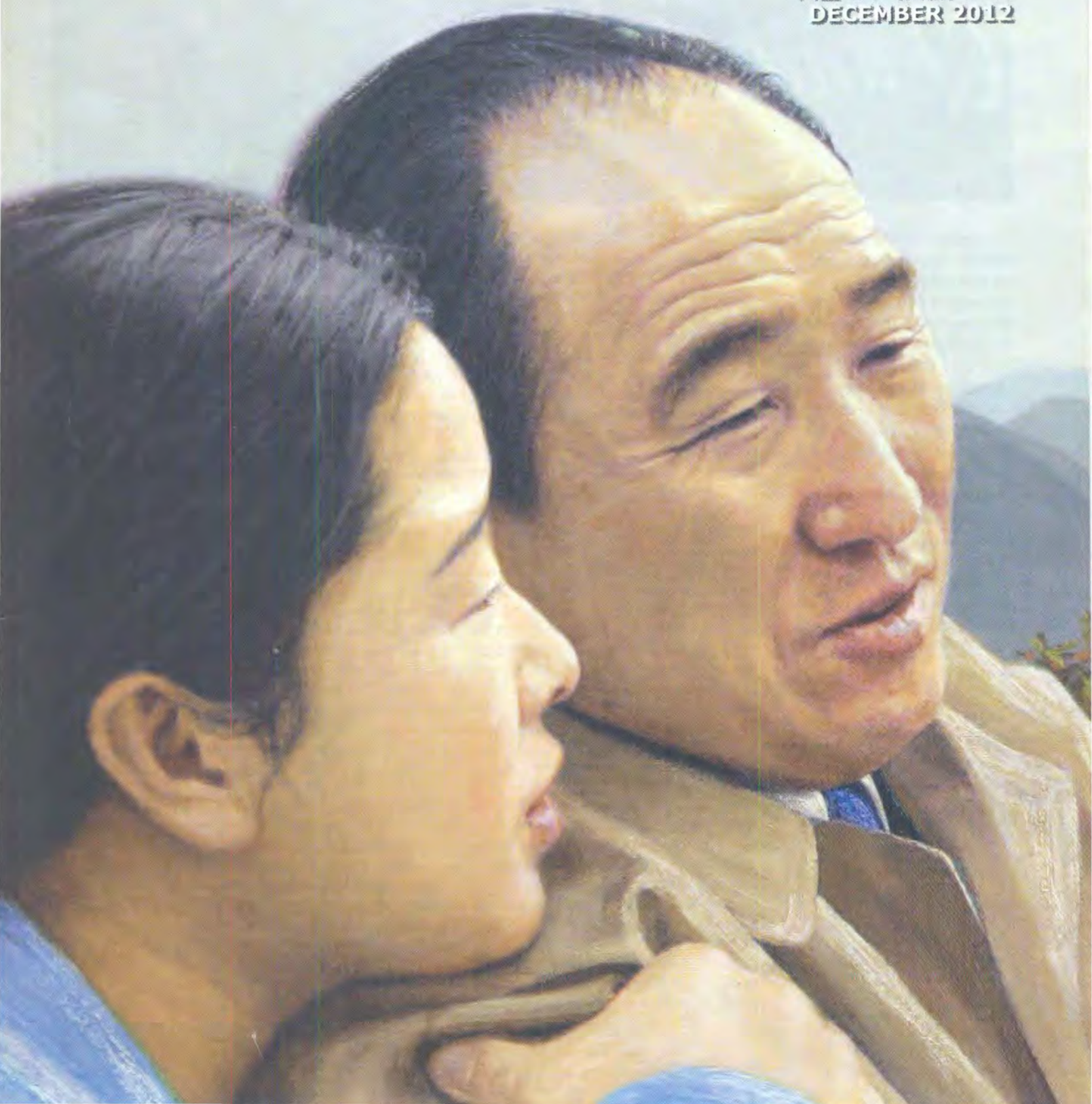


TODAY'S WORLD

天基 3年 (天曆) 11月
DECEMBER 2012



International President's Message

Candid Q and A



Photos courtesy of Unification Church USA

We present here some of Hyung-jin nim's answers to questions from members in the city of Minneapolis on October 5, during his nationwide tour of church communities in the United States 8.5–8.23 (September 20–October 8). Some of the material is truncated to avoid duplicating answers that we carried in our last issue. Despite the occasional abruptness of style, we believe these insights will prove valuable for our global readership.

Q: I'm sure a significant portion of our young people can be recovered if we can show them two things: transparency and involvement. I just want to hear with my own ears something I know you've stated in other places—that we will conduct a full, transparent, third-party audit of the American churches finances, the results of which will be placed online for any member to inspect. The other thing is that we will build a culture of consultation, that we members will be empowered to send our leaders to you, rather than you sending your leaders to us. I think if we can accomplish those two things, we will go a long way to reassuring the new generation that this is a place where they can do business.

Also, although we have lost In-jin nim, my daughter is very eager that much of the work that In-jin nim did, especially as regards the second generation, be retained.

A: Yes, absolutely. We are going to be doing a third-party audit—we are already starting that process. We have one accountant and one lawyer who will be leading it. There will be auditing done not only for businesses but for the church as well.

And I want to mention that in terms of In-jin *nuna*, we haven't lost her; she's a part of our community. She has done incredible things. We have to understand that we hate the sin, but we love the sinner, because everybody has sin. So I never say that In-jin *nuna* is lost. I want to clarify that, because she did all the things a mature person should do. When True Mother told her to step down, she stepped down from all her roles. She didn't try to split the church or take any of the assets. I'm grateful to her for that. As our sister, we love her. We want to keep as many of the great things she did as possible. Because of the nature of the situation, we want to analyze and reflect on some of those things. There is a real issue of temptation. For example, in ballroom dancing, some types of dance are more appropriate for couples to be doing; intimate types of dances are wonderful for couples, but for people preparing for the blessing, we have to see whether sensual types of dances are appropriate. There are some issues, and I've talked to Ariana about them. We have to be aware of the nature of temptation. One sister in Washington said very strongly, "Satan is real!" [Laughter] She was on holy fire. But it's true. Satan can invade anybody. It is very important to look at honestly and also to understand the power of temptation.

Regarding having members consulted—absolutely. In the Korean church and Japanese church, we've started election processes among tithing members, those who are supporting the communities. [Applause] Of course it's applicable here; we're going to do that.

We've found wonderful experiences and results of having the members choose, because they know the people better than we do. In the past, you would go up the ranks depending on who you knew. I don't know about the American church, but it was like that in Korea. Who you knew got people up the line [to leadership positions]. That, of course, leads to a lot of corruption. We changed that. At the same time, ministers would be promoted based on merit, on how many criteria they could fulfill—blessing candidates, how much their church grew, etc. Especially the core members, those who support the community, know that these are big jobs. You've got to choose the person who can actually do the job, sacrifice, and be

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Photo courtesy of the Korean Culture Department

Kook-jin nim continues with the Strong Korea program around Korea and in Japan. Here, he is at Changwon Church in Gyeongnam Province. He has recently brought the presentation to the National Police University, the Republic of Korea Army VII Corps and Seonjeong High School (where True Mother went to school).

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A contents guide for the entire year, similar to what we had previously included in the December issue of the magazine, will be posted on our web site and e-mailed to all subscribers.

Cover: From a portrait of Father and Mother exhibited at the Cheonbok Festival Art Exhibition, by Mr. Jarmo Karjalainen;
Back Cover: The Little Angels 50th Anniversary Performance at the Sejong Cultural Center in Seoul, November 7

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



A Foundation of Oneness

True Mother spoke just briefly at the first joint Sunday Service she held for all members around Korea at the Cheongshim Peace World Center on 9.28 (November 11).

I am happy to see you all. [Applause] Please be seated. We have already been here for some time this morning. You have taken part in hoondokhae and heard a good sermon. You also watched a video clip and listened to a good report. Do you still need me to speak? [Yes!]

I think everybody does this, but when we get a new pencil or fountain pen, even as adults we tend to write something. From my childhood, strangely enough I liked to write the word *tongil* [unity]. When I think back, I think the word *tongil* has strengthened me over a long time.

Our goal in attending God is ultimately to complete Cheon Il Guk. This must first begin from oneself, from the individual. According to Father, the kingdom of heaven can be established when two people become one. This is heaven, as he said. How can a person unite mind and body to become a totally unified person and pursue such a life? I think this is the most basic issue we need to work on in our life of faith. That's why I have said: Before you criticize things that are wrong, you should start with the words "I offer thanks in front of Heaven." Those people who can say thank you honestly and without reserve are the ones who have been following that path, aren't they? [Yes.] [Applause]

If you can stand on a foundation of oneness on the individual and familial levels, in the church, in your tribe, in your country and the world, one unified world centering on God will automatically be realized. Isn't that so? [Applause] Those who are determined to live such a life, please clap your hands. [Applause] If you live with such a mind-set, Heaven will always be with you with the tasks you seek to do, and blessings will pour down.

Thank you. **TW**



Photo courtesy of the Korean Culture Department



The service included the traditional cake-cutting, prayers (Shin-joon nim is pictured top center), cheers of *mansei* led by Dr. Bo-hi Pak, and a musical finale that brought the audience to their feet in song and dance.

True Mother Reflects on the Joint Service

(November 18, at Cheon Jeong Gung)

One of the reasons we are doing this after True Father's ascension is so that we can bring even more prosperity, revival, and life to the Unification Church. If you think of the larger picture, this is where the purpose is. Harmony, team spirit, and unity, where do these begin? They should start from within.

During the joint service, when we are sharing time together, that time is to be spent consoling Father. For the past three years, whenever Father went to places such as Cheongpyeong, he always had us sing songs. Every time we sang to him he was so happy and he told us to sing again, and again.

It's regrettable that we couldn't serve Father enough and we had to let him go so soon.

So, twenty thousand members came together to console Father and to offer him songs. I wanted to spend time to share with Father, and with twenty thousand members.

That's why I decided we should do this. **TW**





True Mother's speech at the event commemorating the seventh anniversary of the founding of the Universal Peace Federation, held on November 24 at the Cheongshim Peace World Center in Korea.

Honored ambassadors for peace from all parts of Korea, it is a great pleasure to meet you all. [Applause] We have watched a video clip of Rev. Moon, and heard some wonderful words as well. It has taken some time. I had something I wanted to tell you, so I will speak briefly on the subject of 'indemnity.'

There are twenty-three years between Rev. Sun Myung Moon's birth and my own. That whole period can be said to be one of darkness and upheaval in Korea. Then, before we'd had time to realize the fact that we had been liberated from the Japanese colonial rule, an ideological conflict divided the nation into northern and southern zones, and then the Korean Civil War broke out in 1950.

Those were indeed miserable circumstances in which Korea found itself, and Korea could not stand by itself. Thanks to the God's providence, however, United Nations' troops from sixteen nations came to participate in the Korean War and saved Korea.

Sixty years after the war, Rev. Sun Myung Moon did, as an individual, what even the nation could not do and sent the Little Angels to the sixteen participant nations, so that they could give performances and thus give solace to the veterans. By doing so, he reminded the rest of the world that Koreans remember kindnesses shown to them. [Applause]

No advancement can be made in the history of God's providence without indemnity. Those of you who have listened to Divine Principle lectures will know this to be true. Indemnity

does not always mean something bad. Through it, there is a promise for the future.

In such a gruelling period, Rev. Moon carried out Heaven's will on earth.

Let us for a moment remember the Israel of two thousand years ago. The Jewish people under Roman rule, who prided themselves on being the chosen people, were waiting for the Messiah. They thought that once the Messiah came to them they would be liberated from everything and that they would stand high in the eyes of the world. Providential history does not unfold in such splendor, however. They did not know about indemnity, and in the end, they allowed the only begotten son of God to die. What happened to the Israelites after that? For two thousand years they were forced to wander in exile. Be it an individual or a nation, when God chooses someone and they fail to fulfill their responsibility, the providence moves onto another.

The history of Christianity was begun after the resurrection of Jesus, and it has continued for two thousand years. Their cherished hope was to receive the Lord at his Second Advent. They also did not know about indemnity, however. Instead, they waited for the Lord who was to come on the clouds in all splendor in front of the eyes of all the world's peoples.

The fact of the matter is that, as you know, the person who came to earth as the Lord at his Second Coming, the Messiah, the Savior, and the True Parents, was Rev. Sun Myung Moon. [Applause] The providence of restoration through indemnity

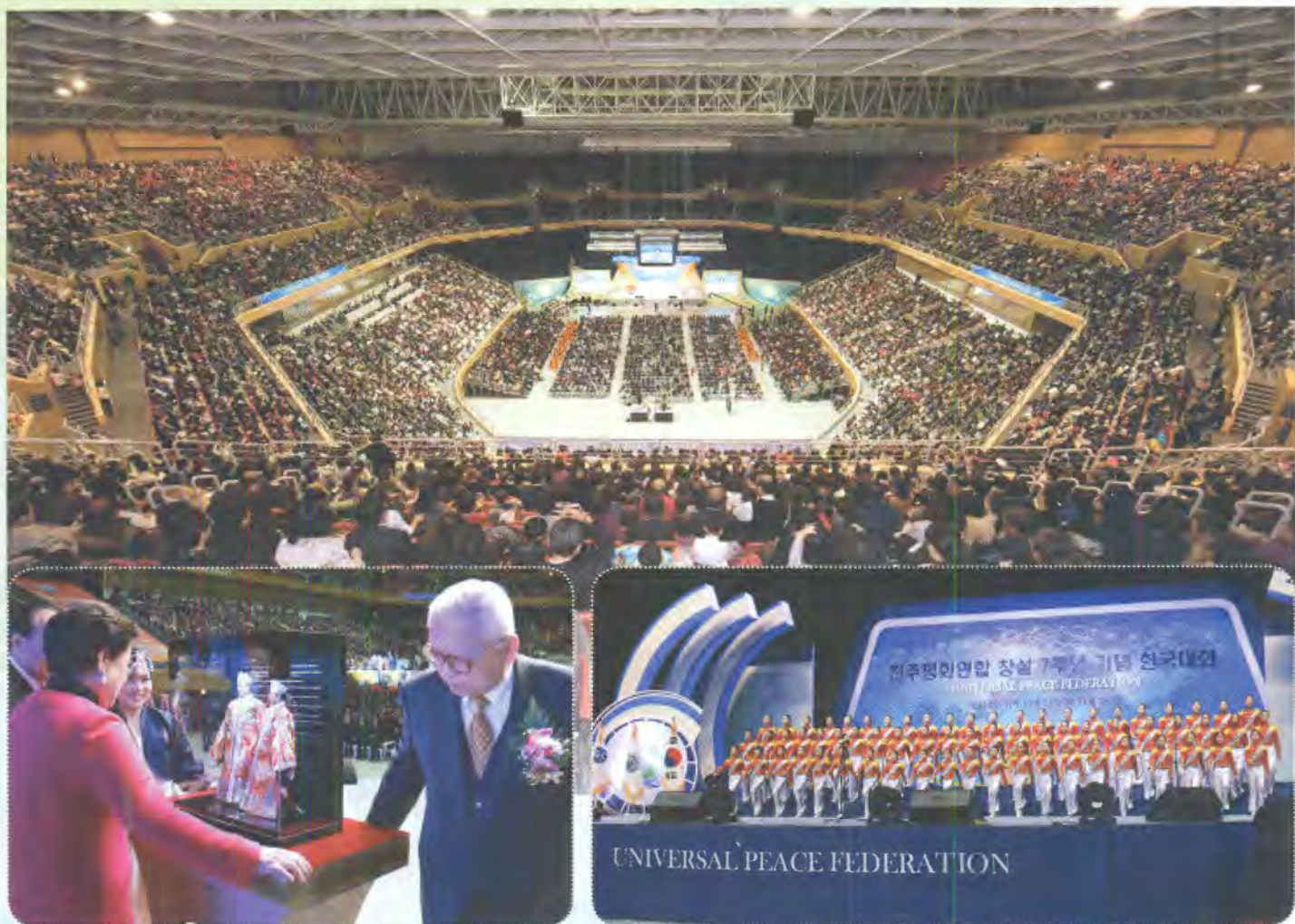


Photo courtesy of the Koreana Culture Department

Left: The Ambassadors for Peace Association in Korea presents True Mother with a gift of dolls in the likeness of True Parents; **Right:** The Little Angels perform in honor of the occasion of the launch of the Universal Peace Federation on September 12, 2005.

does not come easily. Unless we pay indemnity on a large scale at every stage of the providence, we cannot move forward. Since the onset of history, has there ever been a great man who was able to say during his lifetime, "I have accomplished everything"? [Applause] "I have liberated God and completed, perfected, and consummated everything. Henceforth, the history of the providence can be begun anew." Has there ever been a person who could say this, who could claim this, and who could lead a life like this? [Applause]

This is also true of Korea. You, too, have a responsibility, and you cannot get away from it. You are standing at the center of the providence now. Yours is a blessed position, but you need to do more than just stand there.

After Rev. Moon's ascension, I told our members that for us there is no stopping. I told them that we will continue to develop. The same is true for you. Peace is not something that can be achieved just by sitting still and doing nothing. I will give you an example: One of my maternal ancestors is named Han-joon Cho. He invested all his wealth to preserve his nation's honor, and thus did something good for our country. Heaven remembered him, and told him that He would send a great person to his descendants. And they indeed prospered. Thinking about this, I wonder if that person might even be me in this present time.

When I met Rev. Moon, at a tender age, I learned about the history of God's providence and the providential history of restoration through indemnity. So, though I was young, I resolved

to fulfill God's will during my lifetime. [Applause]

As can be seen from the story mentioned about Grandfather Han-joon Cho, it is important to have a sense of gratitude. When you fill your heart with gratitude, 100 percent, your mind and body unite, and those around you then become happy. I have come to realize this.

This is why I can confidently say, dear ambassadors for peace, that if you lead your lives with a grateful heart for the blessings you have been given by God, you will make those around you happier. This happiness will spread out from your family to your society, nation, and ultimately the world. [Applause]

You ambassadors for peace should realize that as you live in the same era and work together with the True Parents of Heaven, Earth and Humankind, who appear just once in history, you are indeed fortunate people. [Applause]

Please do not be in debt to others. You need to repay your debts. You should do so by widely disseminating the seeds of truth in your locality. [Applause] Will you do that? [Yes! Applause]

I hope and pray that you become true and brave ambassadors for peace that endeavor to accomplish all that you have not been able to do until now for the True Parents of Heaven, Earth and Humankind, our True Father, and that you will work hard to return even greater and higher glory to Heaven until your last moment on earth. [Applause] **TW**

With Father in the Early Days



Photos courtesy of the Korean History Committee

Above: An outdoor meeting for all members, held on June 29, 1958

Below: Father, virtually alone on a Korean hillside; he would go on to influence his nation and the world.





*Above: True Father visits members at Muju Church, in the southern part of South Korea, probably in the late 1950s.
Below: Father speaking at an outdoor meeting in 1957*





*Above: True Father's fortieth birthday celebration, held January 1, 1960, the last birthday he would celebrate as a bachelor.
Below: At Dr. Sang-hun Lee's clinic; left to right are Do-wook Song, Sang-hun Lee, True Father, Jeong-og Lee, Han-sook Kim*





*Above: True Father with followers on Baeg-un Peak, Bukhan Mountain, at the northern tip of Seoul, on September 29, 1956.
Below: An outdoor service at Donggureung Royal Tombs, in the city of Guri, near Seoul, April 17, 1967; Father and Mother are seated in the middle of the photograph with Hyo-jin nim.*



True Mother's Life Story



Photos courtesy of the Korean History Committee

In the afternoon of September 17, two days after True Father's Seonghwa Ceremony, and the day of True Mother's first official speech in Korea, she explained to 150 leaders assembled at the Cheon Jeong Peace Palace that she would lead our movement from the front. And since then she has done so. In light of this, we are presenting here a concise account of her roots and early life. This is drawn from a book on Mother's life and work published earlier this year by the Unification Church History Committee to commemorate True Mother's seventieth birthday (by Korean reckoning). We venture to say that this period of Mother's life has not yet been fully chronicled and look forward to opportunities to include the results of further research in our pages. Although there are statements in the following account that we are unable to verify, it is hoped that in time we will come into deeper knowledge.

T rue Mother, Hak-ja Han, was born on the sixth day of the first lunar-calendar month in 1943 (February 10 by the Gregorian calendar) at 4:30 AM, in her mother's family home in the town of Anju, in Anju County, South Pyong-an Province, in what is today the Democratic People's Republic of Korea. Her birth came ten years after Mr. Seung-woon Han¹ and Ms. Soon-ae Hong² had met and married in the New Jesus Church. She was her parents' only child.

Her mother's family home had a small hill behind it and a brook running nearby. True Mother looked back on her mother's home as a place that gave her a feeling of comfort and warmth. "It felt like the bosom of a hen nurturing her young. In the back garden, they grew a crop of corn for the family, and the corn plants were very tall," she remembered.

Mother's father Seung-woon Han and his family

The origin of Seung-woon Han's family line is Cheongju in North Chungcheong Province.³ True Father said that "chungcheong" signified that "the center of the mind is pure," and that "cheongju" meant "clear village," referring to a village where enlightened men dwell. The Cheongju Han clan is therefore a family whose members' purpose in life is to attain enlightenment by achieving purity of the center of their minds.

True Mother's father, Seung-woon Han, was born on January 20, 1909 in the village of Yongheung in Anju County, South Pyong-an Province, as the oldest son of five children born to Byeong-geon Han and Gi-byeong Choi. He was studious in his school days, and from early on he determined to become a teacher. After qualifying as an elementary school teacher, he taught in schools for forty-one years.

He was also a devoutly religious man. True Mother once explained, "My father was a devout believer of the New Jesus Church. Following Rev. Yong-do Lee⁴ and Rev. Ho-bin Lee, he practiced his life of faith together with Soon-ae Hong." From the beginning time of the New Jesus Church, founded by Rev. Yong-do Lee, Seung-woon Han devoted himself to the work of the church as one of its principal members.



True Mother as a young child. This photograph was probably taken around the end of the Korean War.

Mother's mother Soon-ae Hong and her family

Soon-ae Hong was born on February 22, 1914, in Jongju, North Pyong-an Province, as the older of two children, one girl and one boy, born to Mr. Yu-il Hong and Mrs. Won-mo Cho, who were devout Christians.

Yu-il Hong, True Mother's grandfather on her mother's side, was a tall, kind-hearted and handsome man. He was also knowledgeable and open-minded, and a scholar of Chinese classics. True Mother reminisced that, when she first met True Father, his looks and general features reminded her of her grandfather, so she had not felt unfamiliar or awkward.

True Mother's grandmother on her mother's side, Won-mo Cho, was a woman of the modern age. Small in stature, with a pretty face, she had an active and assiduous character. In particular, she was sensitive to the changes of the times to such an extent that at the time of March 1st Demonstration for Independence in 1919, she joined the ranks of people shouting Mansei, carrying her then five-year old daughter Soon-ae on her back. Moreover, she was a devout Christian and greatly influenced Soon-ae in her religious beliefs. At the time she gave birth to Soon-ae, she had been an active member of the Presbyterian Church. Soon-ae's name was given by her minister.

When she was young, Soon-ae graduated from Anju Elementary School, and in April of 1936 she graduated from Pyongyang Seongdo Academy. She remained a member of the Presbyterian Church until age 19.

True Mother was raised in the home where her mother had grown up; thus, she spent many hours with Grandmother Cho. Her grandmother came from a well-known wealthy family of Jongju, which was renowned for having performed many virtuous deeds for the village, and from a long time ago a legend had been handed down in the Cho clan that a princess would come to them in place of the Son of Heaven. True Mother related the story of the Cho family she had heard when she was young:

Since my family was Christian, we did not worship our ancestors and so I don't know how many generations back this story dates, but I've been told that it was around the time Korea was in a subordinate relationship to China. When an envoy of China wished to come to Korea, he needed to cross the Dalae River in Jongju, but at the time there was no bridge over that river, because the state was too poor to build one. Therefore, the state put up a notice to find someone who could build a bridge.

At the time, an elder of the family named Han-joon Cho built the bridge, with money from his own pocket. The bridge was built of stone and so big that boats could pass under it. The elder Cho spent all his wealth on the bridge,

1 1909–1978

2 1914–1989, Father gave her the posthumous title, Dae-mo, in English, Great Mother

3 Today, the provincial capital of South Korea's North Chungcheong Province. Koreans use their lineal place of origin to distinguish two family lines that use the same surname with the same Chinese character(s). (Some surnames, such as Lim, are derived from more than one Chinese character with the same pronunciation.) Han is used for only one lineage, and its Chinese character is the same as that in Hanguk (Korea).

4 A young preacher whose charisma led him to gather some 6,000 followers before his early death from tuberculosis at the age of thirty-two.

and in the end all he had left were three brass coins. He was scheduled to attend the bridge dedication ceremony and so he bought a pair of straw shoes with the remaining money and went to sleep. Then, in his dream, an old man dressed in white appeared and said, "Han-joon, you have done a remarkable deed. Heaven had planned to send the Son of Heaven to your clan, but the remaining three brass coins are weighing on our mind, and so we will send a princess instead."

Mother's earliest years

True Mother was born at a time when Soon-ae Hong was still following Seong-do Kim,⁵ travelling to and from Cheolsan.⁶ Her father, Mr. Seung-woon Han, saw a vision and chose True Mother's name himself. "I was told," Mother said, "that when I was born, my father had something like a dream, more like a vision. A clear and beautiful ray of sunlight shone through a dense forest of green pine trees, and in that light he saw two cranes playing together. That's why he named me 'Hak-ja.'"⁷

True Father said that the name, Hak-ja Han, has providential significance, in that it means "to become a scholar⁸ who has studied more than anyone else about the grieving God (God of *han*),⁹ and to go to God as His object partner." In particular, he explained that the Chinese character for "ja" (子) meaning "son" in the name Hak-ja indicates that "she is meant to form ties with the Son of God," and that "she was destined from birth to form a connection with God's prince."

True Mother's mother remembered, "Other babies cry, Waa, waa, waa! when they born, but when Mother was born, she did not cry; she said, Lala lala." And her grandmother said, 'I think this girl will grow up to be a musician.'"

Satan threatened True Mother immediately after she was born. Her mother had had her first bowl of seaweed soup¹⁰ and had fallen asleep. Satan, with black horns, approached the baby and with the intention of harming her, saying, "If I let this girl be, the world will be at risk in the future; therefore she should be killed now." Soon-ae Hong, however, boldly embraced the baby. She shouted, "Satan, go away! This girl is my precious daughter; who are you to come to try to kill her?" Engaging in a fierce spiritual fight, Soon-ae Hong continued to shout in a loud voice until her mother came running. She was astonished to hear what had happened. Soon-ae Hong also wondered, "Why does Satan want to kill this baby?" and resolved in her heart, "I will raise her to become a pure and beautiful girl untainted by the secular world."

5 Seong-do Kim (1882–1944) was the woman leader of the Seongju [Holy Lord] Church, who had received from God some details of what later became key points of Divine Principle that differ from traditional Christianity. Her daughter had received the name "the New Lord" (for her mother) in a revelation.

6 In North Pyong-an Province, very close to China; in 2009, the North Korean military established a missile launch complex (Sohae Satellite Launching Station) on its outskirts.

7 "Hak" is Korean for crane.

8 "Hakja" in Korean

9 Of this, a Korean professor of anthropology writes, "*Han* takes the form of a painful, invisible knot that an individual carries in her heart over a long time, made of a complex of undesirable emotions and sentiments such as sadness, regret, anger, remorse and resignation.... *Han* is represented in the languages of Korea, Japan and China."

10 Traditionally, Korean mothers eat this for some time after giving birth, to replenish their strength.



Seong-do Kim, who led the Holy Lord Church

Some time later, she had a dream in which Seong-do Kim appeared wearing white clothes and riding a white cloud. Kim spoke to her, "Don't worry. This baby is the daughter of the Lord and you are her wet nurse. You should raise her well, bearing in mind that you are doing so in God's stead. Feed her well and nurture her." After receiving this spiritual revelation, Soon-ae Hong lived her whole life cherishing the belief in her mind that she should raise True Mother well as the daughter of the Lord.

A little while after True Mother's birth, Seong-do Kim—known as the New Lord—of the Seongju [Holy Lord] Church, was arrested and tortured. In the aftermath of the torture, she died. Mother's mother began her life of faith anew in the "Inside the Belly Church." Afterward, when Ho-bin Heo was imprisoned, Ho-bin Heo's mother received a revelation

and continued to lead the Inside the Belly Church. In the year True Mother turned four, Ho-bin Heo's mother, wearing white *hanbok*,¹¹ blessed her with the words, "She is destined to become the bride of Heaven." Thus, the foundation of devotion to receive the Lord at his Second Coming was passed on to True Mother.

True Mother recollected the situation of the time, saying, "When I was not quite six years old, [Mrs. Heo] prophesied, 'She is the one destined to become the bride of Heaven.' She had continued to receive the revelation that a young girl not yet six years of age was born with the destiny of becoming Heaven's bride." Though she had been quite young at the time, that moment is still fresh in True Mother's memory.

"Following in the footsteps of the Holy Lord Church," Mother added, "Ho-bin Heo's group was an organization entrusted with the mission of the bride of the Lord at his Second Coming. Based on this she pronounced a benediction on me. Having received the prayer that I was the one destined to fulfill a great mission in the future, a not-so-old grandmother wearing a white *jogori*¹² called me and blessed me, saying that she had received the revelation from Heaven. I remember this all vividly."

True Father said, "Grandmother Hong has followed a historic path of suffering to receive the Lord, carrying nothing but a packed bundle, leaving everything and everyone behind her, to follow the way of her faith. This is why Mother has also been trained to do the same. That's the easiest way, isn't it? If this is the path the husband has to follow to work zealously for the providence, he needs someone from a family that will wish him to work even more zealously. With this thought in mind, I chose Mother."

Mother's father parts ways with the family

After Soon-ae Hong's only sibling, her younger brother Soon-jeong Hong, had graduated from school in Pyongyang, he began studying in Japan. From around 1940, he was away from home. Therefore, Soon-ae's parents wanted their son-in-law, Seung-woon Han, to live with them after his marriage to their daughter. Seung-woon Han, however, was the oldest son in his family and did not desire to live as a man adopted into his wife's family. Also, he was working as a teacher in Yeonbaek, Hwanghae Province, so he could not have lived with them even if he had wanted to.

Under the circumstances that True Mother had been born

11 Korean traditional clothing

12 The upper portion of a hanbok that women wore on ordinary occasions; the skirt, which begins well above the waist, is known as *chima*.



Mother, wearing the Seonjeong Middle School uniform, with her Grandmother (Daemo nim's mother) Won-mo Cho

in her mother's family home, her maternal relatives protected, raised and nurtured her in her faith. Grandmother Hong's parents did not wish for True Mother to be raised in Seung-woon Han's household.

The situation changed in 1946, when Seung-woon Han had to flee south to escape from a threat from communist authorities. He resolved to go south, and he went to his wife's home to take her and True Mother with him. Mr. Han implored his wife to travel south with him. At the time, however, Soon-ae Hong was offering devotions in preparation, at the Inside the Belly Church, for the Second Coming of the Lord, and she felt unable to abandon the path of her faith to go with her husband. After this, True Mother never met her father again.

Seung-woon Han remarried the following year, and he repeatedly told his oldest son from his second marriage, Wee-il Han, that he had left a daughter behind in North Korea and that when the country was reunited he should go to look for his older sister.¹³

Although True Mother was just three years old at the time, she remembers the circumstances relatively well. She had naturally accepted growing up in her maternal grandparents' home. Although her father was not present while she was growing up, her grandmother and mother had always taught her, "God is our Heavenly Father." Thus, when she heard the word "father," she always thought of God. On one occasion, she elaborated on this:

My maternal grandmother, Won-mo Cho, and my mother led

¹³ Wee-il Han did manage to reconnect with True Mother (his half-sister) and is now working with one of the Tongil Foundation businesses.

lives of consistently making preparations and practicing their faith in order to receive the Lord at his Second Coming. They never made compromises with the world. Rather than practicing their faith in the conventional way, without impinging on the comfort of their domestic lives, they served heaven twenty-four hours a day and devoted themselves to preparing to receive the coming Lord. My mother's life of faith was such that she was usually away from home, so when I was young I spent most of my time with my grandmother. Through Grandmother Cho, I came to accept faith as a natural matter of course.

"I believe my grandmother knew Heaven's will regarding me; in any case, she tried to raise me as someone uninfluenced by the outside world, so that I could grow up pure and become a precious daughter that could be useful to Heaven. She always told me, 'Your father is our Heavenly Father.' That's all I remember. She told me, 'Our Heavenly Father is the father. Heavenly Father is your father.'

"Therefore, when I heard the word 'father,' I did not think of my natural father. Instead I thought of our Heavenly Father. That was why the thought of God always gave me a feeling of comfort and warmth. Though I grew up in an environment that those looking from the outside might find difficult to understand, I did not feel dissatisfied or discontented. I always felt snug, as if someone were constantly embracing me. I always felt composed. I never questioned my mother or my grandmother about my natural father, or why the two of them lived the way they did. I was contented with my life. In my whole life I never harbored feelings of resentment or rebelliousness against my natural parents."

Escaping to South Korea

Communist religious oppression mounted as time passed. In 1948, Grandmother Cho and Soon-ae Hong spent eleven days in prison. At the time, True Mother was pretty and courteous despite her very young age, so even the communist authorities treated her kindly.

During that time, Grandmother Cho received a revelation to go to South Korea to find the Lord. She tried to prevail on Soon-ae to go with her. Her father also advised her to go with her mother.

Mother's mother, however, was troubled over the situation of Ho-bin Heo, who was still in prison. She was reluctant to go south, saying, "She is still in prison; how can we just leave?" Grandmother Cho continued to try to persuade her to travel to South Korea, saying that if she stayed, she would end up dead. Soon-ae Hong still hesitated and agonized over the matter, but in the end she decided to go. Walking down the road with their backs to Pyongyang, they could not speak. Their hearts were breaking.

Added to this, Mother's grandfather, Yu-il Hong, remained behind so the family would not incur suspicion. In fact, this turned out to be a final parting; they never saw him again.

South Korea was a strange place for all three, Grandmother Cho, Soon-ae Hong and the young Hak-ja Han. They had never been to Seoul, but Soon-ae Hong's younger brother (True Mother's uncle) Soon-jeong, who had been studying in Japan, had returned to Korea in the middle of his studies when the Second World War broke out and had begun working at a Seoul chemical research laboratory. Eventually, he had finished his studies at the Seoul Pharmaceutical School, and after being trained as a pharmaceutical officer in the Korea Military Academy, he served in the military as a first lieutenant.

The three women had come south in the hope of meeting up with Soon-jeong Hong, but because he was serving in the army,



True Mother (here, standing, in her middle school uniform) first met True Father in March 1956, having just turned thirteen. Mother entered middle school that April.

they could not meet him right away. Therefore, having heard the news that the oldest son of Seong-do Kim of the Holy Lord Church in Cheolsan had come to South Korea before them, they made a plan to go to see him first.

True Mother's memory from that time differs a little from the testimony of her mother. True Mother said, as she recalled that moment in time, "My uncle on my mother's side was in the army. My grandmother missed him so much that we three, my grandmother, my mother and I, came to South Korea just for a visit, but we were forced to stay in South Korea from then on. My uncle wanted to go to North Korea, but the circumstances did not permit it, and he couldn't go."

Several days after they had left their home, they crossed the Thirty-Eighth Parallel with great difficulty. As soon as they had crossed, True Mother said, "We don't have to sing songs praising Kim Il-sung anymore, do we? I will sing a South Korean song," and all of a sudden she started to sing. At that moment some South Korean soldiers, having heard the sounds of people approaching from the north, raised their weapons. But when the soldiers heard the song they lowered their guns once more and warmly welcomed the party. One soldier said, "You must have gone through so much trouble to bring such a beautiful daughter with you," and unexpectedly gave them enough money to pay for their way to Seoul. As can be seen, though they encountered many difficulties on their way south, God was watching over them.

With the hope of meeting the Lord, they offered bows and prayers on the road. True Mother had been participating in the bowing rites of the Inside the Belly Church since the age of

three, so she bowed with them.

Upon arriving in Seoul, they prayed, How can we find Soon-jeong Hong? Then seemingly by chance they met one of his friends near the main road. The friend guided them right to the army headquarters in the Yongsan¹⁴ district, where Soon-jeong Hong was working at the time. He immediately sent out his staff sergeant to find a room in Hyochang-dong¹⁵ for them, and had them stay there. Thanks to the foundation they had laid through the devotions they had made with prayers and bows, they had been able to meet Soon-jeong Hong and find a place to live in Seoul without much difficulty. Meanwhile, True Mother entered Hyochang Elementary School.

The Korean War begins

It was not long afterward that the Korean War broke out. Even during the war, God watched over True Mother's family. As soon as the war began, her uncle Soon-jeong Hong came to bring True Mother away. Having received the intelligence that the Han River Bridge was going to be blown up,¹⁶ he had hastily driven over in his three-quarter-ton army truck, and they left at once. As soon as they had crossed the bridge, her uncle urged his family members to get out of the vehicle, and when they had all gotten out and thrown themselves flat on the ground, the bridge blew up.

True Mother has given a detailed account of the situation. "At the time, many civilians and soldiers who were crossing the bridge fell into the river and drowned, but thanks to my uncle, we were fortunate enough to escape with our lives. Most Korean people of my age have gone through the war and a period of suffering, but Heaven always watched over me and protected me. I was able to live through it all without incident. During the Korean War, I was unharmed.

"While we were fleeing south, I caught a cold. My mother gave me taffy¹⁷ to eat so I wouldn't cough. And when I cut myself, she treated the injury by mashing cactus and rice together and placing the mixture on it, which drained the wound."

Moving to Daegu

Later, Soon-ae Hong and family stayed in the military family relocation camp in Jeolla Province, and after Seoul was reclaimed on September 28,¹⁸ they returned to Seoul and stayed in an empty house. Then, the January 4 retreat¹⁹ forced them to flee south once again. Soldiers' families were allowed to get on a special train before other refugees, and they left Seoul on the train and went to Daegu. At the time, the army headquarters was in Daegu, so they lived in the vicinity of the home of Mother's uncle, who was working there.

They also met the family of Seok-cheon Jeong, who had been living in the city of Daegu for a while. He was the oldest son of Seong-do Kim, the New Lord of Seongju Church, and at the time, he was in the petroleum business in Daegu. Before Korea had gained independence, when Seong-do Kim died after being in prison, he had liquefied a part of his inheritance, and in 1944 had invested in the Chilgok Mine in North Gyeongsang Province. This, in turn, had led to his settling down in Daegu.

After the first joyful meeting of the two families, Soon-ae

14 The Yongsan Army Base is still located in the middle of Seoul.

15 A mile or so from Yongsan.

16 By the South Korean side, to help prevent the North Korean advance to the south

17 Traditional Korean candy made of rice.

18 After General Douglas MacArthur's famed landing at Incheon on September 15, the UN-backed troops quickly changed the tide of the war.

19 The Chinese entered the war later in 1951 and Seoul was retaken by the communist forces.

Hong said, "When we were living in North Korea we received many blessings through the New Lord Seong-do Kim and Mrs. Ho-bin Heo, and great miracles occurred. Since the Second Coming of the Lord is to occur in Korea, let us pool our efforts and pray together to find this path." So they lived for four years with Seok-cheon Jeong's family in Daegu, with one heart.

The older sister of Seok-cheon Jeong, Seok-on Jeong, came up from Busan, and other people came to offer prayers. While doing so, they received a revelation, "Henceforth, praying devoutly is not enough. You need to eat raw food." Therefore, Soon-ae Hong began eating pine needles. Raw pine needles hurt her teeth badly. She also ate kimchi soup spiced with salt and nothing else. Looking back on those days, Grandmother Hong said:

I felt that it was my responsibility to put Mother through elementary school at the least, so I began a small business in Daegu. I lived solely on kimchi soup, pine needles and peanuts, eating only twice a day at that, and though I felt a little weak while working, my mind was all the clearer.

My mother came to see me and she told me, 'You have gone insane. How can you do business eating nothing but that? It is a miracle.' I felt at ease in my mind, however. I continued working thus for three months. Having been a believer of the Seongju Church and the Inside the Belly Church, all I knew was to have unconditional faith.

Moving to Jeju Island

In raising the young Hak-ja Han, Grandmother Hong tried to have her grow up pure and untainted by the world. True Mother attended an elementary school in Daegu, and she grew more beautiful each day. She was also a good student, so she was popular. Grandmother Hong was uncomfortable with the fact that True Mother was always the center of attention, because she had received many signs in addition to the revelation, "This child is the daughter of the Lord."

Not long after they had come to South Korea, a stranger who saw True Mother gave an astonishing testimony, saying in effect, "She is a sacred person of heaven and earth. She has come to do two great things. However, she needs to succeed in



Left: Soon-jeong Hong, Soon-ae Hong's brother, who helped his sister and niece in their early days in South Korea



Right: Seong-do Kim's oldest son Seok-cheon Chung who introduced Soon-ae Hong to True Father in 1955; his son, Su-won Chung, was blessed among the 36 couples.

the righteous way; otherwise, when she goes out into the world she will become a traitor."

Surprised by what the man said, Grandmother Hong exclaimed, "How can you say such a thing?"

He answered, "This is the destiny she was born with when she came into the world." Then he asked, "Do you believe in Jesus?" When she answered yes, he said that was good.

From then on, Grandmother Hong resolved even harder to raise True Mother righteously. She spoke of the thoughts that had been in her mind at the time:

After hearing what he said, I was determined to succeed on the righteous path, no matter what. That was why I went to Jeju Island after coming to South Korea, and why when I joined the Unification Church, I thought that I would put her through middle school no matter what it takes and then fortify her with the Divine Principle and make her into one of the best Unification Church members. Not once did I even dream that she would become the True Mother.

Thus, to raise True Mother to be even more chaste and pure, Grandmother Hong moved to Seoguipo on Jeju Island in 1954. She was of the mind that True Mother should be raised as an ascetic after she graduated from elementary school. It was her mother's determination to create an environment in which True Mother could grow up thinking of nothing else but God, unshaken by any temptation, until she met the Lord at his Second Coming. Therefore, they went to Jeju Island, and at an age when she might otherwise have been playing and running around with her friends, True Mother began her spiritual training, which was so severe that even Heaven took pity on her.

At the time, True Mother transferred to the fifth grade class of Shinhyo Elementary School in Seoguipo, which is Hyodon Elementary School today. Soon-ae Hong continued with her practice of eating raw food, eating nothing but pressed barley soaked in water with radish kimchi, but she made steamed millet for True Mother. Even though that was the life they led, she also donated school uniforms and shirts to her more needy neighbors.

Grandmother Won-mo Cho had been living in comfort with

CONTINUED ON PAGE 35

The Bong-eui Elementary School in Chuncheon as it looked in the 1950s when True Mother was a student there (1955). Her mother, Soon-ae Hong (later given the title Daemo nim) met and joined the Unification Church during her final weeks here.



The Significance of Foundation Day and the Path We Should Follow

International Vice-President Dr. Joon-ho Seuk

During True Father's Seonghwa Ceremony, our international president mentioned that True Mother on earth and True Father in heaven will proclaim Foundation Day. With Father in heaven and Mother on earth, Foundation Day will be a grand event in which representatives of all humankind, including those in the spirit world, will participate in celebrating the cosmic holy wedding of God, and True Parents' holy wedding at the completion level.

The providential significance of Foundation Day can be expressed in the following points: First, its significance lies in its being the occasion of God's holy wedding and True Parents' holy wedding on the completion level.

Second, on this day when everyone will receive the blessing again, all blessed families are to inherit God's heart and "absolute sex" [absolute sexual ethics] and return to being God's children and family. Now is the era of return [to God]. True Parents have said that the word "return" is indeed precious. We must all return to True Parents' realm of heart, attend God and True Parents and live together as God's and True Parents' sons and daughters, and as brothers and sisters. Living together is not about receiving, but about giving of ourselves and teaching others. To do this, we must all return to True Parents' realm of heart, be restored as God's family and begin anew.

Third, Foundation Day is the day when all blessed families achieve their mission as tribal messiahs and participate in the blessing ceremony with their tribes.

Fourth, Foundation Day is the first day, marking the start of Cheon Il Guk in substance. Simply put, it is the day where one family under God will begin. In order to substantially establish Cheon Il Guk—one family under God—blessed marriage, the eight heavenly texts and the heavenly culture of heart must take root.... To prepare the foundation for the substantial establishment of Cheon Il Guk, we must all fulfill the missions and responsibilities bestowed upon us as tribal messiahs. This also includes fulfilling our parallel responsibility and mission toward the Abel UN and Abel Women UN.



Photo courtesy of the Korean Culture Department

On 6.25 by the heavenly calendar (August 12 by the Gregorian calendar), after he returned to Cheon Jeong Gung from Seoul St. Mary's Hospital, True Father said, four times, "I have accomplished everything." The following day, True Father prayed, twice, in a prayer concluding his whole life on earth, "I have accomplished everything." The prayer also included:

Today, as I have returned the conclusion of the final perfection to You, Father, I am aware that I have offered my whole life, up to this moment, to You, Father. I now take this concluding time with jeongseong to bring my life to a conclusion in accordance with Your will.¹

True Father truly offered his entire life to God.... We would all agree that True Father's ascension represented, without doubt, his life and death resolve and total investment to fight for true love. True Father voluntarily chose the thorny path and trod the path of a pioneer. He often spoke about starting this path with suffering and ending it in the same way, and he truly practiced that. Even though True Father is God's substantial self, he is human and could not escape the four phases of life—"birth, old age, sickness and death."²

True Father was incarcerated several times and endured excruciating torture that caused him to vomit blood and his bones and flesh to shudder. The injuries affected him physically for the rest of his life. On top of this, misunderstanding, persecution and the secular world's contempt pained him greatly. Our lack of loyalty and filial impiety only added to this.

Most notably, because we could not fulfill our responsibilities, True Father continuously overworked himself, keeping a full schedule that would severely challenge an ordinary person. We should naturally come to tears of repentance in front of our True Father, who on account of us has had to walk a sacrificial and thorny path.

1 A translation of Father's more of this prayer can be found on page 3 of our September–October 2012 issue.

2 A Confucian view of life captured in a simple saying

Just in this year alone, True Father visited the United States four times at the age of ninety-three. True Father would overcome the jet lag he was experiencing and completely invest himself, without sleeping, into crucial aspects of the providence. Wherever he went, True Father never rested but reached out to us to teach even one point he had prepared through deep devotion.

As you all well know, it was also quite common for True Father to conduct a rally or large assembly as soon as he returned to Korea. Through such occasions, True Father showed us that true love is more important than our physical lives. True love alone was the reason he fought with life and death resolve to fulfill his fateful mission to liberate God and save humankind. True Father showed the world through his own life that true love itself is a subjective driving force that can transcend our physical lives and declared strongly to us that we should also live for the sake of true love.

True Father's ascension was a noble sacrifice in itself. A completed, substantial Cheon Il Guk is a heaven and earth in which two people become one centered on true love and God's word—a world of alignment with noon where no sins or fallen nature can be found.

Unfortunately, we are still far from this ideal in reality. True Father who came as the Savior of humanity, the Messiah, and the Lord at his Second Coming, received the call from Heaven to save humankind. Ever since that time, he has responded to this call through jeongseong and continuous effort with a life and death resolve and fighting spirit. However, because we are not liberated from all fallen nature, fallen habits and our various sins, we are still facing many difficulties today. Amid such a challenging situation, with the approach of Foundation Day when a new age will begin, True Father sacrificed his precious body in our place, for the sake of all people.

True Father's ascension was thus preparation for our greatest hope—Foundation Day. True Father had wished that our Unificationist community, formed through True Father's superhuman resolve and effort, would prepare well for Foundation Day by practicing his teachings and true love, by living a life based on the three great blessings and by fulfilling our missions as tribal messiahs, disseminating God and True Parents' teachings and will. However, we have not been able to prepare for Foundation Day according to the standard True Parents set. Now that True Father has transitioned to the spirit world, he can work with all our members, transcending time, space and all physical barriers and personally come to people all over the world in various situations.

In addition, the blessed families, the five great saints, and billions of good spirits and angels who well know True Father's position and value will move together with True Father between the physical and spiritual worlds. True Father will be able to conduct the providence multi-dimensionally at the same time. For this reason, during the special assembly,³ True Mother explained that True Father will conduct the providence with the spiritual world as his base, while freely moving to and fro between the physical and spiritual worlds.

Furthermore, True Father's ascension is directly connected to the occasion of Foundation Day. By carrying out the Cosmic Blessing Ceremony by the True Parents of Heaven, Earth and Humankind 2013,⁴ True Father and True Mother are allowing Foundation Day to become the starting point and basis of the substantial Cheon Il Guk on the level of the cosmos. As such, Foundation Day is the starting point of the era of the substantial Cheon Il Guk on the cosmic level, where the spiritual and

physical worlds work together simultaneously. Thus, during his Seonghwa Address, our international president said, "True Mother on earth and True Father in heaven shall simultaneously proclaim the Foundation Day of Cheon Il Guk." I believe this will be the opportunity to advance the unification of the spirit world and the physical world as subject and object partners centered on true love, as it says in pledge number 5, and to further accelerate our development.

Considering these points, we should deeply repent and cleanse ourselves from our different sins, fallen nature and fallen habits while resolving to become Cheon Il Guk's citizens who practice true love and apply the word.

Brothers and sisters, what do you think True Father, who is in the spirit world, desires the most from us? I am confident that what True Father expects from us the most is that we become one, vertically, with True Mother. That is because True Mother has followed the course of the True Parents of humankind with True Father, overcoming all kinds of suffering and hardship and investing complete effort and jeongseong along this path. Through this process, True Mother could reach the position of one heart, one body, one mind-set, one harmony and one center with True Father's mission and life.

That is why it is important that we understand True Mother's noble and unique value, mission and life well. Let us understand why we should become one with True Mother and why we should absolutely follow her and attend her.

To begin with, True Father and True Mother alone received the heavenly call to become the True Parents of humankind. Therefore, True Father and True Mother's position, mission, and role are unique, eternal and unchanging within the framework of human history.

Furthermore, it is True Mother who made True Father the True Parent of Humankind. Without True Mother's position, mission and the life she has lived, True Father could not have become the True Parent of Humankind and would have remained in the same position as Jesus—that is, he would have been the Savior, Messiah, and returning Lord. In order to achieve the substantial trinity with God, True Father absolutely needed True Mother. Furthermore, the resurrection of humankind through blessed marriage is possible only when True Father and True Mother stand together as the True Parents.

Thus, True Mother and True Father have realized ultimate oneness. True Mother has participated substantially with True Father as he carried out his mission and conducted the providence. True Mother thus understands True Father's mission, heart, and circumstances more deeply than any other person does, and was able to become one him, walking with him on the path of God's will. On this foundation, True Father and True Mother were able to reach oneness in heart, body, and mind-set and create one harmony and one center.

Moreover, True Mother, having become one with True Father through true love centered on God, gained the right of equality, the right to live together, and the right of holding the same position as True Father. During the special meeting, True Mother said, "I have dedicated my life, sharing the joys and pains of life with True Father as his companion, overcoming innumerable trials and difficulties. On that victorious foundation, we, the True Parents, gained, in a providential dimension, the right of equality, the right to live together, and the right of holding the same position bestowed on us by Heaven." Looking from this perspective, we must understand True Mother's position and authority. We must be aware that True Mother's words are God and True Father's words.

3 World Unification Church Leaders Special Meeting, September 17

4 A translation of the official title that is under consideration.

Continued at the bottom of the following page

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부흥설교대회

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True Mother Hosts a Sermon-Giving Contest



Surely the regional church leaders called to the Cheon Jeong Peace Palace on November 29 felt a measure of stress. They were about to take part in a (so far) unique event, a sermon-giving competition in front of a panel of eight judges from among the top leadership of our providential organizations. Moreover, True Mother would personally attend. People speculated, Would this be the last sermon for some of these men?

As the MC explained at the outset, the sermons had to inspire in the listener a compulsion to go out and witness.

To their credit, the twenty-two sermon-givers—mostly regional directors and long-time church leaders—showed few signs of nervousness (and only scant regard for the necessary ten-minute time limit) and exuded faith and zeal for God, True Parents, Foundation Day and witnessing.

We heard that True Mother had taken much time to think about the format of the competition, even down to the details

Brothers and sisters, let us make True Father's ascension an opportunity to reflect deeply upon ourselves, to repent for our past, to consider how we are doing in the present; an opportunity for us to resolve to accomplish God's will and to absolutely attend True Father in the spirit world and True Mother on earth. While True Father was fighting his illness, True Mother earnestly appealed to us, "For us there is no stopping!" We should be determined to begin anew the task of showing the world the identity, mission and great vision of Unificationism.

In that light, at that special meeting in September, True Mother gave us four directions on how to establish Cheon Il Guk substantially:

First, we must absolutely value the tradition established by True Parents as much as we value our own lives, and pass this down to our descendants, the future generations.... Second, we must complete the ideal of the blessed family with which Heaven has blessed us... Third, you have all received the blessing of being tribal messiahs. Thus you must work to fulfill that mission and responsibility until the time that Cheon Il Guk is completed on Earth... Fourth, all of us must create a community based on the culture of heart characterized by harmony and unity, with True Parents and the True Family at the center.

If we, the community of blessed families, practice what True Mother has earnestly asked of us, we will be able to participate more fully in God's providence and will receive even greater heavenly fortune and blessing. True Father in the spirit world and True Mother on earth are one body centered on God, and God's new providence will be conducted in a unified manner in both heaven and on earth.

Recently, True Mother emphasized to leaders and top executives from the headquarters that "the Unification Church must become the state religion within the next twenty years." This direction is based on the fact that during his third visit to America this year, True Father said that the Unification Church should become the state religion. True Mother has said that it will be difficult to realize this goal in our present state and that we must return to the spirit of the early days of our church. The next three years will be a time of urgency and a time where we should live up to that standard through our practice, while investing everything with a life and death resolve.

True Mother emphasized that the church must be full of life and love and a place where the Holy Spirit, the truth, the word, and the heart become one. True Mother appealed to us to build a church where the Divine Principle will continuously flow every day, where many new people join, and where so many who have waited long for the blessing will come for-

of the seating arrangement. She stayed for twenty-two sermons! And in the end Mother herself spoke, coaching the church leaders in their homiletic art. Her guidance was for them, but the benefits of it would be for those listening to sermons in churches around Korea every week (and if you pass this on, maybe around the world). After the last sermon, she spoke.

True Mother speaks to sermon contest participants

Listening to everyone's speeches, I was very touched by the content. You did well. Thank you for all the effort you made.... [Mother then commented that it would be preferable if sermons would be in standard Korean without dialect.]

I felt that our sermons shouldn't be too long. So if possible, the pastors who are giving the Sunday sermon should finish within thirty minutes. If that happens, inspiration can flow during the whole service and then last for the entire week. If you speak too long, those listening will go home without

remembering what you said. So give a sermon for thirty minutes and continue the program with members' testimonies about their activities, congratulating people who have made progress, or give guidance in matters of faith. What do you think? [Applause. Aju!]

If we do that, I think we will have truly a living, breathing church, that it will be lively, so that the members and those who are joining will feel "Oh it's a whole week until the service! I wish it were today." People should experience such feelings. Right? [Yes.]

Father always spoke of how he lived with the thought of giving things away. With the church, I think the spiritual and the material aspects should be combined, and it should stand in a position to give. Do you understand? [Yes!]

Your sermons should really provide the essential content, to convey the main points to the members. If you create an atmosphere in which members are embraced with love, I believe our church can develop more and more. **TW**



Left: The hoondokhae room at Cheon Jeong Gung was the venue for the sermon contest (Mother is seated at the front of the room at the far side); **Above:** Two contestant regional leaders giving sermons; **Facing page:** After Mother hosted the contestants at a dinner, the judges' decision on who gave the best sermons, based on content, presentation and heart, was announced.

ward to receive it. She also appealed to all members to build a church where God's word never ceases to be given, a church filled with life not only on Sunday but twenty-four hours each day, a church where members would long to come and hear the teachings, and would never want to leave; a church that would fight to save one more life.

True Mother underlined that the revival of our church must be conducted through witnessing, and that we must focus our strength on training future leaders, on educating our second generation members and on witnessing to young people. True Mother directed us to thoroughly educate our second generation members to stand upright in front of Heaven, to bring young people to become members, and focus on witnessing to and educating students attending school and university.

True Mother wants to make True Father known to the world, and to proudly show God and humanity how rapidly the Unification Church is prospering. She wants to show the world that True Father is the Savior, the Lord at his Second Coming, the Messiah and the King of Kings of all humankind. Yet unfortunately, he doesn't have a people now. This is our sadness and pain. That is why True Mother has directed us to completely immerse ourselves into witnessing with a fighting heart and life or death resolve....

True Father and True Mother have reached the position of

having one heart, one body, one mind-set, one harmony and one center. Now, because they are always together twenty-four hours a day, they have become inseparable. True Father has ascended to the spirit world, but because he freely comes to the earth plane and conducts the providence, he and Mother are now forming a unified body. We must therefore be aware that True Mother's words are True Father's words and True Mother's directions are True Father's directions. And when we offer a bow, we will see True Mother in the flesh but True Parents are there together, so we can offer the bow to the True Parents of Heaven, Earth and Humankind.

Beloved blessed families, let us all put our greatest effort into witnessing for the start of the substantial Cheon Il Guk—a world of one family under God—as we walk toward the victory of Foundation Day. As True Mother's children, who understand the anguish Mother experiences as she conducts this immense providence, let's all become children remembered by Heaven and completely fulfill our filial duty in absolute faith, absolute love, and absolute obedience. Let us become blessed families who maintain our honor by attending True Parents and fulfilling all of our given responsibilities and missions.

I hope we can become proud blessed families who can make this new start with a firm conviction and determination, and proud Unification Church members. **TW**



Elected district leaders wash New York church members' feet during the district leaders' ordination ceremony.

responsible and moral. Even though we do not know these people personally, we found that good quality people have come up using that system.

Q: I saw that women, sisters, were not publicly represented when I went to the Seonghwa Ceremony. The representatives were just Korean men—not couples—just the men. I'm concerned about our public image. We work with women from many places that have difficult circumstances. I think we need to be represented by women more often publicly, and thereby recognize women's value. I'm concerned about our image for the public and for our second generation, so they can see we can be more than just housewives.

A: This, of course, was a big issue in Korea. We began the women's evangelical organization; we had woman leaders there that we put at the same level as ministers. Because we had given the women in their evangelical organization the same level as the church ministers (who had been used to ordering women around), we got so many complaints. We made real female leadership equal to the clergy in the church.

In Korea, the church had been very patriarchal, male-dominated. But especially in the churches over which we had responsibility, the clergy were critical. Many times we had to be strong with the ministers, saying, Hey, don't disrespect those women! They actually do more work than you guys.

Female leadership is actually central to any thriving church. If you look at the ten largest Christian churches in Korea, their small group leaders especially are almost all women. So the people who are actually spreading God's word are women.

If you were in our church in Korea, you would see their strong public presence.

My name was on the Seonghwa Ceremony Committee, but in reality True Mother decides who speaks and who doesn't. And, of course, she's a woman.

True Mother trained for fifty years under True Father. That's not easy. I did a year and a half and it's really not easy. Since Father is the Lord of the Second Advent, it is so intense—a spiritual nuclear bomb. He had so much power. But Mother trained for fifty years. Nobody else on the planet has done that. The beauty of elections is that women can also be elected. This is what's nice about that kind of system. It doesn't create a bias either way, but is based on merit and on who can do the job.

Q: True Mother expressed the desire to create centers that are alive with life, filled with spirit and similar to the church centers when President Eu was lecturing. I'm wondering how we can do that when for a couple of decades we've instead had mobilizations and that type of thing. How can we create a spirit in the churches where we can reach other people, can bring new members, and also break down divisions?

A: In terms of creating lively churches, I don't believe in a big federal government, and I also don't believe in a big central church. We have downsized a lot in Korea, because it's simply unnecessary to have that fat of a government (church structure). It's much better to empower the local areas and allow them to have a lot more control. So that's what the election processes are for; it's to allow the local congregations to actually get involved for the first time in choosing leadership. So it's not we that are selecting who will be the leaders, the members will be choosing them. Of course, we'll remind you guys of the criteria; this can't be a popularity contest but must

be based on a person's ability and moral standing. Of course, True Mother has emphasized constant Divine Principle, teaching Divine Principle twenty-four hours a day; that's central.

In terms of creating the vibrant churches of the past, I don't think we can replicate them because (honestly speaking) that was the 1960s, the hippie age, a special, unusual age. You don't have people searching like that now. However, there are similarities, things that people are desperately concerned about, such as the weakening of America, and many places, such as the Middle East and Asia getting into very intense conflicts....

It's not easy, and it is a different age, but I think we can do it if we



understand how powerful our theology is and how exciting its implications are.

Q: If we take 40,000 dedicated members who are absolutely united with our True Parents and with truth and goodness, what do you foresee developing in the next five or ten years?

A: That's a very difficult question. Anything is possible. I honestly don't feel we have too much time, because, as you see, the situation in the Middle East is just collapsing so fast.... Father prophesied in 2007 that conflicts are going to happen in nations. China and Japan, and also Korea and Japan are fighting over tiny islands. I'm sitting there, thinking, What are you doing? Do you want World War III to break out? But that's actually the state of the world....

I think that America is the key providential nation at this time and hour. There is no way we're going to turn this situation around without America.

We are not 40,000-strong in America. Our membership maybe 1,500 to 3,000 core members.... But who knows what a small group of people can do if they're focused, and if they can understand how crucial their mission is. So that's the most important thing, that 5 percent responsibility....

Finally there's a religion in the world that can actually create the ideal nation where God teaches morality, but he doesn't use government to legislate it. He allows freedom in the hearts of people. He gives that gift to people. Yes, some people do make mistakes in that process, but also awesome goodness is possible when you give freedom to the people.... I think that small groups of people can do great things. I believe that we're the ones to do it if we can understand the power of the Principle, and that we can change the world. I honestly do. [Applause].

Q [A Japanese woman]: When I travel to Japan, second-generation members whose parents have spent their lives making donations to the church ask me if the second-generation members have to make donations now that True Father has gone to the spirit world. Many of them are now paying off their parents' debts, so they are sincerely wondering if they still have to donate.

A: Ever since we started our ministry we've been visiting Japanese families. Everybody knows that they have been the saints of the movement. They have supported the entire church worldwide. When we started working with the Korean church, we made the clear statement that we were not going to be subsidized from Japan any more.

So, that's the first thing we did, we said, "No more subsidies from Japan." We are going to focus on being self-sustaining. And that's what we did. We had to be very strong, and we were. We were grateful that the Korean members did step up and they did take ownership for that.

We don't think it is fair that one nation's members bear the burden of the entire church. Every nation has to be responsible for itself. Every nation must be able to take care of itself and then provide for missions elsewhere. It is so unfair for one nation to sacrifice everything for another nation for thirty-plus years, to pay for everything, whether it was the *Washington*

Times at \$70 to 100 million per year... Think about that, if you members in America had to pay just for the *Washington Times*, \$100 million per year, could you do that? Would you do that? Our Japanese members have been doing this.

Also, you may or may not know, but when Father was here, he sent Kook-jin hyung to Japan when the Japanese church was about to collapse and the government was intruding everywhere. As you know, they almost shut us down in Japan. So, amid the human rights issue and creating more transparency in Japan, while Father was still here, Kook-jin hyung started paying down the debt in Japan, which is large. That wasn't happening at all before. It was such a heart-wrenching situation. And he's continuing to pay down the debt. Members don't know that, but it is so important. It's never been done before. Everybody was just quiet about it, and nobody was doing anything, but the situation was getting ready to explode. This is why it was so important that someone in the True Family tell True Parents—always with respect, always with love—when something needs their help (as in the case of Japan, with the members so stressed for so long from paying so much to Korea, while in Korea the members were not taking owner-



Yeon-ah nim presents certificates of appointment to new district leaders.

Photos courtesy of Unification Church USA

ship). I understand how many young people, in the second generation, were harmed by that.

I don't think many people understand that there are already many things that we've been doing—especially Kook-jin hyung—to save that situation in Japan. He was going there at the risk of going to prison. The police were around the Japanese headquarters. They were invading our churches. They had ten thousand police officers focused on us. They arrested some of our directors. Japanese members know how serious the situation was. Kook-jin nim was going there at the risk of going to prison. He didn't have to do that; he could have just played it safe but instead he did go. He went in and he showed leadership and he fought for the members there. He fought for human rights when everybody was against us there. Many members said, "Oh, he can't do that, he can't challenge the government..." and so forth.

It may be true that Japan had to pay some type of indemnity, but Father's now in the spirit world. Of course if the Japa-



Candidates who had been elected by tithing American members congratulate one another on the day they were officially invested with authority as district leaders.

nese church could have been investing in the churches there, it would have been great.

It is absolutely the responsibility of all continents and churches to be self-sufficient, self-supporting. And we've got to get away completely from the culture of receiving subsidies; it's just a bad culture. Receiving subsidies is no good. It doesn't build ownership; it doesn't build a sense of owning the movement. Having members' tithing, that's plenty! To sustain the church, it is enough. It's the same in Korea.

I am grateful to the Korean members for accepting this idea, and they have regrouped because of that. By this year, we will have remodeled more than eighty churches. Awesome new buildings, in a modern style with "Unification Church" written—emblazoned!—on them. Symbol shining bright! No more shyness; we're proud. But we had to make it clear, and everybody had to step up to the plate and go to bat. I'm really grateful our Korean members did that.

When we are self-sufficient we become prouder, more confident. We start to believe in ourselves more and know that we can do this. We can help other missions around the world. That develops a sense of pride, and a sense of ownership, and a sense of transparency, and it's easier to be confident to bring people into the church. The Freedom Society is all about a smaller "archangel," where Adam and Eve have fewer regulations imposed on them and have more personal responsibility. That's what God did in the Garden of Eden. So, if we look at that (Freedom Society) as the ideal of Cheon Il Guk, our church must also follow that example and not be this fat "federal government."

In Korea, when we gave the local churches freedom, we had all sorts of incredible programs come up from the field! We look at things theologically and if there needs to be some feedback, we give it. If the program is working well, we can spread it to other places. For example, in Changwon they were implementing small groups. We brought the church minister from Changwon up to Seoul to teach about making small groups. He did an awesome job. When we allow that kind of creativity to emerge, the headquarters can see

which methods in the field are working and then help spread those practices instead of dictating programs to the churches in order to solve their problems. That doesn't work.

Q: At Father's Seonghwa Ceremony, when Dr. Bo-hi Pak prayed, everyone sobbed. I ask, Who in the world apart from Father can draw that type of crowd? Everyone made a relationship with Father that we can never give up. Our young people don't understand this relationship. We've done many things to bring members to the church. But I think we have to help them feel who Father is to them. Then they will be strong for eternity, so they can't be blown by the wind or what happens to others. Belief has to be unchanging, and peaceful.

A: You believed in God before you joined the movement, correct? [Yes.]

The fact that you believed in God is important. Some people assume that we believe in God. Many of us didn't. We doubted that He actually exists. This is the difference between someone who was raised within a religion and someone entering from a different religion.

I was agnostic; I didn't think that God could exist. There were so many questions: Why, if there is a good God, should there be so much suffering? How can you believe in the medieval God in the scriptures?

Religions' "wacky" aspects are reinforced in school with classes on evolution and the like. Basically, if you believe in God, you're "not intellectual, not thinking critically." It's constant. It's bombardment at every single level. You spend about eight hours a day at school, and if you're getting that bombardment for eight to ten hours a day, every day, you can see that kind of impact in churches.

Our young people sometimes doubt even the fundamental existence of God. Thus, True Parents don't mean anything; the Principle doesn't mean anything; Jesus doesn't mean anything, Abraham, Moses, etc.—they mean nothing to us. Until



The original house on the East Garden estate, which was the True Family's residence from 1973 until a new residence was built in the early 1980s.



Hyung-jin nim and Yeon-ah nim took the new district leaders and others around the East Garden property as snow fell.

I challenged and dealt with the issue of God's existence, the Principle made no sense. All the conditions, the providence of restoration, mean nothing if there is no God. Do you see what I mean? Many in the first generation take for granted that second-generation members believe in God.

In our program in Korea, one thing that struck me was the work of William Lane Craig. He has a brilliant mind. He has PhD in philosophy and is an evangelical preacher. He debates the top atheists in the world, Christopher Hitchens, Richard Dawkins—top scholars and atheists. You can watch him on YouTube. He is so good. He has an organization called Reasonable Faith. The Christians are so much more advanced on this. Now they are at the level where they are able to show some sort of evidence of God's existence, and they do it rationally.

This man is on the forefront of debating whether or not it's more rational to believe in atheism or theism. We want to invite him to some of our programs. He's open-minded. He accepted an invitation from the Mormons, so he's not like a standard evangelical who would say no.

We implemented this kind of program in Korea for our young kids in CARP. It was so much fun, because the young kids would start wrestling with each other logically about why the theistic worldview would be more tenable than an atheistic worldview. By doing that, they learned how to debate. We had them debate Chinese atheists at Sun Moon University. We want to bring this kind of program there. [Applause]

Personally, I could not even look at the Principle honestly until I wrestled with the question of "Is there a God?" I know you're looking at me as wacky, but when you are born and grow up in the tradition, it's not as if you are born with belief in God. You have to also understand that we are constantly bombarded with a mockery of theism.

I definitely want to bring these programs to America. The level of theistic philosophy that combats atheistic philosophy is now so high. It's so enormous; many volumes exist on just one argument. Not everybody is crazy about reading it all, but you ought to at least understand the basic arguments, the common rebuttals and how to respond to those rebuttals. It's kind of reminiscent of what we did with VOC, how we debated communism on campuses.

When we did this in Korea, we found that the young people gained a lot more control of their faith, first of all in their belief in God, which helps them understand the Principle much better. We actually went into the logic of God's existence, that He's eternal, personal, incorporeal, and so on, and why monotheism is much more tenable a concept than polytheism. We have those resources right here in America. In Korea we have to translate everything, which is so hard, because the language is so different.

In American philosophy, you have to be very careful with wording, you have to know what kind of nuances come from every word. Asian languages are totally different. One Chinese character can mean fifty things, and that does not help in philosophy. It's too flexible. It makes it very hard to get a razor-sharp perspective on philosophy. Whereas in the West, the whole discipline of getting down to the wording is critical. Each word is essential, each proposition, each phrase that you use. You have to be very careful with language. When you start looking into it, you realize how nuanced it is.

My study of Buddhism didn't help me here. My study of the Bible did not help me here. It was the study of theism versus atheism, the debates—this is what helped me. This is what helped me to believe in God, strongly and with conviction. Once you have that, it's much easier to understand the Principle, the providence of restoration and providential figures. You can grasp the value of Christ, and the value of everything else in the Principle. Definitely, we want to use those programs and have young people wrestle with them, because that is so much fun, it's so mind-expanding.

A word on Foundation Day

There's going to be a wedding. That marriage is also the union of the spiritual and physical worlds. Does it signal a physical change in reality? I don't know. I think there will be a new history that arises out of that condition of the spiritual world and the physical world uniting and God finally obtaining His perfected bride. So I think there will be a new history that arises from that, but we have our 5 percent portion of responsibility, of course. It also depends on how we go forth and proclaim True Parents and change the world. *TW*

Momentary Encounters with Father



We asked our readers to share their personal experiences with True Father. We are pleased to include these testimonies and hope to print more in future issues.

By Robert Spiegel



Photos courtesy of Robert Spiegel

In 1981, I was working with Peter Koch Candles in Germany as a sales representative. True Parents were then in Europe and were traveling around Germany. At that time, we sometimes heard nice stories about members meeting True Parents.

In my heart I imagined what it would be like to meet True Parents,

because I travelled extensively in the same area. It appears that some dreams do come true in ways that cannot easily be believed.

While I was going about my work in southern Bavaria on September 27, I visited a customer in the beautiful city of Berchtesgaden. Normally such a visit takes around half an hour but on that day the owner of the shop was alone and we were frequently interrupted by customers wanting to buy some of his nice cakes. After about forty minutes of this, the owner suggested I visit some of my other customers and return to his shop later.

In fact, I had no other customers in the area, so I took a stroll through a pedestrian area looking for small photographs or posters depicting that wonderful mountainous part of Germany, which is especially famous for rugged Mt. Waltzman. I found some incredibly beautiful pictures in a gallery and was staring at them, calculating whether I could afford to buy them, when I noticed a man walk into the shop that resembled someone I had seen in New York's Manhattan Center when Father was matching couples. Though it seemed unlikely, in my heart I was sure it was him. I entered the shop and soon discovered he was the Mr. Han I had met. He was quite surprised by my asking. We stepped outside to speak about what I was doing there. Soon, other Korean men appeared including (to my surprise) Byung-ho Kim, former president of the church in Europe. He, too, was surprised to see me. We spoke

for a few moments about the work I was doing and then we parted with heartfelt farewells.

I did wonder what they were doing in such a small city but had neglected to ask. I also regretted our not taking a picture together after this chance meeting. I got a camera from my car and set off looking for them. Some minutes later, I found them and we posed for a few photos together. It was nearing lunchtime, so I thought of asking them to lunch. Instead, President Kim asked about my afternoon plans and then asked me to wait in my car for a while until he returned. On his return, he told me that Father was inviting me to lunch. Of course, it had occurred to me that they were not alone in the city and that True Parents might be nearby, but what he said caused me to stop breathing for a few seconds.

After hearing this, I walked respectfully behind him to Goldener Bär.¹ I soon found myself at a table where True Parents sat surrounded by their entourage. I was watching the



Top: Robert wearing the jacket Father bought for him thirty years ago; Above: The town of Berchtesgaden, where a dream came true

¹ The Golden Bear

floor as I took a seat and when I looked up discovered I was face-to-face across the table from True Mother. After looking at me for some seconds she asked me how old I was and if I were matched. I told her I would turn twenty-seven in two days and that I had been matched in New York. I handed her our matching photograph, which she looked at and then passed to True Father. He glanced at it and said, "Very good," causing the whole group to erupt in laughter. The laughter eased my tension and we proceeded to enjoy the meal.

Afterward, Father said he wanted to buy me a new sports jacket. On the way, we went into a fruit shop. With no shop assistant in sight, Father found the biggest apples I had ever seen, put one in my hand and said, "Taste it." In Germany, no one tastes fruit before buying it, so I looked around before finally taking a big bite. Father asked, "How is it? Is it delicious?" It's very delicious, I replied.

True Mother bought a great array of apples and other fruit there. The "payment ceremony" in front of the cashier was slightly awkward, because I was holding an apple that was clearly missing parts and wondering what to do with it. We eventually left without paying for what was left of that apple.

Afterward, we went to a nearby luxury clothing store, where True Parents bought me a sports jacket and trousers. When we were done, the cars were waiting outside. Before departing, Father rolled down his window and told me to convey his greetings to all the brothers and sisters. A few seconds later, they all drove off, leaving me wondering (only for a moment) if it had all been a sweet dream.

Mr. Spiegl was blessed the following year in the 6,000-couple blessing group.

By Stephan Schmid

In 2005, True Parents visited cities around the world to found national chapters of the Universal Peace Federation (UPF). My wife, Jae-sook, who is Korean, had the opportunity to cook several times for them in their hotel. The continental leader's wife, Mrs. Song, introduced us to True Parents. She said we had come from Germany and have seven children.

My wife said, "We are sorry for not fulfilling our mission, but we accomplished the task of having seven children." Father and Mother laughed loudly, and Mother asked how many are boys and how many are girls. Our next cooking appointment was Zagreb in Croatia. After six hours on the road to Croatia, Peter Staudinger from the European Office telephoned to say that True Father had decided, just ten minutes earlier, to speak in The Hague instead of Zagreb, because the Schengen treaty ban had been lifted.

We turned the vehicle around and drove for twenty-one hours straight to the Netherlands with all the children and the food for True Parents. At the Kurhaus¹ in The Hague, we were appointed to present flowers to True Parents at the end of Father's speech. I was told that we were selected to because we are an interracial couple, something Father was speaking about in every city. When we went onstage Father

received us with a big smile and asked my wife, "Are you a couple?" My wife answered, "Yes, *Abonim*, we are from the 6,000 couples." Father said, "Wow," and hit me strongly on the forehead.

After the event, my wife went to True Parents' hotel suite to serve them dinner. When Father saw Jae-sook again, he said to her, "Yaaah... Your husband is very handsome, and I can see he is taking very good care of you!"

Father asked many questions about our family life, such as where we live, how we live in my hometown, and how it is with children. He was interested in everyday things, such as eating, laundry, schools and so forth.

Jae-sook answered all of his questions and told Father, "My husband is a musician and every child is studying two or three instruments and they are singing in choirs." Father suddenly said, "I will make you famous!"

Jae-sook was surprised and replied, "Maybe our family can play for your birthday or at a celebration in Korea one day." Father said: "Yes, sure, that would be great, wonderful!"

Then my wife asked Abonim, "Can I introduce my children to you? They came all the way to the Netherlands to see you." Abonim replied, "Of course, please come with everyone for breakfast tomorrow morning."

The next day at breakfast, Father's first sentence to me was, "You're very handsome, but your children are even better looking." Everyone was smiling.

He wanted us to sing for him, so we sang a song together. He then asked some of the children to sing. He spoke about every child's character and their abilities. He said, for example, that Amadeus has the perfect form, mouth and lower jaw for a singer, as does Maximilian. "They should definitely study singing," he said. "They would have a great future as singers."

When True Parents left for the airport, True Mother gave us a very precious gift. She wrote our family name on a white envelope and put some money in it. We were so happy to have experienced True Parents so intimately. **JW**



True Parents welcome the Schmid family for breakfast in their hotel room in The Hague, the Netherlands, during the UPF inaugural tour in 2005.

Photos courtesy of Stephan Schmid

1. A historic nineteenth century hotel in The Hague

Visiting the House of Sharing

By Mitsujiro Hashimoto

Built with donations from individuals in Korea and Japan on land donated by a Korean businesswoman, the House of Sharing opened its doors in 1996. As well as being a residence for former "comfort women," it is also the site of the Japanese Military Comfort Women History Museum.

I married a Korean woman in 1992 and came to Korea at the end of that year. To give you an idea about the situation in those days, here are some examples:

- An elderly man who was a bit drunk stormed into our place, saying, "Is this where the Japanese lives?"
- A student with whom we became friends told me, "My grandfather was killed by the Japanese."
- While having a meal with someone we'd become close to, he said, "My grandfather actually had one arm cut off by the Japanese. Even though we're eating together as friends like this, there are moments when I get the sudden urge to cut off your arm."

After experiences like these, I tried to do some service work in the neighborhood, such as cleaning. I got the idea of offering an apology as a Japanese. With the help of a friend who was fluent in Korean, I wrote a letter of apology, and set an area with 360 homes to visit, one by one. However, thinking I should offer some kind of service in addition to the apology, after much thought, I decided to polish shoes, which was something I could do at the doorway.

Jesus washed his disciples' feet, and Father tied Mr. Kamiyama's shoelaces. As messiah of my Home Church, I came by the idea of cleaning the shoes of the people in my mission area. The idea came to me almost like a revelation or arising wisdom, as opposed to being an idea I came up with.

The local people responded so dramatically, that some scenes are fixed deeply in my memory. The response of families who had a religion was especially warm. One Christian invited me into his home saying, "It's not possible to do something like this unless the spirit of God enters you!" He gave me a hug and a big welcome. Another person welcomed me, saying, "You deserve a Nobel Peace Prize for this!"

As I was doing this, about 1993 or 1994, I heard about the old Korean women who

The author (back row, center) with other Japanese members visiting a home for aged women who had worked as "comfort women." He has been visiting them regularly and has asked them to look upon him as a surrogate son.



Photos courtesy of Mitsujiro Hashimoto

It was a precious experience to meet the "grandmothers" still living, who give their testimonies of the time, to hear them speak directly to us, and to be able to apologize to them directly. I feel that our collective sin is being resolved through this "movement to offer apologies." Through this movement, I was able to spend a very meaningful time, personally visiting the House of Sharing. I was aware that my homeland, Okinawa, was the bloodiest battlefield during World War II, but I learned for the first time that there had been "comfort stations" and numerous "comfort women" there also.

used to be "comfort women."¹ I wanted to visit them, but it was hard to gather the courage to do that. Time passed. Around 2002 or 2003, a Japanese lady who had come from Japan to witness in Korea said that she would like to visit the House of Sharing and offer an apology. I decided to go with her. Interestingly enough, the following day, while witnessing, I visited the government office of the ward where I live. As I was talking to the ward leader, he mentioned that the House of Sharing was located in his hometown, Daechon Village, in the city of Gwangju in Gyeonggi Province. He said, "I've been meaning to visit it but I haven't been able to so far. Let's go together." So the next day, we went on our first visit, in the ward leader's car.

The lady from Japan, two other Japanese sisters, the ward leader and I—five of us—visited with gifts of orchids and fruit. When we arrived, a local city council member who was a friend of the ward leader joined us and told us about various things. At the time, there were twelve old women, referred to as "grandmothers." I intended to offer a full bow to express my apology, but the grandmas said, "It wasn't your fault directly, so you don't have to apologize." They said they absolutely would not accept a bow from me, so I shouldn't do it. Thus, on that day, I wasn't able to offer a bow; I could only apologize in words.

Annexed to the House of Sharing is a museum, through the exhibits of which we could clearly understand the suffering of the ex-comfort women. There was 8 mm film footage of a woman who was pregnant, and of another who threw herself off a cliff and committed suicide.

One of the grandmothers had learned to draw, and described her own experiences in drawings, which were very shocking. How much they had suffered, and how much *han* (resentment, etc.) they must have, left a deep impression on us. This first visit made me resolve to myself, that Korean-Japanese, Japanese-Korean couples living in Korea should take the initiative to somehow comfort the hearts of the grandmothers even if only a little.

Some months later, I invited the Japanese members of the Uiwang church where we belong to join me on my second visit. This time, about five Japanese members offered to buy the former comfort women a meal. On the recommendation of a House of Sharing staff member, we went to a specialty place for smoked duck that the grandmother's like. Frankly, I'm not sure how much they actually enjoyed the meal.

When I visited, perhaps for the third time, the thought that came was that these grandmas probably feel the most lonely and sad around Lunar New Year and Chuseok. Having a Korean woman as a wife and living in Korea,

the aspect of Korean culture that inspired me the most was the custom of visiting parents and grandparents during these holidays, no matter how far away the hometown was, to offer full bows and pay one's respects. When I was in Japan, I lived in the Tokyo suburbs for twenty-six years, but I recall visiting my grandparents in Nagoya (less than three hours away by express train) only about five times.

Once, it took us about thirteen hours by bus in a traffic jam to visit my wife's hometown. Inwardly I thought, "Do we really have to come this far to visit?" But looking around at the other passengers, I was moved that they all looked happy with the expectation of visiting their homes, rather than tired.

Yet, these grandmas were unable to even get married because of Japan, and as a result, they had no children or grandchildren who would visit them during the holidays,² and my heart was choked. My wife is quite a pure soul, "like a maiden who came down from heaven,"³ and when I imagined how pure the women of Korea⁴ decades ago must have been at the time of the Second Advent of the Lord, I felt that Japan's crime of trampling on these women was immense.

Thus, when we were invited to a memorial ceremony held at the House of Sharing on August 15,⁵ 2006, I took the opportunity to offer apologies once again in front of the gathering. From this time, (though relatively speaking, I am their enemy's descendant) I began visiting the grandmas during the holidays as their son or grandson to offer them a small allowance, just as I would to my parents-in-law.

I tried to visit them one or two times a year, a few days to a week before the holidays. I said, "I hope you can receive this as though a son is bringing a small allowance for the holidays," and offered it to each person, one by one. They were very happy. One time, a grandmother who had been forcibly taken by the Japanese told me, "Your descendants will receive blessings," which is strongly imprinted in my mind. I think that many people might visit the House of Sharing once, and that would be the last time for them. I believe it's necessary for the Japanese blessed members living in Korea to become families for the grandmas, and to resolve their *han* over their being unable to create their own families. *TW*

2 He may be referring to all the women at the House of Sharing. Some ex-comfort women did marry. Some had children. Some had become infertile through the contraceptive practices used by brothel managers, who were in some cases non-Japanese, even Korean.

3 He's alluding to a popular Asian folktale.

4 The prevailing view of advocacy groups is that all women involved were "kidnapped virgins." Some were virgins; some were kidnapped, which is unforgivable, but the situation is far more complex. (For more on this see the article on page 30)

5 The date that Emperor Hirohito announced Japan's surrender by radio in 1945. Koreans refer to August 15 as Liberation Day; formal surrender occurred on September 2.

1 Women who were sex workers, sometimes by force, for Japanese soldiers while Japan was at war 1931–1945. For more on "comfort women," and related topics see article p. 30.

A Battle for Alliance in a Volatile Atmosphere

By David Beard

Relations between Korea and Japan are frequently unsettled by references to a few contentious issues that have historical roots. Japanese members in Korea have formed an organization that publicly expresses regret for their nation's past actions and a desire for harmonious relations between the two Asian neighbors.

To understand the delicate and explosive nature of an international issue that some of our 7,000 Japanese members living in Korea (roughly 6,700 women, 300 men) are contending with, some background information is necessary. This is especially so because issues of this type are often misrepresented in the popular press.

Because China deals in a particularly blunt manner with an aspect of issues that have crippled real cooperation between Korea and Japan, it is a good place to begin with background on these matters.

General background

Part of China's efforts to erase all memory of the 1989 student Democracy Movement has been a massive campaign of "reeducation." Through museums, prolific, massive monuments and school instruction, the government is indoctrinating the Chinese people with the core theme "Never Forget the Century of Humiliation."¹ This century generally refers to the time from the outset of the First Opium War (1839–1842) to the end of World War II in 1945. This was a time when China had decrepit governments. These were generally corrupt and inward looking. In their insularity, China's leaders were unprepared for aggressive intervention from European nations, including Germany and Russia, and failed to prepare adequate defenses against rapidly modernizing and increasingly militaristic Japan. In the days when Communists were vying for power (pre-1949) they strongly condemned those Chinese governments, but nowadays they are emphasizing that during those years—as a nation, as a

unified race—China experienced humiliation at the hands of foreign bullies. Toward its domestic population, China's government has taken a firmer "us against foreigners" stance since it ordered its army to kill demonstrators advocating a "foreign" concept, democracy in 1989.² It is important to note that the bullying and the humiliation of China by foreign powers are historical facts but that the emphasis of those facts in relation to present circumstances is politics, applied either domestically or internationally.

At a comparable low point in Korea's history, when the nation's rulers were reclusive and similarly unprepared for military action by expansionist neighbors, Japan invaded, annexed and proceeded to occupy Korea. In Korea, too, the people experienced deep personally-felt national humiliation. Middle-aged Koreans recall that the anniversary of their annexation by Japan was known for decades in Korea as National Humiliation Day. In Korea's case, despite their monarchical government's impotence, near the time of annexation, private citizens armed themselves, organized and fought to repel the Japanese occupiers. Unfortunately, Japan's military power was overwhelming.

Being up against a foe that is much too powerful for one to defeat is an ingredient of humiliation. "In humiliation," according to Clark McCauley, an authority on ethnopolitical conflict, "anger has to be suppressed because of [the power] imbalance. The victim is not able to respond with anger or vengeance."

It requires great maturity for those that have inhaled humiliation not to exhale rage and a

1 For more on this, see *Never Forget National Humiliation: Historical Memory in Chinese Politics and Foreign Relations*, by Zheng Wang.

2 From hospital figures, China's Red Cross later gave an estimate of 2,600 dead and 7,000 injured.



This photo, David Beard, others in this article, Advocates of Amity

Without a detailed understanding of the complex comfort women issue, people tend to adopt a widely broadcast biased view. Here, at a weekly demonstration opposite the Japanese embassy in Seoul, as the media photograph and film former comfort women, a reporter works beside them.

desire for vengeance. Some victims of humiliation seem to think that humiliating the perpetrator in the same way is the only way to rid themselves of their own sense of shame.

Political leaders the world over have taken advantage of this base emotion to influence their own citizens. This was the case in "the soccer war," between Honduras and El Salvador in 1969, sparked by World Cup qualifying matches; in Balkan conflicts related to Yugoslavia's disintegration, and in the Arab-Israeli conflict, among others.

Korea-Japan in conflict today

Politicians in Korea and Japan use the lowest points of their shared history to attack and counterattack each other. When political figures from these countries want to curry favor with nationalists or to deflect public attention from domestic affairs, a Japanese leader might visit Yasukuni Shrine,³ while his Korean counterpart might visit Dokdo⁴ or attend a demonstration by former "comfort women."

Among the flash point issues that exist between Korea and Japan, none is quite as sensitive or intractable as "comfort women," which is a translation of the euphemism employed by the Japanese military for the sex workers serving Japanese soldiers during the years that Japan was at war, 1931–1945. "Comfort station," was their euphemism for the buildings where these women worked.

The loudest groups in Japan speaking out on this issue, the right-wing extremists, imply that these women were all hired prostitutes. The most vociferous groups in Korea, left-wing activists generally allied with the Korean Council for Women Drafted for Military Sexual Slavery by Japan (in short, the Korean Council), say the women were all kidnapped and turned into sex slaves. In both countries, an apparent majority of bystanders unquestioningly accept the view of those speaking out with the most force. Thus, a great noise is being made about comfort women.

Dr. Chunghee Sarah Soh, a professor of anthropology at San Francisco State University, applied her social scientific skills to researching this issue from 1995 until 2006. The results of her studies were published as a book in 2008.⁵ A Korean who is fluent in Japanese and English, Soh studied documents in the national archives of the United States and Japan (which governed Korea from 1910–1945) conducted numerous interviews and read the comfort women's personal life stories. As she put it, "I attempt to make an objective analysis of a controversial issue, so this study will probably offend everyone who takes sides in the sexual and identity politics of the opposing camps. Nevertheless, my study findings oblige me to take a critical stance against the simplified characterizations of Japan's military comfort stations as either 'military brothels' or 'rape stations.'"

As evidence of her extremely disciplined adherence to facts and lack of blind advocacy, one figure that Soh likely offended is a retired female professor of sociology that Soh presented in an appendix as a caring mentor though in the book proper she

3 Erected in 1869 following a civil war, it is dedicated to honoring Japan's war dead and has been called "the spiritual and political center of Japan's right-wing revisionist movement."

4 Disputed territory, known to Japanese as Takeshima; it is a small islet. As of August, population: three (Koreans)

5 *The Comfort Women: Sexual Violence and Postcolonial Memory in Korea and Japan*



Korea allows lone, silent demonstrators without a permit in front of the National Assembly Building. Another person can hand out pamphlets and speak, but must stay at least ten meters away from the solo demonstrator.

unsparingly assessed her mentor's role in the Korean Council, an organization this woman cofounded. It is an organization that has both cared for and used the aged former sex workers. Under the pretext of seeking justice and redress (monetary compensation) for these women, it has been instrumental in disseminating widely an inaccurate portrayal of the complex situation mainly (or so it seems) as a means of retaliation against Japan, to vent rage and return humiliation.

A micro-summary of Dr. Soh's findings

The sexual use of destitute women during wartime came on the basis of the patriarchal use and abuse of women that has existed in Korea and Japan to some degree before the war and deep into history. It is not that the "paradigmatic story" (Soh's term) of virgin women kidnapped from loving homes and forced to toil in sexual slavery never happened; but these were a minority among a great variety of experiences. The women's own personal accounts often describe conditions of catastrophic poverty, with sometimes abusive fathers and unsympathetic mothers. Some fathers sold their daughters, as still happens today in impoverished parts of the world.

During the 1920s–1940s, a phenomenon developed in China, Japan and Korea around the concept of the "New Woman." Into these Confucian cultures came a feminine vision that was the fundamental opposite of a girls' own long-suffering mothers, who might be seen daily in traditional clothing, long hair flowing down their backs as they squatted by the village creek washing the family clothing. A New Woman had her hair cut short and wore western clothing, colorful dresses and modern shoes. Most of all, she was educated, employed and independent. A New Woman exuded confidence. Many of us with daughters have seen a similar sense of personal agency blossom in them. This vision, however, beckoned with such allure in those days that poor, young Korean women left home sometimes without their parents' permission. Just as in modern times, some were duped into accepting employment far away only to be cruelly taken advantage of once they reached their destination. Others openly stated that they had worked in the "adult entertainment industry" before working under the Japanese Army. Oddly enough, some women found value in the work. They had patriotic feelings, or experienced moments of kindness from soldiers that were absent in their upbringing. Some even fell in love.

Three types of comfort stations existed. Some were civilian enterprises under contract to the Japanese military. Not uncommonly, the people involved in recruiting the women (sometimes deceptively) and running these establishments were Korean men or women. Others were set up and run by the Japanese Imperial Army itself. These first two would have been far from war zones. The last were makeshift brothels thrown together on or near battlefields. These were unauthorized hovels set up by the front-line soldiers themselves. These, Soh found, were generally the places where the horrific experiences of kidnapping and repeated rape occurred.

Soh also sought to demonstrate that government sanctioned misuse of women was not limited to the Japanese Imperial Army. The women that Korea's Joseon Dynasty kings supplied to their warriors were described in much the same way as were the comfort women working under the Japanese military, who were referred to as "gifts from the emperor." The Korean Army used "special comfort women" during the Korean War. In impoverished times, some South Korean government officials candidly praised the contribution of sex workers to the national economy. A "comfort system" was also developed for (and utilized by) the U. S. Army during America's 1945-1952 occupation of Japan. Even today, the sex industry is a key economic component of the communities of merchants and service providers that surround U. S. military installations in Korea.

Japanese members take center stage

Against this background, on May 30, Kook-jin nim asked a favor of Mrs. Yasue Erikawa, who oversees all foreign members living in Korea, and works particularly closely with Japanese members blessed to Koreans. "Kook-jin nim had been giving Strong Korea speeches and recommending that a security alliance be made between Japan and Korea," Mrs. Erikawa explained, "but some Korean congressmen were against having an alliance because they said we have not yet solved the comfort women issue. He asked me to organize a movement with the Japanese missionaries to apologize for the comfort women's suffering. So the motivation came from Kook-jin nim."

Mrs. Erikawa has years of experiences taking on social issues often because of Father's direct instruction to her. In the early 1970s, he told her to raise awareness about the plight of six thousand Japanese women who had followed Korean husbands to North Korea. These women's emotional letters home were published as the book, *If I Had Wings Like a Bird, I Would Fly Across the Sea*. She still has an office in Japan dealing with this issue.

"When True Father suggested a mission for me," she said, "I would start immediately, so the day after speaking to Kook-jin nim, I began to set up our organization. I first decided on the organization's name." (In English the name is Advocates of Korean-Japanese Amity and Reconciliation of Historical Issues.) "However," she continued, "I didn't understand this issue at first so I did a lot of studying. When I thought about where to hold demonstrations, since the apology was to be to the Korean people, the National Assembly [Korea's parliament] represents the people, so the National Assembly Building is best."

The work begins in earnest

As it happens, demonstrations aren't allowed in front of the National Assembly but are held about a half-block away on the street that leads directly to the National Assembly gate; thus,



A Korean signs a petition that expresses support for harmonious Korean-Japanese relations.

demonstrators on the side of this street do not face the Korea's parliament building. Still, many National Assembly members are driven past the spot on their way to their offices and wealthy and influential people live in the vicinity. On June 29, the women made their first appearance. A press release had gone out and many news crews came, more than anyone expected. KBS, the Korean Broadcasting System, put the women on their 9 PM news program. Women in kimono or in their group's T-shirts sang a Korean and then a Japanese song, both about loving one's hometown. They then chanted, "We apologize. We apologize. We apologize. Let's make a good relationship" and bowed in unison. Mrs. Erikawa gave a speech, expanding on what they had chanted, after which reporters interviewed her. They had come to publicly apologize on behalf of their nation, but their aim was a security alliance as a step toward reconciliation. A reporter asked Mrs. Erikawa on camera, "What do you think of a military alliance between Korea and Japan?" To which she replied, "I think that's a great idea."

Relentless effort, an elusive goal

Despite the media response, the first few days were rough. One difficulty was with their organization's name. It had a word in it that meant "unite" but when pronounced in a slightly different way, sounded like a term that Koreans associate with their erstwhile Japanese colonizers. One old woman that had been a history teacher dogged their first few days, shouting at them. Others, too, openly asked if they were advocating Japanese dominance. Policemen kept these people at bay, but it was awkward until they changed that word in their Korean name. To top it off, the National Assembly rejected the military alliance on the day of their first demonstration. The relationship between the countries is so fraught that top Japanese and Korean officials had been negotiating in utter secrecy. In fact, Japan's constitution, written by American government officials during their occupation of Japan, prevents Japan from entering into military alliances. As an initial step, however, through the secret negotiations, a tentative agreement had been reached to exchange sensitive security information about North Korea and China. This would have enhanced security in region and would have helped improve cooperation between the providential Adam and Eve nations. Unfortunately, the secrecy backfired. If the negotiations had not been secret, the government could have carefully explained to the public how important military cooperation with Japan is. In the end, President Myung-bak Lee's own party members (in an election year)



Kimonos are a rare site in Korea, but on August 14, more than a thousand Japanese women, some in kimono, assembled in thirteen locations to apologize for past injustices done to the Korean people.

expected voters to become angry about this “friendly” gesture toward Japan. Thus, even Lee’s own party members voted no.

These hardy Japanese women did not give up. In the ensuing days, relations between Korea and Japan deteriorated, but in Korea, these Japanese demonstrators were being ever more warmly received. People came up to sign a petition that states they desire to have better relations between the two countries. Some people would walk past and come back a few minutes later, sign the paper and say, I saw you on television last night. Some said, Your government should apologize, not you! While others said, Your government has already apologized, so this issue is finished.⁶ Some National Assembly members also signed the petition and gave words of encouragement, such as, You are doing good work. This is important.

Advocates of Korean-Japanese Amity and Reconciliation of Historical Issues consider June 29 their foundation. The growth stage would play itself out in front of the Embassy of Japan in the Republic of Korea.

“It felt like a war zone.”

“While carrying out the demonstrations, we studied in more detail about these comfort women, and the Korean Council behind them,” Mrs. Erikawa said. “The group has a very Leftist theory. It is very close to North Korea and interacts with China. On the surface they are saying they are trying to help the ex-comfort women, but behind that, they are trying to create difficulty between Korea and Japan. While demonstrating in front of the National Assembly, I thought we should not just do it there, we should also do it in front of the Japanese embassy.”

Every Wednesday throughout the year, regardless of the weather conditions, a few of the aged ex-comfort women demonstrate outside the Japanese embassy. Some former comfort women live independently and have no interest in protesting. Others may have blended back into society after the war, never revealing their past.

As if sensing that Japanese embassy officials were looking forward to the day when the last protesting comfort woman has died, in December 2011, marking their 1,000th Wednesday, a bronze statue of a young girl in Korean garb sitting on a bench was installed across the street from the Japanese embassy. The

6 Prime Minister Miyazawa did at the Korean National Assembly in 1992 and the Japanese government, through Chief Cabinet Secretary Yohei Kono, did in 1993, but some Koreans doubt their sincerity. In light of Korean dissatisfaction and continued vilification of Japan, some in the Japanese government have called for the apologies to be retracted.

girl in the statue is said to represent all the comfort women’s innocent youth.

On May 5, 2012, the Korean Council opened a War and Women’s Rights Museum in Seoul. On June 17, Nobiyuki Suzuki, a right-wing Japanese fanatic, drove a ninety-centimeter stake into the ground near the entrance to the museum. In Japanese and Korean, on the stake (in black letters against a glossy white background) is the message, “Takeshima is Japanese territory.” A red dot against the white represents the Japanese flag. The following day, he slipped past unwary policemen and secured an identical stake with wire to the statue of the youthful comfort woman.

Suzuki returned to Japan without being apprehended. Barred forever from entering Korea, he began selling stakes to others so that they could plant them in Korea in his place.

On July 9, an aging antiques dealer named Kim used a white delivery truck with a professionally painted Korean flag on the side and the message “Dokdo is our territory” to ram the gate of the Japanese embassy.

Amidst such turmoil and furor, on July 12, police buses with metal screening outside all the windows were parked around the embassy. Policemen, some in riot gear carrying large Plexiglas shields, moved about the area. Many news crews were on hand. To this scene arrived Mrs. Erikawa and her troop of Japanese women.

“Japan and Korea should make the closest relationship, but the situation was more like war,” she said. “The situation was difficult. Including solo demonstrations, we had done 127. Korean patriots, who love Korea, say we are doing a very good job. Many people encourage us. That day at the embassy, I became somehow spiritual. Tears... tears, so many tears... I felt God’s heart.

We plan to send Prime Minister Noda a letter and one to Ambassador Muto asking him to send it to the prime minister. We couldn’t present it directly to the embassy; so we will send it later by mail. We have been apologizing to the Korean people; on the other hand we asked the Japanese, What should we do?

The effort continues

Another milestone activity took place in Seoul’s Press Center, where Mr. Hashimoto⁷ spoke about his ten-year tradition of visiting the Korean ex-comfort women.

On August 14, the day before Korea celebrates Liberation Day, Japan’s defeat in World War II, in thirteen locations across Korea, a total of 1,200 women apologized for the suffering that Koreans endured. In some locations, a hundred women were chanting their apology and bowing together. In Seoul, women demonstrated in front of City Hall, and then marched to a park with ties to Korea’s 1919 Independence Movement and demonstrated again.

This was quite sensational and attracted much attention. Dramatic photographs of the women bowing were widely distributed in traditional media and posted on the internet. They consider this their completion stage, which takes them to the world level.

Though their ultimate aim is not yet in reach, these women will not surrender. To date, they’ve held more than 160 demonstrations including the ones done solo. By year’s end, they will have reached or exceeded 180. The fight goes on. **SW**

7 Mr. Hashimoto’s testimony is on page 29.

Enjoyable Witnessing

Success through Cooperation and Synergy

By Oleg Kuzmin



This summer we had a unique witnessing campaign in Ryazan (a city 200 km southeast of Moscow with a population of more than half a million). CARP members, blessed families and home members from St. Petersburg, Nizhny Novgorod, Yaroslavl and Moscow stayed in Ryazan for forty days. We didn't just give out books (Father's autobiography) as we had done a year earlier in Nizhny Novgorod, we were witnessing; that is, inviting young people to a church center while giving out the books. Thirty-four members volunteered to come to Ryazan this summer—twenty-three of them married people, some of whom had children with them. Our center couldn't accommodate everybody. Some volunteers from other cities, even some families with children, stayed with families in Ryazan. We gathered every morning in the church center, held a morning service and went out to witness. Families with kids took turns babysitting each other's children. Ryazan families kindly handled all household issues, so that the out-of-townners could dedicate themselves fully to their main mission.

We printed introductory lectures on small leaflets. After giving a short lecture there on the street, we would give listeners a leaflet with the lecture outline. Those that responded favorably to the material we invited to the center.

We killed two birds with one stone, by both fulfilling the goal from True Parents to give out a certain number of autobiographies while at the same time remaining focused on the search for people sincerely interested in Divine Principle. We managed to create an uplifting spiritual atmosphere, so that everybody felt spiritually enriched during the forty days.

Of course, we had challenges and fears—things that we had to overcome—but we wanted to support God and True Parents. Brothers and sisters were doing many types of spiritual conditions, including fasting and bowing, but our most important condition was personal investment into our mission. Young members liked to witness with blessed couples because

there were many things to learn from them. Older members in turn could recollect their “younger” years.

It is still too early to evaluate the results of our activities, but the fact itself that many brothers and sisters could deeply experience God is a source of joy.

We gave out all in all 1,809 books and audio CDs of True Father's autobiography. We sowed 1,809 seeds in Ryazan's soil that we believe will sprout in time. We gave 172 introductory lectures. Since we lectured in the street, by no means everyone who listened to us came to our center to continue their Principle education. Even so, it was our desire to help as many Ryazan citizens as possible come in contact with the Principle.

A hundred and seventy-two Ryazanites learned this summer that there is a new truth called the Divine Principle. Nineteen people decided to learn more about the Principle, seven of whom still regularly come to our center and continue their education. Of course, we also collected contact information from many people that our Ryazan Unificationist family will call and try to care for. Some of our guests have already heard lectures on True Parents' course, so we strongly believe that soon Heavenly Father will see more people from Ryazan coming back to Him.

An unusual aspect of our campaign was that it was guided by three pastor couples in succession; first Roman and Olga Plotnikov, then Artyom and Helena Palkin, and finally Oleg (that's me) and Chisana Kuzmin. As each pastor emphasized different aspects of witnessing and of one's life of faith, brothers and sisters told me that they felt that God was teaching them flexibility. Members could learn something good from each leader.

Local families and visiting volunteers actively participated in witnessing activities. I could see how united church members can be if we have a common purpose in our hearts.

We are looking forward to summer 2013 in Ryazan! **TW**

Father's Ascension as an Opportunity to Witness *By Rosa Bofenda*

Two Italian members felt that the news of True Father's ascension might make some people more open; they then decided to act on that feeling.

My friend Claudia Poloni and I had always discussed the newspaper articles concerning our movement in Italy—both positive and negative—about our large wedding ceremonies, about Archbishop Milingo, succession in the True Family, our True Father's illness, his going into hospital, the children visiting him there, etc. With True Father's ascension to the spirit world, the articles became more extensive but also more objective and serious.

We came up with an idea: Let's visit all the daily newspaper offices in our city of Milan. The news of Father's passing was fresh; we felt there was no time to make an official presentation or approach book, an official letter or even appointments. We would simply go and present them with Father's autobiography, and speak about him with affection to those who were ready to receive, in faith that the spirit world would work.

In the event, we found that editors or public relations directors received us imme-

diately with a respectful attitude towards us as followers of our founder.



Rosa (right) and Claudia in Milan with the Italian edition of the book

For example, Ugo Cennamo, editor of the *Il Giorno* [The Day] newspaper, said: "Sometimes I wonder about the meaning of this rat-race, this troubled life, wondering where does it bring us to, and for what end? I really need to stop, meditate, evaluate, listen to my own existence, feel Him, God that is so far away yet, when you stop for an instant, is so close ..."

We listened to each person with interest, took their questions, and gave them answers.

While they held in their hands True Father's image, they showed much respect and admiration; their eyes would turn to rest on us, seeming to express a need, yet seeming to be lost. They understood that although their newspapers had reported much about True Father, their stories had been incomplete or off track because they were written without the direct testimony of those who knew him. **TW**

CONTINUED FROM PAGE 17

her son and daughter-in-law, but she wanted to come and live with her daughter Soon-ae on Jeju Island. So finally they brought her to Jeju Island, and the three of them, True Mother, her mother and grandmother, were reunited once again. In those days, Soon-ae Hong had grown thinner due to her long practice of eating raw food.

Moving to Chuncheon

Soon-ae Hong's younger brother Soon-jeong Hong grew deeply concerned about his lonely mother, sister and niece living all by themselves on Jeju Island. At the time, his military posting was to Chuncheon in Gangwon Province,²⁰ so he wrote to them, twice, inviting them to come to live with him. At first, his sister refused, but then she got the feeling that his invitation was in some way Heaven's will, so they moved to Chuncheon.

Drawing an end to their nine-month stay on Jeju Island, they rented a room in the Yaksa district in Chuncheon. Soon-ae Hong recalls the circumstances of the time:

After living in such a way for nine months, I received a letter from my younger brother asking me to return to the mainland with our mother. At first, I did not go. Then he sent another letter, asking me to bring our mother to the mainland at once. Left no choice, I then thought to myself, 'There must be a reason that we need to return to the mainland'.

When I think about it now, I believe I did well to leave Jeju



A memorial to True Mother having been a student there hangs on the wall of Bong-eui Elementary School in Chuncheon.

Island. If we had not left then, we might have continued to live there for good. So, when all is said and done, my brother saved me. I went to Chuncheon. At the time, my brother was working as the head of a distribution agency. In Chuncheon, I began my business again.

In February 1955, True Mother transferred to Bong-eui Elementary School in the same district in Chuncheon and soon after moved up to sixth grade. On March 2, 1956, she graduated. In True Mother's school record, it is written, "She is virtuous and kind, somewhat refined in manner, and the most feminine among all her classmates." It also states that she graduated with honors. **TW**

Nation-Building Potential

By Chang-soo Moon



During the 1960s Korea was an extremely poor nation. In the country especially, people went hungry. Saemaul Undong (New Community Movement) was an initiative of the early 1970s to inspire local people to take responsibility, based on their own desire and will, to better the situation of their own village or community. They received some resources and assistance from the government and the can-do spirit spread throughout rural Korea as the decade progressed. Early work by our own church members to support farming and education projects in rural Korea during the 1960s is said to have influenced the Korean government to establish the program.

The New Community Movement (NCM)¹ began in the church's early years, when True Parents started the Blessed Land Farm in Cheonan on June 26, 1963. At that time, Mr. In-soo Han² and Mr. Yoon-sang Kim³ began pioneering education programs in rural communities under True Parents' guidance. At first, it was called the New Mind Movement, the New Community Movement, or the New Nation Movement. Eventually, the government recognized this activity with the May 16th National Order of Merit.

President Chung-hee Park's⁴ administration adopted the rural community development project of the Blessed Land Farm as its model and developed it into the nationwide New Community Movement.⁵ In both name and reality, the movement gave birth to the legend that Korea went from being one of the poorest nations in the world to an economic power in the shortest possible time. Thus, many other nations are interested

1 Saemaul Undong in Romanized Korean, as it is written on many modern NCM websites

2 A member of the thirty-six couples

3 From the seventy-two couple blessing group

4 President of South Korea from 1962 until his assassination in 1979; his oldest daughter Geun-hye is currently a presidential candidate.

5 In the past, we had translated this "new village."



Rev. Chang-soo Moon, seen here with members and locals at their main New Community Movement farm's entrance, has firmly planted the Saemaul spirit in Togo.

Photos courtesy of Chang-soo Moon



Rev. Moon inspecting a melon crop and posing with Togolese members in the new pineapple farm. He has taken seeds from various Korean fruit and vegetables and experimented to see which are viable cash crops in Togo, a small West African nation.

in Korea's New Community Movement. I now feel it is our mission to expand it, to globalize this successful Korean project.

To be able to receive the Lord, a nation has to undergo environmental reform as well as a reformation of mind-set. Father spoke of "new mind" "new community" and "new nation." Thus, when we consider the New Community Movement from the providential point of view, it can be said that the New Mind Movement is essential in achieving individual perfection, the New Community Movement for family perfection and the New Nation Movement for perfect dominion. These also represent achieving the purpose for which God created the world and human beings.

Preparation process

In 1995, there was a drawing of lots to send out national messiahs worldwide. I prayed for the most difficult mission place, perhaps a small country in faraway Africa, and my prayer was answered. I drew Togo, West Africa. Togo is a small country, home to 6 million people, that lies between Ghana and Benin and south of the Sahara, the largest desert on Earth. That was the first time I had heard of that country. Another member, Mr. Hong-shik Moon, was very interested in Africa, so we went to Togo together. I paid [then] \$3,000 to ship a twenty-foot container of material to Togo. We filled it with 150 volumes of True Father's speeches, materials necessary to set up the New Community Movement, such as vinyl, a water pump, many types of seeds, agricultural tools, a car, six sewing machines, and all types of clothing.

Trial and error

Sixteen years ago, it was difficult to find information about West Africa. I asked bookstores, travel agencies and other national messiahs, but I found next to nothing. Nonetheless, I departed for Togo with curiosity, passion and a sense of mission as the national messiah. When I arrived there, I found that everything was strange and unfamiliar to me.

Thankfully, with help from National Leader Kagni of the Togo church and other members, I was able to reclaim my container with some difficulty. I then attempted to commence my mission work through the New Community Movement,

but it was impossible to do so. This was primarily because I did not know French, Togo's official language and English was not taught in schools, so Togolese were unfamiliar with even broken English. I could not even leave the church doorstep by myself.

Additionally, I could not find land on which to begin the New Community Movement, so I put the farming tools I had brought with me into storage. I set out to prepare in other ways, to learn French and to find an appropriate piece of land. I have visited Togo nine times since it became my mission country. My shortest visits were three to six months; my longest visits a year or two.

My second attempt

In 2009, I recalled my original intention and resolved afresh to launch the New Community Movement. I worked in collaboration with a member who is a farmer. I would provide the technology and funds, and he would take responsibility for land and maintenance. After deciding to cultivate watermelons and Korean melons, both cash crops, we began our work in earnest, but it was a complete failure because of water distribution problems.

Someone once said that failure is the mother of success. We were immersed in despair when the good news reached us that some land in the vicinity of Lomé, the capital city, was available. Some time back, the church national leader of the time had purchased the land in the name of three members with donated funds sent by Japanese missionaries. After some discussion with those members, it was agreed that we would use the land for the New Community Movement. Near the land is a mountain, which is quite rare in Africa. A clear-water brook runs through the land, with and many big and small waterfalls, where birds come to sing. It has everything you would wish for in a farm, and I believe it was through the guidance of Heaven that I came to make our farm on that spot.

Early farming attempts

We brought the farming equipment out of storage. After thirteen years, we found the water pump was rust-free and perfectly usable. We used the vinyl to make a tent, bought sand and cement and started making concrete blocks with the help



In his spare time Rev. Moon provides acupuncture to local farmers who suffer back pain from their arduous life style. His visibly public work in Togo has brought him into contact with prominent members of society, some of whom have become UPF ambassadors of peace.

of Rev. Chala Lago, a family church leader that lived nearby. When I began making blocks myself and building a mission center, other members, who up to that point had not shown much interest, became motivated to help.

The roof and the bathroom were completed with money sent from America by a local church leader's sibling and a former Togolese national leader. The place became our mission center and the mecca of the New Community Movement in Togo. After the house was built and the environment put in order, in July 2009, we attempted to cultivate Korean watermelon, based on lessons learned from our earlier watermelon and Korean melon crop failures. To counter the inadequate water distribution, we transported water by car; I cannot even begin to list the problems we had with this. The result, however, was a great success. Meanwhile, we commenced a New Community Leaders' workshop, which in two years nurtured seven New Community leaders.

After my next visit to Korea, I returned with the seeds from watermelon, Korean melon, melon, tomato, cucumber, squash, gourd, and turmeric, which is used in making medicine. I test cultivated these seeds with varying success. Spider-web melon grew three times larger in Togo than it does in Korea, but it was not sweet and proved useless as a product. Pepper, Korean melon, watermelon and sesame were successfully cultivated.

The fourth attempt at crop cultivation was carried out in Agbélouvé, a forty-minute drive from Lomé. Agbélouvé is the mission region of Rev. Dodo Komla Klutse, who leads a pioneer church there. He is a graduate of a New Community Leadership workshop and the nephew of former Prime Minister Kwassi Klutse. Rev. Klutse's pioneer church is in his hometown. His uncle and aunt are ambassadors for peace and are fully supportive.

Rev. Dodo was put in charge of managing three hectares of his uncle's land. We used half a hectare for watermelon. We achieved 50 percent success, having planted half the crop in

a low lying area that became submerged from heavier than expected rainfall. The watermelon seeds in the higher region, on the other hand, produced a higher yield than we had expected.

When True Mother came to visit our neighbor nation, Benin, we made her an offering of pineapples and other fruits from Togo. She tasted them and highly praised them, saying that Togo's pineapples taste great. This gave me the idea of cultivating watermelons and pineapples on a large scale, because they are high profit items that will help the rural communities earn even more income. I planned to make a pineapple farm when the time was right, to build a processing factory and export pineapples to the rest of the world. When I came to Togo last March I was finally able to put my plan into action.

Medical mission work

By pooling the resources of our members, we were finally able to build Togo's first headquarters church, where after every Sunday service, I taught Korean for an hour to all the members. To carry out medical mission work, in accordance with

True Parents' instructions, I had studied acupuncture in Korea and acquired a license to practice it. I set Fridays aside for visiting college campuses to provide acupuncture and moxa⁶ treatment as a service. Around rural pioneering churches, I visited communities and performed medical service. I was warmly welcomed by the locals, who were deeply interested in what I did.

Vision of the New Community Movement mission work

The goals of my mission work through the New Community Movement are establishment of the model ideal family, the model ideal village and the model ideal nation. I am doing my best to accomplish these.

First, to establish the model ideal family, I built the mission center and a large church. We are still in the process of pioneering model churches by nominating model church leaders.

Second, to construct the model ideal village, we are steadily translating our plans into action by utilizing twenty-five acres of land we have acquired through donations from members over the course of two decades. We anticipate substantiating a village, tentatively named the Unified Ideal Village. The model ideal village will be constructed by preparing the site, building a training center with an integrated culture center, True Parents' residence and welfare homes in addition to the farm. Thus, we will construct the Unified Ideal Village, which will be a community of mutual existence, mutual prosperity, and mutual goodwill as pursued through Unification Thought.

Third, to construct the model ideal nation, we will implement Korea's successful New Community Movement in Togo on the foundation of the completed model ideal village. I believe that when the New Community Movement is thus globalized, it will become possible to guarantee the construction of the model ideal nation.

⁶ The use of mugwort as a medicinal herb takes various forms including moxa, or moxibustion, by which the dried plant is burned on the skin to improve blood flow, etc.

In closing

Of major enterprises pursued by True Parents, the first is the re-creation of human beings based on the new truth. The second is the re-creation of the ocean, in other words the ocean industry symbolized by the launching of *Cheon Jeong Ho* at Cheonghae Garden in 2011. I believe the third is re-creation of the land symbolized by the New Community Movement centered on the Blessed Land Farm. When it received the 5.16 People's Award, it became the mainstream for the New Community Movement. I am stating this because I want to emphasize the fact that we need to inherit True Parents' spirit and develop the New Community Movement on a worldwide scale.

To do so, we need a new legal non-governmental organization to globalize the successful New Community Movement. In addition, we need donors and technicians that can teach Korea's advanced agricultural technology to the rest of the world, in particular the less developed nations. I believe that one of the more urgent tasks at hand is to build a training center in Korea to nurture New Community leaders (leaders with a providential viewpoint).

Nation-building potential

I believe the New Community Movement is necessary for Africa. For less developed nations to enter the ranks of advanced nations, they need to go through an agricultural revolution, and then an industrial revolution, after which they need to become a high welfare state through an information revolution. Korea is the model for this course. True Parents are the founders of that model.

We are focusing on three development projects, breeding sheep and goats (we started with five sheep and five goats, and now we have about thirty), growing cash crops and bee-keeping. Though we have our share of difficulties, overall our work is progressing successfully. The New Community Movement is intended to bring social prosperity, so I believe that when the farm becomes profitable, the New Community Movement will have been successfully carried out.

West Africa has two six-month seasons, wet and dry. The dry season corresponds to Korea's winter, in that it is the non-farming season. Nowadays, however, many Korean farmers



The church and training center built by the Togolese church members on the initiative and with the help of Rev. Moon

cultivate crops even in winter using special agricultural facilities. I have therefore introduced advanced Korean technology, an irrigation system, so that we can cultivate crops even in the non-farming season, with the potential of earning higher profits. We invested a lot of time and effort making the black hoses and pipes—neither of which are produced locally—and laying them out for irrigation. We have completed installing the system on a half-acre of land.

We are also making efforts to live in a better environment by rebuilding and renewing buildings on the farm. Our plans are to make the New Community Farm of Togo a community of peace and happiness, as suggested by the Unification Principle.

To localize the New Community Movement in Africa, I am also mapping out a scheme to hold New Community Leaders' workshops. If I can uphold True Parents' desire by reintroducing the Blessed Land Farm and constructing an ideal community of peace, happiness and unity, this will be a contribution toward the globalization of Cheon Il Guk. I could not ask for anything more. **TW**

Rev. Moon is the Togo Adam national messiah and boonbongwang.



Left: As well as pioneering the Saemaul Undong, Rev. Moon plays an active role in the Togo Unification Church (here with members at a holy day gathering). **Right:** The New Community Movement has use of various parcels of land, including an area naturally irrigated by a stream; members are also starting honey production with local bees and hives based on Korean design.



