



TODAY'S **WORLD**

天基2年 (天曆) 11-12月
DECEMBER 2011



Realistic Actualization of the Abel UN

Hyung-jin nim spoke to the congregation at Cheon Bok Gung at the Sunday service on December 18. Due to the fact that he was flying to the United States to report to True Parents about his first visit to North Korea (December 9–16), he sent his sermon as a video recording. Here, at Hyung-jin nim's request, is a translation of the major portion of what he said.

This past week I was in North Korea for seven days, and I was very moved by this experience. I was grateful to be able to spend a week there thanks to your prayers and *jeongseong*, and on the basis of the True Parents' concern and protection. Today I would like to speak about securing True Parents' victory. Let's read the important Bible verses Matthew 5.18–19.

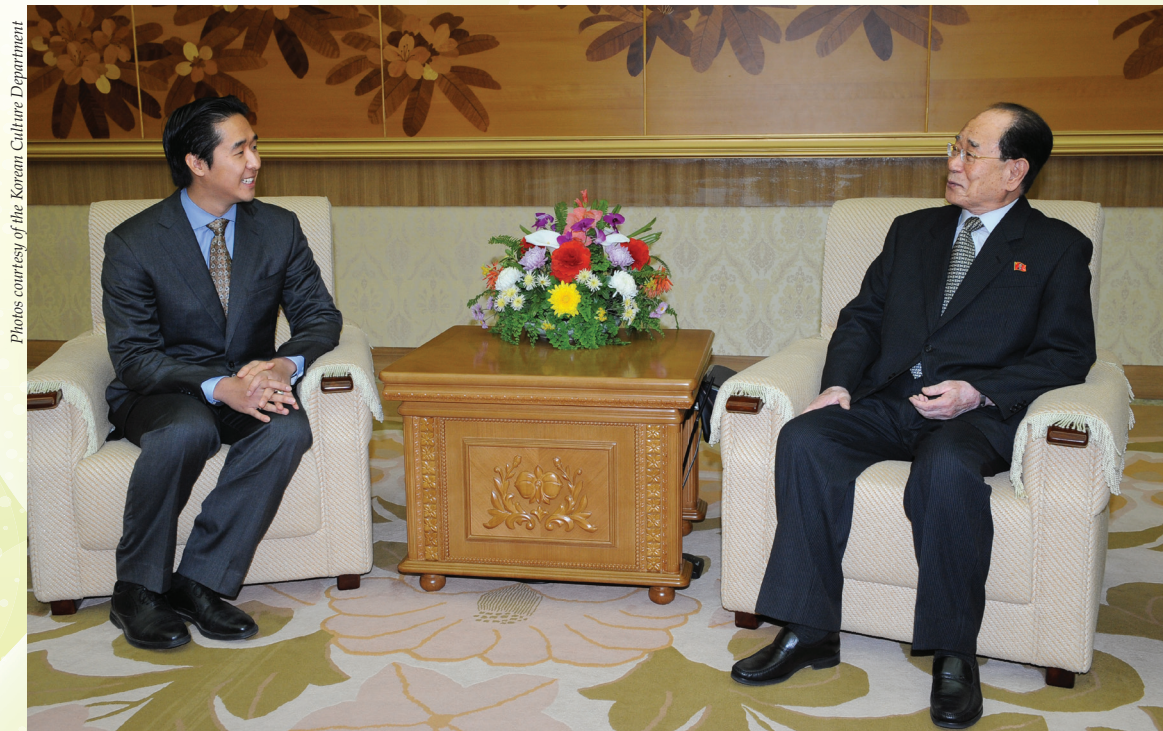
For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.

I have heard that you have been setting many conditions and have been reading Father's speech, which he has been giving at the Cosmic Assemblies for the Declaration of the Word by God's Substantial Self. We also have been looking at that, thinking about it and puzzling over it a great deal.

Since 2004, True Father has been speaking about beginning the Abel UN era. A few years after 2004, as he began the Pacific Rim era, he transferred the essence of his thirty-four years of providential effort in America completely to Korea, God's homeland. In so doing, he began the era of tranquility and prosperity, the "True Parents eog-mansei" era. We have to consider how this is this going to be substantiated. Not simply symbolically, as in the past, with internal events at which we say, "The Abel UN is now established," in a room with members from various countries whose presence there, we say, means the whole world is there. If it's not going to be symbolic, we have to consider what kind of phenomenon it needs to be to be one by which the Unification Church community actually transforms the world.

We may not understanding all the proclamations Father makes. As I attend True Father, especially when he speaks to us at length, it might take days, weeks, months—even years—to understand the sig-

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Photos courtesy of the Korean Culture Department

Rev. Hyung-jin Moon in North Korea converses with Mr. Yong-nam Kim, chairman of the Presidium of the Supreme People's Assembly



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

After hoondokhae on December 1, True Father titled the last page of the manuscript of the Proclamation of the Word by God's Substantial Self speech "Final Hoon Gyeong" [meaning "final words for teaching"]. —tweeted by Hyung-jin nim



In response to True Parents' call, we visited the Yamok Holy Ground early this morning. We climbed to the top of the holy ground, prayed together with members and brought our hearts together. We were very happy to see the pastor and members of the Yamok Church. —tweeted by Hyung-jin nim

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Cover Photo: Father and Mother in a coffee shop in the picturesque village of Yangsuri, South Korea, in November; Back cover: Father and Mother are welcomed in Tokdo (known in Japan as Takashima), a rocky islet off South Korea's east coast, sovereignty of which Korea and Japan dispute.

Please note: Heavenly calendar dates appear in the magazine as month number followed by date. What year designation will ultimately be used with the heavenly calendar is not yet clear. Thus, years are given with Gregorian dates only, e.g., 12.11 (January 4, 2012). If no year is given, the date is within the current year.

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

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Looking Back, Looking Ahead

The following excerpts are from what Father said at two separate hoondokhae sessions in Korea: October 30, attended by many Women's Federation (WFWP) leaders from around the world who were in South Korea for the annual WFWP convention, and November 5.

10.4 by the Heavenly Calendar (October 30)

Among my relatives in the Moon clan, when I was a child, my mother's mother came from the Kim clan in Gyeongju and her father came from the Kim clan in Yeonan. I asked how it had been possible for two people with the same family name to marry.¹ My grandmother and grandfather on my mother's side replied, "That was our error." When I was young, they took care of me without question. I would go to my grandmother on my mother's side and my uncle and his three siblings would make such a fuss, as if an earthquake had struck. If I visited them, even the daughters-in-law would ask if "Moondong-i"² was coming. They would say that they wanted to see me even if it meant missing their birthday celebration or any other celebration. "Our favorite day is when Moondong-i comes." That's how my grandmother and grandfather were. If I went there, all the royalty and those in uniform among the ancestors of the Kim clans in Gyeongju and Yeonan would appear and greet me. You will not find these words in the Divine Principle book....

In February, when I was seventeen, Jesus appeared. I knew that when he was young, he was driven away when he should have been welcomed. That's why he came to me. Jesus had much pain in his heart for having died and for the fact that his wedding ceremony had not taken place. He told me that I was the person who would make Jesus' wedding happen. This is what he told me to my face. Jesus was in the prime of his life. He told me "Yong-myung Moon, you have to prepare the venue, take the lead and bring me to it. Yong-myung Moon, you have to help me get married." Why? "Because, Yong-myung Moon, you are the ancestor."... You should make a signboard and put it up announcing that among the citizens of a nation, Rev. Moon is the king of fighting spirit who digests the world.

[To Shin-joon:] You should listen to your grandfather's instructions. You mustn't leave without listening to my instructions, don't you think? What would you do if you broke your leg? [laughter] Come here. The three of you. Three musketeers. [Having the children stand in a group:] You should go to the east. You, at the center; and you should go behind them. Behind them. Shin-joon, you, too. Sing "Old Flower in the Backyard" for me. [Laughter] Together. You should listen to your grandfather. Should you or should you not? [We should listen.] You should, right? You must. Let's begin and you have to do it. Otherwise, something serious may happen. Well then, stand up straight!

Even if you do not follow, I shall be the True Parent of the chiefs of the young children for billions of years. [Aju!] [Applause] Your children were unable to follow, but by the tenth or by the 210th generation, the children will all follow. Have you completed the spiritual marriage

1 People with the same family name, even from different lineages, did not usually marry.

2 Most likely a nickname they had for Father as a young boy

During the October 30 hoondokhae, True Father arranged his grandchildren in a group and asked them to sing; in front are (left to right) Shin-goong nim and Shin-joon nim (Hyung-jin nim and Yeon-ah nim's daughter and son), Shin-whul nim (Heung-jin nim and Hoon-sook nim's daughter); at back are Shin-soon nim and Shin-yuh nim (Hyo-jin nim and Choi Yeon-ah nim's daughters), and one unidentified boy.



Photos courtesy of the Korean Culture Department

blessing of couples to 210 generations or not? [We have done it.] There are those who have finished in Korea and Japan, but the rest of the world has not yet begun....

One lineage that resembles the traditional lineage of heaven and earth in the Unification Church shall be formed on the earth. Then it would not be a problem were the spirit world to disappear. It might actually be a blessing.³ Heaven will disappear. It must be created on earth....

President of Sun Moon University! [Yes (Ms. Kyung-joon Lee answers)] Didn't you have one older brother and one younger brother? [Yes.] Did you bless them? [Yes.]. You should quickly gather the Lee clan... The time has come where your mother and father can enter with True Parents. Even a grain of sand belongs to heaven....

You should become parents who can shed more tears than their sons, and love. You cannot go to heaven without becoming an owner.... You have to follow me there, otherwise we will be parted. It's a problem if you cannot bring twenty-one generations with you. Do you understand? [Yes.]

You have lived without knowing how to liberate your ancestors, right? Hoon-mo nim! Where is Hoon-mo nim? You should listen to her and quickly liberate twenty-one generations. You should do this for the former Soviet Union nations and other nations, and take part in the ceremonies here. You should quickly establish the conditions to liberate your ancestors up to the 210th generation....

I maintained the life of the Unification Church through a campaign of selling air rifles.⁴ Now the people of the Unification Church survive by selling the true original copies of the Divine Principle and the textbooks and teaching materials.

You should memorize all seventy-four pages⁵ of my text within a single week. You should memorize it in a week and live according to what it says. You have to know to what level you have risen. Through the loving and affectionate relationships with your siblings, find many spiritual children who can make commitments. You should do this within your clan, do you understand? [Yes.] [Applause] [True Parents thank you, we love you.]

10.10 by the Heavenly Calendar (November 5)

My own self, my own eyes, my nose, my mouth, and my limbs need to rise above my shadow, for we can only take pride in substantial result. God's own ideology has not been established as a strong pillar that He can hold on to, and exist, and so He is being chased away as the representative of sorrow....

Even now, I am walking on the path of my life without letting my guard down, and I am going to be 93 years old and only a few days remain till D-Day, four hundred and forty—how many days?... [445 days.] The question is how can we surmount that hill? Only by affirming that kind of heart and rising to that level can I fulfill God's will and my own desire. That summit atop of that great mountain of hope in the dis-

3 Father is poetically emphasizing that if heaven is created on earth, nothing more is required.

4 In the 1960s the air rifle factory provided funds for church growth.

5 Father's edition of his "Cosmic Assembly" speech has large type.



Women's Federation leaders in Korea for their annual convention attend hoondokhae with True Parents at Cheong Jeong Gung, October 30.

tance awaits me. ...

Human beings received the seed of Satan, as their ancestor, and now hell and heaven are divided and we are still living in a time of lamentation. Who should take humankind to the next level? If Rev. Moon were a false parent, then there would be no God of Night or God of Day. Since I am to conduct our Holy Wedding, no one can chase me out now.

'Don't you know that you are the central person? I will wait until you come to realize that.'⁶ Before the God of Night and God of Day can be joined, I must conduct the third holy wedding ceremony of the True Parents. True Parents could not have their wedding ceremony yet.... The first and second have been held, and the third will be the final one.

The tradition has been prepared based on which the returning Lord can come and hold his Holy Wedding. Adam and Eve, who were driven out of the Garden of Eden because they broke the commandment that told them they would die if they ate the fruit of the knowledge of good and evil, have now become one as the mature fruit and are now serving the God of Night, the God of Day, and the True Parent. With the great authority of the True Parents, they are attending the tree of life and the fruit of the knowledge of good and evil in the Garden of Eden. Until the God of Night and the God of Day, the Creator, blesses our families in the Garden of Eden and installs us there, the original royal territory of True Parents cannot be established. Everyone should receive the privilege of going directly to the kingdom of heaven at the same time, but you, who have received the blessing, have lived as you pleased.

The day of True Parents' wedding ceremony is the day on which the registration of the birth of their sons and daughters is accomplished after they graduate from the satanic world. I must receive the royal seal proving that you are True Parents' sons and daughters from God, and must bequeath it to you, but I haven't yet decided who should receive it....

When Rev. Moon becomes the perfected True Parent, you too will earn the right to receive the royal seal, which will allow you to stand in the positions of the first and second generations of ancestors. After that, even newborn babies will go to the Kingdom of Heaven directly. Hell will be completely destroyed. Everything will be completely liberated and freed, and the Kingdom of Heaven alone will be our homeland. **TW**

6 This seems to be something God said to True Father.

Organization and Outreach in Chaotic Times

This, the thirty-seventh installment in our series on Father's life, is based on the book series True Parents' Life Course, a compilation of Father's own testimony (from his speeches) published in Korean in twelve volumes. In this installment Father speaks about initiatives in the church and our businesses in Korea, and about the ascension of his second son.

Until now, each district has spent 300,000 to 350,000 won each month. That's so much money; you cannot imagine! When God created human beings, He created the body first and then implanted the spirit. Accordingly, in the process of restoration, we should first restore material things completely and then spiritual things. Yet, we have been unable to do that. This nation is also struggling without being able to get out of economic difficulties. For the nation to get out of difficulty is impossible, because it has not prepared the necessary environment. Then, how are we to finally establish an economic foundation? First, we must economize. If we don't economize on material goods when we can give and receive them freely, without being able to fulfill our responsibility, the Unification Church will have to experience a second round of suffering. In order to prevent that, we must take new measures.

Instructions at a district leaders' meeting (July 19, 1969)

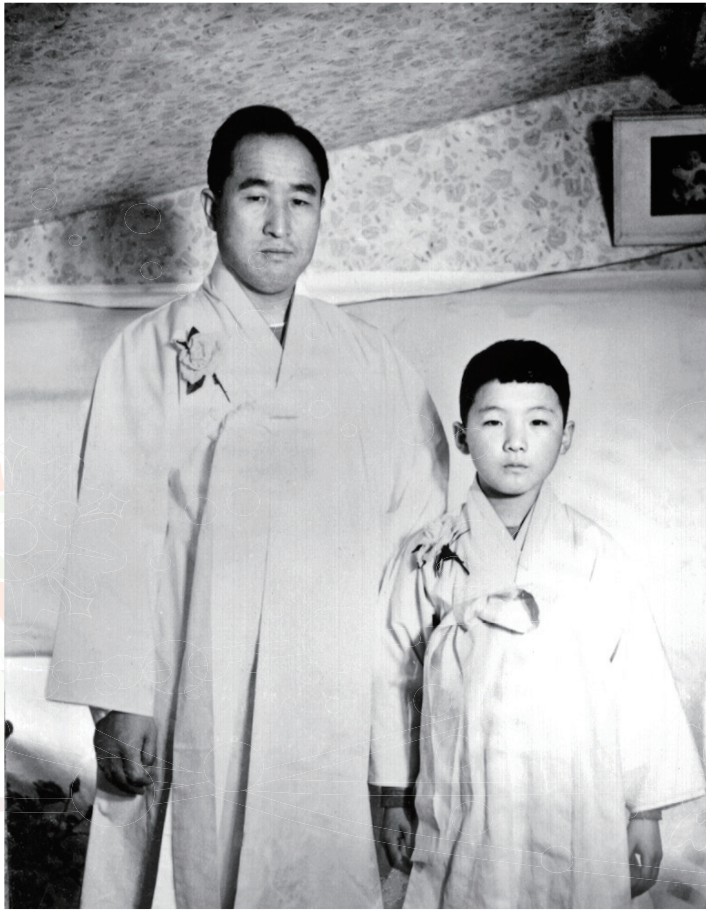
Each department in the headquarters must oversee the activities of local district departments. For example, each district is publishing their own materials. Those local publications should be curtailed. Instead, add some local news and information to the publication produced by the headquarters. Change the system of publishing the *Seonghwa* newspaper so it comes out a week before the publication date. You should focus on this newspaper by sending monthly reports and other articles for it.

When you send your monthly district reports to the headquarters, you should send a copy by mail and bring a copy to submit directly to the headquarters staff with you. The district leaders' meeting is on the third day of the month. So, you should compile your monthly report by the twenty-fifth of the month and see to it that it arrives at the headquarters by the thirtieth.

You must bring at least a hundred and twenty members to attend your district church services. Through Victory Over Communism activities, you should connect as soon as possible to the local police. Give lectures to policemen and to the staff members of public offices. To do those things, you must establish associations comprising those people who are supportive. Let's pioneer in that direction and achieve good results.

During the second world tour, in Paris in early 1969; Father and Mother are accompanied by Mrs. Choi and Korean church president Hyo-won Eu, behind whom is Henri Blanchard (the first member to join in France); at right is Reiner Vincenz (the first member to join in Europe)





Father and Hee-jin nim. Father has explained that he was the first martyr in his family.

Indicators of serious times

Why is a summer witnessing period necessary? To put you in a position where you have to make decisions. In other words, those of you mid-way between God and Satan have to become able to decide to act on the side of Heaven.... During this period, you must set a condition of finding three spiritual children.

The world today remains in a state of very high tension.¹ We have conquered the Moon² as the first stage of the goal of conquering space. The direction of the United States' policy has been revised and is now more inclined to pursue American interests than to address ideological issues.

I designated a 120-day prayer from June this year. I spoke to you about this, but I have invested more serious devotion than anybody else regarding the issue of how we should approach August this year. I have been going to bed at midnight and getting up again at one or two in the morning, prostrating myself in prayer until the break of day.

Hee-jin nim's ascension (August 1, 1969)

Before he went to go witnessing, Hee-jin³ had heard the Divine Principle. He said, "It's amazing that the Lord has come to Korea, particularly to our family!" He looked very happy, jumping around on the floor. Watching him, I felt happy and said to myself, Well, Hee-jin can comfort God by serving Him as a

1 This was said on August 3, 1969. America was embroiled in the Vietnam War; Egypt and Israel had reengaged in fighting, violating a ceasefire that had been in effect since the Six-Day War in June 1967. The threat of conflict between North Korea and South Korea was also very real.

2 Astronauts walked on the Moon on July 20, 1969.

3 Father's son, born in 1955. His body is interred at the True Family's wonjeon in Korea. Five years earlier, in 1964, True Parents had lost their second daughter, Hye-jin nim, who ascended at the age of one week.

devoted son, doing things for Him that I have been unable to.

This year, I have to carry out a general mobilization. If all members are not mobilized, I won't be able to maintain my authority. Therefore, Hee-jin said "I must at least go too." So I allowed him to go. I told him to be careful. Now that I have subjugated Satan, Satan is aiming at my children. For that reason, Satan attacked my family, attacked Hee-jin.

Hee-jin had said without hesitation that he would go out witnessing. I was grateful in my heart for being able to instruct numerous young Unification Church men and women to engage in activities to complete the mission of restoring the Korean people, even if it means shedding blood or sweat. I was troubled by a strange foreboding and had asked Hee-jin to be careful. Yet, I never think that what happened was a loss to our church or my family. He came for the sake of God's will and therefore departed, in purity, for the sake of God's will.⁴

Do you remember my saying to you that in the age centered on Unification Thought, families that have lost a member to martyrdom will be blessed? Hee-jin went to the spirit world in 1969 representing my family. He became the first martyr in my family. As a boy, like a bud too young to bloom, he shed his pure blood in martyrdom. By shedding blood, he could go to a place of glory. That shining value in this historic era will be honored forever.

September this year, the second year of the second seven-year course was the most difficult hill to climb over. The second year corresponds to Jesus' situation and to Hee-jin, among my sons. Accordingly, when you failed to fulfill your responsibilities, Hee-jin became responsible for that failure. Originally, Hee-jin was not meant to go witnessing.

Hee-jin was born in Japan. Did you know that Jesus spent some time in a foreign country? [Yes.] Hee-jin, too, had to spend some of his life in a foreign country. You do not know how much agony, sorrow and misery were in his life. I will give you a detailed account someday if you sincerely resolve to become dutiful children in my direct lineage and to live and die under our common destiny.

Jesus was born in a manger. Hee-jin was born under similar circumstances. Just as Jesus' course ended at the cross, Hee-jin's did. His destiny was that of Jesus. The difference is that although Jesus had to die in his thirties having no foundation of support and being persecuted and driven away by his nation, Hee-jin died, not while being persecuted, but on the foundation of True Parents' support for him.

Through his death, a path of liberation was opened for all the Christian believers in the spirit world. Among many who were assigned to the front line, Hee-jin was placed in the position of the first martyr. I too am grateful that Hee-jin was able to deeply experience God's heart while he was on the earth.

Just as, in his thirties, Jesus established the foundation for spiritual salvation, Hee-jin expanded the spiritual foundation to save young people and children, the horizontal realm of blessing in which they can be resurrected expanded. In light of that, I shed no tears. If I had shed tears, I could not have stood as a father in a public position. I offered Hee-jin as a sacrifice.

I experienced God's sorrow through this. I am unable to speak of the effects of that unforgettable incident in my life with you. I cannot share it with anyone. It remains in my heart.

What I desire here, on this critical path that the entire world must experience, is that my son Hee-jin can be accepted as a sacrificial offering under God's compassionate grace. In light of the path he walked, we must cherish his memory.

4 On August 1, 1969, Hee-jin nim was travelling by train to his witnessing area in the southern provinces when he hit his head on the side of a tunnel the train was passing through. He was fourteen years old.



First National Seonghwa Student Association Convention

Today is the last day of September. It is also the last day of the 120-day prayer condition at Cheongpyeong. You must finish this day well.

Today, the minister heading the Ministry of Culture and Information presented the Unification Award to one person from each province in the Republic of Korea. One of our family members, Jong-gu Park, received this award.⁵ He proudly told me that he was given ₩40,000 as an additional prize. What happy news!

It's time for leaders to go to college

What kind of people have I been mobilizing? I have mobilized high school students, because they represent the growth level. The Unification Church must be in charge of the history of restoration. Because high school students represent the growth level, which must become the center of the history of restoration, I've mobilized them. The people who participate at this time have overcome that critical point of preparing a foundation in that environment. That is why you must take the lead



Church members pray at Hee-jin nim's original grave in Cheongju, South Korea; his body was later moved to the True Family's Wonjeon in Paju.

now. I intend for these people to continue their studies even if it means establishing a university of my own.

I had told them not to go to college because the time was not ripe. Desiring something before the right time motivated the Fall. You must understand that college student members could only be treated as stepchildren until now because of this.

District and regional leaders who have been working hard must now be sent to college and they must graduate. I have put them through hardships without having even sent them to school. I must take responsibility for them. By whatever means, I want the hardworking district and regional leaders who only completed high school to be able to receive a college diploma as soon as possible.

Those who went through hardships are in an Abel-type position and those who went to college are in a Cain-type position. You must all be in the Abel position, take care of those who have gone before you, and send them to college with the heart

⁵ He was later known as Tiger Park for his dynamic leadership style, most notably with CARP in the United States in its formative years. Rev. Park died of cancer in 1982. He created a school for the education of impoverished children. We believe the award was for this project. (See his third son Jin-yong's testimony on page 30.)

of enabling them to study. You should then step forward, willing to bear the remaining crosses. Otherwise, there is no way for you to survive. You should be aware of this.

Economic restoration through the firearms business

Our members started the restoration of all things [raising funds] in 1967, when we first used the slogan, Let's complete the foundation for economic restoration. Before that, I asked you not to think about money. However while I was pushing you to experience hard times, behind the scenes I was one step ahead of you with regard to the matter of earning money. Thus we made the gun factory.

Although I have worked to develop the factory over the course of twelve years, our business has dedicated itself more than any other business in Korea. God knows this. With firm resolve, I have been able to make wicked Satan retreat. This is absolutely so. I am not doing business with a self-centered motivation. God is governing the fortunes of the Korean Republic. In that the growth of the Korean economy is under God's administration, more than anyone else in Korea I am putting aside self-interest and pursuing that goal in a public way.

All Unificationists must take an interest in guns now that I have am doing business with guns while on earth. Why am I involved with guns? The satanic world has done its conquering with guns. Conquering the world with guns is not our intent, but we must bear arms and create a strong protective fence.

Future generations will wonder why I was interested in guns. We absolutely need them to create a defensive fence to shield ourselves from satanic world attacks. That is why I am interested in guns.

National defense and the rifle business

The air rifle business helped me pioneer and take the lead for the sake of God's will...

Korea's heart is besieged by three enemies. In the future we must protect the nation and its people by establishing the correct ideological perspective. Therefore, we should be responsible for an ideology promoting national and Asian

defense.

Looking at Korea's actual situation, surrounded by enemies on three sides,⁶ protecting the nation by establishing a proper ideological perspective is imperative. Judging from the nation's situation, the time will surely come when the Republic of Korea will regard the defense industry as important. For the past ten years, I have been preparing for that. The time has come. Since the government announced it will strengthen the nation's military, people are busy building factories here and there.

We are producing air guns that look the same as the M1 rifle⁷ and sending some to the Blue House.⁸ We must begin producing rifles to be used for training in middle and high schools and also rifles of a new type. That is why I have instructed that this year's production goal be accomplished no matter how difficult it is to achieve.

⁶ Father is likely referring to North Korea, Russia and China. After nine rounds of talks beginning in the midst of the Korean War, in March 1952, Japan and Korea signed a treaty normalizing ties between the two countries on June 22, 1965.

⁷ Standard army rifle widely used by U.S. forces during the Korean War and even much later.

⁸ The building that houses the executive office and official residence of the South Korean president; its name comes from its blue roof tiles.



Bold sales plans

This year we sent 2,500 guns to Japan. I instructed our agents to spread throughout Japan and do as I say. I told them, "Without a doubt this can be accomplished. Be confident. Selling them won't be difficult. If you are confident you can succeed."

This year we also sent five hundred guns to the United States. Yet, our missionaries there, Bong-choon Choi and Young-oon Kim, objected and asked me to please not send the guns.

I said, "What do you mean, please don't send them? If you don't do it, I will do it even if it means going there myself. Please just do as I ask." If I tell them that we sent 15,000 guns to Japan, members in the United States would say, Oh my!

If I told them that we had sold 50,000 or 100,000 guns in Japan, the American members would feel compelled to sell even more than that. I went around the United States and investigated. America is a golden market; it is virgin soil. There are unlimited resources there, which is why it is possible to sell more than these numbers.

In the future, we must go out to the world. By the end of this year, or at the latest, next April, we will have missions in forty nations. You may not be aware of this, but missionaries have already gone out to Norway, Sweden, Denmark, Greece and other locations. If I tell them where I had designated holy grounds during my world tour, they will go there. We have missions in many nations in Africa. In the future, within three or four years at the latest, we will have missions in 360 foreign locations. I will send missionaries to those unknown nations, nations that are not registered with the United Nations. How will I send them? They cannot take money. They can take our air rifles with them.

Expansion of the Sutaek-ri factory

It's been exactly three years and four months since we built the factory in Sutaekri. In the beginning we had only a couple of trucks but now we have a huge fleet. We have been living miserably. Now in Sutaekri, however, we have built one of the most modern facilities in Korea. In the future we should have a higher standard of living than others.

However, you probably thought that all of this came about on

its own. You are not aware of how much hardship has been gone through in order to break through the complicated atmosphere in Seoul. Whenever problems arose, I took on various adventures in order to unite my convictions with God's.

Therefore, in preparation for such times, I have been building machines for four years now. We began this venture without any knowledge of machines. However, what we had planned to do in three years, we accomplished by building two machines in a year and eight months. In this way, after three years, more than 90 percent of the machines in our factory are being built by our own hands. We can easily build, on our own, the same machines that we had imported from Japan at a cost of 15 million won each. Ours perform just as well.

Therefore, even if we no longer make guns at the factory, it will operate without rest, and workers are able to live there. You must understand that I had worried, taken risks, and made decisions in the background that led to our reaching this level.

One organization, two branches (October 16–21, 1969)

Under our church system, regional leaders had been controlling both the church and economic activities. In the days when both the church and economy were doing well, this was satisfactory. Nowadays, both are facing difficulties, so establishing a system that separates the church and businesses is imperative. I gave this instruction in 1967. Separating the church and the business is in accordance with the Principle. You had not implemented that, so I have got involved directly from this year.

A church is an organization for raising people; the Business Department deals with material goods. People must control materials. Therefore, church leaders should oversee business affairs. They must receive reports on business matters. Business leaders must give reports on businesses on the basis of the Principle and receive instructions. Church leaders and business leaders must unite and work in accordance with the standard of the Principle.

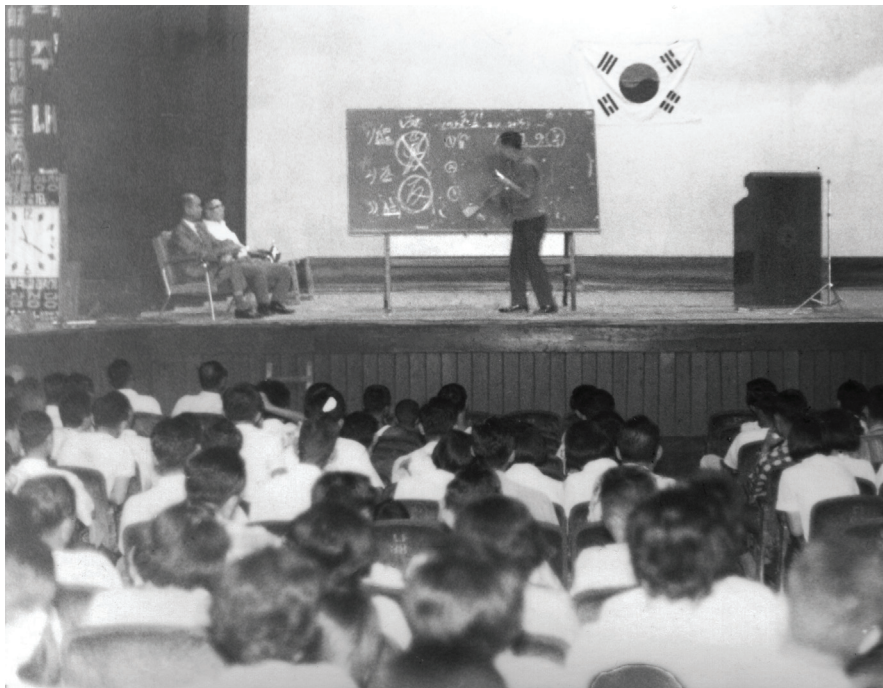
Forty-day winter witnessing and VOC activities (December 20, 1969–January 31, 1970)

This has been a year to resolve all enmity. Let's indemnify this during the ten days before 1970 begins. This time is a watershed period.

I am planning to begin a speaking tour around January 6 next year. On that occasion I will distribute some new money to you. That money will become a historic treasure. Husbands should visit the area where their wives are engaged in witnessing at least once. Pregnant women should go out witnessing from forty days after their babies are born. Let's achieve brilliant results in the 1970s.

You are in better positions than Jesus and the Holy Spirit. Jesus and the Holy Spirit were unable to go witnessing with their own children. Going witnessing while separated from your children means you can establish the condition that you have loved Cain more than you have loved Abel. If you do so, Cain will surrender.

The 1970s will be the era when we can open the gate to the world. Individuals must sacrifice for the families; families for the nations; and nations for the world. Tears shed in many parts of the country at the beginning of a new year will become tears of hope. **9W**



A lecturer teaches Divine Principle to public sector workers and other citizens of the town of Euijeongbu, just north of Seoul, in August 1969



CONTINUED FROM PAGE 2

nificance of what he has said. However, going to North Korea, I had many experiences that I will not forget as long as I live, and I realized that True Parents have succeeded on all fronts. When we visited North Korea, I could confirm with my own eyes that the work of the spirit has proceeded from the great love True Parents expressed twenty years ago.¹

I am saying this to you now because establishing the Abel United Nations, as you know, is Cheon Bok Gung's second mission.² The first mission is to establish God's temple so that God can be upheld, and the second is to establish the Abel UN. When I thought about how we might establish the Abel UN in substantial terms and about how Korea might become the central nation of the world, I could not imagine it at all. Could that day ever come? Korea, God's homeland, is a small country. I have thought much about how this little country might be able to move the world. True Father has made a number of declarations to do with establishing the Abel UN, and I was unable to understand clearly what he meant at those times. Nonetheless, Father is showing us a certain vision, and over time, parts of that vision are becoming apparent to me.

I am grateful that True Parents are creating a global foundation in offering all these conditions. When they come to their homeland they offer jeongseong day and night. And when they do, some of the true children come and do those activities alongside True Parents and thus offer their support. I am very moved to see this. We experience many things as we attend True Parents, yet we feel much regret that we cannot meet other members very often.

However, as international president, as I work with True Parents, I am learning something of the perspective from which True Father views the world. I always feel that, when he carries out a certain aspect of the providence, in the face of his mission that is huge like the universe, there is nothing more important

1 He and Yeon-ah nim visited North Korea to commemorate True Parents' historic meeting with Kim Il-sung there in 1991.

2 Given that Cheon Bok Gung is called our World Headquarters Church, we take this to be a figure of speech, whereby the building represents members everywhere.

than directly learning and inheriting from him, and I feel grateful in my heart. Despite our inadequacies, attending Father puts us in a position to learn so much from True Parents.

Recently, in Cheongpyeong, while True Parents were resting a bit, after concluding hoondokhae, I was able to share a meal with and talk to Kook-jin nim, who'd been giving his "Strong Korea?" presentation at the Cheongshim School of Theology. He had come to Cheon Jeong Peace Palace to see True Parents, but because True Parents were resting, we were able to get together.

If we look at the providential activities in the United States, in the cold war era True Parents worked in a certain way to bring the Soviet Union to surrender. Dr. Joon-ho Seuk has testified that through True Parents' education and the Victory Over Communism campaign, about three thousand Soviet students came to workshops and training in the United States. At that time, it was hard to bring even one Soviet student a year to America, but to have brought three thousand to workshops in the space of a few years was a miracle. Moreover, these workshop graduates provided a strong foundation; they played a role in challenging the fearsome communist environment, even standing in front of tanks,³ putting their bodies in harm's way for the sake of freedom. Thus, Father's work in America gave the Unification movement the opportunity to actually affect and change the real world in that instance.

However, we have fallen short in some ways, and because we did not keep up with the speed of the providence, when all is said and done, we haven't wrought the changes we could have. Facing up to reality, we feel frustrated but one way to look at it is that through those circumstances, we could learn and become much wiser.

In such a situation, listening to my brother Kook-jin nim's speech, I feel he is saying remarkable things. As you may know, communist forces are gathering strength; and in some countries in the Arab world terrorist organizations are gaining

3 He's referring to the August 1991 attempted coup d'état targeted at Mikhail Gorbachev. Coup leaders had ordered tanks to Red Square. Russian citizens, some workshop graduates among them, amassed in front of the Parliament Building there. The coup failed because the military refused to fire on Russian civilians.

A Helping Hand between Brother Nations

In commemoration of the twentieth anniversary of the historic meeting of True Parents and North Korean President Kim Il-sung (December 6, 1991), the Republic of Korea Ambassadors for Peace Council sent two shipments of three hundred tons of wheat flour to Jeongju in North Korea, on November 14 and December 1.

The shipments comprised 1,500 sacks of flour each weighing twenty kilograms. These were prepared with donations collected during collection campaigns over the previous year.

Each shipment was transported in twelve trucks. South Korean drivers drove from south of the border overland to Bongdong Station at the gates of the Gaeseong Industrial Complex, a few miles inside North Korea (where South Korean companies are permitted to operate with North Korean workers in joint North-South economic ventures). There, the flour was handed over to the North Korean authorities and then transferred to Jeongju.

A delegation of six South Korean ambassadors for peace, led by Ambassador for Peace Council Chairman (and former



A send-off ceremony at the border, on December 1: Twelve trucks transported the flour to North Korea. Ambassadors for peace, carrying signs that read "Our land may be divided but we are one people," and "Let's live together" place



Photos courtesy of the Korean Culture Department

Hyung-jin nim and Yeon-ah nim in front of the house where True Father was born and lived as a child. With him are Sang-gwon Park, Peter Kim, Ken Doo and a group of Japanese leaders also visiting North Korea for the anniversary of True Parents' 1991 visit.

political power.

This is the reality we face. This is the reality of the world. The Pacific region is becoming a more fearsome place. We can only agonize over the question of how a small nation such as this one, and a small group like the Unification movement, can do anything about it.

We are attending True Parents; we have given three reports to them about the world's situation, and each time they heard these reports, they said we must work quickly. Father has already given me instructions several times.

My older brother Kook-jin is receiving these directions and has already been giving the "Strong Korea?" talk to important people such as former government ministers, and others. In Japan also, the IFVOC is trying to renew Japanese society. In the 1960s, True Parents erected a foundation for change in Japan through their IFVOC work. Now, in an environment where one can sense an increased threat even in Japan at this time, people up to the level of government ministers are attending Kook-jin nim's talks there and are deeply moved. People have reported this to me.

government advisor) Min-ha Kim, accompanied the first shipment. They arrived at the Gaeseong Industrial Complex control office just before the trucks and were warmly received by North Korean representatives. The North Korean welcom-



donations in a container shaped like the Korean Peninsula. The long banners read, "The second overland transfer of three hundred tons of flour to the citizens of Jeongju, North Korea."

ing delegation comprised six senior officials of important civil organizations: two representatives from the Korean Asia Pacific Peace Committee (KAPPC), two representatives from Jeongju, and two representatives from the North Korean Council for Reconciliation and Cooperation. The delegation demonstrated the North Korean authorities' sincere welcome of the relief efforts. Moreover, the warmth of the reception for Chairman Min-ha Kim showed that North Korean authorities recognize the role he has played in recent the exchanges between North and South Korea.

The ambassadors for peace accompanied the wheat flour all the way to Pyongan Province in the northwest, and oversaw its distribution to sixteen establishments, including nursery schools in True Father's hometown.

At 8:30 am on the same day, at Imjin-gak just south of the border, a send-off ceremony for the flour had been held by UPF President Sun-jo Hwang and more than a hundred ambassadors for peace and interested parties, who also offered monetary donations that were also conveyed to the North.

The Ambassadors for Peace Council, which wants to carry out further relief efforts, hopes that their aid to North Korea will open the way for the North and South Korean governments to communicate with one another more freely. **JW**



"They will take care to walk in the way of the Lord..." Hyung-jin nim, Yeon-ah nim and elder Korean and Japanese members walk down the path toward Mt. Myodu (visible in the background), where Father, as a young man, encountered Jesus in prayer.

A month ago, I met with Tom Walsh, UPF's international president. He told me something very surprising, which was that the United Nations began from the presentation of an idea by just two countries—the United States and the United Kingdom. It has expanded to include most of the world. As you know, many lack confidence that the UN has the power to resolve the problems of the world and doubt that it will be able to block the fearsome forces that are gathering.

In light of this, in 2004, Father declared the establishment of the Abel UN. When I first heard news of this, I couldn't understand what it meant. I came to understand much more when speaking to Dr. Walsh. I felt spiritually that if the Unification Church family were to help bring Korea and Japan together in the area of national defense (bringing the two nations together in actuality, not just at events) cooperating because they comprehend the threat of communist powers, this would be the beginning of the substantial Abel UN.

Father has said many times, as early as the 1980s—and it appears in Cheon Seong Gyeong—"Korea, Japan and the U.S. must become one. I have many Korean-Japanese blessed families in preparation for that time."

From decades ago Father has been working for the unity of Korea and Japan. While he was working hard on the unification of North Korea and South Korea, he was already working for Korean-Japanese unity. Through around six thousand Korean-Japanese families in Korea, and many more in Japan, the unification movement is participating in a historic transition. We are doing things that no one else has done, that no one else has thought of before—uniting Korea and Japan.

The strong democratic countries in the Pacific region must

bring their strength together as quickly as possible, for the communist realm is currently expanding, increasing in military strength and producing weapons, and we may soon face a major crisis.

In this era, no one other than our Korean-Japanese families, and furthermore, all families in the Unification Church hold the solution. Only the Unificationist families can bring peace to the Pacific region. Kook-jin nim has already alerted us to this fact. Already, decades ago, Father said that Korea and Japan must be one. Therefore, I firmly believe that we need to fulfill this task substantially, and do our utmost to cooperate and bring this about.

The second mission of the members of Cheon Bok Gung is, notably, to establish the Abel UN, and so this is a very important mission. The time has come for that, and Father has opened that way for us and ushered in the era in which we can do so. If we can achieve our five percent responsibility, we can, by bringing together Japan and Korea, begin the work of establishing the Abel UN in substance. And through the countries that join together under this organization will come the possibility of bringing peace substantially to the Pacific Rim. I firmly believe this great task will be fulfilled.

The time has come, and this is something people cannot calculate. I believe I can finally see now what Father's vision is. The Abel UN is now visible to our eyes. We can now see clearly how we are meant to protect the Pacific Rim, and how the Abel realm nations on God's side upholding freedom and democracy can establish the Abel UN, so as to bring about the settlement of peace in the Pacific region. Father keeps saying how little time there is between now and Foundation Day,



that we only have four hundred and something days and that we need to make all haste. We don't feel the urgency Father feels, but please think about this situation.

We need to look at the countries of the Pacific Rim and see the growing powers, and think about how we are going to protect the Pacific region in this Pacific Rim era. Countries in the Abel realm, the countries that uphold democracy and freedom, must establish the Abel UN and thereby bring about peace in the Pacific Rim era and protect it. If this comes to pass, then Father will become the substantial savior of the Pacific region.

As you know, Divine Principle prophesies a third world war. There are two ways for this to happen. The first way is for an actual war of nations' military forces to break out. The second way is for it to be an ideological war. It is certain that a third world war will come, but if the Abel UN can be established and, as a result, we can block the outbreak of an actual war involving troops and weapons, then True Parents will indeed become the savior of the substantial world.

Ladies and gentlemen, we must repent in front of True Parents. Jesus said that if you want to go to heaven you must first repent. In the same way, when True Parents first made this amazing declaration I was unable to catch its meaning or how the vision would be realized. But it is now unfolding before us.

With the establishment of the Abel UN and the Pacific Rim era, and through preventing another world war, True Parents' eternal reign of peace will be established. Then everyone will shout eog-mansei for True Parents, as the savior of the world, and for the realm of tranquility and prosperity. Of course, True Parents would be eligible to receive the Nobel Peace Prize; plus True Parents' status will be made apparent to the world. This will be the realization of the hopes of all Unification Church members. That is the amazing time we live in now.

Not just the Unification Family, but in UPF, for example in Europe, we have a former defense minister working with us as an ambassador for peace. Those who have experience with helping countries come together to establish agreements have formed research teams to bring together Korea and Japan and begin the work of establishing the Abel UN.

At the same time, centering in particular on our young students and CARP, we are going to hold a global conference during Cheonbok Festival week. Our young students will hold a debate between theistic and atheistic viewpoints. We are holding this because if we cannot explain why theism is the more reasonable position—why God exists—there will be no reason to protect this small country. If we cannot explain, based on God and our theological foundation, that this is the fatherland to which the returning Lord has come, that its people are the chosen people, and that because this is the holy land we must protect it, then how can we bring atheists to believe in God? That is why in this time and age, when athe-



Hyung-jin nim and Yeon-ah nim arriving in Pyongyang, December 9

ism is fast spreading in the world, young people are preparing to fight an ideological battle with those forces on university campuses.

This debate is going to be held on a large scale at the Cheonbok Festival. This time, CARP members from around the world will get a chance to strengthen their faith through the atheism-theism debate and Victory Over Communism activities, and what is more, they will be able to show why the 21st century will record a history of darkness if our world follows atheism and materialism. With hope, freedom and complete faith in God, and religious freedom plus a theistic worldview, young people will be able to turn away from atheism and, with hope, turn toward God and spirituality. Then the twenty-first century will see amazing change.

True Parents have called all the pastors from around Korea to a 3-day workshop: they are to study the Divine Principle as well as the detailed content from Kook-jin Nim's "Strong Korea?" lecture, which has been broadcast on news, and they will also receive lecturer training. Through the workshop, our pastors and we ourselves will learn through data and statistics, similar to the time when we carried out VOC activities. Our members will be central figures in this era to alert the country to the present situation and prepare its people, and establish the Abel UN in Korea and Japan. That is the great work that is going on now.

If we are able to do this before Foundation Day and offer this result to True Parents, if we can present them with the establishment of the Abel UN, the Pacific Rim era, and True Parents' era of the reign of peace and tranquility, for which we can offer cheers eternally, how relieved True Parents will be! How happy and proud of their children they will be!

Now we are finally getting to see how True Parents' declarations and vision are realized. To bring that about, we must repent in front of True Parents, and though we are late in gaining an awareness of this, we must understand this vision as quickly as possible and harvest the victory for True Parents in substantial form.

Let us become the blessed families and Unification Church members who accomplish that. **TW**

Honoring the Accomplishment of an Apostle of Peace

By Julian Gray

At True Parents' request, the international president Hyung-jin Moon and his wife Yeon-ah nim recently travelled to Pyongyang, North Korea, on their behalf. They arrived on December 9 and returned to South Korea a week later, in the early afternoon of December 16. They were accompanied on their trip by True Parents' special assistant Peter Kim, Pyeonghwa Motors president Sang-gwon Park,¹ and Hyung-jin nim's personal assistant Seung-ryung (Ken) Doo. A group of senior Japanese members had coordinated a visit North Korea at the same time and were among those who welcomed Hyung-jin nim, his wife and their entourage when they arrived at the airport in Pyongyang.

The visit was to mark twenty years since the historic meeting between True Parents and the late North Korean leader Kim Il-sung, at the presidential palace near Hamhung. The city of Hamhung is adjacent to Hungnam, the location of the fertilizer factory where Father was a political prisoner in the first years (1948–1950) of Kim Il-sung's government. In a statement to the Chinese press on True Parents' return from the 1991 meeting, Father stated, "No one can claim more justification than I for harboring feelings of ill will against North Korea. I received severe persecution from the current government of North Korea because of my position as a religious leader and my unswerving anticommunist principles. I was tortured harshly and then imprisoned for nearly three years in a labor camp." Yet, in a triumph of a principle he lives by "to forgive, love and unite," he went on to say, "I entered Pyongyang this time as an apostle of peace. My firm conviction is that under no circumstances can we have another war on the Korean Peninsula that pits the people of Korea against one another."

During their visit, Hyung-jin nim and Yeon-ah nim stayed at the Moranbong Presidential Guest House in Pyongyang, where True Parents had stayed twenty years ago. The Korean Asia Pacific Peace Committee (KAPPC) hosted a welcoming banquet for them and those who accompanied them.

In a report to True Parents dated that first evening, Sang-gwon Park wrote, "The director of KAPPC came in person to accompany Hyung-jin nim and Yeon-ah nim in their vehicle. Mr. Dong-yeon Won, vice-chairman of the KAPPC, came and joined the delegation for the dinner welcome banquet. Mr. Won told us that for our visit, 'National Defense Commission Chairman Kim Jong-il made all the arrangements and made the national welcoming hall available to them as well as providing government cars.'"

Describing the atmosphere of the banquet as congenial, Mr. Park added, "Many references were made to what you had said twenty years ago. Vice-Chairman Won said, 'I can never forget President Sun Myung Moon. I send my respects to him in consideration of his continuous efforts to bring about the unification of the Korean fatherland and world peace, especially through sending his beloved son to North Korea on the occasion of the

¹ See pages 16 and 20 for our interviews with Sang-gwon Park



Photos courtesy of the Korean Culture Department

Father met North Korean president, Kim Il-sung (born Kim Song-ju in 1912, died 1994) on December 6, 1991. Kim's son and successor, Kim Jong-il, who was leader of North Korea under the title chairman of the National Defense Commission, died on December 17, twenty years after Father was in North Korea and one day after Hyung-jin nim returned to Seoul from his first visit there. Kim has been succeeded by his youngest son, Kim Jong-un. Below: The World Peace Center includes our Pyongyang Church, at which members (mainly Japanese) living in Pyongyang worship on Sundays.



twentieth anniversary of his visit.” Concluding his description of the warm welcome, Mr. Park wrote, “Everyone stayed late at the banquet. Even though they were tired at the end, before they retired to their rooms, they thanked you for sending the delegation and blessing them.”

This modern-day visit to North Korea included stops to pay respects at a statue of Kim Il-sung and a visit to Mangyongdae, birthplace of the Great Leader, the title with which North Koreans honor Kim Il-sung.

There were two other hometowns that the son of Rev. and Mrs. Sun Myung Moon surely felt a strong calling to visit—those of his parents. That wish was fulfilled. The party visited Anju, True Mother’s birthplace, northwest of Pyongyang, and then continued in the same general direction for another hour to Jeongju, True Father’s hometown. The area where Mother’s childhood home was situated and where she played as a little girl is now occupied by an apartment complex. In contrast, True Father birthplace and boyhood home is still standing and still nestled in a rural setting.

This time we were able to see inside the house, through a video of the interior that was played at Sunday service, with Hyung-jin nim’s personal commentary touching on all aspects of the house.² He also shows us the surrounding area, conjuring up an image of Father as a young boy at one with nature and growing in his awareness of God’s love. The video includes Hyung-jin nim’s touching personal words to his father from the old homestead, and his uninhibited on-camera declaration to all that this is the birthplace of Christ.

The Japanese members’ group met up with the international president and his wife at True Father’s birthplace. The party then visited the nearby graves of True Father’s parents—Hyung-jin nim’s grandparents—Kyung-woo Moon and Kyung-gye Kim, who passed into the spirit world long before Hyung-jin nim was born.

Following time-honored Korean tradition, Hyung-jin nim and Yeon-ah nim placed flowers on the graves and offered cups of a local beverage on a small altar. After offering a full bow and praying for some minutes, they poured the liquid from the cups around the perimeter of the burial mound, symbolizing serving True Father’s parents directly.

According to South Korea’s Yonhap News Agency, a celebration of True Parents’ visit to Pyongyang was held on December 11 at the World Peace Center in Pyongyang. The actual date of Father’s meeting with Kim Il-sung in 1991 was December 6.

2 Perhaps this will be available at <http://vimeo.com/iunificationist>



Hyung-jin nim, Yeon-ah nim and Sang-gwon Park (second from right) at the head table. The banner reads, “Meeting to Commemorate the 20th Anniversary of President Sun Myung Moon’s Visit to Pyongyang.”

On December 15, Mr. Yong-nam Kim, president of the Presidium of the DPRK’s Supreme People’s Assembly,³ and our international president had a cordial talk at the Mansudae Assembly Hall, where the Supreme People’s Assembly meets. Pyongyang TV news was reported to have shown them in conversation.

Arriving back at Incheon International Airport, the following afternoon, Hyung-jin nim stopped in the arrivals area to greet leaders in the Korean church and of providential organizations who had gathered to welcome him. Within a few seconds he was surrounded by Korean journalists and cameramen that had been waiting for him. After Hyung-jin nim made it clear that this wasn’t the right time to speak to them, he and Yeon-ah nim walked quickly to an exit, stepped into a plain black car and were driven away.

Just days after their return, Hyung-jin nim sent the following tweet: “News of the sudden death of National Defense Commission Chairman Kim Jong-il has surprised the entire world. Let us in the Unification Family gather the power of our jeongseong and prayer for the sake of the peaceful reunification of North Korea and South Korea desired by God and True Parents. Aju.” *JW*

Please see page 20 for our interview with Sang-gwon Park, who accompanied Hyung-jin nim to attend Kim Jong-il’s funeral.

3 In which capacity he performs ceremonial functions of head of state



A ceremony to honor True Father’s parents, Kyoung-yoo Moon and Kyung-gye Kim, was held at their graveside



True Father’s birthplace stands against a backdrop of rolling countryside in North Korea.

The Business of Korean Reunification

Mr. Sang-gwon Park is best known for being the president of Pyeonghwa Motors, a joint-venture company operating in North Korea. He divides his time between offices in Seoul and in Nampo, North Korea. In late November — some weeks before he accompanied Hyung-jin nim on two visits to the North — we interviewed him about how he established and runs the profit-making venture in North Korea and about his views on the reunification of the Koreas.

Left: Pyeonghwa Motors head office in Nampo, North Korea; the company also has offices in Seoul; Right: Mr. Sang-gwon Park revealed his deep desire to help North and South reunite as one country.

Today's World: How did you set up a joint-venture company in North Korea?

Sang-gwon Park: There are some ways in which Pyeonghwa [Peace] Motors is different from other companies. We have people from other countries—Japan, Vietnam, China—and I am actually an American citizen. That is how we operate. Many other [joint-venture] companies from other countries have disappeared, but we have remained and survived.

In the beginning we could sell only very few automobiles; we were selling 300 or 400 vehicles per year, but from three years ago we began making a profit. We'll make a profit this year too. Up to now we have already sold 1,700 or 1,800 vehicles.

We'll have more than a million dollars profit this year, I believe. We're the first company to make a profit through selling cars. We're working separate from any political issues and we're giving hope to the people of North Korea. We want all our cars to fill the streets of North Korea and we want to contribute to South Korea.

Now we want to have only our cars made and sold in North Korea. There are many things we need to do in the future but we have done quite a lot already. We have given the North Koreans pride, and hope for the people of South Korea to look at our business and say, "Oh we must go there, too." I am saying that if many companies, if one thousand or two thousand companies from South Korea would have a business in North Korea, the path would widen with all that going back and forth. This is the path to unification. We can be united again. That is what I tell people.

Pyeonghwa Motors does not just belong to us. People in Korea and all over the world are watching our company to see how we do. We are the only survivor, so that's why we need to do well. So we hope that all the cars used in Pyongyang and all of North Korea will one day be our cars from Pyeonghwa Motors. We work with this idea in mind.

If we sell two thousand cars a year other people may say, "Well, that's too few." But that is like selling two hundred thousand in South Korea, Japan, or America. It is difficult to do other businesses, but the automobile business is especially difficult. Yet we have succeeded in developing such a business. The fact that we could go there and be successful, and be recognized by the people of North Korea, means that we have a unique spirit of true love and unity.

True Father's meeting with President Kim Il-sung had a huge effect and good influence for us. That's one reason North Korea is supporting this. Having a car factory is not just for business but we are leading the way for the reunification of North Korea and South Korea and for world peace. We are reviving hope in the North Koreans and in all people who would like to go there from the South and do business. We are giving pride to North Koreans who can say, "Oh, yes, we make cars too." Once we are one nation, we





Pyeonghwa Motors is a modern car assembly plant. At right is pictured the *Beogguji* (Cuckoo) model. The company also makes a mid-size saloon and a passenger van.

can be a mecca of automobile production and export automobiles all over the world.

Right now a North Korean's salary is only \$100 a month. In the South they receive a minimum of two thousand, up to four or five thousand per month, so they have twenty to forty or more times the income. Because labor is cheaper in the North, we can succeed; any company that goes there can succeed. That is what we are demonstrating.

Have you encountered challenges working with the North Korean system?

The law in North Korea allows joint ventures. Those laws are properly established. They have studied the laws of other countries and they have made a clear legal system. If I have any problem, I say to them, "Let's look at the law. I would then show them the law and say, "Let's do it according to your law." And they would agree. The law is important in any country.

People think North Korea is a lawless country, but it is not. If we do business according to the law, no problems arise. The bigger problem is not legal but political; if people go there, they may face political issues. So someone who is concerned about that will not go to North Korea in the first place. They will go somewhere else. There are a lot of other countries to do business in.

But because there is a high risk, there is also a possibility of greater success. So I say, "I'm willing to take that risk." People who are afraid of that don't want to take the risk, so they should go to other countries. The reason the Gaeseong Industrial Complex¹ is succeeding is because it is beneficial both for the North and the South. That is why it is left alone. With the tourism, through Geumgangsán,² it was simply South Koreans going there and paying money to North Korea, which helps only them. Gaeseong Industrial Complex, on the other hand, benefits North Korean people through giving them salaries that they wouldn't ordinarily be able to make; and Gaeseong benefits South Korean companies because of the cheap cost of labor. So the North Koreans make a good profit and the South makes a good profit. So I think Gaeseong will continue to succeed. A lot of other areas in North Korea could create ventures similar

1 An business venture arranged between the North and South Korean governments, whereby, in a specific location in North Korea, South Korean companies have built factories and employ North Korean workers.

2 For a number of years, South Koreans (and others) could visit the beautiful Diamond Mountains in North Korea for a payment of some hundreds of dollars. The scheme was run by giant Korean conglomerate Hyundai. It was closed when a woman tourist was shot dead by North Korean soldiers when she inadvertently entered a restricted area.

to Gaeseong and also succeed.

The Nampo area, where Pyeonghwa Motors is located, is a good place for the auto parts manufacturing business to grow. South Koreans can make car parts cheaply there. Labor is cheap there. Labor costs are the biggest cost factor in manufacturing. So if we made an auto parts factory in Nampo, all the factories would have to gather there in the Nampo area, because labor costs are low. American companies, Chinese companies, Japanese companies could go there as well. I have the idea to create a complex like Gaeseong Industrial Complex in Nampo in the future.

Many foreign correspondents expressed disbelief when they heard that North Korea has only a 30 percent stake in Pyeonghwa Motors.

From a business standpoint, with Pyeonghwa Motors, I insisted on a 70-30 ratio from the very beginning. I said if you won't accept that, I won't do this. If we did even a 51-49 split, people would not trust us because North Korea doesn't have that money to invest. The reason I said 70 to 30 is because we would make the investment and they wouldn't have to put up much money. It was difficult at first, but now that works very well. We actually receive that 70 percent of the profit. Other countries investing in North Korea could not get that; they do 51-49 percent, but because that was the first such venture, and I insisted on it, we have sustained that ratio until now. Other companies cannot do that now, because they are coming later than we, and North Korea won't allow it. It was a special case for us. Thus, people have their doubts, but they also find it amazing that such a company can exist. We have the documentation that shows that what I am saying is true.

You are in North Korea for much of the time. Are you well-positioned to contribute to reconciliation between the North Korea and South Korea?

Yes, of course. I cannot tell you everything, but I am making great efforts. In the future people will find out more about what I have been doing. More important than the company is peace. The peace of our people and peaceful reunification are most important. That is what Father is talking about. It's more important than money. I am always thinking about how to bring peace to our people—what kind of role I can play, how to bring equality, how to "clasp hands" in such a way that both sides are equal. That is the goal.

In North Korea, they also have the metaphor "clasping hands" so I have made this into a campaign. In order to bring

unity, we have to bring our hearts and minds together. To do that we have to be equal, act from an equal standpoint. We cannot have unity without unity of minds. We need to win the hearts and minds of the North Korean people. So the North Korean people like this campaign of “clasped hands” very much. I made up a song and a logo for the campaign. I have prepared a domain name. I have spoken about this on various occasions and people are always moved by the ideas. If the North Koreans didn’t want this, we could not do it, but they like it as well. It’s based on the idea of true love. If one side tries to swallow the other, that’s not true love. True love wants to live together, coexist. Equality is not where one is higher and the other is lower. We are the same. We have a common origin. We have the same lineage, the same blood, the same culture.

Right now the South has a little more money, and they are very proud of that. The South says, “We are rich, and you are poor,” but that kind of attitude is not going to bring unification. We need to have the same identity and same way of thinking, and then we can unite. Only love can do this.

How can you influence South Koreans to think in that way when many South Koreans nowadays don’t really want unification?

For this reason, we need to repeat this idea many times, we need to promote this. Right now we’re concerned about the nuclear issue, for example, but that concern won’t bring about

forgive, but reconciliation requires two people. Forgiveness does not have to be seen.

We here are more blessed than they are, so we need to be the first to forgive. We must be the first to offer the hand of help, to love them more. If we South Koreans forgive the North Koreans more than they forgive us, unification will happen centering on the South. If North Korea loves us more than we love them, and if they forgive us more than we forgive them, unification must come centering on the North.

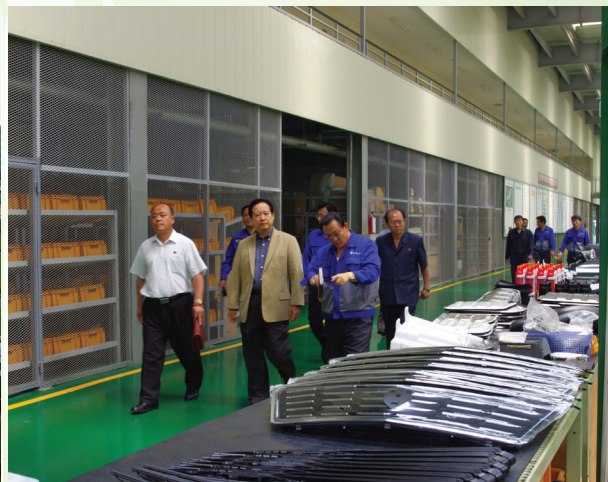
Which religion will be at the center of unification? The church that has the most love, the church that loves North Korea the most, that sacrifices itself the most, that forgives North Korea the most, unconditionally—that church will lead the reunification. I hope that our church can become that one, because our name is “Unification Church.”

Many people ask how I work in North Korea. Many companies lost ground, making many mistakes. They asked me, “How is it that you are still there? You can even make money there! How do you do that?”

It’s very simple: I really love them. I deal with them honestly. In the beginning you may lie, but a month later, a year later or eighteen years later, it will be discovered. And they will think badly of you. But for eighteen years I’ve been there and I’ve never told them untruths. Therefore, they say, “Oh, people sent by Rev. Moon don’t lie.” This is their concept of us. I talk about forgiveness now, I talk about clasping hands, and I don’t



The Pyeonghwa Motors Corporation plant in Nampo, North Korea



Inside the car assembly plant

unification. There is nothing we can accomplish by bringing nuclear weapons here. In my view the one who loves more, who trusts more, forgives more—is the one on the side that will be the center of unification. It seems the South must take the initiative in this. We have more people, ergo more educational institutions. We have a lot of churches, a lot of temples. We have more people here in South Korea who pray. They pray for peace and freedom and happiness. I think unification will happen centered on the one who prays the most.

There are also a lot of wealthy people in the South. We in the South have not experienced hunger so much, but North Koreans often go hungry. They’ve shed more tears, they’ve shivered more often in the cold, they’ve suffered more, and they’ve faced more difficulties. The reason South Koreans live well now is not only for South Korea, it is for the North as well, to share with North Korea, to share with its neighbor.

What is the difference between reconciliation and forgiveness? Reconciliation is when two people meet. If my wife and I have a problem, we have to sit together. But I can forgive a person without that person being present. By ourselves we can

tell them lies.

There are various things we can for unification but more than anything we have to win the North Koreans’ trust. We need to help them to trust us. That is the role I am trying to play. If I go there and do my sincere best, they will say they can trust people from the Unification Church. It’s not just me; we also have Japanese people there. They like our Japanese church members.

Father also put you in charge of Korean soccer-related issues. Can you say something about what that entails?

The reason we need soccer is to bring our church closer to the ordinary people, a means to communicate with them. We may be a religious organization that people don’t like very much, but many people like soccer. People may dislike religion, but they can still like football. Even if someone doesn’t like North Korea, he can still enjoy a soccer game in which North Korea is playing. People who like soccer are like that.

So if someone doesn’t have good thoughts about our church, yet our team wins consistently, they may think more

positively about us and even come to watch us play. It's a way to reach those who are against us.

With this in mind, Father founded a soccer team [in Korea]. While Father is still with us, we want to make things go well with soccer and show good results. The Ilhwa team has won the league seven times in its history.

But there are a number of problems. First, there are now sixteen teams in the league, up from ten. That means about forty league games a season compared with thirty previously. And our team has to take part in the AFC³ Champions League competition and other extra games. That means sixty games next year. This requires more money and more players.

But, unlike in Europe, soccer in Korea is not a money-making venture these days. Today, it is ten times more difficult to win the championship than before. You need to invest a lot of money, because you have to buy good players. The economics of the matter are at its heart.

As True Parents take a special interest in the team and True Mother's *gohui* (70th birthday) is next year, we would like to improve our results and bring True Parents great joy. That is our mission. And then 2013 is even more important than 2012!

Will need to show the world something next year and the year after, although it will be a difficult two years. We are preparing new strategies, scouting new players, re-contracting our coach. Team president Kyu-nam Park is working very hard. Please watch us and see how we do.

You have also been involved with soccer in North Korea.

In Brazil, we have the Sorocaba and CENE teams. Sorocaba has been to Pyongyang three times to play. We are helping the North Korean team qualify for the Olympics and the World Cup. They have not yet qualified for the World Cup in Brazil. We have been providing some behind-the-scenes support for North Korea to develop their soccer abilities, in Brazil.⁴

³ Asian Football Confederation

⁴ North Korean teams have trained in Brazil.



A football match in North Korea: That the national team of North Korea, a relatively small country, qualified for the 2010 World Cup while that of giant China did not is a source of controversy in China, where the North Koreans have now won many fans.



Mr. Park, who is also responsible for many aspects of the soccer providence, at the Peace Star Cup, a charity tournament, in which some of Korea's most recognizable performers compete to benefit the needy.

People are interested in seeing games between North Korea and South Korea, but more than that, we have to get good teams. People who want to watch soccer don't want to watch political games; they want to watch games with a high level of skill. They want to see good teams play. So now it is not such an attraction to just have a game between the North and South; we now have to host games that show the highest standard of soccer. It is expensive, but we need to get the best soccer teams in the world to come to Korea, and then show those teams to the world. We also need to make a profit from these matches. We're studying how to do that.

The most important thing for all sports is sponsorship. If we cannot get a broadcasting company, we cannot get a sponsor. The sponsor will only come if the broadcast company broadcasts it, so there is an advertising effect. You have to have a famous team in order to have it broadcast. So if we cannot get famous teams, we cannot get sponsorship money.

The Peace Cup will be held this year, I understand.

This coming summer the Peace Cup will be held in South Korea. Three teams will come from overseas. With our team, Ilhwa, that will be four. We have not yet decided on the participating teams, but we want to invite teams that have Korean players—teams that are well-known in Korea. We have already contracted for the broadcasting rights. We have already made an agreement with the city of Suwon to hold the tournament there. We are investing ourselves in the preparations.

Could you hold the Peace Cup in North Korea?

We could do a Peace Cup in North Korea, but under the following conditions: First, many people would have to go there. Of course the North Koreans would watch the games, but only if many people come from South Korea and other nations would it be feasible. We cannot have a game for which the only spectators are North Koreans.

We must overcome political issues, therefore. It would be good if we could take our cameras there, for example, but North Korea won't allow that right now. If the time comes when we can overcome these various constraints, we would certainly think of holding a Peace Cup tournament there. **STW**

Attending Kim Jong-il's Funeral

On December 17, North Korean leader Kim Jong-il died, and his country was plunged into mourning. Although Hyung-jin nim had just the day before returned from Pyongyang to South Korea, within a week he would be leading a delegation back to the North Korean capital. Pyeonghwa Motors president Sang-gwon Park gave us these personal insights.



Rev. Hyung-jin Moon, Mr. Sang-gwon Park and others, including Japanese leaders, bring a wreath and bouquets of flowers to be placed in front of a large portrait of the late North Korean leader Kim Jong-il (pictured above) in Pyongyang's Kim Il-sung Square on December 24. The wording on the ribbon reads "We wish eternal life for respected Kim Jong-il, Chairman of the National Defense Commission."

Today's World: What made Hyung-jin nim return to North Korea for Kim Jong-il's funeral?

Sang-gwon Park: Twenty years ago, Father visited North Korea and met Kim Il-sung. Now, this December, almost exactly two decades later, Hyung-jin nim has visited North Korea twice, December 9–16 and December 24–30. The timing of these visits was very good, even dramatic.

Hyung-jin nim had flown to America to report to Father about the first visit to North Korea, and on that day it was announced that Kim Jong-il had died. Father then asked Hyung-jin nim to immediately go back to North Korea and convey condolences.

As Father said for us to go back to North Korea quickly, we wrote another fax to them saying, "We'd like to come." They replied, "Please come quickly." But there was no easy way to go quickly. So we thought to go overland, through the DMZ. They opened the DMZ to us [on the North side], and the Republic of Korea also opened the way for us specially and exclusively. Usually the government doesn't approve non-citizens crossing the DMZ but we received special approval.

South Korean people can usually go as far as Gaeseong,¹ but the government allowed us to travel all the way to Pyongyang. Both the North and South Korean governments helped our team this time. That is good for our church. The countries on both sides of the line truly assisted us very much. As one of the party that travelled through and back, I felt it was extremely significant.

What did you do while you were there?

We attended the funeral of course. Those of us who had gone from South Korea are American citizens but the North Korean officials treated us as Koreans. We were next to the widow of former South Korean president Kim Dae-jung Hee-ho Lee and Hyundai Group chairwoman Jeong-eun Hyun in offering condolences. We were officially invited to the ceremonies on both days—the funeral on December 28 and a time for remembrance on the 29th.

¹ The Gaeseong Industrial Complex comprises South Korean companies manned by North Korean laborers, in North Korea.



Some days before that we had offered a wreath at the main site for paying last respects to the deceased North Korean leader Kim Jong-il. In addition, we went to one of the smaller places set up for citizens to pay their respects, near our hotel. We went at three o'clock in the morning, and even then many people were coming. We expressed our condolences, signed our names and wrote some words in the visitors' book.

In the course of paying our respects to the late Kim Jong-il, we were able to greet his son and successor, Kim Jong-un and express our condolences personally.

Were you able to talk with him and form an impression?

Hyung-jin nim spoke to him for a minute or so.² He told us that he said to the new young leader that Chairman Sun Myung Moon had sent us to convey condolences, and that many people in the Unification movement throughout the world have the same heart. He had expressed his hope that the young leader would find the courage and strength for the tasks ahead, and expressed his desire to help and support North Korea for peaceful reunification.

President Dong-moon Joo³ said to Kim Jong-un that although he is aware of the issues with the United States, he would offer to help facilitate making of good relationships in order to bring the United States and North Korea together..."

As I am a businessman, I said to him "I will make the automobile company go well; and in the future, I will work to help alleviate this country's economic difficulties."

So all three of us met the new leader, Kim Jong-un; we all shook his hand. His hand was very warm. He said "Thank you." That's how it was.

While we were in North Korea, Kim Jong-un gave all of our delegation hotel accommodations and meals free of charge. He gave the Pyongyang citizens hot water to drink and warm places for them to shelter.⁴ During ten days or

2 Government-approved delegations offered condolences directly to Kim Jong-un

3 Douglas Dong-moon Joo is chairman of the *Washington Times*.

4 Presumably for those who'd traveled to Pyongyang or during the parade.



A video capture of Hyung-jin nim speaking to Kim Jong-un, a fellow youngest son and new leader of North Korea.

so, I felt he did many good things for his people. He seems to be someone with a lot of compassion. He seems to want to do a lot for his countrymen. Perhaps he can become a very good president for his country. That's the impression I got. We hope that everything will go well, and that we can develop a good relationship.

However, it's not that we can swiftly build a close relationship; it's going to take some time. It could even be a problem if we made too close a relationship with him too soon after the death of his father..

Wherever Hyung-jin nim went, he was very well received, especially by the North Korean officials. They would say to me, "Oh Hyung-jin Moon is a truly religious person. He is a good person. We don't want to send him back to the South." They said the same about Yeon-ah nim too. "We'd like them to be here in this country."

No matter who Hyung-jin nim spoke with, their exchange was joyful. On the first visit, Hyung-jin nim had met the Supreme People's Assembly chairman, Mr. Yong-nam Kim (photo page 2). During this second visit, they met again and had dinner together. Chairman Kim told me he had genuinely enjoyed meeting and talking with Hyung-jin nim.

Mr. Yang-gon Kim, the Minister of Unification in North Korea, also spoken with Hyung-jin nim at a banquet and they got on very well. He has a very high position, but he felt he could trust Hyung-jin nim and was greatly inspired by him. Wherever he goes, Hyung-jin nim makes a good impression on those he meets.

Father initiated something twenty years ago when he visited Pyongyang. Has it been possible to build on that?

Father was able to go to North Korea twenty years ago. I have been working in North Korea for eighteen years. In that time I have never once missed President Kim Il-sung's birthday celebration. And I have been going there continuously every month, and building good relationships with them on behalf of True Parents. And so these relationships have become strong. That's the foundation True Father made.

CONTINUED ON PAGE 37



Left: Hyung-jin nim speaks with North Korean Unification Minister Yang-gon Kim at a banquet in honor of Chairman Kim Jong-il; note that North Koreans often wear a red Kim Il-sung pin; Right: A receiving line during the process of offering condolences

Unificationists around the World

Australia

One-on-One Divine Principle Workshop

Twenty-four members participated in the first experimental workshop for members held at the Peace Embassy in Sydney, Australia in October. The workshop format was based on reading the red and blue sections of Divine Principle in pairs, followed by discussion. After that, A Question and Answer session was held with Continental Director Dong-woo Kim.

Members asked a variety of questions, touching on different aspects of the Principle. Rev. Kim carefully listened to each participant's questions and responded by giving clear insights. His answers clarified the priorities for our daily life as blessed members, and permitted deeper understanding of our course as we follow the returned Lord.

The one-on-one format allowed for everyone to be involved, engaged and



Photo courtesy of the Unification Church-Australia

uplifted. Some had come without much expectation, even with reservations; but everyone said it was better than they expected—deeper and more relevant to their lives.

Norway

International Day of Peace, September 21

Representing a unified response from the Norwegian people after the terror that hit our nation a few months ago [a lone gunman killed more than 70 youths after blowing up government office buildings], on this UN Day of Peace we focused on how to strengthen and develop peace and democracy in Norway, and globally.

Central Jamaat-e Ahle Sunnat, in Oslo, Norway, the largest mosque in Scandinavia, was the venue for a wonderful interfaith program. Peace and democracy were the designated topics of the day in a program that included a speaker from the UN Communication Office.

A second session featured an interfaith youth panel. Young people from major faiths—Christianity, Islam, Buddhism, Sikhism and Baha'i—spoke on how they felt their own religion could contribute to a more peaceful society. (Photo: a young Muslim speaks) The panelists, aged 17–25, gave well prepared speeches and responded well to the questions from the



Photo courtesy of the Unification Church-Norway

audience. They were a living testimony to respect and harmony between members of different faiths and cultures.

From a UPF activity report by Steinar Murud (seated next to the speaker)

Mongolia

Dr. Bo-hi Pak visited Mongolia in early November with the Little Angels, who gave three performances. The cultural visit afforded opportunities to meet with Mongolian officials. Dr. Pak is working with church leaders and members to re-establish our church in that nation. (See also photo on page 17 in the November issue)



Dr. Pak is interviewed by Jargalsaikhan Dambadarjaa on Jargal DeFacto a nationally televised bilingual talk show <http://jargaldefacto.com/#!/park-bo-hi>



Photos courtesy of the Unification Church-Mongolia

France

Father's Memoirs in French

A company with no connection to our church has published True Father's autobiography under the title *My Life in the Service of Peace* and is marketing it through its channel of bookstores.

Photographs: in a bookstore in Lille, France

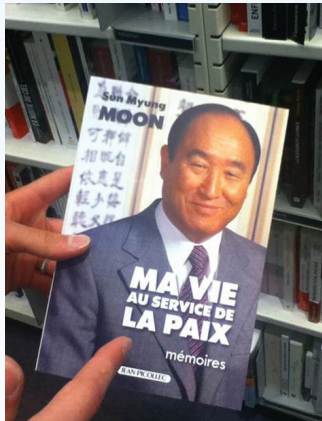


Photo courtesy of the Unification Church-France



Top photo: Dr. Pak, Rev. Eiji Tokuno (director, Northeast Continent) and members of the Little Angels with the Mongolian speaker of parliament, Mr. Damdiny Demberel (beside Dr. Pak's wife, Ki-sook Yun); Above: A journalist interviews Dr. Pak on his arrival in Mongolia; the woman, our church member, is a Mongolian-Korean interpreter.

Russia



Photo courtesy of the Unification Church-Russia



Left: Russian members promote Father's autobiography; Right: Members witness on the theme Marriage and Family, in Novosibirsk, Russia's third largest city.

Slovakia

A UPF Conference that Fits in Your Home

It is not easy to regularly hold big events with limited financial resources and little manpower. For that reason the Slovak UPF chapter is organizing supplementary small-scale events. These small scale meetings are held mostly in the home of UPF secretary-general Milos Klas in the center of Bratislava, the capital city. Here we present his brief explanation of their method.

Our regular guests are very pleased with the cosy atmosphere in our home, and new guests obviously appreciate the intimate setting.

This autumn, we held two small scale events. Our first event was inspired by an anniversary: in 311 AC, 1,700 years ago, the Roman Emperor Galerian issued the first decree ending the persecution of Christians. Mrs. Barbara Grabner, a journalist who leads guided tours in a museum of Roman artifacts, gave a talk illuminating the role of the Roman Empire in God's providence. She spoke about how Christianity was able to survive and finally became the state religion despite severe persecution, how Roman traditions and rituals were incorporated into the practises of the Roman Catholic church, and the rise of Mary from the position of being Jesus' mother to divine status.

Three people attended an event of this type for the first



Photo courtesy of the Unification Church-Slovakia

time—two businessmen and one historian. There were seventeen participants in all, among them eleven non-members.

A second event was held on November 4. Dr. Juraj Lajda from Prague presented the book *A Whole New Mind* by the American author Daniel H. Pink. His publishing house has translated and published the book in the Czech language.

Again the interest of our guests was considerable and the room was filled to capacity with the sixteen who attended, half of whom were not members of our movement.

The presentation included a short video introduction about mental illness and the healing capacity of positive thinking. Dr. Juraj Lajda presented the main messages of the book and also presented a message from Rev. Hyung-jin Moon about the creative and the destructive aspects of our mind. The guests received the information gratefully and many bought the book afterward.

As usual the event concluded with food and drink, and small-talk.

Such small events can be organized swiftly and add no financial burden to our UPF chapter. We shall hold more such events in 2012.

Some of our regular guests have already attended a one-day Divine Principle seminar in our church seminar center outside of Bratislava.

From a recent European report on UPF activities



Hong Kong

Promoting One Family under God

The mission of FFWPU-Hong Kong is to participate in social activities to elevate the moral and ethical standard of people by expressing to them our 'True Parents' teachings and love.

On October 30, FFWPU-Hong Kong organized a festival with the purpose of promoting True Parents' values and of witnessing to bring in new members.

The festival began with a parade under the slogan One Family under God. First- and second-generation Unificationists carried banners with this slogan, many dressed in traditional attire.



Photo courtesy of the Unification Church-Hong Kong

Montenegro

Pioneering a New Nation with Father's Memoirs

The relatively new nation of Montenegro¹ does not have a Unification Movement. Our movement has to start from the very beginning there. About five percent of the population of Montenegro are of Albanian descent and speak Albanian. Four or five years ago, we appointed several ambassadors for peace among these ethnic Albanians. In recent months, we contacted them. We worked primarily with Mr. Nail Draga, director of a cultural center in the town of Ulcinj, a beautiful coastal town that is the center of the Albanian community in Montenegro.

As we have published True Father's autobiography *As a Peace-Loving Global Citizen* in Albanian, we decided to hold an event introducing the book to the Albanian community there. While preparations were underway, Rev. You-soo Park, boonbongwang (special advisor) to Montenegro, decided to visit and take part in the event, which could also serve to launch his mission as boonbongwang. He was also willing to support the event financially.

In October and at the beginning of November we visited Ulcinj twice and discussed the event with Mr. Nail Draga. The event to publicize Father's memoirs was held on November 26. It was decided to appoint twelve people as ambassadors for peace and that they would form an initial UPF Council for Montenegro.

Mr. Draga took full responsibility for the event and did a wonderful job. Eighty people—twice as many as predicted—attended the event at Ulcinj's Mediteran Resort. The audience filled the resort's main conference hall.

Mr. Draga formally welcomed the guests in a speech, and thanked those who had come from South Korea and Albania who had contributed their support. He spoke about the unique value of the UPF founder's book and the simple and sincere language the author uses.

Before beginning his keynote speech, Rev. Park presented a traditional Korean bell to Mr. Draga. He said that the sound of the bell symbolized the coming of a new era of peace for Montenegro and the Balkans.

Mr. Dug-bong Chang, the former UPF director in the Balkans, explained the key points Father Moon emphasizes in his autobiography. He mentioned that from Father Moon's viewpoint, every single person has unique, absolute, unchanging and eternal value and are sons or daughters of God, who is above all religious, cultural, racial, national and ethnic boundaries.

Mr. Ali Lacej, the former chairman of UPF in Albania, was the last to speak. He provided an overview of True Parents' investment in Albania. He spoke of their visit to the country and the meetings they held with Albanian leaders. He added that the vision and principles instilled in Albania through UPF have made a remarkable contribution to the country's welfare. He emphasized that *As a Peace-Loving Global Citizen* is like a textbook on life that absolutely should be in everyone's personal library and be thoroughly studied.

The event ended with a group photo. We spoke more afterward over refreshments and many people bought copies of the autobiography.

Our congratulations to Mr. Nail Draga! We wish him success as chairman of the initial UPF Council of Montenegro in spreading UPF's vision throughout his nation.

From a report by our Albanian church headquarters

¹ Once part of the now-defunct Yugoslavia, Montenegro became a completely independent nation in 2006.



Rev. You-soo Park, special advisor (boonbongwang) to Montenegro, gives his keynote presentation.



Mr. Nail Draga, newly installed as chairman of the Montenegro UPF Council, is presented with a traditional Korean bell.



The presentation of Father's autobiography in Ulcinj, Montenegro, permitted a direct witness to his life and work, while at the same time establishing a UPF chapter in that nation.

Photo courtesy of the Unification Church-Albania



Seasonal Changes

In Life and in the Tongil Foundation

By David Beard

A reader recently commented that in his decades as a member he had never heard of our business foundation in Korea, and though he isn't sure exactly what it is, he now hears about it all the time. As it relates to *Today's World*, the accuracy of his statement on how frequently it's mentioned surprised me. In the thirty-one years since *Today's World's* first issue appeared in April 1980, the foundation was mentioned once, for the first time, in our November 2002 issue. It did not appear again until our May 2006 issue, and to date (not including the issue you are now holding) it has been mentioned in our pages eighty-eight times. The actual name used varies in our magazine as it does for anyone who works for the business foundation. The sign outside their main office reads the Foundation to Support the Holy Spirit Association for the Unification of World Christianity. The sign outside the building in Seoul where its offices are housed refers to it as the Tongil Foundation. It is also known as the HSAUWC Foundation, the Tongil Group and a few other variants.

Trial by fire

That the business foundation is mentioned more often nowadays is natural because the production of the magazine moved from New York to Seoul in 1999. That it was not mentioned in the first years the magazine was made in Korea may well be because all news of businesses that the foundation was managing in those days was bad news. I will not soon forget reading an English language paper on a subway train wending its way beneath Seoul, in late 1998, when I came across an article

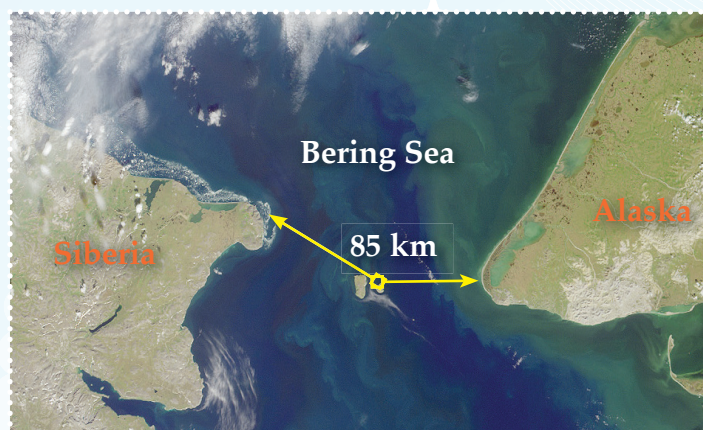
announcing the bankruptcy of Tongil Heavy Industries (THI). This was the first company Father founded, in 1959. At a time when North Korea was economically far outpacing South Korea, Father provided the impetus for industrial development to the nation by creating a company that bore the name of our religious movement and of Father's fervent desire—unification. He spoke about those days in a speech he gave at the launching of the Gimpo Aviation Industrial complex in June 2006:

Early on I had the conviction that my homeland, Korea—which at the time was suffering in poverty—would become prosperous. Furthermore, it would become a nation that could share what it had with the rest of the world. It should be able to contribute spiritually and would also need a strong foundation of technical engineering skills. Therefore, I founded Tongil Heavy Industries some forty years ago. The company imported the most advanced automobile technology from German companies and thus laid the foundation for the automobile technology of modern-day Korea.

Perhaps in the 1990s I still imagined that our companies enjoyed failure-proof divine protection, because THI's bankruptcy shocked me. I must have been naïve. In 1998, Korea was in the midst of a financial crisis that had already churned like a tornado through Thailand, the Philippines, Indonesia and Hong Kong. Hanbo Steel, flagship of the fourteenth largest business group (by asset size) was the first major bankruptcy I recall, in early 1997, after much effort to save it. A few months later Kia Motors, a famous car manufacturer, defaulted on loan repayments. The stock market and the value of Korean currency were in free fall. In November 1997, the Korean government applied for help from the International Monetary Fund. The IMF orchestrated a record setting 58 billion dollar bailout package. Korea used about 31 billion of it, and paid it back well ahead of schedule. To this day, Koreans refer to this dark period in their nation's modern history as the IMF era.

THI was not our only church business essentially drowning in debt at that time. All the major companies under the Foundation to Support HSAUWC were in the same predicament. This included Ilhwa Pharmaceuticals, founded in 1971, which most members are familiar with because of Ilhwa's ginseng extract. While Ilhwa was under what Koreans called "work out,"¹ I heard a retired head of the Food and Beverage Department for Lotte Department Stores, part of a multi-national Asian marketing giant, speak about how impressed he had been by Ilhwa products. He appreciated the taste of Ilhwa's cider (a clear

1 During this process, the debtor company will make a plan for possible recovery and the creditor banks can counter-propose a plan of action for the business.



Top photo: Tongil Foundation signs adorn both side walls of the Downon Building, near the roof. When not lit, they are red; **Bottom:** The Bering Strait, which Father proposes bridging; a mission spearheaded by the Bering Strait Tunnel Foundation, which the Tongil Foundation advises but does not fund.

soft drink, like Sprite) which he said was made with especially pure spring water. He added that Ilhwa's barley drink, McCol, had been wildly popular when the company first introduced it. He described McCol's debut as a serious threat to Lotte and other competitors in the soft drinks market. Our church-related companies were not small, and despite their difficulties, they had made an impression on the South Korean public.

During the IMF era, it was said that the average debt-equity ratio² of Korean private companies was dangerously high. This was caused, it was said, because companies affiliated with the major business groups were routinely able to borrow large sums from banks on the strength of their famous company name alone, without proving stability or offering collateral.

I asked Mr. Hun Choi, a leading CPA at the Tongil Foundation, whether our businesses failed because of something distinct with our business practices or were we simply following the same risky practices common to others. "First, it was a good thing that it happened," he said, "because it shook up all the problems. When our economy got tighter, those companies were supposed to go away." This is the capitalism-without-bankruptcy-is-akin-to-Christianity-without-hell argument that we've become familiar with. We need the fear of failure to discipline our behavior. "You can't just look at the debt-equity ratio," he said. "When the economy is growing, companies can have a high debt ratio; when the economy slows down, they get into trouble. For our companies, it wasn't just a debt ratio problem. We had no profits. I'm sorry to say that we also found embezzlement. We need to consider why it happened."

While still in bankruptcy, Tongil Heavy Industries was sold in 2003 and the money paid for it was divided among its creditors. Ilhwa survives. In 2005, Father called in Kook-jin nim to take over the Tongil Foundation. After overhauling the Tongil Foundation staff itself, Kook-jin nim led the reconstituted foundation through an arduous, fraught process of restructuring the failing businesses. From twenty-seven companies in 2004—through

² The amount owed to banks or others compared to the total value of company assets minus all liabilities; For a full explanation, see: <http://www.financialdictionary.net/define/Debt-Equity+Ratio>



Though not the main venue, Yongpyong Resort, a subsidiary company of the Tongil Foundation, will host 2018 Winter Olympics events.

consolidation, liquidation or sale—thirteen companies remain. After thoroughly analyzing Ilhwa, one non-performing division of the company was jettisoned. Ilhwa turned a profit for the first time ever in 2006 and continues to be profitable. The company's future looks bright.

A preliminary visit

Kook-jin nim had first come to Korea to audit the companies here in 1992. He was fresh out of college, where he had majored in Economics and graduated with honors in June of that year. "Even the short time I spent in Korea back in '92 was a foundational period on which I could do my work in 2005," he said during an interview for *Today's World* conducted on October 12.³ "In 1992, you could see many seeds of the problems we see today. There were many problems in the way the foundation chairman then was headed," he added.

A certain ethereal quality came through in the way he spoke about his visit to inspect the Korean businesses nearly two decades ago. He seemed aware of an otherworldly influence

³ A partial transcript of the interview is in our November 2011 issue.



Kook-jin nim explains the "Strong Korea?" perspective at a symposium on national security held at the Korea Press Center in Seoul. The other keynote speaker was the head of the Korea Institute for Defense Analyses, which advises the government. Three hundred people attended the invitational event, including lawmakers, leaders of government think tanks, several former vice-ministers, renowned academics in the field of national security, and the head of a major television station.



Photos courtesy of the Korean Culture Department



Tongil Industries Co. was formed from eight small companies during the restructuring process.

that had brought him to Korea, allowed him to gain an understanding of the existing problems and then guided him away again before those problems had been fully grappled with. After returning to America, he went on to earn a master of business administration degree (MBA) and to establish his own company, Kahr Arms, which manufactures defensive handguns. On why the time was not then ripe to extricate the church from its problems, he had this to say:

The only way you can understand it is in terms of the process of restoration and indemnity.... We had a small group of people paying indemnity and a small group causing the paying. Then, because Father announced the end of that time, those problems are now being turned right side up and being solved. There is a providential, historical time line as to why these difficulties are now being figured out.... There has been a lot of indemnity, a lot of suffering paid. There were some actors, whom if you look at how they were acting, weren't acting for the benefit of the public. The church had to run its course in order to get to a better place.

The sun also rises

In preparing to write about the now-stable and increasingly healthy business foundation,⁴ I spoke with Mr. Jinnam Hwang, the director of the Administrative Support Department for the Tongil Foundation. The department he heads comprises an IT team, a financial team and a general affairs team. Jinnam Hwang is one of a number of second-generation members that was inspired to apply to work at the Tongil Group after the new chairman came. I had first seen him in the days when he would sometimes translate for Kook-jin nim.

I began by asking Mr. Hwang why only seven certified public accountants were listed among fifty-eight employees on the Tongil Group contact list. Since the business foundation manages a number of companies, I had expected more. He explained that the contact list covered only their headquarters and that CPAs also worked at offices within some of the affiliated companies.

This caused me to wonder what function a company president serves when the foundation headquarters is an overall management team. Wouldn't a president feel somewhat emasculated

⁴ For our coverage of the business restructuring process, subscribers can e-mail me at david.twmagazine@gmail.com with the phrase Resurrected Companies in the subject line. No message is necessary.

lated having the foundation always looking over his shoulder?

Mr. Hwang explained that some presidents did initially complain that they wanted to execute ideas without first having those ideas reviewed by the foundation's Planning Department. "But the president of each company should utilize the professionals in the planning team as in-house professional advisors," he said. "If they come up with great ideas, they should be able to get agreement from the professionals. That would be working to their full capacity."

The Planning Department doesn't vet every idea a company comes up with, only the major ones. "Any investment above \$100,000 requires approval. For instance, approval would be needed if one of our subsidiary companies wanted to build an indoor water park," Mr. Hwang said.

I've seen posters advertising the water park, so I know that idea was approved and completed. It's part of Yongpyong Resort, an all-weather vacation destination whose winter sports facilities were a factor in the 2018 Winter Olympics being awarded to Pyeongchang, the district where the resort is located. The resort is also used for Divine Principle workshops for Tongil Group employees and their spouses. According to Mr. Timothy Elder, who works in Jinnam Hwang's department, "To work with the foundation, you need to know its founder's philosophy; even if you're not a church member, you have to attend a three-day Divine Principle workshop. Twice a year we also have workshops for the employees' wives. These are voluntary." When asked if employees feel pressured to join our church, he said, "No, it's just laying out the philosophy. Samsung, for example, does the same thing."

Healthy interaction takes place between the church and the business foundation. Some of the same business people who attended workshops helped with the practical aspects of restructuring our church organization itself. Mr. Elder explained that restructuring of the church had led to church mergers, which freed funds that had been tied up in under-used church buildings. Those funds could be used to renovate the remaining churches. "Some new churches have been built," he said, "and we continue to renovate. I believe twenty-five were done in 2010 and more are in progress. Our foundation checks the viability of the intended renovations, solicits bids and then oversees the actual work. For the most part, the process is member-driven with professional advice." He added that for a while the foundation managed all church related assets but that in January, this was transferred back to the church headquarters, which now has an assets management department.

In addition to supporting the church, money is also provided to other Unificationist non-profit projects such as the Universal Ballet, the Citizens' Federation for Korean Reunification and the Youth Federation for World Peace (YFWP). Tim Elder said, "YFWP also receives a lot of outside sponsorship; about 60 percent of their funds come from outside the Tongil Foundation. In some cases, we provide funds; in other cases, we provide only management consultation. For example, the Bering Strait Tunnel Foundation has their own funds, but they do report to the Tongil Foundation."

A call for cooperative strength

This year the *Segye Times* will turn an operating profit for the first time ever,⁵ even when all church-related advertisement income is deducted. They may not be able to repeat the feat next year, but it does show remarkable progress in a very difficult industry.

It's significant that as the companies have struggled through

⁵ Operating profit is profit from core business activity and does not include interest payments on outstanding debts or tax.

restructuring and are emerging into profitability, other dire emergencies are being dealt with. Our church in Japan went through an existential crisis that called for the involvement of the chairman and some members of the Tongil Foundation staff. That Japanese members need fear being kidnapped because their right to freely choose their own religious faith is inadequately protected is also an ongoing issue being tackled. When Father founded the Tongil Foundation on October 4, 1963, he gave it three missions—to restore God’s kingdom, to support Korea’s reunification and to restore all creation back to God. Within the broad purview of those missions, the Tongil Foundation is contributing to the nascent Cheon Il Guk culture in ways that surpass the bounds of business management. For more than a year, Kook-jin nim has been investing some of his considerable energies speaking to audiences in Korea and Japan about geopolitical circumstances in Northeast Asia. In Korea, the presentation he gives is called “Strong Korea?”⁶ with that rather ominous question mark. Among other points he makes in the presentation is that South Korea needs to measure its military readiness for potential confrontations not with North Korea alone but with far more powerful China.

I first heard his presentation at a meeting in Seoul, where he said, “One thing we need to understand here in Korea is that American public opinion continues to move away from being the world’s policeman. America does not want to pay for world security anymore.” To illustrate this, he spoke about Donald Trump, an American real estate magnate. At the time—although he’s never held political office—Mr. Trump was considering running for U.S. president in 2012.

Donald Trump had spoken with some acrimony about the U.S. government providing military support to South Korea in wake of the November 2010 North Korean artillery attack on Yeongpyeong Island, which killed two islanders and two South Korean soldiers.

Kook-jin nim told the audience of church pastors from throughout Korea that he felt that what Donald Trump said reflected the mood in America. A television interviewer had asked Mr. Trump what problems America has and how Trump would fix them. Chairman Moon explained that in describing one problem that America has, Donald Trump “asked why the U.S. sent its carrier group⁷ to Korea after it was attacked. [Mr. Trump’s] point was that it cost a lot of money because it is a very advanced piece of technology.”

Turning to face his audience of Unification Church elders, Kook-jin nim put the question to them, “Why *should* America send its armed forces to defend somebody else’s security for free? But if America no longer protects Korea, where will our security come from?”

This reminded me of another American, who in some respects is analogous to Donald Trump. Ron Paul is now a Republican candidate for president of the United States. Unlike Mr. Trump, for more than twenty years, Mr. Paul served as a congressman from the State of Texas. Ron Paul is also the sponsor of a resolution submitted to the U.S. Congress that states, “All United States Armed Forces should be withdrawn from

6 <http://iunificationist.wordpress.com/2011/03/18/special-sermon-by-kook-jin-nim-strong-korea>

7 The aircraft carrier, USS George Washington, is highly advanced. It carries seventy-five aircraft and a crew of six thousand. It took about 40 million man-hours, over six years, to build. It is accompanied by more than a dozen small, fast warships.

South Korea and the United States should end its defense guarantee of South Korea.”⁸

My first impression was that Chairman Moon was using Donald Trump’s views to demonstrate that the United States’ sense of unselfish protectiveness toward South Korea has deteriorated. That, without realizing it, some moral decay was causing the eldest son nation to abandon the father nation. It soon became clear to me, though, that he is simply recognizing a shift in the economic or spiritual atmosphere and speaking of it much as a weatherman speaks of changes in meteorological conditions. As he tells it, Father’s recent and repeated announcements to the world at large that Korea is God’s homeland marks a change of seasons, as it were. Father’s proclamation coincided with America’s economic decline. The U.S. can simply no longer afford to provide assistance to other countries to the degree that it once could. He was not evaluating the views of people like Mr. Trump or Mr. Paul; he was only explaining that they reflect the reality of the times, just as gray clouds suggest precipitation. One nation can no longer police the globe. That providential time has come to an end. In conjunction with that, the changing atmosphere signals that it’s time for the Adam nation to take up its role (as a leader and protector) in earnest. And Adam needs his Eve. With the support of the eldest son, the harmonized



The Tongil Foundation guides churches through the process of renovation or construction of church buildings. This new church, in the city of Jeonju about three hours south of Seoul, is decorated in honor of its consecration service.

father and mother nations can fulfill what God is calling them to do. Kook-jin nim expressed himself in religious rather than strictly political terms. He called Father’s assigning the roles of father nation and mother nation to Korea and Japan respectively as showing “Father’s prescience, a prophecy....” Though he acknowledged that the Korean–Japan relationship has a bitter history, he said, “We want Korea to enter into a defense alliance with Japan, for Japan and Korea to ‘get married.’ That’s what Father says and that’s what the Principle says.”

As I see it, just as Father has blessed many couples, he has blessed these two nations. Thus, it is for these nations as it is for many of our blessed couples. Despite our differences or difficulties, we give heed to the prophetic nature of how we came together. We do not know precisely what historical factors call for us to cling together despite the hardships of our peculiar union, but we are confident in the fact that whatever pinnacle God desires for us to reach, if we are to get there, we need to go together. **STW**

8 H. Con. Res. 46; February 13, 2003

Significant Rapport

My first encounters with Heung-jin nim

By Richard Bach



The memories that are dearest to me about Heung-jin nim emanate from his boundless and natural outpourings of kindness. Recently, True Mother echoed my assessment of Heung-jin nim by saying he had much *jeong*¹—which roughly translates as kindness, compassion and affection. My boyhood experiences with him confirm for me that her description was not an exaggeration.

Through good fortune, I witnessed his great loving nature during the summer of 1981 when True Parents directed Heung-jin nim to lead a workshop for blessed children, although only a few dozen teenagers were able to attend it. I was in awe when I arrived in Belvedere where the workshop would take place, the magnificence of the main building was impressive but I was more excited to meet my peers and Heung-jin nim, who was born in the same lunar year I was born, 1966. Back then, I was a tiny, skinny kid, and a recent immigrant from Korea. In Korea, I had heard American streets were literally paved with gold. When my family arrived in Los Angeles in 1978, gold wasn't as important as all the bananas I could finally eat, recalling so many occasions I had walked through the market place [in Korea] holding my mom's hand, knowing better not to ask her to buy me one. We were food-challenged (it wasn't my idea that my parents decided to have many children) and I was savvy enough not to bother her for the elemental reason that I would be chastised by my many brothers, should they later find out.

Well, America would afford me golden opportunities; namely I would finally get a chance to meet the True Children, whom I regarded as holy. Upon arrival at Belvedere, I encountered blessed children in the same category as me; that is, teenagers with many facial "flaws" (from outbreaks of pimples) wanting to look older and cooler than we really were. All of us had one

1 (정) Additionally: attachment, devotion, a tender feeling, tender sentiment

Heung-jin nim only lived to be seventeen, but he left a profound impression on everyone who knew him.





thing in common: great parents who taught us that virtues in life started with serving and attending those in the True Family. Since I didn't know who the True Children were, I offered a half bow to all the blessed children that had already congregated. They all acknowledged the humility with which I introduced myself by accepting it with a nod or by simply saying, "Hi." My apprehension remained however, awaiting the first encounter with Heung-jin nim, my future leader, who turned out to be a companion, friend and brother.

Heung-jin nim was no disappointment. He proved to be a young adult who sincerely loved and revered his parents. The solemnity of his conduct, whether he was eating, playing sports, praying or talking was a little unsettling in the beginning. He was serious, at times somber—always thinking how he could bring all of us together as a God loving, True Parents loving, brother/sister loving generation of people. How he was able to accomplish that was pure magic—duck-duck-goose² and dodge ball.³ It wouldn't have been an obvious choice for many, but he thought they were a good source of bonding. (Only later would I learn that he disliked them both.) We would gather in the gym at Belvedere after many hours of lectures by one brother who was serving as a security guard at East Garden then. Lovable and non-judgmental as he was,

2 At least ten children sit on the ground in a circle. One child is "It." "It" walks around the circle, behind the other children, touching each on the head and saying, "duck." Suddenly, "It" taps a child's head and says, "goose." "It" then quickly runs around the circle. "It's" goal is to sit in "Goose's" spot before "Goose" can catch "It." Goose's goal is to catch "It" before "It" sits in Goose's spot. If "Goose" does not catch "It," Goose is punished in some harmless way.

3 Two teams face each other. Players throw a soft rubber ball at members of the opposing team, who try to dodge the ball. If hit, a player is out. When all one team's players are out, the other team wins.

the lectures were the standard fare, no outbursts of passionate speeches. He provided us with a strict diet of the Principle of Creation, the Fall, and so forth. We were really, really ready for the afternoon activity of duck-duck-goose (well, at least I was). The activity was somehow made emphatic by the boom box⁴ always at Heung-jin nim's disposal, playing an inordinate amount of Pat Benetar⁵ songs. What struck me as strange then was that Heung-jin nim refused the honorific "nim" and urged us to call him a friend, "Heung-jin."⁶ I refused out of respect, as I was sure he was a much finer soul than I. The disposition he possessed I found princely, sincere and respectful of others. He gave me respect, however undeserving, even when I was borderline hyperactive—later earning the nickname "psycho," from In-jin nim, who frequently visited us during the workshop to give us inspiration and tell us very "scary" stories about church elders. It was grand.

The sweltering summer months in New York were not hard to get used to. The games of duck-duck-goose and dodge ball served as refreshing breaks. I could also get revenge on those other competitive blessed children by pounding them with the dodge ball. More importantly, I had to look even cooler in front of the fine blessed children girls. For some reason, I was often the most targeted during the intense dodge ball games. I found my niche, I thought, because I could dodge those balls pretty well. It was no different for duck-duck-goose, because I knew how to make a donkey out of myself. The penalty for

4 "Boom box" is a slang term for a portable radio and cassette or CD player with speakers capable of high volume. They are oblong and usually large enough that kids often carry them balanced on a shoulder.

5 A graduate of the Juilliard School, this rock and pop vocalist was born in 1953. She was enormously popular in the 1980s.

6 Heung-jin nim offered that to those his own age, five boys including Jin-yong.



Photos courtesy of Richard Bach

Richard Bach (third from right) with Hyo-jin nim and a group of young second-generation members in 1987. Richard, whose Korean name is Jin-yong Park, is Tiger Park's third son. He is similar in age to Heung-jin nim. Today, he works as a lawyer.





Heung-jin nim had a unique style.

not catching your “it” was whatever the others demanded you do. It was usually a demeaning request, clearly designed to embarrass you, like having to dance in front of everyone.

I knew Heung-jin nim enjoyed our company—an impetuous and often impertinent bunch. Not in anything he said, but by the gentle smiles he sent our way, you were sure in the knowledge that he harbored no judgment. That’s the way he got to know you, allowing you to speak freely and act boldly. He would always place his arm around your shoulders. The effect was calming. It was as if among blessed children, he preferred the company of the unpopular, “weird” kids, and I fit both descriptions fairly well.

During the dodge ball games, he was at times the first to be struck out, and if he had the chance to wipe you out, he would allow you to get away. Why? It was just in his nature to act in caring ways. His temperament, I felt, was Jesusian, or even Buddhist, unable to hurt anyone, although he possessed the physical attributes—6 foot of height,⁷ with huge biceps all of us envied. He dwarfed all us boys then. Is this a romantic interpretation of a True Child that most members know very little about? Perhaps yes, but he was the only friend who called to offer me his condolences when my father passed away. He offered to have me live with him in his room in East Garden.⁸ He said he wanted to take care of me because he couldn’t fathom living without a father. At fifteen, he had already known the heart of God. As he so often emphasized to us, we must love one another, embrace one another, and create a “culture of heart.” That loving is contagious, capable of changing the world through simple acts that have a reverberating effect, like a single stone dropped into water causing ripples, small rings of love, becoming larger and larger.

The funny thing is that I responded to his expressions of kindness in unusual ways because growing up with so many brothers, you just didn’t reciprocate your brother’s affection by

7 Nearly 183 centimeters

8 He appreciated the offer, but remained with his bereaved mother and siblings, whom he felt he needed to support.

being kind. Inexplicably, I resorted to punching Heung-jin nim in the arms. I mean, I didn’t throw light punches. But however painful it was, he would always just gently laugh.

One of the highlights during the summer workshop for me involved Rev. Sudo. The lecture series by guest speakers was meaningful because you got to understand what serving God was all about. Rev. Sudo was the guest speaker one night, and I thought Rev. Sudo was perhaps one of the most humble servants of our True Parents, because he possessed great knowledge of Father’s loving ways. However inspiring, the Japanese accent infused with British dialect (he was a missionary to London at one point) didn’t sit well with me, and his lecture was becoming quite long—considering that our mornings started at 5:00 o’clock.

I knew Heung-jin nim was inspired to hear Rev. Sudo, but I also realized he was dozing off a little. I then decided no holy child should be sleeping during a testimony. I thought

decisive action was needed; I immediately grabbed his thigh and mustering all my strength, I pinched him. What happened next I take sole responsibility for. Heung-jin nim was in so much pain he started to giggle. I thought it was funny that he reacted in that way, and I started to laugh uncontrollably. Poor Rev. Sudo realized what was going on, but he couldn’t stop me laughing.

Back then, I wasn’t known for having proper etiquette or following protocol. A woman from the thirty-six couples that was present was infuriated. She determined that someone had to mitigate the embarrassing situation, so she struck me extremely hard across my back. I was startled, but I laughed even louder—tears nearly coming to me eyes because I thought it comical. I felt regret only later when I was summoned by Ye-jin nim. I must say, I received an earful of very stern reprimands.

The next night, when everyone was sound asleep, Heung-jin nim took me out shopping at a local supermarket for an ice cream sandwich that he knew I liked. For some odd reason, he liked to go shopping at night for groceries and to buy us junk food, rich snack bars, pies and cookies. (He also used the opportunity to bring groceries to the staff in the kitchen to thank them for their contribution.) He fed us all the food we wanted. Perhaps it relates to his knowing that many of the early church elders looked after their progeny poorly; children were often neglected, growing up alone, without the caring environment each so deserved. I, at least, had developed resentment toward my parents for their gross absence during my adolescence, which intensified when my father passed away. By way of showing that he cared, Heung-jin nim was a true master who would help me slowly melt away the pain.

On the last day of the workshop, the participants bid their goodbyes, some with teary eyes, some happy to leave because it had been a grueling twenty-one days. I told Heung-jin nim of my impending departure and he was rather melancholy about it. He turned to me and said, “Jin-yong, don’t go,” pleading with me to extend my stay for a few more days and



spend time with him. It occurred to me that refusing his heartfelt request was not a “cool” thing to do when the only thing I could look forward to back home was being on the beach in Southern California, where we resided then, or watching an unhealthy dose of Kung-fu Theater⁹ that was then popular on TV. I turned to him and gave him a resounding yes. He was very pleased and I must say I was too—it was kinship in the making, I felt. For two days, we talked a lot about everything, from cars to God, topics covering the material to the ephemeral. It was simply a fabulous time, a time I wished would never come to an end. But the two days passed and we had to part ways. My parting words to him were terse, “Heung-jin nim, don’t be a wimp. I’ll be back in New York soon.” We locked hands and exchanged our final greeting but I sensed he didn’t like goodbyes—he sat silently on a couch and watched me leave through the front door.

Later, I wrote him a letter thanking him for the wonderful experience I’d had in his workshop. Upon receiving it, he was

⁹ A generic name for low-budget martial arts movies, often with a poor quality English soundtrack, rerun on television

very happy and called me immediately. He wanted to know when I would visit him next. I deeply felt more appreciation from him than anyone had ever before extended to me.

Feelings of deep nostalgia define for me what Heung-jin nim was all about—giving us knowledge of the unparalleled significance of the birth of blessed children, which we little understood then. He showed us the importance of building a community of people, chosen though not yet recognized, and further helped us to conceive aspirations to do Godly work. Most importantly, he encouraged us to take up the consecrated practice of acting in loving concert with our brothers and sisters. All this combined to create a combusive mix to prepare us for young adulthood in service of our True Parents, the returned Lord.

I became aware of the strong bond of brotherhood I had with Heung-jin nim, which has lasted through all the changes over time. He remains as dear to me now as he was back more than thirty years ago.

I do miss him for offering me so much, when the perils of friendship were delicate at such a tender age. *SW*

Ancestors' Liberation Worldwide

In response to True Parents' call to liberate 210 generations of our ancestors, Dae-mo nim visited Europe in November and conducted ancestor liberation and Blessing Ceremonies in Germany and Hungary. Hundreds of members travelled from their home countries to join local members at these workshops.

Top: Dae-mo nim at the ceremony in Hungary; bottom: An ancestor Blessing Ceremony in Frankfurt, Germany





How Blessed Children Form and Develop Their Identity



By Mr. Yuiji Otomo

Previously, we discussed various aspects of the identity of members of our second generation. This time, I'd like to discuss how their identity is formed. How, generally speaking, does an individual's identity take shape? It is thought that identity develops through three elements—role models, ideology and messages from society. Identity is formed by incorporating material that is related to one's own life, starting with these three elements, and combining them in various ways. This is represented in the diagram on the following page. Let's look at each of these three factors, one by one.

The first is the role model. This refers to adopting a way of life from people you have actually met. The term "way of life" is broad, ranging from small gestures and ways of speaking in daily life to choosing a profession or one's guiding principles. We learn many things in life from people we have encountered and incorporate what we learn into a model for our lives.

For example, we do this in choosing a profession. I used to be an instructor at a graduate school that trained clinical psychologists. When I asked why the students had chosen becoming clinical psychologists as a career goal, one said, "When I was in junior high school I couldn't bring myself to go to school. Speaking to a counselor helped me. I wanted to become like him and started studying to become a clinical psychologist." Many of the students had met a psychologist and had chosen their career with that person as a model. This is typical of realizing a professional identity through a role model.

In daily life, we often imitate our models. Our primal models are our parents. We hear things such as, "I realized that the way I scolded my son was much like how my mother used to scold me when I was small," or "Your way of lying on the couch and watching TV reminds me of how Dad used to spend his weekends." Unconsciously, we are assimilating these even small details into daily life from our models.

Next, let's look at how we adopt ideology. Ideology in this article refers to a theory, philosophy, or system of thought that relates to how we live. Adopting ideology means to incorporate these things, by thinking on our own, or incorporating ideology absorbed through lectures, movies or books, into our own way of life. Adopting an ideology is something that is done consciously, and the thought system is often interpreted intellectually, and restructured. Through the adoption of an ideology, we can assume a lifestyle that we have not encountered before, or a new way of life as our own. The civil rights movement or feminism, for example, spread among people in the form of their taking in a new way of life that did not exist in the past, and changed how people lived.

The third element is messages from society. Diverse values are being sent out as signals in the society we live in. We could call them a view of social values. Each day, we receive various social messages and create our own way of life based on them. These messages from society vary by country or the time that you live in. That is why differences in lifestyles emerge, depending on the country or the era that you live in.

I have been involved with the activities of an NGO in Cambodia for about ten years now. Cambodian society is radically different from those of advanced countries, such as Japan or the United States. For instance, few students, only about 10–20 percent of all students, continue on to high school. Quite a few children do not attend primary or middle school either. In Cambodian society, a message is abroad that helping the family by transporting water or doing farmwork is more important than going to school. Thus, they feel no guilt, or do not perceive that not attending school is a problem.

Of course, among advanced countries as well, different social messages, specific



to the country, are broadcast. With regard to filial piety, and marriage, different social messages are being expressed in the United States, Japan and Korea. We all receive these messages from society, and they help give form to our own way of life. That is why Unificationists, who in theory should have the same faith, can have different views of faith, depending on their nationality. I have held training and counseling sessions for church members in these three countries, and I was so often surprised that depending on the cultural origin, the differences in values were so stark that I wondered if we were all members of the same church. For instance, ways of thinking about some aspects of the blessing and of filial piety differ greatly among the three nations. Such differences are what lead to conflicts arising within international couples. This causes me to feel the need to unify our perception of values, based on the culture of heart.

Among the three factors that contribute to forming an identity—role model, ideology and social message—adopting a role model is done both most unconsciously and predominantly. We are influenced considerably by those whom we actually meet, and we begin to imitate their behavior. Among role models, our parents exert the greatest influence on us. We grow up observing our parents' conduct. From simple things, such as ways of speaking or gestures, we are influenced greatly by our parents, and incorporate their style into our own.

In this issue, I am writing about how the identity of a blessed child is formed, and the most important aspect of that identity is religious. There are some who are second-generation Unificationists by birth but who do not come to church, or who do not wish to be take part in the Blessing Ceremony, or who say that the Unification Church is erroneous.

In light of that, how does the religious identity of blessed children form and develop? The process of forming a religious identity is drastically different for blessed children from that for first-generation Unificationists. We need to understand this difference. It is because first-generation Unificationists do not understand this difference, that many in our second generation begin to lose their faith.

Those of us in the first generation, in most cases, heard lectures on the Divine Principle, became inspired by its truth, and joined the movement. Because the Principle is truth, we learned that Rev. Sun Myung Moon is the Messiah, and came to develop our faith. Therefore, the starting point of our faith was the Divine Principle lectures. Our faith was formulated by the Divine Principle lectures we heard in workshops. From the viewpoint of the elements that form identity mentioned earlier, we can say that our religious identity was formed by assimilating an ideology.

However, blessed children are different. Blessed children encountered faith before they heard Divine Principle lectures in workshops. The starting point of a second-generation Unificationist's faith is not a workshop but that person's parents. That person grew up observing his or her parents' faith. Before adopting the Divine Principle lectures as an ideology, adoption of faith occurred from the parents as role models.

We can say that from the elements mentioned above, a blessed child's religious identity is predominantly formed by

adopting it from role models. That is why we can say that blessed children begin to develop faith when they begin seeing their parents as models of whom they want to become or as models they do not wish to emulate, in which case, they will not maintain the faith. Even if they attend workshops and listen to Divine Principle lectures, they will not accept the Principle if they are rebelling against their parents.

As mentioned above, adopting a model is predominantly done and most unconsciously done among the factors contributing to identity formation. Emulating a role model is a more common factor than adopting an ideology. Thus, if you fail to adopt a model, or feel you don't want to become like a particular model, or that you want to lead a life that is different from a model (this is known as a counter identity) no matter how much you may study a thought system that the model believes is wonderful, you will not wish to accept it. In other words, the religious identity of a second-generation Unificationist is formed not at a workshop, but within the parent-child relationship.

In this connection, blessed children and Jacob's children¹ are the same in terms of the formation of religious identity. From the viewpoint of lineage, second-generation Unificationists and Jacob's children are different. Jacob's children belong

to the same sphere of lineage as those in our first generation. Nevertheless, Jacob's children have observed their parents as models before hearing Divine Principle lectures, so the course by which their religious identity is formed is the same as second-generation Unificationists.

First-generation members are unaware of a difference between themselves and blessed children. Thus, when a blessed child does something counter to the word, the parents try to have him listen to Divine Principle lectures right away; they try to convince him go to a workshop. The reason for this is that first-generation members themselves developed their faith through Divine Principle lectures in workshops. They are thinking that if a blessed child listens to

Divine Principle lectures, they'll develop faith as they themselves did. However, those in our second generation are different. Unless they believe that they want to live as their parents do, they will not come to have faith, no matter what workshop they attend or what lectures they listen to; if parents try to force their blessed children to attend a workshop, the children will only more firmly turn their backs on it. In other words, what the parents believe is good for their children turns out to have an adverse effect on them.

I heard that a son in one elder's family said he wanted to marry outside the church and brought his girlfriend home. This happened suddenly and the father was caught by surprise. So he said to his son, "Before I approve of your marriage, there is one condition. Take two days and listen to my lectures." That father had been a church pastor for a long time and was well-known as a Divine Principle lecturer. He lectured to his son for two days, from the Introduction to the Second Coming. He thought that if his son heard the lectures properly, he would come to have faith, and reconsider mar-

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¹ A child born to a married couple who received the blessing after the child's birth



Factors contributing to the formation of a person's identity

The Globalization of True Parents' Birthday Celebration

The True Peace and Unity Cheonbok Festival was begun as a means to address the questions: How can True Parents' Birthday celebration become a festival for all humankind? How can the declaration of the Messiah be made most effectively?

In Buddhist countries when the Buddha's birthday nears, everyone knows it is coming. In Christian countries when Jesus' birthday is approaching, the signs are unavoidable. Beginning in Korea, President Moon has taken the initiative to bring True Parents' joint birthday similarly into the public consciousness. Last February, he introduced the Cheonbok Festival as a starting point.

One aspect of the upcoming, second annual Cheonbok Festival that is likely to bring True Parents to the attention of the public is a grand street parade through the heart of Seoul. No doubt the media will take an interest, as two or three thousand members—including representatives from other countries—are expected to take part. Recognition of the True Parents' births¹ worldwide should indeed be boosted by a parade through a busy city of 11 million.

In 2011, True Parents began a new tradition of commemorating their birthday on True God's Day, which is now celebrated on the first day of the first month (1.1) of the heavenly calendar—January 23 in 2012 and February 10 in 2013, twelve days before Foundation Day. True Parents' birthday, God's Day and remembrance of the Coronation for the Kingship of God will all be celebrated on the same day.

Five thousand people are expected at the New Year Midnight Prayer at the Cheongpyeong Heaven and Earth Training Center, which will launch this special holy day and a week of events.

In a separate ceremony following the True God's Day and holy birth celebrations, True Parents will hold their third and final Holy Wedding, which will celebrate the restored Adam and Eve's oneness with God. A celebratory luncheon will honor True Mother on her seventieth birthday. This celebration is known in Korean as *gohui*.² Father has suggested that at the wedding it will be as if he were the same age as True Mother.

On the eve of this day, a UPF International Leadership Conference will hold its opening plenary at Cheon Bok Gung, our World Headquarters Church. As that session concludes, cheonbok lanterns, which symbolize welcom-

1 The Korean term *seong tan* literally means holy birth and *Seong Tan Il* is the Korean term for "Christmas Day." From this year, the term "holy birth" will be increasingly used to refer to True Parents' birthday.

2 Koreans usually celebrate this milestone according to the western way of reckoning age, but in 2012 True Mother will be seventy according to the Korean way of reckoning.

ing the Lord, will be lit and hung in the temple forecourt in anticipation of various new year events. Though most of the ILC sessions will take place at a hotel, participants will be invited to take part in True Parents' *gohui*, the luncheon and the street parade.

As was the case in 2011, True Parents will be actively involved in the 2012 Cheonbok Festival. They are expected to visit Cheon Bok Gung in Seoul to create cheonbok holy salt for the spiritual protection of our members. (This will be available by mail order worldwide to members for a set donation.)

Official communications about this and other aspects of the holy day period have been sent to national headquarters. The official Cheonbok Festival web site can be viewed at www.cheonbok.org.

Other events to be hosted at Cheon Bok Gung are as diverse as a musical play depicting True Parents' lives and a charity blood drive. A student-run CARP festival will take up most of one day and will no doubt be an exciting addition to the portfolio of celebrations. A multicultural festival showcasing the talents and cuisine of non-Korean members will be open to anyone from the neighborhood surrounding Cheon Bok Gung.

A Japanese tea ceremony will brighten the Cheon Bok Gung lobby, and exhibitions of artistic talent, including a choral competition and talent show, will continue throughout the week. A painting competition is already underway, and the best paintings will be on exhibit at Cheon Bok Gung during the festival.

A debate, organized by World CARP, between proponents of atheism and of theism will convene students who recognize the value of being able to articulate cogent arguments for God's existence as a being of love. This will further remind us that we are part of a larger human community and must engage even (perhaps especially) those who virulently oppose our worldview.

Thus, the Cheonbok Festival is for all God's children, for whose blessing and redemption True Parents have come. Bringing our festivities out of the confines of our most private and venerated halls and into the public forum, inviting the public to participate, opens a way for the world's people to acknowledge and respond in celebration to God's gift for all humankind. **TW**

Contributed by Today's World staff members



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riage. After two days of lectures, he asked his son his impression after the final talk in the evening. The son said, "As you said, Father, I've listened to two days of lectures. Now you'll allow me to get married, won't you?" The father was so discouraged he didn't know what to do, and came to talk to me. From the viewpoint of developing his son's religious identity, the father had done something he probably should not have.

In order to bring a blessed child to have faith, you should act in such a way that your child comes to feel that he or she would like to become like you. Thus, when your child stops going to church, or rebels, or does something that goes against the word, please try to reexamine the way you are as parents, and try to change your way of life, instead of making the child listen to the word. Something in the way the parents are probably causes the child to turn his back on them. Please try to change the way you approach your child. The faith of a blessed child is fostered in parent-child encounters. So, instead of sending your child off to a workshop, try taking a trip together. Make quality time to discuss things fully.

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And the South Korean government is supportive.

If a person really wishes for unification and wishes to work for unification, he should be able to communicate with North Korea as well as with the South Korean government. That's my belief. If he can communicate with only one side, he will be of no help in achieving unification. Therefore, he should deal honestly with both the South and the North. I believe that only a forthright person can communicate and work well with both sides. I work honestly, which is why I am able to undertake this.

How do you think our Unification movement can help in the relationship between North Korea and South Korea?

I speak about that even when I go to the North. Because Father Moon loves North Korea, all members of the Unification Church around the world love North Korea. In keeping with that, the first and most important way we can offer support for North Korea is through prayer. Prayer for North Korea is very important. Pray, pray for North Korea; that's very important—more so than money or rice. Pray first.

What should we pray for? First, our wish for God to protect this nation. Second, for the Koreas to come together in unity. And third that they do not go to war. Pray that North and South Korea do not fight each other.

Some North Korean people have only meager supplies of food and may even be starving. We worry very deeply about these issues. If we can, I think we should help in these matters—even with material things.

Every morning during our visits, Hyung-jin nim held hoondokhae at five o'clock and offered 120 full bows. Then he offered very sincere prayer. He prayed for Kim Jong-il, Chairman of the National Defense Commission, to go to a good place in the spirit world. We prayed for that. Perhaps no one else prayed for that. We prayed sincerely for his soul. In this regard, I feel we did something very meaningful.

We had to remain at the hotel during much of the six days we were there. So when we could not do anything else, we prayed from our hearts for things to go well for the country and its people. We prayed a lot.

Parents and their children understanding each other well is very important in developing the faith of a second-generation Unificationist.

Of course, that does not mean that a child does not need to attend a workshop. At a certain age, it is important to hear the Divine Principle systematically as a whole. However, that in itself is not what forms real faith. Faith in the true sense is developed through the encounters between parents and children. When the blessed child feels, "I want to live like my parents," they will become able to embody the Principle, which they have been hearing until then, as their own faith.

From now on, please try to share about your own faith as parents, and not just give the Principle in words. Try to demonstrate your real situation as parents, in addition to conveying what the ideal should be. When our blessed children resolve within themselves to live as their parents do, looking to their parents as their models, they will form true faith. **STW**

Mr. Otomo and his Korean wife were blessed among the 30,000 couples. They have four children.

Though most people in South Korea are not thinking much about reunification, you are still optimistic.

On the matter of reunification, some people do not want it. Others are not even interested in unification. However, if you are a Korean and they are Koreans, you should wish for unification. It is only right to wish for it. Were South Korea and North Korea united, Korea would be twice as large and there would be more people populating the nation. Only then would we be able to join the ranks of the more advanced nations, be better off financially, become a central nation in Northeast Asia, and not be under the thumb of strong powers. In short, only when we are united will the people in both the South and the North live happily.

As believers in God, we should try to save the North Korean people by bringing about the unification of the Koreas, so that we can all join hands and live together. Our church is the Unification Church, so we have to pray for unification between North and South. I believe that all Korean people should think of this as their duty.

As a person who saw it first-hand, how did North Koreans seem to take the death of Kim Jong-il?

Everyone cried a lot. Many foreigners believe that their sorrow was feigned, and that they cried because they were forced to. I don't think so. I felt that they were crying from their heart. It is inhuman to think that the tears they shed were all false. I believe they meant it, and that they were sincerely mourning Kim Jong-il. They loved him.

Another thing was that it snowed a lot during the funeral service. I heard it hasn't snowed so much in fifty or sixty years. Because of the snow, the funeral took an extra two hours. People said that it was very peculiar to have so much snow. Also, many birds, including Korean magpies, came and perched here and there without flying away, so some people said that even the magpies were mourning the death of Kim Jong-il.

I see that the North Korean people have lost no time in establishing Kim Jong-un as their new leader, right after Kim Jong-il's death and that no conflicts have arisen in the process. I believe this displays a national characteristic. I also believe that the North Koreans will overcome their grief, become stable, and live as they had before in no time at all. **STW**

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