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# The Great Jubilee Years 2007-08: A Transition Period in Unification Movement History

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Reverend Moon declared a “Great Jubilee Year” in 2007 and extended it through 2008. He referred to them together as the *Ssang Hap* (7/8) jubilee years. Rev. Moon declared them on the foundation of what he termed “The Pacific Rim Era.” As he expressed it,

The development of human civilization has completed a circuit of the entire globe and has arrived at the Pacific sphere. Human history has come to a point in time in the providence at which it should reach completion and fruition through the Pacific Rim region. No force can impede the providence now. Though there were both victories and defeats... in the Era Before Heaven, nothing could prevent the rise of the Pacific Rim era. Herein lies the reason that Heaven declared this a jubilee year.<sup>[1]</sup>

It was typical of Rev. Moon that the jubilee years were not occasions of respite but a call to mission. In proclaiming the Pacific Rim era, he called upon the United States, Korea, and the island nations of the Pacific to exercise their responsibility “to protect and save the oceanic realm.”<sup>[2]</sup>

Ironically, at the close of the *Ssang Hap* jubilee years, it was the Unification realm that required protection. During 2007, conflicts within Rev. Moon’s family sharpened and he indicated publicly that he would not tolerate bickering or fighting. However, in 2008, a series of events further accentuated their differences. The sudden passing of Rev. and Mrs. Moon’s eldest son Hyo Jin at age 46 by a heart attack on March 17, 2008 surfaced questions of succession in ways that had not been raised previously. The movement’s decision to run a slate of candidates in Korea’s April 9, 2008 National Assembly election and their resounding defeat raised questions as to Unificationism’s future direction.

Finally, Rev. and Mrs. Moon’s near-fatal helicopter accident on July 19, 2008 brought the family together temporarily but then widened the gap. Their parent’s brush with death had the effect of generating within their adult children a stronger sense of urgency to implement their respective agendas for the movement. By the end of 2008, the situation had reached a breaking point. In this respect, the Great Jubilee Years were a bridge between the relatively stable era that preceded them and the open conflicts that followed.

### 2007

Rev. Moon’s declarations of “a great jubilee year” and “the Pacific Rim Era” in 2007 focused not just on the Unification community but humankind as a whole. Following the proclamation of the Pacific Rim Era, Rev. and Mrs. Moon conducted a series of “New Civilization” speaking tours from April-June 2008 during which the good news of the jubilee year and the new era was propagated in Korea, Japan and the United States. During the same period, the movement re-registered the Family Party for Peace and Unity in Korea and announced that it would field candidates in the 2008 National Assembly general elections. Other hopeful signs consistent with the proclamation of a great jubilee year were the official opening of the movement’s World Peace Center in Pyongyang, North Korea, completion of first phase construction of a Gimpo Aerospace Industrial Complex in

South Korea, and the easing of restrictions on Rev. Moon's travel in Europe. However, an undercurrent of friction and hints of conflict among Rev. and Mrs. Moon's sons accompanied these developments. By the end of the year it was apparent that they were moving in very different directions.

### *Declaration of the Pacific Rim Era*

Rev. Moon chose to deliver his "new civilization" declaration before some 700 movement leaders and non-Church dignitaries on the grounds of Hawaii King Garden, a movement-owned property on the island of Kona. His speech, titled, "A Providential View of the Pacific Rim Era in Light of God's Will—The United States and the Future Direction of the United Nations and the World," drew on themes that had been prominent in his thought for some time, including his identity as "the True Parent of humankind," the fruition of human civilization "in the Pacific Rim region, centered on the Korean peninsula," oceans as "the resource on which humanity's future depends," the responsibility of the United States "to bring harmony and oneness among the world's 6.5 billion people and to expedite the creation of a peaceful, ideal world," the significance of international and cross-cultural marriage Blessings, and the necessity of "an 'Abel-type' counterpart to the United Nations." He also proclaimed, "The oceanic era that has begun represents the women's era."<sup>[3]</sup>

Having delivered the "providential" address, Rev. Moon proceeded to disseminate it as widely as possible. He did so in a "New Civilization" tour covering twenty-four cities in Korea during April and early May. Mrs. Moon delivered the same speech in ten Japanese cities on May 2-11. She began the American phase of the tour in late May, delivering the message in twelve American cities with two of the Moons' daughter-in-laws covering cities in thirty-eight states during May and June.<sup>[4]</sup> Rev. Moon delivered the same message at the 25th anniversary of *The Washington Times*, an event at which former U.S. President George Herbert Walker Bush also spoke.<sup>[5]</sup> Finally, movement leaders were directed to hold "new civilization" rallies in their respective nations.

### *The Substantial Abel UN*

Besides speaking tours and rallies, the movement convened International Leadership Conferences (ILCs) on April 17, May 17, June 17, July 17, August 17 and September 17. These were timed to coincide with the original declaration of the Pacific Rim era on March 17, 2007. The conferences included representatives from Korea and Japan as well as from World War II allied and axis nations (the United States, England, France, Germany and Italy) for whom Rev. Moon had been praying since the start of his public ministry. The ILCs were a build-up to the launch of what Rev. Moon termed the "Substantial" Abel UN on September 23, 2007.<sup>[6]</sup> Two years earlier, he founded the Universal Peace Federation (UPF) as an "Abel-type" UN. Now, Rev. Moon intended to establish the "Abel UN" as a viable entity. Conducted at the movement-owned New Yorker Hotel and adjacent Manhattan Center, UPF's Assembly 2007 brought together representatives from 192 nations seated at UN-styled conference tables. Flags and additional regalia added to the atmosphere. His keynote address was a revised text of the Pacific Rim message augmented by extemporaneous comments, his entire discourse lasting three hours. Finishing at 11:00 p.m., he penned an approximately thirty-foot calligraphic message that read in Chinese characters, "May the Sovereignty of the God of True Love, the Sacred Reign of Peace, Last Forever." He then struck a giant gong, sealing the evening's proceedings.<sup>[7]</sup>

### *The Family Party for Peace and Unity (FPPU)*

Another initiative which clearly moved beyond proclamation to implementation was Rev. Moon's direction to re-register the Family Party for Peace and Unity (FPPU) in preparation for fielding a slate of candidates in 2008 general elections for the Korean National Assembly. The movement initially formed the Family Party for educational purposes in 2003, but neither campaigned nor fielded a candidate for office. Due to a Korean law stating that a political party must elect at least one candidate to office within four year period, the Family Party was legally dissolved in March 2007. It was re-registered on August 28. However, the movement's thinking remained determinedly idealistic. Chung Hwan Kwak, the party chairman, stated,

It [the Family Party] will never become involved in the confrontation and conflict that characterize the relationship between the government and opposition parties in Korea today. It will be a parental organization that works to take care of the people.<sup>[8]</sup>

Rev. Moon likewise stated,

The Family Party indicates that we are all brothers and sisters. In that case, there is no 'you' and 'I.' We are all basically like relatives; thus there will not be any quarrels. We are not here to fight; we are here to assist.<sup>[9]</sup>

According to Chung-hwan Kwak, Rev. Moon based the Family Party upon “a providential view of politics.” He suggested, for example, “The government and opposition party should be like husband and wife, or like a father and mother in a family—always discussing matters and promoting the national welfare together.” Rev. Kwak also commented on the Family Party’s policy positions or lack thereof,

Father is teaching that a political party that is in accord with the heavenly way will not have to develop policies... there is no need for any other policy aside from the policy of applying principles rooted in the true family ideal connected to God. Of course, to be approachable by the general public, the Family Party must be able to explain itself in language that people can understand and relate to. In that way how the party applies heavenly principles will be expressed in that context. You have to keep in mind that God does not formulate policies.[10]

In re-launching the Family Party with the intention of fielding candidates for office, Rev. Moon embarked upon a new and, as it turned out, risky experiment. In essence, he was attempting to apply Unification principles within the rough and tumble world of politics.

### *Additional Breakthroughs*

Prior to re-registering the Family Party, the movement achieved a breakthrough of sorts with the official opening of its World Peace Center in Pyongyang, North Korea. The movement already operated the Potong Hotel in Pyongyang and a Pyeonghwa (Peace) Motors joint venture in Nampo, thirty miles to the east. Rev. Moon’s December 6, 1991 meeting with Kim Il Sung opened the way for both these initiatives. At that meeting, the North Korean president said that he would provide land for a church. Rev. Moon countered that a peace center would be more valuable. Kim subsequently provided land and permitted construction to proceed, a decision that his son and successor, Kim Jong Il, honored after his father’s passing.

On August 4, a party of 147 mostly Unification leaders with two former South Korean government officials and several representatives of South Korean civil society flew north for the opening ceremony the following day. The building, itself, was an imposing structure, five-stories high with an impressive glass and pillar frontage. It housed offices, multiple conference and lecture rooms, a coffee shop, multi-media room, living and guest quarters, main auditorium and significantly, a chapel. As such the Peace Center doubled as the Pyongyang branch of the Family Federation for World Peace and Unification, or Unification Church. Five hours before the official opening, movement leaders consecrated the building with holy salt and conducted “a genuine church dedication... with the full knowledge (though not the presence) of the North Korean authorities.”[11]

Completion of first phase construction of the Gimpo Aerospace Industrial Complex in South Korea on October 18, 2007 was another hopeful sign consistent with the proclamation of a great jubilee year. Times Aerospace of Korea (TAK), a sister company of Washington Times Aviation (USA), broke ground on the project a year and four months previously, and the first phase included construction of a 200,000 square foot state-of-the-art helicopter maintenance facility on 125 acres outside of Seoul. Rev. Moon, who spoke at the dedication along with the head of the Korean government’s Ministry for Construction and Commerce, the provincial governor, and the mayor of the city of Gimpo, stated that the complex will “become Asia’s largest helicopter logistics center.”[12]

Yet another hopeful sign consistent with the proclamation of a great jubilee year was the ending of travel restrictions which had banned Rev. and Mrs. Moon from most of Western Europe. The German government listed them as “dangerous persons” in 1995 and renewed the ban on their entry every three years through 2004. Although several nations granted “exceptions,” the fourteen European signatories to the Schengen Treaty which provided for common immigration policies followed the German listing. The movement contested the action, and in November 2006, after eleven years of litigation, the German Supreme Court declared the ban illegal. It took another six months for the decision to be fully implemented, but on July 28, 2007, UPF Europe Secretary-General Mark Brann reported, “True Parents are free to come to Europe wherever and whenever they wish and... all Schengen listings against them have been removed.”[13]

### *Emerging Leadership*

The assumption of public roles by three of Rev. and Mrs. Moon’s adult sons, each Harvard-educated and highly regarded, was another source of inspiration to the movement’s membership. The eldest was Hyun Jin (Preston) Moon (b. 1969). He was a Columbia University and Harvard Business School Graduate (MBA, 1998), had been a member of the Korean equestrian team in the 1988 and 1992 Olympics, and ran United Vision Group (UVG), a movement-related wholesale and retail business in the United States. He also was a graduate of Unification Theological Seminary (2001). In 1998, he was appointed Vice-President of the Family Federation for World Peace and Unification International (FFWPUI) and committed himself to the education of the movement’s second generation as well as to a “new vision for the world’s youth.” He assumed leadership of World CARP,

the movement's collegiate association, in 2000 and the Youth Federation for World Peace (YFWP) in 2001. He also ran the movement's Special Task Force (STF), a two-year missionary program for high school graduates, and founded Service for Peace, an international service and educational NGO. He published *Owning the Culture of Heart* (2003) and *Owning the Creation of the Culture of Heart* (2006), collections of speeches and sermons delivered during rallies and speaking tours. Many members believed that he was Rev. Moon's likely successor, and over time his focus shifted from leadership of youth to leadership of the movement as a whole.

Kook Jin (Justin) Moon (b. 1970) was the next oldest. He was a graduate of Harvard (B.A. Economics, 1992) and the University of Miami (MBA, 1995). He also was the founder and CEO of Kahr Arms (est. 1995), a successful small arms manufacturer specializing in ultra-compact pistols, based in the United States. In 2005, Rev. Moon called Kook Jin to Korea to take charge of Tongil Group which at that time consisted of 34 companies, 70 percent of which were performing poorly with losses of over 54 million (USD) in 2004.<sup>[14]</sup> In 2006, Kook Jin reported, "I was able to turn the businesses around and make \$12 million profit in 2005."<sup>[15]</sup> He did so by closing down or selling companies that were losing the most money. Then he began restructuring companies that were weak but had potential for improved performance. This included substantial downsizing of personnel as well as the introduction of new managerial practices and a make-over of existing company culture. According to Kook Jin,

We practiced... rules of management and we introduced new management tools for our managers to follow... We invested in new IT infrastructure; we brought in a groupware system for the Foundation and its businesses. We installed a group-level management information system. We hired over two dozen certified public accountants, attorneys, and other professionals from the best firms in Korea... People who were not qualified were asked to move on. We then sold and disposed of non-performing non-strategic assets.

Kook Jin believed that the processes that revived Tongil Group businesses were applicable to the church, and many members agreed.

Hyung Jin (Sean) Moon (b. 1979) was the youngest of the three. He was a graduate of Harvard College (B.A., Philosophy, 2004) and Harvard Divinity School (M.A. in Comparative Religion, 2006). He had experienced a religious awakening following the death of an older brother in 1999, shaved his head, donned Buddhist clothing, and began an intense regimen of meditation and spiritual practices. He visited Catholic monastics in Italy, the Dalai Lama in Dharamshala, India, and conducted meditation workshops for members. In 2005, he published *A Bald Head and a Strawberry*, an account of his spiritual journey and philosophy. During this period, he began to attend Rev. Moon in the manner of a devotee and "to develop a scholarly interest in Unificationism."<sup>[16]</sup> After completing studies, he moved to Korea. There at one public meeting, he impressed members by publicly washing the feet of an African brother and "the oldest grandmother present."<sup>[17]</sup> He also performed *jeongseong* ("sincere devotion") conditions in support of movement efforts. These included 12,000 bows over a six-day period and writing out the Chinese character for *seong* ("sincerity") in his own blood.<sup>[18]</sup> Members were wary of Hyung Jin's spiritual transformation at first. By 2006, his spirituality was not only accepted but considered by many to be needed.

By 2007, each of the three had become major church leaders. Hyun Jin had been inaugurated as Chairman of the Unification Church International (UCI). This was a significant appointment that went beyond education or youth ministry. UCI controlled the bulk of movement assets in the United States including *The Washington Times* and its parent company News World Communications, of which he became chairman. UCI also owned major assets in Korea. Kook Jin was subsequently appointed head of the Tongil Foundation in Korea. This also was a significant appointment, as Tongil Foundation controlled the distribution of funds to movement operations in Korea. Essentially, it meant that Kook Jin would have the opportunity to imprint not only Tongil Group businesses but also the wider movement and church. Hyung Jin was appointed to a local pastorate in Korea that was to propel him to leadership at the highest level of the church.

### *Undercurrents of Friction and Conflict*

Amid these promising developments, there was an undercurrent of friction and hints of conflict among Rev. and Mrs. Moon's sons. In 2006, Hyun Jin, Kook Jin and Hyung Jin's speeches before the movement's International Leaders Assembly evidenced significantly different orientations with respect to the movement's future. Hyun Jin took an anti-institutional, anti-theological stance stating that the "death" of the church will come if it is "consumed with itself." On the other hand, Kook Jin emphasized modern management tools and principles in building up the movement's institutional base, including the church, and Hyung Jin gave special prominence to theology, asserting that it was not "useless" but had "tremendous repercussions." Noting the potential for conflict, Rev. Moon told them, "You three must become one." However, there was little evidence of rapprochement.



After his 2007 God's Day (New Year's) midnight prayer, Rev. Moon stopped as he was leaving to say, "Don't fight; if you do you will be in trouble."<sup>[19]</sup> He repeated this admonition to the movement's global leadership at the beginning of the 2007 International Leaders Assembly stating, "Everything should come to an end in laughter, not in fighting. From now on, if I see fighting, I'll make changes. Is that clear?"<sup>[20]</sup> Rev. Moon did not name names. However, it was an uncharacteristic acknowledgement of disharmony within the ranks. At the same assembly, the brothers spoke in ways that did not leave much room for optimism in terms of their reaching consensus. Hyun Jin, for example, stated, "I can only see what I've decided... I cannot listen to others. If I make a decision, I stay on that path."<sup>[21]</sup> In his prepared report, he claimed, "True Parents have given me the responsibility to ensure that all providential activities are aligned and advancing toward one goal." He stated his intention of conducting "a 2008 Million Youth Rally... on each continent... for the substantial restoration of sovereignty of the Korean peninsula centering on our True Parents."

Kook Jin took the opposite line, eschewing grandiose visions and commitments in favor of developing the movement's institutional base. He maintained that "continuous improvement business cycles" were applicable to the church. His main point, based on the principle of compound interest, was "to stay in the game" rather than "to win big."<sup>[22]</sup> Hyung Jin addressed the issue of conflict most directly. He presented a series of case studies from religious and secular history intended to highlight lessons learned in avoiding schisms, saying,

Let's not shame the True Parent's legacy with schism, feuds or ecclesiastic politics. Let's work together to create a *Cheon Il Guk* that will provide an eternal model and legacy of freedom, unification, harmony and happiness.

It's fair to conclude that this concern would not have surfaced before 1,500 international and Korean leaders had it not been lingering just beneath the surface.

These concerns carried more weight than otherwise would be the case due to two additional factors. First, Rev. Moon began to speak more frequently of his mortality. In his God's Day 2007 morning address, he stated, "I, a person you respect with affection, will soon go to the spirit world."<sup>[23]</sup> In May, he said, "my era is coming to an end." On that occasion, he referred to painful leg swelling which, to him, indicated "there is not much time left for me on earth," and mentioned "moving to the rear."<sup>[24]</sup> He also spoke of giving up "superfluous titles" and in August 2007, stated,

I even hate the term True Parents. I am sick and tired of it, just as much as I am sick and tired of the word Savior. I said one term, *Lord of the Second Coming*, and for my whole life all kinds of walls have been built to oppose me.<sup>[25]</sup>

Rev. Moon voiced some of these sentiments in private, early morning devotions. However, his intimations of mortality were tricky, because on other occasions he expressed confidence in making it "past 100" and at age 88 declared himself to be "as healthy as a man of fifty."<sup>[26]</sup> In fact, his good days far outnumbered the bad, and he evidenced no inclination to give up overall or even day-to-day leadership of the movement. Still, expressions such as "The time when I could guide you will pass"<sup>[27]</sup> raised questions about challenges that lay ahead.

Apart from Rev. Moon's statements, his sons began taking steps to implement their respective visions. The problem was that they were pulling in different directions.

The year 2007 was something of a triumphant march for Hyun Jin. Prior to the Leaders Assembly in February, he conducted a 12-city American speaking tour titled, "A Call to Action: God's Kingdom of Peace Is Now at Hand!" After Rev. Moon's proclamation of the Pacific Rim Era, Mrs. Moon and Hyun Jin led New Civilization speaking tours in Japan and the United States. Hyun Jin also was the driving force behind a series of International Leadership Seminars (ILSs) which served as forums for discussion of Rev. Moon's Pacific Rim message and other movement initiatives. He later was appointed Chairman of the movement's 2007 World Culture and Sports Festival (WCSF) in Seoul at which he convened a Global Peace NGO Seminar at the Korean National Assembly Office Building and a Global Peace Festival (GPF). In August, he led several delegations of movement leaders and ACLC clergy on visits to U.S. mega-churches. In September, he introduced Rev. Moon at the inauguration of the "Substantial Abel UN," and in October, he introduced his father at ceremonies marking completion of first phase construction of the Gimpo Aerospace Industrial Complex. In November, he and Mrs. Moon undertook another 12-city American speaking tour, this one titled, "One Family Under God," and in December, he conducted a large-scale Global Peace Festival in Manila, Philippines as the kick-off for an ambitious round of GPFs planned in 2008.

Although he presided over several events in Korea, Hyun Jin's vision was global. On the other hand, Kook Jin focused his energies on Korea. As chair of the Tongil Foundation, he conducted an inspection tour of 120 "providential organizations" and churches. He subsequently convened a task force, staffed by church administrators and Tongil Foundation professionals, charged with assessing performance and making

recommendations. They found the 450 churches and CARP centers in Korea were “inefficient because there were too many of them” and “church buildings... were not good enough to attract people.”[28] Whereas, Hyun Jin had declared, “[T]he Unification Movement must get rid of its church-centered framework,” Kook Jin allocated 2.5 billion won (approximately \$2.7 million USD) from church companies in 2007 for “repairing church buildings... improving the church environment and building an infrastructure to give strength to our witnessing activities.”[29] He not only focused on creating a substantial foundation in Korea but also criticized the sorts of large-scale events Hyun Jin favored. As he put it, “When we hold these rallies, people can say nice things and make you feel good, but what use is it to feel good for a day but go on without any development?”[30] Thus, while Hyun Jin expanded his work throughout the world, Kook Jin solidified his hold on the Korean movement.

After completing a Master of Theological Studies at Harvard Divinity School, Hyung Jin relocated to Korea in 2006, intent on being a religious practitioner rather than an academic. He conducted meditation workshops at Cheongshim Theological Seminary on the grounds of the movement’s Cheongpyeong Lake complex, and in March 2007 he undertook the first of numerous trips to Japan at Rev. Moon’s request. There he met with members and “slept in his sleeping bag on the floor” in church centers, awoke at 2:30 a.m. for his regular regimen of spiritual and physical exercises, spoke publicly, and visited families in their homes.[31] In August, he became pastor of Mapo Church, a small congregation in the Western Seoul Region. In December, he became *Dang Haejang* or Senior Pastor of the Seoul Headquarters Church. At his induction ceremony, he stated that he and Kook Jin had been assigned a “great mission” by Rev. Moon, “to create within three years a church where 20,000 can gather.” He expressed his determination to be “on the same level” as other “prominent church organizations,” saying, “I have that conviction in my heart. My elder brother Kook-jin also has that same goal.”[32] Tellingly, Hyung Jin made no mention of Hyun Jin in his remarks. The gap between Hyun Jin and his two younger brothers would widen in the coming year.

## 2008

Despite the widening gap between his sons, Rev. Moon remained optimistic. He spoke approvingly of Hyun Jin’s work with mega-churches in America. When others reported Hyun Jin spoke “exactly the same way Rev. Moon did in the past,” he said, “Can that be bought with money?”[33] In fact, Rev. Moon believed all his sons were “doing well.”[34] He expressed his optimism by proclaiming 2007 and 2008 the *Ssang Hap* [combined] Jubilee Years. He was convinced that the extended jubilee year was a turning point, and that “the gates are opened wide to the revolutionary Era After the Coming of Heaven.”[35] In reality, the Unification movement absorbed three significant blows during the year. The first was the passing of Rev. and Mrs. Moon’s eldest son, Hyo Jin, who died of a heart attack at age 46 on March 17, 2008. The second was the dismal showing of the movement’s Family Party for Peace and Unity in Korea’s April 2008 National Assembly elections. The third was Rev. and Mrs. Moon’s helicopter crash in July. By that time, he acknowledged disunity among his sons but hoped that the helicopter near-fatal accident would unify them.

Unfortunately, that was not to be the case. During the latter half of 2008, the fissure between Hyun Jin and his younger brothers widened. Hyun Jin had long been critical of efforts to institutionalize Unificationism as a religion. Kook Jin and Hyung Jin were correspondently critical of “big events, which take up a huge amount of resources.”[36] In August, Rev. and Mrs. Moon’s second eldest daughter, In Jin, became chairperson of the Unification movement in the United States. This introduced additional instability as Hyun Jin understood that he had authority over the movement in the Americas.

### *The Passing of Hyo Jin Moon*

Hyo Jin Moon’s death on March 17, 2008 had more ramifications for the movement than might have been expected, in that he had relinquished leadership positions years before. The impact of his passing was due to particularities of Unification theology. A musician with a troubled past, Hyo Jin was understood to occupy the elder brother or “Cain” position in relation to Hyun Jin, the next oldest living brother. His passing meant that Hyun Jin now occupied the elder brother or “Cain” position in relation to the next oldest son, Kook Jin. On April 6, some three weeks after Hyo Jin’s death, Rev. Moon conducted a ceremony in Hawaii signifying the shift. He stood Hyun Jin and Kook Jin on either side of Mrs. Moon and “reminded them that the older brother represents Cain and the younger represents Abel.” He directed them to unite centering on their mother.[37]

This turn of events was a shocking reversal, especially to Hyun Jin. Many within the movement regarded him as the presumptive successor to Rev. Moon. Hyun Jin also had been conducting himself as the putative heir, convening meetings of the movement’s continental directors, claiming at *Cheon Il Guk* Leaders Assemblies that Rev. and Mrs. Moon had given him “responsibility to ensure that all providential activities are aligned and advancing toward one goal,” and going so far as to write Rev. Moon about “the need for repositioning the Unification Movement.”[38] In a March 23, 2008 “Report to Parents,” submitted less than a week after Hyo Jin’s passing, Hyun Jin stated, “I have been leading the Unification Movement in a clear methodical manner,

aligned to the providence of God and your legacy.”[39] However, Rev. Moon made it abundantly clear on April 16, 2008 that he was still leading the movement. On that day, he appointed his youngest son, Hyung Jin, Family Federation for World Peace and Unification (FFWPU) International President and President of FFWPU Korea. Rev. Chung Hwan Kwak, Hyun Jin’s father-in-law, had been FFWPU International President and Hyun Jin Vice-President. Rev. Moon had clearly bypassed Hyun Jin.

Although he did not offer an explanation for choosing Hyung Jin over Hyun Jin, it is likely that Rev. Moon’s decision was the result of both positive and negative considerations. On the positive side, Hyung Jin had pursued an explicitly religious vocation since 1999, immersed himself in theological studies, conducted meditation workshops, and offered *jeongseong*, “conditions of sincere devotion,” in support of Rev. and Mrs. Moon’s activities. He undertook pastoral ministry, first as minister of small congregation in the Western Seoul Region and then at the Seoul headquarters church. There he conducted six services a week and congregational attendance reportedly increased tenfold.[40] Hyung Jin also emphasized the importance of theology and of elevating “True Parents.” Rev. Moon had a high regard for Hyung Jin’s relationship with his wife and family, terming their home a “house of heavenly harmony.” He also had a special, even mystical regard for their third son, Shin Joon (b. 2004), at various times describing him as “my true friend,” a “teacher to me,” and “the center of the Unification Church.”[41] From infancy, Rev. and Mrs. Moon insisted that Shin Joon accompany them on public tours.

If there were positive reasons for the choice of Hyung Jin as FFWPU International President and President of FFWPU Korea, there were negative considerations associated with Hyun Jin. Rev. Moon emphasized the necessity of harmonious relationships between his immediate family, particularly those who had leadership positions, and the general membership. Hyun Jin had a coterie of devoted followers. However, he also had an abrasive, in-your-face style and a penchant for calling out leaders in public, particularly those who in his view “misrepresented” his father’s work. Hyun Jin himself acknowledged that this “led to many misunderstandings and even a feeling that I was arrogant.” He said,

False perceptions were construed to be reality, and I have been the victim of accusations ranging from my trying to control everything out of greed without consideration of my family to my collusion with the people around me. My brothers unite around these groundless fabrications and I became perplexed at times when it seemed Parents heart wavered and accepted these accusations.[42]

Apart from strained relationships, Hyun Jin was avowedly anti-institutional. On the other hand, Rev. Moon kept the institutional and movement aspects of Unificationism in creative tension. Hyun Jin declared, “[T]he Unification Movement must get rid of its church-centered framework” and entirely reposition itself as an inter-religious, international peace movement.[43] This had resonance with de-institutionalizing steps Rev. Moon took during the 1990s when he re-cast the Unification Church as the Family Federation for World Peace and Unification. However, Rev. Moon moved beyond the Family Federation phase by declaring *Cheon Il Guk* (the nation of cosmic harmony) in 2001. Hyun Jin’s efforts to continue the trajectory of the 1990s as an exclusive emphasis were out of sync with the institutional and nation-building aspects of *Cheon Il Guk*. More significantly, Hyun Jin launched initiatives with less than official authorization and reported to Rev. Moon about current and future “providential” necessities in ways that seemed to tread on his father’s spiritual authority.

Still, there was a certain ambiguity in the decision to elevate Hyung Jin. At Hyung Jin’s inauguration as international president of FFWPU, Rev. Moon stated,

Thinking of this beautiful young man and woman standing here, representing Korea, the world, and furthermore the cosmos, I believe they are people you can take pride in. They will become the pillars of our house in the future. It is my hope and wish that the dutiful way of filial children, patriots, saints and divine sons and daughters will be fulfilled in... them.[44]

This statement and others conveyed an “already” but “not yet” quality. Rev. Moon had already appointed Hyung Jin to the presidential office. He and his wife Yeon Ah were already an exemplary couple. However, they were not yet the pillars of Unificationism; not yet the fulfillment of filial piety, patriotism, sainthood; and they had not yet attained the status of being a “divine” son and daughter. Rev. Moon expressed “sincere hope” that Hyung Jin and Yeon Ah become “representatives and inheritors who can attend to everything on behalf of True Parents.”[45] This “already” but “not yet” ambiguity kept the issue of succession open and would require further clarification in the face of challenges from Hyun Jin. However, that lay in the future. For the present, Rev. Moon made it clear that he was giving them his blessing. He called Hyung Jin and Yeon Ah forward,

presented them with a copy of the *Cheon Seong Gyeong* holy book, put his and Mrs. Moon's hands on theirs and prayed for the couple.

In his inaugural address, Hyung Jin questioned whether he deserved the compliments he received and the "glorious position" he was given, but resolved to follow Rev. and Mrs. Moon in their vocations as "ministers." He described this as a calling that agreed with him,

I like leading a religious and prayerful life and meeting people... It is a great joy for me to conduct services, write sermons, study True Parents' teachings deeply and work with the members. True Parents, also, know well that this is what suits me best.[46]

At the same time, he recognized serving as international president and holding the presidency of the Korean church required "the largest vision and clearest objectives." In this, he expressed confidence that his older brother Kook Jin, whom he described as "a genius at organizing things," would help him. Significantly, Hyung Jin made no mention of Hyun Jin, who was not present. Still, he stated,

A few years back, many people believed True Family members could not work together because we are all very passionate and we would fight among ourselves, but we have shown them otherwise. We are working together, and we will continue working together to uphold the legacy of the True Family and True Parents. I strongly believe we are different from members of the second-generation in the famous Korean business conglomerates, who are always fighting among themselves.... Our church is different... our bloodline is different. We will leave an example in history of the True Family uniting and working together on the frontline.[47]

This was an overstatement, given fissures that had already surfaced and conflicts that would develop. In fact, Hyung Jin immediately followed his claim of "True Family uniting and working together" with an indirect reference and challenge to Hyun Jin,

I hear some people say... we are no longer a church because True Father founded the Family Federation for World Peace and Unification, and that he himself has said we are not a church, and not a religion.

As you may know, I studied religion for seven years... No matter how much we say we are not a religion... we are most definitely a religion.

Without the religious context, we could not explain True Parents, the Divine Principle... or the Messiah. If this were the case, how would be any different from a large corporation or social movement?[48]

Whereas Hyun Jin insisted that the movement "get rid of its church-centered framework," Hyung Jin stated, "without a doubt we should strengthen our church." He further said, "I have a dream to make a church that those in our second and third generation can proudly proclaim... that can praise our True Father and True Mother for millions of generations to come!"[49] Clearly, the stage was set for a confrontation.

### *Electoral Defeat of the Family Party*

The dismal showing of the Family Party for Peace and Unity (FPPU) in Korea's April 9, 2008 National Assembly elections was a second blow to the movement. In fact, Rev. Moon's sudden elevation of Hyung Jin to the presidency of FFWPU International and FFWPU Korea on April 18 may have been an effort to shift members' attention away from the result. Alternatively, FPPU's poor showing may have convinced him that the movement needed to focus more of its energies on institutional and church development, areas that Kook Jin and Hyung Jin had been emphasizing. The wonder was that the movement expected to do any better in the election than it did. The Unification Church was still widely stigmatized in Korean society, especially within Christian circles. Opposing Christians mounted a negative campaign and went to the extent of organizing a rival political party. In addition to this, FPPU had no political base or meaningful election experience. It had never run candidates for office and became a registered political party only months before the election. Chung-hwan Kwak, the party's chairman, stated that FPPU would not appeal to regional, age-group, economic, or ideological "mind-sets," but that its support would come from "healthy families."

This was consistent with the movement's understanding of providential politics. FPPU had stated its intention of steering clear of confrontation and conflict, taking a "parental" position. More than that, it would be a party of principle. Rev. Moon had contended that "a political party in accord with the heavenly way will not have to



develop policies.”[50] Nevertheless, in the course of the campaign, FPPU did present a “public election promise” in two parts. The first, under the slogan “Only when the family is well set-up is the country well set-up,” listed five promises:

1. A family that has more than three children will get the benefit of one child having free education until graduating from college and one child will be exempted from military service.
2. A family with three generations will get tax and housing development assistance from the government.
3. A couple who has been married more than thirty years will get a government allowance seven times until their golden wedding anniversary.
4. The government will establish a new system for determining the head of a family and prohibiting name change.
5. There will be an intensification of punishment on people who commit sexual assaults and adultery.[51]

The second set of promises focused on Korean reunification:

1. The implementation of hometown visitation for persons who came from North Korea;
2. Establishment of a fully responsible organization for setting up a legislative election between North and South Korea;
3. Creation of an ecology peace park in the demilitarized zone.[52]

In addition to these promises, FPPU recommended construction of an undersea tunnel between Korea and Japan, a Eurasian highway, a “Peace King” bridge/tunnel across the Bering Strait, and assistance for the creation of a “Peace UN.”

The movement’s understanding of “providential” politics extended to its choice of candidates. Rev. Moon long employed the technique of drawing lots in choosing members for missions, and FPPU applied this method in selecting its candidates. Rather than tough primary struggles among party hopefuls, members in legislative districts drew lots. There was a bias in favor of those who had a significant number of relatives or strong local connections, and Rev. Moon directed that 30 percent of the candidates be women.

This was in accord with his position that women play a leading role in the Pacific Rim Era. It also was an attempt to take advantage of a Korean election law under which parties that nominated a slate of more than 30 percent women and which included a formerly elected legislator were eligible for the equivalent of \$2 million USD in government funding. In the end, FPPU fielded 35 women, a respectable number in the context of South Korean politics but just under 14 percent of its candidates. It also was unable to field any previously elected legislators. Therefore, FPPU failed to obtain additional funding.

Given these realities, the outcome of the General Assembly election was predictable. FPPU was the only political party to field candidates in all 245 legislative districts. None were elected, and FPPU’s party registration was cancelled again automatically. Nationally, FPPU won 1.05 percent of the vote. A post-mortem assessment highlighted two additional factors in the party’s disappointing performance. One was the lack of enthusiasm and commitment, even a negative attitude on the part of Unification members, especially leaders. A FPPU participant said, “It seemed that they believed they could not win; therefore, lots of members were not willing to run for election even though they were nominated by the drawing of lots.”[53] One leader, an overseas missionary who also managed some 3,000 members of a Korean mountain-climbing club, chose to go to his assigned nation rather than invest in a “losing battle.”[54] The second negative factor was the lack of support from Korean “Ambassadors of Peace” (APs) in whom the movement had invested significant time and money. They not only did not help FPPU but reportedly voted for other parties’ candidates. According to one account, this “made Father so angry... they completely betrayed True Parents and our movement.”[55]

There were a few positive outcomes. Many FPPU candidates campaigned earnestly on busses, in public speeches and in television or radio debates with opponents. Their efforts, though not necessarily translating into votes, helped turn public opinion on the FPPU and movement from negative to friendly in some districts. Parents and relatives of members, many of whom had been negative, were said to be proud that their sons and daughters, nephews and nieces were candidates for public office. However, many leaders borrowed up to \$100,000 USD or more in the losing effort. There were claims that FPPU’s lower listing on election ballots was confusing, especially to older people and they voted wrongly, thereby lowering FPPU’s total.[56] There may have been some truth in that claim. Yet there was no getting around the reality that the movement, which viewed itself as the prime agent of global transformation and had spent tens of millions of dollars in efforts to educate and influence Korean leaders, was unable to get a single candidate elected to the Korean National Assembly.

All of this reinforced Kook Jin and Hyung Jin’s position that the movement was not following a winning strategy. Rather than expending resources on rallies and conferences, it needed to build up its material assets,

professionalize its organizational structure, and dramatically increase core membership in order to influence society. Hyung Jin made the latter point explicitly in response to FPPU's defeat,

As you all know, the results from the recent elections did not reach our expectations. We were involved in numerous activities, but the results were not good. Yet, we learned an important lesson. That is, people will not genuinely support True Parents unless they become members.[57]

He contrasted FPPU's performance with that of Soka Gakkai, a religious organization in Japan with six million followers. "On that foundation," he said, "their members ran for election and had good results. Their political influence in turn played a positive role in expanding their religious foundation." In order to increase membership, he argued, "we must transform our church culture." [58]

For Hyung Jin, this meant adopting basic principles of church development—care for members, a welcoming atmosphere for guests, consensual decision-making, institutional fairness and transparency, servant leadership, careful management of assets, a volunteer spirit in addressing societal needs, and, most importantly, pride in being a Unification Church member. As he put it, "True Parents gave me the mission of creating a church where members increase in number, rather than just a church that holds providential events and provides education." He further stated, "All providential organizations should work together for this mission." [59]

Hyun Jin had argued just the opposite, that the movement's organizational and financial resources should be consolidated under the Universal Peace Foundation (UPF) and support Global Peace Festivals (GPFs), which he was preparing to launch in earnest during the latter half of 2008.

Clearly, Rev. Moon's sons were actively engaged in a contest for the hearts and minds of membership and, more importantly, for the support of Rev. Moon. In this competition, Kook Jin and Hyung Jin had distinct advantages. For one, Hyun Jin spent most of his time away from Korea while Kook Jin and Hyung Jin were present, directly attending Rev. and Mrs. Moon. Additionally, as a consequence of the Tongil Group turnaround, Kook Jin was gaining status as a rising young corporate executive and had been the subject of several profiles in mainstream Korean business magazines. He also visited and spoke at 120 Unification Churches and providential organizations in Korea, conveying his vision for church development. Hyung Jin regularly communicated his views in sermons, first at Mapo and later from the pulpit of Seoul Headquarters Church.

His appointment as FFWPU International and Korean Church President added weight and significantly expanded the scope of his influence.

In May, 2008, Rev. Moon appointed Hyung Jin President of World CARP, the movement's collegiate association which Hyun Jin had led since 2000. This extended Hyung Jin's reach into youth education and the movement's second generation, previously a mainstay of Hyun Jin's support. It appeared that Rev. Moon had tilted toward Kook Jin and Hyung Jin. Still, the situation was fluid. Rev. Moon had by no means written off Hyun Jin. In June, 2008, Rev. Moon appointed him chair of the well-funded Peace Dream Foundation which had oversight of the Sun Moon Peace Football Foundation and aspired to be "the world's leading sports-for-peace organization." [60] Essentially, a situation was developing in which Hyung Jin, with the support of Kook Jin, had emerged as head of church operations while Hyun Jin retained authority within the sphere of movement non-profits. This was consistent with Rev. Moon's pattern of maintaining institutional and movement aspects of Unificationism in creative tension.

However, there were two significant and increasingly messy loose ends. The business area was ambiguous, with Kook Jin running Tongil Group and Hyun Jin chairing the Unification Church International (UCI), which controlled key movement property holdings and business interests in Korea and the Americas. There also were ambiguities in the movement's overall authority structure. Hyung Jin clearly led FFWPU internationally; Kook Jin ran the Tongil Group and Tongil Foundation; and Hyun Jin chaired a portfolio of organizations under UPF. Yet alongside this, Rev. Moon created a tripartite leadership division with Hyung Jin responsible for Korea, Kook Jin for Japan and Hyun Jin for America. He did so informally. This was not communicated in an official memo or in any of his publicly accessible speeches. However, the arrangement was attested to by leaders and generally accepted, though understood in different ways. [61] The ambiguous division of property and business assets and the ambiguous division of authority would be the source of much future conflict.

### *Helicopter Crash*

Rev. and Mrs. Moon's near-fatal helicopter crash on July 19 was a third blow absorbed by the movement in 2008. They, along with ten members, three of their young grandchildren and three crew members were returning to the Cheong Pyeong Peace Palace from a Seoul meeting. Having departed at 4:45 p.m., they encountered a fog bank as they approached the heliport, some 300 yards below the palace. According to the account of Rev. Moon's personal assistant,

The pilot decided, quickly, to take the craft up and out of the pitch dark, foggy area. It was then that the tail hit a tree and the helicopter reeled from side to side. As the powerful blades plowed through trees by the scores, the pilot tried his best to find a way to secure a soft landing in the wooded area of thousands of pine trees. The helicopter, with only half of the tail wing, plowed through the woods, tree-top level, for about a hundred and fifty yards. It finally hit a big tree and crashed in a muddy wooded area near a small stream... One of the blades of the helicopter was lost as the craft went through the trees and the remaining three blades became stuck in a muddy bank as the helicopter crashed. Boom! It made a thunderous noise.[62]

An urgent effort to escape the already burning helicopter ensued. The craft had rolled onto its side and the entrance door was overhead. Rev. Moon “was dangling over the side of his chair, tightly seat-belted.” Two security staff released him and then lifted Rev. and Mrs. Moon through the hatch that one of them opened. One of the pilots, already outside, helped them slide down to the muddy ground. The three grandchildren were lifted up through the same exit. The remaining eight members then exited, everyone running, some crawling away from the burning helicopter. Two security staff members carried Rev. Moon some eighty yards up the slippery hill where they found shelter behind a large pine tree. Several members carried Mrs. Moon to the same location where they and the three grandchildren gathered. Others “were scattered nearby.” Some twenty minutes after the crash landing, the helicopter exploded. Amazingly, no one was seriously injured.

Rev. Moon referred to their survival as “a miracle from God.” In a sermon a week after the accident, Hyung Jin expanded on this, recounting a whole series of minor miracles. For example, when the helicopter hit the ground two passengers had their seat belts unbuckled and were sent “flying from the back.” However, instead of hitting the dividing wall on both sides and suffering serious injury or death, they both flew right through the middle passageway, one landing next to Rev. Moon and the other on top of him. Also, after plowing through 150 acres of pine trees “like a samurai cutting through bamboo,” the helicopter struck a large oak tree, jumped up eleven meters and spun around as it was falling. Another miracle was that the damaged tail became lodged in a Y-shaped tree which prevented the cabin from wildly spinning and likely exploding from hitting a solid object. The spinning blades, 18 meters long, were also a major concern, but miraculously they became stuck in the soft mud of an incline. Finally, the helicopter door side was up. Had the exit hatch been on the ground side of the tilted craft or had it been damaged, no one would have been able to escape.[63]

Hyung Jin noted that a high percentage of helicopter crashes result in fatalities. He attributed their escape to supernatural intervention and the heroism of members on board in focusing their efforts first on Rev. and Mrs. Moon and their grandchildren and secondarily on themselves. He reported that a well-known Korean movie director and a non-Unification member who was boating on Cheong Pyeong Lake called in to testify having seen the helicopter “encircled in a lotus flower rainbow.” According to Hyung Jin,

[H]e said, “I saw all these things in white, flying around this helicopter... First I thought they were birds. I thought they were birds.” But I said, “How many doves are there in the sky today flying near a helicopter?” And he said that he looked closer and that he saw people, forms in white garb, holding lotus flowers and heading towards the Cheon Jeong Gung.[64]

While independent testimonies such as this were considered significant, member testimonies linked the passenger’s survival to Rev. and Mrs. Moon’s eldest son, Hyo Jin, who had passed away the previous March. Hyung Jin reported, “The day before the accident, one grandmother had a dream of Hyo Jin Nim holding a toy helicopter.” To Hyung Jin, the connection was clear: “Hyo Jin Nim had sacrificed his physical life in order to set a spiritual condition. If he had not gone to the spirit world, True Parents would have.”

More than substituting for his parents, Hyo Jin was understood to have played an active role in the helicopter’s miraculous landing. One of the security staff thrown to the front of the craft said that he “saw Hyo Jin... at the front of the helicopter right before the impact.”[65]

Hyung Jin took this a step further in linking Rev. and Mrs. Moon’s survival to all three of his elder brothers who had passed away. In his words,

If we look through the eyes of the providence, we see that our eldest brother sacrificed his life this year. His role was to protect our True Parents. Hyo-jin nim was such a strong person... he was the [oak] tree that was completely destroyed when it was hit, but this prevented the craft from going fifty more meters and striking... [a] rock.... The Y tree was Young-jin hyun... Why? It’s a Y! He caught the tail. That soft hill was Heung-jin hyung. He is a soft guy... He caught those blades, boom, boom, boom! They were all doing kung fu training that day![66]

Hyung Jin may have been speaking metaphorically, but he conveyed an important point about unity. In the account, his three deceased elder brothers had acted together to save the passengers. Members on board had acted as one to save Rev. and Mrs. Moon. The implication was that Rev. and Mrs. Moon's three living sons who had taken major leadership roles—Hyun Jin, Kook Jin and Hyung Jin, also needed to unify.

The need to overcome disunity was also expressed more plainly in the aftermath of the near-fatal accident, particularly since all of Rev. and Mrs. Moon's immediate family had gathered at Chung Shim Hospital. Hyun Jin, who came from the United States, stated,

I could strongly sense that Father was very worried about us because we are not united. Until now, Father has suffered a lot while leading this providence... But I felt it is not God's Providence that is worrying Father, he is worried about us... Because I'm his son and have been working in the church for 10 years, I know our situation. We have not become one. Even when we speak about the Divine Principle, one person thinks this way and another thinks that way. We have not become one. I felt so sorry in my heart. My poor father.[67]

Sun Jin, Rev. and Mrs. Moon's third daughter, echoed the same sentiment in stating,

The main message that Father kept giving us is that everything in the providence and what we hope for in the future will only be realized if we have unity... And with Father's message, saying how we have to be one as a family, we realized the urgency and that our not being able to unite is causing True Parents to go through more indemnity [i.e., suffering].[68]

She noted, "It is sad that it always has to be tragedies that teach us," but expressed confidence that the near loss of their parents would pull the siblings together. Rev. Moon expressed similar confidence. He referred to the ordeal as "a turning point in going beyond Satan's divisive forces." [69] He termed August 1, 2008, when he left Cheong Shim International Medical Center and returned to the Peace Palace, as a day of "rebirth and resurrection." [70]

However, this was not to be, at least with respect to the widening gap between Hyun Jin and his siblings, particularly Kook Jin and Hyung Jin. Rather than bringing them together, Rev. and Mrs. Moon's near brush with death generated within them a stronger sense of urgency to implement their respective agendas for the movement. During the latter half of 2008, Hyun Jin, Kook Jin and Hyung Jin all moved forcefully to solidify their programs. Hyun Jin conducted seventeen Global Peace Festivals on five continents. At the same time, Kook Jin and Hyung Jin launched a movement-wide campaign to construct a new international headquarters, conceptualized as a World Unification Temple, in Seoul. Both sides were utterly convinced that their way forward was the path the Unification tradition should follow. In reality, their ways forward further opened a breach within the movement.

### *Global Peace Festivals*

Hyun Jin convened the first Global Peace Seminar and Festival in July 2007 as part of the movement's twelfth World Culture and Sports Festival in Seoul. Afterwards he conducted a Global Peace Festival (GPF) tour in Europe and a huge, week-long festival in Manila, Philippines in December. It included a community service project involving more than 10,000 volunteers from 39 schools and universities and over 100 community groups who targeted the badly polluted coastline of Manila Bay. There were a series of concurrent conferences and a massive festival-rally. These initial efforts convinced Hyun Jin that GPFs had the potential to transform the Unification Church into a "global peace movement" and "bring the culture of the international marriage blessing into the mainstream on the worldwide level." [71] He claimed that ninety percent of the \$4 million plus cost of the Philippines GPF was borne by program partners. At the same time, he called upon the movement to create "a global economic engine... with the explicit purpose of financially supporting UPF," GPF's sponsoring organization. [72]

Hyun Jin was able to mobilize UPF and church membership worldwide to support an impressive series of GPFs during the second half of 2008. These were large-scale, three-day events that included conferences of several hundred VIPs, many of whom were flown in and feted in hotels; service projects; and concluding festivals held in public venues, often stadiums in smaller countries, that featured local headliner entertainment, greetings of local dignitaries and a keynote address on the theme of "One Family Under God" delivered by Hyun Jin. In his address, Hyun Jin emphasized GPF's core themes of the family as a model of peace, interfaith reconciliation, and the culture of service. He tailored his remarks to particular venues but challenged listeners to "dream big,"



testified to his father's vision and issued a call to action. He built upon the movement's global network of members and Ambassadors for Peace. He and his GPF staff also evidenced singular ability in building coalitions and partnering. As a result, the GPFs were remarkably successful.

In Asunción, Paraguay, GPF partnered with the mayor to mobilize a reported 10,000 high school and college students for a city-wide cleanup and beautification effort. An International Leadership Seminar (ILS) convened more than 250 international leaders from 80 nations, including eight former heads of state, 30 congressional leaders from South America, religious leaders, academics and youth leaders as well as more than half of the newly elected senators and deputies of the new Paraguayan government. An estimated crowd of 25,000 packed Asunción's Club Olimpia Stadium for the festival itself.

In Nairobi, Kenya, Prime Minister Raila Odinga and his wife Ida, both of whom had "been Ambassadors for Peace for a long time," welcomed GPF and testified that "values" learned at ILC seminars helped them fashion a coalition government following a disputed election. In Ulaanbatar, Mongolia, the country's first judo and boxing gold medalists from the recent Olympic Games in Beijing joined the festival. In Kuala Lumpur, Malaysia, the nation's first astronaut lent his support as did Mahathir Mohammad, Malaysia's Prime Minister from 1981-2003. Bishop Manoel Ferreira, President of the nine-million member Assemblies of God fellowship in Brazil, chaired a spirited GPF in Brasilia.

Additional GPFs were held in Washington, D.C.; Atlanta, Georgia; Los Angeles, California; Ottawa, Canada; Seoul, Korea; Tokyo, Japan; London, England; Manila, Philippines; and Haifa, Israel, all during the last six months of 2008. At the Manila GPF, held from December 11-13, Hyun Jin announced that Manila would be the host city for the first GPF World Convention in 2009.

### *World Unification Temple*

At the very time that Hyun Jin was conducting his whirlwind GPF tour, Hyung Jin and Kook Jin launched a campaign to construct a World Unification Temple in Seoul. In an address to continental directors on August 7, Kook Jin stated, "If we wish to grow our churches worldwide, we should first develop the headquarters."<sup>[73]</sup> The following month Hyung Jin reported that Rev. Moon gave him and Kook Jin "the goal of making a church for twenty thousand members" and that Rev. Moon subsequently increased that to "a new goal of two hundred and ten thousand." Hyung Jin referred to the church as "the third temple of God." He noted that the first temple built by King Solomon had been destroyed by the Babylonians and the second, rebuilt following the Israelites' return from exile, was destroyed by the Romans in the first century. The "two thousand-year perfection stage third temple," he said, will bring "all the work we have been doing... to fruition." This, he indicated, would "move the providence of Jerusalem to Korea." He envisioned "Buddhist-style Unificationist services, Catholic-style Unificationist services, Protestant Christian-style Unificationist services, and Islamic style Unificationist services" for ten thousand worshippers at a time, something even the largest Christian churches couldn't do.<sup>[74]</sup> He grounded this theologically in the Unification doctrine of resurrection, which taught that the Lord of the Second Coming comes as the fulfillment not just of Christianity but all religions.<sup>[75]</sup>

Kook Jin and Hyung Jin announced the World Unification Temple project rather suddenly to the movement's continental directors and general membership. Whether or not they mounted the aggressive drive to preempt or counter Hyun Jin's Global Peace Festivals is not clear. What was clear is that they regarded the temple project as essential for the movement achieving success. Hyung Jin stated that the temple would influence Korea and eventually the world, not just socially and culturally, but spiritually.<sup>[76]</sup> Kook Jin asserted that the temple "will be a public, national platform" through which Korea "will become God's country, will become Cheon Il Guk, will become our fatherland, in reality, in substance."<sup>[77]</sup> In the same way that Hyun Jin called upon the movement to align its activities and resources with GPF, Hyung Jin and Kook Jin insisted that World Unification Temple project be the "top priority" and "primary mission of the Unificationist community."<sup>[78]</sup> Their competing visions were coalescing into competing projects.

In this competition, Kook Jin and Hyung Jin had to overcome one important disadvantage. Hyun Jin's Global Peace Festivals were already in place and being implemented while their World Unification Temple project was conceptual. They overcame this disadvantage in two ways. First, they emphasized the World Unification Temple was Rev. Moon's initiative. In a sermon delivered on August 16, Hyung Jin stated, "True Father has ordered the construction of the Temple of God in the fatherland of Korea... [and] gave us the big goal of creating a 20,000 member church."<sup>[79]</sup> He subsequently reported that Rev. Moon increased the goal to 210,000. That sounded very much like Rev. Moon. However, there was no record in any publicly accessible speeches at that time of Rev. Moon giving this direction or even mentioning the temple. On October 13, at a meeting of leaders in Hawaii, Hyung Jin announced that Rev. Moon had named the temple *Cheon Bok Gung* ("Heaven's Heart" or "Heavenly Blessing" temple) and produced a rendering of the name in Chinese characters with Rev. Moon's signature. Nevertheless, in Rev. Moon's publicly recorded addresses at the same gathering he made no mention of the temple, although he discussed a range of other initiatives geared toward 2013.<sup>[80]</sup>

Apparently whatever orders or goals Rev. Moon communicated had been done in private. The only reference to the temple in any of his recorded speeches of Fall 2008 was on October 29, when he stated,

Hyung Jin Nim is saying, “Let's build *Cheon Bok Gung*, a place where all people of any religions will be able to come for the next 10,000 years to give offerings to God and receive blessings.”... We are talking about a temple for 210,000 people. It is not a church but a base for moving the nation. If we have more than 50 percent of the people with us, the democracy can move in God's way.[81]

Even then, he mentioned the temple in different sections of his address, not as part of a sustained discussion but in the context of other activities. It may have been that Rev. Moon did not want to go too far in supporting Kook Jin and Hyung Jin's temple project over Hyun Jin's Global Peace Festivals. Either consciously or instinctively, he may have been trying to preserve a level playing field.

It was not uncommon for Rev. Moon to sign off on projects, affixing his signature to proposals. In fact, leaders aggressively sought his signature to authorize their initiatives and afford them leverage in negotiations for funding. It also was not uncommon for him to 'name' projects as he did in the case of the *Cheon Bok Gung*. Nevertheless, in making the case that the World Peace Temple was Rev. Moon's initiative and undertaken with his explicit approval, Kook Jin and Hyung Jin established an important distinction between their project and Hyun Jin's Global Peace Festivals. Hyun Jin did not claim that Rev. Moon initiated or even authorized GPF. Hyun Jin stated, “Starting in 2006 I began creating the foundation for the creation of the Global Peace Festivals.” He also admitted, “I have not been good at reporting to Father.”[82] In this sense, Hyun Jin undertook GPFs on his own authority with the intention of subsequently “offering” them to Rev. and Mrs. Moon. This was consistent with his philosophy of “taking ownership,” which he had emphasized for some years but which also led to numerous misunderstandings. Kook Jin and Hyung Jin gained leverage for their project by anchoring it within the scope of Rev. Moon's authority.

Apart from this, Hyung Jin and Kook Jin became more pointed in their criticism of Hyun Jin's Global Peace Festivals. They did not criticize GPF directly but attacked the premises upon which it was based. In September 2008, Hyung Jin stated,

The providence is moving away from big events, which take up a huge amount of resources. It is investing those resources back into the community, so that we actually build communities, build groups and invest in facilities and in educational curricula. We are investing back into our faith.[83]

In October, he was more explicit, asserting,

True Father has said that our church is the root. If there were no church, there could be no root. We would neither have the Divine Principle from true Father nor be able to explain about True Father. Father would just be some peace-lover, or the big leader of an organization, or the founder of a big company.[84]

The following month, in a less than subtle criticism of Hyun Jin's Global Peace Festivals, Kook Jin stated,

I'm not talking about gathering a hundred thousand people for a big rally and a big party. We are talking about gathering a congregation centered upon a holy site and building that congregation over the next ten years, hundred years, and one thousand years.[85]

By attacking the foundations of GPF and linking the World Unification Temple to Rev. Moon, Hyung Jin and Kook Jin neutralized Hyun Jin's advantage in having already begun his project. In early autumn, they launched an aggressive \$75 million (USD) fundraising campaign.

### *Additional Projects*

The Unification movement was not just pulled in two different directions during the latter half of 2008. Another reason why Rev. Moon did not comment extensively on either the Unification World Temple or Global Peace Festivals may have been because he initiated and promoted three additional projects. The first of these was unfolding in Las Vegas. Rev. Moon had long been interested in cleaning up the gaming industry. As far back as 1970s, he stated,

I have paid much attention to Las Vegas, the gambling capital of America, because some day that has to be cleaned up too. If religious people run away from evil, who will take responsibility for cleaning it up? Who will build the Kingdom of Heaven in the evil world if they run away? Someone must face it.[86]

By early 2008, Rev. Moon had established a residence in Las Vegas, partly because the climate was advantageous for his health. Its proximity to Hoover Dam and Lake Mead where he could fish and pray was also a plus. In April, he stated his intention of “transforming Las Vegas into what it should be—a special vacation spot for families, a special technological conference center for the entire world.”[87] In October, he began developing “a plan of using the official residence in Las Vegas for an education program.[88]

Rev. Moon began a related initiative in Hawaii. There, a year earlier, he declared the dawn of the Pacific Rim Era. From October 10-24, 2008, he convened a workshop for 163 movement leaders as the first of what subsequently were referred to as Original Divine Principle (ODP) workshops. They included additions to the movement’s core theological text related to “the way we should live in the Kingdom of Heaven” and details as to the “restoration course that True Parents victoriously completed.”[89] Along with the 2500-word *Cheong Seong Gyeong* and Rev. Moon’s “Peace Messages,” ODP was to be the ideological base upon which the Pacific Rim Era would rest. Rev. Moon reportedly “chose Hawaii as the site of the first proclamation workshop because ‘it is the place closest in character and environment to the Garden of Eden.’”[90] In this respect, it was a reverse image of Las Vegas. Nevertheless, Las Vegas was to become the venue for large-scale ODP workshops in the not-too-distant future.

A third initiative that Rev. Moon promoted in 2008 was construction of the Cheong Shim Peace World Center. This was to be a massive Madison Square Garden-like stadium with seating for some 20,000 built on the grounds of the movement’s Cheong Pyeong Lake complex in Korea. At its ground breaking on October 28, Rev. Moon offered his unqualified support for the project. This was striking given his virtual silence about the World Unification Temple, at least in his publicly accessible addresses and in light of Hyung Jin’s assertion that the temple “be the top priority in all nations.”[91] In fact, his strong support for the Peace World Center seemed to undermine or at least threaten prospects for the World Unification Temple.

There were several possible explanations for this. First, neither Hyung Jin nor Kook Jin had ever undertaken or delivered a major construction project. On the other hand, Mrs. Hyo Nam Kim (Hoon Mo Nim), the director of Cheon Pyeong Lake Training Center, delivered a number of impressive building projects, several in the face of almost insurmountable challenges.[92] In this sense, she had earned credibility and merited support. Rev. Moon may have wanted his sons to earn their stripes. Second, Rev. Moon was not one to shy away from competition as a means of enhancing leadership capacity. Third, he undoubtedly believed that the worldwide Unification movement could support both of these projects and more. They certainly both paled in comparison to his proposed Bering Strait tunnel. Finally, Rev. Moon found the natural surroundings of Cheong Pyeong Lake preferable to downtown Seoul. As he put it during the ground-breaking ceremony,

Let us offer a great round of applause to God who has opened the path to build the Cheongshim Peace World Center in the Cheongshim Complex that is filled with nature's beauty on this beautiful clear day... Heaven has prepared this place for several decades... One year from now, this place will have a better environment to live than Seoul... From now on, you must join hands with Hoon Mo Nim and take responsibility for completing this Cheongshim Peace World Center![93]

Regardless of his specific reasoning, Rev. Moon showed himself willing to multi-task. As much as Hyun Jin, Kook Jin, or Hyung Jin may have wanted his single-minded attention and support, that was not to be.

### *Appointment of In Jin Moon*

The situation became more complicated when In Jin (Tatiana) Moon (b. 1965), Rev. and Mrs. Moon’s second eldest daughter, was appointed chairperson of the Unification movement in America on July 29, 2008. She was a graduate of Columbia University (B.A. Political Science, 1992), Harvard Divinity School (M.A., 1995), and the mother of five children all of whom she homeschooled and two of whom were “identified as musical prodigies.”[94] She had been appointed CEO of the church-owned Manhattan Center, home to Manhattan Center Studios and the Hammerstein Ballroom, one of New York’s renowned performance venues in April. Like her elder brothers, In Jin had clear ideas as to the direction the movement should go. Thus, in addition to the seventeen Global Peace Festivals Hyun Jin convened during the second half of 2008, Kook Jin and Hyung Jin’s launch of the World Unification Temple, Rev. Moon’s initiatives in Las Vegas and Hawaii, and construction of the Cheong Shim World Peace Center, the movement found itself confronted with yet another vision of the way forward.

In Jin made it clear from the beginning that she intended to put her stamp upon the American movement. At her formal inauguration at the Manhattan Center Grand Ballroom on August 14, she stated, “I want our movement to be a movement that people are dying to join, dying to be a part of.” To her, this meant two things. First, it meant re-branding the movement. She described Rev. and Mrs. Moon as “the world’s best-kept secret” and said, “Job One will be to overhaul the distorted image of Unificationism on the Worldwide Web.” Second, she emphasized that the movement must transition from campaigns and providential mobilizations. “Job Two,” she stated, “is promoting the concept of ‘natural witnessing.’” According to her, “Unificationist families will naturally attract admirers, allies, and, eventually, disciples by virtue of the intellectual and moral excellence of their children. People will then start to ask, “Why are your kids so incredible?”“ [95]

In Jin developed these themes in a nationwide “listening tour” between September and December, 2008. She and her family visited Unification communities each weekend. She dedicated Saturday evenings to movement youth, asking that they individually share their dreams and goals and “how you think we should change our church.”[96] At Sunday services, she articulated her vision for the movement, particularly the importance of natural witnessing. She contended that the movement’s youth need not repeat the course of the first generation. It was okay that they get “the best education” and “great jobs.” More than that, they need not participate in arranged marriages to complete strangers or to those for whom they felt little attraction. They, she said, had the “incredible opportunity... to experience and enjoy romantic love.”[97] Unificationists should not be known as “pathetically miserable people, who live a life of self-flagellation.” She challenged parents to make a movement “exciting enough” for their children “to want to be a part of.”[98]

As with Hyun Jin’s Global Peace Festivals and the World Unification Temple that Kook Jin and Hyung Jin promoted, Rev. Moon said little publicly about In Jin’s appointment. His only comment was on September 24, 2008 when he stated, “In Jin Nim is chairman [sic] of the U.S. movement and has the mission to unify the 12 children... I do not want any one of the True Children to work alone; they must unite and work together.”[99] This was consistent with Rev. Moon’s concern for family unity in the immediate aftermath of the helicopter accident. However, rather than drawing family members together, In Jin’s appointment led to more friction and instability among the Moon siblings, which spilled over into the wider movement.

The initial reason for this was that her appointment as “Chairperson of the American Movement,” announced in an official memo from International Headquarters under Hyung Jin’s authorization on July 29, 2008, was ambiguous. “Chairperson” was a position that had never existed in the American movement. In addition, “movement” was not designation that had legal standing.[100] The Holy Spirit Association for the Unification of World Christianity (HSA-UWC, i.e. Unification Church) had standing, as did the Family Federation for World Peace and Unification (FFWPU). “Movement” was simply an informal designation that referred to the constellation of organizations and persons in one way or another connected to Rev. Moon. Most importantly, there was ambiguity between In Jin’s new position and the earlier tripartite leadership division whereby Hyun Jin held authority in the Americas.

Hyun Jin, at least initially, understood that In Jin had been appointed to a ministerial role that he as leader in the Americas would define. With this understanding, he supported her position and even attended her formal inauguration on August 14. However, it soon became apparent that In Jin viewed her appointment differently. On August 21, the HSA-UWC Board of Directors convened at short notice, and In Jin requested resignations from eight of its members, including the North American Continental Director Christopher (Pyunghwa) Kim, whom Rev. Moon had appointed the previous Spring, and HSA-UWC President Michael Jenkins. At the same meeting, the board appointed six new directors including In Jin and her husband, three women,[101] and a male church leader In Jin had previously known in Boston. In Jin was to be appointed board chair. Clearly, she was moving in a decisive manner to take control of the American movement.

Christopher Kim, having been ousted from the HSA Board, flew to Alaska two days later requesting clarification from Rev. Moon. Specifically, he requested clarification from Rev. Moon “regarding the appointment of In Jin Nim and what Hyun Jin Nim’s role should be.” According to a report prepared by Hyun Jin’s supporters,

True Father explained that In Jin Nim was sent to America as a *Chooksajang*, which is a pastor or church leader. She was not appointed as the Chairperson of the American church. Father instructed Reverend Kim to guide her under Hyun Jin Nim’s supervision. True Father’s direction was recorded and the audio recording was presented to In Jin Nim. She disregarded the recording.[102]

In actuality, five of the eight original members who had been asked to resign were reinstated and four of the six newly appointed members were kept on the board. That was decided at a subsequent HSA-UWC board meeting on September 4. However, at that meeting, the effort to alter the board composition took on a larger significance. According to a board member present,



Kook Jin Nim sat at the head of the table and led the entire HSA Board meeting (even though he is not a member of the Board), and he spoke for nearly two hours in support of the chairmanship of In Jin Nim and constantly invoked the authority of Hyung Jin Nim and of the International Church to decide who is the leader in America.[103]

Hyun Jin was convinced that In Jin's elevation from *Chooksajang* to chairperson of the Unification Movement in America was due to machinations of Kook Jin and Hyung Jin. That raised the stakes considerably. Previously, the brothers had articulated conflicting philosophies, implemented rival agendas, and cast mostly indirect aspersions on one another. This was the first instance in which one or the other side had taken direct action to undermine the other's authority and position.

International Headquarters issued a memo shortly afterwards which announced "The appointment and dismissal of executives of the FFWPU board of directors in each region and mission nation must receive approval from the International President." [104] According to Hyun Jin's supporters,

This represented a benchmark change in our movement's policies for leadership selection because it moved the final authority from Father's spoken word to Hyung Jin Nim's "official" memos... It was also noteworthy because Father's direction now had to go through the channel and filter of the International Headquarters.[105]

This was an overstatement. Rev. Moon still actively led the movement. However, Kook Jin and Hyung Jin were consolidating their positions as his direct representatives. Hyun Jin found this difficult to accept on two counts. First, he did not believe that they accurately represented Rev. Moon's direction with respect to In Jin's appointment. Second, he was not willing to concede that they were Rev. Moon's direct representatives.

This resurfaced the question of succession. Many within the movement regarded Hyun Jin as Rev. Moon's presumptive successor. As noted, Rev. Moon undercut these expectations in early 2008 by conducting a ceremony at which Hyun Jin represented the "Cain" position in relation to his younger brother Kook Jin. He then appointed Hyung Jin FFWPU International President, stating that Hyung Jin and his wife "will become the pillars of our house in the future." That was fairly definitive but did not entirely close the door on the issue of succession. Rev. Moon himself appeared to be more concerned about unity. Succession made little sense if whoever inherited his authority presided over a movement that was fragmented and broken.

Toward the end of 2008, Rev. Moon conducted another ceremony at which he stated, "In the positions of Cain and Abel, Hyun Jin from the U.S., which represents the UN, and Hyung Jin, representing Korea, are to unite centering on their mother." He then had Mrs. Moon and Hyung Jin read from his most recent "peace message." Because Hyun Jin was absent conducting a GPF, Rev. Moon had four major movement leaders read next, "proving they are connected together one by one, and are thus in unity." As he put it, "we must get past this point." [106] However, the church did not get by that point, at least in the short term. The great jubilee years were followed by turmoil and conflict unprecedented in the movement's history.

## Notes

[1] Sun Myung Moon, "A Providential View of the Pacific Rim Era in Light of God's Will," *Unification News*, May 2007, p. 3.

[2] Moon, "A Providential View of the Pacific Rim Era," p. 14.

[3] Moon, "A Providential View of the Pacific Rim Era," pp. 2-3, 14-15.

[4] See "The New Civilization Tour: Some Experiences," *Today's World* 28:4 (April/May 2007): 16-19.

[5] See Laurent Ladouce, "The Peace Message is Given Urbi et Orbi: A Cathartic Moment in Washington, D.C.," *Today's World* 28:3 (April/May 2007): 26-27, 33.

[6] Rev. Moon regarded the United Nations as a providential organization. However, he believed that the UN needed to incorporate the wisdom and peace-making potential of the world's religious traditions. To that he, he called for the establishment of a religious assembly or council of religious representatives within the structure of the UN in 2000. When that proved difficult to attain, he resolved to set up a new organization or set of organizations as an alternative or "Abel" UN.

[7] This account is taken from Julian Gray, "UPF Challenges Its Limits," *Today's World* 28:8 (September 2007): 18-19.

- [8] Chung-hwan Kwak, "Family Party for Peace and Unity," *Today's World* 28:8 (September 2007): 23.
- [9] Sun Myung Moon, "ILC for Axis Powers: Hoondokhae at Cheon Jeong Gung," August 19, 2007. <http://www.tparents.org/moon-talks/sunmyungmoon07/SunMyungMoon-070819.htm>
- [10] Kwak, "Family Party for Peace and Unity," 23.
- [11] "World Peace Center in Pyongyang," *Today's World* 28:6 (August 2007): 17.
- [12] "The Dominion of the Skies," *Today's World* 28:9 (October/November 2007): 17.
- [13] Mark Brann, "True Parents are Free to Come to Europe," July 28, 2007. <http://www.tparents.org/Library/Unification/Talks/Brann/Brann-070728.htm>
- [14] Kook Jin Moon, "Completing 120 Church Visits," July 29, 2006 <http://www.tparents.org/Moon-Talks/KookJinMoon/KookJinMoon-070729.htm>; Kook Jin Moon, "People of the Liberation Period," *Today's World* 27 (May 2006): 18. Elsewhere, Kook Jin stated that losses were on the books at \$50 million but were really more than \$100 million. See Kook Jin Moon, "Tithing vs. Subsidization," April 28, 2008. <http://www.tparents.org/Moon-Talks/KookJinMoon/KookJinMoon-080426.htm>
- [15] Kook Jin Moon, "People of the Liberation Period," 18.
- [16] Hyung Jin Moon, *A Bald Head and a Strawberry* (New York: FFWPU, 2005), p. 11.
- [17] Michael Jenkins, "Update on Chung Pyung and the Original Palace," June 11, 2006. <http://www.tparents.org/library/unification/Talks/Jenkins/Jenkins-060611.htm>. Jenkins wrote, "Hyung Jin Nim moved the hearts of 10,000 when he demonstrated the real way of True Love when he washed the feet of one black brother. He proclaimed that there are no barriers. All races are equal. Then he washed the feet of the oldest grandmother present. People were weeping. This is the way that Jesus taught; this is True Parents' life and the way of the Peace Kingdom."
- [18] "Hyung-jin nim's Letter to True Parents," *Today's World* 27:9 (September 2006): 11.
- [19] "Midnight Prayer," *Today's World* 28:1 (January 2007): 7.
- [20] Sun Myung Moon, "True Father Speaks to the Global Leaders," *Today's World* 28:3 (March 2007): 6.
- [21] Hyun Jin Moon, "Hyun Jin Moon Speaks at the Cheon Il Guk Leaders Assembly 2007," *Today's World* 28:2 (February 2007): 19.
- [22] Kook Jin Moon, "Kook-jin Moon Speaks at the Cheon Il Guk Leaders Assembly 2007," *Today's World* 28:2 (February 2007): 20-24.
- [23] Sun Myung Moon, "Happy God's Day, Morning Speech," January 1, 2007. <http://www.tparents.org/Moon-Talks/SunMyungMoon07/SunMyungMoon-070101-am.htm>
- [24] Sun Myung Moon, "The Era When God Will Be at the Forefront of the Providence and Guide It," *Today's World* 28:5 (June 2007): 4, 7.
- [25] Sun Myung Moon, "Fleeing Pyongyang: Hoon Dok Hae at Cheon Jeong Gung," August 14, 2007. <http://www.tparents.org/Moon-Talks/SunMyungMoon07/SunMyungMoon-070814.htm>
- [26] Moon, "A Providential View of the Pacific Rim Era," 2.
- [27] Moon, "The Era When God Will Be at the Forefront," 4.
- [28] David Beard, "The Vine Shall Yield Its Fruit: An overview of the early stages of the Korean church restructuring," *Today's World* 30:6 (September-October 2009): 36.
- [29] Kook Jin Moon, "Kook Jin Moon Speaks on the 53rd Anniversary" *Today's World* 28:4 (April-May 2007): 13.
- [30] Kook Jin Moon, "Kook-jin nim Completes 120 Church Visits," *Today's World* 28:8 (September 2007): 15.
- [31] Masaichi Hori, "Face to Face with a True Son," *Today's World* 28:5 (June 2007): 16-17, 25.
- [32] Hyung Jin Moon, "Hyung-jin nim Speaks at his Induction as Senior Pastor," *Today's World* 28:10 (December 2007): 15-16.
- [33] Sun Myung Moon, "Hoon Dok Hae at Cheon Jeong Gung," August 9, 2007. <http://www.tparents.org/Moon-Talks/SunMyungMoon07/SunMyungMoon-070809.htm>
- [34] Sun Myung Moon, "Sister's Day Hoon Dok Hae," September 16, 2007. <http://www.tparents.org/Moon-Talks/SunMyungMoon07/SunMyungMoon-070919.htm>.
- [35] Sun Myung Moon, "Pledge Service and Commemorative Service for True Parents Birthday," *Unification*

News 27:3 (March 2008): 3.

[36] Hyung Jin Moon, "God's Kingdom and Temple," *Today's World* 29:8 (September 2008): 17.

[37] "True Parents' Day," *Today's World* 29:3 (April 2008): 3.

[38] Hyun Jin Moon, "Activities and Future Directions," and "Report to Parents," March 23, 2008. <http://www.tparents.org/Moon-Talks/HyunJinMoon/HyunJinMoon-080323.htm>

[39] Hyun Jin Moon, "Report to Parents."

[40] Tossa Cromwell, "The Building of Cheon Bok Gung, a Summary to Date," June 2010. <http://www.tparents.org/Library/Unification/Talks/Cromwell/Cromwell-100600.htm>

[41] Sun Myung Moon, "Welcome Back, True Parents! True Parent's Return to America," April 15, 2006. <http://www.tparents.org/Moon-Talks/SunMyungMoon06/SunMyungMoon-060415.htm>; "Jesus Wasn't Meant to Be Just King of Israel but King of All Kings," August 2, 2010. <http://www.tparents.org/Moon-Talks/SunMyungMoon10/SunMyungMoon-100802.htm>; "Yesterday the Rally Finished, Where Do You Think it Started?" January 16, 2012. <http://www.tparents.org/Moon-Talks/SunMyungMoon12/SunMyungMoon-120116.htm>.

[42] Hyun Jin Moon, "Report to Parents."

[43] Hyun Jin Moon, "Activities and Future Directions." <http://www.tparents.org/moon-talks/hyunjinmoon/HyunJinMoon-070900.htm>.

[44] Sun Myung Moon, "Become an Inheritor: Inauguration of Hyung Jin Moon as International President of FFWPU," May 3, 2008. (Note: the inauguration occurred on April 18; the text of Rev. Moon's speech was prepared afterwards). <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-080503a.htm>

[45] Sun Myung Moon, "Become an Inheritor."

[46] Hyung Jin Moon, "Inaugural Address." *Today's World* 29:3 (April 2008): 21-22.

[47] *Ibid.*, 22.

[48] *Ibid.*, 23.

[49] *Ibid.*, 23.

[50] Kwak, "Family Party for Peace and Unity," 23.

[51] Taesuk Jung, "Unification Movement: Final Term Paper," unpublished manuscript, Unification Theological Seminary. May 18, 2009, pp. 10-11.

[52] *Ibid.*, p. 11.

[53] Sang Hyu Kim as cited in Jung, "Unification Movement: Final Term Paper," p. 7.

[54] Jung, "Unification Movement: Final Term Paper," pp. 7-8.

[55] *Ibid.*, p. 8.

[56] *Ibid.*, p. 15.

[57] Hyung Jin Moon, "'Hyung-jin nim Speaks at His Inauguration as World CARP President,'" *Today's World* 29:4 (May 2008): 14.

[58] *Ibid.*

[59] *Ibid.*, pp. 2, 14.

[60] David Beard, "Welcome Back the Queens of Football," *Today's World* 29:5 (June 2008): 35. See also Hyun Jin Moon, "Sports as Fuel for Dreams," *Today's World* 29:5 (June 2008): 13.

[61] In a "Memorandum" to "Block Advisors, District Directors, State Directors, All Blessed Central Families and Members" in the United States, then Continental Director Pyung Hwa Kim and President Michael Jenkins stated, "As True Parents' have stated in the past and several times last week at Hoon Dok Hae in Korea, Dr. Hyun Jin Moon has the central responsibility for guiding our movement in the USA and throughout the Americas." Report on Special Meeting with Dr. Hyun Jin Moon, February 25, 2009. <http://www.tparents.org/library/unification/talks/Kim-09/Kim-090225.htm>. Phillip Schanker, a former vice-president of FFWPU-USA, stated, "I remember the puzzlement and discomfort among those of us working with Hyun Jin Nim in 2006, when Father announced Hyun Jin Nim's responsibility for business in America, Kook Jin Nim's responsibility for business in Korea and Japan, and Hyung Jin Nim's responsibility for the realm of religion. I cannot remember the date and cannot quote Father directly, but I remember how seriously it was discussed." See Schanker, "A Rebuttal from Personal Testimony to 'Facts Behind the Change of Leaders of the

Unification Church in the United States, and Hyun Jin Moon's Removal From His Public Positions.”  
<http://www.tparents.org/library/unification/talks/schankar/Schanker-110716.pdf>

- [62] Peter Kim, “A Letter to My Family,” *Today's World* 29:6 (July 2008): 29.
- [63] Rev. Moon's characterization of the passengers' survival as “a miracle from God” and the description of additional “miracles” associated with the crash landing is taken from Hyung Jin Moon's sermon of July 26, 2008, reprinted as “Hyung-jin nim Speaks,” *Today's World* 29:6 (July 2008): 14, 16-23.
- [64] Hyun Jin Moon, “Hyung-jin nim Speaks,” 20.
- [65] *Ibid.*, 20.
- [66] *Ibid.*, 20.
- [67] Hyun Jin Moon, “God Had Protected True Parents,” July 21, 2008. <http://www.tparents.org/Moon-Talks/HyunJinMoon/HyunJinMoon-080721.htm>.
- [68] Sun Jin Moon, “Sun-jin nim Speaks,” *Today's World* 29:6 (July 2008): 26-27.
- [69] Sun Myung Moon, “Special Declaration, July 22, 2008,” *Today's World* 29:6 (July 2008): 14.
- [70] Sun Myung Moon, “Visualizing the Kingdom of Heaven,” *Today's World* 29:8 (September 2008): 6.
- [71] Hyun Jin Moon, “Report to Parents.”
- [72] *Ibid.*
- [73] “Continental Directors' Meeting,” August 7, 2008. <http://www.tparents.org/Moon-Talks/HyungJinMoon/HyungJinMoon-080808.htm>
- [74] Hyung Jin Moon, “God's Kingdom and Temple,” *Today's World* 29:8 (September 2008): 2, 14-15.
- [75] See *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), pp. 150-51.
- [76] Hyung Jin Moon, “A Sanctuary Welcoming All Faiths,” *Today's World* 29:9 (October 2008): 2.
- [77] Kook Jin Moon, “The Temple and Japan,” *Today's World* 29:10 (November-December 2008): 12.
- [78] Hyung Jin Moon, “A Sanctuary Welcoming All Faiths,” 19; Hyung Jin Moon, “From Hyung-jin Nim's Speech to Leaders,” *Today's World* 29:9 (October 2008): 15.
- [79] Hyung Jin Moon, “Being Spiritually and Physically Blessed.” <http://www.tparents.org/Moon-Talks/HyungJinMoon/HyungJinMoon-080816.htm>
- [80] See Sun Myung Moon, “The Key to Your Spiritual Life,” October 12, 2009. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-081012.htm>; “9th Anniversary: Liberation Ceremony of the Spirit World.” October 14, 2008. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-081014.htm>; “Toward 2013 and the God Constitution,” October 14, 2008. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-081014a.htm>.
- [81] Sun Myung Moon, “49th True Children's Day,” October 29, 2008. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-081029.htm>.
- [82] Hyun Jin Moon, “Report to Parents.”
- [83] Hyung Jin Moon, “God's Kingdom and Temple,” 17.
- [84] Hyung Jin Moon, “A Sanctuary Welcoming All Faiths,” 19.
- [85] Kook Jin Moon, “Special Service by Kook Jin Moon,” November 29, 2008. <http://www.tparents.org/Moon-Talks/KookJinMoon/KookJinMoon-081129.htm>
- [86] Sun Myung Moon, “Our Present Position,” October 7, 1979. <http://www.tparents.org/Moon-Talks/sunmyungmoon79/791007.htm>
- [87] Sun Myung Moon, “True Parents Day,” April 6, 2008. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-080406.htm>
- [88] Sun Myung Moon, “There Must Be Only the Peaceful World of Parents,” October 10, 2008. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-081010.htm>.
- [89] FFWPU Headquarters, “Explanation of the Purpose of the Original Divine Principle Education Sessions,” May 28, 2009. <http://www.tparents.org/moon-talks/injinmoon-09/InJinMoon-090528a.htm>
- [90] Angelika Selle, “In the Presence of Heart and Grace.” *Today's World* 29:9 (October 2008): 14.
- [91] Hyung Jin Moon, “A Sanctuary Welcoming All Faiths,” 19.



- [92] Mrs. Hyo Nam Kim had overseen construction of Cheongshim Hospital, Cheongshim Oriental Hospital, Cheongshim Village, Cheongshim Youth Center, Cheongshim Graduate School of Theology, and Cheongshim International Middle and High School as well as numerous prayer halls and the *Cheonseong Wanglim* (“Palace of Heavenly Presence”). Her most impressive achievement was construction of the Cheon Jeong Gung Palace, a massive domed structure built into the side of Cheon Seong Mountain overlooking the movement’s Cheon Pyeong Lake retreat center.
- [93] Sun Myung Moon, “Groundbreaking Ceremony of the Cheongshim Peace World Center,” October 28, 2008. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-081028.htm>
- [94] “In Jin Moon.” <http://www.familyfed.org/truefamily/main.php?id=23>.
- [95] In Jin Moon, “Developing the Vision,” *Today’s World* 29:7 (August 2008): 12-13; Douglas Burton, “In Jin Moon Gets to Know the Washington Family,” September 21, 2008. <http://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-080921a.htm>
- [96] “In Jin Nim’s Monthly Journal,” No. 2 (October 2008), 9. <http://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-081000.pdf>.
- [97] In Jin Moon, “What Does America Mean to Us Americans?” Washington, D.C., September 21, 2008. <http://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-080921b.htm>.
- [98] In Jin Moon, “True Parents’ Heart,” September 28, 2008. <http://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-080928.htm>
- [99] Sun Myung Moon, “What Shall You Do When I’m Gone,” September 24, 2008. <http://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-080924.htm>
- [100] These points were later raised by supporters of Hyun Jin. See Blessed Central Families for Truth and Transparency, “Facts behind the Change of Leaders of the Unification Church in the United States, and Hyun Jin Moon’s Removal from His Public Positions,” August 22, 2010. <http://www.tparents.org/Moon-Talks/hyunjinmoon/HyunJinMoon-100713.pdf>
- [101] One of the resigning board members later wrote that In Jin “explained the need to improve the gender balance and move from the traditionally male-dominated board.” See Schanker, “A Rebuttal.”
- [102] “Facts Behind the Change of Leaders of the Unification Church in the United States, and Hyun Jin Moon’s Removal From His Public Positions,” in Schanker, “A Rebuttal.”
- [103] This was communicated in an e-mail sent to Hyun Jin on March 2, 2009. Cited in “Facts behind the Change of Leaders.”
- [104] Hyung Jin Moon, “Appointment and Dismissal of Executives on the FFWPU Board of Directors in Each Mission Nation,” September 30, 2008. Reprinted in “Facts behind the Change of Leaders.”
- [105] “Facts behind the Change of Leaders.”
- [106] Sun Myung Moon, “Creation and Fruition,” *Today’s World* 29:10 (November-December 2008): 5.