

TRUE *TP* PEACE

天一國 2年 (天曆) 3月 APRIL 2014





True Parents' Holy Wedding

Monday, April 11, 1960 (3.16 on the lunar calendar)
Former church headquarters, Seoul, Korea

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The History Compilation Committee has been digitizing old recordings. In the course of their work, they discovered an audio recording of a statement by True Mother and True Father's prayer and message at their Holy Wedding fifty-four years ago. This is a translated transcript of that holy, historic material.

True Mother:

Nothing can fully describe God's heart now. To this one place which encompasses the entire six-thousand-year providence, you have sent your daughter; I feel indescribably awed in front of your call as you found and established me to realize your will. I pledge to become one with everyone here in all aspects of deep heart until the day your will is achieved.

Father's prayer

With earnestness piercing and flowing from our hearts, we are aware that this is a time when this echoing, beating pulse and this one streak of the movement of blood and flesh felt in our hearts can replace the original heart.

Father, as you brought about this one day that you sought, over and over again, for six thousand years, we thank you for bringing about this day in history and for allowing your daughter to be able to set up the new course of a mother in front of the cosmos.

I express my gratitude as this is a time—being a victorious day today—through which you have appeared in front of all things that have perfected their heavenly nature in the universe that you created and that this time is one through which you have been able to claim victory for the first time in front of the satanic world by being equipped with a condition for liberation by finding this one day.

I know that now is a time through which we claim victory and Satan carries the sorrow of defeat; a time when our lives and sa-

tanic people's lives will be transposed. O Heaven, please raise the banner of victory. O earth! Please offer joy in return to the Father.

Glory, glory, unending glory. I know that this hour is one in which heaven and earth come together in joy. May all descendants and the entire universe delight in this joyful time for eternity. Father, even if we are to die, allow us to march on toward the satanic world and invest our heart and soul in establishing your children as heroes within restoration as soon as possible and to make this pledge to you.

Please accept your daughter, who has been established today. Crown her with a laurel of victory and allow her to become a daughter that can cut off all your sorrow and resentment. May the time ahead of us, as of this day, become one of victorious glory



True Parents giving the Blessing Prayer at their Holy Wedding on April 11, 1960 (3.16 on the lunar calendar)



True Parents during the benediction prayer for the Holy Wedding's second phase, the Ceremony of the Glorious Parents; most weddings in Korea include some part in *hanbok* and another in *yangbok* (Western clothing).



True Parents during entertainment that followed the Holy Wedding

alone and I sincerely hope that you are always present within the lives of all members. I pray this under the name of the person you have sent. Amen.

True Father:

What happened here today may seem simple in your eyes. If seen as just a ceremony, it may look like an event that just lasted for a few dozen minutes. Yet, when you look at it from Heaven's standpoint, all the vicissitudes of the six thousand years are encompassed here.

Hence, knowing this and for you to achieve the will, you must be able to take after Teacher's heart, accept the will as an unfinished work and work on achieving the immense will by cooperating with it.

God's history is the history of restoration. However, what kind of restoration does it require? It requires complete restoration. Complete restoration! It asks for complete restoration. During Adam's era, God tried to bring restoration through the brothers. In Esau's time, God tried to do so through the twins. He did it again through Perez and Zerah while they were still in the womb. By passing this standard, the next standard to be passed—based on the previous standard—is the bride-and-groom standard. We must

pass through the bride and groom.

In that case, what should be done in order to pass through it? A one to one indemnity condition must be set in its intact form, just as in the era when Adam fell. You are following a course through which you can indemnify a lot with smaller conditions. However, if one has responsibility over the whole, one must pay the same amount of indemnity; one must be able to set such conditions and pass through them from a difficult position.

Hence, if established churches and the Korean people had supported me when I first set off on this course, I wouldn't have gone through such suffering. I set off on this path at the age of twenty-six; if they had supported God's will, Mother would have been chosen at that time.

To attain the stage where Mother can be chosen, all the vicissitudes of the six-thousand-year history must be resolved. However, for this to happen, a bridge must be laid, a solution found and one must be able to break off from all of Satan's conditions first. As a result, my entire youth passed while trying to follow this course. Now I am over forty. I have passed forty hills. Even if I am over forty, the principled standard cannot be ignored; as a result, young Mother was chosen. The standard requires the bride

be under twenty.

From a secular point of view, I could grieve about many aspects because I have aged and face major tasks ahead, and to think that I must advance with a young person can be somewhat sorrowful. That doesn't mean it is actually so though. The time has already come and we have accomplished this; there is no such thing as face-saving or the likes of that here. As of now, whatever you hear and however it is, it won't be a problem anymore. Please know that, understand why Mother was chosen at such a young age in this providential age and give her your great support in the future.

Please bear this in mind; absolutely remain humble as we still have a long way to go in the future. Do not assume that fire will come down from heaven and finish everything at once. You should have the conviction, "Father, we are okay even if you do not help us. We are confident that we can move the world just by being equipped with the words of truth and our experiences of the deep heart. We are certain." Do you promise to live with such confidence and determination? [Yes] *P*



The Bedrock beneath True Parents

True Mother's message on the fifty-fifth True Parents' Day



Hawaiian musicians, seventh-generation descendants of King Kamehameha, entertain True Mother and American members at the Parents' Day celebration

Do you all know about the True Parents? The term “blessing” came about thanks to the True Parents, right? The blessing, blessed families—this is a surprising historic revolution. The fall of Adam and Eve, the first ancestors of humanity, caused all people to have false parents. We became the offspring of Satan, the devil. Even in the secular world, those children with parents that lived a shameful life, parents who committed sins or are in a position where the world criticizes them cannot live with a clear conscience. They cannot see light. Hence, imagine how much indescribable sorrow and despair the Fall would have caused God who had created Adam and Eve, the first ancestors, with dreams and hopes.

Our world today has become one in which the original mind with which we were created does not work properly. Yet, we know that because Heaven could not just leave this in the air, God worked to educate us through the different ages. Didn't the four major religions appear in the end through this? Among them, God raised the people of Israel for four thousand years and promised to send them the Messiah. However, what happened when

You are the first batch of blessed families in history. Thanks to True Parents, you welcomed Foundation Day and have all gathered in a position where you could register as citizens of Cheon Il Guk.

they failed to receive the Messiah? There was a reason that he had to come in the flesh; however, the people of Israel took a position that rejected the Messiah and ended up crucifying him. What happened to the people of Israel as a result? They ended up paying immense indemnity.

Heaven does not work again through a central figure or nation that failed once. What did Jesus say as he died on the cross? He said he was going to come again. And after his advent, what did he say he would do? He said he would hold the feast of the lamb. Jesus came as the Messiah, but because he did not fulfill his responsibility, where is he now? He is in Paradise. Until now, the highest place hu-

manity could attain by believing in Jesus and living a good life was paradise. Paradise is a waiting room to enter the kingdom of heaven.

Until now, for two thousand years, Heaven has been painstakingly cultivating the Christian cultural sphere. Christians paid a lot of indemnity in the beginning. They preserved the hope of their faith—the one time when they can meet the returning Messiah coming on the clouds—which took two thousand years. Throughout the process, didn't Christianity form many denominations? The United States was born as a Christian nation after the sixteenth century. It was here, to the United States, that Puritans emigrated in search of freedom of religion.

Didn't they first revere Heaven's will and show respect to God by establishing a church in the beginning? Then, didn't they establish a school for their children? It was after building these that they built their own homes. They made preparations to create a good environment. But what happened? The United States stood on Heaven's side as it went through a history of about two hundred years. It was blessed and enjoyed great wealth. Heaven

blessed the United States in order to make a Christian civilization that could become central to the world. However, they thought lightly of it and—in the same way that fallen people continually speak of quitting—they could not continue to the end and ultimately failed.

Even though the United States rose as a central nation in the world in the 1970s, it still suffered from many internal problems—the breakdown of families and of morality, confrontation between communist ideology and the democracy, and the self-centeredness of capitalism and of the free world. The nation begun by brothers and sisters ready to meet the Lord in love, ended up drifting into individualism. Heaven could no longer wait upon seeing the United States drifting into self-centeredness.

Didn't True Father come to the United States then? As a result of the breakdown of families in the United States, he said, "I have come as a doctor and as a fire fighter." He then went on a lecture tour of America's fifty states, awakening a sense of calling among those listening to him, in regard to America's original mission, and in an effort to revive the United States. In the beginning, many people with a meaningful purpose followed him. They respected him. But what happened to the United States in the end? Did the United States, which represents the Christian sphere that God established after paying tremendous indemnity for two thousand years, recognize the Messiah directly? Did they accept the Messiah? The United States ended up sending him to Danbury prison.

Tragic first messianic mission

Two thousand years ago, the people of Israel crucified Jesus and caused his death. Finally, Heaven sent the Messiah to Christians who had longed for him. Heaven had enlightened and raised Christians for two thousand years. The United States, however, did not recognize him and ended up sending the Messiah, who had come to help America, into prison. In the midst of his imprisonment, True Father, who wanted to prevent South America from becoming Communist, helped resolve the Nicaraguan problem through the Washington Times. When will South America and North America repay this huge debt to True Parents?

Today is the 55th True Parents' Day. Fifty years marks a golden anniversary; interestingly enough, 2020 would mark

True Parents' diamond anniversary. That will be a day to commemorate our diamond anniversary. I heard that leaders of this nation are here today. With only a little more than five years until this diamond anniversary, will you buy a large diamond for True Parents? Will you offer this nation to God? Furthermore, will you offer the world to God?

You should think about what kind of mind-set you should have in welcoming today. Because of True Parents, you are the first batch of blessed families in history. Thanks to True Parents, you welcomed Foundation Day and have all gathered in a position where you could register as citizens of Cheon Il Guk. Even though there are seven billion people in the world, you are the only ones who know of this amazing universal and cosmic great secret. You are able to be in the position of an ancestor.

Let us look back two thousand years: What happened to the dignity of Jesus' twelve apostles? You must think about this. How should blessed families spend their entire lives as people who have welcomed the returning Messiah and received the blessing? You are in the position of the first and last ancestor. You can become a representative of the royal family and form a dignified family; your efforts will decide this. What will you choose to do?

There's a saying that that happiness increases if it is shared with others. You should share the things that you know with others. You must inform the world's people. You should reveal the True Parents to them. You must be able to show them. If you think lightly of your responsibilities, spending day after day in the same way, you cannot be in the position of the first ancestor of a noble family. Even though you may be the first now, those in the last position can take your position.

However, this applies to the time when True Parents are still alive. The fact that I am still alive is precious and important. If you do not take part in the providence I am conducting now, you will have nowhere to stand. You may say, "I will go to the kingdom of heaven since I have received the blessing." Yet, if you fail to make a good environment for yourself, you cannot become free. Now you can see me up close and you can talk to me; however, what do you think will happen if you die without fulfilling your responsibilities?

You all know how your conscience works. You come to understand where you are by assessing yourselves. The longest we can live with our physical bodies is a hundred years, but the place we must go to is eternal. If you are wise and not foolish people, what kind of decision should you make and how should you act? You should be able to show how proud you are of being in a blessed family for twenty, thirty or forty years while True Parents are still alive. How should you act? You must change.

The external world of today is a world of extreme speed. What I am saying here now will be connected in a blink. This is how much Heaven has developed civilization for us and for humanity; hence, please make good use of it, fulfill your tribal messiah mission and restore the nation and world. This is the purpose for which you are living today. Only by doing that will your descendants, the second—and third—generation children live in joy.

Are you keeping the Family Pledge and practicing it in your lives every day? I have told you everything as to how you must live. Bearing fruit, however, is your responsibility. Only by fulfilling your responsibility can you enter the ranks of the children who took part in True Parents' realm. What will you do?

Just like candlelight that is brightly illuminating the front of the offering table, will all churches in America blaze up in the flames of the Holy Spirit and the truth and restore the entire area? You should be grateful that I, who praises you and overlooks your shortcomings, am here. Please be sincere. Were you happy or unhappy to see me this morning? Do I give you hope? Are you grateful?

I also want to praise you in front of our Heavenly Parent. If the people of the United States, of this huge country, all catch fire, can the world become one? Two thousand years ago, it was said that all roads led to Rome. Two thousand years later, wouldn't it be great if all roads led to America? True Parents are your backers. Without True Parents, you are empty shells that become useless. Please become proud Unification Church leaders of the United States that attend True Parents and practice the word. 

True Mother gave the above message at Hawaii Queen Garden on 3.1 (March 31).



Let's Prepare for the Course to 2020



Top left: True Mother and Choi Yeon-ah nim on the anniversary of True Parents' Holy Wedding
Bottom: Left: Prayer before the luncheon at Cheon Jeong Gung; Right: Leaders of the country's church regions sing determinedly

I think that rather than speaking, it would be better that I listen to your reflections today. What do you think? Does seeing me make you feel that spring has come? Why are your reactions so lukewarm? [Audience member: You are beautiful.][Applause]

Is it because we have all aged a lot? I am also over seventy! The life remaining ahead is shorter than the lives we have lived until now.

Do you think I look different? There is still much work left to be done for me to go to the spiritual world. Having too many tasks that I need to finish, I started training my mind and body. Even though it's only been three weeks, I have been

walking from four o'clock in the morning to about five. I tried walking twice a day, but because I didn't have much time, I have been taking only morning walks. While walking, I do hoondokhae in my mind, meditate and deeply think of ways to accomplish the providence during the remainder of my life. Walking in this way felt great. Bishop Kim accompanied me in Hawaii and the three weeks' of morning walks reduced his waist size by one and a half belt holes. For his waist to change in this way means that we can become healthier.

You may say, "Ah, I am too old..." Please do not think this way but start exercising. What do you think? Dr. Kim

Min-ha, try walking early in the morning, too. For this reason, I have instructed the national leader of the United States and other leaders to walk instead of driving to work.

Not much time is left until 2020. With the earnest desire that we hold a feast of this type again in 2020 with everyone participating in good health and full of life for having fulfilled our responsibilities, I thank you all for coming here today. Please enjoy your meal. ♡

True Mother gave this message on 3.16 (April 15) at the banquet celebrating the fifty-fourth anniversary of True Parents' Holy Wedding



Background Notes on Czechoslovakia

Czechoslovakia was formed out of the remnants of the Austro-Hungarian Empire, which was dissolved as a result of World War I. Some decades later, having annexed Austria, Adolf Hitler used Czechoslovakia as a stepping-stone to the invasion of Poland and his abortive conquest of Europe. He began with a familiar ruse. Claiming that those in the large ethnic German minority group in the Sudetenland were being abused, he demanded the territory be given to Germany. To stave off war that might involve their own countries, Neville Chamberlain, the British prime minister; and Édouard Daladier, the French prime minister, flew to Germany to negotiate with Adolf Hitler and his ally Benito Mussolini. There, on September 29, 1938, they signed the Munich Pact, which dealt with one issue only. The pact held the signatories responsible to take the steps necessary to secure the cession of Sudetenland to Germany by Czechoslovakia.

In Prime Minister Chamberlain's own words, "When we were convinced... that nothing any longer would keep the Sudetenland within the Czechoslovakian state, we urged the Czech government as strongly as we could to agree to the cession of territory, and to agree promptly." The man that the two prime ministers convinced to cede the Sudetenland was President Edvard Benes.

Two days later, German troops marched into the Sudetenland. In March 1939, mechanized columns of Germany Army troops entered and occupied Prague. Shortly thereafter Hitler dissolved Czechoslovakia. His conquest of Europe had begun.

German occupation of Czechoslovakia ended when the Soviet Red Army, with some Czechoslovakian troops, reached Prague in May 1945. The following month, a government was reestablished under the pre-war president, Edvard Benes. During the war, Benes had gone to Moscow and met Stalin. He admired some aspects of socialism in practice and was appalled by others. Following the war, communists held power in local government bodies and gradually encroached on the national level. Though sympathetic to socialism, Benes worked to resist the growing communist influence. Nevertheless, his radicalism lost him the moral and financial support of Western democratic powers. In elections to the Constitutional National Assembly in

1946, the Communist Party won 38 percent of the vote, more than any other party. Communist figures thus gained key government posts. Before elections could be held in 1948, the communists ousted Benes and took control, renaming the nation the Czechoslovak Socialist Republic. What followed was harsh Stalinist repression.

Twenty years later, in January 1968, Alexander Dubcek became head of the Communist Party of Czechoslovakia (CPCz) replacing an unpopular leader, Antonín Novotný, who had joined the CPCz soon after it was founded in 1921 and had been a key figure in deposing Edvard Benes in 1948.

Dubcek proceeded to reform the CPCz. In what he called a "unique experiment in democratic communism," he sought to liberalize many sectors of the government and society. Censorship was eased, and allowing political parties to compete against the CPCz was openly considered. Efforts were made to improve relations with the West. During this period, a few precious months, the people of Czechoslovakia experienced much greater freedom.

Dubcek's communist overlords were seriously threatened by this. Neighboring countries were jittery in fear that the sweet taste of freedom would compel their own citizens to rise in rebellion against the domination they were accustomed to being under. By August 18, the Soviet Union had decided to invade Czechoslovakia "even if it leads to a third world war." On August 20, "to come to the aid of the working class and...to defend socialist gains," an estimated half million troops from the Soviet Union, Poland, Hungary, Bulgaria, and East Germany invaded Czechoslovakia. Dubcek and other party leaders were spirited off to Moscow where they were coerced into signing a document renouncing some of the reforms and permitting Soviet troops to occupy Czechoslovakia. The occupation of Czechoslovakia would last two decades. Dubcek returned to Czechoslovakia. Eventually, he opened a locksmith shop in Bratislava.

Dubcek's replacement, Gustav Husak restored the frigid atmosphere that had preceded the liberalization efforts of Alexander Dubcek. The people's most poignant response to this was delivered by a nineteen-year-old student Jan Palach, who died by self-immolation in Wenceslas Square in Prague as an act of protest on January 26, 1969. 



Exemplary Piety, Marie Živná, whom Father declared a martyr in 1994, on the fortieth anniversary of the founding of HSAUWC



Faithful Pioneer and Martyr

Marie Živná's Course of Faith

By Juraj Lajda



Left: Marie Živná's father was never told what caused his daughter's death. **Right:** Svojanov Castle, where Marie's father was the caretaker. The church held a workshop there.



For Czechoslovakia, 1968 was very important. For several months, it seemed that the political oppression that the nation had been suffering under would come to an end. The political changes of the so called "Prague Spring"¹ brought great hope to many people. Reforming communism and bringing peace and freedom to the nation seemed possible.

The church national leader of Germany, Paul Werner, felt that this was a good time to send a missionary to Czechoslovakia. Emilie Steberl, the first missionary crossed the border on October 30, 1968, and came to Bratislava. She

started a dangerous mission. How was she to witness and find new members? Under communism, our missionaries and members had to work carefully and secretly. Within a year Emilie could find twelve new members. In 1970 she had to leave Czechoslovakia because it had become too dangerous for her. At that time, the foundation for our movement was established and witnessing continued under the leadership of our Slovak sister Betka Danišková.²

Marie Živná was one of the first members of the Unification Church in Czechoslovakia—she joined in 1972. She was a student of art at the university in the city

of Brno. Michal Glonda, a brother who studied at the same university, invited Marie for a three-day seminar and explained the Divine Principle to her. Marie later mentioned that it was clear to her on the very first day that this was the truth, but she did not say that until the seminar ended. Afterward she announced that she would join our church and started to work as a full-time member. She stopped studying, though she was in her final year and had been preparing for her thesis and final exams.

Marie was a very humble person and had a religious background. She had a good heart but did not speak much, being

1. After Alexander Dubcek—an idealist and a close friend of Leonid Brezhnev—became first-secretary of the Communist Party of Czechoslovakia on January 5 1968, he began initiating political and economic reforms in an attempt to transform communism from within. On August 20, the same year, Brezhnev sent in tanks and two hundred thousand Warsaw Pact troops behind two thousand tanks to quell dissent.
2. She joined in January 1969. While she led the church, they opened centers in eighteen cities and sent missionaries to other countries.
3. Once home to Přemysl Otakar II, who ruled Czech lands 1253–1278, it was rebuilt after a fire in 1842.
4. Eastern Orthodox Christians celebrate Easter on Thursday.

a bit introverted. She was always ready to help others. She had a sister and a brother; her parents lived near Brno at the Svojanov Castle.³ Her father worked as the caretaker and tour guide at the castle.

Very soon Marie became the assistant to the national leader Betka Danišková. She led a very sacrificial life and protected Betka as much as she could. Marie was always taking care of the members; her smile could help solve many problems! In 1972, Marie organized a national meeting at Svojanov Castle—more than thirty members came. Most of them were students, full of enthusiasm to change the world. This was the first national meeting in our country.

When Marie became the assistant to the national leader Betka Danišková, it was a big help. She really could forget about herself and unconditionally support our leader. Her understanding of principle was very clear and connected with God.

On Christmas day, 1972, she had a very bad car accident. Four other sisters were with her in the car including Betka. That nobody died was a miracle. Marie suffered a light brain shock and lost consciousness. Betka's spinal cord was severed, paralyzing her. Marie was always thinking of her. During the entire period that Betka was in the hospital and after-

ward, Marie took care of her as if she were Betka's loving mother. She forgot about her own pain in order to care for Betka. Later, while in prison when she met Betka in the corridor by chance, Marie's first question was, "Do you have warm clothes, Betka?"

The communist secret police had been observing us since 1971. In September 1973, persecution of the Unification Church members began and members were arrested. Within several weeks almost thirty members were imprisoned. Marie was one of the last ones arrested. She worked silently and seemed to be invisible, so the secret police were not able to find her easily.

Being very close to our national leader, Betka, Marie knew many things, but Marie pretended to know nothing. She gave very little information, said nothing of importance, when the police interrogated her.

Marie was arrested in late autumn 1973. With other brothers and sisters she was awaiting trial in Bratislava Prison. The trial began July 2, 1974 and lasted until July 19.

On Easter Thursday,⁴ April 16, 1974, Marie died under suspicious circumstances in prison. The prison police sent a telegram to her parents stating that their daughter was dead. They were shocked

and immediately travelled to Bratislava to visit the prison. The police gave them her dead body in a copper coffin. The coffin was sealed and nobody was supposed to open it. Marie's parents did not obey the officials' instructions. They opened the coffin. What they saw was terrible—there she lay with gray hair.

Her funeral was a big event in her home village. Marie had a very good reputation and people did not believe that she had lost her life accidentally. About a thousand people came to her funeral, many expressing doubts about her death and accusing the communist regime of killing innocent people. Marie became a symbol of resistance against communism. Also at the funeral were numerous secret agents.

In 1976 a brother had a dream about Marie. She looked very nice and healthy and had a round face. There was another girl with her in the dream. Marie said, "Why do my parents think I am dead? I live, in reality."

In 1994 True Parents recognized Marie Živná as a Unification Church martyr. She offered her life for the mission under very difficult circumstances. ↗

Dr. Lajda is the UPF representative for the Czech Republic and president of the Publishing House IDEAL.



*Left: Lunch during a 1973 workshop in Ostravice;
Right: A lecture in Ostravice, a popular resort area
in what was then Czechoslovakia*

A Long-Ago Trial and Those We Left Behind

This interview of Juraj Lajda, took place in February in Korea. He is one of perhaps a dozen members that maintained their faith among nearly thirty that endured prison sentences in Czechoslovakia forty years ago. He was witnessed to by the same person that witnessed to Marie Živná, who was among those arrested and who died in prison.

True Peace magazine: I heard that you looked for government records.

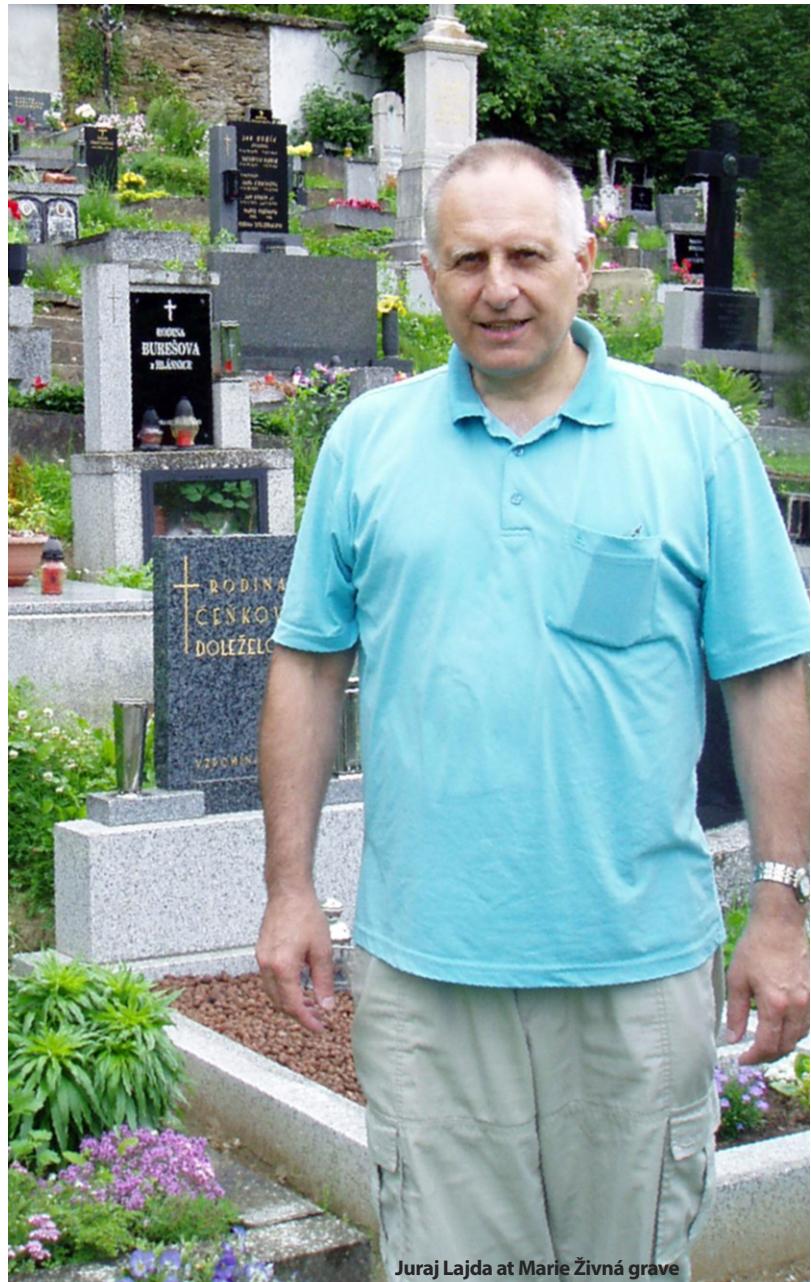
Since the fall of communism, we can go into the secret police archives. I went there three years ago. The main trial was in Slovakia, in Bratislava, and three or four other trials occurred in smaller courts. When I was in the archives, I saw a lot of materials, a huge amount. I couldn't go through everything. I did learn some interesting things.

For instance, the secret police established almost a hundred points on how to manipulate the overall process. They gave guidelines to the interrogators and the people who incarcerated us. They had planned to start putting us into prison in May or June before a holy day in 1973, but then somehow this plan was not accepted. The prosecutor suggested that they postpone it, so they decided to begin the whole process after the summer holiday, in September, and that is exactly what happened.

The first one arrested was a brother in the city of Ostrava on September 13, 1973. A week later, on the twentieth, at 11 PM, they came to the center where the national leader, Betka Danišková, was living with some sisters. They arrested them on that night, September 21. On the twenty-fourth another brother was arrested in Prague. I was arrested on the eighth of October. Step by step, we were put into prison. This is how it happened.

In the archives, I could see some points about how they interrogated people—who spoke and what he said—so many materials and documents. The interrogators had guidelines on how to put the questions. This is a fact, documented in the archives. They said that you have to formulate the question in such a way that the answer goes naturally in a direction that confirms the criminal activity. Basically, they manipulated the structure of the sentence to lead to the alleged criminal activity.

Of course, we were young people. We had no experience. They said that we were doing this,



Juraj Lajda at Marie Živná grave

this and this, but our motivation was completely different from how they presented it. This is in the archives.

Did you find anything about Marie Živná?

I tried to find a medical report about Marie Živná. They just said that she had seen a doctor, shortly before, the prison doctor, and that some people in her cell said that she seemed strange somehow. So they put her in isolation, solitary confinement.

This is a kind of punishment. They put her in solitary and whatever happened, I think it happened there. It could have been rape; you know, some policeman.... Who knows? Absolutely, I can say that she knew the Divine Principle. That is one point. She couldn't have done it to herself.¹ Also, there was no witness; she was alone. I remember seeing the telegram that her parents received, saying that she was dead. Her parents showed me this when I visited them. It just said that she had died and to come the next day and so on. They didn't explain anything to her parents.

I think when they opened... The policemen were told that they could not show the parents her dead body or something along that line, but they did somehow and she had a very gray face...

She had white hair?²

Yes. Maybe. It was all very strange. The parents didn't know about this when they sent the coffin. It was sealed, a metal coffin, copper.

It has now been forty years; it happened in 1974. I think April 12; it was Easter time, a Thursday or Friday.³

At that time, we could not imagine what would happen. Even now, how do you describe communism? I, myself, forget the atmosphere thirty or forty years ago under communism. You cannot imagine. We could not do anything and spies were everywhere. But at that time, in 1974, she had a big funeral. That was something unusual. There were secret policemen there.

Because the people could not believe it, maybe a thousand people came—many,

many people came. They knew her in the village. I don't know if it was a thousand, but it was many. It was an event for a small village. They couldn't believe the official report. I don't know what the official report said about why she died, but they couldn't believe it. They were persuaded that something had happened, that the communists had done something wrong.

Even now, we have an ambassador for peace that remembers her. He was in MEPI in 2007, and he was very inspired by that. He is a journalist, a theater critic. He reviews dramas and plays. Recently, we were speaking about her and he said, "It is my desire to make a documentary film about her. I have to admit that I will not be happy until I do this. I even want to ask the government for support. I need more information."

He knew her. He said that she was a beautiful girl; many students wanted to date her. He remembers her like that. He remembers her as excellent and very intelligent. She was in the last year of her studies in the city of Brno. Speaking to this ambassador for peace was interesting.

How long were you in prison?

I experienced thirty-eight months in prison. The most difficult time was the first year. We were so cold. We were incarcerated and we were being interrogated. There are certain levels in criminal law. At first you are just "accused." Then you are "sentenced." These are legal expressions, but also your status is different, because during the process until the moment you are sentenced, during the trial, you are still innocent, so you have different rights. Also, this is the most difficult time because you are in a cell and you are doing just nothing. They come. They bring people and they go. This lasted a year.

The process itself, the trial, last three weeks. Until that time, they were very careful that I do not destroy myself⁴ or that something happens to me.

But then I have a different status, I am now a criminal. This was confirmed by the trial.

We were then moved to another part of the prison and were waiting for an escort to take us to the prison camp. This was a

different life. It was prison life. You were working. You had eight hours of work because there are some companies... We worked in an area of the prison buildings. Of course nobody talked about your crime. You just existed. But you did have give and take. You were living. You were working eight hours and you had some—not "free" time, but you could watch TV or whatever. You were with other prisoners.

What kind of products did you make?

We made bottles for blood, a special bottle that has a drip valve. This was from rubber. You had to cut a number of them out using scissors from a sheet of rubber. There were so many that you couldn't do them all. We also made laundry clips. The quota was 2,700. Impossible! Fifty percent of the quota was a success. Nobody could do that. Your fingers would quickly become destroyed. This was in the beginning. Later, we had quite good work. We used some machines. We made some spare parts for cars. There was a big sheet of metal and we used a press and just ran the machine. I was the best worker five times.

Similar to Father.

Maybe.

What was life like outside of the work?

The first year was just waiting in a cell, which was very small. I remember that once... It was terrible. There was one person who was accused because he misused his daughter. Spiritually, it was terrible, and it was for the second time in his life. Sometimes, I thought a fellow prisoner was a murderer. You are incarcerated with them.

There was always coming and going, but I was there for a long time, so once we were two in the cell, three, four, five. This changed all the time. In prison we could meet other brothers and sisters, though during the trial process, we were completely isolated. We might have influenced each other. Once we were sentenced, they didn't care anymore. So we were together.

The place to which they sent us had

1. That is, she would not have committed suicide.

2. In an interview in the September 2001 issue of Today's World, another fellow prisoner, Dorota Simikova, had said that Marie's hair had turned white.

3. April 12 was a Friday that year. Eastern Orthodox Christians celebrate Easter Thursday.

4. Dr. Ladja's direct way of referring to suicide

criminals, real criminals. The prison camp was outside Bratislava (the capital) about 120 km, in a smaller city. It was a fortress, a fourteenth century fortress... Even during the Hapsburg Monarchy, they used it as a prison. It had very thick walls. During the Second World War it was also a prison. Political prisoners—when the communists persecuted people—they always put them there.

The policemen, when they saw us in the prison, said, "But they are not criminals." They could see it in your face. In prison you can see the character of a person very quickly because you are with the person twenty-four hours a day—you cannot escape. You are in one cell for twenty-four hours, so there are very quickly conflicts or some situations. Through these you can see a person's character. If you are free—if you are not in prison, if you don't like someone you don't meet him. In prison you don't have this choice.

The policemen, they were of course not university people, but I wouldn't say they were primitive. They could see; they had a sense, from working with these prisoners. "You are not criminals. What happened?" Of course, we couldn't talk and they shouldn't have asked us. It was not allowed.

We could make friends with them, with the prisoners. This is the next point. We tried to serve them.

In one sense there were norms. It was a workshop. Normally you had to make a certain number of products during eight hours, but sometimes it was impossible to make the quota and you were punished by receiving a half-ration of food. We were young at the time, but there were also old people there.

There was a rule that when you criticized the country's president—called him an idiot or said something bad—you could go to prison. There were such cases with older people, some of whom couldn't do the quota. So we were giving to them. You know, I made 150 percent, so I gave him 50 percent. Somehow we helped each other. And we tried to listen to their stories. I think they could see. We were always quiet. We were always thinking about True Father in Hungnam. Without this, we couldn't survive. We made a relationship to serve them.

I think True Father was behind us. I remember that many years after we

came out of prison, after the fall of communism, when we were free to meet many other brothers and sisters around the world, some Japanese missionaries told us that they remembered that in 1975 or 1976 at a Sunday service in the morning, Father went to the holy ground and prayed. He didn't say for whom, but he was praying for people in prison.

I was moved. He protected us. We didn't know. Because anything could happen. One prisoner told me once, I will cut your ears off. I said, Okay, please do.

You know, some people were crazy. They had been three, four, five years in one place with no family—all the conflicts, all the resentment. They were crazy. Anything could have happened. Somebody might kill you and nobody knows who. So I was moved by hearing about Father's prayer.

Basically we got out of prison; we survived. Also I have to say that during the interrogation process, they speak to someone at your school, some teacher or someone else to speak about you, give an evaluation. They asked what kind of person you were, about your character. Or they asked the local authorities where you were living.

They were expecting people to write negatively, because this was the whole atmosphere in society but suddenly good people appeared. They said, Never. I will not sign this! In the university where I was studying, the head of the department was a very strong communist. She wrote a very bad character evaluation of me. The other professors said, "We will not sign this. It isn't true. You will have to rewrite this. We do not know him like this." This moved me.

There are many things I might say. Somehow we didn't lose faith. This is the only point. There were other brothers and sisters who left; it was very difficult. I have no resentment. I think twelve people from that time survived and then we started to meet each other, secretly. It was up to you. Either you survived or you disappeared. There was God and you, no central figures, no brothers or sisters, nothing.

Some did not survive.

For instance, some members married during that time, and we knew that we

cannot marry. This was clear. Of course, some members left completely. Some survived.

When they released you, on what grounds did they say you were free?

I finished my sentence. I asked for half. After half the sentence has been served, you can ask, but I was rejected.

Did your record stay with you?

Yes, Yes of course. After five years it is automatically erased, but you can ask after half that period that they erase it, if you are a very good citizen. I did this and I receive this. It helped a lot. I had been in my final year of university, and when I was arrested, of course, they kicked me out immediately. When I came out of prison I wanted to continue my studies, but the dean kicked me out three times. He said, "You? You want to study? You, the enemy of socialism? You were already given a chance and you failed. You disappointed society."

So, I tried in Prague and in other cities, but I still had this record. Then, the next year, I applied in the city of Brno and the record had been erased. So my documents were much better. Of course, the police knew, but the law was that for official use you don't need to speak about it. It is as if you are not a criminal. But very deeply the police know.

This helped me. They accepted me and I could finally finish. The school did not know much—but it was strange. I was thirty years old and studying with eighteen- and nineteen-year-olds. Nobody knew who I was but people in Brno are very good. I thought they didn't know, but then they found out somehow but they kept silent.

When were you blessed?

1982

All the people in prison were single?

Yes. Of course. We were shocked when we were offered the chance to go to the blessing because we thought we must first fulfill the first blessing. I should be perfect myself and then God comes to give the second blessing.

Such pure faith!



My Life with Maria Živná

In 1968, Ema Steberle came to Slovakia. She was sent from Austria to establish the group of Divine Principle followers. Thanks to her patience and endurance, I accepted the Principle on January 25, 1969.

After she had left Czechoslovakia Ema Steberl appointed me to lead our family. We were working illegally and our work was successful because we succeeded to send missionaries to other countries and to eighteen cities in Czechoslovakia.

After receiving many reports, the secret police started to observe us, so from 1971 we had to work very carefully. Printed materials had to be destroyed immediately.

I would visit missionaries in the cities and on December 25, 1972, after a long journey I had a bad car accident. My backbone was broken and my spinal cord damaged. Since then, I have been immobile, so the closest members of the family decided that Marie Živná would be my helper. Her spiritual father, Michal Glonda, called her God's child.

Marie was living with me in an undisclosed apartment on Mojmirova Street in Bratislava, where only a close circle of members would visit us. She helped me with physiotherapy, prepared food and took care of hygiene. She also maintained contacts with others. But the apartment owners—probably because of a request by the police—asked us to leave the flat. We decided to live



with other sisters on Agatova Street. We were continuing our work until September 1973 when we were arrested, interrogated and imprisoned.

While in pre-trial custody we were interrogated separately, and interrogations could last many hours. In order to meet Marie, I asked for a confrontation¹ with her. Marie knew very well that it was just a pretext. Marie embraced me and asked me if I was cold and if I had warm clothes. To the great surprise of the investigators, we were laughing out of joy. They quickly ended the confrontation.

I met Marie several times in the prison corridors. We had always to stand facing the wall. During the last meeting she turned her head and smiled at me. She did not mind being scolded by the policeman for that.

When my lawyer told me that Marie had died, it struck me so much that I could not stop crying and my handkerchiefs were never dry. I knew surely from her responses during the investigations that I was acquainted with that they did not contain any doubt about the teaching of the Principle. Her pure, crystal clear and direct answers are a proof of her clear mind.

To this day, I cannot think about what happened to her in a peaceful way because even the years have not taken away my pain. ↗

1. Juraj Lajda explained, "Confrontation" refers to a process of interrogation when two people claim something contradictory. A policeman asks them to meet face to face. Each should say his version to the other while the police gauge their reactions to try to find out who is speaking truthfully. Usually, the police initiate a confrontation. That Betka requested it was quite unusual. The two women's behavior was another shock for the police. Usually each person tries to blame the other in order to appear innocent, but Betka and Marie embraced each other, and did not blame each other as a means of reducing their punishment. The policemen ended the meeting immediately. They could not understand such behavior in a life-or-death situation. They both showed a very high moral standard in a difficult situation. They were above it.

On Mr. Goto and Other Subjects

An interview of Rev. Eiji Tokuno, president FFWPU-Japan

True Peace magazine: In Mr. Goto's trial I understand that Mr. Miyamura, the so-called deprogrammer, lost. But what was the name of the offense? What did the court say he was guilty of?

President Tokuno: So far, whenever we sued and reported to the Justice Ministry and court that so many members, young members, had been kidnapped, lost their freedom and were confined in a closed room unable to leave, even chained up—the police, the courts and the Justice Ministry always rejected it. Just six months ago, we were rejected in another court case about a kidnapping issue. This time, we lost the criminal case; so we applied to the civil court. Fortunately, for the first time, the court determined, as you know, that Miyamura Takashi is a criminal. He committed a crime. He lost the suit.

What did they call his crime?

He was guilty of kidnapping. This was the first time that the judge recognized that this was the crime, kidnapping.

The "deprogrammers" devastate human rights. Always they had made excuses: This is just a meeting, consulting. We just closed off the space, we did not kidnap anyone.

They always just explained it. Unbelievable! The judge always said, okay; this is just consulting involving parents and children. Our members are always "children." And the deprogrammers, often a Christian pastor, utilized the parents and behaved as kidnappers.

The kidnapper always stays in the background. Miyamura Takashi is a famous "deprogrammer." He persuaded the parents. This Mr. Takashi is a very bad guy. But of course we have to love him, forgive our enemy.

Did the court recognize the parents' involvement?



Rev. Tokuno is a stalwart member. He led CARP-Japan for many years. After graduating UTS, Father made him district leader of West Africa. He became the regional president of Africa. He was then assigned to China as a special missionary. He was president of the Northeast Region and he has been national leader of Japan twice.



Yes, for the first time, it included family members. In the Goto case, it was the older brother, the older brother's wife and his younger sister.

Not Mr. Goto's parents?

The older brother and his wife and younger sister were involved. His father passed away while he was being confined. A Christian minister that was involved was not included in the case. Behind this pastor is a Christian association, but this association also escaped accusation. This time only Miyamura Takashi—who has always, for the last forty years, been engaged in kidnapping issues—was part of the suit. He has been hiding behind parents. He forced members to give up their faith, so this is a historic victory.

In the past, they said it was just a family matter. Now they recognize that the family had at least abused the rights of the child. Very seriously abused the rights, especially the right to freedom.

In the Japanese court system, can they appeal?

Yes. So, we will have to fight at another stage. They have already appealed. But this was the first time that we have won. We heard that the other side was so disappointed. We lost! But this is reality. They actually kidnapped people. So far, they always said that it wasn't kidnapping. We were just consulting, counseling with the parents.

In Japan, the court does not intervene especially in the relationship between parents and children. This is the tradition or common practice. In a sense, this is not very mature according to democratic values. Our democratic values are not very mature; we cannot think a lot about human rights. Human rights and religious freedom are not as well respected; we respect the humanistic relationship between parents and children more. So they say it is just counseling between the parents and child and that they are just support.

There is no age at which the child is no longer a child.

It doesn't matter.

That is kind of shocking.

Even though the child is twenty, thirty or forty, it doesn't matter. Sometimes, you know, in very sad cases, the husband kidnapped a wife that had joined the Unification Church. He learned she had joined the church; he spoke to a Christian pastor and then kidnapped his own wife, who might be forty or fifty. As usual, they just say that it is simply counseling between the husband and wife.

But, I remember that with Mrs. Tomizawa in Tottori, it involved lots of physical force.

[Nodding his head] In Japan you cannot intervene in this humanistic relationship within the family—non-intervention in civil struggles.

We were aware (from a distance) of the great pain Japanese members went through when society and even the police were strongly against them. Has there been a process of healing?

It's already done. The most severe time was four years ago when I resigned. I hosted a press conference for around ten news agencies, including NHK¹ and major newspapers. In front of them I apologized and made a proclamation. I resigned because of problems that happened. The Unification Church itself never conducted illegal activities. This is very important. Legally, the Unification Church was registered under my name, as the leader of the Japanese church, for the national church, the entire Unification Church in Japan, the registration name was my name.

The president of the Federation of Blessed Family Associations is an honored adviser. Legally, the church was under my name. Therefore, whoever is the president of the Unification Church, for example, Mr. Kajikuri or me or Dr. Ohtsuka, or Mr. Oyamada, is registered as the leader of the Unification Church, the person legally responsible. If some serious issue had come up, I would have had to go to prison. In the worst case, I would be arrested. True Father once said, "You must be ready to go to jail, Tokuno! You must be so determined you'd even go to jail, be ready at any time to go to jail." True Father said this to me once.

At the press conference, I said that the

1. Nippon Hoso Kyokai (Japan Broadcasting Corporation)



The page and opposite: 2013 Developments—the interior and exterior views of the Saga prefectural church headquarters, one of three buildings purchased in 2013 with Mother's permission. Additionally, ten congregations in Japan leased new buildings.

Unification Church itself had never conducted any illegal programs, though many media outlets reported on our activities in a negative way. Also many people were harmed by some activities of Unification Church members, not the Unification Church itself.

This means that some members—out of all the members—made mistakes. In this sense, legally, the Unification Church never made a mistake. This is very important. Though some members made mistakes, for example, that harmed some person being witnessed to, or other outside people, which caused them some pain. In that sense, from a humanistic sense of responsibility, I must resign. Also, we must begin recognition of the importance of strict compliance from now on. After that, this kind of problem will never happen, don't worry. I said that and I actually resigned.

Then, the media's negative coverage stopped. It really stopped. Also the police stopped being aggressive toward us.

As a matter of Japanese traditional sensitivity, a leader—when, for example, problems happen in a company—the president of the company announces his resignation, and then the media and the

police don't want to attack them anymore. This is the culture there. A kind of hara-kiri. Even with hara-kiri, everyone has sympathy and feels that they don't have to criticize them anymore. It's a cultural tendency.

Like the investigation into ex-president Roh Moo-hyun's² family. After he killed himself, they stopped the investigation.

Yes. It is like that. It's almost the same tendency.

Did you bow, or something like that?

I bowed. I not only bowed but I practiced beforehand to get the correct angle that I should bow. I practiced in front of members before I appeared in front of the media people. Some members watched me bow and said, No, no, no. More, more, more. True Father and True Mother and Kook-jin nim heard that I practiced before bowing in front of the media. It was a very serious situation.

I expressed myself sincerely. It was not a performance. If it had been just a performance many members of the media would have discerned that I was not apologizing from the bottom of my heart, that

I was not sincere. If that had been the case, the media attacks would have begun again. But I did apologize from the bottom of my heart. With my utmost sincerity I bowed in front of the media people.

After my resignation, Mr. Kajikuri, even though he had very serious cancer, he risked his life, risked death.³ I really appreciate his tremendous sacrifice and investment. Around this tiny point, from my resignation to his inauguration, the media and the police stopped criticizing us.

We clearly mentioned the importance of compliance. We will now go forward with severe and exact policies to comply. We made that proclamation in that televised event.

Members are very out front, as we promised we would be, testifying about True Father. Using *As a Peace-Loving Global Citizen*, Unification Church members in Japan are testifying, so gradually troubles have disappeared.

It has been four years and we have drastically changed our witnessing policy. In those days our reputation was bad. Because some individuals were not being honest about the church in those days, the people that were hurt would contact the police, or contact Christian ministers or

2. (1946–2009) President of the Republic of Korea (2003–2008)

3. He served as president of FFWPU-Japan again after Rev. Tokuno's resignation. He died on December 26, 2012.

4. He had given a presentation at the FFWPU International Headquarters' World National Leaders Assembly 2014 earlier that day.



The Saga church was dedicated on February 3, 2013; (in the aisle) Rev. Song Yong-cheon and his wife Mrs. Lee Hai-ok; to her right: Rev. Tokuno Eiji and his wife Tokuno Hisae.

contact “deprogrammers,” and we had court cases. That was our reality.

Thank you. Going in a different direction, could you explain how the Japanese headquarters functions and the role of consensus among the different departments?

In the Japanese headquarters, we have a directors meeting every Tuesday and a meeting of organization leaders—WFWP, CARP, Peace Federation and other providential organizations. Reverend Song and I host it. We have a General Affairs Department, a Legal Department, a Witnessing Department and a Donations Department. We have now changed our policy. The Donations Department is under the Witnessing Department, because we clearly made a new system in which our priority is witnessing. We also have a Family Education Department and a Youth and Student Department, and the Planning Department. Mr. Lee Ki-man is the director of the Planning Department. Basically, he is in charge of all departments under my guidance and that of Rev. Song.

How does consensus work in that atmosphere?

The directors will discuss some issues every morning under the direction of Mr. Lee. They discuss many things and make some tentative decisions. They report

these decisions to me and to Rev. Song and then get the final decision or final permission. This is our basic system.

You mentioned that you held meetings with members on your Vision 2020 goals. You also spoke about consensus at that time.⁴

Yes over key operational policies.

How did you involve the members in this?

The first meeting was among the key directors of the headquarters, then all directors discussed the goals for Vision 2020. Then all the local leaders met and discussed these goals. Next the providential organization’s presidents met and discussed these goals. Younger generations met. And finally local leaders met, shared and confirmed the policies.

Remarkable.

In this area, Rev. Song has brought something of a Western system from Europe—discussion and brainstorming. He sometimes emphasizes that brainstorming is very important and drawing out each member’s opinion and then discussing it. We do not reach complete agreement. We cannot achieve that, but the majority of the people are so satisfied.

Today, I mentioned that the top-down system is really gone and the Western members, were like, Whoa! Rev. Song

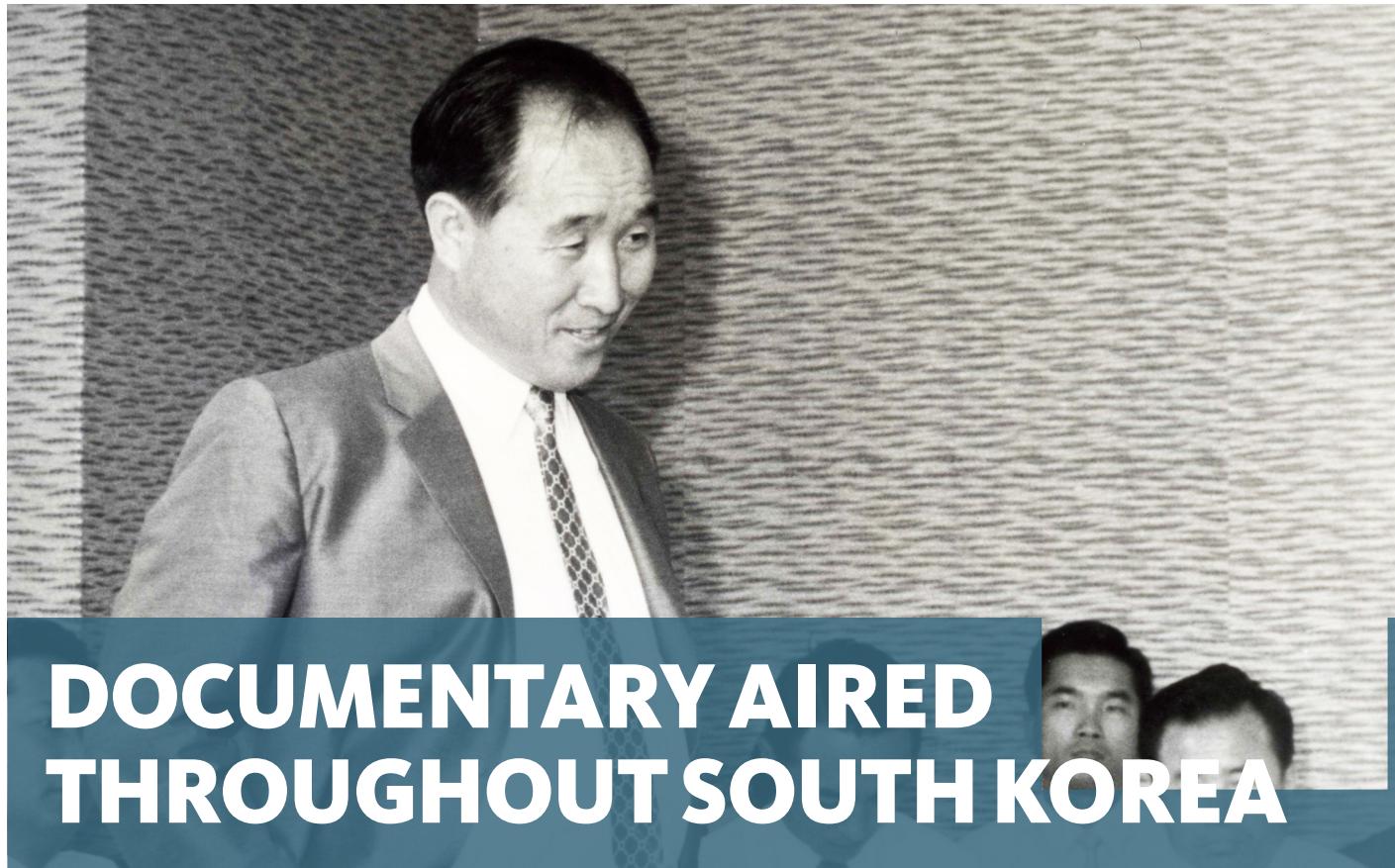
brought to Japan a culture of democracy that originated in Europe.

You spoke earlier about Mother’s tour of Japan.

True Mother visited five major cities in Japan. We prepared five wonderful rallies. At that time many Korean media figures came to Japan and members of the Japanese media came to her rallies for the first time and listened to Mother’s wonderful speech. They had often asked, after Father passed away, where will the Unification Church go? Will it succeed or not? After Father passed away, everyone was so concerned because Father had such charismatic leadership. There was concern about the future of the Unification Church. The many people that attended the rallies realized there was no reason to be concerned about the future. True Mother is here. True Mother is great!

Many congressman attended. At three of the five rallies, congressmen gave congratulatory remarks. In Japan’s case so many opposition party members were there, Christian groups and communist groups. Yet, many congressmen bravely showed up. They gave remarks in front of True Mother, in front of the media and in front of opposition party members.

Mother wrote for us, “We are united as one,” and she gave so many blessings to Rev. Song and core leaders in Japan. We are united as one. 



DOCUMENTARY AIRED THROUGHOUT SOUTH KOREA

A documentary, "A Peace Loving Global Citizen," aired at 3 pm on Friday, April 11 and 6 pm on Sunday, April 13 over the South Korean cable television network Munhwa Broadcasting Corporation (MBC). Ostensibly about True Parents' efforts to contribute to the development of peace in Northeast Asia, it focuses on their efforts to deal with the complex, often nettlesome relationship between Korea and Japan. It begins with their contributions to preventing the communization of Japan, which surely would have had dire repercussions for the region. The material for the documentary was pro-

vided by the FFWPU History Compilation Committee and includes interview excerpts from members and non-members. The documentary should help raise awareness among the Korean public of underreported but significant work that True Parents initiated.

Following her defeat in World War II, Japan wallowed in deep-seated malaise and disillusionment. In an atmosphere of widespread discontent, communism made inroads, especially among students. In the days when the Japan Communist Party and student groups that the JCP had inspired were wreaking havoc in the streets of Japanese cities, a learned ob-

server summed up the likely effects of Japan's example on neighboring countries: "Neutralism, if not open pro-Communism, would be shown to be the obvious 'wave of the future,' and a scramble to get on the communist bandwagon would probably soon follow."

In the recently televised program, elder Japanese members relate their personal experiences over having found hope and direction through the church amidst Japan's chaotic atmosphere, and public officials (non-members) speak with admiration for True Parents who were willing to confront danger by opposing Japanese communists. "A Peace Loving Global Cit-



Left: Korean news coverage of Father with Nobel Laureate John Eccles at the 1977 International Conference on the Unity of the Sciences

Right: Father and his interpreter Dr. Pak Bo-hi at Washington Monument on September 18, 1976



izen" covers more recent years as well with the work being done by the Japanese church and UPF Japan.

The documentary also delves into complications surrounding the hundreds of thousands of Koreans that are permanent residents (mostly without citizen status) in Japan. These Korean residents, many of whom belong to groups loyal to either North Korea or South Korea, reflect conflicts between the two Koreas much like referred pain within an individual's body—heightened conflict between Pyongyang and Seoul is felt in the relationship between members of *Chongryon* and *Mindan*.

True Parents' work to bring harmony between these groups in Japan has thus increased societal harmony in Korea's neighbor and is seen as a means of influencing the two Koreas to take steps toward normalizations of relations and eventual reunification.

Another portion of the documentary highlights the Blessing Ceremony and includes an extensive profile of a couple in which the Korean husband moved to his wife's home village in Japan, where he took up farming. He and his wife were interviewed as were the wife's parents and even a villager that knows the family. The next portion of the program segues from

blessed families to service projects that blessed couples and other Japanese members are involved in.

Finally, the documentary highlights True Mother in her role as the head of the Women's Federation. It explains the unusual status that Mother has among Korean women, indeed among women from any nation. Korea has a woman president but few women—and likely none outside government—have True Mother's extensive experience with public speaking, public work and a public mind-set that has characterized her efforts in the years she stood beside her husband and that have continued to the present day. 



Left: Father speaking in New Delhi, India, on November 23, 2005, during the tour that established national chapters of the newly formed Universal Peace Federation





VIDEO PRODUCED ON THE CHEON IL GUK CONSTITUTION



Above: Mother presents the Cheon Il Guk Constitution to Hyo-jin nim's family, represented by Choi Yeon-ah nim (foreground) and Heung-jin nim's family, represented by Julia Moon (Hoon-sook nim) on the anniversary of Foundation Day and below to (global) regional presidents at the Foundation Day victory celebration



According to Dr. Ken Pennington, a professor of Ecclesiastical and Legal History at the Catholic University of America, "Christian communities lived without a comprehensive body of written law for more than five centuries." During that half millennium, only rule books containing general guidance on one's life of faith existed. One extant guidebook from the third century was discovered in a monastery in Constantinople and published in 1883. Some of its rules took a practical form such as "Do not have your fasts with the hypocrites. For they fast on Mondays and Thursdays; but you should fast on Wednesdays and Fridays." Other rules set out clear restrictions on behavior among the faithful, "But the way of death is this: First of all, it is filled with evil and cursing, murders, adulteries, expressions of lust, acts of sexual immorality, thefts, idolatries, acts of magic, robberies, false witnessing, acts of hypocrisy, acts of duplicity, deceit, pride, malice, stubbornness, greediness, abusive language, jealousy, arrogance, haughtiness and boastfulness."

At the time that Christianity did first



develop canonical law, it was still a regional religion. It existed in the Middle East, North Africa and Southern Europe, ringing the Mediterranean Sea. It had only recently settled in Germany and parts of Britain.

Unificationism has not yet so densely saturated the whole population of any nation as Christianity had in those nations by that time, but we do exist to some degree in more than a hundred nations and in all parts of the world. In large part because of the internal troubles that have plagued our church in recent years, it seems the time has come for us to adopt canonical law by way of the Cheon Il Guk Constitution as a means of protecting True Parents' legitimate authority. A video outlining some basic points of the Cheon Il Guk Constitution has been produced. The Cheon Il Guk Constitution is an important development that sets out what is expected of those that represent our church and covers the Cheon Il Guk citizens' rights to hold elections, submit petitions and not to be discriminated against because of race, social status, sex or financial standing. ↗

Natural Outreach in a Land of Few Options

This interview of Israel's FFWPU national leader was conducted in Korea. It covers the somewhat constrained work environment in his nation generally, and the importance of what he calls "natural outreach." He also speaks of forums he has been holding on topics vital to his nation with highly knowledgeable panelists.



A Jewish professor and Imam Samir Assi at our interfaith forum hosted at the El Jazar Mosque

True Peace magazine: Have you formulated goals for Israel based on Vision 2020?

Hod Ben Zvi: Yes, of course; like everyone else we were asked to come up with a plan. However, many of the ideas they want are encapsulated in numbers and frameworks. For small countries, we see it more in terms of setting up a foundation.

We can still project. For example, we have a goal by 2015 to have twenty-one

core members, but long range, I think pioneer countries have to focus on setting a solid foundation and deep roots, and then improving the program is something we have to do along the way. We want to revisit our goals and keep them real. In such a small setting, we are more concerned about setting a deeper foundation.

Percentage-wise how much of your organization is native Israeli?

A: It's, you know, more difficult to make percentages out of several families; but to

make big statistics out of it, what we can say is that my family is fifty percent native.

Fifty percent?!

Yeah, my wife is from Japan.... Several families are basically all native. We had a period where volunteers worked in our country. That ended three or four years ago. We still have a couple from that first group of volunteers, which came in 1994. The wife served the country and the husband came and the two daughters are

1. The interviewer was too dim-witted to see that Mr. Ben-Zvi had been joking.

staying. But that's an unusual case. Most are local families and people that immigrated and became part of the family, including church immigration. So, in that sense, most of our members are people that were either born in or migrated to the country.

Imagine that Israel has restrictions that other countries do not have.

Well, one major issue has to do with religion. Israel practices complete freedom of religion if you are a Jew.² This means that they recognize something like eight major religions; the rest are not recognized. This means that you are completely free to practice your own religion but proselytizing or witnessing—whatever we call it—is not allowed. For anyone that wants to expand or develop or just express his faith that causes difficulties. It is still a democratic country. You can talk to people. Something in the law does not allow forced conversion but some people have taken that to extremes. In this atmosphere, if you try to witness to people, it is perceived that you are trying to change the person's religion, so they become very aggressively against you. We need to be aware of that atmosphere.

From the Jewish side, that exists in Judaism from the fear of losing people. We lost many people during the Holocaust and many Jewish people see intermarriage as losing Jewish children to other faiths, or coming out of the Jewish community. That sense of protectiveness over your people is very strong. They see anything that tries to change that as endangering the Jewish people writ large.

Even secular people are unhappy if you try to convert someone; they see it, in a sense, as treason toward your own nationality. That's rather unusual. It's not a purely religious but a religious-national issue. You are diminishing your own species. That creates an atmosphere. If you knock on a door and say I came to talk about this or about that, people feel extremely suspicious. You are not welcome. I am sure that in other countries there are difficulties between religions and so on, but here anything that is not Jewish is suspected of being a danger. In that sense, I guess, it's unique.

The other aspect that I guess comes to everyone's mind has to do with security

of life in a country that is always in the eye of the storm. It has to do with how you bring up your own children—the whole issue of their the army, living in a country where there is threat of terrorism. A lot of antagonism exists in the world.

Israel often finds itself isolated in terms of how it is perceived by other nations within its relationships, especially over the Palestinian-Israeli issue. I must say that that even influences the way we are perceived by our own brothers and sisters from our own movement. Very often, they are less influenced by True Parents' viewpoint as it appears in Father's talks and in what Father emphasizes than in what CNN or the general media says. People take sides even in our movement. Even in our movement we feel there is a bias that is related to the general public view rather than to our providential point of view. I don't know if that is what you were referring to.

Doesn't Israel have Arab-Israeli citizens with the same political rights as other citizen?

Yes. Most people, I guess, think the Israeli-Arab conflict is something like two nations living side-by-side for thousands of years that have been always warring. That is not the case at all. We are talking about an area that has had continually changing demographics. In the far past, you had the Canaanite tribes living there when the Israelites came from Egypt. Two thousand years ago, the Jewish people were expelled in large part from Israel, but clusters of Israelites existed there all that time. It is not as linear as people think. So, the Palestinian issue arose very much later. Arab tribes have been living there for hundreds and hundreds of years, and they have been changing and moving around according to the rulers of the times. There were the Ottomans, and in later times the British or French ruling the area. The demographic structure has changed, but we can say that when Israel was founded in 1948, the number of residents in the nation that were Jewish and those that were Arabs was roughly the same. The bigger numbers came later. For the Jewish people, this came through immigration in the aftermath of World War II, in several waves, and through natural growth. For the Palestinians, too, they

now number in the millions because they kept naturally increasing. In Israel and in their diaspora, meaning in neighboring nations of Jordan and Lebanon and Syria and wherever they could settle.

Within Israel, we make a distinction between 48 or 67; we distinguish between the different origins. When we talk about Palestinians, we are talking about people that lived in the same territory where Israel now is, but some of them left the country in 1948 for two reasons: either they were expelled through the war or they left out of their own volition hoping Israel would lose the war and they could then come back. Either by their own choice or by force, refugees were created.³

However, those who stayed became complete citizens of Israel and they enjoy the same rights. They compete in elections and have Parliament Members. They enjoy all the same rights. Does that mean that there are no differences? There are always certain differences but they come from relationships within society, not by law. I wouldn't go to the extreme of calling them second-class citizens, but there are differences. For example, they say that some of the government allocations for cities is not equal. I am sure you cannot find this by law but as a matter of fact there is certain favoritism here and there... If you run a high tech company, you may choose someone straight out of the army that has some experience in that area rather than from the Arab community.

It's not a legal problem, so to say, but more a matter of growing and developing and solving integration in the right way. It is still in process but they certainly enjoy all the freedoms of having a passport and ID. You could compare it, in a way, to the situation of women in society; legally they are free to do anything but you find there is some discrepancy, such as between their salaries and those of men. This type of social education or development still needs to be done.

In light of your circumstances, how do you operate?

We have realized over the years that the country you serve will evaluate you by the service you give it. The understanding we have of outreach is not dragging people from one viewpoint to another, but

2. Another instance of humor

3. Arabs who remained in Israel when the nation was formed in 1948 and those that fled or were forced out at that time and returned to live in the Gaza Strip or the West Bank, which Israel captured during the Six-Day War in 1967.



giving genuine service that has True Parents' hearts behind it. If we do that, I believe people will seek out what is behind that. When they do, they can understand True Parents in their true light rather than see them as a threat, which is, I guess, the situation in a country that is very nervous about anything that comes in from the outside in terms of ideology. If you are a tourist or a visitor whatever you think is okay, but it's not okay for you to introduce an ideology that might infringe on the status quo.

We feel that we need to serve the country by caring for the issues that the country cares for and needs to worry about—the education of youth, or morality or security and peace. These issues are important for the country. We have to find ways to become involved that make a difference, or at least adds value. To do this, we want to create lasting friendships with people. In this process, we can move to the spiritual side of things and come to the point in a relationship where we can point out that it is not enough to improve the environment or the structure or the government or the system or even the ideology. We need something that is deeper in the moral nature or spiritual nature.

Essentially, we recognize the value of True Parents and the blessing because that is the key that we genuinely believe can bring true and lasting change that people need. If we express that upfront, in a sense, we are not fulfilling our role as John the Baptist. We are just putting it on the table—Here, you either believe in this or not.

That would not actually help True Par-

ents. In a sense we are just using them. As opposed to that, I think we should exert ourselves, make a lot of effort to win the hearts of the people through our own personalities and our own good examples, our own standard. If they value that, we can introduce the source.

Obviously, it's a longer course, because people are spiritual and they can see if your heart and what you say are the same. They can sense it. You have to be able to look inside, be reflective and try to improve your own standard, your family standard.

People will look. Eventually, they will see that you intermarried, that your wife or husband is not Jewish. Already you are starting with a big minus. Right?

I remember coming back from the Blessing Ceremony in 1982. I was working in a university office with six ladies. They saw the pictures and my beaming face. "Obviously you look happy and she looks nice, but why couldn't you find a Jewish girl?" That was the reaction. It was out of compassion, so to say. It was funny.

To come to the point where they appreciate our blessing and appreciate our viewpoint, we need to show real integrity and genuine care and bring to the table valuable things for the nation.

I remember back then, probably it will help the question you asked... I was questioned by the secret service; they were worried about our connection. We had this big campaign; it was 1986. It was for an international security council or something like that.

"You know that this Dr. Pak is with the KCIA...." and this and that. I was very

scared. I was much younger then. They gave me the option of resigning from our movement—as if it were a job or something—or they would take away my security credentials, which were very high before. I said, "Do what you want." So they took away my credentials and I was put in the gunnery after I had been in a high security unit. I was put in the gunnery because there were no secrets there and you can lift very heavy stuff there. I felt very bad for a while about how they look at us. Ten years later, someone said to me or hinted to me, "We no longer consider you a security threat."

I understand the sensitivity of a country trying to defend itself; but I feel I have no secrets. They can investigate whatever, but if they have any sense, they will realize that we are the best citizens. It is in the interest of the country to have many more people like us—we are very honest; we are very loyal and we never act against the country. In fact, we want to strengthen its moral fabric, which is something that other movements are not doing.

It is not enough to have weapons; the biggest threat is moral. That is where we want to help the country. For example, talk about the military. The military is always measured by the training and the equipment and ammunition, but if the soldiers are immoral and advocate free sex and all these other things, they become very weak. Their spiritual fabric is very weak and they cannot perform. It doesn't help you to have the state-of-the art weaponry if your morals are defunct. That was the phenomenon in the Vietnam War. I think America suffered there not



Left: A farewell party for four Japanese second-generation members that worked as volunteers in Israel; Hod Ben Zvi is in the center at the back. **Center:** Road signs in Israel, in Hebrew, Arabic and English, reflect the nation's diversity **Right:** Arab and Jewish woman participants at an interfaith forum

because of a lack of advanced equipment. It was hit hard in its soft part, through immorality. That's the weapon that the Viet Cong used. It's still true today. Here, we can bring in added value through the moral standard.

In what ways do you do that?

We have even had things like a Pure Love campaign in the country, and when we introduce security forums, we want to introduce morality. Morality can be an important component to talk about. People think morality is something that you either have or you don't, as if you are born with it. But that's actually not true. You have to be educated, and if we point this out to decision makers that are concerned about this issue, they can find the value in that.

If people are moral, it is cost effective. They take better care of equipment, and they don't steal. So there are practical benefits, so to say, not just from a Bible-based or ideological base. It makes sense. If you raise people to be moral, they don't neglect their duty.

I recall a scandal over Israeli woman soldiers dancing in their underwear with M16s⁴ recently.

I know. Obviously from a moral point of view that just reflects the general problems of society. In terms of the army, it just shows that we are much the same as the people that take the selfie pictures. We've had worse things than that. We've had pi-

lots, who are usually considered the top in terms of their intelligence and quality, passing confidential information through WhatsApp. They were punished for that; these are ills of misusing the benefits of the computer age. I wouldn't take that as a broad indication.

Soldiers have done that too, dancing to the theme of a popular song. A soldier group even did it in Hebron. That created a mini-scandal. The real problem is much more widespread. This is what comes to the surface and makes a headline, but the real problem is that people are detached from their reality. People who do that in Palestinian lands are insensitive to the people there. Those that do it in their underwear are insensitive to their own spiritual lives, let alone others'.

This is just a tip of the iceberg showing the degradation in society. That's a problem we're facing everywhere. Israel is not exempt, which is why I think we can serve the nation by working to improve morality. Of course, it is a huge task when the movement per se is small. But we can become catalysts and agents that can work with other organizations and network with other, like-minded people. True Parents' vision has to be translated into plans of action that can be adopted by other organizations. I don't think that True Parents' vision is that we do everything ourselves directly. We have to learn to work with other God-inspired people or moral people to expand the will of God more rapidly by working with others.

In what capacity do you approach people for the first time?

In whatever capacity we meet. I can meet someone through my business work. I can meet him through my professional forums. I can meet him as a friend traveling somewhere. I just create normal give and take to see where he is coming from and I have genuine interest in the person himself. Regardless of the way we met, we try to find a connection. It is definitely not going around with flags, saying I represent this. Will you join me?

I call it "natural outreach." I think family-level outreach is very important from our viewpoint, that the family will reflect a standard, because if we bring people, the first thing they see is our own relationships. If we do not have good relationships within our family or community, it's the first thing that drives people away from us. Even though we try to attract them with the value of the Divine Principle, which is eternal, and the value of the blessing, which is absolutely eternal, if our relationships are showing something else, we find it extremely difficult to bring people to an understanding of what True Parents represent. So our effort is in personal conduct, family conduct and so on.

In terms of approach, wherever you have the opportunity to meet people you gauge the relationship. It could be just business, or business plus a bit of friendship or business and friendship and a bit of the spiritual side. We have to see, also, if people change. Sometimes, we meet



Doron and Rosa Shmueli, an active blessed couple in Israel, receiving True Parents' Special Award on the first anniversary of Foundation Day

people and it takes a couple of years before another aspect of the relationship opens. Sometimes it's very rapid because they are seekers or are prepared by God in a way. It comes from their side; they ask a question.

Obviously, if they ask a question, we are very happy to respond, but we are less likely to put it up on a billboard, so to say. I guess that is the atmosphere that our unique, or not-so-unique, situation creates.

What sort of organized structure do you work through?

We found more liberty working within open frameworks, like forums. It's a democratic country. You can have your own forum. There is no reason we cannot bring people together and talk to them. When you use an NGO framework, you have to follow NGO rules, which could be good at times, but we haven't benefitted much from that and just get into red tape.

Even those with good standards need to actually broach topics...

It's a natural process when you talk to a person and he has a question about his life.

If the person is content, doesn't show any interest and seems very satisfied with what he has, it is very difficult to engage with him because he doesn't desire input. You can naturally offer something to those with real questions—family issues,

divorce issues, children issues, illness or other things that cause people to ponder and ask themselves deeper questions in life. There is a need. Some people show no need or you are unable to tap into it. Often people put up a façade as if everything is okay, but if you tickle them here and there and find there is a real need, you can approach them.

It is almost like a doctor having a preliminary conversation with a patient, "Where are you coming from? Do you have any cases of this problem in your ancestry?" He then tries to diagnose you. We have to diagnose people in a similar way; otherwise, we may be giving a remedy to people that does not fit the problems they have. So they are not very appreciative of that.

It's like someone saying, Please take this medicine.

But I'm not sick.

Take it anyway.

They also have to recognize the need; then you can start give and take that is more profitable for them. You asked how what we now do compares with what we did in the past. What we do now simply allows us to go more to the society, reach more people and be more effective in helping the nation. Before it was more one-on-one. I think we are growing more

on the community level, or the community, tribal, society level through that type of outreach.

Also, we believe that we have to influence the nation. We have to influence decision makers. In order to influence decision makers, you need to produce good ideas that they can adopt. At that point, we need to be able to let go of our good ideas because politicians, as they often do, from my short experience with them, don't come up with good ideas but take them from other people, thinkers, researchers...

Or the opposition.

Or the opposition. They pick it up. They take the idea and proclaim it—sometimes for good, sometimes for bad. So, why don't we feed good ideas to society? We won't get the credit; they will get the credit, but the policies they enact will benefit the country and the country will get better. It's a credit in heaven. Eventually, if someone traces it back, True Parents will get the credit. It is not an immediate thing.

If they take a policy that is inspired by the moral fabric of what True Parents taught us, they cannot make the connection immediately. We may feel that it is such a pity that they don't know that True Parents actually came up with this, but it is even more important that we follow the tradition that True Parents want, that we love the nation in the way that they do. If we do so, eventually I think recognition

will come.

Let me put it a little more bluntly: I think, for example about the Middle East Peace Initiative, that if we are able, and we should make a real effort, to bring peace to the Middle East, that will be a beautiful testimony to True Parents, who planted this idea out of their love for the region and for the world. If we actually fulfill it, people will ask who came up with it. Who's behind it? So, in a sense we are proving the True Parents' value through our actual work. Rather than hoping miraculously that True Parents solve our problem, we should solve the problem and through solving it based on the principles they gave us, people can realize how precious they are.

This brings me to the question: How are you bringing a broader group than the forum members to an awareness of what takes place in your forum?

First of all, the people involved in the forum have their own circle. If what we cover is valuable, they tell their own people. The forum members are the ones that bring new people in, because they tell their colleagues that they were on a forum and it was interesting. This is a way to enlarge our numbers.

The second point is that the forum is an intermediate step. I want to create a think tank or a whole line of think tanks in different areas that will create position papers that will be submitted to decision makers. These position papers will be read because decision makers need ideas. Hundreds of laws are being proposed based on such papers, so why not put forth our ideas, which come from good sources?

I often think that public figures are somewhat free from prejudice and they will read the guidance we have directly from True Parents. It is a fantastic solution for almost anything they need, but the moment they either don't go through the material or they read it with the mind-set that is not clear or with some biases that prevent them from seeing the value of it.

If we can take certain basic good elements from True Parents' teachings that can benefit the nation, put them in the right words and in the right framework that can be easily accepted, that is a way to expand. In other words, as a small

group, with a relatively small number of activists, we can influence the nation. We don't necessarily have to become the majority or politically garner 51 percent of the nation. We can be a small part that is producing effective ideas that can influence the country.

Do you publish the forum proceedings?

We do, through the UPF web page.⁵ We asked UPF to redesign the page so that we have three parts—interfaith, peace and security and youth activities. I would like to expand to the economic field and other fields as well. I don't know if UPF will allow me to keep dividing it into more columns, but in any case that is where we are heading in terms of expansion. We are planning more forums.

Is that on UPF.org, their main page?

Yes. Actually, I asked for a title that was general, like "peace activities in the region." I want to remain on a regional level even though I am mainly reporting about activities in Israel and Palestine.

Your region has few other sources.

That's right, but we hope we can inspire more support or even create outlets or offshoots. My aspiration is to help the region. That brings me to another issue. On the regional level we need others that we can connect to as a bridge. We cannot develop on the regional level without having at least a small base. Father said that if you talk to yourself you are deemed crazy, but if there is even a young baby or even a stone across from you, it is okay. In order for us to be effective in the region—particularly in our spread-out and conflict-ridden region—we need our members to set up even a tiny base in each one of the countries. Then we can interact with one another. Doing so will create a spiritual base for unity in the region. This is on the regional level. It is beyond the national level.

Without bases on the national level and interaction between them, we cannot move on to substance in our relationships to those we are dealing with in our nations. It remains very vague. You cannot create a spiritual network without that. If we have constant meetings between representatives of each one of the nations in the region, I think that can definitely in-

fluence the national relationships in the region. If you don't, it's a serious impediment. Right now, that's what I feel.

My final question: Has people's response to learning that your wife is Japanese changed over the years?

Certainly. First of all, when I was blessed, that was still a phenomenon. There were no couples of that type, or maybe only one or two in the whole country. Now, many... Well, "many" in a relative sense. From one or two at the time, now there are fifty or a hundred Israeli-Japanese couples. Many young men went to Japan after leaving the army. They fell in love. We have other couples, so that changes things, not only numerically but also the atmosphere became more pluralistic. People travel now.

Definitely, thirty years ago and now are different in terms of it not being an unusual phenomenon anymore. You have Korean-Israeli couples. Particularly among the younger generation, much more openness exists. Does that change the general society? I think in many ways there is still—I don't know if the word "conservatism" fits—but yeah it is not open everywhere. There are still strong feelings against intermarriage.

By the way, one of the issues that is not easy for us to explain is True Parents' viewpoint that intermarriage brings peace. We definitely feel it's true, but others' understanding of intermarriage is that it is a threat to Jewish existence, so it's not something that people feel only slightly uncomfortable with. They see it as completely opposing the survival of the nation. I remember a conversation I had with one of the rabbis, our friend, when we talked about intermarriage: He said, No, no, and I looked at him and said, putting on a big smile, "How about beginning with Ashkenazi⁶ and Sephardic Jews?" He said, "That's okay!"

"Let's take it step by step," I said.

First, start with inner integration and move up to bigger challenges, so that they understand that there is a need for the mix, but also because the nation feels under threat of extinction. In America, the neighbors or parents may also look critically at those that marry interracially. ↗

5. See www.upf.org/chapters/list/IL

6. The two major divisions of Jews, the Ashkenazi have Eastern European Yiddish-speaking roots; Sephardic Jews settled in Spain and Portugal, the Balkans, the Levant, England, the Netherlands, South America and North America.

Dealing with Couples' Problems in Pursuit of Ideal Families

An interview of Yu Cheong-sun, director of the Multicultural Welfare Center

True Peace magazine: Could you describe the work you do?

Counselor: This is a counseling center within the multi-cultural welfare center. I have been working as a counselor for ten years, since 2005. I have been mainly counseling people in multi-cultural families, both our members and non-members. I do counsel non-members but most of my clients are members.

You have an academic background in counseling.

Yes. I am now pursuing my doctorate degree in the field.

A theme that emerged with WNLA 2014² was that happy families are needed to build Cheon Il Guk.

In ten years' of counseling, most of my clients have been church members. Usually when we receive the blessing, we do so with the hope or expectation that we can create ideal families. How to realize an ideal family is probably one of the main concerns for our members. The reality, however, is that many blessed families are not happy. I think that especially for international couples, several causes can be seen for this. The first is language. When foreign wives or husbands come to Korea, they first cannot catch what is being said, cannot speak the language and cannot understand it. This causes many difficulties for the couple.

Usually, we see women getting married to Korean men. They always face difficulties living in Korea, but the Korean husbands have rarely had experience living abroad, so they cannot relate to the

difficulties the wife is going through. They keep hoping or wishing that the wife will assimilate to Korean culture. Yet, the wife needs time to digest it. First, she has to accept the culture, and this is a big difficulty.

Families from international couples, fall into two types: You have families that are happy living together and families that have many difficulties. Some families fall in the middle; they are not very happy but they are not so bad. These, though, are the main two types. What we need to do is look at why they are different—why some are happy and others are not.

We, unlike other people in society, unlike secular people, usually marry based on this faith. If the couple share the same faith and live a life of faith together, even if they have conflicts, they can easily overcome these when they share the same faith.

The second aspect of happy families is that they respect one another. Usually, among happy couples, because they respect each other, don't want to forcefully change the other person. They respect the individuality, the personality of that other person, the food the person likes, the culture the other person is accustomed to. That's another aspect of why a couple is happy.

The third aspect is good communication between the happy couple. Because they respect each other, communication naturally comes easily in the family. Another aspect is that happy couples usually practice *skinship*,³ they love hugging and touching each other. Usually in families where the parents hug each other, they hug their children and hold the children's

hands wherever they go, or massage each other. Of course, there are different aspects of why families are happy but I can point to these four common characteristics.

Do unhappy families result simply from the absence of these features?

Unhappy families also have very clear characteristics. The first is that the couple do not live a life of faith or they do not share a life of faith. First, because we marry within our faith, if my partner does not share the same sense of this faith's importance, I end up not respecting the partner for that. Many of these couples did not marry because they liked each other but because of the faith, they come together and work to build an ideal. When they first come together and one realizes that the other person doesn't share the faith, respect for that other person declines.

From a horizontal point of view, one may try hard to work alongside and get along with the other partner, but it's usually very difficult to overcome this barrier. Regular people marry based on love. In love, you have three main elements: One is passion toward each other, missing the partner. The second is closeness. Being together as a couple, each feels warm, each feels safe—closeness exists between them. The third element is feeling responsibility for one's partner.

We do not meet because of love; we meet because of religion. We do not know each other. We don't necessarily like each other. We are not yet close to each other. We do not feel any passion toward each other. The first element, the first base that

1. Our church in Korea and others use this term for families whose parents do not share the same national origin. "Welfare" here refers to the wellbeing and happiness of the families and is not to be confused with programs that funds the poor.

2. Run by the FFWPU International Headquarters, February 13-17, at the Youth Center in Cheongpyeong

3. Formed like an English word and pronounced approximately as it would be if said in English, this term, which apparently originated in Japanese, means to form a bond through frequent physical contact.



develops between the couple is responsibility over the blessing. The point is how we can live happily when we start on a base that's not formed by love but by responsibility. Blessed couples start on a base of responsibility and education.

After forming that base on responsibility, it is necessary to move on to develop closeness toward each other and then passion can emerge. It should go through this three-step process. In the beginning, you start your married life, blessed family life, with the belief that this person and I think the same way. Yet, when this breaks down, the couple finds it difficult to develop closeness from a sense of responsibility. This couple cannot even think of becoming passionate about each other.

But there are people—let's say Buddhist–Christian couples—that develop a relationship. Isn't it possible—after the initial shock—that a blessed couple learns to live together and develop that passion?

It is possible, but we are unique. Buddhists and Christians among regular people might live well together, but when you look at their relationship in depth, you can find many struggles too. It would be relatively easier to live well together if only one of the couple has a religion than when both have separate religions. What is certain is that couples with different religions face many difficulties too.

Well, a number of our second-generation members go into the blessing to

please their parents rather than because of their deep faith. Are you saying that the prospect of happiness among second-generation couples in those cases is low?

The prospect is very low. We can classify second-generation members that receive the blessing into two groups: those that understand God's will and the values following that and the group that cannot reject their parents' wishes and receive the blessing out of obedience. Those who received the blessing after accepting our faith and acknowledging its values are usually very subjective and active.

The problem is that second-generation members also face the same problem—one partner who is very active and has accepted our faith with conviction may

meet a partner who doesn't share the same view. When this happens, a huge conflict may occur. Another case is when a partner receives the blessing out of obedience because the parents pushed but he or she cannot handle the aftermath of the blessing. These many cases include couples who get blessed but do not start family life, couples that do start family life but break up or cases where after having a child one partner leaves the other or disappears.

Based on my counseling experiences, if parents force a child to receive the blessing without enough communication beforehand, the child certainly ends up being insecure after the Blessing Ceremony. What matters most, whether it be the blessing or regular life, is being a healthy family where healthy children grow under healthy parents that can communicate; hence, the ability to communicate is essential.

The True Family gave blessed families very precious ideals; however, not many blessed families are actually achieving them. They may all look fine on the outside, but when you look deep inside, not many truly feel happy. What is the cause? Why aren't we happy even though Father taught us and gave us everything? This needs to be deeply researched. If we do not get an answer to this, our future will not be bright.

The most first-generation couples were blessed between 1992 and 1997, so the largest number of children becomes eligible for blessing between now and 2020. Much of our church's future hinges on the success of this second-generation group. We could match couples that both just want to please their parents or only allow members that are faithful participate in the blessing. Is either of these courses feasible?

Their faith must be raised. It is like building a house on top of a sand hill if they just receive the blessing. It will be a marriage but they won't become Unification Church members.

This is what I think: Many second-generation children have received the blessing but do not come to church. We need to think of the reason. We should listen to what those second-generation members have to say. Why don't they want to come to church? What do they think our church's problems are? What should be done to develop the church? What should

be changed about our church? How should the parents change? We need to listen to these issues from those in the second-generation. Parents should seriously consider these points because the second-generation members are different from their parents.

We directly listened to Father's teachings and were moved by this. In other words, we chose to follow this path by ourselves. However, second-generation members do not have that experience. Children should be able to be inspired by lives of their parents, see them as their role models and want to become like them. This is how it should naturally be. The reason that second-generation members do not want to receive the blessing is because they ask, "Mother, are you happy? Father, are you happy with your blessing?" The parents, however, cannot answer those questions and are usually not honest about it. They basically do not talk about what problems they each individually have, in what areas they failed, and where the children should be careful not to follow the same path as the parents.

First, parents do not listen to their children well. Next, they are not honest and they are not courageous. They lack the courage to talk about their problems because they fear their children might judge them. In order to resolve these problems, we must be honest with ourselves about where we've failed, what we did wrong, how we failed to practice the Divine Principle even though we know it, how we have not listened to the children with our hearts and how we have not been able to be honest with them. Without being sincerely open about these problems, our second-generation members cannot trust us. Unfortunately, we do not have the courage to do that and do not even know how to talk about it. This is our problem realistically.

Parents only keep emphasizing that the children must receive the blessing. When the children ask why they should receive the blessing, they cannot answer. They just emphasize that they are second-generation members. Yet, the children do not desire the title "second-generation member." They question what a second-generation member is, how it benefits them. They think it is of no help and is just a burden. This is what they say. The problem is that the parents have nothing with which they can persuade their children regarding why second-generation members are important. Not many par-

ents can guide their children to accept this in their hearts. That is why the children do not respect their parents. That is why they do not think of this way as important. They feel they would be much happier living with someone they like. The children question why our ideology is important and say, "Mom, Dad, you married because of this ideology and live together, but aren't you unhappy? So, why are you forcing this on me? I want to go my own way." This is what many second-generation members today go through.

What kind of answers do we have regarding this problem? This is our present concern. What is more serious is that the second-generation members that were born after the 360,000 couples are entering adolescence. However, these adolescent children have many problems. The biggest concern of foreign mothers here in Korea is that they have given up on their husbands, but because they received the blessing, they know the importance of second-generation members. Their last hope is to bless their second-generation children. However, their children do not attend church and reject it. This is the biggest sorrow of our foreign mothers. Where can they be comforted? Who can comfort them? Who can tell them, you did the right thing, you did well and your choice to follow Father's teachings was the right one? They considered Father's teachings precious. I think helping them recover from their wounds is very important. They should be comforted and be able to accept themselves, accept that they did the right thing by choosing to be blessed and have families through their religious beliefs, changing everything in the process by leaving behind their hometowns, their parents, their siblings, their jobs and their entire life history. They should be able to accept themselves and that they did the right thing about their lives.

Faith to Unification Church members is not just about attending Sunday services; it is of a completely different dimension. Faith, for at least those members who are internationally blessed, is a belief that they changed their lives. Hence, when it comes to such a precious belief, internationally blessed members need to have conviction that they did the right thing. But in reality, many have a lot of wounds, are confused and wandering around. They received the blessing not because of their partner but because of the church. Then, what is the church doing

for them? When they worry, when they shed tears and are in agony, what kind of help can we give them from the church level?

Unfortunately—and this may be my personal opinion—no one is taking responsibility for this. Maybe no one knows how to take care of this problem. So, we must now join hands, honestly acknowledge this real problem, and find ways to resolve their pain, heal their wounds and thereby change this crisis into an opportunity to raise the Unification Church again. This is a time when we should join hands and consider this problem together. This is what I think.

I appreciate what you have said. Also on another level, for parents or the couples themselves to trust international matching and blessing, they need assurance of an international standard that the education your child is receiving is the same education of the prospective spouse from another country.

The Family Department takes care of the blessing and hence, the educational curriculum for the blessing. Since the Family Department operates these programs, you will be able to get a better answer from them.

What we do here is take care of the problems, difficulties and struggles that happen after the Blessing Ceremony. Hence, I think asking the Family Department about the educational process would be more helpful to you. However, I completely agree with what you said and that it is very important.

Last year, the Family Department sometimes invited me to give lectures on education of the second generation, education about starting a family or education for newly married couples. While educating the participants, I said that the counseling office was always open if they had any problems afterward. I told them that they should not suffer through trying to resolve a problem when fights occur, but to call the counseling office or pay a visit when they have difficulties. A few of the couples did actually come to our office. They had difficulties after starting family life but could easily resolve it through counseling. According to their feedback, they mentioned that their problem might have become a serious one if they had not known about this counseling center because they might have ended up fighting over many problems, or have



given up in the end and gotten a divorce. However, thanks to the advice and help of the counseling center, they could easily recognize their own problems and resolve them. They were truly grateful. We received a good deal of feedback of this type.

Thank you. We appreciate taking up much of your time and I believe your advice will be very useful to our readers.

What's most important is the education of parents. Even if the blessing is conducted successfully, cases arise where couples break up because of the parents. The parents' perspective must therefore be very clear. In addition, the recovery of the individual is certainly important, as is the ed-

ucation of couples. We do not know how to communicate because we did not learn about it anywhere. Many couples do not really know ways to resolve their conflicts and usually just hold their struggles inside, suppress themselves or fight.

One thing I ardently felt while working here for ten years is that it is very important that couples are educated together. Wives, if necessary, usually find the education they need. On the other hand, the husbands do not have much time because they work; they do not know where they can learn what they need to learn; they do not recognize its necessity and do not know how to resolve problems. Hence, they cannot be happy.

Our church does many things, but I believe that it should teach couples how to

happily live together in the future. They should be taught communication skills and that they need some time together to resolve conflicts between each other. However, couples usually do not have much time together except for Sundays. We always attend church on Sundays, but I believe that at times it would be good if the worship service is concluded a bit earlier than usual and education of couples, seminars for couples or many other such programs are conducted afterward on these days. By developing a curriculum and conducting many programs, we should expand their education. A couple should get to know about each other and by observing other couples, they can learn a lot. They also learn how to raise their children. Going to Sunday service is important, but I believe education to be more important.

Sunday service is something that we must attend for our entire life; however, going to church for your entire life does not guarantee improvement in a couple's relationship. Of course it is important to learn how to express respect to God, but we also need a lot of time to communicate about how a couple is supposed to live, how to guide a family, what the wife truly wants, what the husband truly wants or what a couple desires together. After the couple attains a certain degree of unity, they need to communicate with their children. Through this, the couple can naturally teach their children about the blessing and implant its values. Parents must become models. Otherwise, they will fail. This is what I wanted to say.

Many other nations don't have counseling centers in our church. What do you suggest the church leaders or parents there do? In some cases, they go to outside counselors that don't understand our beliefs.

I know that education on counseling is part of the curriculum of the national leaders' workshop this time. In Korea, this situation has improved a bit through the counseling center. However since other nations do not have counseling centers, the leaders must first be educated about this. They should receive basic education and be able to practice it. Only by doing so, can they try it out in their nations and take care of their members through such experiences. Hence, leaders must learn first.

Leaders should learn about counseling and communication between people. When counseling, I discover that many people have been greatly hurt by their pastors. Pastors, however, seem unaware of this fact. They think they are doing well. Of course, they are working hard; however, they should be able to read people's hearts.

We are trying to achieve Vision 2020 to complete the experience of love and perfect ourselves before we go to the spiritual world; hence, I believe our lives are about returning to our original position as children of God.

Father clearly taught us that the air in the spiritual world is love, but that love does not grow in the spiritual world, which is why we need numerous experiences of love on earth—the four great realms of heart-to-heart love: parental love, love for siblings, love between the couple and children's love.

Unfortunately, we live as though we were meant to hate each other. What matters now is how members can train themselves to restore love and complete the four kinds of love in accordance with Father's teachings.

In order to do this, the individual has to be healthy. Healthy individuals must meet each other and build healthy families. It is natural for healthy children to emerge from a healthy couple. However, Unification Church members, in particular, have many wounds from the beginning. Many of our members did not receive love from their parents at a young age, came from broken families or insecure families. Many people are insecure.

Hence, many members hold the ideal of a great family, but they are not aware of their own wounds and get married. That is why they receive the blessing just with the ideal they hold. However, their partner has the same wounds. Their partner also comes to the blessing with that ideal alone.

They do not know how to become an ideal couple because they are each in pain. When we are healthy, we are usually glad when we shake hands like this. However, let us say Kayoung⁴ has hurt her finger, but I am not aware of it. I am so glad to meet Kayoung after a very long time and shake her hand. What do you think will happen? She will probably cry out in pain. Is Kayoung then welcoming

that handshake or is it painful to her?

Likewise, if there are wounds within me, my partner may not mean to hurt me, but I end up getting hurt. Unfortunately, two hurt individuals usually end up meeting each other. Even if a partner does not mean to hurt me, I may cry out in pain when touched as shown in the example. It is important for us to recognize our own internal wounds and understand that my partner may also have wounds.

At the point where a couple should set off together, each should be able to recognize that one can get hurt not because the partner means to inflict pain, but because of one's own wounds. All relationships should start from understanding oneself first. This is the starting point. Couples should start from there.

I should be healthy and be able to love and accept myself just the way I am. Just as God is whole, he created us whole too. God created us to closely resemble his internal nature and external form. So, we may have fallen and have cut off our relationship to God as a result, but each individual is still whole deep inside, just as God created us. We have fallen nature, but deep inside our fallen nature, we can find our true self.

Our fallen nature is more or less like garbage. My true self is hidden within this garbage. Hence, life is about getting rid of this garbage. Once one gets rid of the garbage, one will discover inside a jewel that we did not know existed. The task of getting rid of this trash throughout our lives is the way to restore love within our hearts. I cannot say everything here, but these are some of the basics.

Hence, we should be able to trust our wholesome selves and that we have God's nature in its intact form within us, despite our fallen nature. Simply put, the purpose of our lives is to let God's nature bloom within us. Experiences of love cover the four great realms of love, but the core of these is connubial love because a family starts from a couple.

In order to be parents that raise healthy children, we should first become healthy parents. For this reason, within the couple, the individuals must check themselves first and become healthy. The problem does not lie with my husband or my wife. Everything is my problem. Everything starts from this point. This is what I think. 

4. Kim Kayoung was the interpreter in this interview.

Years Alone with my Japanese In-laws

A Korean Wife's Experience

By Seo Bok-im

***“I was really happy; thank you”
—this one sentence was everything in my life.***

After living in Japan for twenty years, I was selected as a model mother, model family, by the Osaka branch of the Mother-Child Welfare Organization and will be receiving a certificate on February 9 during their general meeting. This came about after leader of the Osaka branch of the Mother-Child Welfare Organization, which I am affiliated with, recommended me, saying, “I came from Fukushima when I got married, and even though I am Japanese, I experienced tremendous difficulty to the point of depression from not understanding the local expressions and customs. You have come from abroad, lost your husband soon afterward, cared for and raised your two young children while taking care of your parents-in-law. How immense must your suffering have been! I would like to console you and speak well of your life.”

This is actually not the first time I have received a commendation from a Japanese organization. Last April, I received a citation from the Mother-Child Welfare Organization in the city of Kadoma,¹ where I live; and in July, I received another citation from the chairman of the board of the Mother-Child Welfare Organization in the city of Osaka.

Two years ago, I received an award for excellence, the third Mindan Cultural Award, in the filial piety category, based on the experiences I contributed. The up-

coming award, however, is quite special as I was assessed by the local government itself and was chosen as an awardee by them. I hope that it becomes of some comfort to our True Parents who have suffered until now.

My matching experience

I was one of those people who hated Japan. However, the 6,500-Couple Blessing Ceremony, conducted in 1988, included mostly couples of Korean grooms with Japanese brides and Japanese grooms with Korean brides. Even though I was thinking of leaving everything in True Parents' hands, my body kept moving toward the back of the lines, trying to avoid getting blessed to a Japanese brother. True Father then nonchalantly said, “Those who have graduated university, come forward.” Without much choice left, I moved to the front and the photograph True Father received at that particular moment was my husband’s.

My husband was an only son, born and raised as a second-generation member of Tenrikyo² in a family that believed in Tenriism. He was extremely self-righteous and acted in a very Spartan way. Even though he was quite humorous and fun to be with, he was also very strict, questioning my every single act and giving me long lectures. This would also happen when we talked by telephone internationally. Whenever we had the opportunity to

actually meet, he would at times talk about the Divine Principle for the entire night. Of course, we also fought a lot.

I arrived in Japan in July 1993. Upon my arrival, my husband said I lacked training and made me visit every single condominium³ in the neighborhood. After coming back from work at night, he would get the names of those people I visited that day and would sometimes pay them another visit. This training continued from the time I arrived to the time he left for the spiritual world—a year and ten months later.

Loss and bereavement

We lived with our parents-in-law from the very beginning. My in-laws had completely dedicated their lives to Tenriism and the only possession they had was the house that was bequeathed to them by my husband’s grandfather. My parents-in-law both received pensions but the amount was more or less like pocket money. As a result, they had many financial difficulties. My husband would often laugh at this situation and tell me, “Try to live on only 1,000 yen this week!”⁴

My husband and I often talked about the Divine Principle and True Father’s teachings late into the night. Among the things he said, I still clearly remember, “A central figure must always be able to postulate and prepare for the worst scenario. Only by doing so, can the central figure handle any kind of circumstance,” and “Even if man were to become perfect by 99.999 percent. Satan can always come in through the imperfection gap of 0.0001 percent. That is why one must always be humble, etc.” Those were strict words in-

1. 10.5 kilometers, 6.5 miles, from Osaka

2. Founded by a spiritually sensitive farmer's wife, believed to be a living divine model, Tenrikyo was the first very successful new religion in Japan.

3. The Japanese used the term “mansion.” It is a housing unit of a larger building that when rented Americans call “an apartment” and when owned “a condominium.”

For reasons of its origins, Today's World, and now True Peace, adheres to U. S. English.

4. U.S.\$9.75



The writer and her two children, whom she raised alone in a nation not her own after her husband's sudden death

deed. Yet, those quotations became like a guide in my life after he left for the spiritual world. Looking back, I feel that God already knew what kind of life I would lead and had strictly trained me through my husband.

On May 5, 1995, at 11:00 am, my husband suddenly fainted and was rushed to a hospital by ambulance. It never occurred to me that this would be his last moments. He was moved to a hospital and immediately underwent an operation. However, blood had already spread throughout his brain as a result of a cerebral hemorrhage and he fell into a coma. He remained in this state for eight days and then went to the spiritual world.

I was completely devastated by the unbelievable and impossible reality in front of me. His Sunghwa Ceremony and the process of putting everything in order felt as though everyone were putting me in the center and taking turns slapping me in the face. Everything seemed to have paused—I wasn't conscious of what was happening around me, whether it was day or night, what month or day it was or even who I was. However, I had to confront reality. When I came to my senses in the face of the grim reality ahead, I had become the guardian of my parents-in-law and my two young children.

Regaining my footing

I calmed myself. The first thing I did was start working part-time in a restaurant near my house for a living. Even though I had completed university and had

worked at the *Segye Times* for over six years as a journalist in Korea, this was Japan. My Japanese language skills were worse than a kindergartener and I was simply a foreigner and a stranger that didn't know anything about Japanese customs and culture. I took notes of the headlines in the newspaper every day and whenever I had some free time, I would use it to ask questions about the articles to my co-workers at the restaurant and did my best to learn the language. At night, I attended a driving school and could obtain a regular driver's license.

After having breakfast, I would put my one-year-old and two-year-old children on the front and back seat of my bicycle and drop them at a nursery school on my way to the restaurant. I worked in a standing position for nine hours at the restaurant and would then have to rush to the nursery school, pick my children up and go home. This was my daily routine.

Facing uncertainty, I was filled with insecurity over the future, over not knowing when this lifestyle would come to an end and over fear that I may suddenly die as my husband had. Concerned about what would happen to my children if this were to happen and other worries, I was daily filled with tension, emotional burdens and financial burdens. I felt lost, not at knowing how to handle things. I was worn out and lonely. I developed an ulcer that I suffered from for five years.

The family was also in a mess. My father-in-law, who had followed Tenriism here and there with no concern about the

house, possessed nothing financially and socially. Furthermore, his relationship with those within the village association and even his siblings was bad.

As a result, my mother-in-law had to work alone to take care of the family even though she was physically weak. Her son had been more or less the only hope in her life. To see her son go to the spiritual world at the early age of thirty-two, she could not avoid the thought that her son had been taken away from her by the Unification Church and a Korean woman. The relationship between a mother-in-law and daughter-in-law is known to be difficult.⁵ In our case, my mother-in-law was Japanese and I was Korean and a Unificationist on top of that, making matters even worse. Every single day was a battle.

The temptation not to return

The only joy I had in those days was when I visited my hometown in Korea once a year. I would visit the Cheongpyeong Heaven and Earth Training Center on my way to my hometown. Those were the only places I could truly breathe. Whenever I returned to my hometown, the only thing I could do was eat and sleep, eat and sleep, probably because I could finally relax from the overwhelming tension. It felt as though all strength had drained from my body and I could not rise at all.

After spending those joyful days, as time for my return to Japan neared, I would automatically become tense and my face would begin to harden. I would start praying to God, "Father, do I really have to return? Can I not go?" and cling to God like a young child. I prayed to God until the airport limousine arrived at the last stop, but every time, God did not answer. As always, I would say, "I will work hard one more time." With this determination, I would hold my tears back and take heavy steps.

In the midst of such a life, I prayed to God, "Father, I will put our household in order for ten years. However, please allow me to work with something connected to the providence after these ten years." A year after my father-in-law passed away, in 2005, I started doing office work at Mindan, a group of Korean residents living in Japan. I prayed to God that he let me work in a group connected with the providence and it truly happened.⁶

My mother-in-law's resistance

My mother-in-law passed away in June

2009. She lost both parents at the age of seven and could not express her true emotions throughout her life. When my father-in-law passed away, her face started brightening. By the time she left for the spiritual world, her face was filled with laughter and was at its most beautiful.

Many things happened with my mother-in-law while she was alive. She was always a source of worry and pain to me. That is how difficult our relationship was. Conflicts between the two of us started in earnest three months after my husband passed away. My mother-in-law told me, "I will put the children in our family register; you can either go back to Korea or marry someone else."⁷

Her only son had been her solace in life; after he passed away, she started pouring out on me all the resentment she had felt until then. She seemed to be blaming me for everything including my husband joining the Unification Church despite his parents' opposition, his marrying a Korean woman and leaving the world at an early age.

One day, while arguing with my mother-in-law, I told her, "You must experience not only the love of your grandchildren but also that of your daughter-in-law. You cannot pass away until you truly come to understand what peace and happiness in the family is. You cannot pass away without my permission." When my mother-in-law heard this, she cried a lot.

It was not easy for my mother-in-law to change. Whenever something occurred, she would say, "Get out of this house!" Whenever that happened, I would say, "I am the only one who can take care of both of you." She would reply, "I won't ask you to take care of us, so don't say anything further. Just leave!" This caused me to consider leaving the house on several occasions. At times, I actually did prepare to leave.

When I first prepared to move out of the house, my husband appeared to me in a dream. In that dream, we both made preparations to move to another place. Once we finished the preparations, my husband, who had his back to me, asked me at the very last moment, "Do you really have to move out?" The dream was



Mother and children with the children's paternal grandmother, who struggled with her daughter-in-law but eventually praised and loved her.

so vivid that I gave up moving out of the house at that time.

On another occasion, while planning to move out of the house, my daughter asked me, "Mom, who will take care of grandpa and grandma if they get sick?" I changed my mind after that.

My mother-in-law had to undergo cataract surgery in 2001. I took her to the hospital and took care of all the procedures needed for her hospitalization. She stopped telling me to get out of the house after that. I think that is when I started gaining her trust.

When my father-in-law passed away, my mother-in-law suddenly looked grim. Later, she told me that she felt we might all go away and leave her alone. I told her, "Where would I go without you? Mother, can you live without me and the children?" She replied, "I can't live without any of you." I still vividly remember how we held hands and cried.

Just before she passed away, I remember taking her to a hospital by car and hearing her say, "My life has been a happy one thanks to you. In the beginning, we misunderstood each other and fought a lot because we didn't know each other that well. My life has been a truly happy one. Thank you!" You cannot imagine how much I cried after hearing such unexpected words from her. While

conducting her Sunghwa Ceremony, I spiritually felt her presence and her telling me, "I am happy. So don't cry—smile!"

Every single moment in the past was actually so miserable that I do not want to reminisce, but not because I feel resentful or angry. Those were times God fought with me, cried for me and comforted me. There were many such occasions for which I am deeply grateful. Once, I had a dream in which Dae-mo nim appeared and connected me with my husband, in the spiritual world, via telephone. On another occasion, my father-in-law spiritually appeared to me and we did morning hoon-dokhae together. You cannot imagine how often True Parents appeared in my dreams and even in reality with a broad smile, comforting me and saying, "You have worked hard." I feel I am truly a happy person because of the great love I could experience through those hard times.

My two young children have now grown; my daughter is in her third year of university and is studying to become a teacher. My son, my second child, is now preparing for his university entrance examination.

Mrs. Seo is a member in the Japanese church's ninth district.

5. In societies with patrilineal kinship groups, larger than the nuclear family, mother-in-law–daughter-in-law is a stereotypical bad relationship.

6. The pro-Seoul Korean group, Mindan, is not church related, but alongside Chongryon, the pro-Pyongyang group, True Parents have seen it as significant to Korean reunification.

7. Japan's family registry is administered by the local government; thus, the arrangements made by the grandmother would have some legal significance.

Recovery Will Take Time: Update on the Philippines

An interview of Melody Duran

What follows is an interview of a woman who visited her family after supertyphoon Haiyan¹ devastated her island nation. She had her children with her and because of the gases and terrible smells that might be injurious to his grandchildren's health, her father forbade his daughter from traveling to their home island. She stayed with her brother. We asked her, though, to speak to our readers about the situation generally.

True Peace magazine: Please introduce yourself to our members.

Mrs. Duran: Yes, I am Melody Duran. I belong to the 360,000 couples. I have been here in Korea for almost eighteen years. I have three children—two daughters and a son.

Growing up in the Philippines, were you ever in a typhoon?

Yes. I have experienced it once in Manila. It was very scary because things were flying and the noise of the wind was very loud. You are very scared because you think something may fall on you—some of the rooftops were already flying. The rooftop of our house at that time blew off.

Having personally experienced a typhoon, how did you feel when you heard Yolanda was going to hit the Philippines?

At first I didn't think it was that bad, but when I heard news that it was a supertyphoon, I was getting worried because I had seen the tsunami in Japan. It was disastrous. So I called my family before the typhoon hit. I told them they had to prepare for an emergency; for example, with food, candies, flashlights and clothes. I told them to stay in a higher place in case the water got high so that they might be safe. I told my sister-in-law, my brother and my parents and my relatives in the Philippines.

Many houses were destroyed and people killed.

I'm very fortunate because nothing happened to my family but our family house is entirely gone. My parents' house is in front of a school. All the debris from the school hit my parents' house; so it's gone. Trees fell down, crops were destroyed.

When I visited them, we talked about the typhoon and their experiences. It was very scary for them. When I try to think about what happened, I also get scared because if I were in their place, I don't know what might have happened. My brother told me he could not see what happened because it was very dark when the typhoon hit. The wind was really strong, so he had to crawl. If he stood up, he could be carried away by the winds. So, he had to crawl in order to go to my parents, who at that time were staying in the school to be safer. However, the school was totally destroyed also.

What happened?

They stayed in the school toilet [the lavatory]. Many of them stayed there.

It was safe?

Yes, when they went there, they were all safe. My parents live in Samar,² eastern Samar. The typhoon came from Guiuan. Mostly it hit Guiuan. I have relatives there, but thank God nothing happened to them. They were safe. Also in Tacloban³ they were safe.

But I think most of the kids have traumas. Every time they hear there will be a typhoon, they start to say, "Please we have to go home and be safe." Because big trees were falling and they could not

see people or anything. Even while the wind was very strong, it became darker.

I'm glad to hear your whole family is safe.

But it took time before I heard from them, a week later actually. We couldn't call them. I called my niece in Manila. I asked her to go to my parents' house, but at that time, it was very difficult for her to get transport. She went to other people who were going to our place. If she went alone, it might be very dangerous for her at that time, because people were taking food from other people, snatching and stealing from people. It's good that my niece went with others. When she got there, she didn't know where my parents' house was because the place was completely destroyed. She was crying and shouting their names.

When she saw my parents walking, she was very happy and then cried and laughed because they were safe. After that, she went to Samar and then from there to Cebu two days after that. We finally heard then about what happened and that they were still alive and are okay. But they didn't have anything to eat at that time because all the food was gone.

How did they survive?

My parents were lucky because they keep different kinds of animals—pigs and chickens. I heard they were eating the meat they had. My mother had a store and they were sharing whatever they had for free.

1. Internationally the supertyphoon was known as Haiyan. In the Philippines it was known as Yolanda.

2. One of the Visayas Islands that comprise the central Philippines; her parents live in the eastern part and Guiuan is a southern peninsula of the island.

3. A city on the nearby island of Leyte



Melody Duran during the interview, against a backdrop of the people of the Republic of the Philippines who are still struggling to recover from the devastation wrought by the most powerful typhoon ever recorded.

Are houses being re-built?

They are starting to rebuild their house now. My father told me it will take time before it becomes normal again. Because, as you may know, in Samar, the main way of living was through coconuts, but the coconuts are all gone. They have to plant again. It takes years for coconuts to grow. They have food to eat but it is very expensive.

What are they doing for a living now?

They are trying to plant other crops, sweet potatoes, corn. I saw on their Facebook page that they are eating their corn now. So it's good that they are doing that and also fishing.

What did you think when you heard Mother donated a million dollars for disaster relief?

I think it's very good that the Philippines really felt the love of our True Mother, not only True Mother but also our brothers and sisters all over the world. We really feel the love, the concern of our True Mother about the Filipino families. So, we are so happy for that. We were very grate-

ful for that because it really helps our brothers and sisters.

Could you describe how this donation helped the Filipino members?

I don't know what they did with the money, but I heard they are buying some goods, like rice or canned goods and sharing it with everyone. I've heard that until this time they have been providing relief goods to them. They are still distributing relief goods now. I think to everyone, not only to members. It is big help actually.

That's good to hear. Is there anything else you would like to add?

I hope that all the members all over the world will continue to help us even though we are trying to cope with what happened to our country. Still, Filipinos are fighters, we don't give up. Actually it has made them stronger. Because of that, maybe we can overcome these things and make a better future for our country. With the help of other brothers and sisters, I think people there can survive.

Is there was a particular way that you

would think would be helpful?

I hope they do not stop giving help. At the time of the typhoon, many goods came. They were distributed already. At this time, even though people are trying to make their living through farming and fishing, I think it's not enough, especially when it comes to their houses. So many were destroyed. Many streets are still in a disastrous state. When I went there, bodies were still not buried. They were still lying on the ground.

What is the Philippines government doing to help people rebuild their houses?

I've heard that some families receive some amount to build their houses and have been given goods. But I think it's not enough.

Do you have any final words?

On behalf of the Filipinos here in Korea, I thank all our brothers and sisters around the world for helping us in this time of crisis in my country and I pray that we can help each other in the future. 

The Path of the “Global Citizen,” Sun Myung Moon

The following appeared in the April 2014 issue of the *Monthly JoongAng*, a news publication associated with the *JoongAng Daily*, an influential newspaper in Korea.

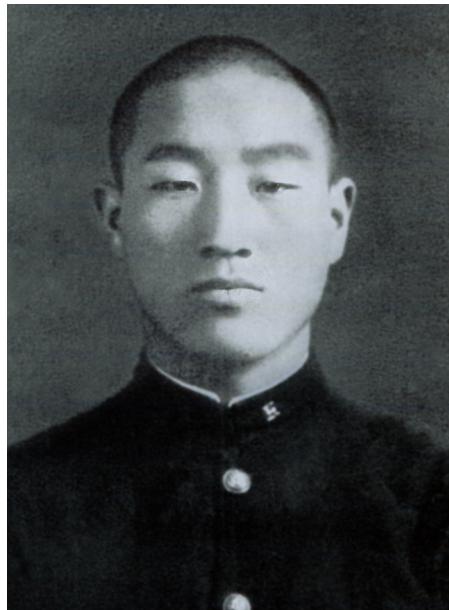
He dedicated his life to God’s liberation.

Through prayer and research, Sun Myung Moon discovered a God of sorrow and imprisonment...

The Unification Principle¹ clearly analyzes God’s creation of human beings, the Fall and the providential process of restoration.

In 1935, when Korea was under Japanese colonial rule, Christian churches in Korea underwent a historical change. Japanese imperialism had deprived Korea of her sovereignty and was forcing Christians to worship at Shinto shrines. The Korean people stood at a crossroads. They could either reach a compromise with this reality or fight to overcome their oppression. Spurred on by the Russian revolution, the leftist faction gained power and quickly engulfed the ideological world, causing chaos and confusion. The rest of the world was left paralyzed by the Great Depression. In 1933, Hitler had just gained control of the German government; he would form the Axis Powers with Japan and Italy in 1936 and begin a full-scale military expansion. With these and other events, the world was shaking and swiftly changing.

It is said that the night is darkest just before the dawn. During the darkest time in human history, Rev. Sun Myung Moon was just beginning to understand his own mission. Rev. Moon was born on the sixth day of the first month of the lunar calendar in 1920, a year after the March 1st Movement.² In 1935, in his sixteenth year,



Rev. Sun Myung Moon in his high school days. In those days, Rev. Moon held lofty academic ambitions; but he was spiritually reborn through understanding the meaning of life and receiving his life's mission.

he received his mission from Heaven on Easter. Shouldering the missions of both human salvation and world peace, he set out on a rigorous life course. He passed away in the eighth month of the lunar calendar in 2012, to fulfill a “second revolution.” Rev. Moon shocked the world with his impressive legacy of having evangelized 194 countries in a short period. He boldly reclaimed history and illuminated the path for humanity, through countless organizations and large-scale rallies.

In 1860, in the midst of the Meiji Restoration, Japan underwent rapid militarization. While seeking to expand their power and territory, they brought victories in both the Sino-Japanese and Russo-Japanese Wars, and were waiting for the moment to pounce on the Korean Peninsula. The Japan-Korea treaty of 1876³ was a stepping stone for Japan to interfere in Korean domestic affairs and become an imperialist country. This treaty was dissolved in 1910 to make way for the enforcement of the Treaty of Annexation⁴ of Korea by Japan, which reduced the Korea to a colony of Japan. The Korean people endured atrocious imperialism and humiliation, having had their long history trampled as they failed to keep up with world currents.

However, even under Japanese oppression, Korea churches were greeting the winds of change. A revival, led by Presbyterian ministers Gil Seon-ju, Kim Ik-doo and Methodist minister Lee Yong-do, became just the tonic that the Korean churches needed. At the same time, Confucian theologians were beginning to return from overseas, bringing with them new and varied trends in philosophy and theology.

Notably, Rev. Gil Seon-ju, who was imprisoned for two years with thirty-three other people during the March 1 Movement, brought hope to churchgoers through his ideas about eschatology and the Second Coming. Rev. Lee Yong-do professed unity with Christ, through his innovative spiritual movements during his short life of thirty-three years. He tran-

1. Father often referred to Divine Principle in Korean using this term.

2. A popular uprising against Japan’s annexation of Korea that began on March 1, 1919

3. The Treaty of Kanghwa, name for the island on which it was signed. See: http://afe.easia.columbia.edu/main_pop/kpct/kp_koreajapan.htm for details

4. You can read the treaty here: <http://www.international.ucla.edu/article.asp?parentid=18447>

scended denominations and kindled the fires of revival by bestowing grace upon every place he visited.

Academic aspirations: Coming to Terms with His Mission from Heaven

When viewed from a providential standpoint, Rev. Moon's appearance, just after the deaths of Rev. Lee Yong-do and Rev. Gil Seon-ju in 1934 and 1935 respectively, was not a coincidence. Why was he called by God to this mission at such a crucial turning point in history? The answer can be found in the philosophy under which Rev. Moon led his life. Even at the young age of ten, he had big dreams for the future. He had academic aspirations to obtain a doctorate degree. In the spring of 1934, at the age of fourteen,⁵ he transferred to Osan Primary School in Jeongju, which is in North Pyongan Province, in what is now North Korea. There, he was exposed to theological texts for the first time. He began to view the world differently; and his standard of values and judgment developed. He began to doubt his own aspirations and hopes.

"Let's assume that I become a great scholar, attain fame and live in splendor as I wished. Would that mean anything to me? Would that be meaningful to the countless people that are suffering around me? Would my own personal success benefit anyone else? Why is humanity living amidst agony, misfortune and tragedy? What is my purpose in this situation?" These were some of the questions he asked himself. He also wrestled with fundamental questions such as "What is the reason that humankind lives in suffering, misfortune, and tragedy? What exactly should I be doing under these circumstances?" In his anguish, Rev. Moon's mission began to become clear to him. He resolved to liberate humankind from agony, misfortune and tragedy, and to illuminate a path and vision of an eternal, ideal world for our descendants.

He deeply pondered questions of life and the universe; and as he sought answers, he came to have a spiritual encounter with Jesus Christ. In the year that he turned fifteen, as he was praying on Easter morning, Jesus suddenly appeared in front of him. It was a revelation through which he reconfirmed his mis-

sion of saving humankind.

On October 5, 1985, Rev. Moon's wife Dr. Hak Ja Han Moon recounted this event. "At the age of fifteen, my husband was living in North Korea, where he received a series of very deep spiritual experiences. To describe in words the things he experienced at that time is difficult. To put it briefly, the spirit world suddenly unfolded in front of him, and he was able to speak with the saints and sages of that world. In the tranquil mountains of North Korea, my husband had several spiritual conversations with Jesus Christ."

Rev. Moon revealed through prayer and research that God was not a glorious God, but rather a sorrowful and imprisoned one. He confirmed that after the Fall, God had been engulfed in sorrow and tears as he searched throughout history to find his lost children. This is how Rev. Moon came to devote his life to the liberation of God and to seek universal truths.

Rev. Moon discovered the Divine Principle,⁶ the new truth that would reform the people of the world. With the Divine Principle as the foundation, he planned to guide the world to do God's work. After receiving his mission from God, he devoted every second to elucidating the Divine Principle and establishing Unification Thought.⁷

While studying abroad, in Japan, he kept three Bibles open on the desk in his room—one in Korean, one in Japanese and one in English. To capture the fundamental essence of the Principle, he invested his whole heart and sincere prayer into understanding its rules and processes. He cross-referenced the Bible to books on science religion and philosophy in order to make his findings accessible to all people. Scientifically investigating the whole providential truth of God and digging up the roots of Christianity were not easy tasks. Rev. Moon remembers God as having been cold and merciless toward him at that time. If God had openly shown him affection, it could have become an opportunity for Satan to slander and attack him, so instead he had to pioneer that path alone.

The principle of creation and realization of the True Family

Rev. Sun Myung Moon was most curious to understand the origin and basis of the universe and of humankind. After years of struggle in prayer, the answer that God gave was this: God and humankind are in a parent-child relationship. From that day, the core teaching of the theology became God is our parent, and we are his children. He has since dedicated his whole life to advocating the philosophy of true love.

Rev. Moon wrote *Wolli Wonbon*, the original text and foundation for the Divine Principle, when he was living as a refugee in Busan.⁸ Beginning with the line, "All things originate from the same source," *Wolli Wonbon* was written over the course of about a year, beginning in May 1950. It is said to be the beginning of the Divine Principle. In 1957, seven years after he wrote *Wolli Wonbon* in pencil, the Explanation of the Divine Principle was released, and within a further ten years, by 1966, *Exposition of the Divine Principle* was finally published. The process for recording the truth is explained on page twelve in the preface of the *Exposition of the Divine Principle*.

In the fullness of time, God has sent one person to this earth to resolve the fundamental problems of human life and the universe. His name is Sun Myung Moon. For several decades, he wandered through the spirit world so vast as to be beyond imagining. He trod a bloody path of suffering in search of the truth, passing through tribulations that God alone remembers. Since he understood that no one can find the ultimate truth to save humanity without first passing through the bitterest of trials, he fought alone against millions of devils, both in the spiritual and physical worlds, and triumphed over them all. Through intimate spiritual communion with God and by meeting with Jesus and many saints in Paradise, he brought to light all the secrets of Heaven.

Exposition of the Divine Principle covers three major themes: "The Principle of Creation," "The Human Fall" and the principle of restoration.⁹ Other areas covered include "Eschatology and Human His-

5. Ages in the Korean article were a year older; Koreans count the time in the womb as a person's first year. To foreigners, they express this as their Korean age.

6. The direct translation read "Unification Principle." Rev. Moon used a number of terms to refer to teachings that became formalized as Divine Principle.

7. A philosophical extrapolation of Divine Principle

8. During the Korean War, Koreans in what is now South Korea fled to Busan, the southernmost city.



Rev. Sun Myung Moon and Dr. Hak Ja Han Moon, president of the Women's Federation for World Peace, gave the benediction for the brides and grooms at the Blessing Ceremony in the Era to Open the Gates to the Victory, Liberation and Completion of the True Parents of Heaven, Earth and Humankind in 2012, at the Cheong Shim Peace World Center in Gapyeong, Korea.

tory,” the Messiah: His Advent and the Purpose of His Second Coming, Resurrection, Predestination, Christology and the Second Advent.

The core teachings of the Unification Principle are revealed in the chapter, “The Principle of Creation.” The relationship between God and human beings, the purpose of the creation of human beings and of the incorporeal world (the world after death) are explained in detail in this chapter. This chapter reveals that the purpose for which God created human beings was to obtain individual perfection of one’s character, which is necessary to substantiate a true family centered on God, in order to return joy to him. It also states that all beings contain the dual characteristics of an internal character and an external form, and positivity and negativity; and that God created human beings in his image as his substantial object partners. Furthermore, humans were originally to enjoy life in the substantial world until death, when they shed their physical bod-

ies and pass into heaven in the incorporeal world, to enjoy eternal life.

“The Human Fall” concretely explains the root of sin that caused all of humanity to descend into contradiction and misfortune. It also outlines the method of eliminating sin in the world and of bringing about a good world. Satan seduced our first human ancestors when they were still in a period of immaturity, and they fell through adultery. The chapter emphasizes that if the standard of love is properly established and a true family is formed, an ideal world can be established on earth for the first time in history.

Eschatology explains that the “end of the world” does not refer to the literal end of the world but to the collapse of the authority of sin, as well as the turning point that will establish a true world of goodness, centered upon God on earth—the era of hope. Therefore, history has comprised the course of providential salvation and restoration in an attempt to restore what was intended and complete God’s

original purpose of establishing heaven on earth.

The principle of restoration explains in detail the process of God’s providence of salvation, which he established in order to restore the world to the ideal he envisaged at the time of the Creation and reclaim his children from the usurper Satan. The principle of restoration explains the miserable situation of God, who had no choice but to take slow, agonizing steps establishing central figures throughout history for the providence of salvation.

Divine Principle the alternative philosophy of religious movements

The Divine Principle received great attention for depicting God differently from Christianity’s cryptic God through its explanation of the creation of humans, of the Fall and of the providential course of restoration. It overcame the limits and sticking points that could not be explained to atheists or materialists by mainstream religions.

9. The first two are capitalized as being chapter titles. Restoration is the theme of the second half of the book. The other chapters listed here reflect the major themes of the book overall, which relate to the Creation, the Fall and restoration.

Because modern people live in an era that focuses on science and logic rather than on values, the Divine Principle is highly praised for presenting a systematic, concise view of God, of life of history and of the world.

Rev. Sun Myung Moon's Divine Principle is a topic of interest within religious circles as well. During a three-day public philosophy course held from October 13, 1969 at the Saemunan Presbyterian Church in Seoul, the late philosopher Seo Nam-dong, a retired Yonsei University professor, discussed the *Exposition of the Divine Principle* during a talk entitled, "The Critical Research of the Unification Church's *Exposition of the Divine Principle*." Baekseok University Professor Min Kyung-bae described the talk in this way in his book, *Korean Christian History*, "Professor Seo Nam-dong's research on the Unification Church caused a rare stir in Korean church circles. Professor Seo is a bright, sensitive theologian and the foremost leader in tackling the problems of the modern world within the Korean church, through theological explanations. He described the Divine Principle of the Unification Church as 'the most extensive, organized, creative and original piece of theology written by a Korean theologian. It has become a source of renewed energy and new hope for the world's churches."

Even at the New Religious Research Seminar at the Christian Academy House in the Ui District of Seoul, September 9–10, 1968, the Divine Principle received high praise. At this seminar, the Unification Principle was introduced for the first time to about forty respected Christian leaders, including Christian Academy Director Rev. Kang Won-ryong; Kim Jae-joon, the dean emeritus of Hanshin University; Methodist Theological University Dean Hong Hyeon-seol and Central Theological University Dean Ahn Byeong-mu. "I have waited for a very long time for this opportunity," said Rev. Moon. "I hope that today can provide the incentive to break down the wall between new and established religions, and that we can join hands to accomplish the vast task of the providence together as one."

Rev. Kang Won-ryong, after listening to four Divine Principle lectures, stated in the day's press report, "The Unification Church's interpretation of the Bible can simply be seen as a different approach to Christianity. Contrary to the deductive interpretation of the Bible by established churches, the Unification Church uses in-



On June 14, 1976, Rev. Sun Myung Moon was featured in the weekly magazine Newsweek for his international evangelical work.

"The Unification Church's interpretation of the Bible can be seen as simply a different approach to Christianity," expressed the Rev. Kang Won-ryong at a 1968 seminar at the Christian Academy House.

ductive reasoning to explain the Bible."

"The Unification Church offers a very logical and reasonable interpretation of the Day of Judgment. This philosophy of the Last Days comes across to the people of today, who are surrounded by feelings of danger," remarked Dean Hong.

The "Unification Principle Open Hearing," attended by about two thousand Protestant ministers, also received a fervent response. This feverish attention caught on among clergymen overseas; between April 1985 and July 1988, approximately eight thousand American clerics visited Korea to attend fourteen Divine

Principle seminars. The Divine Principle began to make waves throughout the world as it solved the most pressing issues of modern society, cleared up religious conflicts and established its place among religious movements as a legitimate alternative philosophy.

As he prayed and pondered deeply about the questions of life and the universe on Easter morning, Jesus suddenly appeared to the fifteen-year-old youth. It was a revelation in which he received the mission of saving humankind. *T*

