

TODAY'S WORLD

天基 3年 (天曆) 12月
JANUARY 2013





The Good Sex Revolution

This interview with the international president took place on December 23 at the Hannam-dong residence in Seoul during his visit to Korea for meetings over the Christmas period.

Hyung-jin nim: On December 5, Father came to me. It was really like returning resurrection, like Jesus appearing to his disciples.

Today's World: It was a very strong experience?

Very strong. He was very clear in that dream, about *jeoldae song* [absolute sex]. For years, we've been wrestling with what the core of Father's teaching is. We've tried to make models and to figure out how we could present it to the outside world. Father's corpus is so vast. How do you understand it? What is it fundamentally centered on?

Of course, there have been many explanations of it—true love, give-and-receive action, blessed ideal families, the blessing, True Parents—all those kinds of things. I'd heard all these things, but I still couldn't get right down to it. After Father came in that returning resurrection, it was so clear.

Actually, all his teachings, especially the Divine Principle, are about sex. In the purpose of creation, God wanted to establish absolute sex; and through that, love, life and lineage; and through that, the family, tribe, nation and cosmos and so forth.

It's what I call "good sex," referring to the Tree of the Knowledge of Good and Evil; "good" in that holy way. It's biblical too, as "God is good." The Fall constitutes bad sex. And restoration is trying to get back to good sex. So, the Principle can be explained within this rubric in ten seconds, and it gets down to the core of what everybody actually is searching for—deep intimacy and deep love, culminating in wonderful sex. Fundamentally. Men think about it every ten seconds. Right? We don't want to admit it, but it's true.

The real issue is that only a few voices have dominated this conversation. That's pornography, Hollywood, the gay and lesbian groups; it's these very vocal liberal media types that have basically understood that sex can completely overpower people. They even have the slogan, "Sex sells."

Satan has dominated that whole realm. People representing God don't want to talk about it. They feel that it is too unholy a topic; that's especially true of those in traditions that are preparing for the Messiah with holiness, because the Fall was the representation of evil sex. Abstaining from that type of sex became a spiritual practice and a way to set conditions for the Messiah, which are valuable.

Even when True Father was alive, he would have our members make conditions by abstaining from sex. Those conditional aspects are still relevant. However, when I thought about Father, especially during his final years, I recall him incessantly going on about sex.

Do you mean that Father would speak about the sexual act?

Yes, he was talking about the sexual organs very graphically. We get the translations of *omog*, *bolog*, concave and convex, but we don't get the translations of *jaji*, *boji* [penis, vagina]

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Photo courtesy of the Korean Culture Department

True Mother speaking to Japanese members that have achieved success in their missions, at Cheon Jeong Gung on Christmas Day

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Commemorative Issue

Dear Brothers and Sisters,
The Today's World (double-length) commemorative issue covering True Father's ascension and Seonghwa Ceremony is in its second printing. For those waiting to order extra copies, please contact subscription@todaysworld.org.

Price: \$15.00 each (€12, £9, ¥1,200, ₩12,000) including postage. With every ten copies, we will send you an extra one free.

Photo courtesy of the Korean Culture Department

Cover Photo: Father and Mother a year ago during a ceremony held during the True God's Day and True Father's 93rd Birthday celebrations on 1.1 by the heavenly calendar (January 23, 2012)

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Looking toward Victory on Foundation Day: A Message from True Mother

On 10.29 (December 12) True Mother spoke to members of the Korean second generation and their parents. The following is a translation of her remarks that day.

What do you think Foundation Day is? How are you preparing your minds for Foundation Day? Two thousand years ago, Israelites, the people chosen by Heaven, were in an environment where they had to live while holding on to God and only God. Weren't they? After all, they were living under the oppression of the Roman Empire. They knew that they were the people chosen especially by Heaven, and they believed that all heaven and earth would be turned upside down when the Messiah came. They must have thought that the Israelites would become strong enough when this happened to overpower even the Roman Empire in one night. Isn't that so? Haven't you learned this through the Divine Principle? But what really happened? In the end, Heaven answered their prayers and sent down the Messiah, but they were unable to receive him.

What was the result of that? The Israelites had to wander around for two thousand years, even though they were the chosen people.

Consider for a moment God's creation of the universe. He began creating the world on

the first day, into the second day, and so on, thinking all the while about His ideal nation. For whom did He do that? It was for Adam and Eve, His son and daughter. He was creating the environment for them, who would grow up to become His body as the True Parents. You need to understand this. Please say it: "Creation of the environment." [Creation of the environment!]

The creation of the environment is not something that can be done easily. When you create something in line with your own character, you have to go through labor pains and devote yourself to the task. It is not as easy as saying you want to make something and saying, "Rose! You will look like this," and then suddenly having a fully-formed rose. Am I right? [Yes.]

Even though Heaven showed such devotion, what happened after that? God had a dream, but why did human beings, who were created with so much care, fall? Though you have listened to Divine Principle lectures tens or hundreds of times, it is a pity that those teachings do not hit home for you and you cannot translate them into action. The creation of the environment was not just something in God's creation of the universe. It was also in the process of the providence of restoration.

You stand at the center of the Unification Church. You need to look back on yourselves and figure out where you should go from here of your own accord, without my having to explain everything to you.

Everyone, have you come to a realization about the work at Cheongpyeong? [Yes!] This is the creation of the environment for you and for the spirit world. Do you disagree with that? [No.] I've already told you that I knew about the history of the providence of restoration even at a young age. The creation of the environment had already been carried out during my past, so I was able to understand it on my own, even though no one had explained it to me. I was never educated by anyone. Then, I met True Father, and I resolved to complete the providence of restoration during my lifetime, because regardless of what difficulties I might have to face, if I could not accomplish it, my descendants would have to carry on with the work. I did my best to create the environment for the next generation. When you fail to fulfill your responsibility, you need to pay indemnity.

That is inevitable. That is why I told you not to be arrogant but to live with a grateful heart. When you can find it in your heart to be truly grateful in front of Heaven and your brothers and sisters, you can find peace. You can become free. You can break free from your chains. Perhaps you and your parents haven't known of this wonderful truth. Do you catch the sense of what I am saying? [Yes.]

Throughout the course of the six-thousand-year history from the time of the Fall until the Second Advent of the Lord, the spirit world has been in darkness. It couldn't be any other way; after the Fall, people lived and died just as they were, without changing their lineage. Therefore, they had no choice but to stay in the darkness of the spirit world.

Let us consider the work being done at Cheongpyeong for a moment. Who made creating the good spirit world possible? It is said that the good spirit world came into being recently through the Second Coming of the Lord, but people actually work to make it happen. Without the right environment in place, those people cannot carry out their work. If True Father had passed away without the preparations and environment already being made, he would have had to do everything by himself, from beginning to end. Even though he came to earth as the king of kings and the savior, when the prepared foundation of Christianity failed to receive him, what happened to True Father? He was forced to start out from hell. You need to be aware of this.

As second-generation members, you are standing at the center of the Unification Church. You need to clearly understand your roots and create your environment well. Simply put, the creation of the environment refers to witnessing. Do you understand? [Yes.]

You have heard that the spirit world is a place where people breathe love, haven't you? If you were to go there without having fulfilled your responsibility on earth, the environment where you could live and breathe air in the eternal world would be correspondingly smaller. We all desire to build a large house and to live in comfort, don't we? Even now, though some second-generation members work for the church, others work in a more comfortable environment. Isn't that true?

Regardless of your occupation, you need to witness. That is the only way you will not be accused. As long as you have



cause to be accused, no matter how much you have been honored in the world and how strictly you lived for the providence, without straying even once, when you go to the spirit world you will not be free. You should realize this. That is why you need to be continuously spurred on.

We still need to think about the 7 billion people in the world. Our range is still very small. When we think about this nation and the world, we cannot avoid the realization that we need to stake our lives and devote ourselves completely. Do you understand? [Yes.]

In that case, what do you need to do? The Gangdong regional leader told me that he cannot sleep when he fails to bring people. Is this true for you as well? For some people, their work comes first. You need to work, I know. Be that as it may, to be remembered by your descendants and by True Father in the eternal world, and to be able to enjoy your freedom in that world, you need to witness. That is the only path that leads you to blessings.

This is why I am of the opinion that the Korean church headquarters generally and our second-generation members need to receive new training. I cannot create everything for you. Now True Father has completed and accomplished the providence of restoration through indemnity. He has opened Cheon Il Guk. It is up to us to create the environment for Cheon Il Guk. Turning heaven and earth upside down cannot be done overnight. Our conditions and efforts, the results of our witnessing, will show how many of our brothers and sisters, our clans, our nations and our neighbors we have embraced with love. They are the fruits of witnessing. I am dismayed to think that Christians, who were to be the foundation, and who had waited for so long for the Lord to return, do not even know that he has come and gone. Christianity is following in the footsteps of the Israelites. How about the Unification Church? In a way, you are fortunate people who have been blessed. This fortune did not come your way easily, and you need to return it to God, because if you pass into the spirit world without having done so, your own sons and daughters—your own descendants—will need to indemnify that. Have you ever considered this? Will you do your best now? [Yes!]

Foundation Day is now seventy-two days away. Will you create an atmosphere that can move this nation? [Yes!] To bring this about, I made an announcement yesterday to the effect that I will henceforth concentrate my support on the Citizen's Federation for the Unification of North and South Korea and the International Federation for Victory Over Communism. Is Kim Bong-tae, the former CARP president, here? Back then, we visited many college campuses, middle schools and high schools to give Victory Over Communism lectures. We also held conventions for North and South Korean students together.

Today's generation does not know what caused the Korean War to break out. Therefore, we cannot just sit still and do nothing. Father blessed this nation as God's homeland before he passed away. Is it right for God's homeland to be divided in this way? You people who are living in this era cannot avoid your responsibility. There is no way for you and your parents to evade it, because you have been taught, educated and guided by True Father personally. The unification of South Korea and North Korea is an urgent issue at hand. We need to arm ourselves, not with right-wing or left-wing ideology, but with head-wing ideology, and embrace others with true love. The only organization that can translate that into action is the Unification Church. Other churches preach about love, but they are closed-minded. Their love is only for themselves, not for everyone. Isn't that the case? [Yes.]

We need to show them. When will we show them? When the time comes for me to go to the spirit world, what will you do? You should know why I lose sleep at night.

Shin-joon asked me one day, "Grandmother! When did you meet Grandfather?" So I told him what day we met. Then I asked him, "Do you know how old Grandmother is?" He answered, "Aren't you seventy-one years old?" He made me realize again how important the environment is. He is only nine years old, but he speaks in a manly way. One day when it was snowing he said to me, "Grandmother, I have made a snowman twice in my life, the first time when I was five," and then he went on to explain how he had made the snowman. He had wanted to make his third snowman, but the snow that was then falling would not stick together; it just crumbled, so he had not been able to make one. Downstairs, those who knew how to make a snowman had tried packing the snow using water, and they had succeeded. He told me he didn't know how to do that, so he had not been able to make one.

Some time ago, we found a video of when Father had taken Shin-joon to Alaska when he was about two years old and they had gone salmon-fishing. We watched it together. From such a young age, the boy did his best to help his Great Father and Great Mother. For example, when I toured Japan and I didn't take him because he was so little, he would do this thing where he would say "Mmmmm" and send me his energy. No one taught him to do that. In an atmosphere like that, he naturally learns things like that in his inner heart. I'm saying that we should create that kind of environment. Are you against doing that? [No.]

In that case, what do we need to do? We have reached the conclusion that the action we have taken and methods we have employed until now have been inadequate. Haven't we? What will you do? Forget eating and sleeping and think about one life. You are all blessed members and you must all have children so you will know how marvelous it is and how much you anticipate the birth of a single life. You can feel Heaven's blessings in that moment. Now, you have been blessed with an opportunity to give birth to a new life every day, or even more than one depending on the effort you make. Will you sit still and be idle? The number of people you have witnessed to and the number of lives you have saved will decide whether you receive a champion's award or not. It is up to you to do it. I hope you will not try to shirk your duty. Regardless of what position or office you hold, our goal is the same: to make everyone in the world a citizen of Cheon Il Guk. This is the blessing and the purpose we were born for. Is that clear to you?

Don't place so much importance on your position. It's more important that you act. If you cannot overcome crises in these areas, you cannot achieve any development. Particularly you second-generation members, do you understand? [Yes.]

Foundation Day is not the day when heaven and earth are broken, but the day on which Cheon Il Guk begins. We have our own responsibilities until then. You should not rest until the last person in the world is made a citizen of Cheon Il Guk. We cannot say that we have accomplished everything. This is only the beginning. How can we bear fruit if we have not even begun? We need to sow in order to reap. You need to clearly understand this. To do that, you need to do your best and show God and the world what you can do. What you can achieve from now on will depend on the effort you make. Let's broaden our scope as much as possible. [Applause]

Make good use of Cheongpyeong, which offers much help in witnessing. Okay? [Yes.]

If you promise to do that, clap loudly and pledge yourselves to True Father. [Applause] **TW**



Photo courtesy of the Korean Culture Department

True Mother's Guidance at the Christmas English Speech Exhibition

On Christmas morning, regional presidents and international itinerant workers assembled at Cheon Jeong Gung to speak in English on the topic of Foundation Day preparations. Fifteen Korean and two Japanese men spoke as True Mother, Hyung-jin nim, Yeon-ah nim and an audience of sixty-five listened. Each had been asked to speak for ten minutes. Perhaps coincidentally, the only speaker Mother commented on finished in a bit less than nine. Another recited well-memorized text from Divine Principle and Father's speeches. All spoke sincerely with varying degrees of linguistic success. The presentations were not judged. Afterward, Hyung-jin nim spoke for a prearranged fifteen minutes, followed by True Mother. This is a translation of what she said.

When did the Mayan calendar end? You all know that this is indeed the Last Days, don't you?

Where can we find trust in the Last Days? Hyung-jin just explained about absolute sex, but the world has become a place where people do not trust one another. Parents cannot trust their children and vice versa. This is the crisis of these times.

What I want to talk about is based on the fact that we all know now what True Father's mission is. The question arises: Do you now stand in the position of loyal patriots or filial sons and daughters to True Parents? It is only in a crisis that one can truly be said to be a filial child or a loyal patriot. Anyone can be filial or loyal in times of peace, because they have no trouble living by the law. Isn't that true?

Who is truly a child of filial piety in this era?

Only a few days remain until Foundation Day. What will we do after that? If you are a true filial child or a true loyal patriot, you will know what our Heavenly Father wishes. If you know what His wish is, you need to translate it into action. This happens once in all of history, this unprecedented and astonishing overturning of heaven and earth.

As we usher in these times, we need to ask ourselves who indeed the filial children and the loyal patriots are. Heaven has already given you an opportunity, and explained what you need to do. You need to practice absolute faith, absolute love and absolute obedience. You should never think about yourselves.

Was it Mr. Hong Dae-hui who just gave his report? He did very well. You need to be humble. Humility. Those who are in positions of responsibility should first learn to be humble. They should not think that they have done



True Mother appoints Dr. Yang Chang-shik executive vice-president of the global Unification Church; African Regional President Katsumi Otsuka and Mr. Hong Dae-hui were among those who gave presentations, in English, at the Christmas Day speech event.

well. On the contrary, they should feel that they need to learn from all those around them. No one is a success in front of God and Heaven. There are no sons or daughters who have been successful in the eyes of the True Parents of Heaven, Earth and Humankind. You are still in the growing process. You need to know this.

True Father said that Korea is God's homeland, and if you work with me with absolute faith, absolute love and absolute obedience, I hope that we will be able to dedicate this country to God in the year we celebrate Father's one hundredth birthday. That is seven years away. Will you do this with me? [Yes.]

In order to do so, you need to follow directions, regardless of how high or low your position is. Come down from the high position you are in and start working from the lowest position again. Can you do that? [Yes.] That is absolute faith, absolute love and absolute obedience. You are not doing it for

yourself; you are doing it for God, for humankind, to accomplish God's will. You are doing it to perfect True Father.

Father said that Korea is God's homeland, but in truth that is yet to be realized. You lived in the same era as True Father, and you breathed the same air as he did. Thus, you should be the ones who bear the fruit as well. Isn't that so? You cannot leave this work undone for your descendants to finish. We need to do it.

After Foundation Day, I will make dramatic changes in our environment.

I have arranged to have this time with you today in the hopes that you will make ready for the coming Foundation Day by offering devotions and preparing your minds and bodies. Do you understand? [Yes.] You will do that, won't you? [Yes.] **TW**



The Wonmo Pyeong-ae Foundation and the Universal Peace Academy

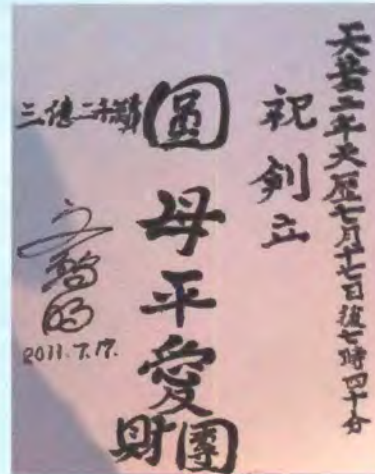
T rue Mother's concern for the education of our blessed children has seen expression in two substantial initiatives in recent months. One is the creation of offices for the Wonmo Pyeong-ae Foundation, which has the purpose of gathering funds to support the education of our blessed children. *Wonmo* can be translated as "original mother" and *pyeong-ae* as "peace and love." True Father launched the idea of the Wonmo Pyeong-ae Foundation at the time of the launching the Won Mo boat in Las Vegas on August 18, 2011 and Mother wants to honor Father's intent. Father envisioned creating a fund of \$320 million dollars.

The foundation must secure funds in order to provide scholarships for students in the years to come. We are informed that in order to do this, it will develop a business foundation.

Mother has also launched the Universal Peace Academy, with the purpose of raising leaders for Cheon Il Guk. The academy offers a graduate course for committed members. Students will complete a two-year masters course in theology, after which they will commit to three years in a public mission our church movement. True Mother aims for the institution to be run like a military academy in that it will offer a high standard of training and education. Its Korean name incorporates the term for military academy.

The Korean academic year begins in March, so the academy will welcome its first intake of students little more than a month from now. Later this year, applications will be invited for 2014.

It is just the beginning for the Universal Peace Academy and Wonmo Pyeong-ae Foundation. But their inception and substantiation indicates that True Parents are still very much present in this world, looking ahead to future generations. **TW**



Two days before launching the Won Mo boat, Father expressed his intention to create and fund the Pyeong-ae Foundation.

07.17 in the second year of *Cheon-gi* (2011), by the heavenly calendar at 7:40 PM Congratulations on the establishment of the Wonmo Pyeong-ae Foundation \$320,000,000. Sun Myung Moon



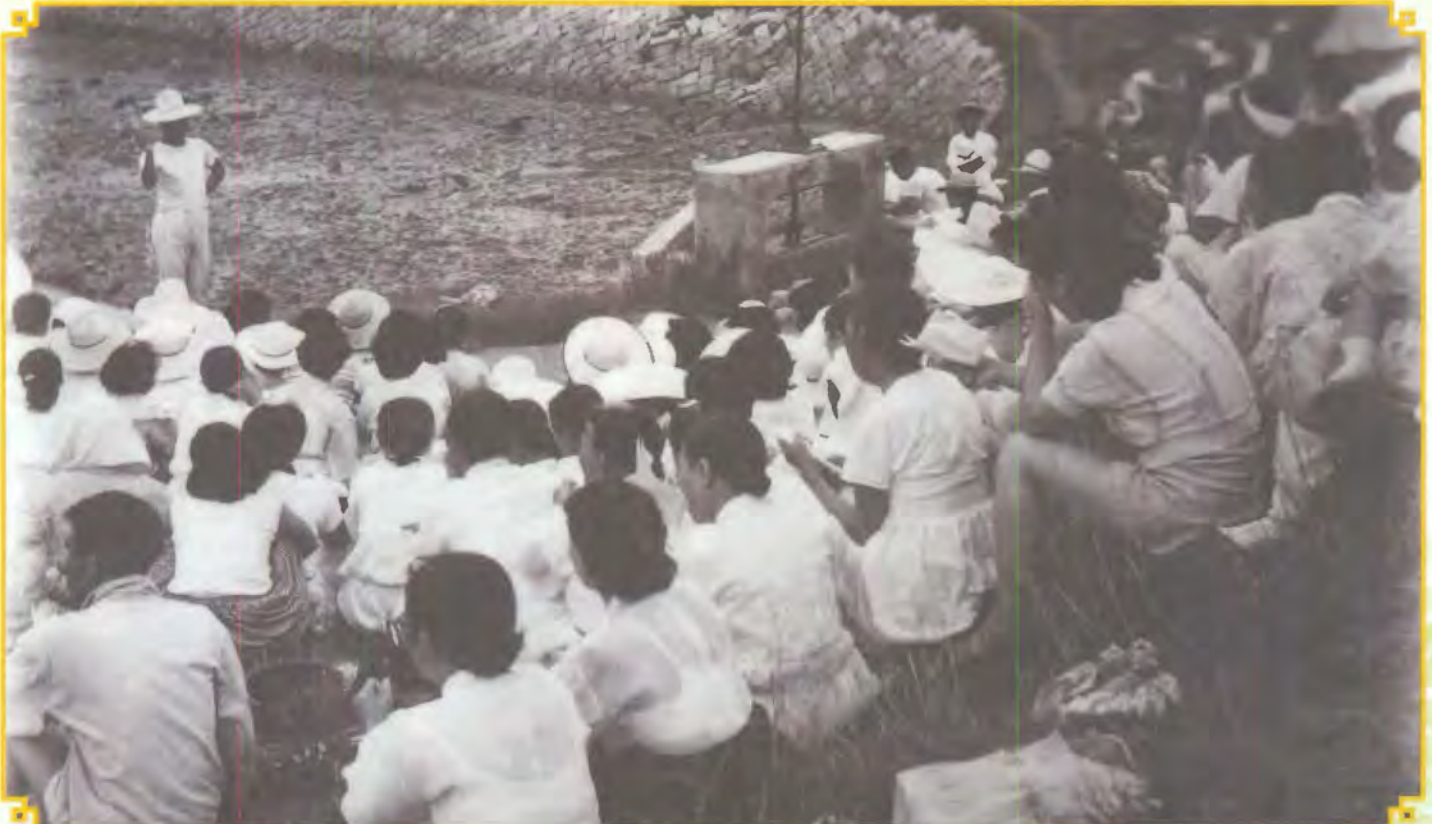
The opening of the foundation offices on December 20, 2012; the foundation's director Kim Man-ho is standing at left.

With Father in the Early Days



Photos courtesy of the Korean History Committee

Above: Fifty years ago, and continuing into his old age, Father would go into the beauty of nature with members and pour out God's spirit and truth; **Below:** Father with members at Yamok (a village near Korea's west coast) in the late 1950s





Above: On October 14, 1958, the anniversary of Father's release from Hungnam Special Labor Camp, he is at back with Korean church president Rev. Eu Hyo-won; *Below:* Father (seated) listening, at an April 17, 1958 service at Samcheong Park in Seoul



True Mother's Life Story

This content is drawn from a book entitled True Mother's Life Course published by the Unification Church History Committee last year. Last month we covered Mother's birth and early childhood. This month we look at True Mother's middle and high school years.

True Mother's mother joins the church

True Mother's mother, Hong Soon-ae, came to know True Father while she was residing in Chuncheon. Jeong Seok-cheon¹ had read an account in the *Donga Ilbo* newspaper of the May 1955 incident of students being expelled from Yonsei University and Ewha Woman's University and wrote a letter to his sister, Jeong Seok-on, who was living in Busan at the time, to tell her about it. On her deathbed, Kim Seong-do had said to her children, "A church will arise that is misunderstood as a lewd group. Its members will thus be persecuted, even imprisoned, just as we were. When such a church appears, you should know it to be the true church and go to find it." They therefore felt in their bones that they must go and find this church. As soon as she received the letter, Jeong Seok-on went to Seoul with her daughter.

At the time, however, the Unification Church was in complete disarray, with its leaders in custody² and parents of expelled students coming and going constantly. Consequently, they returned to Busan and Mrs. Gang Hyeon-shil introduced them to the church there. Jeong Seok-on informed her brother, Jeong Seok-cheon, who was living in Daegu, about the current situation. Upon receiving the communication, he made his way to the Daegu church right away and listened to Divine Principle lectures for a week. Realizing that the Divine Principle was more detailed and biblical than the teachings of the Holy Lord Church, he joined the church in June.

Hong Soon-ae had been living in Chuncheon at the time she received a letter from Jeong Seok-cheon in November 1955. The letter told her about a church in Seoul exactly like the Holy Lord Church. It said that the minister in that church was coming to Daegu to speak to his followers and that she should come at once and listen to him. Circumstances did not permit her to go to Daegu at once, however. She put off going there until the following month, December. It was at this time that she had a special revelatory dream. She dreamed of a great river that flowed from the east over a bed of white pebbles. A Turtle Ship³ shining in all its splendor appeared, and as she listened to the sound of rowing oars, a white dragon opened the top of the ship and came swimming out. It waved its tail and stopped in front of Hong Soon-ae to welcome her. Then it leaped into her bosom. Startled, she awoke.

Afterward, she just lay there, thinking to herself, "That is strange. Elder Jeong told me about a great church, which I was about to go to, and though I am in many respects an inadequate person, it welcomed me."

After receiving the revelation in her dream, she went to Daegu, where Jeong Seok-cheon told her, "We have finally found our Lord. We prepared his clothes in the Inside the Belly Church to receive him. Now we have finally found him. He came to Daegu and spoke to us." Then he told her that the minister had returned to Seoul, that his teachings were the same as those of the Inside the Belly Church. He added that he was a young, handsome man who sang well, who watched movies, and who was given to swearing occasionally. Though his description made him out to be quite human, in contrast to her expectations, her mind was filled with conviction.

In a way, she was glad that when she reached Seoul she would be able to meet the one she had yearned for, but she also felt inadequate. She blamed herself for being so foolish as to wander around and suffer as a result. If she had been wise, she would have stayed in Daegu, and during those four years



Hong Soon-ae, Mother's mother, soon after joining the church

1 The first son of Kim Seong-do, leader of the Holy Lord Church

2 Father and four leaders had been arrested and incarcerated in Seodaemun Prison pending trial.

3 A late-sixteenth-century armored ship Koreans used in sea battles



Photos courtesy of the Korean History Committee

Left: True Mother, then simply known as Han Hak-ja (standing, middle) with other members of the Seong Jeong Girls' Middle School Painting Club; Right: True Mother (left) with friends at that same school, which she attended from 1956 to 1959

she would have found the Unification Church. Yet she had failed to do so. She had gone to Jeju Island and foolishly lived on raw food and made herself suffer, but she had not found the one she should have, so she was filled with regrets. With such thoughts in her head, she was sorry and felt that she had fallen short.

As she was preparing her mind in this way, she had another revelation in a dream. She saw two golden dragons bowing with their heads toward Seoul. Mrs. Hong thought to herself, "On my way to Daegu I saw a white dragon, and now that I am about to leave Daegu I see two golden dragons. That is strange."

She immediately went to Seoul, where she met and paid her respects to True Father at the old headquarters church in Cheongpa-dong. Surprisingly, he was the same person she had twice dreamed of while she was a member of the Inside the Belly Church. She was awestruck and she did not know what to do with herself.

Hong Soon-ae listened to what he said with her heart overflowing with gratitude and grace. Father, however, treated her coldly, calling her "You, you!"—as if he were implying, "What could you possibly know?" Though he spoke warmly to the people she had come with, he completely ignored her.

A war raged in her heart. He was the one she had received revelations about in North Korea. He was the one she had to follow now, in life or in death. She had to serve him even after her life ended. Here he was, though, treating her as if he were angry with her. She was at her wits' end as to what to do. She could not help feeling lost.

So she continued to pray, "Heavenly Father, our Teacher is very angry with me. What should I do? What sins should I confess?" When she had prayed for quite a while, she received the response, "You need to pass through this crisis at any cost. Otherwise, you will become like Judas Iscariot."

True Father treated her so coldly that it was apparent to everyone. On Christmas Day, he handed out Korean popcorn to the members, and whereas he conveyed warmth as he gave handfuls to other members, when he came in front of her, he almost threw it at her. When others came or even a lone per-

son, he welcomed them warmly. He spoke to them all through the night and gave them love, but he did not do that for Mother's mother. Thankfully, he did not tell her to go away, though. She felt that if he were to tell her to go away, she would die. God had told her to endure everything and weather the crisis, so she persevered. When there were other members, she went in and sat with them in front of him. After a week of living in this way, her inner suffering was so severe that her heart burned and her lips became cracked.

At the end of the week, Father gave the Sunday sermon. He spoke of Jesus' heart, saying, "How great is the sin of the Israelites for failing to receive Jesus, who came as their true father, and instead crucified him?" From the moment Father began his sermon to his last word, Hong Soon-ae wept incessantly. Though she had wept many times in the New Jesus Church, the Holy Lord Church and the Inside the Belly Church, she had never cried her heart out as she did then. Though she wept and wept, she did not feel relieved. She was amazed in her heart, which ached, and she felt so sorrowful that she could not even speak.

When he gave his sermon, she felt as if he were speaking only to her. At the end of the sermon, before the other members left, Jeong Seok-on said, "Teacher, there is a person here who wept from the beginning to the end of your sermon." Upon hearing that, Father asked, "What is that person's name?" When Mrs. Hong heard that, she thought to herself, "I'm saved!" And when she went into his room and greeted him, he told her, "Right, sit down there!" This consoled her and filled her with such gratitude and reverence that her heart felt about to burst.

Meeting True Father

Right after Han Hak-ja graduated from elementary school in March 1956, her mother told her, "The man we were bowing to in the Inside the Belly Church has appeared in Seoul, so let us go there and pay our respects."

They went to Seoul together. Her mother led her to the Cheongpa-dong church and had her offer a bow to Father. From a young age, True Mother practiced absolute obedience



Rarely seen photographs show Han Hak-ja, now True Mother (standing, third from the left) among classmates, and (second from the left) with friends. These were taken during the time she was living with her uncle and his family.

in matters of faith.

After she had bowed respectfully to him, Father asked who she was. When her mother answered that she was her daughter, he asked, "You have such a beautiful daughter? Does she go to school?" After learning her name, to the surprise of all, three times Father said, "Han Hak-ja has been born in Korea!" Mother's mother said to herself, That is strange. Why did he speak of this daughter of mine three times?

Father then said, "Han Hak-ja, you will have to make sacrifices from now on."

True Mother recalled the circumstances:

I did not get a chance to meet True Father in North Korea. I met him for the first time in Seoul after we came to South Korea. At the time, I was thirteen years old and had just graduated from elementary school a short while after we joined the church. We had followed a path of such great difficulties before then that we could not be sure of what lay ahead. Moreover, we had no inkling of what was going to happen in 1960.

When I met True Father for the first time, the moment he saw me he closed his eyes and meditated, and then spoke to me, almost as if he were whispering in my heart. He asked, "What is your name?" I answered, "My name is Han Hak-ja." Then he said, "Oh, Heavenly Father! You have sent this wonderful woman, Han Hak-ja, to Korea. Thank you!" He had been meditating at the time and he spoke almost as if to himself, but those were the words I heard.

In that moment, it seemed to me that True Father, the founder of the Unification Church, was receiving a special revelation about my future, so I thought it somewhat strange. At the time I was living in Chuncheon, Gangwon Province and Father was at the church headquarters in Seoul. Chuncheon and Seoul were quite a distance apart.

Middle school days

Mother graduated from elementary school in 1956, but she had been unable to go on to middle school immediately. Her uncle,

Hong Soon-jeong, came to Chuncheon and discovered that Mother's mother was in prison⁴ and that Mother (the young Han Hak-ja) had been staying at home, unable to go to school. He brought her to Seoul with him without a moment's delay. Fortunately, Seong Jeong Girls' Middle School was still permitting late registration, so she was able to enter the school right away.

Han Hak-ja entered the school on April 10, 1956 and graduated on March 25, 1959 in the school's third graduating class.⁵ During this period, she lived in the Donam and Shindang⁶ districts of Seoul with the family of her uncle, Soon-jeong Hong. She sometimes cooked meals for them.

Her school record shows that she was honored with awards in her second and third years consecutively as the student with the highest grades in her class. Her interests and skills included drawing and reading. As she had in elementary school, during her three years in middle school, Hak-ja showed talent in art. She served for three years as a senior member of the class council, and in her second year was the vice-chief of the general affairs division while serving concurrently as a student leader. In particular, in her third year she carried out student government activities as the head of the steering committee. As the leader of the steering committee, she displayed her leadership potential. True Mother spoke of the circumstances of the time:

I recall that, when I was young, in middle school or thereabouts, I was made the head of the steering committee. One time I had to go up to the podium in front of the whole student body and tell them decisions the committee had made.

⁴ She had laid hands on and prayed for a mentally ill young man who subsequently died. Father later said, "Although her [True Mother's] mother had to experience prison life, it was all a blessing." He went on to indicate that it was an instance of restoration through indemnity.

⁵ The school later relocated within Seoul and changed its name to Seon Jeong Girls' Middle School. It and a later-added accompanying high school were purchased by the church business foundation in 1987.

⁶ In Korean, the term district is appended to the name as the suffix ^동. Readers are likely familiar with Hannamdong and Cheongpadong.



Han Hak-ja (front row, middle) entered St. Joseph's Nursing School in Seoul in 1959 but becoming True Father's bride the following year took precedence over finishing the course there.

After I had made the announcement, I came down. I was told that Mrs. Han Jeong-ae, our Korean language teacher at that time, and other teachers who are still working in the school, all said, "Wow! Hak-ja is truly amazing!" I had always given the impression to those around me that I was a quiet and docile student, difficult to approach or befriend, yet I had gone up and made this announcement in public. All I had done was give an explanation.... That was my first experience of speaking to a large audience.

In the social development section of Mother's middle school record, it is says, "She is courteous, kind and responsible; she contributes to her class by setting an example for others. Her character is both calm and cheerful." Under the general assessment section, it says, "She has the highest grades in her class and she behaves in an exemplary manner," but it also mentions that "she is physically frail and has missed classes."

High school days

Hong Soon-jeong was working in the supply office of a hospital on a military base in Busan, to which he had been transferred in 1957. Hak-ja needed to go to high school after graduating middle school, but her uncle's family had to relocate to Busan with him. They were in a dilemma because she was without a relative in Seoul who could protect her. Hak-ja entered St. Joseph's Nursing School, the predecessor of the Catholic University Nursing School, in March 1959. Older classmates recommended the nursing school dormitory, saying that it followed strict regulations and was a safe place. Accordingly, after graduating from middle school, Hak-ja attended nursing school and stayed in the student residence.

Hong Soon-jeong said, "At the time, True Mother was a young girl, but she spoke fewer words than a man and she was very composed." Under her mother's strict guidance, Hak-ja maintained a chaste and pure life. About her life in those days, True Mother said the following:

I was of a gentle disposition, and was well known in the

school as a girl who enjoyed reading or listening to music in a quiet atmosphere. I also gave the impression that I was quite an intelligent girl. I was not emotional or excitable and always rational, so to people I met for the first time I would have seemed like a rather cold person.

My life at the time was almost like that of a nun. I avoided doing anything with men, and like a flower blooming in a greenhouse, I completely isolated myself from the outside world. I now know that all of this was part of the preparations made by Heaven to purify me the woman who was destined to meet the Lord and become his bride one day, but at the time I knew nothing of that.

From the first, I was not an extrovert; on the contrary, I remained quiet, preferred to keep my distance from the world and was happy enough in my own company. When it came to men, I acted as if I did not notice them; not once did I even look at the men around me first. It was because I felt embarrassed in a way when I looked at them. I also felt that I would lose my innocence if I did.

In my school days, I did not like gadding about. I avoided sports and enjoyed reading in solitude. Whichever school I attended, the teachers all loved and protected me. Perhaps it was because I was relatively diligent, but the teachers took good care of me. They said I was not like other children of the time and that I should go out more, but only because I liked to sit still and stay quiet rather than because I had more worries than others or anything like that.

Even when I reached puberty, I did not worry about life. My maternal grandmother and my mother had implanted in my mind the faith of living a life of serving Heaven at all times.

From time to time, I read novels such as *Tess*,⁷ and I thought to myself that later in life I would like to live in the country with a friend. My friends sometimes said to me, You are somewhat prudish, but you will be the first one of us to marry. **TW**

⁷ *Tess of the d'Urbervilles* by Thomas Hardy



Why Churches Grow in a Free Society

The following is drawn from an as-yet unpublished manuscript, the first extract of which appeared in our November 2012 issue. The writer explains that churches being in democracies and fostering an egalitarian atmosphere within churches have been shown to be important factors in accelerating church growth.

This essay represents an effort to apply the thought of the Reverend Sun Myung Moon to the challenge of developing a church. I write this as an evangelical Unificationist, a person convinced that Rev. Moon and his wife, Dr. Hak-ja Han Moon, are the True Parents of all humankind. This means to me that God has disclosed His heart, love and nature through them in a way that builds upon the world's faith traditions and brings them to fulfillment. I believe that the expansion of this message is the most important event that could take place in the world today. I believe that it is the believer's responsibility to do this and that God works through our imperfect selves and congregations, which are "vessels of clay."

I talk about how Christianity exploded with growth in the United States of the nineteenth century as a result of a certain church model that historians term "populist."¹ As I explored more, I found that the Divine Principle advocates this approach. Its teachings go so far as to assert that in the era of the Second Coming, after the ages in which God, Jesus and the Holy Spirit took direct responsibility for the world, "the people of faith on earth and in heaven are to bear the third responsibility to defeat Satan." That is, the first responsibility was God's directly. It went from God to Jesus and the Holy Spirit, and finally the salvation of the world is in the hands of "the people of faith on earth and in heaven." In our present time, God will work directly through common people, and this is the basis of the populist approach. "Hence," the Principle goes on to state, "this period is called the age of the providence based on the believers' responsibility."² Further, I found that Father Moon began his church on a populist model and calls for the same in activities like home church.

I have two axioms. One, the believer's responsibility is to win people to True Parents. Two, to make our church communities as effective as they can be, we can learn from the practices of other growing churches. I present research that shows that the churches that are expanding today in America, and have done so for the last three centuries, are those adopting a specific type of organizational form, to which I apply the term the "populist" approach.³

First, I want to make an aside about the implications of church growth to the "interfaith" project. To grow, churches need a strong conviction that my church is here to save people, which implies that people who are not in my church are not saved and need me to save them. Some people take that to be a militant stance that leads to warfare among faith communities. They point to the history of war among religions—which continues among some religions even today. I'd rather look at a more positive scenario, that of the religiously plural American society that enjoys a separation of church and state and, on that basis, freedom of religion.

I believe that the Divine Principle, in its analysis of the division of nations around the three world wars, views freedom of religion as the *sine qua non* distinguishing the Abel-type society. Religions in a free market of faiths succeed by competing with their peers to win people's hearts and souls. What is wrong with the makers of Jones's pickle relish believing that theirs is the best, better than Smith's pickle relish? As long as the market is refereed impartially, the public benefits by constant improvements in relish as Jones and Smith compete to excel. The public also benefits when churches compete. That is why it is in freedom societies, in which people can practice the religion of their choice and, naturally, proclaim its superiority, that reli-

¹ Thus, the term "populist" in this article is not to be confused with the term as utilized in discussions of the Freedom Society.

² *Exposition of the Divine Principle* (1996 English translation) page 186

³ In line with the Microsoft Corporation's *Encarta World English Dictionary* definition, "emphasizing or promoting ordinary people, their lives, or their interests."

gion is most popular and the largest percentage of the people believe in God.⁴ After all, it is the nature of religion that if does not claim absoluteness, it will fail. Let's review how religions grow in an open society.

Historical background

American religion has grown by populist principles and practices from the colonial times. Not much has changed in the spiritual dynamics of American culture over the span of two hundred years. Contemporary church growth is tapping into the same dynamics.

Nathan Hatch called this the "democratization of Christianity in a popular culture." With the American Revolution, he writes, "turmoil swirled around the crucial issues of authority, organization, and leadership.... Respect for authority, tradition, station, and education eroded.... To be an American citizen was by definition to be a republican, the inheritor of a revolutionary legacy in a world ruled by aristocrats and kings.... This left an indelible imprint upon the structures of American Christianity."⁵ British historian Paul Johnson calls this "the specifically American form of Christianity—undogmatic, moralistic rather than creedal, tolerant but strong, and all-pervasive of society."⁶

The churches had to relate to the American character and culture, symbolized by slogans such as "no taxation without representation" and "government of the people, by the people, for the people;" a culture in which leaders are "public servants." This is, in fact, part and parcel of the American ideology. Hatch cites nineteenth century British visitor, Anthony Trollope, who in 1863 wrote of the Americans, "They are willing to have religion, as they are willing to have laws; but they choose to make it for themselves. They do not object to paying for it, but they like to have the handling of the article for which they pay."

And what sort of religion did they make for themselves? They "wanted their leaders unpretentious, their doctrines self-evident and down-to-earth, their music lively and singable, and their churches in local hands." Hatch goes on to state, "The rise of evangelical Christianity in the early republic is, in some measure, a story of the success of common people in shaping the culture after their own priorities."⁷ As owners of their faith, naturally they "threw themselves into expanding its influence." By this energy and ownership, America enjoyed an "explosive combination of evangelical fervor and popular sovereignty," and this combination has sustained religious expansion in America ever since. Johnson perceives "an ecumenical and American type of religious devotion which affected all groups and gave a distinctive American flavor to a wide range of denominations." He sums them up under five heads:

- Evangelical vigor
- A tendency to downgrade the clergy
- Little stress on liturgical correctness
- Even less on parish boundaries, and above all
- An emphasis on individual experience⁸

The terms "democratization" and "populist" refer, in Hatch's analysis, to three points:

- The recognition of the religious authenticity of each

person's experience

- The allowance for common people to define their own faith and
- The use of Christianity as a force for liberation and popular sovereignty

For better or worse, in America the age of the authority of the common man and woman dawned and religion changed forever. One is reminded of the buildings in Manhattan that display not saints, scholars or political heroes, but mechanics, draftsmen, carpenters and farmers. Rockefeller Center's Fifth Avenue artwork celebrates in bronze the production of basic commodities—wheat, wool, cotton, sugar, molasses, tobacco and so forth. This, not the generals, emperors and philosophers, is what is enshrined in American architecture. Hence the American "tendency to downgrade the clergy," pointed out by Johnson (an English scholar). Consider Joel Osteen, senior pastor of America's largest congregation, Lakewood Church in Houston, Texas. He is famous, fashionable and fantastically wealthy, but what are Joel's sermons about? He talks about his friends whose batteries die, who lose their jobs, whose parents are struggling with depression or illness, whose marriage is on the rocks, whose boss is a tyrant, who can't figure out how to get the remote to work. He eulogizes his father, who had a small church and a large family. Joel is someone like me, the listener feels, who succeeded and wants me to succeed. Tens of thousands identify with him and participate in his church.

The Americans enjoyed an abundance of space and it was impossible to police the frontier. The easiest social organization for the pioneers to take west with them was their church. Churches were the primary agents of social organization on the American frontier and ultimately for the nation as a whole.⁹ This was abetted by the separation of church and state and what Hatch terms "a climate of withering ecclesiastical establishments." Therefore, the people were free to organize their lives through their churches and religious associations. It was the Massachusetts Bay Puritans writ over a million square miles. The common people of their own choosing set up missionary societies, Bible societies, women's benevolent associations, the Sunday school movement, reform movements, rooted in the experience of the Holy coming into their farm, their village, their church and making Himself known in their language.

The result was the explosive growth of the churches. While Christians in Europe were struggling over control and power, America enjoyed an "incredible growth of 'upstart' denominations with new styles of church life between 1800 and 1850. The Methodists in 1820 had 250,000 members; they doubled in the next ten years. Baptist membership multiplied by ten between 1783 and 1813 as the number of Baptist churches grew from 500 to 2,500. By 1850, the new denominations—Baptist, Methodist, Christian and African American churches—constituted 2/3 of Protestant ministers and members in the country. In 1775 there were 1,800 ministers in America; in 1845 there were nearly 40,000. A completely new church body, the "Freewill Baptists," had as many ministers as the Episcopalians in the early nineteenth century. "Antimission Baptist" preachers "far outnumbered" Roman Catholic priests and Lutheran ministers; the Christians, a new movement created by Alexander Campbell and Barton Stone in the 1820s, had as many preachers as the Presbyterians. The church of the Puri-

9 See Donald G. Mathews, "The Second Great Awakening as an Organizing Process, 1780–1830," in John M. Mulder and John F. Wilson, *Religion in American History: Interpretive Essays* (1978), 199–218. First published in the *American Quarterly*, XXI (1969), 23–43

4 Rodney Stark, *Discovering God: The Origins of the Great Religions and the Evolution of Belief* (2007), Ch. 3: "Rome: An Ancient Religious Marketplace."

5 Nathan Hatch, *The Democratization of American Christianity* (1989), page 6

6 Paul Johnson, *A History of the American People* (1999), page 109

7 Hatch (as above) page 9

8 Paul Johnson, (as above), page 116

tans, Congregationalism, had twice the number of preachers of any other American church in 1775. But it set itself up as a state church in Connecticut and Massachusetts. By 1845 Methodist preachers outnumbered Congregationalists by more than ten to one.

The state churches, by their doctrinal rigor, institutional formalism and insistence on having a thoroughly educated clergy, stifled creativity and responsiveness to the changing environment. Religious entrepreneurs roamed the countryside, inspired by the Spirit, gathering multifarious crowds, paying no attention to parish lines or church traditions—other than to challenge them. These self-taught Baptists, Methodists, “New Light” Presbyterians and Independent Congregationalist preachers focused on delivering a direct experience that proved God’s authority. They developed new delivery methods, revivalism referred to as “new measures” developed by Charles Finney, the altar call, the “anxious bench” designed to convert the hopeful, face-to-face recruitment, camp meetings, new musical styles based on what people liked to sing, plain messages, “muscular Christianity” that led to dramatic conversions of individuals, families and entire communities.

As we see from the fact that almost all mega-churches are independents, not affiliated with mainstream denominations, these populist dynamics continue today.

I want to point out that the Unification Church has its roots in populist faith. I will explain how the Divine Principle calls for a populist church, how Reverend Moon began a populist church, and current trends toward popularizing our faith.

The Divine Principle calls for a populist church

The Principle of Creation explains that churches grow via the populist approach. The process of “realizing the kingdom in the hearts of believers” is set forth in the Divine Principle explanation of how groups come about and grow:

When the body acts according to the will of the mind, and the mind and body thus engage in give and take action, the individual will live a purposeful life. This individual will then attract like-minded people. As these companions work together productively, their group will grow. —*Exposition of the Divine Principle*, 31

This passage from the Principle of Creation describes the growth of any group, including a church. We can divide it into four parts. It begins with an individual living a purposeful life with the mind and body united. Everything begins with the unity of mind and body, centered on God. Such a person will attract like-minded people and, given good management sense, they will work together productively and the group will grow. This is the populist model. It describes how True Father began the church. It is Principle 101.

Principle 201 comes from the Principle of Restoration, where we read:

“...the universal tendency to seek out good leaders and righteous friends stems from our innermost desire to come before God through an Abel figure who is closer to God. By uniting with him, we can come closer to God ourselves. The Christian faith teaches us to be meek and humble. By this way of life, we may meet our Abel figure and thus secure the way to go before God.” —*Exposition of the Divine Principle*, 194

This tells ministers and members to be “good leaders and righteous friends” in order to attract God-seeking people. It

also says that we need to meet our Abel figure. I’ve seen many presidents on television, but have I ever met one? No. I’ve heard Billy Graham preach in a stadium, but did I ever meet him? No. Change comes from human touch, human contact. To the new person, the usher whom they meet is more important than the senior pastor in the pulpit.

In its analysis of the late medieval Catholic Church and Protestant Reformation, the Unification movement extols the populist model, a flat organization focused on spiritual experience. “From the viewpoint of God, the vertical center,” Father has said, “all object partners of love are equal.”¹⁰ At first glance, the Divine Principle speaks of the Protestant Reformation in glowing terms. “After the Protestant Reformation, the way was open for people to freely seek God through their own reading of the Bible, without the mediation of the priesthood. People were no longer subjected to the authority of others in their religious life, but could freely seek their own path of faith.”¹¹

The Divine Principle points out that in order for the people to seek God freely, the denominational style Catholic Church, including dysfunctional religious rites and bureaucracy, had to flatten and focus on encounter with God.

“The people...rebelled against the ritualism and rules of the church which were constraining their free devotion. They fought against the stratified feudal system and papal authority which deprived them of autonomy. They protested the medieval view that faith required unquestioning obedience to the dictates of the Church in all areas of life, which denied them the right to worship God according to the dictates of conscience based on their own reading of the Bible.” —*Exposition of the Divine Principle*, 352

As a student of the Unification teachings, for much of my life I considered this to be a celebration of the Reformation wrought by Luther and Calvin, but it is not that simple. The Protestant Reformation was a multi-faceted event involving conflict between the magisterial reformers, such as Luther and Calvin, and the free-church radicals. The magisterial side, the Lutheran and Calvinist state churches, maintained the “only one church” point of view, with the church and state united. In that system, all people are legally required to attend the church according to location. Tithing is a tax. Church parish lines and political boundaries are the same. Baptism is tantamount to citizenship in the state and so happens at birth; membership in the church is involuntary. The Protestant mainstream denominations, as well as Roman Catholic and Orthodox bodies, maintain this approach to this day. Each operates a system of parishes, districts and regions.

The Divine Principle praise of Protestantism is not for this denominational church style. The Divine Principle identifies with the other side, the free-church, populist approach. The Divine Principle exalts the house church movement of Pietism, in which believers sought authentic spirituality in small groups. It points to the parish-busting neighborhood movement of John Wesley, who later turned his “Methodist society” study groups into a church. It praises the strongly anti-establishment church leadership of George Fox, who was imprisoned for refusing to bend to any human authority, the new age spiritualism of Swedenborg, and the free-range revivalism that characterized the Great Awakenings. Pietism, Methodism, Quakerism and communication with the spirit

10 “The True Owners in Establishing the Kingdom of Peace and Unity in Heaven and on Earth,” April 10, 2006, Seoul

11 Page 341

world...“in these diverse ways, the Abel-type view of life was maturing to form the democratic world of today.”¹² In contrast, Luther receives scant praise and Calvin is criticized over the predestination issue.

Thus, the Divine Principle finds God working not through the mainstream churches, Protestant or Catholic, but through the populist trends in Christianity in the “period of preparation for the Messiah.”

The Unification Church started with a populist model

Reverend Moon practiced this populist religious style as he planted his churches in Korea. Few young, visionary church leaders attempt to transform old bureaucratic denominational wineskins. Instead they leave behind the old wineskins and make new ones. “What makes this reformation radical,” Donald Miller author of *Reinventing American Protestantism* writes, “is that the hope of reforming existing denominational churches has largely been abandoned. Instead, the leaders of these new paradigm churches are starting new movements, unbounded by denominational bureaucracy and the restraint of tradition—except the model of first-century Christianity.” This description of the reinvention of Protestantism in the 1970s applies perfectly to Reverend Moon’s ministry of the 1940s and 50s.

When established churches in Korea rejected this young country preacher’s radical call and maintained their traditions and hierarchies, he separated from them. He established a model that resembled first-century Christianity. He focused on his purpose and his teachings, and generated a powerful relationship with the Father in Heaven and a desperate heart to care for people on earth. He taught those whom he met, investing all his heart and energy, and led spirit-filled worship with fervent singing, prayer and preaching. He called us to do the same as he sent out pioneer missionaries and organized the “home church” and “break through in your neighborhood” ministries.

What he created in the early years exemplified the two characteristics of successful post-modern religious movements. One, it was a flat organization allowing local ownership, not controlled by the western missionaries or Korean hierarchies. Reverend Moon (then called “Teacher”) took members into the mountains and to beaches for retreats and recreation, planted rice with members, and slept and ate with them. As do all emerging spiritual movements, the group developed its own music, with songs written by the local members. According to Rev. Kim Zin-moon, in the 1960s Reverend Moon resisted his clergy’s pleading for the construction of church buildings.

Two, the church focused on imparting spiritual experience by emphasizing prayer, fasting, street preaching, pioneer evangelism with no cash in hand, and so forth. His worship services featured extended singing, repeating the same songs over and over, generating a Pentecostal atmosphere in which people felt electricity. In Reverend Moon’s words, “People who attended called one another *shik-ku*, or family member. We were intoxicated with love. Anyone who came there could see what I was doing and hear what I was saying. We were connected by an inner cord of love that let us communicate with God.”¹³ Individuals would be guided spiritually through the streets to the church. Reverend Moon dressed in “laborer’s clothes” and waited in the back of the room unnoticed until coming forward to deliver his message straight out of the Bible. He had no seminary training and did not model his

ministry on traditional doctrines or liturgical forms. He fashioned his faith tradition through direct give and take with God and thorough reading of the Bible, while experiencing a life of service to others as a poor student belonging to an oppressed nation.

Reverend Moon once described the ascendance of the Messiah in this way: “... he guides them with God’s character and true love, [and] they will come to understand the true reality of religion and the universe and they will [receive him]. This will happen because all beings in the universe desire to be absorbed into the sphere of a lord of love on earth who is higher than they. Even birds and dogs will go to a village that loves them more and takes care of them. It is the same for all beings.”¹⁴ Churches succeed not by power, property or established social status, but by loving people.

Home church is a populist model

Through home church, True Father called the membership to create a network of hubs in a pluralistic society without parish lines. Thus the Unification spiritual community was to be a network of locally-generated hubs, each of equal authority. “Now is the time when the period of national level organization is over. If you are a Kim, Kwak or any other clan, you should start hoondokhae first with your own families.”¹⁵

Since any number of blessed couples may live in a given geographical area, with each free to develop their community, this is a pluralistic religious society without parish lines: “the standard of activity is not in the province. It is the leaders of the district and the neighborhood... The problem is how to educate the district and the neighborhood and have it sink in.... Everything comes into the district and the neighborhood.” This echoes Rev. Moon’s words that “There should be a family in that neighborhood... The mother and father have to believe Heavenly Father absolutely; they have to love sons and daughters like Heavenly Father loves the mother and father. We have to love our neighbors and the nation that is connected...” We note the personal ministries of Rev. Hyung-jin Moon and Sun-jin Moon, visiting members in their houses in Japan, sharing meals with them, sleeping in their spare bedrooms.

Churches grow by placing responsibility in the hands of local families and small groups. They are responsible to initiate viable ministries, attract new people, assimilate them, raise them, and liberate and release them as blessed central families. The Witnessing Summit’s¹⁶ terms for the “membership process” are “meet, member, mentor and ministry.” With this responsibility we have the freedom to figure out the best way of using our own resources. Church growth theory and practice tells us that there is nothing more effective than this.

Why does decentralization energize a church? One reason is that it enables a local church to cross cultural barriers. But there is another reason. Decentralization is effective because it places responsibility in the hands of people who are on the frontline. This puts church leadership and decision-making with the people actually in touch with the market. It is there that the churches will figure out what really works in bringing their neighbors into communion with God through True Parents. Through a new generation of leadership we see that now coming into place. *SW*

¹² Cheon Seong Gyeong, page 200; from a talk on 1978.10.04

¹³ From Father’s speech, “Our Responsibilities to Establish Cheon Il Guk,” in *The Vision and Mission of Cheon Il Guk*, an IIFWP publication.

¹⁴ A series of large round table discussions on outreach that occurred in various cities throughout the United States beginning in 2007

¹² Pages 356–57

¹³ *A Peace-Loving Global Citizen*, page 124

Relaunching a Nation

By Jesus Navarro

For a decade our church in Venezuela struggled with zero growth. The national leader describes how approaching young people from a different perspective than they had in the past proved effective in reversing this negative trend.

In 2007, an Anglican priest introduced me to the dean of the engineering faculty in Alejandro de Humboldt University, who offered me a job as a teacher. I began teaching college subjects such as critical thinking, how to study and think effectively, ethics and report writing. The students were very young, having just graduated from high school. They were very pure and just beginning a new life, so I introduced many points of the Divine Principle through my lectures and classes. The students were very interested. Many of them asked questions and invited me out to coffee during breaks. We became friends. After they passed my subjects, we continued the relationship. I began inviting them to Divine Principle lectures in my home, and I started a new ministry with young students. These students brought more young members. I had been teaching Divine Principle in my home and in my backyard, but we could not continue there because there was not enough space.

I began to hold Divine Principle workshops, two- or three-day workshops, at a house owned by an ambassador for peace in the countryside. In the beginning, she lent it to us free of charge as long as we took care of it. We held sixty workshops there, forty-eight three-day and twelve seven-day Divine Principle workshops.

We had an educational structure, but our church didn't have the infrastructure to educate people as full-time members. For that reason, I began to send them to workshops in other countries, such as Argentina, which had a set of twenty-one day workshops within a formula course that ran for either one year or two. That was where our full-time member training began.

From the more than twenty young members I'd sent to Argentina for this spiritual education, enough of them came back with a very good, solid education that we could have full-time-member programs now in Venezuela. We had young leaders who could take care of the youngest, and we began to grow.

My approach was somewhat radical. I remember once listening to Hyung-jin nim talk about proclaiming True Parents as the Messiah and thinking, "How can I do that?" And I had the idea, Well, let's proclaim that everyone is the messiah, because we are all



Left: Members performing a skit about how love directed righteously can eliminate social scourges like HIV AIDS. They would later perform this skit for True Parents; **Right:** A young person takes responsibility for his community by inspiring younger ones.



potential messiahs.

The only way we can develop that potential is through the Messiah, our True Father. So I began to proclaim, "You are the messiah," which became our workshop's approach to the participants. In that way we were demonstrating God's existence. We were demonstrating that the Fall was a sexual issue, but we were also demonstrating that a person has the potential to be a messiah.

People felt so high—Wow, I want to be a messiah! After this experience, we introduced them, in a seven-day workshop, to True Father as the Messiah. "Now you can be the messiah, because the Messiah is here, and he is teaching all of us to be messiahs." This was our approach to very young people; specifically, teenagers. Teenagers hearing these ide-

als become very excited; they want to become messiahs, and they work very hard to become messiahs.

In five years (2007–2012) we had seventeen full-time members join in Venezuela, who are very happy. Four of them are now in Argentina. We have twenty blessed central families. We have twenty-three second-generation children. We have twelve young home members, and we have seven elders. We are growing. This may not seem like much to members in other countries, but to us it is a huge result after many years of stagnation in the Venezuelan church.

I feel that two events were significant for the Venezuelan providence. In February 2010, we went to Korea to perform at a cultural festival for True Parents. We presented a play aimed at helping prevent spread of the HIV virus (AIDS),



Here and above: The purpose of involving Venezuelan college students in service projects is to help them discover for themselves the value of unconditional giving, which ties in well with instilling in them the expectation that they can become incorruptible.



Harnessing the physical energy, the desire for intellectual expansion and the idealism of young Venezuelans was made possible through the inspirational message that each one is a potential messiah.

drug abuse and teenage pregnancy. Only true, pure, responsible love can overcome all these situations. We presented this in English to True Parents, who seemed very happy. This was the first time Venezuelans reached the point of being close to True Parents and making them happy.

This year, after performing in front of True Parents a dance of the saints—involving Buddha, Confucius, Jesus and Mohammed dancing in celebration of True Parents' victory—fourteen members remained in Korea for six months. Because for the past few years we have had to pay a fee to use the ambassador's house, they raised funds to purchase a countryside workshop site.

It was such hard work and the result they were expecting was slow to materialize. Father heard about our team and he was so excited about it that he decided to give a large grant to the Venezuelan members. They reached their goal thanks to True Parents.

Our members came back to Venezuela, and we are now re-inaugurating our CARP activities. Many of them are university students. We have nine CARP student members working at four universities in Caracas. We call our version of CARP "An Incorruptible Venezuela is Possible." We want to reach out to young people at universities and in high schools and tell them that if everybody becomes incorruptible, we are going to change our country; we're going to change society, and we're going to change the world.

People were so interested in the word "incorruptible," which we feel somehow unites heaven and earth. It's a very earthy word. It corresponds to the first blessing. No more personal sin, plus maturity of character, it signifies a responsible person who lives for the sake of others, freely and happily. Incorruptible people will form happy families and societies.

Both corruption and incorruptibility are results of our decisions. Through appropriate values education, we learn and teach decision-making based on goodness, upon which we can build an incorruptible life. Training for incorruptibility requires introspection and practice. Character development involves disciplining one's desires and emotions so as to incorporate universal values into everyday life.

We decided to work with young people, and we are having great results. Right now, the most important activity we are developing are debates in the universities. These debates

are held between college students. We call this program Incorruptible Values, Image and Power. The idea is to focus on three types of power that we need to master in order to avoid being corrupted—the power of sex, the power to dominate or hurt others and the power of money. The program has proven very attractive to young people. It serves as an approach to the discussion of the incorruptible individual, family and society, as well as incorruptible leadership.

Every week, also, in two or three universities, we have what we call "a conversation." We pick an important figure in history—it might be Mahatma Gandhi, Martin Luther King or Helen Keller—and we talk about their values, why they were so great. Afterward, we hold an open discussion. We guide the conversation toward the topic of becoming incorruptible. We give participants some ideas to reflect on and the following week they return with that reflection, and we continue those conversations.

For instance, we might say to them, "Listen, evil doesn't exist. Evil is just a human creation. We decided to create evil. If we decide not to create evil, evil won't exist."

Statements of this type make people think a lot.

We continue, "To avoid evil all that is needed is a decision, but it also involves hard work because we have to first define what goodness is. Then, we have to incorporate, that is, incarnate, that goodness. That means we have to deal with our desires and our emotions. So please come to our workshops, and we will continue working."

We are now dealing with these kinds of topics at universities. We combine them with social service projects that we hold every Saturday. Many volunteers come. Our goal is to enable young people to discover the joy of giving love without expecting compensation in return. The focus is on benefiting others, especially the needy and disadvantaged. We indirectly enrich ourselves spiritually, emotionally and ethically. We also develop a healthy sense of belonging (of ownership) and feeling for our own country and our people, whom we want to protect. We learn to educate by example. This helps create a dynamic energy among young people.

We are encouraging these members to become our young leaders. They are great. With our CARP programs, I believe we will soon see incorruptible people in Venezuela that will provide the best leadership in any political, economic or legal system. **TW**

Insight into the South Korean People via the 2012 Election

By David Beard

Non-Korean Unificationists amass perhaps more knowledge of Korea's historical traditions than of the Korean people themselves. The participation by (now) President Park in an event last November at which she and one of True Parents' sons spoke provides a good opportunity to introduce the key candidates and convey to readers what Korean pundits said about Korea's 2012 presidential election and what it reveals about modern Korean people. This article attempts to distill those views.

Ms. Park Geun-hye, who was then the presidential candidate for the New Frontier (*Sae-nuri*) party, spoke at the third¹ Northeast Asia Security Symposium, hosted by the *Segye Times* on November 12 at the Seoul Garden Hotel.

At the time, she was embroiled in a heated race for the presidency of South Korea. Yet, Ms. Park, 60, known for her steely focus and calm in any circumstance, is inured to the challenges that politics might present and to any sacrifice politics might extract from her. She is the daughter of Park Chung-hee, known to some as a president who kept firm control over communist elements in order to bring prosperity to the nation and to others as a dictator who kept a stranglehold on political opponents while robbing Korean citizens of their freedom. She was nine when her father orchestrated the coup that brought him to power, twenty-two when a wild shot from one of her father's bodyguards killed her mother during an assassination attempt on her father, and twenty-seven when the director of the Korean intelligence agency killed her father in the midst of an intense, whiskey-fueled argument. Older Koreans remember a young Park Geun-hye appearing by her father's side as she performed some of her deceased mother's official duties. This moved them.

After a nine-day funeral for her father, Ms. Park left the Blue House,² where she and her younger sister and brother had spent much of their childhood, and returned to the house in Seoul her family had occupied before the 1961 coup d'état. She kept herself occupied with charity work through foundations her father had established. She was the chairwoman of a university in Daegu, and she wrote and published several essays. Ms. Park has an abiding interest in religion. She has both a Catholic confirmation name and a Buddhist name and she maintained a close association with a Protestant pastor for some years before his death. After her father's death, she is said to have "devoured religious books." She has never married. She lives alone.

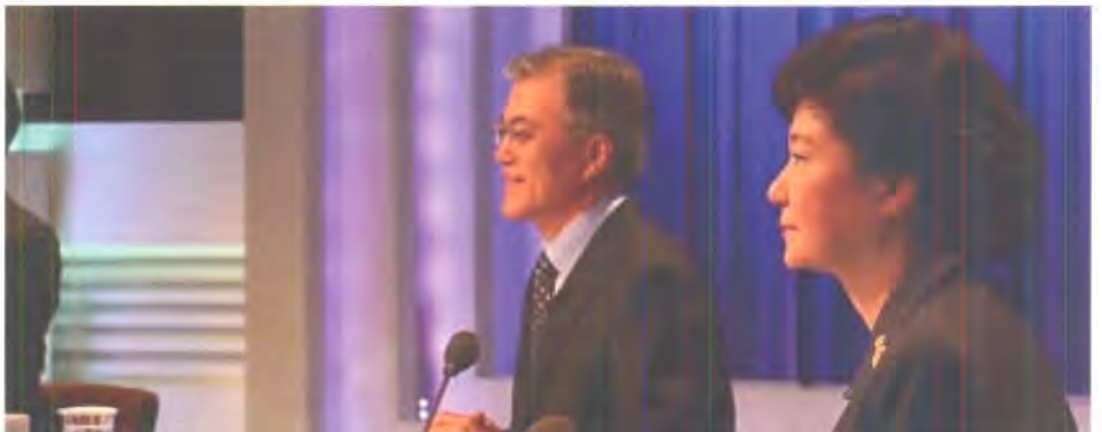
In 1996, she joined the conservative New Korea Party, which subsequently became the Grand National Party (GNP). In 1998, she ran for political office. She has said she did so because she had been living comfortably while the Asian Financial Crisis buffeted the nation and she worried about facing her parents after she dies. By a wide margin, she won election to a National Assembly seat³ representing the Dalseong District of Daegu, her father's hometown. She was vice-chairman of the GNP from 1998 until May 2002, the year that party chairman Mr. Lee Hoi-chang lost the presidential election to the ultra-liberal former human rights lawyer Roh Moo-hyun.

In 2002, Park managed to get permission to visit North Korea as the representative of a European NGO. She was photographed having a friendly conversation with North Korean leader Kim

¹ It followed the Asia Security Initiative: Peace through Strength and Cooperation, March 19, 2012 in Washington DC, and the Second Asia Security Conference, at the National Assembly Memorial Hall and Lotte Hotel in Seoul, August 16-18

² A compound that includes the presidential mansion and named for its blue roof tiles. In Korean, 청와대

³ Since the National Assembly, Korea's parliament, is unicameral, it might be said that its members wield as much power as does a senator and a member of congress combined.



Left to right: Neck-and-neck front-runners Moon Jae-in and Park Geun-hye during a televised debate



Regional ill will exists between areas that gained or were denied funding by past presidents. Park had a slim lead in the Seoul area, dominated the southeast, near her father's hometown, and won 13.2%, 7.8% and 10% in a swath of southwestern Korea.

Jong-il. In contrast to this, she would later meet face-to-face with South Korean President Roh for what was described as "150 minutes during which neither one smiled."

She became the GNP leader in March 2004. That her party, which was deeply unpopular with the Korean public for having initiated impeachment proceedings against President Roh, was able to win 121 of 299 National Assembly seats is widely attributed to Park alone. In May 2006, as she ascended steps to a campaign stage in Daejeon to lend support to one of her party members, a fifty-year-old man approached as if to shake her hand. Instead, he used a utility knife to slash her face from below her ear, down the line of her jaw, a ten-centimeter gash that went as deep as three centimeters. When she awoke from surgery, she asked first how the campaign rally had gone. "Voter outrage and sympathy over the knife attack" was said to be a factor in her party unexpectedly defeating the ruling party candidates in the parliamentary elections. She stepped down as party chairwoman the following month to prepare for a 2007 presidential bid, but she was defeated in party primaries by the popular mayor of Seoul, Lee Myung-bak, who went on to win the presidency.

By mid-December 2011, Lee Myung-bak's approval rating was dismal (27 percent) and Lee was dragging the image of the Grand National Party down with him. Scandals implicating other party members in lurid incidents, including one involving envelopes stuffed with cash, compounded the GNP's problems. To deal with what seemed an existential crisis, 139 of the 169 GNP members set up an emergency committee, which they then decided should replace the party governing committee. By a unanimous vote, they elected former Chairwoman Park to lead it. Among other changes eventually made, the Grand National Party was reborn as the New Frontier Party.⁴

An idealistic "breeze" wafts through Seoul

Ahn Cheol-soo is a one-man social tsunami. A medical doctor, he taught himself about computers and invented one of the world's first anti-virus programs, which he distributed free to individuals, charging only for the business versions. After founding AhnLabs Inc. to market it, he obtained an advanced business education. He is now a professor of business and dean at Korea's top ranked university. He is enormously popular.

In September 2011, rumor had it that Ahn was considering running for mayor of Seoul. When this rumor made it into a daily newspaper—before Ahn had made any public statement—every poll showed him with over 50 percent support. Instead of running himself, Mr. Ahn recommended voters support a former human rights lawyer that at the time appealed to less than 5 percent of those polled. On Ahn's recommendation,

that candidate is now the mayor. Pundits called the GNP's loss in the race a bad omen for conservatives in the 2012 presidential election. As a non-candidate, Mr. Ahn was the frontrunner; yet, he declined to run. As one political science professor put it, "The public goes wilder for him the more he says no."

A life spent chasing destiny

Moon Jae-in was born in 1953, in a refugee camp on Geoje Island, off Korea's southwestern coast, where his parents came after fleeing from Hungnam, North Korea. He entered Kyunghee University Law School in 1972. On October 18, that year, Park Chung-hee declared martial law and a month later introduced a new constitution that had no limits on how long a president could remain in office. In his junior year of law school, Mr. Moon's political career began in the streets of Seoul, facing off against riot policemen as a student activist. A year later, he was leading demonstrations. For stalwart leftists of Moon's generation, the Marxist instruction that student demonstrators were known to receive became part of their flesh and bones through often-violent street battles. He was eventually arrested, expelled from school and imprisoned.

After his release, Mr. Moon did his stint in the army, serving with elite army commandos. Following Park Chung-hee's assassination, Korea enjoyed a brief interlude of civilian presidency. Mr. Moon was out of the army when another coup d'état took place, this time orchestrated by his former army commander, General Chun Doo-hwan, in September 1980. Though once again preparing to take the law bar examination, Mr. Moon reentered the fray, joining 200,000 students in street protests. Having been identified as a leader, he was arrested for contravening martial law. The letter stating that he had passed the bar exam arrived at his prison cell.

After his release and further legal training, he joined a law firm in Busan managed by Roh Moo-hyun, who was a celebrity among activists for vigorously defending members of a student book club that had been imprisoned and tortured for studying Marxist books.

In the same way that Park Geun-hye is inextricably associated with her father, Mr. Moon is tied to his former friend and mentor, the extremely divisive Roh Moo-hyun. Moon did his best to display his individuality while campaigning for president, but doubts remained. As one person put it, "I fear that Moon Jae-in will remove his next-door-neighbor mask and release the ghosts from the closet of the late President Roh Moo-hyun, touching off radical experiments in social justice."

After Roh was elected president, Mr. Moon worked in his administration, eventually becoming his chief of staff. After Mr. Roh's suicide, Mr. Moon led his funeral. He has since headed the Roh Moo-hyun Foundation, which looks after the interests and image of the Roh family.

In 2011, Mr. Moon published his autobiography, *The Destiny*

⁴ An Inha University professor, Kim Yong-ho, points out that in South Korean history, every president's party, without exception, has changed its name around the time that the president leaves office.

of Moon Jae-in, which was well received. He had never run for political office before 2011, when he announced, "Dark times under the Lee Myung-bak government have called me." He contested the National Assembly seat for a conservative stronghold, the Sasang Borough of Busan, and won, in December 2011. He was the candidate from the Democratic United Party (DUP), the National Assembly's minority, liberal party.

The race for president begins

On June 17, Moon Jae-in announced his candidacy for president. Park Geun-hye declared her candidacy on July 10. Despite being the conservative party leader, Park's campaign promises were similar to those of liberal party candidates—an increase in public welfare spending, better relations with North Korea and a more equitable distribution of wealth in society. In this way, she further distanced herself from President Lee. She won her party's primary election on August 20.

Mr. Moon won the DUP primary on September 16. Three days later, Ahn Cheol-soo became a candidate without any party affiliation.

Ahn was enormously appealing to voters as a contrarian candidate. For example, whereas others would stand in the bed of flatbed trucks with jumbo video screens behind them as they gave speeches through loudly amplified microphones, Ahn would stand on the ground, cup his hands around his mouth and shout out his speeches. His ardent followers, some distance into the crowd, would repeat each word so people

quixotic sector of Korean young people. With his sudden withdrawal, one disillusioned young man attempted to leap from a building, but policemen tackled him on the rooftop.

Conflict in the South resembles North-South conflict

Mr. Moon and Ms. Park, in a field of six, represent what Koreans refer to as the South-South conflict.⁵ That the term is reminiscent of the South-North conflict is not accidental. Deep hostility exists between vocal conservatives, who tend to be older, and outspoken liberals, who tend to be younger.

"Listen, young people born in a Korea that was transformed into a developed country by older people's sacrifice and Pres. Park [Chung-hee's] leadership," wrote an online commenter, "You are only bugs who have been gobbling up milk and honey made from blood and sweat of the older generation who sacrificed their lives to pass a better life down to their children!"⁶

This presidential contest was tight. The final poll, on December 13, six days before election day, showed Mr. Moon—campaigning with Mr. Ahn by his side—at 47.5 percent and Ms. Park at 48. Koreans living overseas, who were not polled, were able to vote for the first time in their nation's history in early December, but the votes were not counted until Election Day.

On the November day that Ms. Park spoke to an audience that included church leaders and ambassadors for peace, the election's outcome was far from certain. After listening to

Kook-jin nim's Strong Korea presentation, She rose and addressed the audience on the foreign policy plank of her political platform:

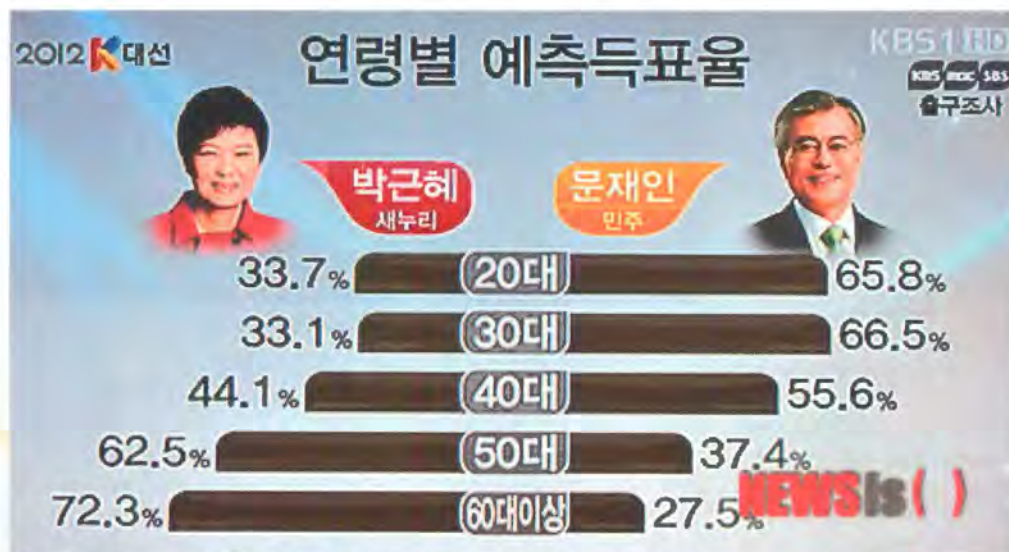
I propose the start of a trust-building process on the Korean peninsula and have mapped out a plan for building peace and cooperation in Northeast Asia.

Peace can take root by building political and military trust between North and South Korea, and through economic and social exchange. When this is complemented by a cooperative security mechanism within Northeast Asia, peace can be institutionalized.

Great challenges will face President Park as she tries to implement what has already been dubbed "trustpolitik" between the Koreans.

South Korea's domestic atmosphere also seems in need of healing and internal reconciliation. It's natural that as the first woman president begins to lead the nation we recall True Mother's declaration made in a public stadium in Seoul:

There is no need for an ideology that suppresses mankind anymore. It is a time when there is need for feminine "logic of love" to solve the present problems.... Moreover, the constant voice of world opinion, which will not permit war, is an indication of the rising of the curtain to begin the women's age. *TW*



Age closely parallels political orientation in South Korea. (The bottom level represents those in their sixties and older.)

farther back in the large crowds Ahn attracted could hear.

But Ahn was splitting the liberal vote. "Ahn fever" might kill liberal hopes not to have successive presidents from the conservative party.

Ahn endured his first political scandal in late September. One of his campaign promises was to crack down on tax evasion, but his wife was found to have underreported, by more than half, the purchase price of a home she had bought, thus reducing their tax bill. Ahn apologized.

For whatever reason, Ahn agreed to negotiate with Moon over merging their candidacies. How this would happen was not easy to imagine. Suddenly, Mr. Ahn bowed out of the race altogether on November 23, though he agreed to campaign for Moon Jae-in.

Mr. Ahn has captured the imagination and hopes of a

⁵ South-South conflict남남 갈등, South-North conflict남북갈등

⁶ Regionalism, involving historical political favoritism, another aspect of the heated internal conflict known as South-South conflict, is briefly described in the caption to the graphic on page 24.

True Parents' Choice

A testimony to God's love

By Hana Suzuki

I am a Jacob's child¹ and throughout my childhood I saw the struggles of my single mother. When I was younger I longed for a father, but as I got older I began to worry that I might also have the same struggles as my mother did in finding a man that would be a good husband for me and a good father to my future children.

I felt deep in my heart that if I did my best and if it was God's will, I would surely be matched to the right person before the next blessing. If it wasn't God's will, I would just have to keep trying. I decided to join Special Task Force (STF), even though most people said I was too young. I was single-minded about preparing myself for the blessing and felt I needed to get out of my old routine at home. The next blessing was coming up very soon, and I was determined to get ready to be matched. STF proved to be a good choice for me because it took my mind off of my worries, at least until just a few days before the Blessing Ceremony.

I remember the struggle in my mind that day as I was praying. I thought that surely all matching must already have been done by then, but I didn't want to give up hope and lose my faith as I had done before. I determined to keep up my condition no matter what.

Suddenly I was contacted by Mrs. Erikawa from the matching office in New York City. She said that there were three possible matches for me, but because of my young age she would have to take our pictures to True Parents and ask for their approval. I couldn't believe it! I was so overjoyed to even have the chance. I excitedly wrote a fax to Mrs. Erikawa that said, "I'll accept anyone if True Parents choose a match for me!" Soon after that, I was told that I was matched to a Japanese brother named Takayuki and received his photo. However, he was out on a boat fishing so I had to wait for him to call to tell me if he would accept. When he called that night, we each asked each other one question and instantly knew we would accept. My question was, If we get blessed, is it okay to have at least seven children? He said yes. His question was, Do you like to go fishing? I said, "Yes, I love fishing!"

He asked me to meet him in New York the next day. I was so overjoyed, but it was then that I realized that I didn't have a wedding dress. However, God and my mother were a step ahead of me. A box arrived with my mother's beautiful white Korean-style dress in it and some of my sister's formal clothes. I called my mom to ask how she knew and how the package had gotten to me so quickly. She said she had sent it a week before, just in case. I was shocked and overjoyed. I really felt God had been hearing my prayers and that He planned this special surprise for me. The next day I was in New York with a print-out of Takayuki's photo. He had mine.

I walked into the room where we planned to meet. We saw each other and both of us had the same thought, "Hmm... No

¹ Someone born to a parent or parents that later joined the church



Hana and Takayuki today with their son Taiyo

Photo courtesy of Hana Suzuki

that must not be the right person, looks nothing like this picture."

I walked right past him and he didn't try to stop me. However, another brother who was helping me went up to him and asked him if his name was Takayuki and if he was the guy in my picture. When he said yes, it was a love-at-first-sight moment for both of us. We felt so natural with each other.

I felt total joy. What he looked like didn't matter to me. I was happy to meet the man True Parents had matched me to. I was ready to go straight to the Blessing Ceremony, no questions asked.

However, the Blessing Ceremony was the next day, so the brother who was helping me suggested that we go out for coffee and talk to each other to make sure. So off we went, down the street and found a coffee shop. We sat down with our coffee and shared some basic information that we thought was important for the other to know before getting blessed. To be honest, I can't remember much of the conversation because I was so excited, but I remember showing him a small family photo album. I learned he was an Ocean missionary.

Suddenly we realized it was almost time to go. He grabbed my hand, looked into my eyes very seriously and said, "Do you want to marry me?"

I said yes.

"Are you sure?"

I asked, "Do you? Are you sure?"

He said, "Come on!" We both got up and started running down the street. He made sure not to lose me in the crowd. We made it back just in time. The next day was September 14, 2002. I remember coming out of the ladies dressing room still trying to make sure the bow on my dress was tied properly. I was about to ask Takayuki where we should sit when someone came up to us and directed us to the front row. We had just been informed that we had been chosen to be one of the representative couples to join True Parents onstage! We were both completely overwhelmed. Throughout the Blessing Ceremony we held hands tightly with tears of joy and thankfulness streaming down our faces, knowing that we were soul mates and that it was truly God and True Parents that had brought us together.

It was a beautiful experience to go onstage and receive the blessing and our rings directly from True Parents. I felt that God had heard my prayers and was answering them in a way far beyond my most precious dreams. It couldn't have been more unexpected, but it didn't end there. God had more surprises.

The next day, we all went to East Garden for hoondokhae with True Parents. I was so worried about my clothes. I was asking myself, Do I look okay in my sister's blouse and skirt?

They suit her because she is much more feminine than I am... I was shocked when I walked in and Mrs. Erikawa said, "You look beautiful! You and your husband should offer the flowers to True Parents."

She made my husband borrow a tie from another brother and hurried us off to prepare. I couldn't believe it. This was a chance to personally thank True Parents for the wonderful blessing they had just given us. It was truly amazing.

However, the most personal moment for me came soon after in Washington, DC, at one of True Mother's speaking events. All of the second-generation members and STF members were called to True Mother's room. I was very surprised when True Mother recognized me. She asked me how old I was and I told her that it was still a month before my eighteenth birthday. I looked into True Mother's eyes and I felt a true mother-daughter moment. She looked so loving but also very concerned about me. She told me not to rush to start a family. I felt that she could see my heart and knew I wasn't ready yet. In my heart, I thanked her and she smiled at me.

I'll never forget that special moment I had with True Mother. I am also very happy to say that both my mother and my sister are now also happily blessed and my husband and I have been blessed for ten years and have a wonderful seven-year old son named Taiyo. I am thankful with all my heart to Heavenly Father and True Parents. **TW**

CONTINUED FROM PAGE 2....**INTERNATIONAL PRESIDENT'S MESSAGE**

which is a very colloquial way of referring to the sexual organs. But Father would speak like this all the time; of course, with no shame. As soon as he spoke for more than twenty minutes, he would be talking about sexual organs. I'm sure you've heard it many times.

Yes, he would speak on this topic on formal occasions, even, at times.

Once, the prime minister of Samoa was there, and Father was speaking about the penis and vagina. When I think about it, we were all embarrassed at that time, but Father was very much focused on it, because it fundamentally is the core of his entire mission. The core of his entire teachings boils down to absolute sex.

Nobody else could address this topic, which religions have shied away from, with words of fire, and fight the onslaught of what is our daily reality in the world.

You mentioned in your December 15 speech that *jeoldae* has a deeper meaning than "absolute," that it has many shades of meaning.

Right, especially in context. In Asian languages, the context is critical. In context, "absolute sex" (*jeoldae song*), has a whole line of meanings—unbreakable, eternal, faithful, loyal—it can mean just this whole variety of things in that context.¹

When we first heard the term "absolute sex" we were not sure whether Father was referring to the sexual act or an ethical, or philosophical, system of conjugal relationships. Would you say that the term absolute sex encompasses more than just the sexual act itself?

Sure; I think Father was focusing very strongly on the sexual act, but it also encapsulates all the elements of marriage and deep intimacy. I just did a sermon on this—the Wednesday

¹ We understand Father coined the term "absolute sex" in English first.

sermon. Historically, in all the love stories of all traditions, nations, and cultures—Romeo and Juliet, Helen of Troy, Heloise and Abelard, etc.—everybody knows that it is the most precious thing.

Recently in my sermons, I've been unlocking Jesus' references to the kingdom of heaven. In Matthew 13, Jesus is talking about the kingdom of heaven being like a sower sowing seeds in a field. It's in the parable of the weeds.² Elsewhere, it's like the yeast that is needed for bread. It's like a treasure hidden in a field. It's like a merchant finding pearls. It's like a fishnet. These references are so unrelated. Jesus is not being clear about what he's talking about. I tried to do a sermon on this a couple of years ago, but I remember giving up, because the references are so unrelated to each other. He talks about the kingdom of heaven being like a sower and being like a treasure in a field. All of a sudden, he says it's like yeast. What's he talking about?

But Jesus understood the Fall and he understood the purpose of creation. He knew the difference between good sex and bad sex. If you have the key, absolute sex, if you have that password, you can start reading these parables and start unlocking them. They start making sense. Absolute sex is a key concept to these parables, which have been mysterious to Christians for centuries.

I unlocked the one about weeds in that speech at the OSDP workshop.³ I focused on the "parable of the weed," where Jesus made it extremely clear. Somebody is sowing seeds; the enemy comes at night and plants weeds in the field. Jesus says that enemy is the devil. So Jesus was very clear. If Father had been speaking in metaphorical language, which he was doing when he was in his thirties (because he could not speak so openly about "penis and vagina" and didn't have the foundation of tens of thousands of blessed families) people could have been equally confused.⁴

² Mt 13:24-43; it goes by several names; the weeds referred to are ones that grew in wheat fields in biblical times

³ The December 15 speech to OSDP workshop participants

⁴ As confused as people have been about the metaphorical allusions in

But when Father was speaking like that in his later years, we know exactly what he was talking about. He was talking about the sexual act, the illicit sex of Satan and the Fall of man.

Why do you think Father coined the term "absolute sex"? Was the focus more on reversing the effects of the Fall or was it more an expression of an ideal?

I think he chose it because it is the sword of truth that kills Satan. It really is the sword of truth. It slays the demon, and it allows us to focus in on something that actually is holy.

One of the questions was how we could transcend and unite all religions, races and nations. We were always talking about it, but nobody has an answer—because we were irrelevant across these boundaries. There are so many boundaries and issues but what I realized through this was that there is one issue that actually transcends all these boundaries, whether it is national, religious, racial or age, language, gender. One issue transcends every single demographic—the issue of sex. Satan has dominated that, and that's why he transcends boundaries and nations and religions.

But no other religion, no other faith, has as a central theological core doctrine of absolute sex. No other religion sees it as central to its entire cosmic metaphysics and worldview. We're the only ones who can actually do this. What I realized was that by focusing on a good sex movement, as I call it (which is the Unification Church essentially), the issue of sex can be used to educate across every divide. It can be relevant across every divide as long as we're not shy about talking about sex.

A problem with our church is that we're so puritanical, even though Father was so amazingly open. We've taken on this shame. We bought into the thinking that the way True Father was talking was too lewdly. We had seen it as a shame and embarrassing that he was talking that way to dignitaries. But theologically, I don't think we understood where he was coming from. I think that's why he was so clear in his returning resurrection. And through this, I've come to find a great deal of hope in our movement.

My wife and I are now finally doing sermons together. A new system. It was impossible before. If you know anything about giving sermons, it's very hard to do with somebody else. Everybody has difference cadences, everybody has different energy levels. I had never been able to sermonize with my wife. She was part of the service, but I couldn't sermonize with her; I couldn't teach with her. That was always a source of sadness. I wanted to find a way we could do it together.

When we talk about sex, it's almost as if we have to speak about it together. We can't just have a man talking by himself about sex. That's a problem in our movement—that only males have focused on absolute sex. No women have openly taught about sex. That's the problem with connecting to women on this issue. Men are happy when they hear about it, when they hear Father talking, "You've got to have this and that."

"Okay! Whoopee!" But the women think, Wait a minute! What if my husband is stupid and selfish and lazy? Do I have to just submit to him? This causes women to feel degraded. They almost feel violated. No woman wants to make love to a selfish waste of life. No woman. And she shouldn't want to, honestly.

The whole issue is that we didn't have a woman explain a woman's side to this. That's what my wife is able to do so wonderfully; she's able to share that. It's fundamentally a deep relationship of intimacy, trust, respect, and small things

biblical parables

that show the husband loves his wife—and that allows them to culminate in wonderful, great, good sex. This is all very important in understanding those two perspectives, men's and women's.

That's why I'm so excited about this ministry, because I think it goes leaps and bounds beyond what I've ever been able to talk about before. Even I—being so formed by the Buddhist monastic and other monastic traditions—was shy about speaking about these things. You've got to be bold and brazen to talk about this issue.

But after Father came in his returning resurrection and gave me that clear direction, it was like night and day. I just had to go out and declare it.

Did Father just say two words to you?

No, there was a whole episode. But he made it clear—absolute sex. Then, that started clicking after I woke up; everything started making more theological sense. I could start seeing into Father's teachings. It opened up; everything was unlocking. I was getting right to the core of it all. That was huge. And it's because of that that I'm doing the good sex ministry.

The pornography industry enslaves many people. Do you see the good sex movement as providing a practical counterproposal to the pornographer's invitation?

If you're a husband and wife, and you are deeply in love, and you have true intimacy and deep affection, that other stuff becomes irrelevant. However, I've got to be honest with you, it's important to be having great sex. You've got to be very clear on this. It's not just holding hands all the time. It has to culminate in good sex. That's very important. That's the reason that men, husbands, are becoming addicted to this stuff—because they're not having sex with their wife. She has issues with him, he has issues with her, or whatever it is.

This is fundamentally getting back to the same issue: there's a fundamental dissatisfaction. Because when it comes down to it, God's purpose of creating Adam and Eve was to share good sex and truly be in pleasure and in joy and in happiness and in fun—all that wonder is supposed to be there.

And so does that provide an answer? Does it become a counterproposal when we're making our own "good sex industry"...? I don't know, but it proposes the only real solution, which is true, lasting, eternal love—and good sex! Because in the end, pornography is all about sex. For the men who are watching it, it's all about sex, because that's all they're thinking of. Especially if they're not having a wonderful sex life with their wife, they're going to be tempted in every other way. That's why men get addicted to that stuff.

One connected point to clarity about good sex is taking care of yourself and taking care of your spouse, living for the sake of others in the sense that you're trying your best to be healthy and beautiful for your husband or handsome for your wife. Such things are important—putting in that kind of effort and not being lazy about it, doing that 5 percent responsibility of keeping your body and mind healthy, your lifestyle healthy, and your sex life healthy.

But in the end, we don't talk about these issues at all in our movement. We push them under the rug. Couples don't have sex for four or five years, and then all this stuff is just boiling. It goes back to that issue.

Within the movement, people hold private seminars or workshops to try to help other members with blessed family relationships, but it hasn't been our mainstream.

I think, fundamentally we haven't been clear that this is the



On December 15, Hyung-jin nim speaks to an audience that included many religious leaders at an Original Substance of Divine Principle workshop in the New Yorker Hotel's Grand Ballroom

core of our theology. I've never heard anybody in this movement ever say that the entire corpus of Father's teaching could be understood through absolute sex. For me, it's a new thing. Whether you're talking about true love, True Parents, love, life, and lineage, give-and-receive action, blessed families, blessed couples, or the blessing—let's be very clear—in the end you're talking about sex. But I've never heard anybody in our movement clarify that. That's why I was also unclear. So this is a big "eureka" thing for me. Because of that theological clarity, nobody can deny that that's actually the core of our teaching. Every major aspect, the central core concept by Father, in the end, boils down to absolute sex.

I remember hearing the term "physical love" used in our church to describe sexual relations, but actually we know making love is not meant to be just a physical experience. That's right. It embodies the whole anthropology of the person—the spirit, mind, and body and the physical mind and body. Of course, it is the true physical symbol of husband and wife becoming one, but also their spirits, minds, and bodies share in that oneness.

I think we've clothed it in unclear, poetic language. In this day and age, that is unhelpful, especially when every other secular institution is talking so openly about sex. It's saturating our children's minds. They hear about it so openly, everywhere.

Yet nobody [in our church] has been talking about it openly, and nobody has had a clear theological understanding of why this is fundamental, God's cosmic purpose.

In your sermons, are you going to expound on this, perhaps? I will only sermonize on this topic. The point is that all the theologies go right back to the center. In our church, we had slogans like "One family under God," "Living for the sake of others" and "Inherit the true love of God." But what are we talking about? It's not clear. That's why the whole live-for-the-sake-of-others thing became just service work. How we're going to change the world is unclear.

That is why this is so different. The world has been

destroyed by bad sex, so it can only be rebuilt through good sex—it's the only way. It's not going to be done through service work; it's not through education, not through these aspects only. Fundamental to all that is good sex, a true husband and true wife in true love. And from that happy household will come better children, happier children who will want to get blessed. From that relationship of love and intimacy comes a desire to share this with other people, to have other people be blessed as well, to become blessed families and enjoy what God intended for them. There's a natural process of wanting others to have this blessing as well. That's how we're going to change the world—through good sex.

It's never been clear to me. We've had all these slogans and initiatives, but it hasn't been clear how we were going to change the world. So many organizations are a hundred times better than we are in service work, education, running universities or businesses, or whatever. But nobody has as clear picture from the cosmic beginning, rooted in the fundamental understanding of the entire world, cosmos, time and space, and in God Himself, as the Unification Church does—because the Lord in his Second Advent has come and he has brought clarity on the fundamental issue of the universe, which is sex.

Do you envision the "good sex movement" translating into seminars, workshops and counseling?

It's going to translate into everything from lectures to sermons to music to art to education. It's going to translate into all that, because it is the core of everything. Every Korean drama, every movie, is about people trying to find love and sharing that kind of intimacy. You can find that nowhere more than in marriages blessed by the Lord in his Second Advent. That's because it's not just tying the knot. You understand the cosmic reason for a true husband and true wife to have great sex. You understand the entire universe's purpose; God almighty's purpose for good sex. So it is the richest, and not only physical experience, but endlessly profound spiritual, theological and cosmic experience.

We've got to get over being shy about sex. We've got to talk about it all the time. Our families have got to be talking about

sex all the time. Why? Because bad sex is being talked about all the time. You're not going to fight this by hearing about it once every Sunday. The only way you're going to fight this is by continuously having good sex in your mind.

I recall you mentioned on December 15 that we have to replace thinking about bad sex with good-sex meditation... You've got to be thinking about good sex all the time. Meditations have different forms. You can have analytical types of meditations, in which you are thinking of the theology of good sex. That is, you're thinking about how that interrelates with every single concept in our faith, whether it be True Father or True Mother, true family, the blessed family, the blessing of marriage (our major sacrament), God's original purpose, or the destruction of the world. You can meditate on this, but it's all centered on sex. That's good sex protecting you from the bad sex that's trying to get into your thoughts. You can also do visualizations, where you're visualizing having sex with you wife. This is a wonderful protection against bad sex images coming into your mind, even though you're ninety. Father was ninety, but he was still reminisced about Mother when she was young and beautiful in her twenties and thirties. This is beautiful. This is like good sex meditation.

So we've got to get over the shame. We've got to understand that True Parents had lots of sex. True Father has a holy penis, and True Mother has a holy vagina. We've got to get over the shame. They had lots of sex, which is why they had us—a lot of us! [Hyung-jin nim laughs.] The Messiah had lots of sex with his wife, and God loved it. That's the point. That made God the happiest.

We've got to get over any shyness. If we are able to talk about sex in this incredible way, every conversation with blessed families will be enjoyable, fun and stimulating. It reminds us of our common purpose of good sex and powerful marriages. It turns away the bad-sex world that tries to invade us all the time.

But in church if we're never talking about sex, all we will hear is about bad sex. As soon as we walk out of the church, it is tempting us from every direction. From every little alcohol ad....Even in Korea, all over they've got billboards with alcohol ads featuring girls in miniskirts. On the streets, they've got girls walking around in miniskirts. I know what men are thinking when they see these young Korean girls walking around in miniskirts. I know exactly what they're thinking. It's all bad sex. But, as blessed families, if we have the culture in which we are talking about good sex, that will stimulate us in a heavenly way.

I'm sure that will help young people growing up and experiencing sexual feelings.

That's right, and they can air those feelings out, and understand how that should be channeled in a heavenly way. And when they get married, it should be totally incredible. They shouldn't feel as if it should be terrible, like some kind of "work." In our movement all we have heard about is bad sex—the Fall destroyed man...the Fall, evil sex, etc. But when you get married it's as if we are saying, See you later! Have lots of babies. Good luck!

All you've heard is about sex that was evil and terrible and that the woman was the evil temptress. This is a problem. When there are traditions that demonize women as evil temptresses, guess what happens? Homosexuality rises. In the Japanese tradition of Shintoism, for example, they see women as defiled and dirty, especially because of menstruation. This is similar to many forms of religion that see women as defiled

and dirty because they bleed.

Of course, for celibate traditions, women are the biggest temptresses. You have some Catholic priests who in their consciousness think of a woman as evil, as a temptress, but apparently have no problem raping a little boy. Do you see what I'm saying? Because in their minds they've demonized women, major problems occur. This is dangerous.

That's why what the True Mother does is restore the holy vagina, where it's not the evil temptress, where it becomes what Father calls "the royal palace." And it is the pursuit of God. Pursuing your spouse sexually is pursuing God. So it doesn't lead to demonization of the vagina, or the clitoris, or any part of a woman's sexual organ. It becomes the sanctification and the beauty. That's what the True Mother does "heartistically" and theologically—she's restoring the holiness of the vagina. It's so important.

That's why, in the artistic area, in the liberal arts world, they're drawing penises and vaginas everywhere. They think they're so wonderful; they're celebrating them. We have to be the ones celebrating them, because the True Father and Mother, with the holy seed and the holy field, or the holy penis and vagina, have restored the holiness of the sexual organs—which Father talked about endlessly. Whereas we're just too shy to talk about it.

We still have that satanic residue. If we can get over that as a movement and talk about absolute sex all the time, not only will we be protecting our marriages, we will be protecting our children from the bad sex that's constantly bombarding us. We've got something just as relevant and powerful, and we should talk about it all the time, too. No other religion has that power. No other religion can have the resources to talk about the sexual organs so openly, in a holy way—because it is not central to their theology. This is why our movement is the one that can change the world. Bad sex destroyed the world; good sex can restore the world.

Education and universities are not relevant to every demographic. But I'll tell you what's relevant to every person on the planet and that can totally capture their attention: It is sex.

It certainly has universal appeal.

Satan is the only one talking. Nobody is challenging that demon. That's why I say that women should go and cut off Satan's penis. [Hyung-jin nim laughs.]

Can I put that in the magazine?

[He laughs.] Don't be shy! If we have this amazing teaching, we have a clear path of how to build the kingdom of heaven. There is nothing to be shy about, only everything to be proud of.

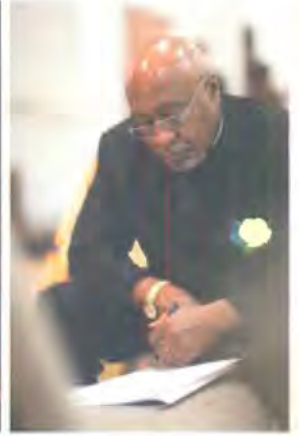
The whole issue of sex and absolute sex is a very deep topic. It's the core of everything. It is the heart of the entire teaching. It fundamentally relates to every other major issue, theme and topic. And also to the world. That's why this is the age of liberation—the new sexual revolution is coming, the good sex revolution, centered on God and True Parents. Nobody else can do it.

This is the beauty of good sex: even talking about it makes people happy. I have found this phenomenon with everyone. But, of course, when talking to women, you've got to understand that they need to make sure that you mean it's not only the sexual act, but that it includes a relationship of intimacy and trust, living for each other, sacrificing for each other, and then culminating in good, beautiful, romantic, passionate, ecstatic sex. Then, they're fine with it. **9W**

Unificationists around the World

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

United States



True Family Values Awards Banquet in Chicago

Held in the year of Father's ascension, the seventeenth annual True Family Values Awards Banquet had special significance. On Saturday evening, December 29, hundreds of Christian pastors and evangelists joined Unificationists at Mt. Vernon Baptist Church on Chicago's West Side to honor Father's legacy and to give tribute to his lifelong work to realize God's ideal family as the true model for world peace.

Rev. Hyung-jin Moon spoke plainly and bravely in front of this gathering of prominent faith leaders, explaining that "Absolute Sex" is the very core of Father Moon's teaching. He

challenged his audience not only to practice, but also to promote, these values in their family and community. Rev. David Kasbow, state pastor for Michigan, reported:

Rev. Oni Faith heard Rev. Hyung-jin Moon's message on the OSDP broadcast on December 15 and was very inspired by this practical teaching which gave her a strong desire to share it with other pastors. She agreed that no one other than Father Moon is teaching about the pure love of God and good, healthy sex in marriage. Hearing it again tonight only confirmed her desire to share it.



Photos courtesy of the Unification Church-USA

Indonesia

Government backed International Leadership Conference

"Innovative Approaches to Peace, Leadership and Good Governance" was the theme of a one-day UPF International Leadership Conference (ILC) in Jakarta, Indonesia, on December 8 at the Ministry of Religious Affairs' auditorium. The conference was held to support the Indonesian government in exploring innovative approaches to building a peaceful and just society. Three hundred participants from government, the diplomatic corps, academia, civil society, women's organizations, youth groups and businesses attended. Mr. Irman Gusman, chairman of the House of Regional Representatives (the second chamber of the Indonesian Parliament), welcomed everybody. The keynote address was delivered by Dr. Yong Chong-sik. He drew attention to True Father's peace-making efforts and the active role in conflict resolution that UPF has been playing in various Asian countries.

A presentation on the UPF approach to character education with reference to Indonesia's indigenous philosophy of *Pancasila*, the Five Moral Principles of Indonesian life and society, followed the opening session. The presenter, Asia UPF secretary-general Ursula McLackland, emphasized the quality of service for others through which one's character and deep love for others develop. The conference also included a presentation by a Ministry of Religious Affairs representative. The conference deliberations invoked lively interaction with the audience in question and answer sessions that followed.

The conference concluded with the inauguration of the Indonesian chapter of the Global Women's Peace Network (GWPN). Mrs. Genie Kagawa from the UPF Office for UN Relations laid out what the UN does for the empowerment of women throughout the world and how GWPN can support those efforts. Yenny Wahid, daughter of the late Abdurrahman Wahid, former president of Indonesia, spoke on the crucial role women can play in peace-building.

Following UPF's successful model in both the Philippines and Thailand, UPF Indonesia secured support from the government for its activities. In fact, the chairman of the House of Regional Representatives felt honored that UPF chose his institution as a partner for the ILC. He felt the choice reflected UPF's "confidence in the capabilities, dedication and integrity



of the 132 senators representing all the provinces across Indonesia."

Holy Grounds in all thirty-three Indonesian provinces

After receiving Regional President Yong's guidance that spiritual fortune comes whenever we follow the formula course established by True Parents, the Indonesian national leader Mr. David Ang—a Singaporean—resolved to set a condition for the restoration of Indonesia by creating holy grounds in each Indonesian province before the end of 2012. Without being able to speak many of the local languages, he traveled by plane, boat, ferry, road and motorbike to reach even those provinces most distant from Jakarta, the capital city, in this nation of more than 17,000 islands that spans three time zones. Mr. Ang indicated that some risk was involved in creating holy grounds because they needed to be in prominent public areas, preferably near the provincial governors' offices. "This was not a pleasure tour," he said. He explained that many areas he travelled through were undeveloped and that the possibility of accident or natural disaster was a constant concern.



Photos courtesy of the Unification Church-Indonesia

Thailand



Photos courtesy of the Unification Church-Thailand

One couple in Thailand have turned a pioneering tribal messiah mission in Thailand into an event in which 650 couples received the holy blessing. Dr. and Mrs. Lek Thaveetermsakul began their tribal messiah mission in 2006 in their own home, and persevered despite facing many setbacks. Although Dr. Lek was concurrently working as secretary general of UPF Thailand, he and his wife found a way to witness to hundreds of young people.

In 2008 they began a pilot project to adopt and care for high school students coming from rural areas of their country and studying in the capital city of Bangkok. They thus began the "Ideal Youth Training Program: Guiding High School Students to Healthy University Life." Through their genuine efforts to provide a moral compass and a way for innocent young people to support themselves during their university years, Dr. Lek and his wife naturally began to witness to and teach these young men and women the Principle. Gradually they learned to screen the students they invited to participate in their program so that those motivated to live a principled way of life and who would appreciate the value of such training could benefit from the project. Many young people from good

family backgrounds began to live with Dr. Lek and his wife and gradually as their home became too small new houses for the expanding numbers of students were acquired.

It was these students, the members of what was by now known as the Seri Tribal Messiah Center, who called their parents and relatives, visited them and showed them a video introducing the ideas of UPF and the Interfaith Peace Blessing Festival, and invited them to come and participate in the December 2 Blessing Festival. The parents and other relatives had gained a natural trust of our movement. They could see how their children had improved under its guidance and how they had gained a vision to succeed in their future life and family.

The day prior to the Blessing Ceremony, participants received lectures on the Ideal of Life, the Family as the Gateway to Heaven, and the Origin of Conflict and Restoration through the Holy Blessing Ceremony. Participants were moved in their hearts each family received the gift of Father's autobiography, which was published in Thai last year. Everyone was thus well prepared for the following day's Interfaith Peace Blessing Ceremony.



Taiwan



Photos courtesy of the Unification Church-Taiwan

2012 Interfaith Peace Blessing Festival in Taiwan

On December 23, 220 couples assembled on the sixth floor of the New Taipei City Government Auditorium for an Interreligious Peace Blessing Ceremony, which had the theme, "Harmony and true love, making a new beginning as a family." The 620-seat auditorium was filled with participants, who were mainly the parents, relatives or friends of blessed members.

Many couples felt that they were reviving the feeling of

their wedding day, rekindling their desire to cherish each other. Through participating in the ceremony, some of the couples had the experience of resolving years of resentment; they embraced in tears and set out to make a new beginning. Some members' parents that had opposed their children's faith testified that they now feel sorry for having misunderstood their son or daughter.

Their hearts had been relieved of a great burden.



Democratic Republic of Congo

At a provincial event commemorating the Women's Federation's twentieth anniversary, Mrs. Manoka Ludovic, minister in Bas-Congo Province for Gender, Family Affairs and Children, received a copy of True Father's autobiography. (She is at pictured at back, holding the book). The French title is *Ma Vie au Service de la Paix* (*My Life in the Service of Peace*).

This edition was printed in the Democratic Republic of Congo to make it affordable to members.



What Can Europe Do for Human Rights?

A conference focused on human rights

In conjunction with the United Nation's Human Rights Day 2012, UPF and WFP in Europe partnered with the UN's European Economic and Social Committee and the European Parliament to held an eight-session European Leadership Conference (December 4-5) focused on what European governments and institutions might do to more adequately protect human rights. Here is a brief overview of some of the rich presentations.

Dr. Aaron Rhodes, a cofounder of the Freedom Rights Project, spoke in two sessions. He pointed out that the EU's extending the privileges and benefits of EU membership only to nations that have met a human rights standard has had a pronounced effect. He later alluded to the complex interplay of human rights and multiculturalism. Some governments have alleged cultural intolerance to quell dissent; and a rush to condemn deep-seated cultural antipathy between groups may curtail free expression, without which solving differences is unlikely.

A downside to democratic governments is said to be a tendency for their foreign policy to fluctuate between total indifference and self-righteous meddling. Mr. Doudou Diène, formerly with UNESCO, stressed that in an era of heightened wariness toward terrorism, European nations have crusaded against injustices elsewhere but have not adequately addressed domestic anti-Semitism and Islamophobia.

Ms. Aslihan Tekin, a consultant on EU affairs, voiced the view that unequal distribution of decision-making power is a human rights issue. She pointed out that only 25 percent of the EU Commission is female.

Mr. Januk Nanuk, founder of the Central-European Religious Freedom Institute, spoke of the increasingly intolerant atmosphere developing in Hungary toward religions. He was followed by Mr. Willy Fautré, Director of Human Rights without Frontiers who spoke on the violation of human rights that begins with labeling a religion a "sect" in order to justify the vilification of its members.



Mr. Keith Best, a former UK MP and now CEO of Freedom from Torture, spoke about his group's work to heighten awareness domestically and to bring torture survivors to the UK for care. He was followed by a speaker that his organization had aided.

Ms. Philomène Uwamaliya, a Rwandan torture victim and member of Survivors Speak Out Network provided substance and focus to the presentations at this significant European Leadership Conference. She testified, "I felt as if no one was there, and there was nowhere to turn to.... So many people around me had been through similar horrors. I did not feel I could disclose my experience to friends or family members just because they would have said, 'Tough luck; at least you are still alive....' My natural reaction was to repress my story and my emotions—I buried them alive. I double-locked myself in. In doing so, I unconsciously added my own silence to that of that thick suffocation cloak.... I am hopeful that with international pressure from the European parliament, the UN convention on torture will be upheld and the perpetrators of torture will be brought to justice." *JW*



