Second Advent." It concludes with the declaration that Korea is the nation where the Second Advent of the Lord will occur. About 15 percent of the book is taken directly from the text of the Divine Principle.

United Visions is entirely based on the Qur'an. It quotes the Qur'an constantly, the Bible only rarely. Thus, it respects the revelation of the Qur'an as the foundational truth upon which the Principle can be taught. This is an essential point for reaching Muslims, who revere the Qur'an. No other Unificationist text for Muslims is based on the Qur'an.

We have to keep in mind that most Muslims do not accept the Bible at all; they consider it a corrupt text and quite inferior to the Qur'an. On the strength of its reverence for the Qur'an alone, *United Visions* is the first book coming out of the Unification movement that devout Muslims can take seriously as a religious text.

United Visions is sensitive to Muslim viewpoints. This book wisely and carefully avoids the pitfalls of the Christian-

based Divine Principle and speaks to the way Muslims understand history, Jesus and the providence. God is called "Allah" throughout. The names of all the figures found in the Bible are written with Arabic pronunciation, thus, Jesus is Isa; John the Baptist is Yahya; Abraham is Ibrahim, and Jacob is Yuqub.

In the "Fall of Man," the Qur'an account does not mention the order of the spiritual and physical falls. Iblis (Lucifer) simply gives the fruit to both Adam and Eve at the same time. Therefore there is no foundation for the book to tackle this subject. At the same time, the Qur'an is richer than the Bible in

and Jesus there is a new chapter, "The Providence of Restoration under the Leadership of Muhammad." Here we have a careful and insightful analysis of the early history of Islam in terms of courses to build the foundation of faith and the foundation of substance, and the successes and failures along the way. It mentions many events and central people in the life of Muhammad and his followers that westerners are ignorant of.

Notably, it points out how God has promoted Islam on the foundation of Muhammad and his followers' burning faith, but it also recounts how failures to establish the foundation of substance left a trail of internal strife through the pages of Islamic history (e.g. between Sunni and Shi'a Muslims).

In the discussion of parallels, the book looks for parallels in Islamic history to the United Kingdom, Divided Kingdom, period of Exile and Return, and so on. In particular, it lifts up the idea that Islam was raised by God with a role to play in preparing the world for the Second Advent of the Messiah.

While the Divine Principle looks to figures in the history of Western philosophy and thought, this book examines the contribution of select Muslim caliphs, imams, theologians, philosophers and Sufi saints toward raising Islam to

be prepared for the coming of the returning Lord.

I want to recommend this book for our movement's work with people of the Muslim faith. It is fortunate that Abdelmoumin has also written a version in Arabic, which can be appreciated by Muslims. **TW**

Dr. Wilson is director of Scriptural Research and professor of Scriptural Studies at UTS.



Dr. Wilson with Abdelmoumin Ahmed, author of *United Visions*

material about angels and Lucifer's motivation. The chapter also has to deal with the common Muslim belief that the Garden of Eden is not on earth but in the spirit world, in order to argue that the true meaning of the Fall was loss of God's ideal on earth. (Many Muslims believe that Adam and Eve were like angels in heaven, and the consequence of the Fall was simply life on earth in a mortal body.)

In Part II, after chapters on Moses

¹ While Abdelmoumin is preparing and publishing his book, Dr. Adil Mohammed Ahmmed holds those posts.

