

TODAY'S

# WORLD

DECEMBER 2006



## *International President's Message*

*Dr. Kwak Chung-hwan*

### **The Nation Looks Forward:**

*Introducing True Father  
at the Convention for National  
Unity and Civil Harmony,  
in Goyang, Korea,  
on December 8, 2006*



**R**espected ambassadors for peace, ladies and gentlemen! The Republic of Korea today is a miracle of the modern age. It was created out of nothing. It has taken little more than half a century to achieve our current level of modernization, industrialization and democratization. We have done this through the unity of all our citizens, including you ambassadors for peace. Our miracle was achieved through peaceful means, without invading or colonizing any other country or peoples, which makes the achievement all the more valuable. For this reason, many nations around the world look to Korea as a model, especially those that dream of accomplishing modernization through development.

Amazingly, this miracle was created even after we were hit with the tragedy of national fracture and slammed with suffering brought on by hideous war. Moreover, we achieved it despite the continual threats to peace that accompanied the extreme confrontations of the cold war. For these reasons, we can have pride in what Korea has become today. And although the trials we have passed through have been severe, our national division is connected with the providence of God, so we must not be discouraged in the face of our current crisis.

The Korean Peninsula is the core focus of the God's providence. Therefore, the division of this peninsula is not simply a problem of territorial or political sovereignty. Centering on the truce line dividing North and South, we see the concentration and manifestation of the historical global confrontations—in terms of the global value systems: spirituality and materialism; in terms of historical philosophy: the view of history as God's providence and the materialist view; in terms of political systems: democracy and communism; in terms of ideology: right wing and left wing. For this reason, overcoming division and achieving unification on the Korean Peninsula will provide the archetype for and become the key to the peaceful unification of the world and the victory over division, confrontation and struggle within the whole human race.

As Father Moon has declared, the methods of peace building employed up until the present day have been centered on the human way of thinking. Right wing and left wing, theism and materialism and the systems of democracy and communism have all appeared as methods in the search for peace. Nevertheless, they have continuously fought each other for the upper hand, based on which dimension of value they emphasize, be it freedom or equality, production or distribution. These values are in no way contradictory and indeed compel us to live together as brothers and sisters.

But just as horizontal conflicts between brothers can only be brought to an end by parents who stand as a vertically aligned center, so too humankind today, as it undergoes this era of great transformation and awakening, needs the ideology centered on parents in order to transcend the realm of the ideology emphasizing brotherhood, with all the inher-

*CONTINUED ON PAGE 11....INTERNATIONAL PRESIDENT'S MESSAGE*

# TODAY'S WORLD

THE PROVIDENCE MONTHLY



Shin-wol nim, Kook-jin nim and his daughter Shin-rae nim, Jeong-jin nim and Shin-chul nim on Christmas Day at Cheon Jeong Gung

**TRUE PARENTS, TRUE FAMILY**

Foundation Day for the Unified Nation ..... 4

Creating a Model of Youthful Passion (Hyun-jin nim) ..... 12

Supporting the Growth of Our Church (Kook-jin nim) ..... 14

Seunghwa Ceremony for Shin-gil nim ..... 9

**INTERNATIONAL PRESIDENT'S MESSAGE**

The Nation Looks Forward ..... 2

**OF HISTORICAL INTEREST**

Near Death and Revival in Pyongyang ..... 30

We could not be there as Father suffered so desperately during the early years of his ministry. Yet, our internal life springs from his having survived suffering we may find difficult to comprehend. Thus, this first-hand testimony, given in Father's presence, of how North Korean authorities had beaten Father so much that "they could beat him no more," is a blessing to us all.

**BRIDGES**

Ordaining a Brighter Future ..... 26

There may come a time for each of us when our personal convictions are tested, when we need to dig into the core of our hearts for strength and guidance. Here's the story of a man from a small

village in a little known country whose struggle for the things he believes in has made international headlines.

**REVIVAL OF NATIONS**

A Testimony to All Nations ..... 16

They left jobs and families, projects and activities behind and traveled the world telling of their personal experiences with Father and Mother Moon. They delivered a long speech in sometimes adverse conditions. These remarkable people faced difficulties with faith and fortitude. In their own words, read what it was like for a few of those on the fourth world tour.

**DEVELOPMENTS**

Veterans of the Fight to End Conflict ..... 25

More than half a century of enduring gratitude has brought former soldiers together over a vast distance. These men are now elderly, but they still remember. The memories they carry of the carnage of war propel them to dedicate their remaining years to the cause of world peace.

Guide to the Contents of Today's World in 2006 ..... 34

When you want to find an article you remember once having read in *Today's World*, the place to start is the guide to the articles from that year, in the December issue.

Here is the guide to the contents of Volume 27—the speeches, testimonies and articles from 2006.

Cover Photo: True Parents singing on Christmas Day; back cover: Members of three generations together at Pine Tree no. 1

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# Foundation Day for the Unified Nation of Heaven and Earth

Father's speech on October 3, 2006  
at Cheongpyeong Heaven and Earth Training Center

## 제19회 천주통일국개천일의 섭리적 의미

What is Cheon Jeong Gung? What is it? Until now, the political sphere has opposed the religious sphere. In the past, it was impossible for religion and government, or religion and science, to become one. That state of affairs, however, has radically changed. Naturally, because the government was in the wrong, it can now be brought to a natural surrender. Over here, on our side, we have Cheon Il Guk, centered on the Unification Church; and in Cheon Il Guk we have the Cheon Il Guk nation; we have the Cheon Il Guk anthem; we have the Cheon Il Guk flower; we have the family-centered ideal; and we are teaching a unified worldview that can reach out to everyone, including all clans, ethnic groups, nations and the whole world. This unified worldview has its origin in heaven, in the kingdom of heaven in the spirit world.

We talk about women, but how about all the men that have been sacrificed in the course of history? Men were sacrificed in the Old Testament era. Jesus was sacrificed in the New Testament era. In the era of the Second Coming, the True Parents came and built up the ideal of the family, of the clan, ethnic group, nation and—through the eight stages—the ideal sphere of universal peace and unification. These are all the elements that enable us to experience an unfettered life of happiness and the freedom of complete liberation and complete deliverance.

All of those things had been lost. But True Parents chose an incredibly difficult path of indemnity. Treading that path was more difficult than going through the Old Testament, New Testament and Completed Testament eras, many times over. In the presence of both God and Satan, the cornerstone of victory was laid.

Just as it is with the cornerstone, all of the victories that point out this direction are not simply intended to remain as historical commemorations. Because they are the headlines, the signposts of history, the path to the kingdom of heaven will become confused and chaotic if the direction that led to the laying of the cornerstone is not adhered to. For this reason, unavoidably, you and your next two generations have the responsibility to actualize, to put into practice, these words in your own lives. Beyond this, you still have a responsibility you cannot avoid, as part of your destiny.

Pray in your heart, and teach this to your descendants as part of your legacy to them. Include it with your guidance to them about how they should live. Never forget that Heaven is always watching over you; to your enthusiasm add more enthusiasm, and to your progress add more progress. Have the confidence that you can stand as a judge on behalf of God before your descendants. You have to bring all of this to completion. If you don't, you will not be able to enter the kingdom of heaven. True Parents and their victorious three generations will not be able to welcome you, your family and your clan.

Because this is Heaven's formula and Heaven's principle, when one contravenes it, there is no road open for forgiveness. If ever you are caught violating this principle, there can be no salvation for a thousand or even ten thousand years, no providence that God can carry out to resolve that. All alone and isolated, it would be difficult for you to get to the gate of the heavenly kingdom even if you were to pay ten times, a hundred times more indemnity centering on what I have taught you up until now. Even then, it would still be difficult for you to get to the gate of the heavenly kingdom. If you cannot resolve it, and the situation reaches a certain limit, the door will shut. The next thing is that you would be cut off and abandoned from this end.

That's how God does things as well. Even True Parents have received a lot of accusation while passing through this historic era. As the True Parent of love, as the royal king anointed to supervise and command the universe—if the True Parent is really the king of mercy and the king of love—he should forgive. And yet, if a fallen, ruined multitude hangs on him, saying only "Please forgive me," desiring only to receive forgiveness, unable to even think about what kind of sins they have committed, the door will be closed shut. If the voices keep shouting, "Heavenly Father, Heavenly Father, please save us," without stopping for hundred thousand years, the door will be shut just to keep the voices out.

If you just leave this problem to fester here in this world of time and space, when the greater universe begins to rotate at the speed it is designed to move at, everything will be shaken off by the power of momentum. Everything will go flying, even the roots. If that happens, even your ancestors will be shaken off.

Christianity has to fulfill the responsibility of Christianity, and Confucianism has to fulfill the responsibility of Confucianism. You have to understand that Confucius, Jesus, Mohammed—none of them—has a territory or domain in the spiritual world, centered on their own club of followers. There is no realm centered on True Parents.

We have to fulfill the ideal of creation, and nicely decorate the cosmos, which God can govern. God has been longing for the emergence of the ideal human image, a new ideal that blossoms with the inner fruit of humanity. But can you say that such an ideal human image, such an ideal family, nation or world has emerged within your own family? If the problem just continues repeatedly for eternity, it gets worse. For that reason, it all has to be cut off and abandoned....

Foundation Day for the Unified Nation in Heaven and Earth is not simply a single, stand-alone event. There are thousands, tens of thousands of events and tie-off points within it. The same is true of you. Here in South Korea, we have some twenty, maybe twenty-two, government ministries all centered on the president. All these ministries are there to protect and maintain the president, centering on the constitution, which invests authority in the president, as do even the by-laws of all the individual ministries. They do not exist in order to destroy the president. Anyone—not just other citizens but even the

president of the country—who breaks the laws regulating any of the ministries is liable to prosecution. It's the same for all.

The law that I have kept is not just something that I alone have to keep. This law applies to all nations and all people, whether in the spiritual or physical world. It applies to all people. It doesn't matter if you go into the mountains and live there for decades, or just dig a hole and live in it, a law that is enacted and passed even while you are ignorant of it will still be effective and have to be applied. When you realize this, and you contravene that law in that world, you will be liable to prosecution. It's exactly the same situation.

So what is this Foundation Day? Human beings fell. Both the spiritual and material worlds were ruined. All of this needs to be renewed at each step or tie-off point. When an intersection or tie-off point occurs in one of a huge number of different directions, the people in that field need to go the reverse way and dissolve or eliminate that tie-off point. Those in politics have to disentangle the problem in politics, those in religion have to resolve the problems in religion, and those in business have to untie the knots in business. Even if there is a huge number of tasks and problem points, all of them have to be resolved and the fallen circumstances untangled.

Therefore, when the content defined by the law is resolved and untangled, the by-laws of the ministries rise or fall in accordance with the standard of the constitution—regardless of the level of their development. If the path that allows this to happen is obtained and established, everything—it could be one hundred things—is released and resolved. They are all untangled.

If it is resolved at the core, everything can be resolved. If this accomplishment is applied to people, everyone is released, and everyone rises up to that standard, in every direction. The individual era, the family era, the clan era, the ethnic group era, the national era, the world era and the cosmic era—everything! Everyone who lived in that era, whether on earth or in the spirit world, is liberated, as long as they align with the

formula that is one with the content of the constitution. That's the logic established here.

When different government ministries are connected with the central constitution, all the laws and regulations belonging to those ministries rise and fall together with the constitution, and are aligned with that constitution. That is why, centering on the constitution, each ministry is united with the president under the sphere in which the president stands and rules, so all the laws and regulations in each ministry operate within that standard of freedom and liberation.

Therefore, in this era of history, there are many, many religions. Confucianism emerged and Buddhism emerged. Then Christianity emerged and Islam emerged—hundreds of different religious groups and forms have emerged. In the spiritual dimension, God existed before religions, so all of them envision an ideal kingdom of heaven. That ideal kingdom of heaven is not the world in which we live today.

That world is something you have never seen nor been able to think about. All of the laws of the various areas and sectors



**Near the beginning of his speech, Father spoke by telephone with True Mother, who was in Brazil preparing for a speaking engagement on the third World Peace Tour. He held out the phone so that the audience could sing for her.**



**A True Family photo on Christmas Day at the Cheon Jeong Gung**

of that world are connected with its constitutional standard, so that they are all aligned with it and in accord with it. If permission is given and this system is endorsed to rise and take its position, all of that content becomes equal and standardized, and rises to the same position. In this way, everything comes to rotate on the vertical standard....

All of the 193 member states the United Nations have different constitutions and different national laws. Nevertheless, a system needs to be established so that if the law is broken, the criminal can be arrested within any of those nations and taken into custody. The president must be liable to impeachment and removal from power if he or she commits a crime. What I'm saying here is that our fortune is the same. You and I share the same destiny and fortune.

There is nothing special about True Parents. What True Parents have done is make the children of the false parent into the children of the true parent. They have brought this Foundation Day to bloom; they have opened the door and, mildly, humbly, starting from the individual door (How valuable this is throughout the whole universe!), made it possible for you to digest any situation and qualify to unite with a clear, impartial core that can digest any of the hundreds of the challenges to be surmounted.

Doing things in this way, can there ever be a realm of liberation in the world of restoration through indemnity if I myself am unable to carry that responsibility and apply it anywhere? Water has to flow, wherever water can, to all the places in the world that have been defiled due to the blood of the fallen realm. The air has to penetrate wherever air can. Wherever the water flows, it has to go. That's how things are.

Foundation Day for the Unified Nation in Heaven and Earth is the accumulation of each and every great challenge arising from restoration through indemnity. This is what you fail to understand. Only God really understands this point. God was the one who created everything. He knows everything that is not right and everything that is correct. So only God understands, and only Satan knows the tie-off points, the door.

True Parents have come, and they have understood everything about God, even His most internal dimensions. But if, when they try to resolve the content of restoration, they announce everything beforehand, Satan will say, "Ha! Now I know too" and block the road. For this reason, True Parents keep the work secret and don't teach about it. God hasn't spoken about these things up until now, and if you knew that there was a path that could surmount the hills to be climbed, crossing over ten, a hundred, a thousand years, you would be all in a rush to jump over the hurdles. That's why I don't teach about these things beforehand, only step by step.

Satan is so much more slick and agile than people, try as people may. Even though God is infinitely more capable and a hundred times the master of people, Satan imposed upon God the confines of a prison. God has been unable to find release from all of that. Though His children say that they will release Him, from where will He find that liberation? All of the problems need to be resolved. That's why True Parents had to come to solve all of this. If you follow True Parents' teachings, all the linchpin points will become leveled out and, centering on the trail that allows the path to go through the door—even if there are 1, 2, 3, 4...thousands and thousands of them—the whole goes over them thousands of times, and you can enter Heaven. All things are cleared away. What remains is all new; the new things start from that point.

Starting from hell on earth, the thing that makes everything one is the kingdom of heaven. That kingdom is different from this world. With tens of times greater content, people have to enter into that world, which can begin in the future, whereupon they can finally say, "Yes, I made it. I won the victory. I will be blessed and live out my life in that blessing." That is within one's own place, within one's own jurisdiction, so one can freely be in control and in command. Even if everything is exhausted and used up, it is supplied without limit through true love.

That is what the spiritual world is like. It is like a huge storehouse, where you can give out in a single day everything

that is meant to be shared out, but then come back the next morning and the storehouse is full to the brim again. True love waits patiently with everything ready to be given out. It has so much that it can give until the entire universe is gone and still have more to give again to the world of the object.

True love is like that, isn't it? When you women love your husband, and you become one in the midst of difficult situations, it doesn't seem like a difficult fight, and you even wonder if it is a fight at all, no matter what kind of difficult challenges the world confronts you with. When you determine and pledge to do things even while facing difficulties, and when that determination lights your way, nothing can push that away or overcome it. The law of indemnity is something that can wipe out all the castles and mammoth buildings erected by the satans of the fallen world, can't it?

When you believe this, and embody this, automatically persevere right up to the end, and participate in the work of True Parents, even if you only do this by following them, they will say to you, "Okay, okay, okay. Why don't you come in here, too?" ...

Foundation Day for the Unified Nation of Heaven and Earth has numerous tie-off points, so through the law of indemnity, you have to pass over these. As your parent has gone over before you in your place, now you have to go over. Your parent is eighty-eight years old isn't he? How much he must have done! You have to think, "That's my father. That's my own flesh and blood, connected to my love and my life. If I cut my finger top here, blood comes out; it also hurts here, and my whole body feels it. My parents feel it, too."

Your parents' love is the love that feels everything you do. No other love feels or hurts on your behalf as much as your parents' love. It is the root love. So if even your own parents think that you have gone wrong, the sin is really very deep, and you have to repent so deeply; it's almost irreversible. You have to shed blood to feel the pain of shedding blood.

If you pull out a hair, does it only hurt here where you pull it out, or does your whole body feel it? Without feeling it in your whole body, without shedding blood in different places, all over, you can't pay indemnity. When the blood comes out from one place, then from two places, Heaven's blood can come in, occupy that place and remain. Satan's blood has to make way for Heaven's blood. There is only one space, but if I do the work ten times, I can leave behind a space that pays indemnity ten times, and Satan's blood has to leave.

If you can continue that kind of fight from the time of the Fall up until today, and you meet me here, listen to my message, make a resolution and then leave, without pushing yourself to the point of bloodshed, a condition of indemnity has not been made. Blood itself has to be spilled.

That is why you have to save Japan and save the world, and if there is even more difficulty in South Korea, you have to overcome it. Without doing that, it's just ridiculous to think that you can be recognized as standing in a reciprocal position to the realm of value established by True Parents, the realm that has the value of having indemnified and overcome all that needs indemnifying representing the nation and the world....

The completion of indemnity! Among all your ancestors up until now, who are the three-generational ancestors? True Parents are your ancestors through the providence; they represent the Old Testament era, next they are the parents of the New Testament era and then they are the parents of the Completed Testament era. They are also the parents of the world of heart in the realm of the fourth Adam.

You have to connect to the bloodline of your parents. You have to breathe as they breathe, become one with your parents'

flesh, through love. That's how the lineage is created. Your father cannot do it alone. Your mother cannot do it alone...

How can we take the content of this Foundation Day and make it into the gate for the opening of heaven? The gateway of heaven is not something that I go through alone. I make the doorway bigger and wider, as a highway for all people. The gateway of heaven can be a gate through which the whole universe can go in and come through, as an individual gateway of heaven, a family gateway of heaven, a national gateway of heaven, a world and cosmic gateway of heaven....

If through this Foundation Day also, in one place, at one time, everything is cleared up and resolved, then by making one line, one road, then two types of passage, ten types, a hundred types—just as True Parents ask—a hundred types, are generated, and in the place of others, I go over the challenges with absolute faith, all the hundreds of different conditions are liquidated.

Have any of you made a gate that allows you to pass through the tie-off points of Foundation Day? Have you done that, or not? It's a serious matter. The Unification Church has had a defiled bloodline up until today, and all are destined for hell. So how can you just believe that you will go to Heaven?

What, then, do we mean by "True Parents"? We are talking about the bloodline, the lineage. The bloodline is the same. The true love is the same, the life is the same, and the bloodline is the same. Man and woman are born as the substantial body of life in which three generations are one, in which everything is one. If that man and woman have love, life and lineage, Satan cannot invade that. It belongs to God....

Can a grandmother and grandfather enter into Heaven and become the owners? The father and mother, then three generations, four generations—the whole clan all has to enter. Only then can everyone be truly liberated and given inner freedom, so that no key is necessary, so that the twelve pearly gates of heaven are open day and night (whether one is young or in the eternal world, whether in the time of the grandfather or the time of the father, or the time of the grandsons and granddaughters, or any of the descendants), and so that there is complete freedom to come and go in that world. Everyone needs to enter in order for the ideal kingdom of heaven to be established.

Therefore, as a human being, once you have accomplished all your destined responsibilities, whether by the anointing of Heaven, or by your parents helping you, or through the grace of your ancestors, you can live together with them and with God in one house, in one place, for eternity. This is what we mean by ideal kingdom of heaven, the kingdom of liberation and complete freedom! Aju!...

So in the religious sphere and the political sphere, the Christian religious sphere wins. The political sphere is the same as the archangel's world, so whatever it directs or commands, you have to stand in a position of absolute faith, absolute love, and absolute obedience—even while offering up your own life. What am I saying? In both the political world and in the religious world, the forces-that-be put forth all their effort and did all sorts of things to try and kill me, but I was left standing because they themselves lost that fight. Because I resolved the irresolvable tie-off points of Foundation Day and went over the obstacles, Satan cannot lay a hand on me. As I was just saying before, I brought even the Devil to natural subjugation. By that I mean he can no longer assert his possession of lineage or his possession of the role of master. Those times have gone. That era has passed. It did not reach the level of the nation.

That is why religion goes beyond the standard of the national level. Going over the national level changes everything

and reverses things. Satan—that is, Cain—killed the younger brother, the one he should have loved more than anyone else. For that reason, down through history the nation has always sacrificed religion, but at the end of the day, the situation is quite naturally reversed.

Spirit people in the spirit world have even received the blessing, but how can 300 billion children of the archangel be blessed? Saying 300 billion have received the blessing seems like an utter lie, doesn't it? All of the ancestors who have received the blessing were unable to attend the True Parents while on earth, so they inherited the blood of the archangel. The archangel is not supposed to marry or to own anything. The Lord at his Second Advent had to gain ownership by the age of fifteen.<sup>1</sup> So the bloodline of the Lord at his Second Advent is different than that of Jesus'. That's why my bloodline is different from Jesus'. Fifteen years of age, fifteen years to go over the national level... Can Satan start the kind of family that the returning Lord has? Can he make the blessing? Because he opposed me all the way, he is now snagged.

I wasn't just some kind of fool when I was fifteen. At that time, I matched people in marriage, just as I have you. I made many prophecies all around the neighborhood, so a lot of rumors came out about me. Because the bloodline is different, centering on the bloodline, I worked from the age of fifteen to the age of eighty-eight to save the sons and daughters who were connected to Satan's bloodline.

Would you be able to sacrifice your lives for the sake of the whole, or not? When it is time to sacrifice, the ones who just run away cannot become God's heirs, but the ones who stay and sacrifice become the members of God's family. Once they do this, they cannot be thrown into prison twice, not on the same, individual, level.

I've gone over the satanic world through five stages—the individual era, the family era, the clan era...so no matter how many mistakes I make, Satan cannot put me in prison. However, even if you stand in the position of liberation, Satan can still accuse you. If Satan says, "Even though the Principle says this and this, because you rejected that principle and did this, you cannot enter the world-level sphere of the heavenly kingdom from this place," then you cannot enter. God will agree, and True Parents will also agree that it's correct.

Therefore, alive or dead, you have to completely pass or graduate the standard set up by True Parents. That is why you have to have absolute faith, absolute love and absolute obedience. Adam and Eve would not have fallen if they had had absolute faith, absolute love and absolute obedience toward the commandment not to eat the fruit of good and evil in the Garden of Eden. We all have to go beyond that standard.

The universe is spherical, isn't it? Things like stars and so forth are the same. The sun is about 1.3 million times bigger than the earth, but it's still round, isn't it? Our cells are round. They are just like that. The origin of love is centered on a something circular, centered on the bone. The flesh stretched tight.

So what is Foundation Day, then? It's a key point that we need to transcend, going over the hill of indemnity. The Chinese character for "Day" in "Foundation Day" is named *madi* [a bamboo joint or a knot in thread] and when used, is pronounced *jeol* [day] isn't it? In the expression "four seasons," the same character is used to mean "seasons," right? In other words, change. Next, the gate for the opening of heaven is a signpost erected after making the pathway smooth and flat. The sign says, "Indemnity conditions are unnecessary here. You can freely pass through for eternity." If you can put that

sign up, you can come and go as often as you wish.

When you enter the kingdom of heaven, you will pass through this gate. However, when you enter, there is something there you still have to pass through. Even if you pass on to the spirit world, the True Parents will be there, that's what. True Parents are the ones who have taught about the heavenly gate while living on earth. Once the True Parents go to the spirit world, they will be keeping watch over the path that passes through the gate in the spiritual realm. They will be right there in the middle of the gate, not standing by the side or anything like that. So if you want to pass through, True Parents have to give the okay; they have to let you pass. They do not need to ask. If they see you, they will know instantly. If the True Parents say to you, "Yes, you really did well!" then in you go.

Next, behind them, is God. That's why it's a three-dimensional world of substance. It's the world of the dual characteristics, the formless world, without shape. At the moment, the kingdom of heaven doesn't have any shape or form. It doesn't have any shape or form, but *within* it, form and shape are far more infinite than the substance of this material world. Everyone wants to form a relationship with everything in that world, so in one second you can travel tens of thousands of kilometers. You can go over to a star somewhere and see if this or that person is there; you just have to think about it and you are already there.

So when you go there, you are going to a world that transcends time and space. Because it transcends these things, that world doesn't have the content that can disentangle all the knots or resolve all the concrete events and problems that exist in the realm of time and space. It is a world of liberation, without knots and ties. You have to know that.

That is why we call it the Gate of the Heavenly Palace. If you want to pass through the gate, you have to pass through the gate of the Unification Church, receive the blessing and purify your lineage. This is the heavenly castle door. To reach that door we have to go through the door of the church, be blessed and have a clear bloodline. For that we need a history of having received God's love and life. That's the ceremony to make blessed couples.

Among the various blessed family ceremonies, we have the restoration of lineage, don't we? Forty days of purification and sanctification centered on the Holy Wine Ceremony! Through the Holy Wine Ceremony, you change completely to enter the realm of goodness. After forty days, as parents, you hold another ceremony, the Three-Day Ceremony, at the entrance to the Palace of Heaven. You have to do this to enter the kingdom of heaven. In a nutshell, that's what we mean when we talk about Foundation Day—the opening of the gate of heaven—and the gate of the heavenly palace.

For all of you too, you also have to your own ability and track record in order to disentangle the knots that Satan has put in place. Unless you have that, you will have to turn back at the gate, even if you have True Parents. You don't have belief. You don't have love. You don't have the same bloodline. The saying is absolute faith, absolute love and absolute lineage, right? These three elements have to become one. That's why you have to offer up to God these three key elements; you have to offer the bloodline and the fighting and the realm of ownership where the blood of Cain and Abel is shed. Before you do that, you have to pass through the gate of the Unification Church. If you want to pass through that gate centering on the Lord at his Second Advent, where the returning Lord passes through the gate of the heavenly palace, there must be no accusation from Satan or anything in the memory of the returning Lord barring your way. It doesn't matter even if you

<sup>1</sup> As calculated in the West; the Korean text reads "sixteen".



## Seunghwa Ceremony for Shin-gil Nim

The World-level Seunghwa Ceremony for Shin-gil Moon, beloved grandson of True Parents and son of Hyo-jin nim, was held on December 29, 2006, at the Daemo nim Memorial in Seoul. Shin-gil nim ascended, due to an automobile accident, on December 28, 2005. Marking the first anniversary of his ascension, True Father wrote a special message for him in calligraphy. The interment ceremony (Wonjeon Ceremony) was held at Paju Wonjeon at 11:00 o'clock the following morning, December 30. Shin-gil nim was Hyo-jin nim's first son.



have memorized every word of Divine Principle. There has to be flesh and bones, and leathery skin. That's how it has to be for the blood to pass the standard.

What I'm saying is—What if you still have your own ramparts blocking the way, if you still have a huge castle in the way, if you don't have any stepping stones? If someone from Satan's world comes to see you at night using some kind of stepping stone, those stepping stones cannot be permitted, or forgiven. Sin has to be dealt with as sin.

So when you think about this, you should realize that we have now entered the era of blessing, the realm of the three generations. It is an era in which you can achieve as much as my three generations have. The blessing was given the same to three children; we have entered into an era when the three generations are equal. It is an era in which we can bless three generations.

That is why we have to create a foundation that allows three children to be forgiven. Unless God, Adam and Eve, and even the family of the archangel stand in a position of having given birth to children, we cannot enter heaven. Therefore, in the Unification Church, unless you give birth to three spiritual children and receive the blessing, you can't give birth to children.

Therefore, you have to think that you will not be able to surmount the hill unless you leave something to posterity, even if it is just something conditional. That's why it is not possible to earn a complete pass or to graduate the course completely unless you know the content of Divine Principle. You've got to understand that in the next world, you will be waiting for a hundred, a thousand—ten thousand years—to be educated in that content.

How exhausting would that be? Here on earth, you can pass over several mountainous challenges even in the space of one year, but in that world, it would take ten years, a thousand years just to pass over one of those, so you would be waiting for a thousand, tens of thousands of years. Just think about

it. You might arrive at the entrance to the heavenly kingdom with your blessed grandchildren, sons and daughters, with many generations of descendants, and they will ask, "Grandpa, grandma, what did *you* do? All your friends have entered into the kingdom and live like that, but here we are, stuck outside..." Do you think they will just sit still?...

What we call sin is actually shadow or shade. When things are covered up, even for many generations, who will resolve them? If you cover them up like that, and hide them away, how can you then go and say to me "Where you go, Father, I too will go..."? Can you just go around saying, "We're a 36 couple," "We're a 72 couple," or a 120 couple, a 430 couple or a 777 couple, all the while deceiving your sons and daughters, deceiving your wife, deceiving your ancestors? That's what I'm asking you. Should someone who makes an open road for Satan to just waltz into the family's home and do whatever he pleases be struck by lightning, or not? If his friends know what he is doing, and they don't tell on him, they are simply becoming accomplices in his sin. ...

Now is the time to enter the heavenly kingdom. If the spiritualists, the saints and the great leaders of the world have all received the blessing, and you just try to pass through them, through families that sprang from the 43-couple blessing or from the 430-couple blessing, do you think they would just leave you alone? You would become shark bait in an instant. It's that kind of fearful world. Do you think you can just go over the standard in a casual manner? Then why do I have to suffer as I do? Why did I go to prison? I am telling you to get things straight in your mind.

And if I tell you, "Before we establish the heavenly nation, sell your assets, sell you nation, take even your relatives' offerings and put them all together and get rid of it all as a condition to be forgiven," and then you say "I understand. Of course," then you should do what you say, right? Are you then just going to hold onto your assets and possessions and live

comfortably?

How many years remain until January 2013? [Six years and three months.] So we have entered the seven-year countdown. That's why I am really busy. I have to draw the line somewhere.

This is why we are doing forty locations, centering on the three generations. Since we built the three-generation realm, this book that members from three generations of the True Family taught from just recently will never change. In the spirit world everything was dealt with centered on this. This textbook will not change. There in the spirit world as well, things are worked out and put in order according to this content. It will be like that until the end of the world. That's why we have to keep this law, this rule by which Father worked and brought the world of evil to submission. Until we go over the final barrier....

For every existence in the universe, this is true: if you love more and more and sacrifice more and more when raising your children, they will become devoted sons and daughters. If a king does this, his ministers will become the most loyal ministers. If you raise your children in this way, they are destined to become saints and divine children of Heaven. Because people in the past did not do that, we have to pay the price and make restitution. We can't avoid it. If you eat too much, or even leave food, you are a thief. The same is true of clothing.

If you look at how a person is born, the ancestors of his or her father and mother intertwine with a variance that means even between brothers there can be vast differences. Children are born from what is derived at the point where a mother's bloodline crosses her husband's bloodline, but most people want to just get married with someone they like, or someone who has a lot to offer them.

These days, people believe in "free marriage." They look at someone's face and get married merely according to their

own willful desires, setting up some kind of family structure according to whatever they want. Meanwhile, they are destroying the foundation of the nation. For them, the nation doesn't even exist. It's just full-blown individualism. They only think of themselves. In the future, when we found a nation, if people behave like this, we can catch them and punish them. Even if you do that, even if you have to receive punishment like this, under this authority, you have to be able to be grateful and become a sacrifice. That is the law that will apply....

The important message today is that you have to love in order to get rid of all indemnity. If you don't love, the knots will never disappear. Without love, you cannot get the passport that will allow you to pass through the gateway.

Because people have caught all the fish in the sea, when our indemnity time comes, it will not matter who our offspring are. Our entire family will be wiped out. People have fished out all the fish and destroyed the fish stocks, so it's almost impossible to catch anything now. That's what it will be like.

Someone like me comes out, and I just use common sense and leave a lot of the fish there. If you leave ten times the fish, and only take one-tenth with you, the fish will never be fished out and there will always be fish in the ocean. There will be plenty of fish for people to catch and eat and farm.

What is the important thing today? Foundation Day for the Unified Nation of Heaven and Earth! You have to keep the content, the significance of this Foundation Day, and you have to make all the knotted tie-off points of Foundation Day flat and smooth. You have to indemnify them, make the road smooth, and build the gate—the gate that you can enter freely at will, without any kind of ticket. Free passage!

So even if you have joined the Unification Church, you have to uphold this Foundation Day, so that you can receive that free ticket and go in and out as you please.◆



On December 30, True Parents and Shin-joon nim visited various places in Seoul; History Committee members traveled with them; Here, they are at the Old Headquarters Church in Cheongpa-dong, True Parents' residence for many years in the past.



**The Convention for National Unity and Civil Harmony drew prominent citizens from Korea and Japan who resolved to overcome the state of crisis brought on by existing divisions in South Korean public opinion and recent nuclear experimentation by North Korea. Organized by IIFWP, the Central Association for Korean Ambassadors for Peace and the Korean government's National Unification Advisory Council and the Ministry of Unification, it took place in Goyang, Korea, on December 8. Father spoke to the audience about overcoming war and antagonism through true love.**

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

ent conflicts and historical confrontation that this brother-centric view has brought.

For the right wing and left wing, we need a headwing. For theism and materialism, we need Godism. For democracy and communism, we need the ideology of Heavenly Father, which is centered on God's love. These solutions must appear, bring an end to conflict and realize a world of lasting peace and unity.

For more than half a century, Father Moon has been mobilizing a movement on the world stage to unite people and break down the barriers of nationality, race and culture. He has been doing this by practicing the principles of true love and service in a variety of areas, such as initiating a movement for unity transcending religion and nationality, instilling character education in the world's youth and holding exchange marriage blessings that strengthen the true love foundation of the family. All of this has been done in addition to his work in teaching about the ideological and value-system confrontations facing our world that I have mentioned.

This fundamental and multi-dimensional peace movement is actually unprecedented in both Eastern and Western history. Even today, Father Moon is promoting the building of the Bering Strait Peace King Bridge and Tunnel. This is part of the International Highway Project, which aims to connect the entire globe via a high-speed superhighway. Father Moon is developing the Universal Peace Federation as a movement to transform and develop the United Nations into a true organ for world peace. In this way, he is not only offering us a far-sighted, comprehensive vision guiding humanity toward a world of lasting peace, freedom, unity and happiness he is also enacting and substantiating that vision.

My fellow ambassadors for peace and leaders from all

fields, we all long for a true, peaceful reunification of Korea! The reality that South Korea faces today, however, is more than simple ideological confrontation and confusion. We are faced with a wide variety of desperate and discouraging elements, including interregional conflict within the nation, clashes between generations, the destruction of the family due to a low birth rate and increased aging in our society, a trend toward sexual liberation and the increasing rate of divorce.

Nevertheless, we are ambassadors for peace. We cannot simply throw up our hands in despair. I ask you, if we are united, is there anything we cannot do? Let us focus on the voice of conscience, standing under the umbrella of our vertically aligned, absolute value system. People are not looking for propaganda and agitation; they are longing for models and the enactment of principles. Now is the time for us to take the lead and set an example—as true parents, true teachers and true owners. All around us is the spiritual power that created this “something” from “nothing.” The united energy of all our people is there waiting for us. Now we have to complete this final task of peaceful reunification. Let us join hands with the Universal Peace Federation and ambassadors for peace from around the world in opening the gate to a new world, a new era of lasting peace and hope, where all members of the human race are united in interdependence, common prosperity and universally shared values.

Following the example Father Moon has shown us, let us educate our sons, daughters, grandsons and granddaughters about the way of true, peaceful unity. Let us take the lead in developing a pan-national civil movement, and in building a homeland that becomes a world of peace.

I pray sincerely that God's blessing will be with you and your families. Thank you very much.◆

# CREATING A MO

## Hyun-jin Moon



*Though Hyun-jin nim has responsibilities related to a wide spectrum of activities, he is strongly associated with leading the younger generations of our movement toward deeper commitment and higher standards. Mr. Yoo Yunkwon, who works as the director of W-CARP Education Institute, attests to Hyun-jin nim's having a broad vision:*

*In order to accomplish the objective True Parents set for the substantiation of Cheon Il Guk by the end of 2012, Hyun-jin nim is focusing all his initiatives and activities on three strategic areas in which True Parents have been investing a great deal up until this point— first, inter-religious reconciliation and harmony through solving the issues in the Middle East; second, the unification of North and South Korea; and third, reform of the UN through working to achieve the UN Millennium Development Goals (UNMDG).*

*Hyun-jin nim emphasizes that all the providential organizations of the Unification Movement have to build an absolute alignment with the common vision and goals driven by True Parents and True Family. They must work together as one team in order to successfully accomplish these three strategic initiatives for building Cheon Il Guk in substance; therefore, he has been continuously educating and encouraging our leaders and members.*

*This month we present excerpts from two speeches given to youthful audiences, a speech to the Strategic Task Force, given in Tokyo and one to the Youth Federation for World Peace, given in Seoul.*

### Excerpt from the speech given at the fourth STF International Assembly in August 2006

**A**s my father's son, I know my father well, and he doesn't really care if your brain is smart. He cares more about the heart. Some negative people may say that he is a brainwasher, but more than a champion brainwasher, he is a champion heart washer. If my parents are champion heart washers, then I am also champion heart washer. There are many young people gathered here today. And

even though I have come as the STF founder and asked what the meaning of the Special Task Force is, and there are blank faces, that's okay; just the fact that you are here and you are in the Special Task Force and you are working hard is very good. This is the power of true love.

The reason I came to the back is to see if there are young people back here. I want to see if there are young people here or just old people. Let's see.... Because if you are not a young person, you will not understand the meaning, the power, the passion, the hope and the dream of this place!

I had some time to visit some small churches after I came to Japan. I was curious as to how our members were doing there, but the impressive thing was the elder members; the spirit of the members changed from fatigued, old members to young members with strength and power, all of a sudden. You are all around nineteen—teenagers I know. But I asked them how old they are and they responded, "Teenagers!" So I told them that if you are all teenagers, you should all go to STF.

The funny thing is that the reason my voice is hoarse is because they were so excited that I had to speak over them. They said, "Ahh... This is holy baptism!" Although they were in their forties and fifties, they went crazy, so I had to speak very loud. Think about it. When those who had come to observe saw this, what did they think? "The Unification Church is so crazy!" A little old lady would push others just to come to the front and call me elder brother. How crazy is that? When God sees something like that, how does He feel? I'm sure He feels good. Jesus said it like this: if you want to go to heaven, you have to be as a child....

How old are the kids gathered here today? Thirteen to sixteen years old? Then you should go to Junior STF. You must challenge that and make it. The reason young people are good is because they can dream big. So don't think you cannot do it. Think, "I can do it." Mindset is very important.

So if you want to test for STF, you have to run and study the Principle and many other things, right? Is it difficult? You must make effort in order to get in, right? As a person gets bigger, he or she has growing pains. When your bones grow bigger, does it hurt or not? When you exercise, trying to build muscles, does it hurt or not? If you want to grow, everything goes through a challenge. You need challenge. That's why having a standard is important. If you have a high standard, people aspire to reach that standard and raise their own standard. So you need to have hope and confidence behind it all. You must dream big. Even if you fail the STF test, will you keep on trying? Can you do that?

When I think about character, when a person always has it easy, the character becomes like a paper towel, but if you go through a lot of challenges, you become strong. That is why young people need more challenges. Should I raise the standard of STF? Should I raise it or lower it? When I raise the standard, it is because I trust you. If I lower the standard, it means that I don't have that trust.

# MODEL OF YOUTHFUL PASSION

When we look at the history of humanity, how many times did people make mistakes? Because God had absolute love, absolute faith and absolute obedience, His hope toward humanity did not vanish. He has always believed that even the worst person could be His true child. How high was His standard? When God looks at you, do you think His dream for you is big or small? Would it be the biggest or the smallest? Then who makes it small? Usually it is the individual that makes it small, or at times the parents make the dream small. When I started the STF program, parents thought that fund raising and witnessing would be too difficult for their child. The mind of a parent who thinks like that has been blocked already. Does that child have hope? The funny thing is, through the STF participants, parents became our friends because they see the 180-degree change in their own children. Although the child was at a lower level, they came back with a standard that the parents didn't believe was possible. The parents were surprised that a child who had had a difficult time even taking care of himself could take care of others and become a team leader.

So it is not God who sets a low standard, but you, because individually, you cannot open up your mind. If you want to be liberated, you must open your mind centered on love, then there is hope. From a loving parent's perspective, a newborn baby has all the hopes and dreams of the parent. And as the baby grows, the parent will think that the baby can even become the president or a saint. Aren't there such big dreams for the child? The funny thing is that the parents of even the worst criminal say that their child is a good child. That is the parental heart. God is the root of all creation. How can we understand God's mind? When God looks at you, do you think He has lots of hope, or little hope? Do you think His dream is big or small? ♦



Hyun-jin nim, with interpreter Kim Young-jun, speaks to Youth Federation members at the October event

## Excerpt from the speech given at the YFWP Korean National Congress in October 2006

We are gathered here in Korea due to the fact that my father started the Youth Federation for World Peace twelve years ago. This is a crucial era, when the world is embroiled in tremendous conflict. We are at a historical inflection point that will determine the course humanity will go. In which direction should we go? What vision do we have? These are the fundamental questions that young people, especially, must ask because they will inherit this twenty-first-century world. When we look at the world today, who is it that is fighting and shedding blood in the war against terror? It is kids from the ages of eighteen or twenty-one.

Also, who has the most stake in the future? Most people who reach their thirties are starting their families. As a young parent looking into the eyes of your children, what legacy do you envision leaving behind for them? While you are still young, what will you fight for? What will you live for? What will you die for? What legacy will you leave behind? These are the fundamental questions that should be stirring in your hearts as you start your own family and enter into the age of maturity and settlement beyond the years of your twenties when you could focus more on yourself.

What about when you enter your forties and you reflect back on your life? Already half of *my* life has past. How have I lived my life and what am I going to do with the precious remaining half? As I look to the future and, also, into the eyes of my growing children, I ask myself, "What am I going to leave behind for them?" This should be the common question asked and answered collectively by the young people of the world. It has to be the mission of the Youth Federation to raise young people. The fundamental question is, "What world—centered upon what vision and what dream—will you create?"

As we enter this historical inflection point of the twenty-first century, a time that has begun with tremendous difficulty, tremendous violence, and tremendous conflict, we can say that the world is more dangerous today than it was during the cold war twenty or fifty years ago. At least then you had two superpowers that were run by rational secular governments that thought a nuclear catastrophe was unthinkable. What kind of world do we live in today? Hatred is emboldened by religious faith. Tensions arise based upon national, ethnic and religious ties that divide, shatter, and scatter humanity into fractionalized groups. With the possibility of nuclear pro-

CONTINUED ON PAGE 15...CREATING A MODEL

# SUPPORTING THE GROWTH OF OUR CHURCH

## *Kook-jin Moon*



*The following is excerpted from the speech Kook-jin nim is giving to members during his ongoing tour of 120 churches in Korea.*



*Left: Kook-jin nim and Ji-yea nim visit a church in Incheon, November 23; right: at the church in Ansan, December 7*

**M**y brothers and sisters, God desires for us to become his children. As our True Parents explain, we do this in two stages, by becoming engrafted into the lineage of True Parents through the blessing, and by inheriting the essence of God—true love.

In this spirit, I have come here to Korea to serve our True Parents and all of you as the chairman of the Tongil Foundation. When I arrived, I toured the businesses in our group and found a very difficult situation. For forty years our Tongil Group lost money. The situation was bad and not getting better, but with True Parents' blessing, I was able to turn the business group around and make a profit in 2005. Our business group continues to improve this year. The second half of this year will be more challenging because we suffered \$55 million in damages through the flood at Yong Pyong Resort. Nonetheless, I am confident that we will be able to overcome this setback and build an even better resort there.

With the improvement of our business, the Foundation has contributed money for the Kintex rallies, for other rallies held in the cities of Korea, and for the palace entrance celebrations.

We also built a new church in Mapo.<sup>1</sup>

So how did we go from losing money to making money? First, we practiced the five rules of management.<sup>2</sup> And we introduced new management tools for our managers to follow: Theory of Constraint, Six Sigma, Net Present Value and KPI (Key Performance Indicators). We invested in new IT infrastructure; we brought in a groupware system for the Foundation and its businesses—we installed a group-level management information system. We hired over two dozen certified public accountants, attorneys, and other professionals from the best firms in Korea. Then, we interviewed all the middle management of all our companies, and promoted those who were qualified to higher positions. People who were not qualified were asked to move on. We then sold and disposed of non-performing non-strategic assets.

The goal for our Tongil Business Group is very simple. It is to make money for the Unification Movement, to increase the

<sup>1</sup> A district of Seoul

<sup>2</sup> For the five rules, see Kook-jin nim's speech at the leaders' assembly in February (excerpt in the February 2006 issue of *Today's World*)

CONTINUED FROM PAGE 13.... **CREATING A MODEL**

liferation, some states consider selling nuclear weapons to fundamentalist states that are driven by religious fervor and conviction to do the most horrendous or horrific acts.

The call for a world where we rise above national, ethnic and religious divisions, that has been made through my parents' world tours, is the pertinent message for this age. It is the significant vision for this age. [Applause] This message calls out to the conscientious citizens among humankind who recognize that God is the one divine parent. If we do not rise to this call, if we are idle in this age of tremendous travail and tremendous conflict—this time that is more dangerous than any before—then we stand negligent in front of history and our future generations. [Applause] We have to rise together as one, centered on the vision of peace, by creating one worldwide family that transcends the barriers of race, religion, nationality, ethnicity, and so forth. Aju! [Aju! Applause]

The world says that the cold war finished with the collapse of the Berlin wall, but it has not yet ended here on the Korean Peninsula. The world says that this is a time when brothers come together as one, but that is not the case here on the Korean Peninsula. The world says that we are building a safer world, but this is not happening for the sons and daughters, families, mothers and fathers, and citizens of the nation of Korea and North Korea. The conflict that pervaded the world, this nation, culminating in the cold war, has not been resolved on the Korean Peninsula.

How can we build a bridge to peace in this nation? Through military power? Through economic power? Through political negotiation or diplomacy? Or do we have to plead to a more fundamental essence to bring these two nations together? We're of the same root. We're of the same lineage. We speak the same language. Even though one might be called the Democratic People's Republic of Korea, and the other might be called the Republic of Korea, beyond the political pretensions or economic pretensions, fundamentally, the citizens of these two nations are the same. We have to find that core once again, the core that brings us together as one,

as one nation, starting with the idea of one family. We are one family. We are a family without a parent. We are a family without a root. We are a family without an identity. We are two siblings fighting with each other without any sense of identity or core. We need to make that root. Where can we find that root?

I have had the chance to meet many high-level people and many distinguished Korean leaders, but there is only one Korean person I know who has the worldwide foundation that straddles the political, economic and religious spheres, and who can move in the halls of the Capitol and the White House. There is only one Korean I know who also has the capacity to be able to genuinely move the hearts of those in power, even in North Korea, despite our ideological differences. On an interpersonal level, however, no one that has met my father ever said that he was insincere. I have had the chance to meet many leaders who say, "You know, I might not agree with your father on this point or that point, but among all the men that I've met he is the biggest, in terms of his spirituality. Because, regardless of how much I might disagree, he still loves me and I can feel that. Because of this, if there were only one person that I could trust in this world, it would be Rev. Moon." [Applause]

The amazing thing is that not only Christian ministers feel that. The ministers that had originally united with my father's vision went to Palestine for peace initiatives and service projects and worked with the Jewish and Muslim leaders. They became brothers in arms, brothers in a cause to build peace in the region and attributed this bringing together of the brothers of Abraham to the work of my father, Rev. Sun Myung Moon. [Applause]

One of my many responsibilities is as acting chairman of News World Communications at the *Washington Times*. I am not boasting when I say that the State Department recognizes the efforts of our movement in the region of Palestine. Among the religious communities, they realize that the only one that truly has spearheaded the interfaith movement in its truest form is Rev. Sun Myung Moon. [Applause]◆

market value of the Foundation's companies, and to generate cash flow for the Foundation's activities....

In 1963 when True Father started the Foundation, he gave it three primary missions. First to actualize a Unification Nation; second to aid in the reunification of North and South Korea; third, to restore all material things back to God. If these are goals that we want to pursue, then my recommendation is that we become people that a nation's citizens will want to entrust the country to.

To become people that a country can trust, we should first show that we can prudently manage and grow the wealth of our church. By showing the nation that we are capable of managing the wealth of the church, we can gain confidence from the nation's people that we are able to be stewards of the nation. Once we win the trust of the nation, we can work to reunify North and South Korea through diplomacy and communication. By serving our church and our nation we can bring the people of Korea to respect, love, and follow the teachings of our Parents and in doing so we can restore all material things back to God.

I would like all of you to know that what I have accomplished here in Korea is not my doing, but all the credit goes to our True Parents. They made all the difficult decisions

that enabled our group to improve. As the CEO of the Tongil Foundation, all that I do will be for the benefit of our Parents and our church. In my position, I want all of you to know that the Foundation will be managed in accordance with True Parents' intent and according to the practice of living for the sake of the greater good. I will do my best to listen to and honor those who faithfully represent our Parents' words.

My commitment to you is to be a leader that can represent all our members. I have come here to serve and have received no compensation for my work.

Nonetheless, I have been rewarded by the love and affection that you all have shown me, and by the inspirational work of many of our brothers and sisters who sacrificed material comforts to teach True Parents' words and to minister to all of you. I thank all of you for the support that you have given me in my work and for loving and following our True Parents all of these years. I know that because of your commitment you suffered and were persecuted, but now we can see before us the fruits of our work. The Tongil Group is profitable and will continue to become more successful.

May God bless you and your families!

Thank you. ◆

# A Testimony to All Nations: Speakers on the Fourth World Tour



## *Carrying the message to Africa*

**R**ev. Eiji Tokuno, who has just completed his first year as the FFWPU African regional president, was in the Today's World office around the time of the November 21 Children's Day celebration. He had reported to True Parents about the progress of the fourth world tour in Africa and was carting a suitcase full of photo albums and carrying a briefcase full of reports.

He seemed confident that the fourth tour events—where the message of peace was being delivered by 120 ambassadors for peace—were making a significant impression throughout Africa, not only for the number of people that participated but also for the synergistic effect of local ambassadors for peace meeting foreign ambassadors for peace, who had come to their country and testified in public to the greatness of True Parents and the importance of the UPF movement.

And though figures differed from country to country, a satisfying number of people did come. Four countries—Nigeria, Mali, Sierra Leone and Angola—each had an event that attracted an audience of more than three thousand. In Mali and Sierra Leone, those large audiences were Muslim. In Sierra Leone fifteen mosques converged to listen to the message of peace and participate in the Blessing Ceremony. In Nigeria alone, where on two occasions—in Taraba and Nassarawa—the governor of the state hosted the event, a total of more than eight thousand had come.

Three of the ministers we interviewed spoke of what it was like to be in the Democratic Republic of the Congo (DRC) on the day the results of that country's hotly contested presidential election were announced. Rev. Tokuno had an experience of his own to relate from that day, November 14. He was at the main DRC event, which was held at a facility belonging to the government's Ministry of Foreign Affairs and International Cooperation. There were nearly thirty parliamentarians in the audience for the rally, which began at 4:00.

In the midst of the event, the head of government security told Rev. Michel Futila, the FFWPU national leader, that they would have to finish everything by 6:30. Rev. Futila relayed that message to Rev. Tokuno, who said it just wasn't possible. If they stopped at 6:30, there wouldn't be adequate time to hold the Blessing Ceremony.

The head of security responded that in the current volatile atmosphere, brought on by the contentious election, if they continued past 6:30, his security detail could not guarantee their safety.

Rev. Andre Jackson was in the midst of delivering the peace message. Rev. Jackson doesn't simply read the speech. He's a preacher at heart and once he gets going he builds up momentum like a steam-engine train picking up speed. "I couldn't stop him," Rev. Tokuno said. "Nobody could stop Rev. Jackson once he got started." The message was relayed from Rev. Tokuno that they would need at least until 7:30.

It seemed they would continue despite the potential danger. After a while, though, Rev. Futila relayed another message from the head of security. "I've been listening to this speech," he said, "and this is exactly what the people of our country need to hear. We'll guarantee your safety to the end."

What we've put together is a series of reflections based mainly on direct interviews with the ambassadors for peace who delivered the peace message on the African leg of the tour. Two we caught in the field on their final day before leaving Africa. Our Seoul to Nairobi conversations ended too soon. Two interviews were longer because they were conducted after the speakers had returned home. We have taken out the interview questions, the testimonies are in their natural spoken English. Italicized portions have been added to give background information.

**African Regional  
President Tokuno  
Eiji with Rev. Sylvia  
McConico presenting  
an Ambassador for  
Peace Certificate**





## ALAIN LEROY

*Go back far enough, paleontologists tell us, and each of us has roots in Africa. Alain LeRoy's connection is somewhat more immediate. He was born in Brazzaville, the Republic of Congo, while his father was stationed there, working for an oil company. His departure from the Congo two months later notwithstanding, he still refers to Africa as his homeland.*

*Following his Catholic upbringing in France, Alain joined the Unification Church in the United States in 1984. After several years in America, he returned to France, where he stayed for a decade. Seven years ago, he made his way to the U.S. again, this time with his Malaysian wife and two daughters. They have since added a son to their family.*

*Alain is one of twenty-one Unificationist ministers that counsel and help care for some of the several hundred members attending the Bay Area Family Church and living in the vicinity of San Francisco.*

*Among the ministers on the fourth global peace tour, there were only a few from the Unification Church. Given that the bulk of our readers are Unificationists, we felt you'd be interested in Alain's experience, which is not to say that the relationship between True Parents and those who encountered them as members of other churches or as ambassadors for peace is any less direct, less deep or less personal. One non-minister Unificationist on the tour, a man whose hard work and talent can be seen on our pages, was photographer Ken Owens. In at least one city, President Tokuno persuaded Ken to put down his camera and get behind the podium and testify. "God brought you here;" Rev. Tokuno told him, "you should speak."*

*Rev. LeRoy spoke often. He began at the beginning in Korea, where the 120 ambassadors for peace met True Parents on their first day at the Cheon Jeong Peace Palace and again at the soccer Peace Queen Cup at the end of their Korean stay. Alain spoke*

*in Japan and in Europe. On a leg of the trip that was likely of sentimental significance to him, he arrived in his African homeland on a flight from Paris. His plane touched down in Douala, Cameroon. His first speaking engagement in Cameroon was in the town of Edea, which covers an island of the same name in the Sanaga River. First though, there was a welcoming banquet in the coastal town of Limbe, where he met up with the other members of team four.*

**T**he teams were decided in New York or Washington. I would think, at least in my case, that I was on the team because I was French. Cameroon, the Central African Republic, both Congos—they speak French down there. I was able to go and be of great help, especially since we were able to meet the vice-president of the Democratic Republic of the Congo. I was the main translator for the team. I translated back and forth—English to French, French to English. Otherwise I don't know what the thinking was behind the team formation.

We had very interesting people on our team. Mrs. Tatalajski and Mrs. Nin Bebeau, for example, have their own understanding. I believe Rev. Betty Tatalajski is a spiritualist; she's the founder of the Temple of Universality, and she is very open to spiritual phenomenon. Mrs. Bebeau is also very open to different philosophies; she's not a typical Christian pastor. I come from a Catholic background—but again, twenty years ago, I joined the Unification Church. Each time we would introduce Carolyn Lincoln, she would clarify that she is not a pastor. She has been an adviser to President Bush, the father. She is an ex-military officer. She does have a

doctorate in theology, and a lot of other diplomas.

In Edea, Pastor Isaac introduced me. At some time in the past, he has welcomed True Mother and introduced True Father. It seemed as if he already knew the speech by heart. He explained all the points about lineage—everything. I just gave a testimony, because the pastor had already given the speech. It was amazing.

Giving Father's speech in public was wonderful. In a Christian environment like in churches, people would be quieter and an incredible spirit would come down. At some point, we would sing a song together, "How Great Thou Art," for example. In one place, I sang it in English, a missionary with me sang it in French and the three-hundred-plus congregation sang it in Ngala. It was really beautiful.

In the Republic of Congo, we drove all the way—three hundred miles north of the capital city of Brazzaville—to the city of Gamboma. Up there, the radio announced our presence. We had a public meeting in a community conference hall. It was more difficult to keep everybody quiet. If none of us were speaking, everyone in the audience would speak at the same time. We had to ask them to please be quiet. It was great. At each event, we would give personal testimonies. It was very special. When we would start to give Father's speech, Father's spirit would kind of come into us. It was a very special, profound spiritual experience—very, very powerful.

During the entire journey, all of us, the 120 ambassadors for peace, deeply felt the presence of the living God and the presence of thousands of angels and ancestors who supported our every



**The tour proved a great boon to the Ambassadors for Peace providence**

move in a magnificent, spiritual and also at times very substantial, way. I felt their presence—guiding me, giving me energy and much needed strength to be able to keep going despite an intense schedule that did not allow for much sleep nor any sightseeing. Personally I feel that a new era has finally arrived, an era of peace, true liberation and complete freedom as proclaimed by our True Parents in the speech “God’s Ideal Family and the Peace Kingdom.”

Going to the Central African Republic, we took a plane and of course from Kinshasa to Kenya we flew. From the Republic of Congo we traveled by boat across the Congo River to Kinshasa, the capital of the Democratic Republic of Congo. Speaking of transportation, most Africans walk—sometimes for many miles at a time—in order to find food, water, or to reach a field of manioc, a local plant whose bulb and leaves are cooked and eaten in many different ways. Especially in the countryside, you always see a lot of people walking, even at night on the sides of the road, without flashlights. They are walking, day and night, sometimes—many times—without shoes, for many miles. If you can see more or less decent buildings in the cities, you do not have to go far away, in the near suburbs, to find mud huts or even straw huts, entire villages of seven to fifteen huts with no electricity and no running water.

*The situation when they arrived in Kinshasa, capital of the Democratic Republic of Congo, was perilous. Early polls taken before Election Day for the nation’s president had favored a warlord, Jean-Pierre Bemba. It seemed as if the incumbent presi-*

*dent, Joseph Kabila, was not likely to win, but he was indeed announced as the probable winner (based on a nearly complete vote count) on the day the ambassadors for peace arrived. Under such circumstances, they had the opportunity to meet and speak at length with one of three vice-presidents of the country, Mr. Azarias Ruberwa.*

The meeting was providential. According to Mr. Michel Futila, our FFWPU leader for the Democratic Republic of Congo, he had tried four times to reach the vice-president before finally being able to. At the last minute, we met him. I heard he’d seen us somehow while in his plane before leaving or while landing. Somehow he was aware that we were in the country.

He is very close to the military. He is leader of the Military Defense Commission as well as other commissions. He had the choice to either bring their army to his side or bring peace, and he had a strong sense that he wanted to bring peace to the DRC. His seeing us was confirmation to him that “Yes peace is the only solution.”

Basically he wanted to know about UPF. Also he had some unclear questions about Father. We could see he is a deep thinker. He’s a Christian. He wanted to know more of the background, so I explained that Father was sixteen years old when he received a revelation from Jesus and that the Divine Principle is absolutely about the Bible and about Jesus Christ. I explained that it is a message appropriate for our time, and I think he felt deep in his heart that it was.

Then I had an interview with his press secretary, who asked me even

more questions. I gave the French speech that I had given in Cameroon. I had it with me, so I just gave it away with some pamphlets like the one on the Middle East Peace Initiative. He was just really interested to know who we were and who Father was.

Mr. Ruberwa knows Mr. Joseph Kabila very well, of course. He also knows Mr. Bemba. The eastern part of the Democratic Republic of Congo was for Kabila. The western part of the country supported Mr. Bemba. Basically, there was some conflict. All of us really felt it was a country where a civil war could have exploded at any time.

Vice-president Ruberwa said, “You are very brave to come and meet me at this time.” We really risked our lives, I believe, in going there. Mr. Ruberwa said he is a peacemaker. He wants to make peace between Mr. Bemba and Mr. Kabila.

*Alain traveled next to the Central African Republic (C.A.R.) with Mrs. Carolyn Lincoln. They arrived on November 8, at a time when rebel activity in the country was beginning to increase in its intensity. On October 30, there had been an incursion of Janjaweed militia (Africans of Arabic ethnicity) from Sudan that coincided with an ongoing local insurrection by a coalition of rebel groups that goes by the name Union des forces démocratiques pour le rassemblement [Union of Democratic Forces for Unity] (UFDR). The UFDR had taken control of several towns beginning in June 2006.*

*A week after their November 9 departure, the frequency of rebel attacks prompted at least one foreign government to warn its citizens not to travel to C.A.R., but by early December the Army of the Central African Republic had retaken all towns that rebels had been occupying.*

The only other place I felt we might have been in danger was the Central African Republic, because when we entered we heard that some rebels had taken a city in the north of the country. The day we left, we heard that they had actually taken two cities. So, even though we were told it was 400 or 500 miles north, the rebel forces were coming down.

The Central African Republic was where they’d taken our passports away for two days. Each time we would enter a country it was very challenging. In those countries, you have to be very open. Whether we needed a visa in Cameroon or to enter Congo Brazzaville or Congo Kinshasa, they would always



**Rev. Andre Jackson (foreground left) presenting the Ambassador for Peace Certificate to Vice-President of the Democratic Republic of the Congo Azarias Ruberwa Maniwa, at his personal residence in Kinshasa, where he spoke at length with Team 4 members**

take the passports for at least a few hours, if not for one day, to get them stamped.

Mr. Ralph Oppenheimer, who is our national messiah to C.A.R., had someone taking care of those formalities. He was always saying, "Don't worry. It's a very nice country; it's generally very peaceful." Still, we were relieved when we'd finished our events there.

We visited an orphanage in Bangui, the capital of C.A.R. I don't think there is any relationship between it and our church. Mr. Oppenheimer really wanted us to see it. It was wonderful but the visit was very short. Then we went to see a hospital. A Mr. Jonah, a very humble man, is doing incredible things in a very little place, a maternity hospital. It was the very last place we saw right before catching our plane.

It was difficult for me to see what life is like for our African brothers and sisters, but they told me in Cameroon as well as in Congo that they were making lots of conditions. In Africa, we experienced the kindness and consideration of people who seem to be much nicer and much more humble, kind and loving than people in rich Western countries. Gifts were sent to us by people we had never met or seen. Africa may be poor externally speaking, but the living God is present there. 



## NIN SHARYN BEBEAU

Nin Sharyn Bebeau is the director of the Archetypal Institute and the author of *The Archetypes of Soul*, *The Soul Matrix*, *The Book of Paradox* and *How to be a Goddess in Twenty-Eight Days*. The institute, one of four that she and her husband have established, offers such course as "Gnosis 101: Exploring Self and Soul" and "Peacemaking and Global Healing."



**The Bible recognized few prophetesses, but history will record that many divinely inspired women contributed to the fourth world tour**

*She lives in Boulder, Colorado, where the institute is also located. Boulder has the nickname Mile High City because it is located at 1.65 km (just over a mile) above sea level in the foothills of the American Rocky Mountains. We reached her at nearly the exact same elevation, 14,250 km away in Nairobi, Kenya.*

*Members in Nairobi were taking the ambassadors for peace for a bit of sightseeing before their midnight flight, which would take them away from the African continent. It took several calls to the cellular phone of Rev. Mwalagho Kililo, the UPF Secretary-general for Africa, until we were able to speak to two ambassadors in a quiet setting. They were at a restaurant at the time and had already ordered a meal.*

*By the time we caught up with her, Mrs. Bebeau had spoken in fourteen cities. She began her course in Japan and was among the religious leaders in Korea when they visited the Demilitarized Zone. In a letter home, excerpts of which appear on the Archetypal Institute web site, she wrote of the experience of the ambassadors at Imjingak, an observation point near the DMZ for those displaced Koreans who long for their homes, families and friends in the North. She described ringing the Peace Bell, a very large brass bell that has no clapper within, but is struck on the outside by a hanging timber that is pulled back and released. "I was among the eight," she wrote, "who pulled the huge suspended timber back and let it go. Under our touch, it broke. It had hung there for fifty years, filling with the prayers of those who held onto it. Maybe now no more prayers will be needed, as peace becomes a reality."*

*She went on to share a portion of the speech she was given to read in one city after another. The portion of her letter that appears on the web site concludes with some of the personal remarks she delivered to audiences following the speech:*

*In our time, Capitalism and Communism are in a super nova phase, burning as bright as autumn before they end. A new paradigm of Globalization is struggling to emerge. Now we must live in one world where differences are valued and each individual is appreciated. As my prepared message proclaims, "...a perfected person might be a small individual but would represent all of history and all potential future relationships and so could be said to possess infinite value" and "True love gives joyfully. We find it in the joyful and loving heart of a mother, who cradles her baby in her arms and nurses it at her breast." The world needs women to step forward with a mother's heart. We must recognize that we all belong to the same race — the human race. We live in one world. It is up to each and every one of us to nurture, heal, and preserve ourselves, each other and our collective resources, if our species is to survive.*

*Nin Bebeau is a highly educated person. The work she's doing in Colorado and her willingness to embark on such a strenuous tour suggests she's deeply compassionate and driven to help others. In*



**Alain LeRoy with (to his left) Michel Ndolo, FFWPU national leader of the Republic of Congo, and Congolese brothers and sisters at the Brazzaville center**

*our short phone conversation, she seemed unpretentious, down to earth.*

**I**t was a life-changing experience. It was an amazing time. In only a few hours, people touched me, and I was able to touch them so deeply. For some people the pace was too fast, for me it was wonderful; I liked it. I would have liked to stay a day in each place and visit, because the connection was so heartfelt. I wanted to visit with the people I met; but it would have been nice to slow it down a little bit.

If you want some feedback, I think everyone should have a list of phone numbers wherever they go. One of my sisters got into the airport and there was nobody there to meet her. Her flight had been delayed. Of course, God provides—one of our members happened to be in that airport for an entirely unrelated reason and had a cell phone.

When I was in Switzerland, my intuition just started ringing very loudly and said, “You must have phone numbers. You must have phone numbers.” I asked my host to get them for me. The very next day I was trapped in Paris, but at least I had that one phone number. If I had not asked my host, just the day before, I would have been absolutely abandoned, in a foreign country with no language and not knowing how to reach anybody.

I waited in line for four hours at the Air France counter. When I told them my situation, they gave me a new ticket for the next day and a hotel room. Air France took care of it.

In France, I was at the airport, but nobody knew I was missing, so it was as if I was abandoned. No one in the airport would help me make a phone call. Every time I dialed a number, all I heard was French, and I couldn’t understand it. That was very unpleasant, because I was all by myself. I couldn’t even go to the bathroom, because I had to watch my luggage. I was trapped, for an entire day. That was not fun, but it was because I was all alone.

In Europe, generally, I went from one person’s house to another. I would arrive in the early afternoon, give my talk at 7:00 at night and fly out first thing in the morning, every day, every day. I became best friends in just a few hours with each person I met. We had very interesting conversations, and they were so gracious. When I got to Switzerland, they took care of me like I was a little sister. It was so beautiful. Everywhere I went there was somebody who spoke English, who could talk to me about the political situation and help me understand the nature of the community.

In Africa, I went to Cameroon and then the Congo. My experience was very powerful. The [UPF] leaders were wonderful; they really took care of us. They were very protective, although we were in the Democratic Republic of the Congo during the election, and it was very intense. There were a lot of tanks on the streets, with gunners, men sitting there at the machine guns. We were driving behind a lorry and a man had a bazooka pointed right at us.

There were wonderful parts too.

We got to meet the vice-president of the DRC, and he asked us to give him counsel. We sat in a circle on the lawn. We each spoke and talked about peace and the journey, and we gave him an Ambassador for Peace Award. I explained to him that in accepting this award, he can’t have just personal interest in helping only the Congolese. This is for all people, so he has to work for all the people. He said, “I will do my best, Mama.” He was really dedicated and that was wonderful. The people were very gracious and very generous.

Every event was vastly different than every other one. In some, one couple would do the blessing; in others, a whole group of six would do the blessing. People were very enthusiastic—wherever it was, it was well received. The smallest group I met was in London. We had only five people. The largest was in Japan, where we had four hundred. So many other ministers had different-sized groups, bigger groups. But it was passionate, you know, it was exciting. People were hungry. They were hungry for the knowledge.

When we arrived in Africa, in Douala, they stopped us and said we couldn’t come into the country without a visa. No one on my team spoke French, but again God always provides—Alain, who wasn’t on our team speaks English and French, so with his help we worked it out. But the thing is, we were all together, so it wasn’t very stressful.

I was a little nervous about coming to Africa all alone, but once I got to Africa and I met my team—I felt that I am so blessed. One and all on my team are angels. Not every interaction was angelic, but we worked it all through and always came back to peace.

*On a web page dedicated to the Young Women’s Federation for World Peace, a pilot project that Mrs. Bebeau designed, her biography describes her as a mother and a grandmother. I would suggest she’s not a typical grandmother. She’s a grandmother archetype suitable to the time we are living in.*

*UPF recorded many of the profound experiences and observations of the 120 ambassadors for peace who invested so much of themselves on this global tour. On UPF’s peace tour web site are the words—the result it seems of gritty self-reflection—with which Mrs. Bebeau ended her speaking engagement in Cameroon and with which we will end this brief glimpse into her odyssey:*

This has been one of the most difficult trips I have ever made in my life. I think it was necessary for me to undergo hardship while coming here. You cannot imagine, believe me, all the difficult times I have been experiencing. There was nobody to help me; only God was by my side. I left my home in America. I went from the mountains to the level land. I am moving around the world and talking about the True Parents of humankind, without whom my life makes no sense. They are good people, and their love for the world is so deep; they have sacrificed their entire life to find what went wrong, how to undo it, and how to restore humanity. If you follow them, you will not regret it; you will become the happiest person on earth and in heaven. I thank you very much for coming here today for this great rally. 



## **BETTY TATALAJSKI**

*Rev. Betty Tatalajski is the founder of the Temple of Universality, which is in Tucson, Arizona. In Unificationist terminology, we would say she is in touch with her spiritual senses. The Temple of Universality web site has messages she has been a conduit for from various significant figures from earthly history. She is a key member of the American Clergy Leadership Conference. She was one of the ministers who spoke from Nairobi. The connection at first wasn't clear, so rather than respond to questions that weren't coming through clearly, she spoke freely, mainly highlighting the goodness she saw in the people she encountered during the tour.*

*The first group Rev. Tatalajski describes speaking to (at an event in Kenya held*

*earlier on the day of the interview in late November) were natives of Somalia who had come to Kenya to escape the enduring problems in their country. From the manner in which she describes them, it seems these were Somalians who have achieved a level of success in Kenya.*

*In recent months, tens of thousands of Somalians have arrived in Kenya as refugees. They were fleeing the maelstrom of warfare and despair that has engulfed Somalia since a fledgling UN-backed interim government there was ousted by an army of vigilantes, the Union of Islamic Courts (U.I.C.), which local the Islamic court system began relying on to establish order in the country as much as a decade ago. They are led by Sheikh Hassan Dahir Aweys, a former colonel in the Somali Army. (On December 28, with heavy support from Ethiopia, there was a reversal of fortune, when the provisional government under Abdullahi Yusuf Ahmed, the interim president, retook Mogadishu.)*

*The audience members that Rev. Tatalajski spoke to on November 20, were certainly aware that in the days before the event, heavy rains had caused severe flooding in the Somali refugee camps in eastern Kenya and nearly 100,000 of their fellow countrymen had once again been driven into homelessness.*

*Rev. Tatalajski also refers to her first speaking engagement in Africa, which was held on the coast of Cameroon in the town of Limbe, where her team had been feted in a welcome party soon after their arrival. Cameroon is home to a good deal of volcanic activity. In 1986, a cloud of gas was released from a Cameroonian maar, a volcanic crater in which a lake had developed. This gas, almost pure carbon dioxide, caused 1,700 people to fall unconscious seconds after coming into contact with it and to die of suffocation within minutes. The lake was degassed in 2003. One of the earliest recorded sightings of a volcanic eruption was made by Hanno, a Carthaginian ship captain, who in about 500 BC described "torrents of fire flowing down to the sea" as he sailed down the African coast. The source of the lava flow may have been 4,095m-high Mt. Cameroon, a still active volcano that erupted six times last century. In a 1999 eruption, lava flowed fourteen kilometers from Mt. Cameroon, stopping just two hundred meters from the sea at a point near Limbe.*

**I**'m Rev. Betty Tatalajski. I wanted to talk about the event yesterday, here in Nairobi. There were two events and ours had over a hundred people, Somalians—Muslims that have come out of Somalia. They are professional

people, the intelligentsia. They are wonderful people who escaped from Somalia. They were very welcoming.

The one word that we changed in the message was the word "God," which we changed to "Allah." They were very receptive. We had many ambassadors for peace and the people, these Muslim people, gave us a very heartfelt welcome. It was a wonderful event. Rev. Kililo is a marvelous director here. As far as Nairobi itself, it is sort of the Hollywood of Africa, so we are being treated, of course, very well.

We began in Douala, Cameroon, but I spoke in Limbe, on the Atlantic coast. It's a poor village, but I was given the most wonderful reception you can imagine. There were a couple of hundred people there, mostly Presbyterians, under the direction of a man called Cornelius and his wife. They are wonderful. And the people were so incredibly open; they were loving; they were responsive. The whole ceremony was beautiful. Every place I've been the wedding, the blessing ceremony, has been so beautifully received. The message is so well received as well. The people are thirsty for this information.

In Congo, the most incredible, once-in-a-lifetime event was this meeting with the vice-president, because the election was going on. This vice-president is a man of peace who is a former warrior.

For me personally, the best experience in the Congo and in Africa was meeting with this very saintly, special man. He is so supportive. He had been out of the country and when he came back he saw us on television; that's how we got the meeting. He is forty-two years old and he is really, right now, the hope for peace in the Congo.

Remember that the Congo is the heart of Africa. And that heart—those people—are the most loving, generous, kind people. There were over a thousand people at our event in Kinshasa. It was one of the most distinguished groups of people I have ever seen. I was so impressed.

Now, my European experience was exactly the opposite of Mrs. Bebeau's. I didn't have a schedule that included meeting with family or being in anybody's home. Spirit gave me strength through all the challenges; I'm just going along. The spirit that put this together through Rev. Moon and his influence in the spiritual world has dotted every i and crossed every t. We have met with the people, individually and collectively, that we were intended

to meet. As far as the times when we thought that we were alone, we knew that truly we were not. Those were growth experiences that made us appreciate what we were doing more. It's an incredible thing and we are so very grateful to be here.

I would like to speak for the people in Portugal—they are wonderful. It was a poor place, but the members in charge were wonderful, and the people who heard the message were so receptive.

I'd also like to speak for the people in Sofia, Bulgaria. We did two events, back to back. The woman I was traveling with did one at 3:00; I did one at 7:00 in the same location. They were both packed. The people in that former communist country absorbed it. They embraced us, and they were wonderful. And the young man in charge there was terrific.

I'd like to say a word for Alain LeRoy. The man is a saint. He has been wonderful, but we are surrounded by them—Rev. Tokuno in Kinshasa, another saint. This man over here, Rev. Kililo, is another one. I'd like to nominate them all for sainthood. 



## EMMA LOFTIN

*Rev. Emma Loftin is a commissioner on the Rent Guidelines Board for the County of Westchester in the State of New York. She is also an evangelist responsive to the call of God. She graduated from seminary in 1994, but does not feel tied to a particular denomination. Speaking from her home, she took a few moments to explain the background to her Kingdom of Heaven Within Ministry.*

I do not pastor a congregation. Kingdom of Heaven Within Ministry was a name that was given me by spirit. I believe that we don't have to look outside of ourselves. What we need we have already. It's within us; the peace that we need, the joy that we need, all of that lies within us. It's innate. It's the spirit of the Creator within us.

A church is two or three people, as it says, "Where two or three people are gathered together in my name there I am also." That's how I feel about the Kingdom of Heaven Within.

I don't claim a denomination, but I do claim discipleship. I'm a disciple. The kingdom of heaven is something I project from within myself, but I also want other people to understand that, as it says in the Scriptures, you don't need to look here or look there, it's right within you. Even in delivering the message from Rev. Moon, it all ties in together. That's how I see it. He speaks of the peace kingdom. Well, that's within us as well. We just have to extract it, draw it out of us.

*Nigeria was the first country that Rev. Emma and the seven other ministers of team three spoke in. From there they traveled by car to Benin followed by Togo and Ghana. From Ghana they flew to Cote d'Ivoire, just as a stopover, en route to Burkina Faso, their final stop in Africa. Rev. Loftin, who described herself as "under tall," was the only woman on the team. After an hour or so on the phone with her, it was apparent that she has a hearty spirit and is not someone who is going to be intimidated by her environment or the size of her traveling companions.*

Getting around in Nigeria without a police escort is virtual chaos, so we arrived at my speaking engagement a half an hour to an hour late. At some point during the evening, we thought we could leave, but the bishop, Bishop Ojo, reminded us, "No, you arrived late." [Laughter]

What always concerned me was whether or not I could hold the attention of the audience, because as you know, Father Moon is not short on words. The speech is detailed. My first engagement was at a church that had a maternity ward as a part of its mission, so most in the congregation were expectant mothers. I was thinking, "Oh... Who's going to go tonight? Is someone's water going to break?"

I don't like to rush the speech, but they were really pregnant, so I had to read the speech with some vigor,

because I knew they would have to sit there for a good while. It was good that they understood English, [which made it shorter without translation].

At the end, I summarized and really hit on key points that I thought were tailored to the audience, about lineage and generations, three-generation families. They were very receptive, and it was just miraculous how the spirit of joy released itself in the congregation. It was really good, so we went back for a second time, for a second night. One of the ministers had missed his flight and joined us very late. He'd missed his engagement, and we needed a location.

Bishop Ojo welcomed us back and that evening was just jubilation! It was really a joyful evening.

We went up to the maternity ward and we had prayer. You could feel the presence of the spirit of God there. He had an experience that I know he still talks about today. It was just so profound to feel the spirit, the holiness in that place. Now, he calls me his spiritual mother! I think he's my spiritual father. From there we went on to Benin.

*Famously, African-American author Alex Haley was able to backtrack the course of his ancestors from slavery in the United States to their African beginnings. It took Haley twelve years of dedicated effort, during which he consulted government records that listed his American ancestors as "property" and earlier ship manifests that listed their African forebears as "cargo." Mr. Haley was an exception. Most Americans of African descent live with the dissatisfaction of not having specific knowledge of their family history.*

*Since the 1990s, the Beninese government has promoted reconciliation between those involved in the slave trade and descendants of slaves in the African diaspora through events in the small market town of Ouidah, where among other attractions is the Gate of No Return, a monument to the slave trade, built with UNESCO support. At the dedication of the gate, UN Secretary-general Kofi Annan said, "Here begins the tragedy of a nation, the tragedy of a continent. Not only does Ouidah symbolize the negation of the values of a race, it embodies above all the weaknesses and the unreason of the human species." Perhaps a million people over a hundred and fifty years passed through Ouidah in chains on their way to ships that carried them to a life of slavery or death en route.*

*Rev. Tokuno had traveled with the team of ministers as they crossed from Nigeria into Benin, where they were met by the sub-regional leader, Rev. Paterne Sosie Lin Zin-*



**The African Regional Headquarters reported that the West Africa rallies attracted many Muslim faithful**

sou, and a group of ambassadors for peace. From the frontier, they traveled to a hotel where they were serenaded by the Crowns of Peace, a choir formed of Beninese members.

Rev. Loftin spoke at two locations in Benin. The first was in a cultural center in Ouidah run by Professor Honoris Aguessy, a scholar historian and expert on the slave trade.

I had been to Africa five years ago, and I had especially liked Benin. The atmosphere itself was just so welcoming. Benin is not as populated or as chaotic or as congested as Lagos. Benin is calmer. Once we got to the border, there was the usual wait, but the welcome was just an overwhelming relief to receive after several hours traveling over those roads.

My assignment in Benin was Ouidah, and I was excited. I was shouting for joy when they told me I had Ouidah. That's where the Gate of No Return is. Five years ago, I traveled there with several professors from a university here in New York. We reenacted the route that our ancestors, who were slaves, had taken from Burkina Faso down through Accra. Then we went by car to Benin. I went through the Gate of No Return in the place of my ancestors. We know they came from West Africa, but we haven't pinpointed exactly where they came from. Not knowing exactly where they are from is painful and it's frustrating. So much so that when I was back there on this tour, each time that I spoke, I searched that audience like a child looking for Mommy. I just wanted to find some resemblance to some of my family members. At some point I shared it with the audience. I said, "You know, I don't know exactly where my family

roots are, so I'm just claiming everybody here as my family."

When I was told that I was going to Ouidah it was like "Thank you!" I felt as if it was a homecoming because I was so comfortable there five years ago.

In Nigeria, the audience numbers were very high. The church there had been overflowing. I don't know the number but it was crowded. In Ouidah, there were fifty plus people at a cultural center with Professor Aguessy.

I can share with you the comments people made. I blush when I read what they wrote. One woman said that I gave the message "with strong energy, determination and absolute focus on its content." People thought of me as "a second True Mother." I mean, now... whoa! I was glad that I am in control of myself; otherwise I'd get a big head. Oh, when I read that, I cried because that's an honor.

And the people were moved, they really were. In fact, my interpreter's grade school teacher heard that she was going to be there and he came. He was so impressed with the message. He had no idea what the speech was going to be, but as he sat there and listened to it, he was really impressed with it. My interpreter is a member. She's a mom and an excellent interpreter.

There was a gentleman who attended, a brother who is one of the peace ambassadors. He said, "Look, we need you. We want you to come to my church on Sunday." So, again, I had a back-to-back [consecutive events]. It was at a Celestial Church. He told me there were about 130 participants. There were many children that sat in the back, outside on the ground, while all of the adults were in the sanctuary. They lis-

tened to the speech with an interpreter, so you know the time was doubled. It was an incredible experience to observe how the children listened so attentively.

*From Benin her team of ministers went to the Togolese Republic. A long, narrow country with a population of about 5.5 million, Togo resembles a corridor between Ghana and Benin from Burkina Faso to the seaside at the Bight of Benin. Togo was ruled by Gen. Gnassingbe Eyadema from 1967 until his death in 2005. His son, Faure Gnassingbe, won election as president the following April. Rev. Loftin immediately sensed an atmosphere of conflict in Togo, but she carried away memories of the warmth of the members she met there.*

In Benin there is a peaceful spirit. Professor Aguessy and UNESCO have done work there. They have the Gate of No Return and the Gate of Return, and once a year they have a reconciliation ceremony where African Americans in the diaspora go back; it's sort of like a Bridge of Peace Ceremony. It gives Benin a different perspective than Togo. Togo was quite different. In Togo, there is internal struggle. You could feel tension in Togo, a tightening in your chest. It is as if you have a chest cold and you just can't breathe.

I traveled several hours to get to my speaking engagement. When I arrived, I rested with one of the members at the member's house. Our engagement didn't begin until around ten. It was well attended by, I'd say, 95 percent males.

The mayor was there, the police chief was there, a lot of officials were there. I read the speech, and at the end, someone came up and shared with me that there was a gentleman in the audience who had wept uncontrollably. At the end of the speech (and I don't know why I did this), I was compelled to speak to them about just getting along with each other, not knowing that there had been infighting in Togo, the north versus the south under the previous president, who is now deceased. His son has become the president; he is trying to atone for some of the actions of his father, who had created such dissension between the two areas.

This gentleman wept because of his experience and the blood that had been shed actually between families. The speech really pulled at his heart.

The reason I'm told women weren't there is because the women are the ones out there working—alongside the road, selling products and doing other

jobs, minding the babies. Something else about West Africa: The women's role is one that is not necessarily out front. That was Togo. I only did one engagement in Togo. Then we went on to Ghana.

*The ministers were in Ghana on the same day that the world's most famous Ghanaian, Kofi Annan, the son of a traditional chief of the Fante people, was in Nairobi, Kenya. Ghana is a nation of 22 million people among whom there are more than fifty different languages.*

At the border between Togo and Ghana, to be honest with you, the officials were just obnoxious. I felt it had to have been something between the two countries and we were just caught in the crossfire. We had been waiting and waiting and waiting, it seemed like endlessly, for them to stamp the passports. The person that was supposed to stamp them didn't come to work that day. They went to his house to bring him there. It was a long wait.

I spoke at a village, I don't recall all the names, but it was heavenly. There was a choir there that sang so beautifully. It was like sounds from heaven. There was a school adjacent to the community center and the children had gotten out of school. They invited themselves into the speaking engagement. People were shooing them away but the children just came and eased in through the door and sat down. It was as if they were listening to a bedtime story—so disciplined. I was just so overwhelmed with joy to see that they wanted to hear.

There I think I needed two interpreters—one from English to French and one from French to the local language. We would do some portions. I would speak; then they would interpret. At one point we were kind of limping along and one interpreter said he'd summarize in the local language. It was helpful because the audience really benefited when they heard it in their own language.

It was up in the mountains. The drive from Accra took maybe two hours, but it was worth every bit of it. If I have a chance to go back, I'd like to spend time in that area. It was so refreshing, so peaceful. Traveling up there we saw families of monkeys that came down from the mountains and just took their time crossing the highway, stopping all traffic. That was really a sight to see. You don't expect that in Ghana, curly-tailed monkeys.

The event was well attended; it was

exciting. It's not a daily occurrence in the villages to have outsiders. So it really was an exciting time for me. I noticed that even in delivering the message, I experienced help from the spiritual realm that I had not before. I'm a product of the civil rights era here in America. In fact, I was one of the students who desegregated an all-white high school in North Carolina. And Dr. King was just like our leader. I felt him and I felt Mother Moon as I delivered the speeches, especially in that village. We spent a good time there afterward fellowshipping with the chief and traditional leaders.

Muslim leaders and Christian leaders were there. I think we may have appointed twelve peace ambassadors, people that had gathered there from the village and surrounding area.

*The next country that team three traveled to was Burkina Faso, a country Father and Mother Moon visited at the invitation of President Blaise Compaoré in 1995. Since that year, Burkina Faso has enjoyed steady 5 percent annual growth in its GDP, among the best performers in Africa, though it has continued to be dogged by political and social problems.*

In Burkina Faso we traveled again to a village about forty-five minutes or less from Ouagadougou. I had met the mayor the night before, so I knew the mayor would be there. As we were waiting for them to get everything prepared for us, we were told that a past commissioner was coming as well as a member of parliament who was also the chief of all of the surrounding villages. Much to our surprise there was no water in the village where I had my speaking engagement.

We got underway shortly after four. Everyone was in attendance. There we had three interpreters, because they spoke their local languages. And I respect that. The countries that colonized them have not taken away their language. They have not been influenced in that way.

I proceeded with the speech and then as night fell, I was prompted to speed up. They were hinting I should cut it short. I wondered what the problem was.

I was told, "Well, it's getting dark."

"Okay, turn the lights on."

"We don't have any lights."

I said, "What?"

He said, "There is no electricity."

The fixtures were there but there was no electricity.

Years ago, I had purchased a little pen light on one of my flights. I had to use this pen light to read by, as well as to share it with the MC.

The center was overflowing. There was not enough room for the people of the village. After the discovery that there was no water, I was given a glass of water and I couldn't drink it. I did not feel comfortable sitting there drinking even a sip of water when they could not share in it. When they gave out the little cups of wine for the wine ceremony, they were just so eager to drink something.

It was a blessing to have that small flashlight, and when we arrived back in the city, I shared my experience with the others, especially the leader of our group, who said, "God knew exactly who to send, because no one else had a flashlight."

I had spoken to the chief from parliament. I wanted to know what it takes to get water and to get electricity. I believe that he understood how very compassionate I was about that and the fact there were so many babies and children whose skin was parched. It stops raining there in October and there's no rain again until April. It's completely dry.

Later, we had dinner with a Burkinabe official. I shared my concerns about the water and the fact that these are basic human needs. One of the reasons this particular village didn't have water is because they don't manage very well there. As a community they need to pool their resources whenever the equipment that enables them to get water breaks. Those that cooperate well are able to repair it. There are other communities that aren't as organized, and they have to go without. It has caused a lot of tension and a lot of fighting. They have agreed that for the sake of water they will strive for peace.

That was my blessing. Even though a lot of the areas were poor they always wanted to offer some form of a gift. I didn't need any gifts or anything. I received the greatest gift when they said they would work together in order to have water.

That evening six or more in that village became peace ambassadors. We were asked to stay and share a meal with them, but I did not partake; I fast before I deliver the speech and for a time afterward. I didn't partake in their meal, but we all sat out and had beverages under the stars.

It was beautiful, really beautiful. ♦

# Veterans of the Fight to End Conflict

Contributed by the offices of the UN Peace Forces of the Korean War Memorial Federation (UPKMF)



Counting forward from the red carpet: Lee Chul-seung, Gen. Lello, Mrs. Lello, Chi Gap-chong, Son Dae-o, Chi Gap-chong and other South African veterans of the Korean War at the Air Force Korean War Monument in Pretoria, South Africa

*Launched in December 2004, UPKMF exists for the purpose of mobilizing Korean War veterans, their relatives and descendants as a force for peace. Under its auspices, veterans are currently reconnecting with old comrades and honoring past sacrifices.*

Following the UN Peace Forces of the Korean War Memorial Federation (UPKMF) Convention last year in the summer of 2005, the Federation has been planning, in accordance to True Parents' instructions, a tour to the sixteen nations that made up the UN forces during the Korean War<sup>1</sup>.

The first nation chosen for this tour was the Republic of South Africa, the homeland of General John E. Lello, who is president of the International Federation of Korean War Veterans Associations (IFKWVA). UPKMF President Lee Chul-seung and the Federation's executives — Chi Gap-chong (advisor), Son Dae-o (vice-president), Lee Sun-min (secretary general) — made an official visit to the capital, Pretoria, and to Cape Town, this past November.

The UPKMF delegation arrived at Johannesburg Airport on the morning of November 20, where they were warmly greeted by General John E. Lello and the local staff. It was thanks to General Lello's generous support that the visit was made possible. General Lello, who is also president of the South African Federation of Korean War Veterans Associations, had earlier participated in the UPKMF Convention in 2005 in Seoul, Korea. He was a splendid host to the delegation and personally escorted the delegation throughout their stay.

In the afternoon of the day of their arrival, the delegation visited the South African Defense Ministry and met with Muleki George, Deputy Minister of Defense. The under-secretary thanked the Korean delegation for remembering the soldiers from South Africa and for inviting those veterans to Korea. He also warmly welcomed the delegation for coming a long way to his country. The meeting extended for well over an hour, much more than the scheduled thirty minutes. It was a significant opportunity to deepen the understanding between the two nations and to appreciate the significance of the UN peace forces.

<sup>1</sup> 1950-53

The next day the delegation paid a visit to the Korean embassy in the Republic of South Africa. Ambassador Kim Gyun-seob, who had been appointed just three months earlier. He congratulated and thanked the delegation for their visit and invited them to share lunch with him at the embassy building. Ambassador Kim wholeheartedly expressed his approval on the activities of UPKMF and explained that he too was working closely with the Republic of South African Federation of Korean War Veterans Association.

On the 22nd, the delegation visited the Korean War Monument, located at the Air Force Headquarters in Pretoria, for the wreath laying ceremony. The national flags of the Republic of Korea and Republic of South Africa were raised high at the monument grounds. The Korean War veterans wore their medals and their families gathered with them for the celebration. After a moment of silence to pay respects to the fallen soldiers, UPKMF President Lee Chul-seung and General Lello placed wreaths on the monument. During the luncheon, General Lello welcomed the delegation and President Lee responded, thanking General Lello. A video including a brief history of the Korean War and footage from the UPKMF Convention in 2005 was presented, after which gifts were exchanged between the delegation and local participants.

The next day, the delegation visited Cape Town for a banquet with the South African Korean War veterans and prominent figures from the local area. In his address, President Lee expressed his appreciation and respect on behalf of the Korean people to the war veterans from the Republic of South Africa, saying, "Our bodies and limbs are now weathered by age, yet our hearts still throb with the fervent passion of youth. With that passion and heart, let us once more come together as a peace army with the spirit to uphold peace, and draw upon our experience of having turned around a losing battle to realize peace in the world. Let us combine our strength and have a good impact on those regions filled with conflict and strife by speaking and acting for peace."

In the coming year, UPKMF plans to visit other nations among the sixteen that sent soldiers to help South Korea in its hour of need more than five decades ago. ♦

# Ordaining a Brighter Future

By David Beard



## The Life and Love of Archbishop Milingo

A 2002 article for the *Lusaka Post* begins with the Archbishop Milingo explaining how he sees himself. "I know there are many descriptions that have been given of me," he said, "but I would describe myself as a simple Zambian, born on June 13, 1930 at M nukwa, in Chief Mpezeni's village." M nukwa is in the Eastern Province of Zambia, which borders Malawi. It is fifteen kilometers from Chipata, the provincial capital.

The roots of the people in M nukwa lie in Natal Province in South Africa, where various clans of the Nguni people battled each other for territory in the early 1800s until from among them Shaka Zulu and his clan took dominance. Shaka Zulu harbored particular anger toward the clan that included Milingo's ancestors, since in an early battle they had killed Shaka Zulu's predecessor. After some years of ongoing warfare in their homeland, Milingo's ancestors' tribe migrated north. Somewhere during their travels they altered the name of their people to Ngoni.

Following the death of the leader who brought them out of Natal, the leadership fragmented. While other leaders broke off and settled in Mozambique, Tanzania and Malawi, one of the leader's sons, Mpenzeni I, led a small group of people into present-day Zambia. Making room for themselves in Zambia required doing battle with an established kingdom, which they defeated or absorbed. They were later to pit their spears against British rifles with less success. They surrendered, but in their hearts they never gave up. Milingo has attributed his combativeness to his Ngoni forebears. It's in his blood. He was born to take a stance and to fight for what he treasures.

The family he was born into was Catholic. He was baptized by a one of the White Fathers, so called because of the robes they wore. He herded cattle as a boy. He slept on the floor and lived a simple life. Until he began attending a Catholic school, which opened in Chipata when Milingo was twelve, he spoke only his local language. "I was brought up in a very, very traditional tribe," he said. "In that particularly area, we were the majority and I did not meet other tribes, so there was no need to learn another language. That's why as I grew up, until the age of twelve, I spoke only Ngoni-Senga,"

After two years of regular Catholic schooling, he entered a minor seminary for early preparation for the priesthood. He was ordained in 1958. A few years later he spent a year studying in Rome followed by two years of studies at the University of Dublin in Ireland. In 1969, he became the Archbishop of Lusaka, when an opening was created by the resignation of Adam Kozlowiecki, a Pole who "felt that there was a need to have a black bishop in the capital city." From the beginning of his time as archbishop, Milingo added a Zambian flavor to the Catholic experience. This included drums during mass and a choir that wore Zambian traditional clothing.<sup>1</sup>

### A time to heal

A turning point in Archbishop Milingo's life came in 1973 with the healing of a woman who was so obsessed by spirits she looked on her own son with terror because she was convinced he wasn't

human. She had not eaten for months but had been subsisting on liquids, such as soft drinks. He heard her confession and performed a mass, but spirits that were harassing her continued unabated. Suddenly Milingo had an intuitive sense of what he should do. As he expressed it later in a tract, "An idea glowed in my mind," and in carrying out that idea, "the woman was overshadowed by the power of the Lord. She relaxed calmly, so I was able to reach her soul. I prayed as much as I could, then I woke her up." The experience transformed both Milingo and the woman. She began to eat, stopped hearing voices and no longer feared her son. On Milingo's part, he became aware of the kind of spiritual maladies that were common but unreported in his archdiocese.

Several months later he announced at a meeting of a Catholic outreach group that God had blessed him with the gift of healing. He appealed to his flock to look within rather than without the Catholic Church for healing from sickness and stressed that the intercession of Jesus and the Holy Spirit would drive away evil and relieve them of their suffering. From that point on, people sought him out. Many experienced healing from the archbishop during the regular masses he performed and in personal sessions.

Later that same year, he was in Rome for a three month course of study, when while reading in bed he had a spiritual experience in which a voice commanded him, "Go and preach the Gospel!" This has become something of a personal maxim for Archbishop Milingo, which he has used in such a variety of contexts that over time what it means to him personally seems to have surfaced as "Don't let anyone stand in the way of your doing

<sup>1</sup> Source: *Spirit of Africa: The Healing Ministry of Archbishop Milingo of Zambia*, Gerrie ter Haar, 1992

what God has called you to do.”

That personal calling would soon be at odds with the abiding love Emmanuel Milingo has for the church he was born into and raised within. A pitched battle would take place within his soul, the effects of which would be very much in public view.

The Archbishop of Lusaka returned to Zambia and continued healing people. “Rome sent a letter blaming me and ordering me to stop,” he later wrote. “As I read the letter I was astonished by two things, first that while I was still trying to understand what had befallen me, some people had already written to Rome and declared that what I was doing was evil; and secondly that the headquarters in Rome did not take the trouble to send someone to see for himself what was happening.”

The belief that evil spirits are a cause of disease is widely accepted by Zambians and apparently most Africans, but that view is generally criticized in societies that largely see spiritual healing as “backward” and the medical profession as “modern.” Even by 1983, out of 528 priests in Zambia, only 83 were Zambian, and some of these were Europeans with Zambian citizenship. It is more likely that Rome would criticize an archbishop in response to letters from a priest or priests than they would from lay people and more likely that non-African priests would have difficulty with Milingo’s ministry.

To do as he was told in that first letter, Milingo had to keep away from sick people. “My heart was attracted toward the sick,” he wrote, “but I had to obey. Although for several months I avoided them, the sick continued to come.”<sup>2</sup>

Milingo continued performing what might be called unofficial exorcisms, and he continued to put into practice the idea that the African culture had as much to contribute to Catholicism as the European culture did. He received warnings from two successive popes as well official criticism from the bishops under him before being ordered to Rome in 1982. Richard N. Ostling, a one-time news editor of *Christianity Today*, wrote disdainfully in a *Time* magazine article in December of that year, “At the moment, the first black archbishop in Zambia, Emmanuel Milingo, is in Rome for a period of ‘reflection’ because he carried on a ministry of exorcism and faith healing,

<sup>2</sup> Source: *The World in Between: Christian Healing and the Struggle for Spiritual Survival*, Emmanuel Milingo, Mona Macmillan, 1984

complete with such tribal accoutrements as fly whisks and animal skins.”

Archbishop Milingo had taken a firm stand based on his personal conviction. Arrayed against him was Rome, the European priests and missionaries under him and centuries of Euro-centric tradition embedded in the Roman Catholic religion. What was the source of his inner strength? “I didn’t myself begin learning ABC until I began going to school at twelve years old,” he explained. “At that time, I was supposed to marry within four years, at the age of fifteen or eighteen. I had already great privileges and was rooted in my own tradition and was sure of the value that I had.

On top of that, my own tribe having come from South Africa, very far, all the way to the north, fighting many tribes, overcoming them completely—this gave us such vigor and courage as we lived together. With this, we were able to face whatever hazards in life we had. And of course, even our training even as youth was very cruel. Cruel in the sense that the way a boy was treated he was not cozy, no; he had to be treated in a very, very hard way. I had learned already to value myself as a person, as an African, even before becoming a priest.”

What we might understand of the internal course of Emmanuel Milingo is naturally limited. We are not privy to his conversations with God; we do not accompany him as he visits his relatives still living in Zambia and most of our readers do not share in the affinity that Zambians have for their native son. In response to his extraction by the Vatican, large public rallies took place in Zambia complete with demands for Milingo’s release, and a petition was reportedly

sent to Rome demanding that the Vatican keep out of African affairs or the Zambian petition signers would leave the Catholic Church.

More of our readers might be able to understand the struggle Milingo went through between conscience and upbringing; we can find sympathy for his vacillation throughout his course as he wrestled with the implication that he was betraying his Mother Church by doing what his heart demanded of him.

In Rome, he underwent medical and psychiatric examinations as well as questioning based on theological texts. “At issue,” an unnamed Vatican official stated, “is whether he invoked the Holy Spirit for voodooism.” After sixteen months in Rome, Milingo resigned as Archbishop of Lusaka and was given a position in the Vatican. In Italy, he eventually recommenced his healing ministry, which proved as popular in an Italian context as it had in an African one. In a 1998 interview, he explained that there were more overtly satanic religions in Italy than there had been in Africa, so he felt the need for exorcism was greater.

### Marriage and the priesthood

Emmanuel Milingo has been an international figure for a very long time. Since his early years as archbishop his voice has traveled well beyond his native Zambia. Yet his opinions on priestly celibacy did not appear in the mainstream press until one day in May 2001 when he announced that he would be blessed in marriage to Maria Sung, an acupuncturist.

He explained that the reason for this is that the truth is sometimes hard to separate from traditions, in much the



Married Priests Now convocations held in the United States have attracted married priests from throughout the nation and from overseas



**A firestorm started when Archbishop Milingo (center) ordained four archbishops in the Married Priests Now organization; they are left to right Peter Paul Brennan, Joseph Gouthro, George Augustus Stallings Jr. and Patrick Trujillo**

same way that once water passes through many stones, washing them, it becomes part of the elements that it absorbs from here and there. You cannot easily recognize its true identity. "What happened in the Catholic religion," he continued, "is that they were teaching, and all of us had to submit ourselves to whatever doctrine was given. Of course the authority of the pope is very, very strong, and even in the issue of celibacy the involvement of the popes has been very, very strong, but at the same time we know that from monasticism, from mysticism and from other areas celibacy has come up, been brought forth. [The advocacy for it] became so strong, so it was introduced it as a means of sanctifying the priests and of course, of the priests sanctifying the people."

The idea of blessing was in the air surrounding the ACLC ministers as they traveled with and spoke to True Father during the fifty-state tour of the U.S. Eventually it wended its way into the Archbishop's heart and he could feel the rightness of it.

The Catholic Church is suffering a dearth of priests, and this is inextricably tied to the Vatican's insistence on priests being celibate. These are facts Catholic church-goers have had to live with, but until recently it hasn't been much discussed outside their own faith. Four decades ago, in the United States, these issues spilled into the mainstream press through the efforts of activist priests who initially were pushing for change in other areas.

The person who seemed to have set things in motion was a firebrand named William DuBay, a white priest in the largely African American Los Angeles suburb of Compton who wrote the pope in 1964 asking that the cardinal presiding

over him be removed from office for not doing enough to enact the precepts of the church regarding racial discrimination. DuBay felt that the message of racism as evil was not being communicated effectively to white parishioners. After being transferred five times and then suspended, he created a labor union, the American Federation of Priests. Celibacy was not the main issue on the union's agenda, but it was one of them. DuBay was unconcerned when the powerful (and Catholic) leader of a conglomerated labor union shunned his group, but commentators seemed to think it was a factor in DuBay's efforts fizzling out within a few years.

Surveys taken by another, less radical, grouping of priests indicated that for the majority of American priests celibacy was the key issue that was suffocating the priesthood. They fought for the life of their calling but the Vatican was unresponsive. The Catholic hierarchy clamped down where it could and bided its time. Though priests continued to leave and the average age of those remaining continued to climb, the topic fell from public view. Despite all the suffering incurred as a result of it, there had been no concerted effort to change Vatican policy on celibacy in all the following decades until Archbishop Milingo took it up. Once again, a number of commentators feel that what the priests need is an outside partner with staying power.

### Love Story

Archbishop Milingo and Maria Sung<sup>3</sup> were blessed on May 27, 2001, in New York City, but they had less than three months together. What followed in short

<sup>3</sup> Her Korean name is Sung Sung-rae.

order was a Vatican threat of excommunication of Archbishop Milingo, a visit by Milingo to the Pope, his repudiation of his marriage to Maria and his announcement of an end to any relationship with FFWPU. A book-length denunciation under Archbishop Milingo's name, key parts of which he has recently denied having written, came later.

With the sudden disappearance of her husband, Maria made her views known. "I am convinced he is a prisoner," she said at a press conference in Rome. "I have tried to move the consciences of people who are holding him. Now I think it is time to go to the police." In the end she chose a different line of attack. She held a dawn vigil and fasted for sixteen days until she was able to meet her husband personally. When she did, Archbishop Milingo told her as gently as he could that she had gone from wife to sister.

Writing for the independent American weekly, *National Catholic Reporter*, John L. Allen Jr. explained that at the prompting of his wife he asked Maria during her vigil whether she would "drop her hunger strike if Moon specifically ordered her to do so." In response, he wrote, "She waved her finger at me and barked a firm 'no,' and I believed her." In the same article, he explained that having spent time with Maria interviewing and observing her, he had become convinced that "she truly believed that in the three months they lived together, she and Milingo had established a lasting love.... She believed that if they could only meet, she would break through to the real man, and their rekindled love would 'be like a river that cannot be stopped.'"

An article by Rory Carroll in the British newspaper the *Guardian* as Maria prepared to leave Rome after the apparent rejection by her husband begins, "The battle is lost, the bags are packed," but goes on to describe "Maria Sung, candidate for the year's most spectacular dumping," as "relaxed and cheerful, pale but making jokes and flashing smiles which do not belong to a woman scorned." It quotes her as saying through an interpreter, "I have no regrets. I don't feel used in any way. I feel absolutely no resentment. There is a deep meaning in what my husband has done. All of what happened was God's providence. We are an eternal couple, no matter what."

In the same article she spoke specifically about her experience in Rome. "When I was fasting angels would come and feed me in my sleep, and in the morning when I woke up I wouldn't feel hungry at all.... I don't feel like I have been abandoned by my husband because

through my prayers I will help him achieve his great mission. He has a great job to accomplish in the church."

Archbishop Milingo was unaware of what was happening to Maria. "I wasn't allowed to know at that time," he said. "I have learned a lot since I've come back now as to what was happening to her. All the sufferings she underwent and what was happening to her. Surely, she believed. She knew that one day we would come back together."

His own course during their separation was also one of internal conflict; he did what he was told and over time, God responded to his situation. "Five years I was away," he said, "but as I was away I did my best. I followed all the instructions, and I passed through the Penitence Curia, but the way they treated me in these five years was to tell me, 'Remember that you are a sinner. Since we cannot trust you, therefore, we have to look after you.' After some time, in the fifth year, God made me almost completely paralyzed. That is, I lost complete faith in the job I was doing. I just didn't know what to do. I thought, 'Who knows? Maybe I should go back to what I'd decided.' So, I began slowly to pray. I had to plan. When I saw how the plans worked very well without a mistake, then I knew that that was the intervention of God. So, I left, and it took time for them to know where I was."

### 150,000 languishing

As he later related to John Allen, Archbishop Milingo had made travel arrangements through a friend, and at a time when those around him expected him to be napping, he stepped outside into a waiting car and was driven away.



**Before the Holy Marriage Blessing Ceremony conducted by Married Priests Now at their convocation in New Jersey, the State Senate praised the "renewal of vows and rededication of priest couples in marriage"**

Mr. Allen observed, "Those who have watched the ups and downs of the Milingo story over the years, will be hesitant to say that its last chapter has now been written, or that the mercurial Zambian prelate doesn't have other surprises in store."

On September 24, the next surprise arose when the Zambian prelate ordained as bishops four married priests and launched Married Priests Now, an organization that is a rallying point for reconciling the Catholic Church with the many Catholic priests who have been ostracized for marrying. Married Priests Now is an independent organization. At their convocations they have held a blessing ceremony. This ceremony is

neither Unificationist nor Catholic. It was developed out of Archbishop Milingo's own inspiration and incorporated into his organization's program. It is not limited as a blessing for Catholics. Jews and Muslims have been blessed through these ceremonies.

When asked if he intends to reform the Catholic Church, the archbishop responded, "It's not that I want to renew the church. That would be arrogant pride, according to them. I see and I am convinced that here is something that must be done immediately, because 150,000 priests are languishing; they are suffering. This can't go on."

He contends that the Catholic Church is out of touch with the world. They have insisted on celibacy for the priesthood because their research has only emphasized the justification for it in the past; they have not been able to move their people forward.

"The Vatican Council<sup>4</sup>—and this is what the married priests themselves are saying—the Vatican Council renewed the Canon Law, the liturgy and other things, but they didn't look much into the how the Holy Spirit wants the church to be renewed. Because the Catholic Church is so dedicated to education—to high studies, to theology, PhD, Masters, endless Scriptures and so on. They are so sure of the things that they do through this *marvelous* kind of discovery, or for the joy that an intelligent person gets, the satisfaction. We have examples of the Jesuits, they are outstanding people, but this tends to limit the vision of the church. The Catholic Church really has to be prophetic."

Archbishop Milingo is offering a future vision of Catholic priests for whom celibacy is optional and where married priests are perhaps better able to serve parishioners. "If they will be worthy of the good faith in Leviticus, 'be holy, for I am holy,' surely they will sanctify the families," he said. "The married priests will certainly approach the family not only with his authority as a priest but with his own experience living that life. He will be very conscientious of his duty as a married priest. We look forward that this can bring quite a lot of good change, a contribution to the welfare and stability of the family."

Mrs. Maria Milingo said of her husband, "He has a great job to accomplish in the church." We look forward to watching that great work unfold. ♦

<sup>4</sup> A group under the Vatican's direction formed with the intent to spiritually renew the Catholic Church and reconsider its position in the modern world. It met from 1962 - 1965.



**Married priests have priestly, conjugal and parental experience to draw from in caring for the families of their parishioners**

# Near Death and Revival in Pyongyang



By Mrs. Kim In-ju

An experience with Father in North Korea sixty years ago

The first time I met Father was in North Korea in June 1946. My cousin, the son of my father's sister, told me that a great teacher had come from Seoul and suggested we go together and receive grace from him. I was a person who tended to go to any church if I heard that a famous pastor was visiting and holding a revival. Back in my student days, even if I had to miss exams, I would take advantage of such an opportunity. So, I was very interested when I heard that a spiritual teacher had come from Seoul.

The Sabbath came. I was a member of the Jangdae-yeon Church in Pyongyang under Rev. Kim Gwan-sik at that time. I had already turned thirty and was married with two sons and two daughters. Father was twenty-seven years old. He was so spiritual that he wept as he sang hymns. I had been to many revival services, and though I had seen evangelists sweat while giving sermons, I had never seen one sweat while singing hymns. And in all my experiences in going to see many pastors, I had never seen one of them shed both sweat and tears while singing. I thought to myself, "This is a very strange man." I wondered how someone could cry while singing hymns. Then I found myself crying also. As I cried, I heard Father praying; it was the most spiritual prayer ever. That was the first time I'd heard such a prayer. Though I had seen any number of evangelists, I had never heard such a spiritual prayer before.

After praying, Father looked up the hymn "O thou in Whose Presence" and started singing it over and over again, from the first verse to the fifth, and back again to the first, all the while weeping his heart out. I could not help crying with him, feeling utter sympathy for Jesus, who died nailed to the cross, wearing a crown of thorns and having been pierced by a spear. What sin had he committed to deserve such a fate?

Father spoke about Jesus in his sermon, and I broke down and wept. I heard that Jesus would come again as he had come the first time, and since he had first come to Israel, I thought the Second Advent would occur in Israel as well. I was thinking throughout this time that I should go there to receive him, but then Father began speaking about resurrection. I had a pretty good understanding of the Bible, so I knew that Jesus was to come



Kim Won-pil with Father in Changgyeong Palace garden in Seoul, on March 31, 1955. Father is flanked by Ok Se-hyun (on Father's right) and Ji Seung-do.

again. I had been waiting for this to happen for a long time. At that moment, Father said that the land the Lord would come to was Korea.

I thought to myself, "I do not need to go to Israel, I can receive the Lord here in Korea." Father asked us, "If the Lord's Second Advent is to take place in Korea, as is indeed obvious, where in Korea would it occur? Where in this small piece of land spanning thirteen degrees of latitude would he come? Would it be Busan?" In my



**Father during a tour of regional churches in Chuncheon, several hours from Seoul. His topic is written on the blackboard: the blessing.**

mind, God told me that the answer to that question was no. Father asked, "Would he come to Daegu?" And from my mind again came the answer no. When Father asked, "Would he come to Seoul?" From my mind rose the answer yes. I learned from within my heart that the Lord was coming to Seoul.

Tears came to my eyes; I could not stem their flow after learning that the Lord was coming to Korea. I asked, "Is he indeed coming to Korea? Is he coming to Pyongyang?" And God answered yes. I had been certain that the Lord would come a second time, but I had always wondered where he would come to. I did not know. When Father said the Lord was coming to Korea, my gratitude overflowed. The tears continued, and though the room was full of other members, I was the only one who was crying unceasingly. I was embarrassed. The prayer room of the house was separated from the spare room by a paper-covered sliding door. This door suddenly opened and Jesus came in. I felt joy at seeing him. I clung to Jesus and wept and wept. He put his hand on my head and prayed that we all go on to reach our final destination though the path we have to follow through this land is over rugged ground. After praying in the name of the Lord, he vanished. He was nowhere to be found, though I had seen him come in through the sliding door. When I lifted my eyes I saw Father standing there. That's when I realized that he is Jesus; he is the Lord. I was grateful, and I grew ever so much more grateful with the passage of time.

That night after attending the service, which had lasted all day, I returned home, went to bed and dreamt. In the dream I was told I had to walk across a large cave. I walked into it and heard a voice telling me, "No matter how difficult it is to cross to the other end, don't turn back, keep going." I answered that I would. I walked until I came to the end. There I saw a bier passing by. It was a large one, the kind you would see at funerals in rural areas, and not just a mere hearse. As the funeral procession went past me, water flowing from the rotting corpse flowed over my feet. It was foul. Having that dirty water flowing from the rotting corpse over my feet was disgusting. At that point, I looked up and saw Father. He was waiting on high. He had a brass basin with him, the kind a girl would bring with her when getting married. It was filled with water, and he was waiting. He washed my feet clean with the water from the basin and told me, "Go to the garden in front." And so I did. I saw that the garden was abloom with all variety of flowers. Just gazing at the blossoming flowers was enough to make me happy. Then I perceived Jesus standing a long way off, in the middle of a field of flowers. He came toward me, took hold of my wrist, and personally guided me around to look at all the flowers. I thought to myself that now that I have met Jesus, I could not ask for anything more.

Ever since that night, whenever I received a revelation through dreams, I longed to see Father so much I could not do anything else. So after my husband, who

was a teacher, had gone to work, I went to see Father. Father asked me, "Sister, did you by any chance have a revealing dream?" He went on to ask what I had dreamt, and I told him. I was immensely pleased when he told me that I have a very pure spirituality. From then on, I could not do housework at home; I yearned at all times to go to see Father. I had been known for being a neat housewife. Even my in-laws had complimented me for keeping my house neat and clean. Yet, there I was, unable to carry on with my household chores. I no longer cared how much kimchi was left or how many side dishes there were for a meal. I could not even do the dishes because I begrudged the time spent washing them. To Bok-sil, the girl who looked after

Now that I was going to see Father though, the pastor, a church elder and a deaconess from the church came to my house weekly. They held services in my house. They told me I was caught up with the greatest of all heretics. Even as I was overflowing with joy because I had found the Lord at last, they told me time and time again that he was a heretic. They entreated me to attend services in the church with them, calling out my name, Kim In-ju! and telling me to come in. But God would not let me enter. I told them plainly that I had found my Lord and had no reason to enter their church. I told them that having found my Lord, I could not follow around behind the deaconess or the elder. It was unnecessary, I said, because having met Father, I had found



Many of the men in this photo with True Father participated in the 36-couple Blessing Ceremony

my baby, I said, "You look after the baby, do the dishes and clean the house before my husband returns from work." Leaving the housekeeping to Bok-sil, I went to see Father, who explained all about Divine Principle to me. I'm sure you all know the Principle. He taught it to me, chapter by chapter. It was so interesting that I felt it would drive me crazy. [True Father interjected: You did go crazy. You must go insane and cross innumerable hills along your path. Everyone has to.]

I told myself that I should study the Divine Principle on my own, and every night Heaven also taught me many things in my dreams. [Father: You were half asleep and half awake.] Because there were several thousand members in Pyongyang's Jangdaeyeon Church, the pastor could only visit the member's houses twice a year, once in spring and once in autumn.

my Lord, my Father, at last.

I think I have spoken enough about my experiences. I will now go on to talk about how much Father has suffered. Father was imprisoned and beaten severely, so very severely. One day, he was taken to a place called Yudong, where he was beaten so harshly that the clothes of the one beating him were spattered with blood from head to toe. We were told to bring Father other clothes to wear, but when Pastor Cha Jang-sun tried to take off the clothes Father had been wearing, he couldn't do it; they were so caked with dried blood they would not come off. They had to be torn off in order to put the new garments on.

Next, there was a place called Taedong Security Center, located in the sand fields of Pyongyang. Father was taken there and beaten yet again, and so severely that

he was on the verge of death. We were confident that God would see him through all such beatings, but to see him beaten for no reason at all tore at our hearts and wrung our heartstrings. All of you, I ask you not to leave the Unification Church; stay until the end. Our Father received all these beatings for no one else but us. He was beaten time and again, but because he has endured, the Unification Church can thrive today. He was beaten to such an extent that he started throwing up blood. He vomited blood into a common washbasin. He could not get down even a bite of food without starting to vomit blood again.

In the North, we didn't call him Father; we called him Teacher. We worried that he would not live through it, because he was bleeding all over. If Father had indeed left this world then, who would we have to follow and believe in after having caused the Lord at his Second Coming to undergo such torture? After they had severely beaten Father—in fact, after they could beat him no more—they let him go.

He was placed outside the walls, and the members brought him home. Father vomited so much blood that it filled the washbasin to the brim. We all thought he would not make it after such blood loss. [Kim] Won-pil went to an oriental clinic by the name of Baekjoong and had medicine made for Father. He decocted it and made Father drink it. Father was incapacitated for a few days, almost as if he were dead with no hope of living, but then he started giving sermons to us. We thought he should get well before he started speaking again, but he went on nonetheless giving sermon after sermon. In this way, after being released from prison, it was almost as if Father was brought back to life at Kim Jeong-hwa's home.<sup>1</sup>

We made him rice gruel and fish porridge and nursed him back to health. Then others were imprisoned, members of the from the Inside the Belly Church [복중교회], which had received the revelation that the Lord would come to earth through a womb. One of those imprisoned was Huh Ho-bin, who was brutally beaten in prison as well. Father felt sorry for them and sent them a message telling them to say whatever they had to to be released. If they had listened to Father, he would have suffered much less and more of them would have survived. They were beaten so much that several of the Inside the Belly Church members died there. Father was nursed back to health, but even after that he was imprisoned several times. The place where he suffered most was the Hungnam Special Labor

<sup>1</sup> She is the wife of a cousin on Mrs. Kim In-ju's mother's side



**Father lecturing on Bukhan Mountain, in northern Seoul; the inspired young man facing the camera is the recently ascended Rev. Ahn Chang-seong.**

Camp. You have no idea how much he suffered there. The prisoners there were practically starved. Every day saw the death of several of them from undernourishment. Father, too, was ill fed and went hungry all the time. We complain now that we don't have enough to eat or whatnot, but when I think back on those times, it is my opinion that we, too, should experience prison life. Nowadays, there are a great number of members and the church cannot provide for them all. When the instruction was given for members [at the 2006 Cheon Il Guk Leader's Assembly] to buy their own food, members did it somewhat grudgingly, but when we think of how much Father has suffered, we shouldn't worry about not having rice or money in the house. Since Father has suffered so much, we should experience a needy existence in order to understand what he has gone through. You should not grumble that you have no clothes, no rice or other food to eat; be content eating rice with red pepper paste or bean paste and nothing else. All you need is to do your best and have a condition-setting lifestyle that benefits the Unification Church.

Didn't Jesus leave this world without getting married? Compared to that, doesn't our Father have a beautiful wife, our Mother? Since our True Parents have performed the Feast of the Lamb, in accordance with God's instructions, when Father was forty years old and Mother seventeen, we have achieved success. You should not think about what you lack, but go out and witness for our church. Father tells us to witness, and when we read what has been written, it also tells us to witness to at least one person a month. If possible, let us witness to our relatives as quickly as we can, so that our church can prosper that much more quickly.◆

# Today's World Magazine for the Year 2006

## Guide to Volume 27

### TRUE PARENTS AND TRUE FAMILY

Jan	4	Motto for the Year
Jan	5	The 39th True God's Day Midnight Prayer
Jan	7	The 39th True God's Day Speech
Jan	9	The 23rd Day of Victory of Love
Jan	11	Fifth Anniversary of the Coronation for the Kingship of God
Jan	13	Hyun-jin Moon Speaks to STF and Junior STF in Seoul
Jan	20	True Father's Benediction at the Blessing
Feb	4	The Model Ideal Family and Kingdom
Feb	8	Hyun-jin Moon speaks at the Leaders' Assembly
Feb	10	Kook-jin Moon speaks at the Leaders' Assembly
Feb	21	Hyung-jin Moon Speaks at the Leaders' Assembly
Mar	4	Honoring a Coronation and a Birth
Mar	8	True Father at the Cheon Il Guk Leaders' Meeting
Mar	12	True Mother's Mother: Crossing the 38 <sup>th</sup> Parallel – History Committee in Korea
Mar	13	47th True Parents' Day Celebration (photos)
Mar	14	True Parents Bless the Nation (photos)
Mar	15	True Mother Speaks in Japan (photos)
Apr	4	Father Speaks to the Mongolian Peoples' Federation Assembly
Apr	10	Mother speaks to the Island Federation
Apr	17	Hoon-sook nim at Paju Wonjeon
May	4	True Father's Speech on True Parents' Day
May	12	Resubstantiating the Dream - <i>Hyun-jin Moon</i>
May	16	People of the Liberation Period - <i>Kook-jin Moon</i>
Jun	4	Declaration of the Establishment of Cheon Il Guk (June 13)
Jun	12	The Mission of the Clan Messiah (June 13)
Jun	16	Hyo-jin nim Speaks at Cheongpyeong
Jun	18	True Father's Speech and Prayer (June 6)
Jul	4	The Second Anniversary of <i>Ssang Hab Shib Seung Il</i>
Jul	8	True Mother Speaks to Members in Kenya
Jul	10	True Mother's Mother: Faith through Suffering – <i>History Committee in Korea</i>
Aug	4	Become Living Pillars (7.1 Jeol Prayer and Speech)
Sep	4	True Father's Message to the Newlyweds
Sep	8	What Father Added to the World Tour Speech
Sep	10	Hyung-jin nim's Offering: Word and Deed
Sep	11	Hyung-jin nim's Letter to True Parents
Sep	16	Kook-jin nim Visits Church Foundation Offices in Korea
Sep	18	Testimonies after the Recent Blessing – <i>True Family Members</i>
Sep	23	Father Speaks on Forty Days in 1957
Oct	4	A Pivotal Moment: Chil Pal Jeol
Oct	10	One Love: A Global Family - <i>Park In-sup</i>
Nov	4	True Father Anoints His Emissaries
Nov	8	The Forty-Seventh True Children's Day
Nov	10	An Interview: True Parents' Granddaughter – <i>Shin-mi Moon</i>
Dec	4	Foundation Day for the Unified Nation
Dec	9	Seunghwa Ceremony for Shin-gil nim

Dec	12	Creating a Model of Youthful Passion – <i>Hyun-jin Moon</i>
Dec	14	Supporting the Growth of Our Church – <i>Kook-jin Moon</i>

### INTERNATIONAL PRESIDENT'S MESSAGE

Jan	2	True Parents Govern the Future
Feb	2	Spirituality and Government
Mar	2	UPF Agenda 2006
Apr	2	Core Values of Mongolian Civilization
May	2	A Hannam-dong Report
Jun	2	Honoring Their Sacrifice
Jul	2	Preparing for the Reunification of Korea
Aug	2	The Peace Cup and Its Host Nation
Sep	2	On the Ideology of the Heavenly Father
Oct	2	Foundation Day for the Unified Nation of Heaven and Earth
Nov	2	Why God and True Parents Forgive Our Sins
Dec	2	The Nation Looks Forward

### ENCOUNTERS WITH TRUE FAMILY MEMBERS

Aug	10	Experiences with the True Family – <i>Kwak Jin-man</i>
Aug	20	Welcoming True Mother Home – <i>Kwak Chung-hwan</i>
May	20	Growing Up with True Children – <i>Kwak Jin-man</i>
Nov	14	Walking with a True Son – <i>Enrique Ledesma</i>
Dec	30	Near Death and Revival in Pyongyang – <i>Kim In-ju</i>

### THE GLOBAL SPEAKING TOURS

May	28	True Mother Wins Hearts in New York City
May	29	On the Significance of the Current Tour
May	30	The Peace Kingdom Comes to LA
Jun	22	True Mother Spurs Indian Momentum – <i>Today's World</i>
Jul	18	Opening a New Era in Europe – <i>Carolyn Handschin</i>
Jul	25	Good Times and Bad in Lebanon – <i>Thomas Schellen</i>
Aug	18	180-Nation Peace Tour (Photos)
Aug	20	Welcoming True Mother Home – <i>Kwak Chung-hwan</i>
Sep	26	True Family Members in France – <i>Laurent Ladouce</i>
Sep	28	The Italian Experience – <i>Alberto Zoffili, Elena Chirulli</i>
Sep	29	Where Hearts and Bakeries Open Early – <i>Remy Vollmer</i>
Oct	10	One Love: A Global Family - <i>Park In-sup nim</i>
Oct	13	Three-generational Tour in Grenada (photos)
Oct	14	Father Anchors the Tour to the Palace – <i>Julian Gray</i>
Oct	15	Reflections on a Heavenly Day in Brazil – <i>Sharon Ribeiero</i>
Oct	18	Three Generations in Latin America (interview) – <i>John Breyer</i>
Oct	20	The European "Red Carpet" Crew – <i>Timothy Miller</i>
Oct	22	Surmounting Barriers with True Love – <i>Hanna Piepenburg</i>
Oct	23	In the Land of the Maya (photos)
Oct	24	The True Family Down Under – <i>Enrique Ledesma</i>
Oct	25	World Peace Tour of 120 Ambassadors for Peace

Nov	10	An Interview: True Parents' Granddaughter – <i>Shin-mi Moon</i>
Dec	16	A Testimony to all Nations – <i>Various</i>
<b>UPF, INTERFAITH &amp; AMBASSADORS FOR PEACE</b>		
Feb	18	Universal Peace Federation First World Rally/ Congratulatory Address – <i>Park Gum-sook</i>
Mar	2	UPF Agenda 2006 – <i>Kwak Chung-hwan</i>
Apr	14	UPF Rally in the Philippines (photo)
Apr	22	Welcoming an Original Woman of Peace – <i>Oyamada Hideo</i>
Jun	26	Jews and Christians Face to Face – <i>David Beard</i>
Jun	30	MEPI as Moral Support
Aug	28	The Mongolian Providence and I – <i>David Beard</i>
Oct	17	Five Generations of Haitians (photos) – <i>Jean-Marie Bourreau</i>
Oct	25	World Peace Tour of 120 Ambassadors for Peace – <i>Today's World</i>
Oct	26	UPF: Faces in the Crowd – <i>Various Prominent Participants</i>
Oct	30	Conference at the Palace – <i>Julian Gray</i>
Oct	31	Sitting Down with the UPF Secretary-general – <i>Thomas Walsh</i>
Oct	33	A Representative Voice – <i>Helena Hendricks</i>
Dec	26	Ordaining a Brighter Future – <i>David Beard</i>

#### SPECIAL EVENTS AND HAPPENINGS

Jan	21	Mrs. Choi Won-pok's World Seung-hwa Ceremony (photo)
Jan	35	New Year Changes (Leadership assignments)
Feb	16	Mrs. Choi Won-pok: Farewell Address – <i>Kang Hyun-shil</i>
Mar	10	True Parents Open the Cheongshim School
Mar	18	Meeting Core Leaders at Central City (interview) – <i>Lee Chul-kee</i>
Apr	16	True Parents' Value System (interview with Yu Dae-haeng)
Apr	26	Womankind and the Power of Love – <i>Today's World</i>
Apr	27	An Eye-opening Comparison – <i>Lee Soon-ja, City Councilwoman</i>
Jun	9	Cheon Il Guk Citizens' Pledge
Jul	19	Gratitude to a Disciple and Teacher – <i>Tyler Hendricks</i>
Aug	22	STF Rocks Japan – <i>Christine Froehlich</i>
Aug	27	Seventh International Youth Day (photos)
Sep	13	An Eyewitness Account – <i>Regis Hanna</i>
Oct	7	40th Anniversary of CARP's Founding (photos)
Oct	9	2006 YFWP Korea National Congress (photos)
Dec	25	Veterans of the Fight to End Conflict – <i>UPKMF</i>

#### THE CHEONGPYEONG PROVIDENCE

Mar	12	True Mother's Mother: Crossing the 38 <sup>th</sup> Parallel – <i>History Committee in Korea</i>
Jul	10	True Mother's Mother: Faith through Suffering – <i>History Committee in Korea</i>
Sep	14	A Journey with Dae-mo nim – <i>Soonja Richardson</i>
Nov	32	Interview with a Clairvoyant – <i>Philip Hill</i>

#### REVIVAL OF NATIONS

Jan	22	Nepal: We've Only Just Begun – <i>John and Ginger Nicholls</i>
Jan	26	The Causes of Conflict in Korean Politics – <i>Jeong Yong-seok</i>
Jan	30	Canada: Rugged Nation of Quiet Faith – <i>Today's World</i>

Feb	22	True Parents' European Breakthrough – <i>Mark Brann</i>
Feb	26	Spotlight on Africa (interview) – <i>Tokuno Eiji</i>
Feb	27	Burundi: Restoration in Real Time – <i>Today's World</i>
Feb	29	Bridging the Congo River – <i>Today's World</i>
Feb	30	Eye of the Storm – <i>David Beard</i>
Feb	32	One Zambia, One Nation – <i>Today's World</i>
Feb	32	The Wonders of Benin – <i>Today's World</i>
Mar	22	Finally Hope: Turning My City Upside Down – <i>Kim Myung-dae</i>
Mar	26	Recommissioning Hope: Liberia – <i>David Beard</i>
Apr	18	Rallies that Blessed a Nation - <i>Various Contributors</i>
Apr	30	A Cumulative Investment of Heart (Afghanistan) – <i>David Beard</i>
May	34	Côte D'Ivoire and the Quest for Universal Peace – <i>David Beard</i>
Jun	20	A Mother's Embrace for Brothers in Conflict – <i>Today's World</i>
Jun	22	True Mother Spurs Indian Momentum – <i>Today's World</i>
Jul	20	WFWP and the Era of Women – <i>David Beard</i>
Jul	25	Good Times and Bad in Lebanon – <i>Thomas Schellen</i>
Jul	26	Universal Principles Inspire African Leaders – <i>Today's World</i>
Jul	28	A Visit to the Land of Upright Men – <i>Jacqueline Sou Aber</i>
Aug	34	The Mombasa Community Fast – <i>Fred Owour Rangala</i>
Sep	30	Light in Eastern Europe – <i>Gani Kroshi</i>
Nov	20	Let's Stretch Out Our Hands – <i>David Beard</i>

#### LIFE OF FAITH

Jul	14	Revisions to the Translation of the Family Pledge – <i>Julian Gray and Andrew Wilson</i>
Aug	34	The Mombasa Community Fast – <i>Fred Owour Rangala</i>
Sep	20	Like a Dream Come True – <i>Regis Hanna</i>
Sep	22	My Way of Serving God – <i>Park No-wook</i>
Sep	35	Delving More Deeply into Father's Heart – <i>Julian Gray</i>
Nov	28	From Resolve to Completion (40-day fasting) – <i>Inoguchi Yasuo &amp; others</i>
Nov	32	Interview with a Clairvoyant – <i>Philip Hill</i>

#### THE BLESSING & BLESSED FAMILY LIFE

Jan	18	The Highway of Peace Blessing (photos)
Jan	20	We Will Be an Exemplary Couple - <i>Noel Akehi</i>
Jan	21	Brought Together at the Intersection – <i>Michael Jenkins</i>
Feb	31	Color-blind for the Sake of Peace – <i>Geoffrey Gichuki</i>
Sep	18	Testimonies after the Recent Blessing – <i>True Family Members</i>
Nov	24	Mending the Marital Fabric – <i>June Saunders</i>

#### MEDIA, EDUCATION, CULTURE, SPORT

Jan	34	Inside the Cheon Seong Gyeong Translation Team – <i>Lee Yeonseung, Alexander Ershov</i>
Mar	20	Women Take to the Battlefield – <i>Today's World</i>
Mar	30	Happy Birthday EuroFocus – <i>Andrew Davies</i>
Jun	32	The Online Life of the Middle East Times – <i>David Beard</i>
Sep	20	Like a Dream Come True – <i>Regis Hanna</i>
Sep	35	Delving More Deeply into Father's Heart (Cheon Seong Gyeong) – <i>Julian Gray</i>
Nov	19	2006 Peace Queen Cup Korea (photos)

