

TODAY'S

# WORLD

天基 3年 (天曆) 6-7月  
JULY-AUGUST 2012



## 아벨 여성UN 창

'Abel Women UN' Inauguration



# Grappling with Reality

Photo courtesy of the Cheongpyeong Studio

*The following is drawn from the almost four-hour speech that Hyung-jin nim gave (in English) on July 20 to participants of the ten-day special education for blessed families worldwide, held at True Father's request and in support of the inauguration of the Abel Women UN. He spoke at the Cheongpyeong Heaven and Earth Training Center.*

I was talking to one of my coaches the other day. He's not a member; he's a UFC<sup>1</sup> fighter. After practice, He asked me, "So, what does the Unification Church actually believe?" I explained to him, "We believe Rev. Moon is the Messiah. He's the Lord at the Second Advent. He's brought a teaching that is radically different." I told him, "In the Unification Church, we are fighters for freedom and fighters for change.... My Father is a fighter. He fought against the Japanese when they were colonizing Korea. He risked his life...."

I told him, "Father Moon's vision for peace is not idealistic. He's never said, "Good people, be weak!" Good people have to be strong, so that if evil people want to harm other people, those good people can step in. We seemed to want to brush aside how strong Father is, how much of a fighter he is. I realize that I did that too.

### On training for real situations

Once when I did a demonstration, Father said, "All the young people should learn MMA,<sup>2</sup> too." So, actually, in Korea, our CARP kids and in Brazil, our CARP kids are already learning jujitsu; they are already training in MMA. In Korea, in this year's program, they will begin training in jujitsu—in real martial arts that you can use against bigger opponents.

You can defend yourself when you're witnessing. If you're a woman, you can defend yourself against a man. What if nobody comes to your aid? It can actually be a tool that saves a person's life, right? Mentally it makes you aware of the reality that some people may want to hurt you and you may have to defend yourself. If you always avoid this reality, you are not prepared if something happens.

You know, I love flowers, and I did practice flower arranging, and the tea ceremony and meditation—all that. I love those arts, but I also love real hard fight training. When I was doing ministry, I wouldn't tell people that I was studying this or why I love it. I wouldn't tell my ministers, "Hey, *moksa nims*<sup>3</sup> we are going to watch fighting today." [Laughter] I was privately watching the UFC. I was worried about how society would look upon it. "You know Rev Moon's son—he is also a reverend—he likes cage fighting! We thought he liked flower arranging." Yes, I do like gardening. But I also do love cage fighting. I realized that I was somehow ashamed of that and trying to hide it.

Picking up this kind of training is so taxing in your thirties. This is something you do in your teens. I recommend having your kids study MMA when they are five years old. Start them

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1 Ultimate Fighting Championship, a promotion company for mixed martial arts as an organized sport

2 Mixed martial arts, a full-contact sport allowing various martial arts and wrestling techniques

3 A Korean term for a church leader or religious minister



# A Call for Unity in Response to True Father's Hospitalization

Brothers and sisters of the world! I ask that you join us in offering jeongseong and prayer for True Father's speedy recovery and the victory of Foundation Day together with the True Family and do your best wherever you are located.

—From the International President's Letter to the Unification Family Worldwide (128, August 15, 2012)



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Religious folk and non-believers may be on opposite sides of a growing divide, but this reviewer commends a book by a scientist and ostensive atheist whose enthusiasm for the rarity and beauty in the universe suggests we may not be so far apart after all.



On July 18 at the international headquarters in Seoul, continental directors and other major leaders joined international president Hyung-jin Moon and Tongil Foundation chairman Kook-jin Moon to discuss preparations for Foundation Day.

Cover photo / Back cover photo courtesy of the Korean Culture Department

Cover Photo: True Father speaks at the Abel Women UN Inauguration Assembly at Cheongshim Peace World Center on 5.27 (July 16); Back Cover: True Parents present the Peace Cup to the winners, SV Hamburg, paying particular attention to the club's 18-year-old star Korean player Son Heung-min.

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Back issues of Today's World: Most issues from November 1999 to the present are available, and some earlier ones.

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# Challenging Women to Take the Lead

*On 5.27 by the heavenly calendar (July 16), True Parents hosted the historic inauguration of the Abel Women UN at the Cheongshim Peace World Center. On that occasion WFWP president Lan-young Moon welcomed women representing 193 countries and symbolizing a new-concept UN based on motherly love. Thousands of our church and Women's Federation members from all over Korea converged on the venue. We are pleased to bring you here the keynote address. It was originally expected that Mother would give it, but Father took the opportunity to express his confidence in the power of women to bring change. We have retranslated the speech for Today's World.*

I would like to extend my warmest welcome to the woman leaders, the peace leaders, and the members of WFWP from 194 nations, who have come to the Cheongshim Peace World Center in Korea to take part in the historic Abel Women UN Inauguration Assembly.

From our early days, my wife and I have upheld Heaven's will and proclaimed the vision of the peaceful world originally envisioned at the time of the Creation. We have come here today, having returned from America after completing our busy providential schedule there, in order to establish the Abel Women UN.

The Abel Women UN has the mission of realizing the providential goal of creating, on earth, a world of lasting peace, without conflict or war.

As my wife, Hak Ja Han Moon, and I have already proclaimed, Korea is God's homeland. Therefore, the inaugural assembly for the Abel Women UN, which will play the providential role of leading the establishment of a new world of peace, must take place here in Korea in accordance with God's will.

Beloved woman leaders from around the world! As you are well aware, representatives of all the world's peoples, which had been suffering from the aftermath of World War II, founded the United Nations according to God's will and with a yearning for peace. In June 1945, representatives from forty-five nations met in San Francisco in the United States to sign the United Nations Charter. Today, with 193 member nations, the UN has developed into a unique organization in the world with the purpose of maintaining global peace.

Respected peace-seeking leaders from around the world! What is the reality today? In the sixty years of the United Nations' existence, it has been unable to prevent wars breaking out, including the Korean War. Even though the cold war has ended, the world is not free from outbreaks of war, whether big or small, that stem from conflicts between rich and poor, between races, and between people of different faiths. Hasn't the UN seen repeated breakdown of its work to fulfill its original mission to maintain global peace,

True Father gives the keynote speech at the launch of the Abel Women UN, on 5.27 (July 16).

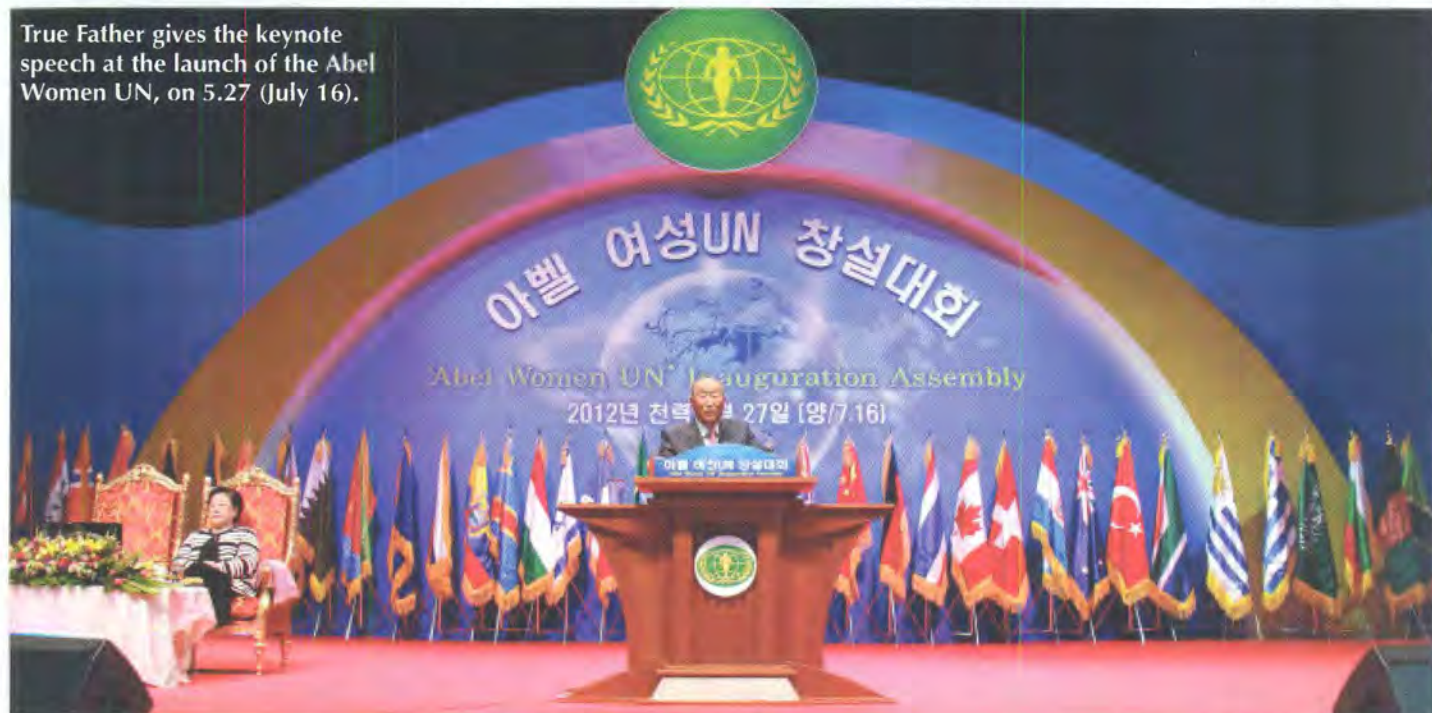


Photo courtesy of the Korean Culture Department



according to the purpose of its founding?<sup>1</sup>

At the time of its inauguration, the UN was the result of a compromise effected between the U. S. and the then Soviet Union under the confrontational structure of the cold war. From the outset, therefore, it was limited in its ability to bring about lasting world peace transcending the interests of individual nations. This is why I have proclaimed that from the standpoint of God's will, the UN has been unable to emerge from the position of Cain. This is why we emphasize that the renewal of the UN is absolutely critical to building a world of lasting peace as originally envisioned at the time of the Creation.

To carry this out in more concrete form, I maintain that an Abel-type interreligious and international peace council should be organized within the UN. The UN should be reorganized into a bicameral system, with the present UN General Assembly—the arena of individual nations competing over their own interests—serving as the lower house, and the interreligious and international peace council consisting of global religious leaders serving as the upper house. I have already presented this proposal of renewal to the UN, and the Philippines, as a representative nation, has also done so.

Respected peace leaders!

The United Nations has struck a brick wall, being unable to move beyond the level of balancing the various interests of individual nations. Isn't that the case? In history up to now, we have depended on government organizations centered on men to bring about global peace. Now, however, to surmount the limitations they have demonstrated, I believe that a women's peace movement centered on a nongovernmental organizations (NGO) should take root as the new system resolving problems that arise in the field. And this women's peace movement cannot be carried out by an individual or an NGO; rather, it can only be made possible through a global organization with solidarity, and that is why today's inauguration of the Abel Women UN is absolutely necessary.

<sup>1</sup> See the preamble to the Charter of the United Nations <http://www.un.org/en/documents/charter/index.shtml>

**Women had come from all parts of the globe to participate in the inauguration of the Abel Women UN and many of them remained in Korea for the ten-day OSDP workshop True Parents held in support of the new organization.**



The fact is that the historic inaugural assembly of the Abel Women UN held today has been made possible through the declaration of the advent of the global era of women. Mrs. Hak Ja Han Moon and I declared that twenty years ago when we founded the Women's Federation for World Peace (WFWP) in April 1992 as a central organization of the women's peace movement, in accordance with Heaven's decree. The event, held at the Olympic Stadium in Jamshil, Seoul, was attended by woman representatives from some seventy nations and 150,000 Korean woman leaders. Since then, WFWP, which this year celebrates its twentieth anniversary, has established local chapters and a foundation for its activities in more than 160 nations and has continuously engaged in the global peace movement through creating networks for peace efforts.

Furthermore, the goal of the Women's Federation was not to be another ordinary women's organization. It does not aim to be an external, political and combative women's rights movement mainly targeting men, which advocates expansion of women's rights, gender equality and the women's labor movement. Rather, it is a global peace movement on a whole new level with the providential significance of realizing the ideal world as God envisaged it at the Creation.

Inaugurated against a background of such providential significance, during the past twenty years, WFWP has carried out service projects and education programs based on true motherly love, in all parts of the global village for the firm establishment of families embodying true love and the elevation of women's status. It has achieved amazing growth and development throughout the world.

From the moment of its inauguration, Mrs. Hak Ja Han Moon and I have worked together as cofounders to prepare the ground for the global organization and foundation for WFWP activities. Moreover, WFWP members, including the 1,600 Japanese members who were sent out to 160 nations as volunteer workers in its early days, have carried out a peace movement around the world.

At the WFWP inaugural assembly, my wife said in her





The inaugural event included UPF international president Dr. Thomas Walsh's congratulatory remarks and Carolyn Handschin's report on WFWP's work in relation to the UN; As MC for the evening, Women's Federation international president Mrs. Lan-young Moon warmly welcomed the international representatives and all others present.

inaugural message that now, under True Mother who has been victorious as the representative of women in the world, women should establish the model of a true mother and true wife and form ideal families through the true love movement. Furthermore, women should carry out an exemplary campaign of practicing true love by living for the sake of others in all walks of life, including politics, economics, culture and society.

Accordingly, we have carried out a variety of volunteer projects and educational programs, as well as campaigns to bring about the resolution of international conflicts and reconciliation, transcending the barriers of race, religion, language and nationality.

In addition, after the special address my wife gave at the UN headquarters in New York, in September 1993, and based on three years of hard work, the Women's Federation for World Peace was approved by the United Nations Economic and Social Council as an NGO in general consultative status, which is the highest status given to an NGO. Since then, our status has been reapproved continuously at the reevaluations held every four years. These entail strict assessment of activities and achievements. I believe it is safe to say that they recognize our true value, because among the more than 3,400 NGOs affiliated with the UN, only 140 have received this highest status.

Our WFWP Women's Conference for Peace in the Middle East, which has been held every year since 1997, has attracted much interest and participation from woman leaders of the twenty or so nations of the Middle East. Now it has expanded and given birth to more concrete activities in the field, about which I am glad to be able to report.

At the end of June this year, WFWP sponsored the sixteenth annual Middle East conference, which was held as a session

of the Human Rights Council at the United Nations Office at Geneva, on the subject of Children Affected by Conflict and Disaster: Prevention, Protection, Healing and Empowerment. It was attended by woman leaders from eighteen nations in the Middle East, diplomatic officials including ambassadors to the UN in Geneva from nations around the world, and representatives from UN agencies and global NGOs. These 180 or so participants came together to seriously discuss current problems. I am informed that they resolved to apply the results of their discussions in the field.

Furthermore, each WFWP chapter is also actively conducting relief aid work to address problems caused by natural calamities and poverty in various parts of the global village. In particular, under the slogan, "Let us share a little of what we have," they are carrying out the 1% Love Share Project to help children and women in North Korea, and I am very happy to tell you that they have achieved wonderful results.

As can be seen, from the founding of WFWP to reaching the highest status as an NGO in consultative status under the UN, our members have never lost their founding spirit and have quietly pioneered the path of a woman's peace movement with an unwavering heart. Therefore, I would like to offer a big round of applause to express my infinite gratitude to them, and also to the woman leaders who have never held back in their encouragement or in their participation.

However, the work for world peace WFWP has carried out until now should not remain at its current stage. It should be expanded and developed to the next stage, so that it can work together in solidarity and cooperation with woman leaders and NGOs from all parts of the world and strive to follow the path of the establishment of the ultimate world of peace.



When the region that included the nations these women represented was announced, they stood as the audience applauded.



In order to do that, WFWP should go beyond the level of a women's NGO, bring together the governments, organizations and individuals across the world and march forward. The establishment of a great organization under the name, Abel Women UN, is absolutely necessary to bring this about. It is, in fact, the absolute decree of God's providence.

As we usher in such a cosmically historic and revolutionary era of changes, my wife and I solemnly declare the inauguration of the Abel Women UN. We urge all women in the world, who make up half of its population, to recognize their historic mission as stated above and to expand their work to all parts of the globe.

Beloved woman leaders who seek peace!

What is the path that humankind should take today? In the end, the problems afflicting humanity can only be resolved through the worldview of one family under God, which is the ideology based on true love that my wife and I, the True Parents, have learned from Heaven and have championed and taught throughout our lives, because these ideals alone represent the path that will lead humanity to a world of everlasting

which Heaven has given us through True Parents, what reason is there to hesitate? We now have less than a year. Heaven will bless your endeavors to establish a world of peace based on the Abel Women UN.

However, I would like to emphasize again that the priority of the Abel Women UN should be creating a true family movement that emphasizes living for the sake of others based on true love, and carried out in conjunction with education in proper values. War and conflict arise from selfish motives—desiring to take others' land, others' possessions or the like, by force. On the other hand, peace arises from investing oneself for the sake of others—that is, giving based on true love.

Those leaders who turn their faces away from the new realities of the world, or who fail to see them, will be cast aside by the changes coming upon us like a tsunami. I believe the time has now come for us to step forward boldly and receive new opportunities and values.

Beloved woman leaders!

Women are not here merely to help or to be protected by men; rather, they are independent individuals who as representa-

tives of the feminine aspect of God's nature are meant to make men more complete and manly. Centering on true love, women are men's precious love partners. Men and women are absolutely equal in terms of value.

Men and women who unite through the true love inherent in the original ideal share the same position. Also, they attain the right to be with each other wherever they may be. Furthermore, they attain the ideal right of inheritance, where all their property belongs to each equally.

Thus, men and women, who are brought into oneness through the original love in God's ideal of true love, have been created to become completely equal beings, centered on true love, by sharing not only the same rank and the right of participation but also their possessions with one another.

Therefore, men and women do not need to confront or contend with each other, because they do not need to imitate the characteristics, dispositions or roles

of the other or to covet those things and take them by force. Instead, by giving what they have to the other with true love and completing the other, they can become united as a greater whole and share in a relationship of joint ownership.

In the twenty-first century, women should play a major role in world history by serving, together with men, as one of the wheels of the engine pulling forward the construction of a peaceful world. Going beyond a century of power and technology, women will be the central axis in building a century characterized by its loving, peaceful culture, and their role will be more important than ever before.

I sincerely ask you to choose True Mother's path, the path of a true wife, the path of true daughter, and the path of a true woman leader who will build a unified world where freedom, peace, and happiness in its truest sense, overflow.

Ladies and gentlemen, you have listened closely right to the end of my speech. I pray that God's blessing will be with you, with your families and with your work.

Thank you. **TW**



**Father and Mother took turns sounding a gong to launch the Abel Women UN.**

peace and happiness.

We are now living in a historic time for a great cosmic revolution to change history, to unite the spiritual and physical worlds and to create the ideal kingdom of heaven that God has longed for since the beginning of time. We can no longer postpone or delay it. Heaven has already proclaimed that the thirteenth day of the first month in 2013<sup>2</sup> will be Foundation Day.

Therefore, it is time for all people to be humbly obedient to Heaven's decree. I hope you will bear in mind that a fateful time is today approaching, and that we need to devote ourselves completely with a life or death commitment for the remaining time under the guidance of True Parents, who are carrying out the providence on earth as the substantial selves of God, the king of peace.

Beloved woman leaders!

The course for humanity is set. Now that we have D-day,

<sup>2</sup> He is giving the date according to the heavenly calendar. On the Gregorian calendar, Foundation Day is February 22, 2013.



# The Global Foundation Takes Firm Shape

*This is the forty-second and final installment in our series on Father's life story. The series is based on the book series True Parents' Life Course, which was compiled from Father's speeches and published in Korean in twelve volumes. This installment looks at developments in 1973, at the end of which the True Children moved from Korea to the United States to be with their parents.*

## **The fourth world tour (November 1972–July 1973)**

The fourth world tour is the path toward answering the question of how to lead the world to God centered on all of you in the Unification Church. Where is it we must go? To the world.

This autumn, we will launch a mobile team in at least ten or twelve nations. I should organize that myself directly. So, I am going to teach the mobile teams again. This is the course of the fourth world tour. We will make a strong foundation and gradually expand that to the worldwide stage. Based on directions from one source, things will spread to the world. We must transcend all peoples and nations.... If the direction is to go to the United States, we will go to the United States. If it is to go to Germany, we will go to Germany. This is an era of a great worldwide campaign.

Whether awake or asleep, this global stage on which we have now chosen to stand.... We are in a situation where we must cling to God and travel again the road to battle, focused on the question of how to shorten this journey so that there is no stage of suffering and you can go comfortably.

The fate of Japan hinges on this one short time. Depending on the direction of our footsteps, the future of Japan will be swayed. The Unification Church members are in that central position. Observing the direction of the providence and where Japan is situated, we shall have to catch this one moment and hold it with all our strength. We must not miss it. We must be fully engaged until 1974 and stubbornly protect this brief time with our lives. That is our mission.

## **Formation of the International One World Crusade**

Our international mobile team should not only be the Unification Church mobile revival team,



**Father speaking to an outdoor gathering of members in Japan during the fourth world tour, July 21, 1973**

Photos courtesy of the Korem History Committee





**Father and Mother at Korea's Central Training Center, November 12, 1972, at a farewell meeting launching the fourth world tour.**

but a team that can work in various fields including as a mobile business team and mobile team for Victory over Communism. Five nations will work together here and when those mobile team members work it will begin a global era.

At this time, I have sent 570 active members to fifty states to work on mobile teams of twelve people each for a few months. Before I went,<sup>1</sup> the number of American members was fewer than five hundred. Now I've increased the number of members by more than three times that, educated them and had them stand on the front line.

I am saying that since it's certain that the communists will be working actively among the senators in the near future, we have to make a strong system to defend against the communists.<sup>2</sup> You have to know that unless we protect America in this way, we will lose the way to defend the anti-communist battle line in Asia in the future.

#### **Mobile teams where Heaven can work**

If mobile team members complain, they won't be able to wit-

1 Father seems to be speaking to Korean members about his time in the United States

2 Documents subsequently made public in the mid-1990s from the archives of the Communist International (Comintern) show direct Soviet control of Communist Party U. S. A. and American communist infiltration of governmental and military institutions. The Soviet Union heavily subsidized CPUSA until 1989.

ness even though they try. Heaven won't help them. I am saying that even though they may have established a foundation in the beginning, if they gossip among themselves they will later find themselves isolated and will disappear.

You may miss your children, but when we think of God, who loves human beings more than we love our own children, how much more pitiable God is! We have to know that the place where we dare to participate in Heaven's realm of heart and experience is one of gratitude. Won't we be able to fulfill God's will by our tears as we walk this road, and even as we sit up all night, missing God as much as we miss our own children? Everything is solved if we go on with the heart that we ourselves will resolve our bitter pain. Heaven will work.

#### **A landmark workshop begins in America (March 1, 1973)**

[Father's prayer:]

This one-hundred-day workshop, which is unprecedented in history, is held for the first time in the Unificationist community. We hope sincerely that You allow Your children sitting here to become sons and daughters with a heart to transcend the nations of the world and to pass on Your tradition. Please let them not forget this workshop time in Belvedere and let them feel lifelong pride in having attended it.

Why am I giving a hundred days of education? It is because leaders of our Unification Church mustn't be ignorant of the Principle. Not only that, they must apply the Principle in their lives. Therefore, they have to know the Principle comprehensively. I must have you do things by which you experience this directly in real life during the course of this workshop.

My plan is that you should listen to the Principle six or seven times, not lecture it, for thirty-five to forty days. I am going to test you on it two or three times during that period.

I am going to drive you strongly.... You will cry and find paths you haven't taken before. In that way, you will grow. In other words, when you become serious, you will find a solution.

Sometimes, I am going to ask you to fast for three days. I mean, go out and beg for bread.... Then I will have you receive donations, too. Since you have come here to receive training in these practical matters, please understand that this is the best time in your life and be firmly determined and prepared. My idea is to send out more than half of the people here as leaders within a hundred days.

I am going to keep these one-hundred-day workshops going. I started this workshop with the goal of revising and correcting all the traditions of the Unification Church as the American churches and members have thought of it—a complete change. I formed the mobile teams as a part of mapping out such a strategy. I believe that from the highest leader down, we have to stand in the forefront and create a movement that establishes a new tradition. Accordingly, I have appointed Young-oon Kim and David Sang-chul Kim, who have been here as missionaries, as the leaders of the mobile teams. I have included the longest-serving members and the headquarters' staff members in the mobile teams.

Next, we are carrying out two economically-oriented activities, selling candles and flowers. I am not sending members out (as leaders) unless they earn an average of eighty dollars a day for two weeks. Well, a thunderbolt has fallen, right? Next, where do people go who have passed that stage? They are going to New York, and each of them has to bring three new members a month in New York.





Father, optimistic and ready to take on the world again shortly before the start of the fourth world tour



The inauguration of the Professors World Peace Academy (PWPA) in Korea on May 6, 1973; Father sent a speech to be read on his behalf.

#### **Professor's World Peace Academy launch (May 6, 1973)**

We have been holding a regular annual convention on the issue of unified science with professors from every corner of the world. You can't imagine how much interest this is generating. I decided I should try to bring them under one organization. This would be under the banner that all the world's professors should be leaders mapping out humankind's course toward world peace in the future through their intellectual prowess and their writing, even though they may be unable to take part directly in the movement itself. This effort had to begin in the interconnected academic community, and so we created

an organization called the Professors World Peace Academy. I made PWPA to help the professors live for the sake of the world.

#### **Father obtains permanent residence in the United States (April 1973)**

I received permanent residency in America on April 30, 1973, right after the first and second speaking tours there. I couldn't engage in battle before receiving permanent residence. I have been persecuted on the individual level, family level, tribal level, people and national levels and so set up indemnity conditions....

I had originally sent two missionaries to America. I later assigned a man to the East and a woman to the West. Another man was assigned to the Northwest. So, Bo-hi Pak in the East was Adam, Young-oon Kim in the West was Eve, and David (Sang-chul) Kim in the Northwest was the Archangel. When we think about who should arrive here first, Eve should come and make the road for Adam and the Archangel. It was her responsibility to make the three into one. Unfortunately, when I came to America, there was no foundation on which I could command everyone to move forward. So 1972 did not become the year of progress, but a year of internal correction. Until June this year [1973] I was doing that work.

#### **A day of celebration (July 1)**

On the first day of July 1973 we established a historic memorial day, the Day of Victory. We have established many commemorative days in Korea, but this was the first time to establish one outside



Mrs. Baek-nim Lee (center, in hanbok with white top), was known as the Nonsan Grandmother after the village she came from. She was spiritually gifted, and with True Father's approval she worked prolifically to solve members' ancestral problems. Here she is pictured with members at Cheongju Church in September 1973.



of Korea. Day of Victory could be established as we have successfully finished the difficult second three-year period of the second seven-year course. We will celebrate victory. From now on, the harder Satan tries to oppose us, the sooner he will collapse. In the near future, America will be hit by the typhoon of our Unification Church.

Now, in forty-three countries, you can meet members of Unification Church. By 1975 we will have dispatched missionaries to 120 countries.

I have come back with miraculous achievements from eight months of travel. On my return I could hear cheering in the spirit world, celebrating our success.

#### **Church leaders should lecture for eight hours a day**

We have set up a worldwide standard that all church leaders should lecture for at least eight hours a day. Ordinary people generally work eight hours, but Unification Church members should work more than eight hours. In our church, officially, members get up at 6 o'clock and go to bed at midnight. So they take six hours of sleep. You leaders should give a lecture for two hours, from 6:30 to 8:30, every morning for the regular church members. Cultivate the existing church members. When one or two new people become members, bring them out to the street for witnessing. When you meet someone who is interested in what you say, bring him to the center and give him lectures. Put your heart and soul into the work. Bring even one person to the center each day and teach him the Principle.

#### **Liberation ceremony for the Moon tribe (August 5, 1973)**

[Father's prayer:]

I know that the Moon tribe has not been blessed by You, Heavenly Father until now. They have experienced much

suffering throughout history as a tribe, to carry out the mission of building up a new nation. Even my own parents and brothers were sacrificed in that distant place without any connection to the mission. Father, bless this time and liberate all our ancestors who had lived a good life so that wherever we go, we will have the privilege of being able to work freely. I am asking please open a new way for the Moon tribe to uphold heavenly principles and carry out their mission as a good tribe in front of this people and the world. Heavenly Father...please permit us to make, in Your name, a new historic standard to substantially unite the spiritual and physical worlds.

As you can understand, I prayed for the liberation of my extended family in the Unification Church. Until now I have never prayed for my own family. I have never publicly prayed, "May God help my parents and ancestors in the spirit world." But I am going to watch over our tribe and race from now on. By doing this work, the Moon tribe's spiritual standard can open the door to the standard of liberation, and then a unified sphere of benefit is created in the spirit world. Through this connection, many tribes and their relatives will be connected. Since our ancestors and their relatives are connected with other families through marriage, all people on the Korean peninsula are connected.

#### **The forty-day workshop (Summer 1973)**

When you hold a workshop, give a full set of Divine Principle lectures every three days. You have to give the lecture three times in ten days. You also have to give a course of lectures on overcoming communism every ten days. During the forty days, you have to give VOC lectures four times and Divine Principle nine times. This is the standard for you to practice

**Father speaks to members at an outdoor service in Korea during the time he is developing the global mission centering on the United States.**





throughout the world. If only one person is at the workshop, you should still do this. Why do people sometimes leave the church after becoming members? They are opposed by their family and by society, and because they don't know the Divine Principle deeply. The final reason for dropping out is the activities to raise money; even though they know the Divine Principle. Making money is not easy, so they may drop out. Therefore, we need training in raising funds first, and then for engaging in mission work.

### **Sung-jin nim's Blessing Ceremony (July 8, 1973)<sup>3</sup>**

The second seven year course is the children's course. It is the course for the blessed children, the children of the Unification Church. This relationship has to be established in my family before the end of the second seven year course. Therefore, I blessed Sung-jin. Three years in the seven year course is equivalent to Jesus' three years for the restoration of the spiritual world on the national level.

Japan, the Eve country, was to prepare a foundation of mother-son cooperation but failed to seize the chance to fulfill her responsibility. Therefore, I held Sung-jin's Blessing Ceremony in Japan to restore that through indemnity...

He is put in a most disadvantageous position. Up to now, I've never taken him by the hand. I done this is for the adopted son. We are in a situation to restore the servant, the archangel, again. Won-pil Kim has been doing that job until now. Sung-jin could not call me "Dad" until he became twenty-eight years old. When he spoke to me he called me "Teacher." This was for restoration through indemnity.



**Father begins his second nationwide speaking tour of twenty-one cities in New York City's Carnegie Hall. He spoke for three consecutive nights in each city.**

<sup>3</sup> Sung-jin nim is Father's son by his first wife, Sun-gil Choi.



**The second ICUS was convened in Tokyo, Japan; sixty prominent members of the scientific community attended from eighteen countries.**

### **Sung-jin nim's personality**

When Sung-jin was to go to Japan [to study] on September 5, 1970, I told him not to do anything but maintain his father's dignity through his good behavior. The matter of prime importance is his attitude toward the church; the second is toward the nation, and third is the fact that he is my son. The final matter is sexual issues.

Many rumors about Sung-jin arose, but during the thirty minutes when I met him everything was settled. Sung-jin, first of all, is a straightforward person. He is not stubborn when he is confronting what is right—as I am. If I had a son that lacked any sense of having obligations, I would have to accept it. As I don't have pangs of conscience toward God, I have no doubt about my son. No matter what other people may say about

him, I do not doubt him. That means I surely believe in him.

### **The Second ICUS (Tokyo, November 23-26, 1973)**

I want you to know that ICUS (International Conference on the Unity of the Sciences) was created to establish the foundation through which we would influence the great scholars of the world. The second ICUS was held in Tokyo. Scholars from every corner of the world, including famous scholars from Tokyo University, came.

As the founder of the conference, I was prepared to give a speech. However, though it is only logical for the head of an organization to give an address, they eliminated my speech and greetings from the program. The conference was scheduled to take place the next day, and I arrived there and found that the organizers had caused this problem. So, through Mr. Kuboki, I informed them, "You can all go. This scientists' conference is cancelled," which was like a bolt out



of the blue. And then there were problems. "I came here as a guest, so I can go home as a guest; you, however, began this conference in the name of Japan and Tokyo University, so when the scientists return to their countries, you will be undone...." I turned everything upside down in that one evening. I told them, "You either make the correction on the programs, or you are dismissed." Since I was paying for the whole thing, I had every right to do that, didn't I? I was in charge. [Applause]

When this took place, they could only say "Oh, we are insulted." They made light of Korean people and they paid for it dearly. After I overturned everything, they stayed up all night to make the programs again. They didn't have a choice, did they? We had our own print shop, so they made haste to print my name clearly on the programs.

#### **Twenty-one city lecture tour (October 1, 1973–January 29, 1974)**

We selected twenty-one cities and began a lecture tour in 1973. We finished it on January 28, 1974. In every U. S. city I visited, what do you imagine I did there? If there were any members of our church, I let them invite their parents to the lecture. I told Bo-hi Pak and the president of the church in America to invite them to a big lunch or to dinner and to treat them to good



**Left to right: Hyo-jin nim, In-jin nim, Un-jin nim, Kook-jin nim, Hyun-jin nim, Heung-jin nim and Ye-jin nim arrive in America, on December 18, 1973 to be with their parents.**

food. I said that I would pay all the expenses. I let the parents come to the party with their children. I created an atmosphere in which the children spoke well of their parents. When their children spoke only of their parents' excellence, the parents spoke about the praiseworthy character of their children, looking back on their school days. And they finally confessed, with tears of gratitude, that they had stubbornly opposed the church without knowing that their children were leading worthy lives through the church movement. Many parents hugged their children tightly with tears of remorse, saying that they had opposed them only out of ignorance.

#### **The True Children move to the U.S. (December 18, 1973)**

The question is, If I were to leave my children here, would you be able to take responsibility for them and take care of them as I become more and more desperate? Not just Ye-jin, I have other children as well. Would you be able to take responsibility for them in a place overrun by communists no matter what? In this regard, it would be advantageous in many ways to have them under their parents' care. You should know that this is why I am considering taking them to the United States. That does not mean that I am going to stay there for good. When I do return to Korea, it will be at a time when you can welcome me back with flags of victory raised high. **TW**

Today's World would like to thank Mr. Yeon-gu Chu of the church History Committee for contributing his considerable knowledge of Father's early life and the history of our church's development in Korea in support of our research for this series.



**The late Dr. Sang-hun Lee, author of *Unification Thought*, published June 1, 1973, in conversation with a professor during a Unification Thought seminar**



young. They should learn martial arts young—very young. Girls, too, absolutely, should learn martial arts. Study young—the younger the better—because there is so much to learn.

The difference between this type of martial art and other types of traditional martial arts is that many traditional martial arts have become very theoretical. Once I started training again in the mixed martial arts, I also found myself becoming less interested in the theoretical arts and rediscovering a kind of realism which is very real in MMA. You are only going to use what is effective. It has to be useful in real combat.

I realized that the timing is so interesting, too. Because Father said to me, just recently, "You know, you are now thirty-three." I'm turning thirty-three by American age. He said, "Jesus died on the cross when he was your age. You have to be ready to be crucified." I realized... "Yes, Father." I have to be ready for serious training....

### **The returning messiah brings the sword of judgment**

What would my Harvard professor think if he saw this sermon, with me talking about MMA and cage fighting?

"Oh Mr. Moon, you've certainly digressed." [Laughter] There is this kind of fear over what my teachers would think, what my peers would think.

I realized I had been very interested in pleasing the social norm. I realized... Am I trying to shape my life to please these people? What purpose does that have in eternity? Zero. It means nothing. If we believe True Parents are the Lord at the Second Advent, and the Messiah, you have to have a different priority, right?

I realized, on some level, that I had been ashamed of True Father. Because he is so opposite of what these people want a religious leader to be. He is so opposite. They want a soft-spoken, behave nicely, finish speaking within twenty minutes... [Laughter] They want something that they can accept. "Yes, give me a Messiah that fits my needs!"

Being with Father for a year and a half, I realized very quickly. No, he is not like that. He is not like the Dalai Lama. I've met the Dalai Lama. And of course as someone who meditates and who has tremendous insight into human psychology and how the mind works, I respect him. When I met him, it was a great joy for me. I was studying Buddhism at the time, comparing it with Christianity and meditative traditions. It was a huge honor for me. You know, I lived with Tibetan monks for a year and a half or so. Yes, the Dalai Lama is wonderful, so soft spoken.

But being with Father, you very quickly realize, Father's not the Dalai Lama. I realized I had actually been ashamed of how eccentric and strong Father is. In my own mind, because it was much more digestible, I almost wanted to think that Father was like the Dalai Lama. And, you know, that would be much easier to present to the world. But I quickly realized that no, the Messiah is not the Dalai Lama. The Messiah is totally different.

When Christ, even in the Christian tradition, is to return, he doesn't return with the same love ethic that Jesus taught when he was here the first time. We all know the scriptures that say, when somebody strikes you, turn the other cheek. Jesus taught this kind of radical love ethic.

In the Christian tradition, Christ is to return; and the vision of his return is in the Book of Revelation. When he does return, he is not a nice guy. When Christ returns, he is not coming to be struck and to turn the other cheek. When Christ returns, he comes as the judge. He comes hard. He comes strong. He descends from heaven and he judges. This is within the Christian tradition. Most Christians don't want to pay attention to

that. Right? But, actually, it was prophesied within the Christian tradition. When Christ returns, he is not the painted image of Christ—floating along, always gentle, practicing tai chi. [Laughter] He's going to send you to hell—that's judgment. That's prophesied within the Christian tradition.<sup>4</sup> This is a very different Christ, right?

However, even if we are from the Christian tradition and we became members—when we see Father, what happens? We end up judging him by the love ethic of the time of Jesus. "Why is he yelling? Why is he so hard on True Mother today?" We will ask this even in our own hearts, but we have to remember this is the Lord. He is not here to make us feel good. He is here to bring the sword, to bring the scathing truth. This was very hard for me to digest.

### **Standing up and fighting against evil**

Most religions say, "We have to practice turning the other cheek and we have to practice disarmament." I know, for example, the Dalai Lama advocates the disarmament of nations. But if you promote disarmament, who's going to listen to that? The good nations, right? Democratic nations maybe will do it. But will the dictatorships listen to you about disarmament? Are they going to keep their promises? No. So what happens? The Abel-type nations, which are democratic countries, disarm. And then what happens? The Cain-type countries that don't listen to you have more weapons and greater means



Photo courtesy of Julian Grey

**Francisco Costa, Hyung-jin nim's MMA coach, and a dedicated church member, demonstrates a jujitsu arm lock during martial arts training for CARP students at Cheon Bok Gung.**

to conquer other countries. Then, what will happen?

This is why Father's Abel UN is different from the "Cain UN," because the Cain UN strongly promotes, as you know and may have experienced, disarmament... The UN also promotes gay marriage, and alternative families. The UN has Family Day, and they teach different types of families. Of course, we know this is directly contradicting the four-position foundation, right? So what about the Abel UN?... How is that different? Is that just meant to be a copy of the Cain UN? Or is it actually totally different? Is it saying that Abel nations must be strong? Good, democratic nations and good people must be strong, because if they are bad, Cain-type people come, and they want to kill a lot of people. It's the Abel realm that has to stand up and fight.

[In response to an interjection from a woman in the audience:] In *Wolli Wonbon*,<sup>5</sup> Father talks about the Jesus ethic. Jesus

<sup>4</sup> See the Book of Revelation, chapters 19 and 20

<sup>5</sup> Literally, *Original Principle Text*; it was written by Father in 1951 in Busan. (An even earlier manuscript of Father's was lost or destroyed.)





Photos courtesy of the Cheongpyeong Studio

**On July 17, Father visited the workshop participants and held hoondokhae at the Cheongpyeong training center; thereafter, True Parents invited small groups from among the 1,168 participants to attend hoondokhae at Cheon Jeong Gung each morning.**

says, if your enemy strikes you, give him your other cheek. Right? Maybe, as a woman, you feel that's good. But you know then you are actually against Father's teaching.

Father says in *Wolli Wonbon*, that when Jesus taught to turn the other cheek, it was the time when God was sowing the seeds of love. But when the Lord returns at his second coming, he will harvest the fruit. So, the ethic of turning the other cheek does not apply when the Lord returns.

Father wrote *Wolli Wonbon* in his own hand. He says, When the Cain realm strikes you, you have to strike back, and bring them into the dominion of God.

That is totally different. So, let's say, for example, we apply that to World War II. Let's say America used the ethic maybe you were unknowingly supporting, and said, "Okay, let's just be motherly. We don't want our children to die. We shouldn't use violence. Maybe we can have dialogue with Hitler." If [on that basis] America had not gone to fight, you would have a different world, and you would not have the foundation for the Messiah to begin his ministry.

[In response to the woman:] No, no, you're not taking time. What you are asking is very good. Let's give her a round of applause, everybody. [Applause] But do you see what I mean? You see, my whole point is, Father is radically different from what we think or what we want him to be....

I had been brainwashed by liberal media and also I went to super-liberal schools. I realized that. But when we were young, the True Family was always training with guns. We were training. You know, our brothers all did gun training. They all did all this kind of thing, and somehow, when I was going to school, I began thinking that this was crazy. You know, we're a religion, and we're out here shooting with these guns, right? And probably some of you members thought, "Man, those True Kids are crazy, they love those guns." But when I went to liberal institutions, they frowned upon it—Guns are the problem. And of course, in the media you hear that all the time, all the time. We've been told that information by the Archangel. It's not actually true.

Do you understand how important it is that as a church we have this discussion? We could never even talk about these issues, any of these political issues; we were either left or right, but we could never look at them from the viewpoint of the Principle. Now, from a Principle-perspective, if you allow people to have freedom, to protect themselves, and they're able to do that, what is the result in society? Then, you look at the evidence, and you see that it prevents bullies from attacking....

### Analyzing society from the standpoint of the Principle

It should not be, "Oh, no, I've always been told weapons are bad," or "I've always been told defense is bad." You have to watch out for the emotional reaction. You have to analyze with the intellect.... This is the first time in our movement that we can actually look at these issues through the lens of the Principle. [To the same audience member:] This is why I find it so exciting, Sister. I find it so exciting, because for the first time we can actually look at reality with our teaching and see how it that works. How would that work with free market economics? How would that work with political, with geopolitical situations, which include defense, right? How would that work with social issues?...

Kook-jin hyung is making a larger analysis of the world. Basically he is showing how free societies, democracies, collapse into tyrannies. You can see how close to freedom they are or how close they are to tyranny based on the relationship between government and its citizens—the relationship of the Archangel to Adam and Eve. We can actually finally use the Principle to analyze issues socially. We can use the Principle to see political situations; what kind of policies would be enacted. Is it better to say we can't trust people and create all kinds of rules and regulations? What kind of society does that create? What are the consequences of that? So there are, for example, writers that he suggests people read, such as John Stossel, Friedrich von Hayek and Milton Friedman<sup>6</sup>—people who have been thinking along totally different lines from most others.

### People can take responsibility to manage society

I was having a discussion with Tom Walsh, the international president of UPF just yesterday. He asked Kook-jin nim, "What about the vices of the community, Kook-jin nim? What would happen if people were given freedom? Let's take drugs for example. Or prostitution? Surely that should be outlawed?"

Kook-jin nim answered very simply. He said, "Do what God did. Teach them that it is evil. Teach them that prostitution is degrading. Teach them the reality about the issue. In the end, God let [Adam and Eve] be responsible for their actions."

For example, America has been waging war on drugs for thirty years. They are investing billions to fight the war on drugs. The idea is to get the professional drug dealers. No more drugs. And we will reduce crime. John Stossel did an excellent program on this. It shows that actually the opposite happens. Tons of money is being invested into fighting drugs,

<sup>6</sup> A libertarian journalist and two Nobel Prize winning economists





The ten-day workshop included talks by Kook-jin nim (on the Freedom Society) and international vice-president Dr. Joon-ho Seuk (on the providential time line), Rev. Jeong-ok Yu's Original Substance of Divine Principle series and WFWP international president Mrs. Lan-young Moon's explanation of founding of the Abel Women UN.

but there is no reduction in drug abuse and drug crimes have skyrocketed.

What happens in a social system when you forbid something? For example, America banned drinking and punished people, putting them into prison. What happened when America banned drinking? Al Capone appeared. What happens socially? You outlaw the vice. CVS<sup>7</sup> can't sell wine. So, nobody can sell it, but Al Capone can produce it and sell it to you for \$1,000. He gets rich. The criminals get rich and have to protect their money so they create their own mafia. That is what happens. Prohibition creates a black market.

The government limits your freedom of choice but this creates a black market. This gives back your choice at a hugely inflated price and criminals become rich. When they become rich that attracts kids and then there is violence. This is the result of prohibition.

When they decriminalize alcohol in America, CVS then sells wine for about \$20 a bottle, whereas Al Capone is selling it for \$1,000. Who are you going to buy it from? From CVS, right? That puts Al Capone out of business, doesn't it?

Take the example of war on drugs. John Stossel has an excellent program on this that shows that you create a black market. Experts appear, claiming that if drugs are legalized, teenage drug usage will just skyrocket; that you will have social anarchy and all kinds of addicts on the street.

But Portugal has decriminalized drugs. Stossel took his team of reporters to Portugal and spoke to the police department. You can see the interviews where they explain that they have legalized drugs like heroin and cocaine. They have stores similar to CVS where you can buy heroin and cocaine. Drug abuse should have skyrocketed because it is now legal, right? But it didn't increase at all. Those who were addicted before

<sup>7</sup> The largest pharmacy group in the United States, where drug stores sell a diverse variety of items, including alcohol

are still addicted, but you know, people don't want to die. Drug abuse didn't increase. What about drug related crime? The Police Department claims that it doesn't exist. Just as with Al Capone, it is gone. It is out of business. I'm not making this up. You can watch his program....<sup>8</sup>

### God's gift of free will and responsibility

Do you know what God gave Adam and Eve? He gave them free will. But he gave them the freedom to choose to live or to die and they would have to live with the consequences. Do you know what that means? Responsibility. Freedom and responsibility. God gave freedom and responsibility to Adam and Eve. I know we say that true love is the most important thing, but what do we know about true love? Can true love exist if God's object partner doesn't freely choose to love God back? Can love exist, from a Principle perspective? Can love exist? It can't exist. Even free love cannot exist without the prerequisite of freedom. Free choice and responsibility are so important to God.

One sister told me that she was hoping for the world as the kingdom of heaven, with all the blessed families having repopulated the world as a world with no sin. [Laughter] You should be laughing. You should be laughing, because even we have sin, now. Right? She said to me, I was kind of hoping that that would be the kingdom. I mean, isn't there going to be a world without sin? I said, Sister, in the Principle, what did God give to Adam and Eve? He gave them free will. There's a danger with free will, if you want to say it that way. On the one hand, Adam and Eve can choose to love God. On the one hand, they can create free love. With free will, you actually have the possibility that true love can exist. The downside—let's say the risk of giving Adam and Eve free will, is that they might sin. They

<sup>8</sup> This is accessible through [www.youtube.com](http://www.youtube.com). Search for "John Stossel—Rethinking the Drug War"



World Mission Headquarters Senior Dir. Sung-il Cho helped bring the audience abreast of Kook-jin nim's and Hyung-jin nim's recent activities; Mr. Jong-gwan Kim of the Korean church headquarters spoke on growth and development in Korea; Mr. Ho-yeul Ahn, on how the media have covered the Korean church in recent days; and Dr. Anthony Guerra, a special assistant to Hyung-jin nim, on a biblical view of the need for Abel to be strong; Mr. Jin-hun Yong was the lively and creative MC for the workshop.



might choose death over life. There is that risk.

God could have played it safe. He could have made Adam and Eve without free will. He could have had little creatures, wagging their tails with puppy dog eyes and everything. But God didn't choose that. He chose to give them freedom. He took the risk. Did He trust, did He believe in human beings, or did He not believe in human beings?

He actually believed in Adam and Eve. He had his heart broken, that's true. But He actually believed in Adam and Eve....

#### **God would rather suffer than take away our free will**

It's amazing that we had not grasped this, but the Principle is fundamentally showing us a God who is not only a God of love, but a God that chooses to suffer and be tortured rather than take away human freedom. Throughout all of providential history God could have said, "I'm going to take away their freedom. They're messing it all up, and I don't trust them anymore. They're going to be robots from now on." God fought for your freedom. God fought throughout providential history to preserve the free will of human beings. Did you ever see the Principle in that light? If you actually think about it, it is true. He chose to suffer rather than take away our free will, because He knows that if He did that, we would never be able to freely choose to love Him.

#### **The Unification Church would create the Freedom Society**

I heard many leaders talking about theocracy, interpreting Father's words, implying we would make a theocracy. Well, the Taliban is a theocracy. Look at some of the examples of theocracies in history. Is that something inspiring? Not to me. Do I want to be part of building that? I don't know; I don't think so. Theocracies have always been oppressive, dominating their citizens....

If you understand the implications of what Kook-jin hyung is talking about in his talks on the Freedom Society and Strong Abel, what you will quickly realize is that if the Unification Church ever had national sovereignty, we would not create a theocracy. We would not create a dictatorship. We would create a free society that is also pursuing responsibility....

#### **Protecting freedom, changing the world**

The True Children have to live for the glory of True Parents. When that happens, when that four-position foundation happens, and those relationships are working and they are moving, and that is rotating, God can be present. He can inspire a totally new vision for the world, a vision where we don't create tyranny, a vision where the Unification Church protects freedom for all the generations to come. [Applause]....



**Ten-day workshop entertainment:** *Left:* Netherlands national leader Johannes Campman stirred hearts with his piano medley of national anthems; *Right:* The African musical offering brought together vibrant personalities from across that continent.



**Austere study arrangements helped the participants stay focused on the material presented.**

That is why there is only one king of kings, the True Parents of Heaven and Earth. [Applause] Only one king! And that king reveals to us God's gift to humanity—free will and responsibility. He gave us freedom. We have to protect it. We can't let tyrants take it away. We can't let anybody take that responsibility and freedom away. If we protect that, we can protect nations from falling into tyranny. Seriously, you have to think about the implications of this. We can protect generations from falling into the hands of tyrants, which is the pattern of history. And which movement, which religion is doing that? Only one—it's the Unification Church. [Applause]

Father was writing in *Wolli Won Bon* in 1951 about the free and ideal world. In 1951! He truly is the parent of the free world. He was dreaming this, that the whole world could experience the freedom—not just the freedom to do what you want—but the freedom and the responsibility that comes with that. It's with freedom that we can actually search for God.

I am so excited about this, because finally I can see a social and political vision that can change the world in seven years, and Godspeed, we can bring the kingdom of heaven before True Father is one hundred years old! [Applause] The free and ideal world—not dictatorships, not tyrannies, not monarchies but the free and ideal world. We can show that True Parents' teachings reveal to the world that God has protected our freedom, and that we also must protect our children's and grandchildren's freedom. That it is in the spirit of God, to trust one another, to believe in family, to believe in faith, to believe that we can change the world.

I believe it. Praise God! Thank you, everybody for this time. [Applause] I'm ready. Are you ready? Ready to change the world! **TW**





# Freedom Society

## *A Vision for Building God's Ideal World*

*Kook-jin nim gave his Freedom Society presentation in eight cities across the United States. The following are extracts from what he said in Seattle:*

**A**s a result of the Fall, we have lived under dictators and tyrants throughout most of our existence. Nonetheless, God has worked throughout the providence to restore and bring humankind back to his original position and restore the family of Adam and Eve back to the Garden of Eden. He desires to bring all of us back into the Garden, and that is where we all seek to go.

As a result, despite the terrible tragedy and suffering throughout history, despite the thousands of years of living under tyrants as slaves, humanity has always maintained a memory of the freedom that it had in the Garden of Eden. As a result, in brief periods throughout history, we saw glimpses of that freedom expressed.

We saw freedom arise briefly in ancient Greece. We saw the rise of the Roman Republic, where freedom flourished for a few hundred years. But, nonetheless, as we look at history, freedom is not sustained and invariably dies. Aristotle wrote, "Republics decline into democracies, and democracies into despotisms."...

Initially, Rome was governed with wisdom. But toward the end of the republic, you saw many popularistic policies arise. Power-hungry leaders used welfare policies to gain popular support and rise to power. Does this sound familiar to you? We're kind of seeing it every day here in our democracy. Europe's got a big problem with that, too.

You can see modern examples of populism, such as Peron in Argentina. At the time, Peron was elected president, Argentina was one of the ten wealthiest nations on earth. But he came to power, promised free





## Populism and the Death of Democracy and Freedom

### ▣ Franklin D. Roosevelt:



The lessons of history, confirmed by the evidence immediately before me, show conclusively that continued dependence upon relief induces a spiritual disintegration fundamentally destructive to the national fiber. **To dole out relief in this way is to administer a narcotic, a subtle destroyer of the human spirit.** It is inimical to the dictates of a sound policy. It is in violation of the traditions of America.

— 1935 State of the Union Address

## Populism and the Death of Democracy and Freedom



- ▣ Roman Republic (509 BC ~ 49 BC)
- ▣ Distribution of land to poor in 133 BC marked the beginning of the decline of the republic
- ▣ State subsidized corn rations (122 BC)
- ▣ Cancellation of debts (45BC)
- ▣ Power-hungry leaders used welfare policies to gain popular support against the Senate
- ▣ Lead to rise of Roman dictators

Slides From Kook-jin nim's Power Point Presentation

stuff to the poor—popularism. And by promising free stuff and squandering the state's resources, he made himself a dictator. As a result, Argentina became one of the poorer nations on earth. He destroyed the country.

You saw the same thing with the rise of Hitler and Nazi Germany. Hitler expanded the state. He militarized the country, built up its arms, got everybody to work. He "saved" the people from the Great Depression, and in the process he made himself the dictator. He started killing minorities, killing the physically impaired, gypsies, Jews, eliminating freedoms and civil rights. And, of course, he started World War II, promising Germans they would be masters of the world and all the world would be their slaves. He led the country into ruin; and led the world into hell.

We see Hugo Chavez in Venezuela—again, through popularism—rising to power and becoming a dictator. You can see the collapse of modern Greece today because of the popularistic policies pursued, the vast expansion of the welfare state in Greece, the expansion of government employment that has led to the collapse of that state, and now Greece is being ruled by the dictates of Europe.

Out of control social welfare spending in southern Europe is destroying the European Union and is leading those countries into collapse.... Popularism does not bode well for freedom....

As we know from studying the Principle, God prepares the age in order to make it appropriate for the return of the Lord at the Second Advent. He brings the age back to a period similar

to the time when Adam and Eve were in the Garden of Eden, just prior to the Fall, and we call this the top of the growth stage. In many ways the world has been prepared to receive the Lord at the Second Advent. The world in many ways has been brought back up to the top of the growth stage. As a result, when we look around the world we see that democracies and relative freedom has spread wider and broader than at any other time in history.

But, when we look at the world, we see that this freedom is not secure, that we have come to a point of decision, we have come to a crossroads where humanity must choose its fate. Will we unite with the Lord at the Second Advent, unite with his teachings and his direction, and join him in creating the kingdom of heaven on earth and receive God's blessing? Or will we, as societies and democracies and nations, reject the guidance of the Lord at the Second Advent, and in doing so, take the path that leads to hell and judgment?

This is the choice that lies before us today, not just as members of the Unification Church, but as societies that have been blessed by the age with freedom. Where will we go? This is the question....

Popularism is the Fall. It is the process by which the government goes from being servant to being master, to becoming a dictator, a tyrant. And in doing so, Adam and Eve go from being the children of God and the owners of society to being the slaves of the archangel. And they lose their ability to choose. They lose their freedom. And they lose their responsibility.



Photos courtesy of Ken Owens

**Left:** The audience in New York City, the final stop of Kook-jin nim's tour; **Right:** In-jin nim and Jin-sung nim and other members of their family were among the large group of members who came. Kook-jin nim's wife Ji-yea nim is at his side.





**Left:** Kook-jin nim joins Seattle members for a meal and a more intimate discussion; **Right:** He took questions from the floor in each city; Here, Joshua Cotter reads out an audience member's question after the July 27 speech in Seattle.



bility.

And in creating that situation for God's children, God is rejected and excluded. Isn't that what we are seeing in today's society, to a T?<sup>1</sup> And in other democracies around the world, isn't that exactly what we see? We are seeing the Fall in progress. Take a look: This is the hell we are creating for ourselves... because we want free stuff. But the sad reality of free stuff is that free stuff has a price: It's called, "your freedom." That's the price to travel the road to hell.

We know from the previous slide that there is a road to hell, and we are on it. But, what is the kingdom of heaven? Where should we go? What does Father say the kingdom of heaven looks like? When we look to what Father has said, he mentions some key concepts. He talks over and over about these things in dozens of speeches. He talks about the Peace Militia and the Peace Police. In addition to that, he talks about a society, a society of conscience, where people live in accordance with their conscience, where there are no lawyers, no prosecutors, no judges, no policemen, a society without the need for law....

We can actually think of a society that closely approximates the society of conscience that True Parents have described. The closest approximation we can come up with is what you call a "self-regulating society." A self-regulating society actually doesn't require very many ingredients. You need to be able to register private property, you need free markets, and you need

<sup>1</sup> An old idiom, "to a T" may come from use of a T-square for drawing accurately. It means, "precisely," "exactly."

competition. If you have these three ingredients, you can create a self-regulating society. This requires a very small government to establish private property rights, and you need law and order.

A very good example of this is the free market system, which you live in today—the areas that haven't been regulated by the government. You know it's not government regulation that produces your iPhone; it's free market competition to make a better product for the customer. And in order to win in the marketplace, the firms who want to gain market share regulate themselves. They make their own rules, and they make their own designs to produce products that make you happy. And when they bring you joy, the firm makes profit.

Companies do not make profit by exploiting people. All the money in their bank represents peoples' happiness. And it works. This self-regulating system doesn't have to be just for electronics. It can be applied everywhere. It can be applied to education. There's no reason the government needs to monopolize education. The only thing we get from a monopoly, whether it's a government or a private monopoly, is a lower quality product at a higher price. And that's exactly what we've gotten for the education taxes we pay. After the founding of the Department of Education, real spending<sup>2</sup> per pupil during thirty years has grown 100 percent. But our ranking in international test scores in math and reading have declined dramatically. We have paid more money for an inferior prod-

<sup>2</sup> Spending adjusted to reflect the average inflation rate over that period



**Left:** Rev. Joshua Cotter, who was master of ceremonies for the tour, introduced Kook-jin nim; **Right:** Special assistant Timothy Elder presented on Kook-jin nim's work, including the effort to expose and curtail the kidnapping of church members in Japan.





the nation's founding until the early 1900s. During that two hundred years, federal spending was less than 5 percent of GDP. What is it today? Twenty-five percent of GDP. Did we get anything for our money?

You know, during the golden days of this country, when we had freedom, when the government wasn't involved in these sectors, education got done, healthcare got done. You got what you needed. You paid for what you wanted. Not only that, welfare was done by private citizens and private organizations. Compassion was acted upon by individuals. We didn't need the government in order to care for each other. Why does the government have to monopolize welfare? Does it provide us with a better product?

The only thing that has happened with the government injecting itself into the provision

of social welfare products and the social security net is that there is now a middleman between our caring for each other. In the past, if I wanted to help you, I helped you. I looked into your eyes head-on, and I asked you what you needed. I knew you as a person, knew your character, and if I felt you were in a difficult situation, not because of your own fault, I helped you get back on your feet.

But now, I can't help you if I want to because the government takes all my money. Because they say they'll do it. They have become an intermediary for compassion. And as a result, we have not become more compassionate as a people; we have become fragmented and separated from each other. And we are no longer free to care. This is a great tragedy. It's very sad because Americans are a compassionate people. But we have created a system that destroys and corrupts our compassion.

As I mentioned, in history we had the Freedom Society in America, but in the twentieth century we've lost a lot of it—not all of it, but a lot of it. Yet societies with economic freedom

uct because we are no longer free to choose. Our freedom to choose has been taken from us. Our freedom and our responsibility have been taken from us. We have become a slave to government and the education market.

Now the government plans to take over health care, take your freedom to choose your medical plan away from you. There is no reason why health care, medical insurance—not just the health insurance, but also the operation of hospitals—can't be driven by the free market, can't be driven by pricing. If it were open to free market competition, if we could see the prices of all the procedures, we would see the cost of those procedures come down and the quality increase. The problem is that we don't have this freedom of choice anymore. And every time the government passes a law, our freedom to choose is eroded.

It is clear from what Father has said that a self-regulating society is possible. And you know, it existed here in America for two hundred years. We had a self-regulating society from

of social welfare products and the social security net is that there is now a middleman between our caring for each other. In the past, if I wanted to help you, I helped you. I looked into your eyes head-on, and I asked you what you needed. I knew you as a person, knew your character, and if I felt you were in a difficult situation, not because of your own fault, I helped you get back on your feet.

As I mentioned, in history we had the Freedom Society in America, but in the twentieth century we've lost a lot of it—not all of it, but a lot of it. Yet societies with economic freedom



**Left:** Members of the audience at the July 29 event in Chicago; **Right:** A prayer to conclude the meeting; **Top:** Timothy Elder discreetly interprets into Korean at the same event.



still exist today. They exist in Singapore and Hong Kong. The GNP per capita of those countries<sup>3</sup> is among the highest in the world.<sup>4</sup> And they have the freest economies in the world. You don't need to get the government's permission to export or import, or to start a bank or a financial institution, or to make a transaction. They have the lowest tax rates in the world. They don't even have capital gains tax. And as a result they have freedom and prosperity. But if you go to those countries you'll see they have very good law and order; it's not anarchy. It's freedom, real freedom. Not this mess we've created within our own country.

We think that somehow our Founding Fathers, who wrote our Constitution and established our nation are somehow out of date. But it is they who are wiser than we are, because they made a great society, a free society. We've done nothing but revert to a more primitive type of social organization that had existed for thousands of years—it's called tyranny. We've traded freedom for tyranny....

The function of government would be reduced and narrowed to the absolute minimum required. It would take care of the defense, law and order, and the operation of the courts. It would be a limited government.

If we think about what transpired in the Garden, we can see clearly what God's vision of the ideal world is versus Satan's vision of the "ideal world." In the Garden of Eden, the Bible and the Principle instruct us very clearly that being God's children, God desired to bequeath all things to Adam and Eve but that in the Garden of Eden the archangel was there as a servant to support his masters, Adam and Eve.

So God's vision of the ideal world is what we would call the "Freedom Society." It is a society where the people, the citizens of that society, own 90 to 95 percent of everything in that society. Government's share of the economy would be reduced to less than 10 percent of GDP.

In the same story about the Garden of Eden, we can see what Satan's vision is of the "ideal world," what Satan's vision is of his paradise and his utopia. Satan made himself the owner

3 Under its "One Country Two Systems" policy, though China has sovereignty over Hong Kong, it agreed in December 1984 that Hong Kong's economic system would remain unchanged. The two entities have even signed a Free Trade Agreement; thus, Hong Kong's economy is assessed as if it were a nation.

4 When adjusted for Purchasing Power Parity



of everything, including Adam and Eve. That is why we call communism the satanically inspired "ideal" society. With communism, the government owns everything. The archangel owns everything, right? In God's vision, His children own everything. In Satan's vision, Satan owns everything. It's not too hard to understand.

So, what is socialism? It's 70 percent government ownership? That's 70 percent Satan's society. What is social-welfare democracy? That's 50 percent Satan's society. And, lo and behold, when we come to the top of the growth stage, where we have to choose between God's society and Satan's society, we see a world full of social-welfare democracies. That is why we stand today, brothers and sisters, at the point of decision, a point of decision to go toward God's vision of the ideal world and inherit His blessing or fall into Satan's vision and inherit hell. The question is, Which will you choose?...

You know, as we study the Principle, and we study the coming of Jesus Christ as the Messiah, we're taught and we understand that God's purpose for Christ's coming was not so he could be crucified. God's desire was that Christ be received and become the king of glory. But because the people at that time were not able to receive Christ, Christ had to go the way of the cross. And because he had gone the way of the cross, Satan took his body, his flesh and his blood, and killed him.



**Left:** Kook-jin nim spoke at an event on Peace and Security in Northeast Asia held in a Houses of Parliament committee room in London on July 2; **Right:** Kook-jin nim greets Dr. Werner Fasslabend, president of the Austrian Institute for European Security Policy, who shared views that coincided closely with Kook-jin nim's Strong Korea message. BBC World Affairs correspondent Humphrey Hawksley also attended, and said that he found Kook-jin nim's statistical evidence convincing, adding, "Everyone thinks that South Korea is very strong, but Dr. Moon's presentation has caused me to seriously review that assumption."



# Peace CUP 2012



Three quality European soccer clubs plus one from Korea (Seongnam Ilhwa) formed the lineup for this year's Peace Cup (July 19–22). The small number of teams did not prevent the tournament producing some superb football and stunning goals, however. The standard of play reinforced the view that tournaments showcasing international club play will boost the game's appeal and therefore its power as a tool for diplomacy and relations-building.

If True Father was disappointed at Seongnam Ilhwa losing in the final, he didn't show it, and appeared to enjoy presenting the winner's cup to the team from Hamburg, and other prizes. He was heard to say it was appropriate that a visiting team claim the top prize.

A senior official from one European team reflected on how warmly their team had been welcomed in Korea, and on his belief that soccer diplomacy could play a role in healing relations between countries. Officials from the team that placed fourth were not downcast either; their young side had competed well and gained valuable experience. The friendly spirit of the Peace Cup, both on and off the field, also made the tournament worthy of its name.



Photo courtesy of the Korean Cultural Diplomacy

But his spirit was taken by God. Subsequently, and as a result, although the body on earth suffered under tyranny and slavery, through Christ, man now had the freedom to inherit spiritual salvation and to go to God. But because Christ's body was taken, the structure and organization of religions was not able to develop spiritually and theologically to an extent that could sustain and preserve the kingdom of heaven on earth.

This is the fundamental problem and the reason American democracy was not sustained. Unfortunately, it was religion that pushed for the growth of the social welfare system and for the growth of the state in the name of compassion, which brought us to the very state that we find ourselves in today. So if we are, as a people, going to inherit the eternal kingdom of heaven on the earth, a world of freedom that lasts for generation after generation, for thousands and tens of thousands of

years, we are going to need a new understanding of God and His providence, His will on the earth, a new theology, a new religion that can sustain the Freedom Society. And that, my brothers and sisters, is the Unification Church.

It is our teaching of the Divine Principle, and our understanding of God's will, and an understanding of God's ideal for the kingdom of heaven on earth that will enable us to teach the generations that follow. What is God's will for human society? What is the ideal world? What is it that we must do to preserve the kingdom of heaven on earth? What is it that we must develop into to become people who will never surrender our freedom?

My brothers and sisters, we, the Unification Church, we stand for freedom! **JW**



In Dallas, the July 30 event included wishing Kook-jin nim a happy birthday.



# Appreciating a Peacemaker

By Thomas Schellen



*The initial work to prepare Father's autobiography for dissemination to the people of the Middle East has now been completed. Dedicated members who would have difficulty openly distributing the book in their nations came to Lebanon where they could love the Lebanese as proxies for the people of their own mission countries. Their experience portends success throughout the region.*

**T** rue Father's history-making autobiography, *As a Peace-Loving Global Citizen*, now exists in Arabic, a language that over 300 million people speak. Contemporary Arabic, although differentiated from the classical Arabic spoken by Prophet Mohammed, is a language of primary importance to the world's more than 1.7 billion adherents of Islam, and it is one of the United Nations' six official languages.<sup>1</sup>

The translation of the book from English was carried out over seven months during 2011 and 2012. It combined volunteer efforts and professional editing work by native or bilingual Arabic speakers from five different nationalities living in Sudan, Egypt, Korea, Japan and Syria. The multireligious team included one second-generation and two first-generation Unificationists, two high-ranking Muslim ambassadors for peace and a professional linguist, who is a Muslim.

Another remarkable fact is that the editor of the Arabic edition accomplished her task in the central Syrian city of Hama, during a time when she was faced with the most adverse of circumstances—including frequent cuts of electricity and water and many gruesome effects of the violent conflicts between government and opposition forces that the Syrian people have had to endure.

The production of the Arabic version took place under the guidance of Dr. Sang-jin Lee, then regional president for the Middle East region. The first copy of the Arabic edition distributed was given to Dr. Lee at the end of May 2012 at a dinner to celebrate its publication that was held in Beirut with a small circle of ambassadors for peace and other friends. (As it turned out, the production of the Arabic autobiography also marked Dr. Lee's farewell from the strenuous years of bearing responsibility for the entire Middle East. With a changing of the guard for three regions on June 20,<sup>2</sup> he has become free to dedicate more time to his historic role as boonbongwang for Bahrain, the island kingdom in the Arabian Gulf.)

Immediately after the book came back from the printers, a first response of Arab readers to the autobiography was sought. That response proved to be positive and highly appreciative. As part of a campaign to distribute the Arabic autobiography, Japanese volunteers visited

1 The others are Chinese, English, French, Russian and Spanish.

2 Regional presidents for Africa and North America also stepped down on that day and replacements were appointed for each of the three regions.



A Japanese volunteer distributes the autobiography at the Corniche, Beirut's sea front.

Photos courtesy of UPF Lebanon



The manager of a very big supermarket in Beirut received True Father's autobiography about a month ago from me. Recently I met him again and asked him if he had had a chance to read the book yet. He said, "Yes," and looked at me with a very serious face. And in a quiet yet strong voice he added, "I can tell you that if all people in the world would think and live as he does, we would live in an ideal, peaceful world. I wish I could meet him some day!" — *Hermine Schellen*

Lebanon for between ten and forty days. They met people in the streets, at universities and at special events organized in collaboration with ambassadors for peace.

This effort culminated in a public book launch convened at the country's national civil society hall, UNESCO Palace, in Beirut. The event attracted two hundred dignitaries and other interested people who seemed to appreciate the book's God-affirming universal message of peace, free from overtones of cultural or spiritual colonialism.

Dr. Hamdi Murad, an ambassador for peace in Jordan, who spoke at the book launch, made the comment, "Without [giving] to other people so that these people can have a better life, we become selfish people. As righteous people we always have to think about others, and teach our children the right way. I am very happy to see that you, Thomas, and all the Japanese who have come to Lebanon, and the ambassadors for peace who live here, have worked very hard to give out this book. It is the first time for such an activity in our region and I am very proud to be part of this with you."

During the entire campaign, which was focused on spreading a message of peace at a time when the region has been under threat of increasing violence, more than seven thousand copies of the autobiography were distributed. Most of those who participated in the campaign were surprised by the many enthusiastic responses.

In terms of average age, the Middle East is currently one of the youngest regions on earth—not only are more than 60 percent of the Arab population under thirty years old but according to United Nations data analyzed by U. S.-based research group Pew Forum on Religion and Public Life, the share of Muslim youth and young adults in the total world youth population will increase from around 26 percent in 2010 to more than 29 percent by 2030.

Anyone who has the advantage of living in the Middle East today will frequently meet young women and men who are at the same time highly educated and unshakable in their support for their family, religion and national traditions. They

want to build a great future but are also looking for the best ways of preserving their culture.

As a *Peace-Loving Global Citizen* is viewed here as the autobiography of a global leader. In their endeavors and aspirations to become leaders, many young Arab people are interested in learning about such a credible role model. This chance, offered in the Arab language, with its heritage as a carrier of great human emotion and of much wisdom granted by God, was made possible through the distribution of the Arabic edition of True Father's autobiography.

The Japanese volunteers, whose efforts accounted for distribution of 6,500 of the 7,000 books given out, shared their reflections on the campaign. "Before we came here, we had a dream that many local young people can join hands with us and that they will be able to create many things here," said Mrs. Naoko Fujino, a veteran volunteer who had spent several years in the Middle East in the 1990s.

Volunteers represented Japanese teams supporting Morocco, Tunisia, Egypt, Jordan, Lebanon, and the United Arab Emirates. According to one volunteer, the young people she met during the campaign were remarkable. Although she faced a language barrier because of her broken English, she had rewarding encounters. "I have worked with young people in Japan and I really enjoyed meeting the Arab youth. I met many excellent young people," she said.

Two volunteers recently said their farewells. The first, who had made three prior visits to the Middle East, said that when she came to the region before, "I could only see places and not conduct any activities. In carrying out the book distribution campaign, I found out that people are really interested in discussing these issues and I was able to understand them much more."

The second said, "I have never visited the Middle East before and I was very surprised to find so much freedom and beauty here. I was also impressed by the spirit by which people take issues of peace so very seriously. They are truly sensitive to the question of peace." *TW*



**Left:** Explaining about the book in the town of Nabatieh in southern Lebanon (Hermine Schellen is at right); **Right:** New ambassadors for peace and Druze spiritual leaders at the book launch event; Thomas Schellen is standing second from left.



# Growing a Church Nationwide

## Interview with Church Support Department Chief



*Mr. Gun Hwangbo, whose Church Support Department office formulates strategy for church growth in Korea; here he is pictured addressing a meeting for nationwide church leaders and other members with public responsibilities, earlier this year.*

Mr. Hwangbo says that street witnessing is great for training, but produces relatively little result compared to speaking to people with whom one has a firm relationship; even so, Korean members maintain the tradition of going out to talk to the people.

**Julian Gray:** We hear membership of the Korean church is growing. What factors have brought this about?

**Gun Hwangbo:**<sup>1</sup> I believe the first reason behind the results we've achieved is a successful consolidation of churches, which was suggested by the Foundation chairman [Kook-jin nim].

Of course, there are a few churches that are suffering from the aftereffects of church integration. Not all of them were successful. Those that were not are very few. If churches still have conflicts, it is mainly because the problems those churches already had, and have had for quite a while, were brought to light due to church integration.

Other than that, the integration has brought about many changes in the environment to begin with. Many church buildings were remodeled or built from scratch and the surrounding environment cleaned up. Thus, the long-cherished dream of the Korean church to change the atmosphere of the church and reduce the number of A-type church buildings<sup>2</sup> was achieved.

With the remodeling of church buildings carried out at this time, we also built many educational centers nationwide. The number of second generation members is increasing, and we needed places to educate them. All in all, it is my assessment that the church integration promoted by the Foundation chairman and the consequential improvement in the environment has played a major role in the growth of the church.

The second reason is the capability of the church leaders. The growth of a church depends greatly on the capacity of the church leader. A church will grow if it has a good church leader, even if it has difficulties. On the other hand, if the church leader is not very capable, the church will have trouble growing even if it is in the best of environments.

For this reason, one of the Foundation chairman's policies was to relieve the less capable church leaders of their responsibilities. In their stead, better qualified church leaders were assigned to the mission. At the same time, we also carried out many workshops strengthening church leadership ability.

One of the ways of improving the leadership of church leaders in Korea is the teaming up of church leaders. In the past, each church leader worked alone; that is, the church was centered on one church leader. Now, however, we have two church leaders working together in each church.

In addition, some churches are also educating members in leadership and making them into church workers under their respective churches. In other words, they are nurturing mid-

1 Mr. Hwangbo's name is unusual in that his family name has two syllables. There are ten such family names in Korea.

2 Many A-frame churches were built some forty years ago but the buildings are aging and are no longer adequate to serve their congregations and host higher-level meetings.





level leaders. Among the congregations, there are many excellent members who have the capacity to carry out pastoral duties. A case in point is Gangdong church in Seoul. There, twelve members have been trained as Divine Principle lecturers. In fact, they give even better lectures than the church leader!

A third reason is that a system has now taken root. The Korean church did not have a system. The most important one of which is the system of training the members for a church mission. Another system that was needed was the witnessing system, and it is now in place.

### What is the witnessing system?

Guests may begin to come to church, but if there isn't a system through which they can be enrooted into it, they will leave because they can't adapt. It is important to have such an enrooting system. More important than witnessing even, is the question of how those who come to the church can remain in it.

Next, once they have joined solidly they need to be nurtured spiritually. How should we nurture them? We are taking a special interest in this. There are also books that tell you how to nurture them and help bring them to be solid members of the church.

We have made a textbook that teaches you how to bring someone to committed membership. For example, it tells us that the most important period for a new members to put down roots in a church is the first few months. The first three months are crucial. During this three-month period, we need to follow a three-to-one principle. What that means is that, when a new member comes to church, in order for them to be enrooted in the church, they need to form good relationships with three existing members. When a new member comes to church, the most important thing is to take care of them with love rather than trying to teach them from day one. We need to care for that person.

The existing members first need to care for new members with love – rather than trying to teach them the Divine Principle forcefully. In the latter case, new members tend to leave the church. At first, the existing members need to take care of them with love, and teach them things they are curious about, share meals with them and so forth. And while caring for them with such warmth, they need to follow the curriculum in this book, which is very simple. This curriculum carries the core content, which is explained very simply.

This book teaches you about God, about human beings, and about the spirit world. It also tells you about the existence of Satan and how he works, and that he can test you at any time. If you give him so much as an inch, he will come and drag you away. Using such simple words, we explain to our new members about the existence of Satan and so on.

### Do you give this book to new members?

This book is used to teach them, sometimes by church leaders, but mostly by members. The members first study this book and then teach what they learn to new members one-on-one.

A good thing about this strategy is that the two can come together to discuss this book, which can be a lot of fun. By so doing, a relationship is formed between the two, and when they want to ask about something, they can talk about it right



The Korean church has produced handbooks to help members witness effectively.



away.

Once new members are solidly in the church and have become regular churchgoers, there is a more advanced book members can use to nurture them. This book includes passages from the Bible, Divine Principle and True Parents' speeches. When Christians come to our church, they need to find content that is based on the Bible.

So, for example, when we talk about the give-and-take action, we use Bible quotes to explain the principle behind it. We use the Divine Principle explanation, and then we quote True Parents' words. We have selected the easiest material from True Father's speeches

to explain the gist of the give and take action, and brought together such content in this book. This book allows for thirteen weeks of study, and at the end of that time we consider the nurturing of new members to be complete on the basic level.

The Korean church has created a four-stage system of witnessing, training and nurturing. When you reach the top of one stage, you enter the next one and so forth. This system has now taken root, and I believe it has played an important role in the growth of the church.

Another reason is the KPI system. KPI stands for Key Performance Indicator.<sup>3</sup> At the beginning, a great number of church leaders were resistant to this. However, once the system was implemented, we could see clearly what results we were actually achieving through the activities we were doing in the field.

KPI give an accurate assessment of by what percentage our membership has grown in a particular month<sup>4</sup> and whether donations have increased. Thus it provides very good data for evaluating our church. When there is a problem, we can work on a solution right away. If a church has a problem with Sunday Service, we can often suggest a solution right away to make an improvement. Thus, the KPI system has been very effective.

Now, based on KPI results, church leaders can know when their church is registering negative growth, and they can make effort to improve things.

### What is the most effective witnessing method in Korea?

In witnessing, the Korean church employs two methods. The first is street witnessing, which entails coming face to face with people you don't know and giving them copies of the autobiography, or leaflets, or the newsletter we have recently started making. [Mr. Hwangbo shows a newsletter] We hand these out during street witnessing.

The other method of witnessing is relationship-centered witnessing. Nowadays, people generally tend to wave aside leaflets being handed to them by someone on the street. What is more, they rarely open their hearts to strangers. This is because our society has become one where people don't so easily trust each other. Street witnessing is usually carried out to train our members. It is great witnessing training.

So, we go out and visit homes, we knock on doors and try talking to people, we walk around on the streets and give out copies of the autobiography and leaflets, but only a few accept what we hand them or are really witnessed to. Still, that is in itself excellent training. Through this process, one becomes a

<sup>3</sup> Measurable aspects of a church's work are assessed so that it is clear whether results are coming and the church is developing.

<sup>4</sup> The Korean church assesses KPIs even on a weekly basis.



very strong and spiritual messenger. One needs to train in witnessing, and one of the best ways is to go street witnessing.

However, it is the relationship-centered witnessing method is the method through which we actually bear fruit. In this method of witnessing, you need to meet constantly with your witnessing contact and form a close relationship with him or her. After meeting with a person regularly, maybe sharing meals together, when you feel that you have formed a close relationship and that person has opened his heart to you completely, you can convey our message to them and bring them to our workshops or to the church. This is the best method to adopt. In restoring your tribe, if you do not employ this method you will find it difficult to achieve your goal. This is why the Korean church is focusing on training its members to form continuous relationships.

This is how we do it. To give an example, most of the people engaged in witnessing activities carried out under the Korean church are the wives, and a great number of blessed wives in Korea are from overseas. Many are Japanese, and they have trouble forming relationships because they cannot communicate freely.<sup>5</sup>

Korean rural districts are divided into *eup* (district), *myeon* (township) and *dong* (ward), aren't they? We assign blessed families to each place, usually three to each, and ask them to take responsibility for that area. Even if there are members in that location who are witnessing to others, the members assigned there will concentrate just on that district. They focus on serving the needs of that community, finding out what is needed (rather than having their own idea about what to do), and helping in those areas—even with public events the village is organizing, for example. If they do that, then of course they come to know the leaders in the local society. The point is, they work to be genuinely helpful, and that way they begin to build relationships with others. Even if someone is against our religion—“Oh you are from the Unification Church!”—in the end they understand that the members' hearts are genuine. Over time, close relationships develop, and if you are not a Korean it doesn't matter any more. It becomes natural to invite people to come to an event at which true family values or the Divine Principle are taught. Those serving in their areas can communicate with their local church leader, and ask him to come and speak in their area on a certain topic. In every town and village there are quite good assembly halls, and the church leader

arranges with the witnessing workers to bring those they have formed relationships with to attend a talk he, or another central member, has prepared.

Then if those who come are impressed by the lecture, they are matched up with blessed families in the locality, one-on-one, so that they can continue to strengthen their relationship with our church members. This is how we carry out relationship-centered witnessing, and this method is quite effective. This is really like the grassroots or home church activity True Father has spoken of many times.

Although in the past our members could not always find the courage to bring people to our church, through this method many members are confidently inviting people, and our congregations are growing. In restoring our tribe too, the best way is to become close to them through relationship-centered witnessing and then to bring them to our church.

In Korea, not only our Unification Church but also other Christian churches use relationship-centered witnessing. Nowadays, our society is becoming individualistic, and human relationships are breaking off left and right. This being the case, whereas in the past you could meet someone on the streets and they would open up their heart and say, “Oh, really? Is this a new teaching?” now everyone is rather blocked. Therefore, you need to meet constantly with someone to build trust so they can open their heart. For this reason, most of those churches that have adopted the relationship-centered witnessing method are growing faster. The churches that are still concentrating on street witnessing may succeed in training their members, but they are not as fruitful in terms of growth. Those churches that have steadily carried out relationship-centered witnessing for a year or two have seen much growth.

#### It seems a crucial shift.

It's very important. A good example of this is Hampyeong church. The Hampyeong church building is now not big enough to house all the people who are coming to church, so they need to build a new one.

In that church, the members are also concentrating on strengthening their relationships with one another, so any conflicts or problems that existed amongst the members have all been resolved. They are also forming constant relationships with local residents by, for example, performing moxybustion<sup>6</sup> treatment, cleaning the retired persons activity center and so on. In this way, non-Korean blessed members are provided

5 Mr. Hwangbo is referring to the cultural barrier rather than the language barrier.

6 Burning mugwort leaves on the skin to purify the blood



Events such as the one pictured here are the result of long-term investment in building relationships in a community, on the basis of which people more easily accept invitations to hear about our teachings.





**The church advertises workshops on Divine Principle and the significance of Foundation Day in local newspapers and produces newsletters and leaflets about Father's life that are intended to encourage Koreans to read his autobiography.**

with opportunities to form relationships with local people, and that reaps many benefits.

**I believe many in Korea have read Father's autobiography. In general, what is the response to the book?**

Innumerable copies of the autobiography have been handed out, but the honest truth is that many of them stay on bookshelves. Those who receive the book should read it, but nowadays people don't like to read books. They have gotten used to looking up summaries of books on the internet or smartphones, and now the culture of reading books is disappearing.

So when they receive the book, they say "Thank you," and take it home and put it in their bookshelf, instead of reading it. This being the case, many members started worrying about what was to be done about it. You may have seen a small booklet printed by one church named "A Father's Tears." That booklet contains the gist of Father's autobiography, and the page size is quite small. These booklets are handed out in subways or such other places, and people like to receive them and read them because they are quite short and can be read quickly. And when they read this booklet, they find very intense content which moves them, and they think to themselves that they should read the autobiography. And these people then buy the autobiography—or if they have it at home, they take it off the bookshelf and read it.

Actually, reading the autobiography cover to cover is even more effective than attending a three-day Divine Principle workshop.<sup>7</sup> This is because those who read the book from cover to cover come to form a relationship with Father. Not many people read from the beginning to the end, however. That's the problem.

Someone came up with the idea of printing a newsletter entitled "Who is Rev. Sun Myung Moon?" that carries the core content of the autobiography, *As a Peace-loving Global Citizen*.

The idea is that when you read this newsletter, you become curious about the autobiography and you go on to read it. The newsletter also tells people about who Father is. When they read this and see Father declared as the Messiah and the Savior,

<sup>7</sup> The original Korean autobiography was reedited by professional writers and is said to be very well written.

they will want to learn more about Rev. Sun Myung Moon! In this manner, we are finding ways to bring people to read the autobiography. We are continually modifying our approach.

Nowadays, it is quite hard to persuade someone to go to a workshop. It is easier to persuade them to read the autobiography from beginning to end.

Some members read the autobiography with their witnessing contacts, even visiting their homes to read the more important chapters together. They take a copy of the autobiography with them as a gift, or the person they are witnessing to may already have a copy on their bookshelf of course. They persuade their witnessing contacts that when they read the book carefully, they will find out who Sun Myung Moon is.

Members sometimes suggest meeting regularly, maybe twice a week, to read the book together, and they visit their witnessing contacts and hold hoondokhae together and talk the book over with them. I think that is a very good way of witnessing, and good for those who like to read books.

Another aspect in witnessing are the witnessing centers. Most large churches in Korea have created one. In the witnessing centers, Divine Principle lectures can be given at any time, whenever someone comes to the Center. This being the case, those churches that have this system in place are growing remarkably.

**How do you know which churches are growing?**

We are also promoting another project related to church growth, which is the church Consulting Project, and it has been well received. We visit a church and make a diagnosis. People need to receive medical checkups regularly, don't they? The diagnosis comes in and they are told that they are healthy or that they have a problem. This is similar to that. We have created a diagnostic system to examine the health of a church. We go to a church and analyze it, so we can determine how healthy it is.

When a church has problems, the system helps, and even when it does not have a problem, it is good to run an analysis because you can find out if any problems are about to arise. This consulting program is specialized for each church, and the churches all appreciate it.

We do this with the church leader and the church committee. We hold a group discussions and ask questions such as, "The church is weak in this area. We need to strengthen this aspect. How can we go about it?" Members can make suggestions of improvements to make. In this manner, we can help resolve problems in a church. This has been well received in the field. I believe these programs have been carried out for the first time in Korea.

To aid in this process we have created a questionnaire for the members. It contains questions under 100 categories. We made this questionnaire with experts in the consulting business, so we believe that it is very good. We also interview members. This gives us valuable insight, which we can put with information that comes from the questionnaires and the results in terms of numbers that the churches regularly report.

Through these efforts, we can clarify that the Korean church is currently growing each year. Not spectacularly, but gradually in stages.

I am of the opinion that, after the Foundation Day, a great number of people in Korea will join our church. Our providential fortune is increasing, and we have a system and a curriculum ready. In the past, it could have been a problem if too many people came at once, because we weren't ready for them. Now, however, we are really ready. **TW**





# God Poured Out His Essence

*The Reason Why: The Miracle of Life on Earth*  
John Gribbin; Penguin Books 2012



By Mark Bramwell

*The question of God's existence has attracted a lot of interest in recent years, partly due to continuous advances in science. In particular, with the rise of new Atheism (which is based on these advances) theists have been challenged to examine anew the evidence for belief in God, and they have found much to work with. This book review provides a look into one argument theists are using with increasing effect to argue their case, and that is that the universe is fine tuned for the emergence of intelligent life.*

**T**he traditional scientific view of Earth was that it is an ordinary planet orbiting an ordinary star in an unspectacular galaxy, and we are ordinary animals. Yet an astrophysicist who trained at Cambridge University has recently published a book called *The Reason Why*, in which he accumulates a huge amount of scientific evidence that points to us being "the unique products of an extraordinary set of circumstances that has as yet occurred nowhere else in the galaxy and possibly not in the entire universe." There are simply far too many "cosmic coincidences" needed to make the formation of an intelligent-life-friendly planet like Earth possible. "The reasons we are here form a chain so improbable that the chance of any other technological civilization existing in the Milky Way galaxy at the present time is vanishingly small. We are alone and we had better get used to the idea."

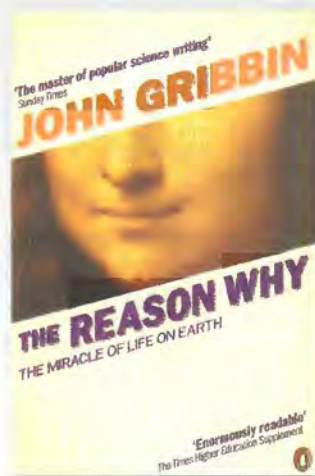
Gribbin tends toward an atheistic view of life, but his compilation of the mind-boggling "coincidences" that led to our physical existence has provided evidence for believers like us to point to divine providence operating in the creation of the universe. Divine providence is not only spiritual, but also physical: God operates not only in the world of spirit, providing the spiritual events through which we can shape our lives, but He operates within His physical creation as well. He works through a profound intelligence to provide material circumstances for life.

To begin with, without the existence of a mysterious substance which scientists call "dark matter" and which accounts for about 90 percent of all matter in the universe, galaxies could never have formed in the first place. Dark matter cannot be seen, but it has a strong gravitational pull and enables stars to gather in gigantic groups as galaxies. What is dark matter? Could it be the spirit world or an intermediate region between Earth and the spirit world? Scientists so far know almost nothing about it, only that it plays an essential role in holding the universe together.

As much as 98 percent of the universe consists of hydrogen and helium, but these alone cannot create life. Many generations of stars needed to end their lives after manufacturing—at extremely high temperatures—the more complex elements needed for life—such as silicon, oxygen, carbon and nitrogen. Some stars exploded, delivering these elements to Earth. Old stars in our galaxy have had time to form complex elements because our galaxy is one of the oldest in the universe. The majority of other galaxies lack the large number of star births and deaths that takes place in our galaxy and that are needed to produce the elements necessary for life. The fact that our solar system obtained what it needed for intelligent life from other parts of the Galaxy has prompted James Lovelock, a member of the British Royal Society, to comment, "It seems almost as if our Galaxy were a giant warehouse containing the spare parts needed for life."

Scientists know that during the first half billion years of her life, Mother Earth was bombarded by meteorites and comets, carrying amino acids, other bases for life. Another aspect of heavenly providence is that the Earth's sun is a medium sized star, because only medium-sized stars live for the billions of years necessary for life to develop. Big stars burn out too quickly and small stars ("red dwarfs") emit tremendous amounts of damaging radiation.

Earth-like planets need to be formed later in the history of a galaxy. At that time, there is more iron around to form a large iron core like the Earth's. The molten outer part of the metallic core of our planet, with its swirling currents, is vital for the existence of the Earth's magnetic field. The currents create electrical forces like a dynamo, which in turn generate magnetic fields. This field protects the Earth from damaging radiation coming from the Sun and other stars. The fossil record shows that many species became extinct when the Earth's magnetic field became weak.





Our galaxy has a central bulge and spiral arms. In the central bulge, stars are too tightly packed to provide a “peaceful” environment for intelligent life to develop on planets. Life has to be shielded from cosmic rubble, such as meteors and comets, which are more common in the central bulge. At the center of our galaxy (and perhaps all galaxies) is a black hole. When this swallows up stars or dust clouds, tremendously strong radiation is emitted, meaning destruction for life. Ninety percent of the stars in our galaxy are found within this central bulge. This leaves only 10 percent of solar systems in our galaxy—those in the narrow band of the “galactic habitable zone”<sup>1</sup>—as candidates for life. But 75 percent of this 10 percent can be ruled out because 75 percent of stars are red dwarfs, which emit too much radiation for life. That leaves us with 2.5 percent of all stars in the galaxy potentially having planets suitable for life.

But there are many other factors that reduce the number of suitable planets to practically nil. Unlike our sun, 80 percent of stars exist in partnership with another star (binary systems) due to the process in which stars are formed. Single stars like our sun are unusual and require special gravitational and material conditions during their formation. Unfortunately, binary stars produce elliptical orbits, which cause fast-changing habitable zones with inappropriate temperatures on their planets—conditions which are unsuitable for complex life forms. So we are left with only 0.6 percent of all stars in the Milky Way galaxy that could have planets suitable for intelligent life to emerge.

However, this number becomes reduced to a vanishingly small degree when all the other factors required for life are considered. For example, the remaining 0.6 percent candidate solar systems need to have planets that are at the right distance from their sun (the solar habitable zone), where water can be found in liquid form. Water is essential to life as it provides the medium for necessary chemical reactions. It is estimated that 0.1 percent of planets orbit in the “life zone” and contain water (this can be detected by their infrared signature).

### A miraculous family

Let us take a look at the Sun’s family of planets, our solar system. The formation of planets around a star is a delicate process. The vast dust cloud from which planets are formed can easily be drawn away from the parent star by the gravitational pull of other hot, massive stars. Luckily the Sun was formed in an unusually small and diffuse cluster of stars—so diffuse that the orbits of the planets around the Sun are almost perfectly circular. Whereas giant gas planets seem to be common in the galaxy, rocky planets like the Earth are probably rare. A rare set of circumstances is needed for them to form, such as that the fine particles of dust from which they are made don’t collide head-on in the formation process but move in the same direction and thus “bump” into each other, sticking together by electric forces caused by rubbing. If radiation from nearby exploding stars is strong enough, particles can become hot enough to stick together. Another possibility is that sufficient turbulence in the surrounding gas creates swirling structures that gather the material together and give it a chance to interact. None of these circumstances is common.

Once planets have formed, computer simulations have shown that an orderly and stable system of planets, as in our solar system, is an extremely rare thing and requires exactly the right conditions throughout their formation period. Just a tiny change in the position or size of any of the starting condi-

1 The area of our galaxy where existence of complex (multicellular) is hypothetically possible

tions of the planets would create a mathematical chaos with a “butterfly effect” causing the planets to collide, throwing them out of their orbits into space or plunging them into the parent star. It seems inconceivable how the planets happen to be in the right orbits, stable, and in a relatively peaceful cosmic environment. At the beginning, the Creator thought of all the necessary conditions and made all the required calculations to ensure that the solar system functions perfectly. The ‘big bang’ at the beginning of creation was entirely calculated because the exact speed at which matter sped through space in the first moments determined the later possibility of gases accumulating to form stars.

Earth is very unusual among the planets of the galaxy; its orbit around the Sun is almost perfectly circular. If its orbit were elliptical, it would become at times so hot that all water would evaporate and at other times so cold that all the oceans would freeze. From all of the above evidence, we can conclude that any assumption that because there are many stars there “must be” many other complex living planets is mistaken.

We have seen that the galactic habitable zone contains a maximum of only 10 percent of stars in the galaxy. But how many of those stars are likely to have planets on which life has evolved? Is there anything special about our sun? There is a limited “habitable zone” around the Sun in which water can exist in its liquid form. The Earth exists almost in the middle of this habitable zone. Because the Sun is gradually warming, the habitable zone has changed its position by about 30 percent during the age of the solar system. Miraculously, the Earth, throughout its existence, has stayed within the habitable zone and will remain there for the next couple of billion years.

Our earth maintains a very delicate balance through the interaction of living things and chemical elements. For example, living things like plants put oxygen back into the air. This delicate balance has kept the earth “alive,” regulating the atmosphere, for billions of years. Other planets, like Mars and Venus, are dead; oxygen is locked up with carbon to form carbon dioxide.

### A beneficial, violent encounter

Earth is an unusual planet in so many extraordinary respects. No other planet in the solar system has a moon which is so big relative to itself (27 percent of Earth’s diameter), making Earth–Moon more like a double planet system. Yet such a large moon was indispensable for the formation and maintenance of complex life. Scientists hypothesize that the Moon was formed when a planet about the size of Mars (dubbed “Theia”) collided with Earth about 4.5 billion years ago when the rocky planets were still young. Through it, the surface of the Earth became so hot that it melted and absorbed Theia’s metallic core into its own. This was fortunate for our magnetic field, which requires a large metallic planetary core. And out of the debris that was flung into space, the Moon was formed. Through the collision, the Earth ended up with a much thinner crust, essential for the formation of tectonic plates, without which complex life on Earth would not be possible.

Results that are even more propitious came from this super-collision. First, the rotation of the Earth was greatly speeded up so that the length of our night and day were greatly reduced (Venus’ day, for example, is 243 of our days). Earth’s rapid spin is a further reason why it has such a strong magnetic field, essential for protecting complex life forms from cosmic radiation. Second, this early cataclysmic impact was enough off-center to give the Earth the tilt on its axis, making the four seasons possible. Third, our large moon serves as a stabilizing influence that prevents the Earth from wobbling too much



on her axis. Other planets without a large moon have toppled over completely, even lying almost on their sides. Earth is unusual in not going through chaotic changes in tilt. Slight changes in tilt do take place, however, and the Earth's orbit is not quite 100 percent circular. Due to these two factors, there have been frequent ice ages. It can be argued, however, that ice ages were a necessary factor in preparing for human beings. To survive, the primitive beings that were the ancestors of human beings were forced to quickly develop their mental and physical skills. A large percentage of the Earth's species were wiped out during ice ages; today the most tenacious species are with us, which is fortunate considering how much damage we are causing them through industrialization.

Our large moon, of course, is the reason for our tides. It is just big enough to keep the oceans in motion, but not so big as to flood the land. And here is a startling fact: the Sun is about 400 times bigger in diameter than the Moon but the Moon is about 400 times closer to the Earth than the Sun. That is why the Sun and the Moon, in an awesome kind of cosmic symmetry, appear to be of an identical size when viewed from Earth.

Water is a prerequisite for life, but it boiled away in the Earth's early stages. However, it came to Earth again later through collision with asteroids, which were too cool for water to vaporize. These were sent our way by the gravitational pull of Jupiter after the Earth had cooled down. Fortunately, these small rocky bodies did not contain as much water as earlier objects that struck the earth. If they had, our oceans would be hundreds of kilometers deep and there would be no land. Because Earth received just the right amount of water (1 percent of its total mass)—and late enough in its formation—it has both ocean and land.

All in all, when we look at the many fortunate events in the formation of the solar system and conditions on Earth necessary for life, we are forced to admit the fact that divine providence, the hand of God, has given us our miraculous Earth. Yet, many more miracles make Earth special.

Rocky planets are a rarity in the universe. To form, they require the right proportions of carbon and oxygen to form, for example, silicates (rock). If there is more carbon than oxygen, which happens in many parts of the galaxy, the building blocks of the planets will be carbon compounds and even carbon itself in the form of graphite, forming layers of diamond at depths where pressure is great enough. True Father surprised us by saying, "What kind of things do you think you would find in the universe? Do you think there would be diamond stars? If the all-knowing and almighty God created the universe, do you think He would have created just one diamond star?"<sup>2</sup> In our galaxy, diamonds are almost as plentiful as dirt (making the crowns of monarchs and the jewelry of celebrities seem somewhat ridiculous!) Such diamond planets are not, however, suitable for life; they are likely to have lakes and oceans of tar.

Earth was lucky not to have become a lifeless diamond planet due to an excess of carbon. Rather, it became a planet where oxygen dominated and water could be formed. Silicon is another element essential to life on Earth. The relatively thin silicate crust of our Earth, floating on fluid rock beneath (kept fluid by Earth's hot core), is vital for the formation of life because of plate tectonics—the constant motion of the several huge plates of the Earth's crust, rubbing up against each other. People who live in earthquake zones may curse these movements, yet they have been responsible for the building of mountain ranges and thus the movement of water on the Earth as it dissolves rock, binding carbon dioxide. Plate tectonics explains why there are ice ages and ice-free periods and even

why species diversify and go extinct.

John Gribbin is pessimistic about the Earth's future. Even ignoring any destruction which humankind can bring upon itself (nuclear war, ecological collapse), the Earth has regularly been hit by large meteorites and powerful eruptions of super volcanoes that have wiped out whole species. Examples are the meteorite that wiped out the dinosaurs 65 million years ago, the mass extinction of over 80 percent of all the world's species 250 million years ago, and the super volcano in Indonesia that wiped out about 50 percent of the world's species 70,000 years ago. "Whichever way you look at it, with disaster striking either from within or from without, our civilization is doomed, and the only real question is when the end will come."

"This could happen anytime," Gribbin believes, "but in the long-term it is certain."

The incredible odyssey that has made the Earth the place it is—bountiful and beautiful beyond all description—was only possible through a coming together of countless providential creative events, physical, chemical and geological. True Father revealed: "Some people think that when God created through the word, saying, 'Let there be this, let there be that,' it was like a game. But no...God had to pour out His very essence to create heaven and earth."<sup>3</sup> When we can grasp just how difficult it was for God to even create the environment for human beings, we can perhaps begin to comprehend how much effort God needed to create the human body and spirit, only through "excruciating difficulty and hardship."<sup>4</sup>

Before time began, God's entire focus was on this tiny speck, Earth, like a grain of sand on the vast beach of the Cosmos. The Book of Genesis does not adequately describe the process of creation: "God's spirit was moving upon the face of the waters" (Gen. 1:2). But the early universe was not simply a cosmic soup. It may have appeared to be "without form and void" from the perspective of the narrator, but in fact God's spirit was moving within matter from the beginning of time. Divine Principle (*Exposition*, p. 28) explains how God, as the center of the four-position foundation, moves within each atom.

Now since the fallen Archangel has taken possession of the universe and hell has advanced right up to the throne of God, it need not surprise us that there are natural catastrophes. Seeing the universe from this perspective, while the same creative providence that made our miraculous Earth what it is today can defend us from any possible dangers coming from space, if we abuse God and his creation, we will become the victims of our own deviousness.

Therefore, True Father does not worry about threats from space or from beneath the Earth's crust, but he does fear human error. In a hoondokhae service recently, he shared that he is kept awake by nightmares about nuclear war. We have seen in our examination of God's creation that unification based on harmonious relationship is God's main identifying trait—think of the orbits of the planets. War—the worst possible mess that can befall humankind—and natural catastrophes can result if we fail to practice unification based on true love. Humans reflect God's image and God is not divided in Himself. Members of a divided community would sink to a level far below a hydrogen atom.

Even though it was not his intention, I thank John Gribbin for uncovering God's laborious efforts in the process of the creation of a habitable Earth. It is one more proof of our Cosmic Parent's existence. **TW**

3 Here, the spiritual and physical realms; *Cheon Seong Gyeong*, page 88

4 *Cheon Seong Gyeong*, page 66



# Unificationists around the World

What's happening in your nation? Please send photographs and an explanation of successful projects in your country or hometown to [news@todaysworld.org](mailto:news@todaysworld.org).

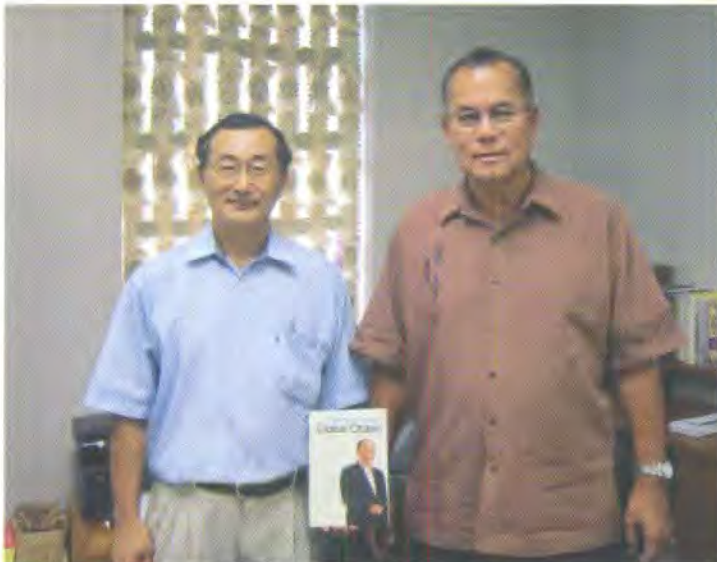
## Ethiopia



Photos courtesy of UPF Ethiopia

A meeting with Ethiopian Orthodox Church Patriarch Abune Paulos, at which he accepted reports on UPF's work throughout Africa and Father's autobiography, occurred at the church's central offices in Addis Ababa on July 3. *Left to right:* Scottish ambassador for peace Mr. Aftikhar Ahmed; Robert Williamson, a UPF regional director and onetime missionary in Africa; the patriarch; second-generation Unificationist Patrick Crosthwaite and Simon Amare, our Ethiopian national leader. The patriarch knew of True Father's work from his years as a student in the U. S. and expressed his intention to read the book and to prepare questions to ask them at some future time.

## Marshall Islands



Photos courtesy of UPF Marshall Islands

Rev. Kenichi Ito, national messiah to the Marshall Islands, presents Father's autobiography to the speaker of Parliament, Donald Capelle, at his office in April this year, and to the nation's president, Christopher Loeak, at his office, in March.



## Philippines



Photos courtesy of the Unification Church-Philippines

A historic Blessing Ceremony for the indigenous Higa-onon tribe of Mindanao, a southern island in the Philippines, was held in a large gymnasium in the town of Balingasag. Some 4,500 people including 1,400 married couples attended, dressed in their red, intricately-designed traditional garments. Since late May this year, Divine Principle seminars have been conducted in a humble training hall that was built by UPF in partnership with the Higa-onon tribe. Some 2,000 members of the Higa-onon tribe completed a seminar comprising three days of Divine Principle and blessing education that was held every week for two months. This Blessing Festival was the fourth in a series of similar events that began with 12,000 couples coming together in Sultan Kudarat Province earlier this year.

## Ukraine

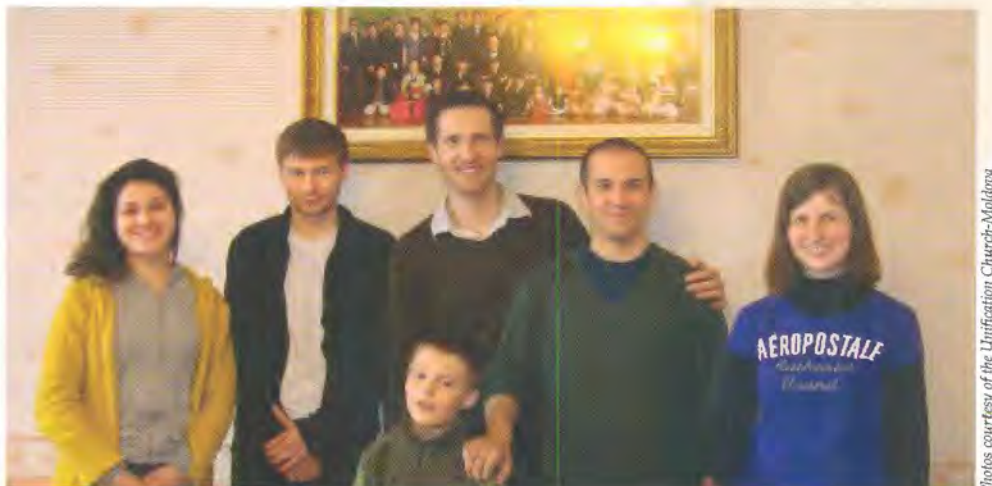
Recently we held a meeting for all Ukrainian members in Kyiv (sometimes written "Kiev"). It was the start of this year's first pioneer witnessing campaign. We discussed our goals and how to achieve them. Also, we held a lecturing contest and a sports competition. At the end of the meeting members expressed their desire to work hard for God's will.



Photos courtesy of the Unification Church-Ukraine

## Moldova

We held a Divine Principle seminar at our workshop center in [the city of] Laloveni, from April 15–20, 2012. Four guests participated. The lecturers used the red and blue parts of the chart lecture guides prepared by Mrs. Gil-ja Sa in Korea. Since some participants did not understand Romanian (the language spoken in Moldova), we used Russian, which everyone knew.



Photos courtesy of the Unification Church-Moldova



## India



Photos courtesy of the UPF-India

**Right:** Appointment of ministers in the Sikkim state government as ambassadors for peace during the UN International Day of Families celebration, which include the secretary-general of UPF-India, the deputy director of the Sikkim Department of Government, the vice-chancellor of ICFAI University, a Sikkim government minister and one ex-minister, and the dean of Student Affairs at Sikkim Government College. **Left:** College students conclude a five-day Divine Principle seminar at the India church headquarters in New Delhi.

## Austria



Photos courtesy of the Unification Church-Austria

The Vienna church in Austria has a vibrant community. Vienna church leader, a former missionary to Hungary, Elizabeth Cook, says, "We could always do better. But I can definitely say that there is life and joy in our community. And the young people (second-generation Unificationists) are at the center of many activities."

## Brazil

Recently, a number of meetings on conducting home group fellowship have been held at the Sao Paulo headquarters, sometimes with as many as a thousand members and guests participating. According to the Brazilian headquarters, the home group movement in Brazil is energizing members across the country. It has become a source of great hope for all blessed families.



Photos courtesy of the Unification Church-Brazil



# PEACE CUP

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## 2012 PEACE CUP Suwon

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