

TODAY'S WORLD

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International President's Message

Photos courtesy of Korean Culture Department



Reconciling God and Man

This content is taken from Hyung-jin nim's July 16 keynote address as UPF's international chairman to guests at the opening plenary of the International Leadership Conference at the Sheraton Hotel in Abuja, Nigeria. True Parents were in the Nigerian capital from July 15 to 18.

Your Excellencies, respected political leaders, distinguished religious leaders and ambassadors for peace from throughout Africa and the world:

It is a distinct honor to have this opportunity to address you this morning on behalf of UPF's founders, my parents, Rev. Dr. and Mrs. Sun Myung Moon. I feel very blessed to be here in Africa at this time. This is my first visit to Nigeria. We had the great opportunity with Father and Mother Moon to meet your president, His Excellency Goodluck Jonathan, yesterday. I'd like to share with you True Parents' message to your great president. As you know, when many delegates of different nations, leaders, come to visit the president of a nation, some requests usually come with the discussion. Yet when Father Moon came to this country to meet your president, he came not to request anything but instead to give three key points that are key to Father Moon's own revelation and understanding of God's will. The first is that Nigeria must create the tradition of God. He challenged the leaders that were present at the table to inherit the tradition of God. The second point was to understand the value of lineage, divine lineage. The third point was that True Father has created the holy textbooks that guide us spiritually, socially and politically as entities from individuals, to families to nations in order to resemble and center upon God as we move forward into prosperity and progress. These are the holy books and sacred texts that are beyond what you would normally see as spiritual teachings. They go on to describe how parents should treat their children, how children should treat their parents, the importance of filial piety, the importance of responsibility to the nation, and so forth. He said that the third point was to resemble these teachings....

I think it is essential to understand Father Moon's identity in order to understand what he means by tradition and lineage (divine lineage) and what he means by resembling the teachings. Followers of Father and Mother Moon, commonly known as Unificationists, do not see Father and Mother Moon as simply great peace leaders, or simply great teachers and educators of the world—which they are, of course. We see them as the returning Christ, as the Messiah to the world. This is True Parents' fundamental identity. Without understanding the implications of this identity and that from this identity comes their revelation, their fundamental teachings, their great scope and vision for the world, it is impossible to understand the depth of Father and Mother Moon.

We were so blessed yesterday to drive, with Father and Mother Moon, through your country. We saw the beautiful churches and mosques all around. I do believe that the Nigerian people—indeed African people in general—are deeply religious. This is the right place and the right time for this meeting.

We are gathered here at a critical time in history and a critical time for Africa. Of course, we have all been observing the very serious developments that have unfolded recently in North

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Left: On August 2, Father wrote, "The blessing upon the land of Kodiak is complete and happiness shall reign eternally," after which True Mother, Hyung-jin nim and finally True Father offered prayers. They then departed Alaska for Las Vegas.
Right: At hoondokhae upon arriving at the hotel in Nigeria on July 15, Father talks with Awako Sasamoto, daughter of Japanese missionary to Africa Masaki Sasamoto, who was killed in Tanzania on December 18, 1980.

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Cover Photo: Father giving his keynote address at the International Conference Center in the Nigerian capital of Abuja, on July 17;
Back Cover: Father's main event was attended by some 3,500 guests.

Photos courtesy of Korean Culture Department

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Called to Be Messiahs



These are extracts from what Father said after True Parents were welcomed at Cheon Hwa Gung in Las Vegas on 4.17 by the heavenly calendar (May 19). They had come from the European leg of the UPF Founders' Tour.

This is the beginning of the new era after the coming of heaven.¹ Times will change. From this point onward, those who have been in the church for a long time will need to return to their hometowns and fulfill their responsibility as tribal² messiahs. Even if they want to work publicly for the church, they will first have to fulfill that responsibility. Only then can we unify the nation. We need to unite the 286 clans in Korea,³ and leave not one family behind.

We need to make this happen. The time has come for us to dedicate the nation as an offering. The era after the coming of heaven is a family era. We need family messiahs now.

On earth, we are entering an era untainted by the Fall, as it was originally meant to be. The world will be the new Eden based on the completion of Cheon Il Guk, in which the blessing can be completed. In Eden, God did not originally exist as the God of the mind and the God of the body. As a unified being, God told Adam's family and Lucifer that they would surely die if they ate of the fruit of the tree of the knowledge of good and evil. They, however, violated His declaration telling them to establish the absoluteness of the lineage. As a result, the God of Night and the God of Day.... The God of Night and the God of Day were to have been one; but God told Adam and Eve that they would die if they ate of the tree of the knowledge of good and evil.⁴ The basis on which the bloodline of death was rooted does not just vanish.

True Parents have come down to earth. So what is this era after the coming of heaven? Until now, centering on the indemnity conditions accomplished by Heaven, the entire world has passed through the eight stages; that is, the eras based on the individual, family, tribe, race [ethnic group], nation, world, cosmos and God. In the original world, the world before the Fall, God proclaimed that they would die if they ate of the fruit of that tree. The people are dead.

I set the indemnity conditions and completed the eight stages, beginning with the era of the individual and the era of the family. Now we have reached the national level. Until now, we have been unable to pass through the level of the nation, so we could not reach the world level.... In this era after the coming of heaven, we need to complete the establishment of Cheon Il Guk based on the lineage.

¹ Father originally proclaimed that May 5, 2004, the first Ahn Shi Il, was the dividing point between the eras before and after the coming of heaven.

² The Korean word officially translated as "tribe" actually refers to those under each Korean family name—which we might more accurately call a clan. In *Today's World* we often use the word "clan" for such extended families..

³ Many Koreans were in the audience on that day.

⁴ According to what has been understood and taught thus far, the God of Night means God at the time of creation, and God of Day is God when He experiences the fulfillment of complete oneness with a true man and woman who have fulfilled the ideal of creation, that is to say, when God manifests as His substantial self.



Photos courtesy of Hyung-jin nim and Yeon-ah nim

Left: True Parents on May 19 during hoondokhae in Berlin Right: True Parents arrived in Las Vegas on May 19. Las Vegas is nine hours behind Berlin, and commercial flights take about 9.5 hours.

That is why the era of registration is here. The time has come for us to register in the heavenly kingdom. Therefore, based on this year's motto, we all need to enter that nation in unity. You can no longer just fight amongst yourselves.

Since people from the fallen race are out to kill, we need to stand ready to die, to set up the original standard of the Garden of Eden and enter God's realm after the coming of heaven.

This does not just apply to Adam's family. On earth, we need to go through the Seunghwa Ceremony, through which myriads of families can go beyond the fallen realm and enter heaven, and the sons and daughters can go directly to the kingdom of heaven. It should not be performed after death. On earth, we need to bring about a complete conclusion, both internally and externally, centering on the eight stages—the era of the individual, the family, the tribe so on.

This speech⁵ constitutes a textbook. It is teaching material for you to use to inspire your sons and daughters; it is not merely a speech. From the first page, I have put together all the material that is in accord with going beyond the Fall....

Page sixty-one⁶ talks about the Seunghwa Ceremony that is based on the new lineage and should not be performed after death. For you to perform the Seunghwa Ceremony on earth, you first need to unite your mind and body. The sons and daughters need to unite with their parents and thus unite with performing the Seunghwa Ceremony.

Now people will completely unite with the tribal messiahs. What does the Family Pledge say? What does the first verse say? Recite it. [Everyone recites the verse.]

Because this was lost, we could not go directly from earth to the heavenly nation.... Now there is no border. A bridge has been constructed between the East and the West, and based on the long distance between the two, there is a ladder that has seven stages. We can climb up to the fifth, sixth, and seventh levels. We are entering that kind of era. That is why parents need to take responsibility.

There are messiahs on the individual level, family level and tribal level. In the position of the tribal messiah, Jesus needed to restore his parents and relatives. Thus, the preparation of a people over four thousand years should have led to the laws Jesus desired. They, however, failed to follow those laws, which

required absolute faith, love and obedience. If you do not work seriously on purifying yourselves hundreds of times over, we will enter a truly terrible era indeed.

At this point, the number of signatory nations to the Cain UN and Abel UN totals 387.⁷ More than six thousand languages are spoken in these nations. From now, everything will have to be done based on the Unification Church language, that is, Korean. That is why you need to register.

In the Garden of Eden, while the God of Night and the God of Day were still united as one being, God called together Adam, Eve and Lucifer and told them that the day they ate of the fruit of the knowledge of good and evil they would die. No one has been certain⁸ what the fruit of the knowledge of good and evil was. I am the one who resolved that issue. We haven't known about the God of Night and the God of Day either. This is the third year in which we've known about it, but when you look at the actual time period, it has been about a year and eight months, not even two years.

Do you know about the God of Night and the God of Day? Do you think of it as the truth or as a lie? Well, have I blessed those of my sons and daughters who are in the spirit world, or haven't I? I have blessed not only my own sons and daughters but even blessed children who have passed away. When True Parents bestow the blessing, the lineage is changed. The sons and daughters who are born in the lineage of their parents cannot help resembling their parents. Because they resemble their parents, those who are not of the lineage cannot become representatives of the kingdom of heaven and cannot inherit it. If this is not the case, could they have inherited it even if Adam, Eve, or the archangel weren't there? Could families have been formed even if the incorporeal Father and the substantial Father had not been united? That doesn't make sense. What divided because of the mind-body conflict? Something came between the God of Night and the God of Day.⁹ Why? The bloodline changed. You need to understand this.

Teaching materials have been prepared for the era after the coming of heaven, but you don't understand them.

[Father reads his speech given at recent assemblies.]

⁷ Father is adding the 193 of the UN to the 194 of the Abel UN.

⁸ However, discussion rages over whether the fruit in the Garden represents sexual experience. (e.g. Google "fruit represents sex").

⁹ That is to say, God (as the God of Night) could not take on His God of Day aspect because of the Fall.

⁵ Essentially the same speech he has given at virtually all his public appearances since 2009, including on the recent global speaking tour

⁶ In Father's version, printed in large type

The era after the coming of heaven cannot come about based on the fallen lineage. I am completely unrelated to the Fall. I reveal all the truths I haven't revealed until now in this speech. You may think to yourselves, "Father was also born of the fallen bloodline. How is he different from us? We can always take his place." But that is the wrong view.

The world will change in the near future. The era of individualism will pass away. We are about to enter the international era, so we need to be educated. I am building boats now, partly for business, and partly because there is something wonderful about it. In the future, air and ocean businesses will thrive. The aircraft business deals with airplanes and helicopters. The ocean business deals with boats.

There are restrictions on what human beings can do. The question is, What does religion need to do? In other words, to what should we hold on as we go forward? Even if we hold on to the world, we will reach the end eventually. On my last visit, I discovered that the UN was also blocked. Even if it continues, on and on, with its work, there is no way for it to develop further. It has reached the time when it could be dismantled.

What do we need to do? In the end, we need to make the tribal messiahs into one unified realm as quickly as possible. Such people will be world leaders. There may be complicated problems, but the biggest one is the part that depends on you. The question is what influence you will have on others.

Centering on the tribal messiahs and the one Messiah, we need to return to past ways. People have given up farming, but the time has come for us to farm. They have left the oceans behind them, but now we need to return there....

We need to take that new direction, and the way to achieve it is through education. We can make money any time we want to, but not having enough people is the problem. We cannot make this happen with individualistic people. We need to have the power of unity based on an ideology of solidarity.

There are 286 family names in Korea. Until now, we haven't focused on the clans. We've only focused on the nation, and because of that, the nation failed to follow its proper course. Now, based on the family names, we need to start anew. We need to form a new people.

When I toured Europe, I saw that it doesn't have a nation that others can follow. The world does not know what it is supposed to do. The tribal-realm messiahs and the Seunghwa Ceremony are very important in heaven and on earth, though you may not understand that now. We need to focus on them.

I explained this before I set out on the last tour, and it boils down to this: You need to stop what you are doing and unite centering on your father and mother and your clans. The rest of the world may scatter, but we will stop the disunion of our race and concentrate on effecting its unity.

We are not far behind in developing technology. We have the foundation on which we can easily follow others, once we take the notion to do so, and we are an organization not to be

trifled with by the world. In fact, the world is in awe of us. I had nothing, yet I paved this strong foundation. Now I have become one of the most closely-watched people in the world. I found this to be true in Europe. Centering on what I am doing now, I need to make this education issue more concrete. I am referring to education of the clans.

That is why I made haste to make the textbooks and teaching materials. If I had not made them, I would have been a failure. I made the textbooks and teaching materials by last Christmas and set up the framework for the basic attitude of the citizens of the kingdom of God. All you need to do is follow what is in those teaching materials.

It may be difficult at first, but when you induce others to follow what the books advise once, twice, thrice, they will begin to follow it on their own, even if you leave them alone. You can educate as many people as you like because you have the textbooks and teaching materials. You need to know this.

You need not worry about Russia or China. They may look grand from above but looking from below, they are not very strong. Once we begin to teach them, we can transform them

into our new second team and lead them in the right direction. We need to hurry.

We now have the textbooks and teaching materials, and I have laid a foundation for them in forty-three nations. Nowadays, whoever you may be, if you want to learn about the Unification Church theology, you can visit a library in any nation and find information about it. Any nation that has universities can be connected to us, and our theology will be revealed to them.

Therefore, we need to place the teaching materials in every nation through the tribal messiahs. If you educate others night and day with these volumes, without stopping to eat

even once, they will come over to our side. We can do this in conferences in Las Vegas, and other nations can do so as well. We can educate people in every nation using the same system and have them receive the blessing together. You know how to bless people, don't you? There is no limit; you can bless hundreds of thousands at once.

What are we trying to do through this? Young people are falling every day, and we need to stop them from falling. If we fail to do that, everything will be ruined. Even Russia, China—everyone will be ruined.

That is why I need to bring together the European nations based on Christianity. Why are there so many religions—Confucianism, Buddhism, Islam...? Christianity has failed until now. We are the only ones who can do it, so we need to unite the tribal realm on the world level as quickly as possible. It is difficult to prevail over China and United States on the national level, so we need to organize tribes through education.

We have been prepared since the outset, so that is the fastest way we can achieve our goal. Do you understand what I am saying? I can tell you with confidence that if we work on this task during all waking hours, we can finish the work in three or four years, and all my assertions will prove to be true. **TW**



Leaders taking notes soon after True Parents arrived in Las Vegas on May 19

Father on the sea
off the Hawaiian
island of Kona



☸ KING GARDEN, KONA, HAWAII, JUNE 15

Of all the difficult things in the world, the most difficult is to make God known. Once you know Him, everything can be done without fail. If you discover the way to remain on that path and reach success, you have accomplished it all. Therefore, now that you are aware of this path, if you follow it to the end, devoting yourselves completely, you will leave your old selves behind and you will see that it will lead you, as individuals, to reach the goals desired by the world. I am also not a fool...

We're here in Hawaii, as beautiful human beings brought together through the connection of the blessing. Las Vegas is the most difficult place. We are on the road to working out how to educate humanity and open the way that leads to a new world, a beautiful garden of happiness. We will see the results after a few years. Until then I hope that you will continue to fulfill your responsibilities.

☸ CHEON HWA GUNG, LAS VEGAS, JUNE 17

Just as nature is beautiful and good, Mother grew up with the hopes of having respectful sons and daughters. We will now ask her to tell us something about her past. She has gone through so much and has shed many tears.

True Mother: I gave birth to Hyo-jin on December 3, 1962. At the time, Father liked to go to the mountains. On that day I had stayed in my room, having just given birth. Father came back. We were then living in the old Cheongpa-dong headquarters church. Do you remember it? At back, there was a kitchen in the basement. On top of that kitchen was the room with underfloor heating in which I gave birth. You have to go around to go up the stairs. Father's room was on the upper floor, and I would hear him come in. I was so glad to hear him return that I went to the door, even though I had just given birth and should have at least put on a coat. I suddenly felt a chill and my teeth chattered. Then I felt very unwell. I also gave birth to Ye-jin in winter. At the time of her birth, I was staying in a member's home. There was also a strong draft in that house, so I had been unwell then too.

After I gave birth to Hyo-jin, however, I became very sick. I felt chilled all over, my teeth chattered and my whole body trembled. Even after I covered myself from head to foot in a comforter, I couldn't stop shaking. That's what it was like.

As he grew up, I saw that he was an unusual child. When we bought him a tricycle, he would not ride it but would turn it upside down and watch the wheels spin. When he started drawing something,



Left: (Nigeria) Their father-son conversation started on July 19 and lasted five hours, ending at 1 AM Right: On July 8 True Father signs a program for the Rally of the Global Membership to Resolve that True Parents' (May 25th) Declaration Be Implemented

maybe a fish, he would repeatedly draw the same thing and nothing else. From a young age, when he set out to do something, he saw it through to the end.

He was also a very affectionate boy. When he was young, Father wasn't at home most of the time because he had to travel, and I used to keep Hyo-jin near me because he was a very young child. When he was about three years old, we went to Mt. Dobong in the summer and stayed there a while. Though usually daughters rather than sons comfort their mothers, he comforted his mother's heart so much. He would only speak comforting words to me and was nice to those around us. When we lived in Cheongpa-dong, Won-pil Kim used to live in a house nearby, and we visited his home. On our way back, Hyo-jin fell down and banged his face, and his lips quickly swelled up. It was the first time I had seen such a thing, and I was so shocked. I asked him, "Are you all right? Are you okay?" He answered, "I'm all right. It doesn't hurt." He was always like that. He didn't want to make his mother worry.

☯ CHEON HWA GUNG, LAS VEGAS, JUNE 18

My two older brothers died. My younger brother, whose name is Yong-gwan, died when he was eight years old. He loved his older brother [Father] so much and just before he died he said to me, while holding my hand, "Older brother, I will go before you." I cannot forget this. [Father holds back his tears] I loved him very much. My aunt gave me bread and I wanted him to eat it. I waited all night to give it to him, but he died without eating it. I cannot forget that."

☯ CHEON HWA GUNG, LAS VEGAS, JUNE 19

From a young age, God guided me to follow this path and I have come this far. How many difficulties I have had to face!

There is a book that tells you how you can live in the way I have lived since I was young. I want you to read it to others. When you read passages aloud that move your heart, you will cause your towns and villages and even the mountains and rivers to cry. The earth will weep. Has it ever been soaked in the word? Has this nation been soaked in it? The nation has not been soaked in the word. You need to consider that.

I am only passing through, and not much time remains for me. I am ninety-three years old this year. After I reach the age of ninety-five or ninety-seven, I should not appear in public. Instead, this speech should carry out my work. It should be this speech that appears. The word did not appear in the past. The poor, deceased ancestors did not appreciate what was con-

veyed during the era that the word was to be conveyed. Yet if their descendants learned a valuable lesson, they did not lose out.

You need to become a key that opens the way. That means becoming tribal messiahs and returning to your hometowns.

Las Vegas.... Famous places are unnecessary; you need to go to the mountains and rivers. The owner of all things is the owner that has not fallen and that lived in Eden according to the original model.

You cannot compare nature with anything. With the break of day, the rays of the sun cast their light upon us and warm up everything on earth that was frozen, enabling you to go about your activities freely. The seasons in nature never fail to come round.

Next year, no matter what else happens, all creatures in the mountains and rivers will feel something, the animals will eat and live, whether they live on water or air. Plants will grow on the mountains. That is what it's like in the countryside. I can make something in common with that... For instance, I can make flower gardens or plant trees or sow seeds.

There would be nothing I could not do in a village if I lived there. I could plant trees in my garden and share them with others. Try doing your best in your village. Invest yourselves in your counties and in your nations; see what happens over ten years. All it takes is for you to witness to a hundred people. The place where you live will become a verdant garden....

As it is now time, I need to return to my hometown. Didn't you receive persecution in your hometowns? Wasn't that why you couldn't go there, even if you wanted to? What will you do when you return to your hometowns? I'm not telling you to just go and show your faces. I'm telling you to go and spread the word. Organize yourselves as quickly as possible. You can hold even ten hoondokhae sessions a day.

All you need to do is to create the first spark while oriented toward your clans. The dirty waters will be cleansed, the dirty air will be cleansed and the mountains and rivers will be cleansed. People can also become like the spring butterflies flying amidst newly growing sprouts. This is the hope we have.... The sunlight will come again in the morning, and your sons and daughters should read books and enjoy the morning.

You may ask, Why do we need to return to our hometowns? I miss my hometown. I couldn't go there because I had to go out to the world, but I want to return to my hometown. I want to see how many trees are growing on the hillside and how many people are living in my old village. Although my



True Parents arrived in Kodiak Alaska on July 27; Right: Hyung-jin nim watching as Father descends the last steps to the pier

old home was a small thatched cottage, I can offer jeongseong there and make the mountains and rivers weep. It is a place where what Heaven touches turns to gold, as we would wish. I am yearning for the world after this one. I do not want this world to be the way it is right now. How difficult it is!

The autobiography and the textbooks and teaching materials should be taught from grade school through middle and high school. We will also make movies and animated films about it. You need to make this happen.

In the past, I told you to go to the schools and to the army and teach. Though we lost the nation, we went to the nation, and we went to the army. Though the schools were lost, the time has come when the teachers will welcome us, so you need to go to speak to them. Go and give it a try. Can you imagine how exciting it will be?...

You should write an autobiography. You should return to the rural village you came from¹ and remember the times when you didn't have any food and used to sit still, gaze out and think about why your mother and brothers and sisters went hungry. You need to remind yourselves of that.

You should compose songs that will help you remember the old times, which include experiences you cannot forget. You should think about your mother, the nation and your family, and construct bridges of affection.

Do you know how important the responsibility of tribal

¹ Though Seoul now has a quarter of the Korean population, even members much younger than Father likely grew up in rural areas. As late as the 1970s, as Korea developed from an agricultural to an industrial society, Seoul was growing by 300,000 people per year.

messiahs is?...

You should return to your villages with your autobiographies and leave something to be remembered by. You cannot permit yourself be chased away. You are going in order to set up something that represents you. You don't know how precious that is. On that basis you give life to your hometown.

Which places do the famous historical patriots come from? Wouldn't it be nice if they came from your hometown? The descendants of Admiral Soon-shin Lee² are great people. You should connect your hometown to the land of your ancestors. Then whatever work you do, your ancestors will come to you from the spirit world and help you night and day.

Do you think I will sit still and do nothing when I go to the spirit world? I will send out my followers. Hyo-jin will do that.

When I say beans will grow, beans will indeed grow. I am not pushing you hard because I want to live in comfort. The ideal these teachings allude to will not die, but will live on forever. What could be more precious than that?

You can return to your hometowns and plant pine trees or bamboo and make them into a green forest. If you lived in a village with quite a number of good people in it, I could give gifts to them. Even if your clan lived very far away, I could come there, visit you and your children and ask your clan to assemble in the village. We could throw a party and invite the district leaders, county magistrates or even the provincial governors to come. More than you could do, I would speak words of hope to them. TW

² He defended Korea against Japanese invasion by sea in the sixteenth century.



During June and July, Kook-jin nim visited many churches around Korea (and in Japan) and talked to members about the Unification Church being in the position to help the nation become a strong country with a realistic understanding of its defense needs. Here he is addressing the Tongil Group leaders at a meeting in Yongpyong Resort on June 28.

A Time of Ideological Intensity

This is the thirty-third installment in our series on Father's life based on content compiled from the book series True Parents' Life Course, published in Korean. In this issue we cover the Korean movement's development, including the publication of Exposition of the Divine Principle, the launch of CARP and the Victory Over Communism campaign, the beginnings of interfaith work and the opening of a machine factory.

What's happening now in Japan? Our Collegiate Association for Research of the Principle (CARP) is registered in fifty-six universities,¹ and doctoral graduates are quietly researching our theology. Students involved in CARP and communist students are fighting each other. In the midst of this conflict, the communist students at one university did a volte-face and became Unification Church members. Members of one of the underground organizations that the communists had set up in key places to bolster their activities made a complete turnaround and joined the Unification Church. This caused some trouble, because people started saying that the communists joined the Unification Church to clandestinely evaluate us and to make it look as though we are a rebel organization. This created problems on all campuses in Japan, from Tokyo University to Kyoto University and Tohoku University. Whenever CARP held meetings, people made a fuss, saying that CARP was a communist front.

Do you know what pleased me? More than five hundred intelligent young students at renowned universities in Japan joined the Unification Church, which came from Korea, and they became active church members.

The winter forty-day witnessing campaign and VOC work

As we pass through the three-year course and the seven-year course, if you go to a farm village, pick up a hoe, love the farmland along with the farmers, shed tears out of a sincere heart and cultivate the land. We should take hold of and teach children who have not been educated because of their parents' ignorance. Since the parents had no interest in education, we should help them recognize the need. Since people have reverted to selfish individualism and have no interest in or attachment to the nation, we must cultivate those qualities again.

The important tasks for 1966

Invest at least a third of the members in witnessing activities. Next, we must become sacrificial

¹ Father said this in December 1965.

June 26, 1966: Commemorating the establishment of the church for Seoul's region 3; seated are Rev. Hyo-won Eu and Rev. Jae-seok Lee.



Photos courtesy of the Korean History Committee

volunteers to fight, on behalf of the country, against communism. After we do anti-communist work, we must prepare to do Victory Over Communism activities. From now on, we must take the offensive against communism. The time has come. I am creating an organization to do that. From now on, I think, we should visit schools and public offices and give lectures to everyone.

1966 and mobilization of the spirit world

I had said that a holy, spiritual movement would begin from 1966. These days the winds of spiritual confusion are blowing through the established churches. Do you know why this is happening? They are engaging in spiritual work without fully understanding God's will. Yet, if anyone can bring order to the chaos of the spiritual world, it will be God's sons and daughters.

These days, spiritualists frequently say that Korea is where the Lord will come. Yet, they do not know how he will come. Without knowing that, how can they predict what Korea will become like? What will happen to these people if they continued to do this and then go to the spiritual world?

I am praying these days so that I can mobilize your ancestors in the spirit world. My idea is to mobilize them and have them cooperate with you on the indemnity course. In the future, if you set out to pay indemnity centering on yourself, you will instead be paying indemnity centering on your family and tribe. If a few Unification Church members pray that they will take responsibility, you will see indemnity being paid on a tribal level. This happens because your ancestors return and cooperate with you. In



Father speaking in Gangwon Province during a nationwide speaking tour in the campaign to quadruple membership (1966)

order to hasten restoration, incidents will occur with ancestors striking their descendants or even sacrificing them. You just wait and see whether these things happen or not. That's how it will be.

I know those times will come, which is why I'm putting you through suffering. Once the condition is set of having suffered for God's will, you can be freed. Don't think of relieving yourself of the burden of indemnity until the restoration of the world is complete.

Witnessing in the provinces

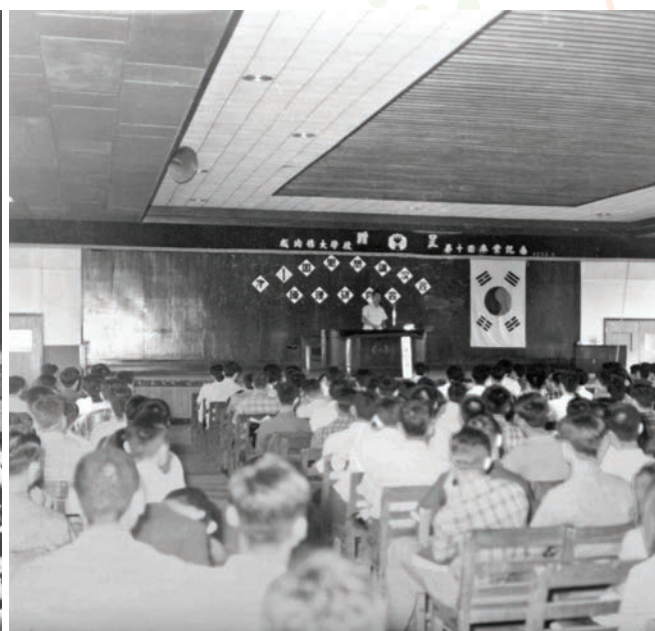
When you pioneer the provincial areas, you may find nothing to eat or wear. When you look at the hands of a person who has suffered, they do not look elegant. Inevitably, they are stiff and weathered, because he or she has slept in cold rooms and has eaten cold food. How sorrowful that is!

You may feel you have bad luck and are held back, but these obstacles do not block you. The fate of the Unification Church is not determined by these things.

Establishing CARP, January 10, 1966

We have to demonstrate that this nation has to work with members of the Unification Church. Korea as it is now has no way to prevent a communist invasion. Communists infiltrate into the lower-middle classes of society. Accordingly, we have been engaged in efforts to enlighten people in the provincial areas by conducting Divine Principle workshops and counseling them on how to live.

Each group of three in each district (township) must take responsibility for teaching Divine Principle, counseling people



Left: The first CARP rally for high school student leaders (in Tokyo, August 10, 1966); Right: Sungkyunkwan University CARP's first lecture meeting to present their teachings (in Seoul, June 10, 1966)

and promoting the enlightenment movement.²... If college students go to rural communities and take charge of the education of middle school students, they will come to grasp the situation of farm villages and feel a spirit of patriotism as well. We should leave behind a true doctrine that teaches young people to sacrifice for the nation.

In the society today, universities and colleges are bases that can influence philosophies and dogmas. For this reason, I established the Collegiate Association for the Research of Principles (CARP) in order to affect the philosophical field in universities around the world. However, it seems that our members in the countryside are not interested in CARP. I placed the highest quality members in CARP, so that it can serve as the basis of our operations in various respects. In Japan, CARP was not well recognized in the beginning, but it has come to be well recognized and recently has achieved good results.

From now on, through CARP activities you have to testify to students and professors, particularly professors of philosophy, that they cannot surpass our theology and ideas in terms of theory. We have to help people around the world recognize it.

CARP's mission and the direction of its activities

It is our mission to unite the democratic and the communist camps. For that purpose, we must assign at least one member to each one of the 2,400 districts across the nation. If we want to assign three members forming a trinity, we must have about seven thousand members whose educational level must be college graduate or beyond. I originally wanted to assign mainly Ewha Woman's University and Yonsei University graduates, but that became difficult. I therefore changed the policy to one of sending mainly middle school and high school graduates.

At present, there is no way of preventing the communist forces from increasingly infiltrating the nation. Therefore, we must strengthen our foundation until it is recognized by the nation and also present our principles to the people.



Father with the participants of the second national workshop for university students, in 1966

Children of the wealthy can live as they wish, but children of poor farmers have to live in farming villages all their lives. Consequently, those poor children are likely to feel inferior. When children are very young, they are all friends. Yet, as they grow, the children of rich parents enter middle and high schools in Seoul and other cities, while the children of poorer parents remain in villages. After the rich children graduate from school and come back to their villages, they do not regard their old, poor friends as friends. At the same time, the poor young people separate themselves from the rich and become critical. In this way, people become divided into groups. Communists exploit this division to subvert people. We must campaign to bring them together in harmony.

Earning money

After designating the holy grounds in 1966, I gave instructions for "economic restoration." Before that, I had prohibited members from carrying out economic activities,³ in other words, from earning money. If they had made money before that time, it would have created a bad condition. In God's providence of restoration, the principle is to find people first, which is why you cannot touch material goods before finding people. Because of this, we went about finding people even if it meant going through suffering by selling off everything we had; we did not engage in money-making campaigns.

I prohibited all financial activities save those involving manual labor where you shed your blood or sweat. Anything where you did not shed blood or sweat, I prohibited. The blood or sweat was like the payment of a price, which may help you understand how much suffering our Korean members went through then.⁴

Tongil Machinery Factory, Sutaek-ri,⁵ inaugurated April 15, 1966 (expanded the following year)

I go to the factory every day at present because we are in an era when we must restore all things and the nation.



Father and Mother at the dedication of the expanded Tongil machinery factory, in Sutaek-ri (outside Seoul), March 17, 1967

2 During the forty-day witnessing campaigns, members taught practical skills (often reading and writing hangul) to rural residents. Their work inspired the Park Chung-hee Administrations' Sae Ma-ul (New Village) movement, which tried to bring scientific improvements to rural Korea.

3 Father uses a term that means "restoration of economics, or finances."

4 This short section comes from what Father said at our church in Essen, Germany, in March 1972.

5 Sutaek-ri means Sutaek village; in fact this is now part of Guri City, just outside of Seoul. This site is now used by the Ilhwa Company.

You have to offer your utmost dedication. All of you should, but as you are unable to, I am doing it.

Offering a donation to build a factory is to connect to the conditions being established. You have to publicly establish a standard related to material things and incorporate that standard into your lifestyle.

Doing business was not my purpose at the outset, but considering our circumstances, it was inevitable that I would go into business, which is why I implemented an emergency strategy from this year. Without having a single penny, I have built a large factory, which we are now running successfully. No other person in the world would do business in this way. I am probably the first in history to do it.

All of you, look at how I established Tongil Industries. At times, I climbed that hill and visited the factory three times a day. I often went twice a day, and certainly at least once a day. Why did I do that? I had to work hard and with sincerity in order to become a major player in global industrial circles. I knew that only when my devoted effort, generated from my blood and tears, had touched the heart of Heaven, moved the hearts of all the industrialists who have gone to the spirit world and brought the people on earth to surrender, could the factory be brought under Heaven's ownership. That's why I offered my sincere, dedicated effort.

The people at the factory may think, "Rev. Moon must be busy. Why does he come to the factory every day? He doesn't have to come every day." Yet, they'd be wrong. You may think that what you saw yesterday evening and what you see this morning aren't very different, but if some development occurred since yesterday, seeing that difference creates great inspiration. Even if you are making the same machine, if you check and see something has improved since yesterday, no matter how small the development, it is exciting. This is where we are hoisting our flag. You can sing praise to God and establish conditions in front of Him.

Exposition of the Divine Principle released (May 1, 1966)

In the Unification Church, President Hyo-won Eu has been playing the role of the adopted son. Therefore, I will not approve a Divine Principle book written by anyone other than President Eu. I will not approve of anyone else dealing with my teachings. No matter how well a person may be able to write, I will not give my teachings to anyone other than him. I'm telling you that all Unification Church members must follow him.

The Divine Principle book is fearsome. Many people make light of it, saying it is a book written by President Eu. If I had written this book, what would happen? All those who might make light of it would be in trouble. You could go to the spirit world and see. Even if some mistakes appear in the book, you should not be contemptuous of it. If you do, you will be accused. You must be aware of why it was written in that way.

The difficulties in completing the Divine Principle book

The Divine Principle will not change even after a thousand years. If I were required to write it myself, I would write several books based on knowledge that I alone have, which for others would be difficult to understand even after thousands of years had passed. I would like to leave behind some written works, investing all my prayer and heart. Why? I would like to leave behind great descendants whose sincere hearts permeate their bones. Who can eternally take care of my written works? From that point of view, I am thinking of writing the Divine Principle from a new angle in the days ahead. I know that in the Divine Principle written by President Eu, some points need to be corrected. But, I have said nothing because he wrote it with his deepest sincerity.

Trying hard in campaigns throughout the nation

The six-year course will be over soon. Thanks to Heaven's intervention and protection, we have been able to come this far, although we have been in difficult circumstances because of the cold attitude and accusations of people in society. The time



Father, Mother, Rev. Eu Hyo-won and Mrs. Won-pok Choi looking at the first edition of the *Exposition of the Divine Principle*, which Father trusted Rev. Eu alone to produce

has come for all 30 million people in Korea to recognize that the nation cannot be saved without our teachings.

When you work in the rustic areas, you will have many difficulties. I remember that when I went on a tour of the rural locations, where thousands of members were assigned during a forty-day training period, I cried after I left them and returned home. I have never forgotten that, even now. During this tour,⁶ I met some of those who were young in those days. I found them to have grown enough spiritually to be able to take leadership positions in country areas.

When I visit the churches in the provincial areas, I see our Unificationists living in terribly miserable situations. Whenever I see this I pray to God saying, "Father, please be with them! Whenever I was in an environment like that, You were always with me. Didn't You tell me, though, that I still had a lot more

⁶ Beginning May 21, 1966, Father toured the provinces in support of a nationwide campaign to quadruple church membership (see photo p. 11)

work to do? Please allow these members to experience similar bonds with you.”

Special workshop for district leaders nationwide July 5-8

We must visit every single village and hamlet without exception and convey these teachings. By the conclusion of the seven-year course, we must make sure that nobody can say that they haven't heard of the Unification Church.

We should hold revival meetings from October. I hope you can all exert your best efforts and fight on well. You should not do less than the members in other countries.

What you need most is someone to carry on after you. If possible, you should convert people who already have a foundation in a life of faith and raise them to become your successors. If you can do that, you will be able to gain many times greater results.

Establishing the headquarters of the Christian ecumenical movement (November 7, 1966)

The path of religion is one of sacrifice and service. For religion to sacrifice and serve, separating it from Satan's world is absolutely necessary. I had to choose the way of religious faith because I had to walk the path of indemnity....

Centering on Christianity, we must make our Unification



Religious leaders meet at Academy House in the hills of northern Seoul to prepare to inaugurate the Supra-denominational Christian Association; at right is Jae-seok Lee (36 couples), who worked in the interfaith arena for many years following this early initiative.

Church stronger within Korea and unite the many religions. For that purpose, since 1965, we have been promoting an ecumenical movement. In other words, we must develop our ecumenical activities, centering on Christianity, so that the Unification Church can be recognized as having common ground with the Christian churches. Furthermore, the Unification Church must be recognized on the national level as having the highest doctrine. That is the purpose of starting the ecumenical movement....

International marriage

The other day a Malaysian, Mr. Kirpal Singh, came all the way from his country to visit me. I talked to him about international marriage.

How should we unite the world in the future? How can we build a foundation for an exchange of heart? These are important issues. I am going to promote marriage between Japanese

and Korean young people, which is what God wants. He does not want young people to stay comfortably within Korea. God wants everything to be done in a manner that is acceptable from His viewpoint.

For women living in communist countries, their highest hope is to marry laborers. However, daughters of the Unification Church must become greater than those communist women.

Births of In-Jin nim⁷ and Heung-Jin nim⁸

What kind of families developed from the original thirty-six couples? They are the ancestors, humankind's ancestors, restored within the satanic world from our fallen descendants. Based on these restored ancestors, humankind is transformed, renewed and enters the kingdom of heaven. For that purpose, blessed families, which are in the external position, and True Parents' family, which is in the internal position, must unite based on my family. The four-position foundation is the basis of the family standard. Thus, it represents the number four....

Looking at my family, when Heung-jin was only a year-old, if someone asked him to get him something, he would [forcefully] say something like, "You want me to get you what?" and throw everything around him or pick up something large and throw it down with a bang. That's the difference between men and women. In-jin is Heung-jin's older sister. This [Father may be indicating a box] has both her older brother's and her belongings. She would take out everything to pick out her doll. She doesn't like big dolls. She plays with small ones. I wondered, How can they be so different when there is only one little difference?

No matter how much you educate them, you cannot make them change their ways. Even if you were to spank them, you can do nothing about it. If I ask them, Which do you prefer? They would say, I like this. I would say, Which do you like? And they would reply, I like that one. Which one would belongs to the men? "This" is for men. Is "that" for men? [This] That is small and this is big, right? Words can be quite interesting.

In-jin is also very entertaining. You had to wear an inflated plastic inner tube⁹ if you were going to go to Cheongpyeong at night. I asked her, "If I made you wear a tube and threw you into the lake, do you think you

would be able to cross to the other side?"

She said, "Yes, I would." She was saying that she would be able to cross it even if it took her all night. This was actually quite a dangerous place, so I asked her if she wasn't scared. She replied, "Why would I be scared? I have God with me."

Seeing this, I exclaimed, "Wow, it's commendable that these children would have such faith." Is that how it is with you? If a child were to cross the waters at night all alone without knowing anything, think about all the difficulty she would have to go through. I had asked her if she knew what was there. In-jin replied that God was there. You need to have that kind of faith. **YW**

7 4:08 am on August 14 (7.18 on the lunar calendar) 1965

8 12:33 am, December 4 (10.23 on the lunar calendar) 1966

9 Because at that time the only way to reach the land at Cheongpyeong was by boat; roads had not yet been built

African nations such as Tunisia, Libya and Egypt. However, at the same time, dramatic, largely positive and transformative changes are taking place all across Africa.

Father and Mother Moon have visited Africa many times and have had representatives working here for more than forty years in every country on this continent. Recently, UPF has been working closely with the African Union, not only in convening Africa Day programs each year, but in working to assist in the eradication of diseases such as sleeping sickness.¹ UPF has also been at the forefront of HIV/AIDS prevention programs, character education and “service learning” for youth.

It is important for us to reflect on what is meant by peace, especially through the vision and eyes of Father Moon. Is peace simply a cessation of conflict? Is peace goodwill amongst men and nations, or is it more fundamental to our human condition? When Father Moon talks about peace, he is not just speaking about peace between communities, between tribes and between nations; he is talking about peace with our Creator. This is fundamental to understanding Father Moon’s great passion for the world, his unceasing love for this world.



True Father and President Goodluck Jonathan meet personally.

Because in True Father’s revelation, he has unlocked the nature, the secrets of the Fall. Through the Fall, as taught by True Parents, Adam and Eve—the first ancestors of humankind—were taken from God’s lineage and connected to Lucifer’s lineage. Because they were tempted and fell into sin, they took on not the will of their father, God, but the will of a tempter. This lineage has continued throughout history....

Father Moon transcends the boundaries of human limitations and of human suffering. He has been through every form of torture devised, experienced every single type of scorn expressed. Yet he has not only maintained a heart of love toward his fellow man; in prayer he has always told his Father, God, Father may You not be angry with your children. May You have hope. Even though I bear the burdens of torture and the pain thrown upon me by men, may You never worry, may You never cry over my pain....

In our minds, we have thoughts that we should not think. On a daily basis, we separate ourselves from God. This has been the classic definition of sin: separation from God. So, if there is to be peace with our Maker, this separation must be addressed. It must be addressed if there is to be fundamental peace between God and man—not the pain that God must

¹ An often fatal viral disease, involving inflammation of the brain, that is transmitted by the tsetse fly

experience when He looks at children who should have been His but that have separated from Him, that obey a different master, that obey the flesh, their desires, their lusts, their impetus to love, adore and worship ourselves. Under those circumstances, God must feel pain. God must feel sadness. God must be heartbroken.

If simply on our own effort, simply on the strength of the goodwill of men and women, we could arrive at peace with our Maker, it would have been done a long time ago. Father Moon’s fundamental insight is that man cannot do it alone. We cannot approach an all-perfect, all-good God when we are full of sin. When our hearts and minds yearn to do things that are not godly, we cannot approach a perfect and all-good God. The only way we can approach and be in the presence of such a holy, righteous, good and perfect God is to have His grace, His mercy and His compassion....

The Marriage Blessing Ceremonies led by Father Moon are as important as the Passover Feast led by Jesus Christ. The Blessing Ceremony—in which husbands and wives of different faiths, different nationalities and backgrounds, different worldviews and communities are bound eternally as husband and wife—is a fundamental sacrament in our tradition.



Chief Samuel and Professor Chinwe Obaji (formerly the Minister of Education) present flowers to True Parents.

This blessing of marriage is the fulfillment of the mission of Christ. It is what Jesus was here to do—to take us away from the lineage of Satan and to engraft us onto the lineage of God. He was not to just accept us as friends in the house of the Lord, but to bring us in as the children of God. This is why we believe True Parents have come with a remarkable mission, not simply the mission of an educator or peace activist. It is the fundamental mission for the salvation of souls.

One of True Parents’ most profound teachings is on the conscience. Father Moon teaches that our conscience knows before our parents, before our teachers and gurus, and even before God, what is right or wrong. The example he gives is that when Adam and Eve had fallen, they were bathed in sin. They disobeyed God’s commandments, which were made through His love. When God called out to Adam and Eve, asking where they were, they already knew and felt ashamed of their sin. Father Moon’s teaching is connected to the teaching in Romans 2 where the scripture says that even the gentiles have the commandments of God written on their hearts, that they already know within their hearts what is right and wrong.

This teaching is very relevant for our understanding of how to create a world of peace. Father Moon differentiates the conscience from our original mind. Because we were made in the image of God, we receive God’s attributes, the attributes



In-jin nim speaks at the main event.



Father, Mother and Hyung-jin nim energetically greet the audience.

of heart, emotion, intellect and will. This is what Father Moon refers to as our original mind, which leans toward God, which yearns for God based on the heart, emotion, intellect and will. The conscience is written upon that, as an instrument to differentiate between what is good and what is evil, what yearnings of the heart are sinful, evil, ungodly and lead to destruction, and which ones lead to everlasting peace and joy.

True Parents teach that the conscience allows us to discern whether what we *feel* is right. Father Moon's teaching is very practical because it gives us the key to trusting our conscience. Conscience has challenged each person in this room. Sometimes we have made decisions that have turned out to be the wrong one. At other times, we have made the right decisions. But in those times of making decisions we have struggled to decipher what our conscience is telling us. Father Moon's fundamental understanding of the original mind gives us the key to understand when we are moving in line with our conscience, which is God's instrument to lead us away from evil and toward good. ...

Our intellect allows us balance, allows us to see our feelings in light of revelation from God—God's word. Balancing the aspects of emotion, or feeling, and intellect that grasp and apply the gift of scripture, finally then our heart inclines toward bringing joy to God.... We must come to him not only as servants, as friends, but as his humble and repentant children. Through God's grace and through Christ whom he has sent, our sins are covered, we are led into the presence of God not as enemies but not just as friends, but as His children....

Since Father Moon challenged the UN in 2000, the General Assembly has passed a number of resolutions in line with his hopes, and with his call for interfaith cooperation. Father Moon challenges those who follow him to go beyond even their own ideas, to cooperate with and love the rest of the world's people as brothers and sisters.

As you may know, one of the key aspects of the Unification faith has been interreligious activity, again stemming from Father and Moon's understanding of the importance of religion. Religion stands in the Abel position, in the search of man to understand his God, and science stands in the Cain position to understand man through nature, through the universe.

True Parents have built a temple in the middle of Seoul, which has images representing each of the great traditions. All Unificationists must love Christ, the Buddha, the Prophet Mohammed and Confucius. That is one of the core aspects of our faith. Father Moon sees religion in the role of guiding humanity to a deeper understanding of God....

At the Assembly of the World's Religions, convened in 1985, True Father gathered leaders from all faiths and called for the publishing of a book of sacred texts, expressing the common values shared by all religions. This resulted in the publication of *World Scripture: An Anthology of Sacred Texts*, a volume that shows the universal spiritual values shared by the world's religions. True Father considers *World Scripture* to be one of the essential texts in the canon of Unificationism.

Recently, True Father also published his autobiography, entitled, *As a Peace-Loving Global Citizen*. It was at the top of the



Left and middle: Participants of the International Leadership Conference came from a number of West African countries; **Right:** Hajiya Yar'Adua, the wife of former Nigerian president Musa Yar'Adua, speaks at the ILC; her husband was honored in the Legacy of Peace Seunghwa Ceremony held just prior to the conference.



From the podium, True Father attempted to embrace all of Africa at once.

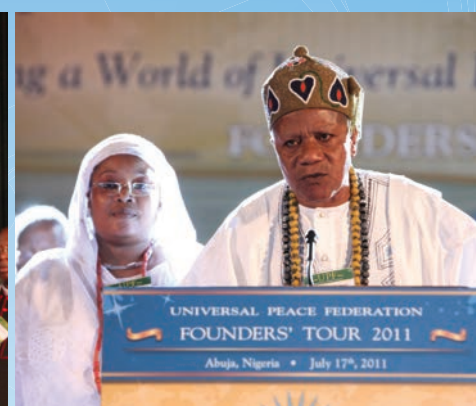
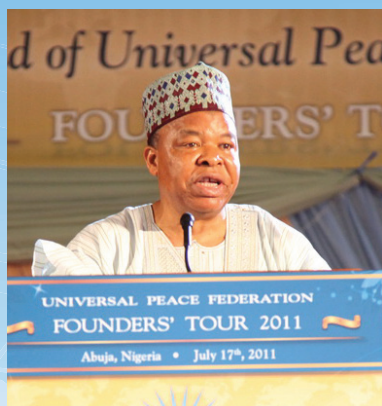
best-seller lists in Korea for almost two years. It has now been published in English and many other languages.

It is my plea to you today to not stop with this plenary. Don't stop. You've come, God has guided you this far, I urge you to deeply study the teachings of Father and Mother Moon, who are not simply prophets of this age, who are not simply teachers and great educators but who have a more profound identity and truth that will transform our lives. Through this autobiography and through his teachings, we will understand more about Father Moon's vision, character and mission at this time in history. These texts reveal deep understanding and allow one to probe his heart, his mission for building the kingdom of God.

In conclusion, I want to thank each one of you for participating in this important conference. I believe your deliberations here can bear great fruit and can have a great impact on Africa. They can have a great impact on the world. I pray that you remember that Father Moon, when he talks about universal peace, is talking about reconciling God and man, bringing

us all back to the restored position as God's children. If we understand this truth, that from this first commandment to love God with all our might, soul and strength, out flows the second commandment, which is to love your neighbor and to love each other as brothers and sisters. When we understand that fundamental core—our relationship with God as the central aspect for peace—we are already brothers and sisters.

Brothers and sisters, God surely loves the people of Africa, and His hand is guiding the providence here. I believe that it is no accident that we are here together. It is no accident that my parents, True Parents, are here and that tomorrow we can be challenged by their words. They will never talk to us with soothing words. They come to challenge us to our very core. They will chastise us, they will, like Christ in John chapter 8, challenge us fundamentally. They will not be politically correct—something Father has never been! They will call us to love God. They will call us to enter into God's family, to build families centered on Him and to build a kingdom for Him. **TW**



Left to right: Ibrahim Nasiru Mantu, deputy president of the Nigerian Senate (2003–2007) who said, in his welcoming remarks, “Nigeria was once a home of peace. But today, leaders engage in corrupt practices because they don’t have the fear of God in them. That is why the fundamental teachings of Father Moon are so important, both for Nigeria and the world.”; Telezya P. L. Huvisa, minister, Office of the Vice-President, Tanzania; a Japanese Shinto priest and an Islamic religious leader.

The Blessing of Africa

The eleventh stop on the UPF Founders' Tour was Nigeria, representing the continent of Africa

By Olaleye Ibrahim Alao

TTrue Parents' visit to Nigeria was victorious in many ways and was a huge step forward for Nigeria and Africa. At each event many wonderful things happened, and despite a little bit of confusion at times, a remarkable victory for Heaven was won. True Father was nothing short of incredible as he poured out his love and parental guidance to the cradle of civilization that is Africa.

Just before his coming, True Father instructed that a continental level Legacy of Peace Seunghwa Ceremony be held in Nigeria. On July 14 at the Sheraton Hotel Abuja, the day before True Parents arrived, more than five hundred people attended this "Legacy of Peace" ceremony. One of the top honorees was Musa Yar'Adua, the president of Nigeria (2007–2010) who was in office when Goodluck Jonathan was vice-president.¹ It was because of his death that Jonathan became president of Nigeria. The highlight of the Legacy of Peace event was the presence of Mrs. Yar'Adua and four of their children. According to Mrs. Yar'Adua this was the first event since her husband's passing that had honored him in such a way. She was deeply moved and grateful.

On the early morning of July 15, True Parents' plane came to a halt in the presidential parking area of the airport and True Parents were received at the presidential lounge reserved exclusively for visiting presidents, vice-presidents and prime ministers of nations. They were greeted by several top government officials and ambassadors for peace and escorted by presidential motorcade from the airport to their hotel. The

¹ For more on the nation its president see "Goodluck, Patience and God's Blessings for Nigeria" in our June issue.



True Parents at hoondokhae in Abuja on July 16

presidential motorcade stayed with them throughout their stay in Nigeria.

After being welcomed at the Hilton Hotel in Abuja, True Father held his first hoondokhae session and started his four-day true love marathon. Each morning in their hotel suite, True Parents held hoondokhae and gave much love and guidance to members, pouring out their hearts.

On the first day, True Parents were received by President Jonathan and an official committee of seven others at the Presidential Palace. They welcomed True Parents to Nigeria.



Taj Hamad, Olaleye Alao and Michael Balcomb at the International Leadership Conference at the Sheraton Abuja



Hyung-jin nim greets Dr. Hamdi Murad of Jordan; at back is Madhav Kumar Nepal, former prime minister of Nepal.

True Father spoke to them, focusing on three main points of internal guidance.² For approximately forty minutes, they listened attentively to True Father. The meeting came to an end because the president was conducting a three-day retreat with his newly appointed cabinet members in another venue, and had to continue. There was disappointment that True Father did not have the chance to speak privately with the president. President Jonathan said he was sorry about his official schedule and repeated that he hoped to schedule another meeting with True Father later when he could receive his guidance in more depth.

The International Leadership Conference (ILC) held by UPF at this event was hugely successful. High quality papers were being presented and the rooms were packed during all the sessions. It was well organized; Dr. Walsh and his team deserve a medal for what they accomplished. To have over five hundred participants coming from all over the world with very complicated visa situations, flight schedules and communication problems was a feat never before accomplished here in Abuja by a non-governmental organization.

We have only fifty local members here in Abuja, many of whom are mothers with young children, and yet we had to host four major events—Legacy of Peace, Lovin' Life Ministries the ILC and True Father's speech. These and accommodating six hundred members from all over Africa. How it was done is still a puzzle for me. It was not without problems of course—the infrastructure in Nigeria is not quite what it is in most other places that an ILC of this size is held. But the problems were relatively small and the gaps smoothly filled.

On Sunday morning, July 17, In-jin nim held a Lovin' Life Ministries Sunday Service, which nearly a thousand people attended. This absolutely transformed all of our African members. The band, Sonic Cult, boomed out the music that we had hitherto only heard from a distance through video. In-jin nim gave a wonderfully warm sermon about the great destiny of Nigeria. She then personally met with each of our members, one by one. It was the first chance almost any of our members had to meet with a True Child, take a picture, and receive heart-to-heart care.

Just a few hours later, at Abuja's International Conference Center, True Father came out to the podium to give his speech.



True Parents with Africa continental director Rev. Hee-sun Ji

There were some 3,500 people in attendance—a thousand Unification Church members from all over Africa, five hundred International Leadership Conference participants and nearly two thousand from the general public. President Jonathan sent three representatives to represent the Nigerian government. There were religious leaders (both Christian and Muslim), business leaders and political leaders representing different areas of Nigerian society.

True Father spoke for nearly six hours. After about an hour and a half, there was a natural break in what Father was saying (he hadn't even begun his prepared speech yet). Out of concern for Father's health, the top leaders tried to conclude the speech there by inviting Mother to come out and by offering bouquets of flowers. We actually thought True Father had agreed to that but Father playfully threw the flowers down and said that no one should not try to stop him, that he would continue to the end because he must give this declaration to Africa or Heaven would not be happy.

He then picked up his speech and began to read. **TW**

Mr. Olaleye Ibrahim Alao is the national leader of Nigeria.

² See "Reconciling God and Man" on p. 2 for the core content of these



At the victory celebration (morning hoondokhae) on July 18



The Sacred Application of Rock and Roll

An Interview with Sonic Cult

Formerly known as the Lovin' Life Ministries' band, Sonic Cult performs each Sunday at Lovin' Life Ministries' services,¹ which are broadcast to over a hundred sites around the United States. The band has also performed at numerous locations around the U.S. and abroad in South America, Europe and Asia. Their debut album "Alive," produced by Rev. In-jin Moon, was released at the beginning of 2011 and can be sampled at www.mysoniccult.com. In the following exclusive interview, band members speak about In-jin nim's vision for Sonic Cult and their role in Lovin' Life Ministries.

Today's World: What is the vision for the band Sonic Cult?

Mitsuru Kubo (viola and vocals): Sonic Cult grew from In-jin nim's vision for Lovin' Life Ministries—the style of worship, the style of music and the overall performance for the viewers.

Joshua Cotter (keyboard and vocals): From the very beginning, I think that In-jin nim's vision for the band was for it to be an integral part of her ministry. The vision for that ministry is to transform the culture of our church into something inspirational and cutting edge. I feel that she's taking religious worship to a new level, where new music, and music that we've listened to in the past, can reach the hearts of people around the world. From the beginning, she wanted the best quality musicians and singers to represent our True Parents, to represent our movement.

Joe Young (lead guitar, band director): This is not only valuable to interfaith work but it can also go outside the religious community. I feel that when we write songs, we want to have a message for our own church community, the Christian community, the non-Christian community and the secular world; we are trying to reach everyone eventually.

What is the meaning behind the name Sonic Cult?

Ben Lorentzen (lead singer, acoustic guitar): In the religious context the word "cult," has a negative feel to it, but in the pop-culture context, it has a positive feel. You can have a cult following, which is something cool. When we were trying to put together names, we were talking about the popular band Audio-slave, and how cool that name is with the word "audio" (sound) and "slave"—you're a slave to sound. We were tossing around ideas; we wanted a combination of two words like that. So "sonic," meaning "sound," came from "audio,"

¹ Rev. In-jin Moon, president and CEO of HSA-UWC USA, launched Lovin' Life Ministries in New York City in April 2009; she serves as the senior pastor. Video recordings of the services can be viewed at www.familyfed.org with site membership, which is free of charge.





Sonic Cult play at a recent UPF event in Kuala Lumpur.



In-jin nim (pictured in Malaysia) believes in the power of music.

and “cult” came from thinking about people, so we are people that are into sound.

JY: We want to affect culture. In a recent conversation with In-jin nim, there was a mention that “cult” is the root word for “culture.”² Our name is sort of a play on words. We want to be influential, to change this culture for the better. So, there are a couple of angles there.

JC: In-jin nim was also thinking of changing the way the culture sees our church, whether it is on the internet or anywhere else, and to use that word “cult” as if to bury the negative connotation and let people associate it with exactly what Ben was saying—a group of people that love life and love music. It’s definitely a strategic move in that sense.

JY: Yeah, it wasn’t just a coincidence. There was clearly an awareness of that word having an issue.

JC: I think that is In-jin nim’s genius. I think she is thinking

² Both words descend, through different routes, from the Latin *cultus*, meaning care, adoration.

in terms of our movement, our church. What should stay the same? The basics—True Parents, God and our relationship with Him, the Divine Principle tradition. What needs to change? As she said in her sermon last week, this is not the time to suffer; it is time to explode into the richness of the original culture that God intended. What better way than to have explosive music?

Although other people may shun the act of talking about True Parents directly, she and her brothers are out there testifying to the breaking news of who True Parents are, in such a natural and powerful way. That’s how she approaches everything—turning it around to the positive.

What effect have Lovin’ Life Ministries and Sonic Cult had on the church in America so far?

MK: I can say from personal experience with my peers that Lovin’ Life and the music that we play has helped bridge the gap between our first and second generations because we’ve taken the music that those in our first generation most commonly identify with, our worship music, and taken what the second generation prefers to listen to, stuff that is popular, contemporary and on the radio, and we’ve put it together.



Photos courtesy of Sonic Cult



Joe Young



Mitsuru Kubo Hunter



Ben Lorentzen



Joshua Cotter

We're saying, It's okay; we can play popular music and still be worshipping God and attending True Parents.

BL: When our band went to Korea to play for True Parents' fiftieth wedding anniversary, we played the rock song, "The Trooper" by Iron Maiden, at the banquet. [Laughter by the band] We started off the song and you could see the shock on people's faces, like—What's going on? But True Father seemed to think it was really cool! He was tapping his feet; he seemed to be digging the song more than anyone else in the audience was. That was a clear visual statement to me that things have changed. And the two people that have made this change for us, I believe, were Hyo-jin nim and In-jin nim. Those two people have had a huge impact on the freedom to express ourselves inside a religious community.

JY: If you don't mind my adding to that, I think that as long as it is God-centered, as long as it is moral and kind to others, there is room for you to be excellent in different types of art forms, to enjoy different types of music and to harness the power of rock and roll, rather than reject it. I think that is another part of In-jin nim's genius, harnessing the power of great music while tying it in gracefully to True Parents and their message.

Also, because of Sonic Cult, many bands have started up in our churches across America. It's creating a music revolution throughout the church.

BL: At Lovin' Life, you see a crowd of grandparents, their kids and their grandkids, and they can all sing together on the chorus of Bob Dylan's "I Shall Be Released," or the song "God Gave Rock-and-Roll to You," by Kiss, which feels just fantastic. To play those songs, it feels as if we are bridging that gap between the generations, and that feels good.

MK: Instead of our parents trying to kick us out of bed on Sunday mornings to get us to church, it's the other way around. Kids are trying to get their parents to bring them to church in order to hear the music. I think that because young people are getting excited about church, they actually feel comfortable now inviting their friends from outside our community. It's easier to imagine inviting friends from your college; it's already happening all the time.

JY: Yes, there is a confidence that comes with having a great band onstage, together with an excellent sermon from In-jin nim. With these two things brought together, and the way they tie in together, you can feel confident to bring anyone to services and let them hear the content and be moved.

Who chooses the songs you perform at church each Sunday?

JY: As the band director, I like to get ideas from the band, and then we compile a suggestion list for In-jin nim. She usually adjusts it to fit together with the sermon for that week, or gives us a whole new list that she comes up with. So, the bottom line is that every set list has to coincide with the sermon.

MK: It goes to show how much In-jin nim has invested in the music; for her it is not separate from her sermon. It is really a package experience at church on Sunday. It's not, Okay, we'll listen to some music and then hear some words; it's completely one message. If you listen to her sermons, it's obvious that she is linking the music to her message.

JY: In-jin nim has often said in her sermons that music is prayer for Lovin' Life Ministries. So we want this to be a music ministry during Sunday Service; we want the music to have an emotional impact that prepares everyone to hear the service. We take that job seriously.

What feedback have you received so far?

JY: We get responses from people of just about every demographic, every age group. We have people in dozens of countries following us, including people from Africa, all over Asia, a big chunk of Japan, Norway (following Ben), and South America. And it's not just one small group like preteens, or ages thirteen through fifteen. I recently found out that many of my peers from California, including teachers and colleagues that I've worked with, are hitting the "Like" button on the Sonic Cult Facebook page. We are already crawling down a road that might reach many different kinds of people.

JY: Also, recently when we were recording a Sonic Cult song, "Truth Revealed," the sound engineer, who is not in our movement, was listening to the lyrics and said, "This is something people need to hear." This was coming from someone outside our community. Even in the secular, non-religious community

people feel there is of a lack of meaning in much of today's pop music. When I turn on the radio, I don't feel substance in the lyrics. I don't see the point of a lot of music now. So I think we are trying to hit mainstream in a way that brings something internal, something substantial.

JC: In-jin nim has also constantly emphasized the importance of writing the songs, the intellectual property, and to me that is one of the most exciting things happening with Sonic Cult. She often refers to the Christian group, Hillsong, as a model. At the same time, she sees the limitations. Even though they can draw tens of thousands of people, they are limited to the Christian message in their words and their songs, and it limits who they can reach. So, her vision for the Lovin' Life band, which has now become Sonic Cult, is always for it to go beyond that model.

JY: I agree with Josh that the strength of the band is the song writing. I have played with a lot of great musicians just by being in New York City, but for me the strength of this band from the very start was the song writing. When we first played one of Ben's songs, "Naked, Homeless and Hungry," it hit me internally. Lyrics and song writing wasn't something that I had been thinking about working on, so Ben has been sort of a mentor for me in the song writing department, as well as Josh, who has been writing great songs for a long time. I feel that that is one of our strengths. We have already written forty songs as a band.

Wow, so do you expect more CDs to come out soon?

JY: Absolutely! We are working on a new one to come out this year. From now on, we want to concentrate on the band's originals, so we are compiling them and are looking to work with an award-winning producer that is interested in helping us with this next record. Right now, we are discussing which songs should go on the record. Hopefully, we will start recording it in the early fall. Although the first CD we put out, *Alive*, was mostly live recordings, we want this CD to be on a new level of quality. (Please visit Sonic Cult's web site, www.mysoniccult.com, to download tracks from *Alive*.)

What are your musical backgrounds, and how did you get involved with Lovin' Life's music ministry?

BL: This question plays into another large strength that our band has, which is the variety of our musical backgrounds. Mitsuru has a classical background. I come from pop rock. Joe comes from jazz. Our drummer, Sang-min, comes from jazz and pop.

I was in a band called Brent before. We had a record deal in Norway, and we had released two albums. We had three songs on the top forty hits, so that was one of my previous band's accomplishments. So with that, I have accumulated some experience.

One vision In-jin nim has for the band comes from a term she's used, an "iPod-list band." Kids are listening to music differently now than just ten years ago, because before the iPod, the way you accessed

music was through buying a CD or a vinyl LP or listening to it on the radio. But now, you can download music, and what kids are going for is music that they like, not necessarily only one band or the full album. They create their own lists made up of all different sorts of music—it's R&B, it's rock, it's pop, it could be jazz, it could be classical.

Kids are listening to music differently and there is really no one out there serving that need right now, because the music industry is so formulaic. Many bands put songs out so that the radio stations will play them, and radio stations exist to promote the commercials, which is how they make money. They have a list of things they are looking for in pop music—it has to be this and that to serve the purpose of getting their commercials out. But In-jin nim wants to go beyond that. The music industry is limited because of this policy, so they put out pop acts that sound exactly the same all the time. She wants to break those borders by having a band that has no limits—we can do intimate songs with guitar, viola, and keyboards, and then we can rock it off on the next track. Our third song could be more jazz. We have no boundaries.

Another strength this band has is that it sounds and it looks international. That will be one of the biggest selling points. Only yesterday, our new drummer joined the band. His name is Sang-min Lee, who has played with some of the best pop acts in Korea, including "Rain," a performer that many in Korea would know. He recorded with him. He toured with him, and they played in the biggest venues in Korea, America and Southeast Asia. So having players who are of mixed origins is a huge strength for this band and can be a bridge between the Western and Eastern pop culture.

JC: Also, In-jin nim knew exactly what she was doing in asking Ben to come here from Norway because of his extensive experience at making it in the music world, and not theoretically; the real experience is what she's looking for. And Joe's extensive experience, even though he's young, in the jazz world, fighting his way up and making it, is a huge asset. It's a hidden thing. You wouldn't know it, but the story should be told because that's really what's driving us.

JY: I practiced very hard and got to a certain level as a high school student. I remember getting letters in the mail from the Manhattan School of Music and Juilliard saying that I was



The music ministry at Lovin' Life has attracted our church's younger set—and their friends.

accepted, but I wasn't of a mind to respond to them. Instead, I just moved out to New York City from California, at the age of nineteen, to compete in the most musical city in the world. I don't know what was driving me to go that route instead of the conventional "go to school and make yourself look flashy with a degree."

Because of my experiences in New York City, it makes perfect sense to me that it would be the home base for Sonic Cult—because it is a city of competitiveness in the extreme. That's what attracted me about the city, so I have been here for six years, just climbing through the ranks, playing at different festivals and then doing more work. At times, it was an unglorified position of humility—nothing tests your ego more than playing for three people that don't clap after any of the songs you play.

I did actually end up going to school, but I just had too much going on to graduate. I was travelling constantly to help with other people's records. I was also very lucky to travel around the country with a couple of bands; that experience was invaluable.

MK: Just two years ago, I was finishing up my performance diploma at a conservatory. I had dreams of auditioning for the big orchestras and all the symphonies, losing some and winning some, struggling to be able to do my art.

Yet my husband, David Hunter, had been MCing for Lovin' Life Ministries since it started. Finally, when I was done with school, I said that I should be attending service as well. After three or four months of being in the audience, watching the band play, I was thinking to myself that I wanted to be up there with them making music. Even though I am classically trained and I've never played Holy Songs or pop music, I want to be experiencing that and offering what I have, the tools I have honed over the last twenty years of my life. Even though this is not what I originally planned to do, essentially my biggest passion is to perform.

JC: I started my musical career at the age of eleven, playing in bands; my first group was called the Beatles Junior, and I was Paul. [Laughter] The Beatles are a huge part of my background, learning their songs by ear. Essentially this launched me into ten years of playing professionally in every possible place you can imagine.³

I evolved from that into jazz. When I was sixteen, I gave up the guitar because I saw one of the jazz legends on piano, so I taught myself jazz piano. Up to the time I met the church, I was totally absorbed in jazz, and just as every group always has a contract waiting, our group had a potential contract with Chick Corea as a manager at that time, back in the 1970s. However, my group broke up because of girlfriends. [Laughter] I was totally into that lifestyle up until the day I met our movement in California when I was twenty-two years old. From there, I realized that I had to offer music to God. It was my "Isaac," so to speak, so I didn't touch a piano for seven years. Yet, God gave music back to me in a unique way. For me, having this opportunity to be involved with this ministry, and in this band, is a huge humbling experience and a blessing. That's the short version of the story.

BL: Yes, we have a bunch of great people in this band. The cool thing is that all the other band members clearly know we are in the Unification Church. Even Julian, our bass player.

³ Rev. Cotter later clarified that he and all his band members had the support of their parents, which kept them out of trouble though they performed even in bars.

JY: I was rehearsing for a different gig with Julian recently, and the drummer asks Julian, "What have you been up to?" And he says, "Well, I've been playing for a church." The drummer asks, "What church?" And he says point blank "Unification Church." The drummer says, "Oh really, how is that?" and Julian says, "Oh, it's really cool." Then the drummer asks, "What's the Unification Church about?" I am overhearing this conversation between these two, and Julian tells the drummer, "Oh, it's a really cool church. They are about connecting all the religions and going beyond the differences. And yeah... it's really cool. We get to play all these different styles of music. It's really awesome." He was essentially witnessing about our church to the drummer. He's not only adapted to our movement, he is also extremely comfortable with our message; it's just outstanding.

Julian has also mentioned that there is a list of people he knows who want to play with us because he has been talking about his experience so much, saying, "We get to play in this huge venue. We have these great song writers," and things like that. Now he's telling us, "All my friends want to be in Sonic Cult."

I thought that was awesome—all these respected musicians are waiting to get the call to play in the band. That's really exciting.

What are Lovin' Life's and Sonic Cult's plans for the future?

JC: The sky's the limit. In-jin nim has placed no limitations on what this ministry can accomplish in reaching the world, or on what Sonic Cult can accomplish.

Our church in America is growing for the first time in decades. This is because of In-jin nim's vision, which is being rolled out through Lovin' Life Ministries and the band. It's having an impact. Over two hundred new members have joined in the last year, and that's just a drop in the bucket. Our church is growing again, and you can't stop growth.

BL: It's hard to say in particular how big this band can become. What I personally hope for is to see us be able to move many people. I would love to see, five years from now, ten bands from our community competing to be on that stage. That would give us Sundays off! [Laughter]

JY: Yes, I hope the band becomes a driving force for people's individual lives. For whatever reason, we have felt the drive within us. I hope we awaken that in everyone else when we go up there and play a good song. I hope that people say, Yeah, I can do that, too; it's achievable.

I would love to see more people from our community becoming amazing in their fields, in whatever they choose to do.

BL: Our band talks about this when we write songs too. A huge message we want to put out through the lyrics in our music is about self-empowerment. You are God's son or daughter, so you can do whatever you want to do. With a good attitude, keeping the traditions that we learned from our True Parents and being sacrificial and humble, the sky is the limit. That's the powerful message that I hope to be able to get out there. To see a community that supports each other, helps each other, loves each other—that would be fantastic. To know that we helped start that would be a blessing. **TW**

Celine I. Tardy of the News Team at HSA-UWC headquarters in the United States kindly conducted this interview for Today's World.

THE IDENTITY OF THOSE IN OUR SECOND GENERATION

By Mr. Yuji Otomo

In relation to the education of our children, I believe you have heard the expression “identity of the second generation.” We also hear, that for members of our younger generation, establishing one’s identity is important. We naturally ask, What exactly is the identity of a blessed child? How should it be established? In order to answer these questions, we first need to understand the term “identity,” as used in this context.

What is identity?

Identity is a term used in psychology. Erik H. Erikson (1902–1994) a student of Freud, the founder of psychoanalysis, was the first person to use it in this manner. Erikson treated patients with various mental disorders and “identity” was the term he used to describe the basis of mental stability. He did his research on identity.

What precisely is identity? Simply put, it is a stable sense or confidence that I am _____. Various words might fill the blank. For instance, in my case, I am Japanese. I am a man. I am a clinical psychologist. I am a Unificationist, and so on. To establish one’s identity is to have a stable sense or conviction about each one of these descriptions, and as a whole to have a stable sense of the total individual, which is “I am Yuji Otomo.”

Many different aspects of identity exist. Each has a name, such as ethnic identity, sexual identity, occupational identity or religious identity. All are brought together in what is called “self-identity.” When the various aspects of identity are established, the self-identity becomes stable and can also become established.

What is a blessed child’s identity like? His or her identity is also a composite of a variety of aspects. No single concept can be said to represent the identity of a blessed child, but as the person gradually acquires racial identity, sexual identity, professional and religious identity, all of these integrated into a whole can be called that blessed child’s identity. Let’s then consider what that identity is like, looking at each of the four aspects of identity that I have just named.

Racial identity of members of our second-generation

Racial identity applies to what race you are and covers one’s sense of nationality. The Japanese or the Japanese race, the Koreans or the Han race, and all Americans as American citizens would apply to racial identity. I’ve asked second-generation members, “What country are you from?” They each answered Japan, Korea, the United States, etc. Of course, when we consider the actual race or nationality of a person, these are correct answers. However, from the viewpoint of racial identity as blessed children, I believe, that the correct sense of identity a member of our second generation should have would result in the answer, My country is Cheon Il Guk.

Racial identity is established by inheriting lineage and culture. For example, the Han race comprises people who have inherited the lineage of Koreans and acquired Korean culture. The Japanese race encompasses people who have inherited the Japanese lineage and acquired Japanese culture. If either one of these, lineage or culture, is lacking, it is difficult to maintain an identity. A typical example would be the Korean residents in Japan. Korean residents are



people who came to Japan from the Korean peninsula around World War II, for various reasons. Second- and third-generation Korean-Japanese come from a Korean lineage but have acquired Japanese culture. Many are struggling, because they do not feel Japanese or Korean, and their identity is diffused. In reality, they are discriminated against in Japan. If they return to Korea, they are often bullied, and they are unable to find their place in society.

The second generation belongs to God's lineage. God does not have a country yet. God's country is Cheon Il Guk. Thus, Cheon Il Guk, which is God's homeland, would be the native land of our blessed children and their racial identity would be that of Cheon Il Guk citizens. I've stated that it is necessary to have both the lineage and cultural aspects in order to have a racial identity. The reason that those in our second generation possess God's lineage but are still unable to establish their identity as citizens of Cheon Il Guk is that they have not yet acquired the Cheon Il Guk culture completely. Cheon Il Guk culture is the culture of heart. Thus, they have to acquire the culture of Cheon Il Guk from now on. Just as the Jewish people, who for two thousand years after losing their nation—while preserving their lineage and culture (Judaism), the national identity of blessed children that God desires is one of people longing to build Cheon Il Guk while preserving God's lineage and culture.

Sexual identity

There are two aspects of sexual identity. Gender identity that is related to one's own sex, and a sex role identity, which guides how one should live as a man, or as a woman.

Regarding gender identity, many may think that their gender was clear from the day they were born. However, some people are not convinced about their gender identity and are conflicted. This is known as a Gender Identity Disorder (GID). Those who have this problem are not certain about their own gender. For example, physically, one is male, but in his mind he is a woman (sometimes described as having a female brain) or vice versa. The understanding of gender identity disorder is now advancing. Nevertheless, it is difficult for those who don't have this problem to imagine what a struggle living life is for people with GID. The fact that the suicide rate for people with this disorder is several times higher than average indicates the great suffering they must go through.

Some people with such issues have heard the Principle and become members, and among the second generation, some have been diagnosed as having GID. One blessed child I met said she (or he) could not discuss the problem with anyone in the church. The first question I was asked was, "When I receive the blessing, will I be blessed to a man, or a woman? I've never been able to ask anyone this before." This individual has faith and wants to receive the blessing. You can understand that GID has nothing to do with the level of a person's faith. Because this issue is not directly related to the topic at this time, I would like to explain how to deal with it on some other occasion.

Confusion about sexual identity (GID) is a serious issue

for the person himself as well as the family; however, from the standpoint of promoting the Unification movement, the confusion of identity of sex roles is more serious. One person in our second generation who works at the church headquarters in Japan said, "The second generation is being adversely influenced by feminist thought." I also feel this is true, and that probably this influence has caused greater confusion in the first generation than in the second.

As you know, feminism is the general name for the philosophy and movement advocating the elimination of sexual discrimination and promoting women's liberation. Groups exist that focus on original values such as equality between men and women, equal rights. Radical groups influenced by communist thought claim that biological differences in sex did not exist in the beginning and that the sex differences are a creation of male-centric history. These radical groups say that distinguishing between men and women is unnecessary; both should go out into society and carry similar roles within the family equally. Among blessed

families, I have seen those whose image of the family is the same as these radical groups. One blessed child said, "In our family, we had two fathers and no mother." Her parents were both busy with public church work. She said that from the time she was young, the children took turns doing the housework. When you ask blessed children how they imagine their future, they will often reply that they will go to college to acquire professional skills and that they wish to be useful to the True Family. Yet, among those in the second generation, I feel that not many have a clear image of how to live as husband or wife, as father or mother. I feel that not many of our church-related schools, even, teach how to live as a man and how to live as a woman, although they may emphasize being strong in both faith and academic studies.

The heart of the Unification movement is the True Family movement. Each blessed couple is to become a true couple and true parents that create a true family, and through doing so, true families are to multiply throughout the world. To do this, within each family we first need to reexamine the roles of husband and wife, how sons-in-law or daughters-in-law are to attend the parents, how to attend each other as spouses and how we can support and complement each other as fathers or mothers.

We need to understand the man-woman relationship correctly and put that understanding into practice. Establishing, first, the sex role identity of blessed family members, which has become just as confused as in families outside the church, is a pressing task. Of course, this isn't to say that the pre-modern, traditional sex roles are the original sex roles.

In-jin nim has said, "True Father is the true liberator of women." A necessary first step is to study what True Father and Mother are like and to create a new culture related to the original roles of the sexes. Once these roles are understood, embodying the original sex roles is tantamount to establishing one's sex role identity.



Occupational or professional identity

Many of our children are struggling about how to live and pursue their future, which from the perspective of identity would be called occupational or professional identity. More specifically, how will they take part in society? Rather than just being about choosing an occupation or professional field, I feel this is a broader concept. In fact, it is not easy for those in our second generation to live in the secular world. Since they were children, they were taught that society is full of evil; now they have to go out into this society. They have been hearing about the ideal of restoring the entire universe; whereas, in reality, they have to face the daily grind of earning a living. After graduating from high school or college and even after getting a job in a company, they end up struggling as they see the gap between reality and the ideal that they learned in the church. Many blessed children cannot balance faith and reality and choose to remain jobless and idle.

For such people, we need to not only present the ideal but point out a way to participate in society, while seeking balance between God's will and the current reality. Father said that after studying in Japan and looking for employment, he thought about the future providence in deciding where to seek work (in the end he decided not to take the job).¹ He also has said to do your best in your workplace and become masters there. We should teach that it is necessary to choose a profession or job, as Father did, based on God's will and to put the word into practice in the workplace. We should teach specific ways to do this. I can say that helping those in our second generation to establish an occupational identity is also a pressing task.

Religious identity

Religious identity refers to deciding which religion to live with and what kind of life of faith to lead. When we speak of our children's identity, we tend to think about establishing our religious identity; that is, we generally refer to it as limited to living with the Unificationist faith.

I am quite optimistic about the religious identity of those in our second generation. Compared to their other identities, in general I feel they are forming their religious identity stably. They are more convinced about the Unificationist faith than we in the first generation are, at least. They were born into God's lineage. They have attended church since childhood and have seen their parents' faith, so they have encountered God deep within themselves. They have a relationship with God that is markedly different from ours in the first generation.²

Of course, blessed children that have lost the Unificationist faith do exist, and we must convey the faith to people in that situation. Nevertheless, not many of them believe the Unificationist teachings are wrong. They do have the religious identity of being Unificationists. Even if they stop going to church, dye their hair, drink, etc., they believe in God and they believe Father and Mother are the True Parents.

Why do many of them stop going to church? They dis-

like going to church. They have faith, but dislike the church. So they don't go to church. More accurately, they don't like their parents imposing church on them. Out of defiance of their parents, they stop attending church. One member who stopped going to church said, "I like my mother, but I don't like my Unification Church mother. When it comes to faith, she suddenly doesn't understand me, and she starts unilaterally imposing things on me.... If my mother had understood my feelings more before I started disliking the church, I would have always liked the church." She spoke with tears trickling down her face.

If parent-child issues are resolved, the issue of religious identity will be resolved. I can say this with certainty. That is why I am not pessimistic about blessed children establishing their religious identity. I would like to take up parent-child issues, how parents and children can more fully connect, and how parents can approach and talk with their children, in future articles.

Second-generation members' self-identity

We've touched on several types of identity, and I hope you now have a clearer understanding of what identity is. When identity in these various aspects starts to become established and one's personal image (a whole that is integrated from these) becomes stabler, we can say that self-identity has been established.

For those in our second generation, when the various individual aspects of identity (way of life, values) not limited to religious identity, are formed centered on True Parents and the word, we can say that a blessed child's true identity has been established.

Thus, even if he or she has the Unificationist faith, if the person lacks self-awareness as a Cheon Il Guk citizen, or is not trying to build the original man-woman relationship, or thinks of career and faith as totally separate entities, we cannot say that a

blessed child's identity has been established.

You may have noticed by now that developing an identity centered on True Parents and the word is not just for people in our second generation. To have self-awareness as the people of Cheon Il Guk, to build the original man-woman relationship, to integrate faith and career in a balanced manner and to acquire the true Unificationist faith is what those in our first generation must also do. In other words, the identity of a blessed child is the identity of a child of True Parents, which is what those in the first generation must also establish. When we think along these lines, we can say that there is no such thing as identity exclusively for those in the second generation. What needs to be established for the first and second generations is our identity as members; that is, as children of True Parents.

How, then, is this identity to develop? In the next article, I would like to explain the psychological mechanism for establishing identity, and the method by which those in the second generation can do this as children of True Parents. **97W**



¹ Due to a spiritual sense that he should stay in Seoul, Father decided not to work for the Manchurian Electrical Co.

² Mr. Otomo wrote about this topic in "The Value of Our Blessed Children" in our January-February 2011 issue

A Country that Values Inner Peace

Members of the True Family responded to an invitation from Malaysian parliamentarians

Religious freedom is guaranteed under the constitution in Malaysia, a nation where the state religion is Islam. Sixty percent of Malaysians are Muslim, yet the Malaysian government makes much effort to foster harmony among the various religious and ethnic groups in the country. In recent years, some members of the Malaysian House of Representatives have taken an interest in the Unification Church's interreligious activities. In that pursuit, they were troubled to learn of the abuse of church members' human rights in Japan. Taking steps to understand the situation more fully, some members of parliament have actually visited Japan, where they expressed their concerns to members of the Japanese government. More recently, they went to the United States to speak to members of Congress to discuss what might be done about the situation.

Last year, forty Malaysian members of parliament attended True Parents' birthday celebration (at their own expense), and a delegation also participated this year. Having experienced True Parents' hospitality, a group of seventy Malaysian MPs recently sent Father and Mother, plus sons Kook-jin nim and Hyung-jin nim, an invitation to visit their country. Although True Parents were unable to go personally, in mid-June, Kook-jin nim and Ji-yea nim and In-jin nim and her daughter Ariana visited Malaysia for three days and met members of parliament and others from that nation's government. They also made great efforts to inspire the Malaysian movement and uplift its members. In fact, the official schedule began with breakfast at the Malaysian Unificationism headquarters on Sunday, June 19. Reports were presented on developments taking place in a number of Asian countries, such as the continuing Original Divine Principle broadcasts on Nepalese national television. Kook-jin nim offered his thoughts on establishing and maintaining peace through nations having economic and military strength, a theme he has often spoken on in recent months. If Abel had had a gun, he said, Cain could not have attacked him.

Afterward, those at the headquarters joined other members at a nearby hotel where Lovin' Life Ministries held their first Sunday service in Asia. In-jin nim spoke about True Parents as the model giving us the opportunity to live a religious life that includes marriage and family, and that through True Mother women can learn the roles of a true mother, wife, sister and daughter. Kook-jin nim also spoke of his father's life as a living crucifixion and of how True Mother and Hyung-jin nim are attending True Father every day; he credited Mother with being the reason True Father is still alive. Sonic Cult—an integral part of every Lovin' Life Ministries service—was there to provide the music. (They also played at the UPF invitational the following day.) At the close of the service, each family was invited to take a personal photograph with the True Family members.



Left: In-jin nim, Kook-jin nim and others with Tan Sri Dr. Koh Tsu Koon, minister of the Prime Minister's Office, at the dinner and invitational speech, June 20; Right: With members of the House of Representatives at the Peace Banquet, June 19

Photos courtesy of Han Lim



From Tongil Foundation chairman Kook-jin Moon's speech

I have long admired Malaysia as a moderate Muslim country where Islam exists in harmony with other religions. I believe that the invitations extended to my parents, who are religious leaders known throughout the world for their emphasis on harmony among religions, give clear evidence to this admirable aspect of Malaysian society.

Prime Minister Najib Razak in his address to the United Nations last autumn called for a “global movement of the moderates” of all religions to combat religious extremism. The prime minister’s effort, which he repeated at the University of Oxford just last month, is very much in keeping with the teachings of my father and deserves the support of religious persons everywhere...

Many people are surprised on visiting the Unification Church World Headquarters Church in central Seoul to find that we have a special room to honor the prophet Mohammed, Jesus, Buddha and Confucius, whom we refer to as the Four Great Saints. The Unification Church maintains friendly relations with the major orders of Korean Buddhism. The leaders of both faiths regularly attend each other’s religious events.

There are conflicts in every country. The fundamental causes of these conflicts lie in the hearts of the people. It is the responsibility of religions to remove that cause, but religions cannot do that unless they inherit God’s true love and relate to each other in harmony. Malaysia is showing the world a model for religious harmony, and I look forward to seeing your continued development in this area.

That evening, a Peace Banquet was held for members of parliament and other dignitaries, to whom Kook-jin nim testified boldly about True Father’s mission. Many of the seventy members of the Malaysian House of Representatives who had signed the invitation for True Parents were present. The following morning, a UPF delegation including the members of the True Family and Rev. and Mrs. Yoo (the boon-bong-wangs to Malaysia, who have actively developed relations with the parliamentarians), were invited to visit the Malaysian Parliament, where the speaker of the house hosted a luncheon for them and a delegation of MPs.

That evening, UPF Malaysia hosted a dinner and invitational speech at the Bankers’ Club in downtown Kuala Lumpur, under the banner “Business Engine for Global Peace.” The guest of honor at the occasion was Tan Sri Dr. Koh Tsu Koon, minister of the Malaysian Prime Minister’s Office. Describing his country as multi-racial, multi-religious, multi-cultural and multi-linguistic, he explained that all Malaysians are involved in the campaign to build “1 Malaysia” and participate in community creation. In 2008, Malaysia was in thirty-eighth position on the Global Peace Index,¹ while this year, 2011, it is nineteenth, he said. He went on to say that there are more than five thousand “neighbor circles” in Malaysia, and that the gov-

1 A product of the Institute for Economics and Peace, based in the U.S.

ernment gives its citizens training as community moderators who solve problems at the local level—and that they earn the respect and credibility to do that.

Both In-jin nim and Kook-jin nim spoke. In-jin nim emphasized the value of marriage and family, and the power of true love to create in us the heart to think of the well-being of others first. She upheld her parents as examples that she wants to share with the world. In-jin nim then introduced her brother. As he came to the stage, Kook-jin nim hugged his older sister. In a reflection, the Malaysian national leader Rev. Yeoh Koay Seng (Sam) wrote, “From the bottom of my heart, I could see bright hope in the True Family when I witnessed the scene where In-jin nim and Kook-jin nim hugged each other during the event. At that moment, I realized the real meaning of ‘Business Engine for Global Peace,’ that it signifies true love that brings us together as a family.”

Kook-jin nim again testified unequivocally to his parents’ mission and read from True Father’s autobiography on the subject of harmony between faiths. The event concluded with an official invitation being extended to the guest of honor, and others, to accept the title of ambassador for peace. **TW**

Adapted from the Malaysian headquarters’ report



Left: Kook-jin nim and In-jin nim with the Deputy Speaker of the House of Representatives (red tie); also present are Ariana Moon and Rev. Chong-yong Yoo; **Right:** Kook-jin nim in conversation with the Speaker of the House of Representatives

A Unified Public Outcry

By David Beard

This article is in response to challenges our movement has recently been facing. Strong feelings are expressed by more than one commentator, but the circumstances that have led to them are explained.

The Rally of the Global Membership to Resolve that True Parents' Declaration Be Implemented was held in Cheon Bok Gung's Grand Sanctuary on Monday, July 4. It was a mass meeting to reaffirm allegiance to True Parents, to inspire members to rebuff attempts by those connected with UCI¹ from drawing loyalty and support away from the church (toward their own activities and agenda) and a call for those involved with UCI to repent and return to the fold.

In some countries, this may be less of an issue, but UCI has made a focused effort in Korea to seduce members away from the church. A miniature newspaper from UCI sporadically arrives at my home. Apparently, someone provided them with a copy of the address list for the entire Korean church membership. One of my children has been contacted by friends who are involved with UCI. She has received phone calls, mass-distribution text messages, e-mail and personal approaches to her Facebook page. Twice she received printed invitations to a banquet by mail. One of these was followed by a phone call from one of her former youth leaders, beseeching her to attend. You don't have to do anything, he said, just come and enjoy a meal worth ₩70,000 per plate.

At one point she e-mailed one of the Kwak family, a central player in UCI. She told me about it the next day and said that he'd sent a long response. She appreciated that he'd taken time over it. I've never asked her if she is aware of UCI's active online chat rooms, discussion groups and web pages.² (Why should I add fuel to the fire?)

A girl who had moved away from our neighborhood a few years ago, now a young woman, called to invite my daughter to work in Nepal. She spoke enthusiastically about helping the poor, doing something good for the Nepalese, but she was at a loss for words—suddenly nervous as if exposed—when my daughter asked if this was being done under Hyun-jin nim. They met later for dinner, where the women spoke to her about working with the Nepal Global Peace Festival.

They were among the hundreds of second-generation members whose hearts Hyun-jin nim captured during the years when he would visit, speak to and direct the activities of our second generation in Korea. My daughter maintains affection and respect for her friends and the elder second-generation members who are now with UCI. I believe she hasn't become involved mainly because she doesn't want to displease her parents, is busy with other things and is experiencing religious fatigue to some degree.

I sometimes see the father of the young woman who worked for the Nepal GPF. He's a loyal, deep-hearted church member. I feel for her parents, and I realize that the division that has occurred in his family could happen to any of us. I believe the rally was an indication that Korean members are concerned about how the division in the church is affecting True Parents and their family, and I was happy to take part in it.



Cochairmen of the Committee to Implement True Parents' Declaration (left to right) Young-hwi Kim, Bo-hi Pak and Joon-ho Seuk

Last hurdle before the rally

I had heard that UCI had a permit for ten people to picket the event. I didn't see them but my wife, who came from the church office she volunteers at, was approached by one, who gave her pages printed from one of their sites. The first part of it asserted that Father is being manipulated

¹ Though UCI (formerly Unification Church International) is an American entity, the initials tend to be used in Korea to refer to those working with Hyun-jin nim and Chung-hwan Kwak's family in activities alienated from, or subversive to, our church and its goals. I use UCI in the same sense in this article.

² These are in the Korean language.

by lying people who are not reporting to him honestly about UCI. It claimed that the rally is not the Divine Principle way because Cain can never speak against a True Child and that the rally contradicts the true love culture, which is the essence of True Parents' philosophy of peace. As True Parents want to move forward toward 2013, those involved in this rally were moving backward, it said. Part one ended with an excerpt from a letter from Dr. Martin Luther King to some of his followers. Those he wrote to were in jail. They had been arrested for demonstrating for their civil rights. King told them not to stop protesting, even in prison. He told them that if they stopped protesting, if they became silent, they would be worse people than the bigots that had been oppressing them. UCI used this anecdote as a general call for rebellion within our church. They called neutrality or indecision a sin, and they encouraged members to stand up and protest.

Part two was a transcript of a Japanese leader explaining that he doesn't agree with how Kook-jin nim has dealt with a Korean Unificationist leader. Kook-jin nim is a lightning rod absorbing continual attacks by UCI supporters. His relationship with the Korean leader was an issue unrelated to UCI. In fact, the Korean leader UCI was supposedly sympathetic toward would shortly take the stage at the rally, where UCI behavior was being condemned.

UCI leaders raise glorious emotional images and try to conjure a Promethean spirit of the underdog that has the people's true interests at heart. Theirs are specious arguments, however. As I see it, their views could only be based on the false premise of Father being feeble-minded and manipulated by others, something he forcefully and repeatedly demonstrates he is not.

The rally proper

Mr. Jong-gwan Kim, the director of the Korean church's planning office, introduced the event, explaining that at a recent meeting, a committee to implement True Parents' May 25 declaration was formed. This committee is jointly headed by Rev. Young-hwi Kim, three-time Korean church president; Dr. Bo-hi Pak, president of the Korean Cultural Foundation; and Dr. Joon-ho Seuk, president of the Korean church. The rally, which about two thousand members from the Seoul area attended, was the committee's first active step forward.

The event reflected the solemnity involved in taking a stand against a group that includes a member of True Parents' family. Everyone bowed to True Parents and then sang the Cheon Il Guk anthem. Dr. Sun-jo Hwang, president of UPF-Korea prayed, and Dr. Joon-ho Seuk read out True Parents' Declaration.

The main speaker, Dr. Bo-hi Pak, then approached the

podium. After a brief testimony of how he met the church and how much he values the Messiah, Dr. Pak named disobedience to True Parents as UCI's primary sin in this whole affair. "The people who have committed this wrongdoing," he said, "are Rev. Chung-hwan Kwak and his family, and those acting in concert with them." To disobedience, Dr. Pak added "usurping assets" and "blinding church members and causing disunity within the church" as their major transgressions. He then indicated that to lend legitimacy to their "separation from the providence, they have established the third son of True Parents, Hyun-jin Moon, as their leader."

It was Dr. Pak, acting on Father's instructions, who founded Unification Church International (UCI) in 1977 as an umbrella business foundation meant to support the church. "UCI," Father told him at the time, "will be the place where we accumulate the funds and assets necessary for our world mission work." Dr. Pak would go on to say, "Where is UCI now? The family of Chung-hwan Kwak and their cohort, with Hyun-jin nim as their leader, have usurped it. They have claimed it as their private property without permission from True Father. Now, most of its assets are being squandered in the most absurd places." Dr. Pak concluded his address by appealing to "our members that are caught in the trap of UCI," saying, "Please return to us. How did you lose your way? Come back while the gates of the kingdom of heaven remain open. Do not put off this resolution until tomorrow. Tomorrow may never come."

A casualty assessment

It fell to Mr. Sung-il Cho, senior director of the World Mission Headquarters, to detail the Unification Movement's struggle with UCI. Clearly, he did not enjoy the task. Faced with having to express the bad news, he apologized to God and True Parents and added, "I have great fear in my heart."

Mr. Cho was allotted only twenty-five minutes to speak; he could not cover every incident involving UCI. With some digressions, I will briefly summarize some of the information in the English translation of Mr. Cho's script and slide presentation for the rally.³

An early sign of trouble with UCI occurred at the end of 2008 when a UCI representative helped facilitate the transfer of land belonging to HSAUWC Paraguay to the possession of four for-profit companies. Church representatives are attempting to invalidate those transactions.

In January 2009, True Parents held the Coronation of the Authority of the Liberation of God, the King of Kings three

³ Mr. Cho did not cover some points in his script at the rally because of his time limit or because Dr. Pak had mentioned them already.



Rally chronology: Dr. Hwang prayed, Dr. Seuk read True Parents' Declaration, Dr. Pak gave the keynote address, Mr. Cho spoke of UCI's activities and Mrs. Moon explained the significance of the oath that two representatives were about to recite.



A member signing the oath at the conclusion of the rally

times. This is widely seen as the ceremony through which Father announced his heir.⁴ At each of the three events, in the midst of many other sacred ceremonial acts, Hyun-jin nim and Yeon-ah nim, in crowns and majestic robes, slowly proceeded up an aisle directly behind True Parents, who were similarly dressed. At each coronation, Father prayed especially for this couple. I attended the second coronation on January 31 in Korea, at which Hyun-jin nim and Jun-sook nim sat onstage with other True Family members.

After the coronation, the current leaders of UCI initiated the first set of changes that would result in their taking control over the UCI board of directors. Chung-hwan Kwak resigned and has since tried to fade into the background. His resigning created an opportunity for Hyun-jin nim to persuade the board to add two new directors that are loyal to him. Right after this meeting, Hyun-jin nim compelled two other directors to resign. Substantive changes had never before been made to the UCI board without consulting True Parents.

On March 8, 2009, in front of four hundred members, Father instructed Hyun-jin nim, face-to-face, to relinquish all his positions, to remain with True Parents and to learn from Father. Hyun-jin nim has not done this.

On June 1, in Korea, Father appointed a Korean elder, Ki-hoon Kim, to replace Hyun-jin nim as UCI chairman. Bishop Kim, as he is known, later went to meet Hyun-jin nim, who rejected Bishop Kim's appointment.

On August 2, 2009, Douglas Joo and Peter Kim were dismissed from the UCI board of directors, leaving only Hyun-jin nim, Richard Perea and Michael Sommer. On September 10, Hyun-jin nim visited True Parents and verbally agreed to restore the UCI board of directors that Father had approved. He said he would, but he has not done so.

On April 4, 2010, Chung-hwan Kwak's son, Jin-man Kwak, and his son-in-law Young-jun Kim were added to the UCI board. Including his other son-in-law, Hyun-jin nim, Chung-hwan Kwak's family members are a majority on the board. (Another son, Jin-hyo Kwak, is not on the UCI board but had replaced Sun-jin nim when she was fired from the board of directors of a UCI-controlled hotel in Seoul. He is also exerting influence over the Gimpo Aviation Complex in Korea, a project that seemed especially dear to Father's heart when he spoke about it in October 2007.)

⁴ See *Today's World*, January–February 2009, pp. 12–16

On the same day, UCI bylaws were changed to no longer include supporting churches and the name Father chose for the organization was reduced to just the initials U, C and I. A clause also states that they could dissolve UCI and transfer its holdings to a foreign foundation of a similar nature. People worry that this was done in preparation to take what was donated to Father and the church and to pass it to the Global Peace Festival Foundation.

At a publication party, in early June, Hyun-jin nim told the audience that UCI's assets do not belong to True Parents or the Unification Church. He said that they belong to God and proclaimed that he is using them for God's will.

UCI assets for sale

As Mr. Cho put it, "the first asset UCI took away from True Parents after taking control of the board was the *Washington Times*." Mr. Cho did not go into each excruciating stage of the *Washington Times*' near death experience, but he clarified that it had not cost one dollar to get the daily back, as slyly reported by the sellers. The initial deal required that all the paper's debts be paid in exchange for the newspaper alone. The sale did not include the Washington Times Building. That was repurchased recently for an additional \$4 million. Mr. Cho reminded the audience of what Father said in his recently concluded European tour speech, "The *Washington Times*, which had been taken from my hands through trickery by communists,⁵ has now been taken back. If this isn't a miracle, I don't know what is."

Atlantic Video Inc. (AVI), a UCI asset, was a television production company that True Parents founded in 1984. In June 1985, construction finished on their first makeshift studio and they began operations. From the beginning, AVI created programs for professional television networks. In 1987, a large tract of land was purchased in Washington DC and a new building was begun. Three years later, True Parents, Hyo-jin nim and In-jin nim cut the ribbon on the eight-story Washington Television Center, which housed AVI and other companies. At that time, Father gave AVI the motto, *Electronic Wave, Heart Wave, Heavenly Wave, Unified World*. Along with their commercial work, AVI filmed milestone events in the life of the Messiah. They recorded, for example, True Father testifying to a U.S. Senate committee hearing on religious persecution in the United States and his historic meeting with Mikhail Gorbachev.

In March 2009, 34 of AVI's 63 staff members were fired. On December 2, 2010, it was announced that UCI had sold the Washington Television Center for \$113 million. On dates I could not ascertain, UCI sold the American Life cable television station, which has eleven million subscribers, for a mere \$2 million and a house True Parents often stayed at while in the Washington DC area for \$850,000. In May 2011, UCI sold the Sheraton National Hotel in Washington DC for \$56,400,000. On the day Father arrived in Spain during his recent tour of Europe, news reached him that UCI is now offering for sale the airplane, of which they have denied True Father the use, and that Japanese members had struggled to purchase. They had donated the plane to Unification Church International in 2000, in commemoration of Father's eightieth birthday, for Father to use in his mission.

Years ago, I toured a Smithsonian Museum warehouse and saw the jet John F. Kennedy flew in while president. I understand that in the business world companies are sold without sentimentality, but I would think Father is such a significant figure that we would preserve for future generations the plane

⁵ Some English translations of the speech omitted the word "communists," or changed the term to "those with the mind-set of communists."

he toured in and a house he used in an important period in his providential course. Apparently, UCI prefers cash.

Members pledge an oath

After Mr. Cho's presentation, Mrs. Lan-young Moon, president of WFWP International, read out an explanation of the Significance of Announcing the Resolution and Oath of the Global Membership on the Occasion of True Parents' Declaration, which mainly described True Parents heart in preparing their declaration. Two Korean members, Mr. Keung-deuk Yoo, president of the Youth Federation, and Mrs. Hye-geen Song, a second-generation member, who recently became a grandmother, then read out the resolution that Mrs. Moon had introduced. The resolution concluded by stating, "With full awareness of the current circumstances, all blessed families, brothers and sisters of the world who uphold God's will, solemnly resolve and pledge to fulfill the path of True Parents' children and our providential responsibility." To this, the assembled members added our loudly voiced agreement to the points of the resolution.⁶

What has UCI become?

I was surprised when I heard that Father had described the leaders of UCI, those who had taken away the *Washington Times*, as "communists." Even the Chinese government is rarely referred to as communist nowadays. I wondered why Father had used the word.

Many people have the feeling that the struggle True Parents and the church are going through with UCI is the last battle before reaching Cheon Il Guk. While reading the Divine Principle at hoondokhae, it dawned on me that Father had used "communists" to confirm that for us. Broadly speaking "communists" are those we face in a final internal struggle so desperate and chaotic that it is compared to the frenzied violence and mayhem of the First and Second World Wars. (The Divine Principle calls it the Third World War.) It's a confrontation that evidently did not end with the death of Josef Stalin, whom we are told was idolized as a perfect human being and who was the antitype of Christ at the Second Advent. It also did not end

⁶ To receive the True Parents' Declaration, the Resolution and Oath and what Mrs. Moon read, subscribers can e-mail me at david.twmagazine@gmail.com



Cheers of mansei bring the rally to its conclusion.

with the dissolution of the USSR in December 1991. If it had ended, we would see the promised result, the unification of the world based on one truth.

Father's referring to those who took the *Washington Times* as communists indicates to me that UCI represents unfinished business in that confrontation. The Principle describes the clash as inevitable. It has to happen to set the worldwide indemnity condition to restore God's three great blessings and to restore God's sovereignty at the completion stage. It is also necessary in order for people on God's side to overcome Jesus' third temptation. Readers naturally can draw their own conclusions, but these times seem to me remarkably reminiscent of the biblical story of the third temptation, which portrays a struggle for supremacy in Jesus' heart between love and loyalty on the one hand and power and possessions on the other. The devil, in recognition of Jesus' value, took him up to the peak of a high mountain, where he could see all there was to see, all the kingdoms of the world and their glory, and said, Look! All this could be yours. *TW*



Mr. Kyung-deuk Yoo and Mrs. Hye-geen Song alternated in reading the four parts of the oath while facing True Parents' chairs.

The Providence to Engage Christianity-Part V



By Kevin McCarthy

This series of five installments (of which this is the final one) records Rev. Kevin McCarthy's reflections and insights as a lecturer for the Interdenominational Conferences for Clergy twenty-five years ago. Over a five year period, these conferences brought seven thousand ministers of religion, mostly Christian, to Korea to hear the Divine Principle and to visit places connected with True Father's mission.

Kevin McCarthy teaching the Divine Principle at an ICC



The presence of the Holy Spirit was a constant reality in our Interdenominational Conferences for Clergy. Each manifestation of the spirit of God appearing in our midst could be seen as one more reminder for the ministers that these manifestations, if they were to be understood, would require something more than the limits of conventional doctrines could reveal. I am confident that the ministers could not avoid wondering how Rev. Moon could bring them so many spirit-filled encounters if he was not of God. Each one made our message that much more powerful and undeniable.

There were a number of encounters with the powerful spirit of God. One of those took place at a joint Sunday service at the headquarters church at Cheongpa-dong in Seoul. Keep in mind that when the majority of the clergy arrived in Korea, it is not likely that they were expecting to be overwhelmed with a profound and comprehensive bible-based truth. "Aren't these Moonies? Isn't this a cult? Why would God be so powerfully present in our midst? How could it be?" I do not think they were expecting to find themselves in the midst of a spiritual tidal wave rushing over them.

The church service began quietly, calmly. Our ICC group filled a large part of the church seating, but there was still plenty of room for our local Korean members to fill in. Everyone seemed happy to have the ministers in attendance. The service continued through to the sermon, for which interpretation was provided for our group. As the service moved toward its conclusion, the ICC staff gathered in the back to double check the after-service plan. Everything to this point was an entirely normal worship service.

Then it happened. She came to the podium to offer a closing prayer. I didn't know who she was; I'd never seen her before and I've never seen her since. She was an unassuming middle-aged Korean lady, and she began to pray in a manner I had never experienced before in my entire life. She started praying, her voice low and slow-paced at first. Then, it was as if she had gently pressed the gas pedal, popped the clutch and off we went on a spiritual journey none of us would soon forget.

I began to feel a spiritual sensation building up, surging, somewhat like the space shuttle when it launches. We were going up, straight up and fast! She started to omit sounds like a steam engine, sssssssssshhhhhh.... I don't know what that indicated, but I started to notice that all around our area the ministers seemed to know exactly what it meant. I could hear them, one by one, going off just as popcorn starts to pop here and there. Then, before you know it, the popcorn is popping all over the place. I started to hear several ministers omitting little yelps and shouts of "Praise the Lord!" followed by "Yes, Lord" and "Yesshh Lord Jesus. . . Thank you, Jesusss." They were getting louder and louder. Now the ministers were standing up with their hands in the air. Some ministers were pointing at the prayer lady and shouting, "That's right... Go ahead on!" At the podium, the prayer lady started to rock back and forth, and then it was as if she throttled up the booster rockets to the maximum setting. I swear I felt the floor begin to shake and the windows start to bow outward. This house was rocking in the spirit, and it wasn't just those in the clergy, it was all our members too. These Korean Unification Church members could pray up a cyclone!

Suddenly, I saw a minister running down the center aisle flailing his arms and jerking his head front to back. Two lady ministers in the front started to dance a spirit jig. I saw another minister in some sort of gymnastic floor routine of hops and skips. Another was lying on the floor vibrating.¹ Everybody—American, Korean, Japanese, white, black, yellow and brown—had their hands in the air, calling on the name of God, praising his almighty name. We had all broken earth's gravitational pull and were flying in a realm of spirit that was timeless.

¹ This latter case is what is often referred to as being slain in the spirit. The original meaning of "slain" is "knocked over." Christians cherish such phenomena as gifts of the Holy Spirit. Our church members' opinions on such phenomena vary.



Photos courtesy of the Korean History Committee

Some of the deep spiritual phenomena that Rev. McCarthy describes provide the background to this dinner banquet that True Father hosted for participants of the Interdenominational Conference for Clergy.

I believe that all this had a profound effect on the ministers' perspective. We were no longer just a cult that had nothing to do with Christianity. We were the Holy Spirit Association, with the emphasis on Holy Spirit.

I am sure that by the end of that day, more than a few ministers remained awake in their beds and pondered, "How could it be? I experienced this rich and profound spirit, an unequivocal presence of God, in a church that I was told was a cult. How? How could it be?" Another brick had fallen from the wall, another ray of light was shining through.

The airplane flight to Busan

Traveling in a nation not your own is always an adventure. Korea was no different in that regard for most of us. Whether we traveled by cab, van, bus, train or plane, the feeling that something unexpected was waiting around the corner was always with us. In nearly every case, something was.

That was certainly true on one excursion to southern South Korea. We were scheduled to take a morning flight to Busan, and then to journey from the airport to the hills surrounding the city where on the side of one of those hills were Father's first church and the holy ground at the Rock of Tears.

As we sat on the tarmac in line for take-off, a few of us noticed that several of the flight attendants had gathered by one of the side doors. They seemed to be engaged in a very serious discussion. The door handle of the main entrance side door seemed to be the subject of their discussion. One flight attendant would grab the handle and move it to the right. Each time he did so, I could distinctly hear a beep, beep, beep of some sort of indicator. He would then move the handle back to the left and the beep would stop. Several times one of them moved the handle to what I assumed was the locked position. Each time, the distinct beep-beep sounded. Even though I didn't understand more than a few words of Korean, I guessed they were discussing whether the door was properly locked or whether it was just a problem with the alarm.

As the plane lurched forward and lumbered down the run-

way, I began recollecting news articles about airline disasters. If a door were to blow, my memory was that at least three rows of people would be sucked out of the gaping hole in the fuselage. I was sitting in the second row nearest the door.

As the plane lifted from the tarmac, retracted its wheels and headed into the first layer of clouds, all appeared normal and calm. Calm still reigned as the flight attendants began dispersing to deal with their normal duties—passing out magazines, preparing for the beverage run. The captain's soothing voice came over the intercom to welcome us aboard for our short hop to Busan. As we passed the ten thousand foot level, I started to relax and began to feel a little silly for my unwarranted bout of pre-flight anxiety. That's when it happened: Bee uuu whoop whoop!—Bee uuu whoop whoop! An alarm was triggered because of a problem with the door. It was not the mere beep-beep that I had heard on the ground. This was a siren proclaiming that an emergency had befallen us. Trust



An ICC participant receiving a warm welcome from a Korean member on his arrival in Seoul

me, it was not a sound you want to hear at ten thousand feet.

The flight attendants sprang into action, running up and down the aisles. The Fasten Your Seat Belt sign came on and announcements were made about being calm. We all dug our nails into the armrests; especially those of us within three rows of the door.

Next, the captain's voice came over the intercom. He calmly explained the problem. The door was not engaged properly, and thus we could not ascend higher than ten thousand feet "for safety reasons." It would be low and slow for the duration of the flight to Busan. My eyes stayed peeled on the door.

Then, a remarkable scene began to unfold. We had approximately three hundred members of the clergy on this flight. Ministers of the cloth, as you know, generally have a very close relationship with the hereafter.

In such a situation, any minister worth his salt knows what to do—it's time to have church. In fact, the alarm was like a church bell calling all the faithful to worship.

Sure enough, over the intercom came the familiar voice of one of our own ICC ministers. "I'd like to ask everyone to bow your heads as we offer a pray for our pilot and for a safe journey." He proceeded to express a memorable prayer to all the passengers, several times imploring the Holy Spirit to maintain us aloft and to enable us to settle back down to the earth as gently as a feather. I do recall hearing one minister in my row reassuring the Lord that, although we all longed to be with him someday, we would prefer that it not be *today*!

A chorus of "Amen" and "Thank you, Jesus" filled the passenger cabin as prayer, praise and song kept us aloft the entire way. We arrived safely at our destination, touching down "as soft as a feather" just as the minister had prayed. As all wheels touched the ground, a thunderous applause filled the cabin.

In a very mysterious way, a deeper bond had been achieved. We had suffered a common crisis and had come through it with prayer and faith. There could not have been a better prelude to our visit to the first church and the Rock of Tears. Later the ICC staff would joke about how to arrange for a similar emergency each time we journeyed to Busan!

The first church and Rock of Tears

For church members coming for the first time, the journey from the airport into the hills of Busan was filled with anticipation. For the ministers, however, the feelings could be mixed. There was a sentiment of resistance among many of them. They questioned why a journey to Busan was necessary. It seemed presumptuous to them that we would expect them to find significant the location of Rev. Moon's first church, a mud hut covered in cardboard that is long-since gone, and his mountainside prayer location, the Rock of Tears. I recall one minister snorting with disdain, "I don't ask other clergymen to visit the place where I pray; why should I visit Rev. Moon's prayer area?" That question would later be answered for him in a most profound way.

As we journeyed up the hill, the streets became narrower. The neighborhoods were filled with small, neat houses and shops pushed together and only occasionally separated by a narrow alleyway. It didn't seem



True Father twenty-five years ago at the ICC dinner banquet

possible to find room here for a museum, but there it was, nestled unassumingly in the midst of tiny houses and shops. In fact the only indication that we had arrived at our destination was a banner that had been strung across the narrow street, which read, Welcome Clergy.

We could tell by the astonished expressions and intense stares of the local Koreans that it wasn't every day that five large buses filled with foreign religious leaders appeared in their neighborhood. It started to feel as if we had descended in a flying saucer. As we were about to enter the church facility, I turned toward the street and observed a growing number of people darting out of their homes and shops and running up the street toward us. I thought to myself that these neighbors were going to have to adjust to this phenomenon, which was sure to occur with increasing frequency in the coming years.

After a brief presentation on the history of Rev. Moon's course in Busan, we toured the facility. Getting a first-hand



Sunday service at the Headquarters Church with visiting ministers and Korean members could be occasions of deep spiritual revival.



Visiting ministers present flowers to True Father and Un-jin nim.

glimpse of the suffering, struggling course of Father's early years provided a powerful context from which to observe his modern achievements. It was just one more example indicating the presence of God in the life and mission of Rev. Sun Myung Moon. How could a man come such a long way, overcoming such obstacles and not be of God? I believe this thought was in the minds of many of the ministers as we were directed out a side door and began our climb up the hillside to the Rock of Tears.

As we made our way up the mountain trail, scores of our local Busan Unification Church members lined the way. They were there to offer guidance and especially assistance, by pulling and pushing for some people that found mountain climbing too daunting a task.

As we neared the top, I noticed up ahead that one lady

minister had broken from the line and suddenly started to sprint to the top in full stride. As we drew nearer to the top, we could hear a woman's voice crying out in grand praise and exultation, "Hallelujah! Hallelujah!" She was standing on the side of the Rock of Tears, facing Busan Harbor below. Her hands were extended outward and her face was toward the sky. "Thank You God. Halleluyah, hal-le-lu-jah!" Everyone was watching her as we waited for the few stragglers to arrive. What was this woman experiencing?

She turned to face us and began to tell her story. In 1961, she had had a vision in which she was walking up a mountain when she came upon a simple mud hut. Inside the mud hut was "a Chinese man" wearing a crown. He told her that she should go into the ministry and that one day she would meet him again and at that time he would give her an important new mission.

She sold told everyone, "I now know that the man I met was not Chinese; he was Rev. Sun Myung Moon and this is the mountainside I was climbing in my vision. I remember those mountains and the harbor below; it is exactly what I saw in my vision." The ministers that had previously felt it presumptuous of us to bring them to Rev. Moon's prayer ground perhaps found cause to rethink their initial assessment.

This trip to Busan became a main component of our ICC schedule. Each time, it seemed, some type of inexplicable, powerful phenomenon would occur. The presence of God hovering over that collection of rocks is indescribable. Many people testified that praying there reminded them of their pilgrimage to the Holy Land in Israel. They felt the powerful presence of Christ in our prayer and fellowship there.

One other memorable phenomenon that took place involved the skeptical clergyman who had made the flip-pant remark about inviting ministers to come to pray at his prayer ground. We noticed him toward the end of our prayer meeting. He was standing alone, off by himself, a few steps behind the main group, which had gathered at the rock. He looked disturbed and perplexed. He was sweating profusely.

His eyes were unfocused and he seemed to be gazing into empty space. As we ended the prayer and began to make our way down, he remained frozen where he stood. At this point, we surmised that he was in the midst of a medical emergency.

A few of us made our way over to where he stood. A Korean staff member put his arm on the minister's shoulder and asked, "Reverend, are you okay?" He gave no response and continued staring blankly into the distance. Finally, after several attempts of calling his name, he slowly showed signs of partial cognition of his whereabouts. He looked disorientated and confused, as if he had awoken suddenly from a deep sleep. We had to find a way to get him down the mountain, because we knew no ambulance would be able to get to where we were.

A team of attendants assisted the minister down the mountain. Slowly, like a toddler learning how to take his first steps, he made his way down the mountain and back to the bus. A quiet murmuring could be heard as he boarded and made his way to his seat. He sat quietly, not having uttered even one word to explain what had happened to him at the Rock. When he finally did speak, three days later,



Through the ICCs, some ministers had an opportunity to develop a personal relationship with True Father.

what he would reveal challenged the Christian leaders to the core.

Father speaks to the ICC

I cannot begin to describe the measure of excitement we all felt when we received news that Father would address the fourth Interdenominational Conference for Clergy. Just about every encounter up to that moment between those in our movement and Christian leaders and their devout followers had been fraught. As I mentioned in my previous articles, throughout the 1970s and early 1980s, Marxists and Christians were the ones who most prominently and vehemently protested against our movement.

Of course, even before that was the sad history in Korea of our movement's effort to embrace the Christian community and to be understood by it. Central to that was Father's personal history, including the suffering that befell him because of the breakdown of relations with key figures in the providence. Those figures were meant to restore the foundation that was originally to have been established between Jesus and the providential people of his day.

Now we would be witnesses to this moment of reunion between Father and some of those who constituted the Christian foundation in America. Would the ministers be receptive? Would they be polite? Would they jump up in protest as many did in the Divine Principle lectures? These were the thoughts that raced through our minds. Most of all, we were concerned about whether we had done enough to prepare them to understand and embrace this historic moment.

We had taken the ministers on an unforgettable journey of highs and lows, joys and sorrows, anger and reconciliation, trepidations and new found bonds of trust. We had taken them out of their comfort zones to places and experiences they couldn't have dreamed of. One day we would be in Japan, the next day in Korea. One day we would be getting love bombed by ten thousand young Japanese, the next day staring across the Demilitarized Zone of a divided Korea and being warned repeatedly not to point or gesture toward the North.

Every day anything could happen, such as the time in Japan when our innocent Japanese staff thought it would be a good idea to bring the Christian ministers to a Shinto temple and have them do a ceremonial bow to the god Meiji and thereby break several (at least) of the Ten Commandments.

Challenges to understand each other, to reconcile cultures, paled in comparison to the incredible challenge the ministers faced to reconcile with the Divine Principle. It was as though we had walked into their theological home, sat down in their favorite chair, picked up their television remote control and just began changing channels.

Did God plan for man to fall? They say yes; we say no.



Father speaks at the ICC dinner, with Dr. Bo-hi Pak interpreting.

Is the fruit literal? They say yes; we say no.
Was Jacob in disobedience to God? They say yes; we say no.
Was Tamar a defiled woman? They say yes; we say no.
Was Israel meant to kill Jesus? They say yes; we say no.
Was John the Baptist a great saint? They say yes; we say no.
Was Jesus coming again in the clouds? They say yes; emphatically, we say no.

Yet, here we stood, together in the presence of a loving God, bonded in a way none thought possible. It just did not match expectations, given the extreme areas of theological disagreement. Indeed, how could it be?

Amidst that disparity, however, a seed of possibility was emerging: that what we had been sharing and what they had

been experiencing could be true. Thus, it was with a humbled and reflective spirit that they found themselves at the Little Angels Performing Arts Center that evening, sitting in front of the man himself, Rev. Sun Myung Moon.

Father's speech title was How to Become One with the Almighty. I could see within Father such a special joy and excitement in this moment of sharing his heart with the ministers. He was beaming and pouring out his enormous heart toward them. Father spoke to them like a sincere friend, like a brother. The atmosphere was so high and the ministers seemed to feel close to Father and to start to like him very much.

Father's speech was about God's love and that God needed a "circuit of love" for the purpose of love to be fulfilled. It was Father at his best—not just speaking about love but projecting the love of which he spoke.

There were a couple of very significant moments in this speech. The first was when Father began to speak of Jesus. He suddenly paused and gazed



Rev. Milton Reid at an ICC; he became a close friend of our movement.

at the ministers for a moment to make sure they would hear what he was preparing to say. "What I am about to say will probably affect you, and because of it I have been persecuted my entire life." He then began to explain very clearly and openly that Jesus came to take a bride on earth and to begin a family and lineage:

Suppose he had taken a bride and together they had created a new lineage of their own, a new bloodline of humanity. Do you think God would have been displeased by that? I don't think so. What if Jesus' descendants had multiplied like the stars in the heavens and the sands on the beach? Do you think God would have been displeased? In the sight of God, one true descendant of Jesus would be of far greater value than all the multitudes of people here on earth combined. God was delighted to see his true son Jesus. Didn't He also want to see His true grandchildren and His true great-grandchildren? Think about it.

Father spoke softly and very earnestly. He looked directly at the ministers in the front row the whole time. Never before had words such as these penetrated the heart of clergymen. Never had it been so clear to us who teach the Divine Principle that this was the essential message that would lead Christianity into the future and toward the fulfillment of its global responsibility. I hope all those who teach today and work with ministers will never forget the immutable truth spoken that day.²

Another very significant moment was as Father was ending his speech. He suddenly paused and looked around the room with a faint smile on his face. "So then, who is Rev. Sun Myung Moon?" Father asked the question that he knew each minister was thinking. They all instinctively straightened up and leaned forward. Father continued to answer his own question, "Rev. Sun Myung Moon is... (hold for it-hold for it) nobody."

You could almost hear the air escaping from their lungs. Rev. Moon is nobody? Some started to look my way as if to say, Hey that's not what this guy said. Nobody? I have to admit, it was not what I was expecting from Father either. Father continued, "I don't know much, but one thing I do know is that every cell in my body, every drop of my blood, every drop of my sweat, and every ounce of my energy is exclaiming and crying out with joy over one thing—I know God and His true love. I experience His love to my bone."

The room was completely still, silent. The ministers appeared dumbfounded. Perhaps they knew it was true. That is who he is. We didn't just hear it, we felt it. It made perfect sense. What else could Rev. Moon's motive be for all that he does and for all that he has gone through? Throughout their entire experience in Korea and Japan, they had been confronted with the disjunction between what rumor and theology was leading them to conclude about Father on the one hand, and evidence of the presence of God in Father's life and work on the other. Now, in a simple statement, Rev. Moon had made it all clear. Finally, they could see how it could be.

Father concluded his speech by thanking the ministers for their support during the time that he was in Danbury prison. He then summed up his position with the following:

In this seminar for the American clergy you may have listened to many lectures and testimonies. You can forget them all, but there is one thing you should not forget: Rev. Moon is trying to build a nation of true love so that the kingdom of heaven can be built in our society and in our world. Then your church will prosper, your nation will be blessed, and the world will become the kingdom of heaven on earth.

Sitting unnoticed in the back of the banquet hall was the minister whom we had not seen for three days, since our trip to Busan and the Rock of Tears. He had remained in his room the entire time, praying and fasting. He was not stricken by a medical emergency at all, as we had initially thought. He was, however, deeply stricken by a spiritual emergency of epic proportions.

After Father's speech, he came to our office to deliver a ten-page written testimony of the experience he'd had at the Rock of Tears. He said that at that time he had been struggling to accept the notion that Rev. Moon's prayer ground was significant. In the midst of this inner conflict, he told us, he decided to stand to the side, away from the Rock of Tears,



A minister testifies during the ICC, while Rev. No-hi Pak interprets.

not wanting to fully participate. That's when it happened.

He said he saw a light from heaven pour down upon the center of the rocks. Out of the light appeared Jesus. Jesus began to walk directly to where he was standing. In Jesus' hand, he could see a rolled scroll. Jesus held the scroll out to the minister and said, "This is the Master Plan of the Universe." As soon as Jesus had said those words, suddenly another figure appeared standing next to Jesus. It was Sun Myung Moon. The minister said he then watched as Jesus handed the scroll to Father. Father received the scroll from Jesus and then turned to the minister and held the scroll out to him, just as Jesus had done. Then Father said to him, "This is the Master Plan of the Universe."

This was the very moment at the Rock, that we noticed that something had profoundly overtaken him. **STW**

Readers can contact Rev. McCarthy through his web site at www.truemasterplan.com

² Father's speech from that day is on www.todaysworld.org

