

TODAY'S

WORLD

AUGUST 2007





Breakthrough in Sri Lanka: An Interview

Although our publisher has willingly consented to be interviewed, we sometimes find it hard to catch up with him. When the opportunity recently arose, we were glad to ask him about the August 6–7 International Leadership Conference held in cooperation with the Sri Lankan government, at their Parliament Building. (A further article about this appears in this issue on page 20)

Today's World: Rev. Kwak, please could you say something about the significance of the conference?

Dr. Kwak Chung-hwan: In the normal course of events, an International Leadership Conference is an event held for the benefit of key international leaders. We want to convene the most influential and important guests. This Sri Lankan conference, though, was unique among the ILCs. With it, a UPF model for national-level ILC conferences was created. Quite a number of important figures came.

Dr. Mohamed Haniffa Mohamed, minister of parliamentary affairs, a well-known and respected Sri Lankan leader was among them. I've heard he has been a parliamentarian for forty-seven years. Think about that—forty-seven years! He has been to some of our previous conferences and is genuinely respected in his country.

Speaker of Parliament W.J.M. Lokubandara also took part in this conference. He had attended the Cheon Jeong Peace Palace inaugural ceremony in July 2006. Many important leaders have developed a connection to the UPF movement.

It was actually Minister Mohamed who initiated this conference. After attending previous UPF conferences and developing a relationship with UPF, he truly felt that the top leadership in Sri Lanka would benefit from attending a UPF seminar, that is, they need what UPF is teaching. So, through Minister Mohamed, we cosponsored this International Leadership Conference with the Sri Lankan government.

Because of this, many aspects of this ILC could be seen as an upgrade: the seminar took place in the Sri Lankan Parliamentary Chamber and all the information and brochures—including the invitation letter—were produced with the government logo in addition to UPF's. Our side did not need to be concerned about inviting guest. Actually, our burden

was almost nothing; all we had to provide were the lecturers. They took responsibility for everything else. The MC for the opening session, who did it very well, was a famous television broadcaster.

Of course, the speaker of parliament and the minister of parliamentary affairs played key roles in the opening session. The Sri Lankan prime minister came to it and he spoke. On that occasion, as the representative of UPF, I introduced the founder's vision and spoke about the meaning of good leadership and good governance—among other things.

The guests didn't only come from parliament; there were provincial governors; Mr. Ajith Nivard Cabraal, the governor of their Central Bank; and other high caliber, national level leaders. There was also a lady parliamentarian from Nepal.

Furthermore, the minister of parliamentary affairs held a congratulatory banquet at a special national guesthouse. It included a top notch Sri Lankan cultural performance. To that event came not only conference participants but leaders who hadn't attended the conference but who are active in other fields in Sri Lanka, as well as ambassadors to Sri Lanka from various other countries (including Korea). With such quality leaders in the audience, we had to concern ourselves seriously with the content of the presentations.

What effects might the conference have on the situation in Sri Lanka?

The overall circumstances in Sri Lanka are not easy ones. The people who are the majority there and those who make up the minority have been in conflict for a long time. It's not a problem limited to ethnicity either; there's a religious component. It involves their faith, their beliefs. The majority there are Buddhist, while the minority group believes in Hinduism. It's one country, but it is representative

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Cover Photo: On August 1, Father writes a Chil Pal Jeol message while Mother and Kook-jin nim look on; *Above:* Hyung-jin nim now gives the Sunday service at our church in Mapo, Seoul. Yeon-ah generally speaks first; Hyung-jin nim then gives a sermon, after which they interact with congregants; *Back Cover:* The newly opened World Peace Center, in Pyongyang

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TODAY'S WORLD is a publication of the FFWPU International office. Founded in 1980 by Rev. Sun Myung Moon, Today's World is published mainly for members and associates of FFWPU. A source of information, insight and inspiration for its readers, and a forum for the exchange of news and experiences, the magazine facilitates a sharing of heart among Family Federation members and friends. (The views expressed are therefore not necessarily the official views of FFWPU or its founders.)

Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.

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SUBSCRIPTIONS: Airmail to any country: One year (12 issues) \$59, €50, £30, ¥7000 or ₩60,000; Two years (24 issues) \$105, €80, £55, ¥13000 or ₩105,000; Six months (6 issues) \$32 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name Today's World Julian Gray. Credit card payments can be made through PayPal: please visit our web site or contact us for details.

Back issues of Today's World: Issues from August 1999 to the present are available from us on demand. Please enquire also about earlier issues.

Printed by Wooh Seong Sa, Seoul, Korea



Father Speaks of His Early Years

The following is taken from an English book about True Father's life. The book was prepared (at some speed) from a collection of autobiographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World.

Originally, God wanted the whole human race to have but one hometown, the place where Adam's family was to have lived. Who would be the proprietor of that hometown? The proprietors should be God and True Parents, with God being the center.

If Adam and Eve had not fallen, they would have become one with God and become true parents at that time. Therefore, the place that was based on their realm of love would have become all humanity's hometown. If that had come about, God, the father, the mother and the children would all have become one.

However, the opposite occurred. People became self-centered, centered on Satan's love, and lost that hometown. The human race inherited satanic life through satanic love, and thus people cannot stand in front of God. The human race was expelled; people lost their hometown. Instead of receiving God's life, it was from the devil that humanity received life. Though born of parents' love, they were expelled because their lives were assuredly from the devil. What occurred along with that? The human lineage became stained with the devil's blood. Because human beings were of the devil's lineage, they were expelled and became those who have lost their hometown.

From that perspective, what are God's bitter pain and grief connected to? The hometown! What about Jesus'

bitterness and grief? The hometown! What is the hope of the countless righteous people who have lived throughout history? The hometown!

Chongju County, North Pyong-an Province

Next, you must know about the realization of the homeland, which is religious people's hope, humankind's hope. Eden should have been the birthplace of those who were to be true parents, but this was lost through the Fall. Therefore, the owner of Eden should have been the one born to be the second True Father. Since the hometown of all humanity is wherever the True Parents were born, as members of the human race, your hometown must be the True Parents' birthplace. From the providential point of view, Father's birthplace should be your hometown, and that original hometown

should be a sacred place.

You should cultivate the feeling that you were originally meant to have, deep within your heart, toward that hometown. Let us cultivate those original, deeply-felt emotions toward that hometown! Where is the hometown toward which we might cultivate those original heart-felt sentiments?

Chongju County. Why Chongju? Why have Chongju and Korea become the hometown and the homeland? It is the conclusive will of God and was determined so that we might win over the world and return to God.

In the heart, the starting point and the ending point are the same. Our course should be a balanced one.

The name "Chongju" is good, isn't it? Who determined the place of settlement? God did; God determined it. It was not determined by me or by the Korean people. It was determined by God and without doubt it is the fast road to our hometown. Chongju is really a good name, and it has the qualities to become the hometown of all people.



People from Pyong-an Province are like ferocious jungle tigers. Even people from Russia and China cannot match them. They are people who travel freely beyond boundaries. From that perspective, people from Pyong-an Province are people who can go beyond their boundaries; they also possess good diplomatic skills.

Do you know why people from Pyong-an Province are not given recognition in official positions? Because once given a position, they will take over everything. So don't belittle them. In South Korea today, many of the people from the North are among those with the economic power, and among them, many are from Pyong-an Province. Of course, there are also a few from Gyeongsang Province and Gang-won Province, right? [Laughter]

That is because of God's protection. Everything must be equally distributed. Compared to a fish, they are like the head and the body, while the rest of the people are like the tail. Therefore, the people from Pyong-an Province are enlightened.

Why are they enlightened? Because that is the original birthplace of Korean Christianity, and it is the first place in Korea to absorb Western civilization, thus the people's thinking is quicker.

There were many famous people who emerged from Chongju County in North Pyong-an Province. Chongju is famous. The center of the independence movement is not Seoul. Christianity was at the center of the struggle with Communism. Like many powerful generals on the front line of a struggle, many famous people emerged from Pyong-an Province.

Even now there may be famous people emerging from there. If Chongju County alone is mobilized, then North Pyong-an Province and the entire North will follow and will be mobilized in turn. Because of that, Kim Il-sung could control everything from Pyongyang.

Dokon Village, Sangsa Hamlet

There is a place called Dokon Village in Chongju County, North Pyong-an Province. That is my birthplace. Six hundred families settled there in an attempt to emerge from poverty. There were approximately three thousand people in those six hundred families. The teaching of the Osan School was the core of Dokon

Village, which is why many intellectuals emerged from there. Thus, even though they were fugitives from poverty, their intellectual level was high.

These people formed a villagers' association among themselves. Even though scholarships were offered to the needy, they were refused. Even though they were poor, they would not accept help from the others. Those needy people said, "We will definitely not accept any help; we will solve our problems by ourselves." Also, even if a bag of rice were offered to them because they were poor, they would refuse it.

So the scholarship and the bag of rice would always be left unused. Dokon Village is like that because it is the place I was born, isn't it? [Laughter] Twelve people from there had graduated with a doctoral degree, and quite a few businessmen were from there. When I observed the people from Chongju, I felt moved because their attitude was very good.

I was actually born in Doksong Village, Dokdal District, Chongju County, North Pyong-an Province. The Chinese characters for Chongju County, Dokdal District mean "the place that achieved the standard of morality." Those for Doksong Village mean "a place that reflects a standard of morality as high as the stars in heaven." The name was later changed to Dokon Village, and "on" in "Dokon" means "gentleman" or "learned person." What knowledge resides in the word "on"? Doesn't that knowledge symbolize the lord? Because it became known as Dokon Village and Sangsa Hamlet, everything there developed.

Rumors spread that Sangsa Hamlet was loyal to South Korea. It's easy to do what everyone else does, but our village was strongly united against communism. That resembles me, doesn't it? Because I have higher thoughts. "Sang" means "high" and "Sa" means "thought," so together it means elevated thinking, which means one must be thinking about God, doesn't it? The place name is Sangsa village, so it developed a reputation for being sympathetic toward South Korea. Ah! All because of a place name....

Thus, people like me who are born there must become people who think about higher things. It means not thinking about one's own home but about the larger reality. Also, we should think that our home address is 2221 Sangsa Hamlet, Dokon Village, Chongju. If we expand on that, it can be limitless.



True Father's birthplace, which the North Koreans have kept in good repair since True Parents' visit there in 1991

Going to the hometown

No matter how far a person goes, he cannot leave his origin. The feelings in his heart don't change; he cannot sever the emotional attachment he has to his origin, right? That is because he and his hometown are connected through the spreading roots. No one can live separated from one's roots, so inevitably we long for our hometown. From this perspective, my life is connected to my hometown and it is important as the place where I received 80 percent of my education. Therefore, no one can cut off from one's destined relationship to his or her hometown. Isn't that true?

If I came to my homeland, where would I want to go on arrival at Incheon airport? Even though this is my homeland, I would not go to Seoul, even though it is at the center of my native land. I'd go beyond Seoul, beyond the center of the country, to my village in North Pyong-an Province, in Chongju County, where my house stands in the midst of the hills and nearby streams. That is where I want to go. My journey will end there because that is my origin.

It is all about returning. What is it centered on? We return centering on an emotional standard. But where am I going? What am I doing? To put it simply, I am a person who longs to return to his hometown. Where am I going? If I am asked, the answer is that I'm going home, not to a false hometown but to the true hometown.

I want to use the hometown, where I was born—the yard that I grew up in, the village that I played in—as a classroom, a place to enlighten people. Therefore, before you die, you must hear the story directly from me of the time I spent playing at the foot of a mountain. You must have a precise understanding of my history. Once in the spirit world, you will feel ashamed if you haven't visited that place. In the future, those who understand Unification Thought will think of that place as our church's Mecca, as similar to Jerusalem in relation to Christianity.

For you to become a royal citizen of heaven, you must be able to say that you attended the True Parents from the beginning to the end. For that reason, you must visit True Parents' starting point. True Parents only come once in the course of history. At that one time when this occurs, you are in a position to accompany the teacher on a visit to his hometown, the rightful hometown of all humanity. This is precious.... You must understand this fact and be determined to go there even if you must look death in the face.

A Moon clan tradition

Is the Unification Church's Rev. Moon the product of any special place? [Laughter] I am the product of Pyong-an Province, am I not? Do you know where the ancestors of the Pyong-an Province Moon clan come from? We are Jeolla Province people; from Nampyeong in Jeolla Province [South Korea]. That root hometown, Nampyeong, is next to Naju. If you think along those lines, I'm a Jeolla Province man. [Laughter] I said it in that way to help dissolve the grudge borne by people from Jeolla Province. I wouldn't mind if people from Jeolla were to go to Gyeongsan Province and say I must be on their side because my roots go back to the village of Nampyeong. That's logical, isn't it? [Laughter]

When I looked into the ancestry of the Moon clan, it struck me that the Moon clan began from an illegitimate child. When we look at the family tree, there was a certain king at the time of the Shilla Dynasty, King Ja-bi, who through a prophetic dream learned that a special child had been born in the country. The

dream instructed him to go to a certain place, to a rock now called Moon's Rock, where he would find a crying baby. That was how it started. From the providential view, Bal Ju-ja, the founder of Hwarangdo,¹ is from the Moon clan. We cannot clearly explain how he is, though, because the stories of such complex connections are rather convoluted. Moon Hong-gwan [a church member] has said that King Lee Tae-jo's second son spoke about this.

Because there were many patriots from the Moon clan, an imperial decree later dictated that in the future, descendants of the Moon clan should never be used as servants. There were books written about this. So from the King Lee-jo era onward, the Moon clan never again served as servants. Looking at it providentially, the story somehow fits.

Also, because members of the Moon clan are smart, they have occupied places in important organizations. Moons are intelligent and are also stubborn. They are notably stubborn people. During King Lee-jo's reign, Moons did not occupy official positions. It is not that they could not occupy these positions, but they did not occupy them. Therefore, they did not do so of their own free will. From this perspective, they are a clan with a sense of values and integrity. People in the Moon clan are frighteningly stubborn people with a strong conscience; and they will never deal with anything unrighteous. The descendants of the Moon clan now number four hundred thousand, and it was from that lineage that I was born.

Moon Hong-gwan! [Yes.] What did Confucius say about something coming from the Moon clan? [He said that a saint would emerge from the clan.] What more was said? I don't know if Confucius really said that.... [Yes, there are many old sites related to the Moon clan. Each of these sites has its accompanying strange legend. There are stories that come down from the Nampyeong Moons, from the tomb of the Chungsook Moons, and the tomb of Grandfather Moon Ickjeom of Sancheong that a saint will come from the Moon clan.]

The family tradition of serving guests and beggars

One family tradition that was passed down through the generations is that a hungry guest should never leave empty-handed. Whenever a guest visited us, he would never be turned away empty-handed, even on a celebration day. We had that kind of family tradition.

Thus, we fed so many people from everywhere. During the time of the Japanese occupation, people were robbed of everything, thus they had no choice but to flee to Manchuria for shelter. During that time my mother fed so many of these refugees passing by our house. My mother fed an average of about thirty to forty such people every day. Though she did this almost every day throughout her life, I did not hear her complain even once.

We owned a flour mill. It was very warm because there was a small fire burning. It was occupied most of the time by one poor beggar or other. Though we asked them not to stay there, they would always come back because they could not find anywhere else they would be fed. As a result, I got very close to the beggars.

During the winter, when a beggar came asking for food, either my mother or my sister-in-law would rush to the kitchen to prepare food. If they could not find any food, they would

1 A seventh-century martial art and philosophy derived from Buddhism and Confucianism that embraced scholarly and physical training and whose adherents were instrumental in unifying Korea from three warring kingdoms.



True Parents among Father's relatives 16 years ago; Father's close relatives wept, but he told them, "Don't cry. I did not come for tears, I came for God's mission. We have much greater things to do."

offer the beggar food from their own table. In this way, sometimes they would be left without food themselves.

A family that feeds beggars will never be ruined; it will have descendants who will be welcomed by people everywhere. That is why a person like me was born, isn't it? I am also someone who would feed the people of the world. During my lifetime, I have given countless sets of my clothes away and fed countless people. Why did I do that? This is because I am always thinking about the equality in love and life.

Great-Grandfather Moon Jeong-heul (11. 3, 1841² – 11.26, 1918)

If you follow me, you must know my history and know about my ancestors, especially the story of my great-grandfather. From my great-grandfather to my generation is four generations. At that time, my great-grandfather moved to our present location, Sangsa Hamlet. His family left its original hometown and later, while enduring many difficulties, was blessed by Heaven and became quite successful.

My great-grandfather had three sons. Among them, my grandfather Moon Ji-kook was the oldest. Next was Moon Shin-kook, followed by Moon Yoon-kook, who lived in Paju. Our house was the eldest son's house and during my great-grandfather's time, they lived quite well. They were quite a respected family in that region because through Heaven's blessing, their inheritance was great.

² All lifespans in this article are based on the lunar calendar, which has months that are numbered, not named; thus this is the 11th month, 3rd day of 1841 according to the lunar calendar. Both calendars use the same year, but (for example) this year, parts of the 11th and 12th lunar calendar months fell in January 2007; those months remain 11 and 12, 2006.

Grandfather Moon Ji-kook (9.2, 1870 – ?)

My grandfather was illiterate. He didn't go to school or to a village study class, but he knew the story of the Three Kingdoms from the first to the last page. Once he started something, he would continue nonstop until the end. He had the ability to hold listeners spellbound. Once someone started to listen to him talk, he would never leave until the story ended.

Our house is located just along the village's main road, and if you visited grandfather Moon's house, sometimes you could find about thirty guests in the guestroom. My mother had a strong character, but she attended my grandfather her whole life without a single word of complaint. Because of my great-grandfather's influence, my grandfather, who occasionally drank and smoked, finally stopped smoking. After my great-grandfather passed away, my grandmother started smoking because she was lonely. She also stopped, though, because she was spending money on cigarettes instead of on feeding the hungry.

Great-Uncle Rev. Moon Yoon-kook (1.30, 1877 – 1.2, 1958)

My grandfather was one of three brothers, the youngest of whom was a minister. He was in charge of the North Pyong-an Province organization during the March 1, 1919 Independence Movement. With other leaders throughout the country, he helped decide on the movement's plan of action. He led demonstrations against the Japanese government with the teachers and students of Osan School and his church congregations and other local citizens, waving flags and marching throughout the streets of Pyongyang. Eventually, he was arrested by the Japanese police for leading a demonstration. He served two years in prison. After he was released, he could have lived with his family in his hometown, but instead he wandered in a part of Korea

that was unfamiliar to him in order to avoid Japanese police harassment. He died in Jeongseon in Gang-won Province.

In those days, ₩70,000 was a very large sum of money, but he sent all that money to the provisional government in Shanghai. To carry on such activities, he had to wander until he finally passed away in an unfamiliar province.

With such lifelong achievements, he could establish a foundation on which God could work. He sacrificed his family—in fact his church and his own life—for the purpose of saving the country, and he carried a heavy burden throughout his years as a wanderer.

When I came to South Korea, he was the only relative I had here. My cousin Yong-gi later had a dream in which my Great-uncle Moon Yoon-kook appeared to him and told him how he had passed away and where. My cousin went to that place and found that it was just as Moon Yoon-kook had said in the dream.³

Moon Kyung-yoo, my father (7.11, 1893 – 10.11, 1954)

I would say my father was a very honest man. If he borrowed money in an emergency, he couldn't do anything until he had paid it back with interest within the time he had promised. In any case, he was a man who kept his word. I'd say he was a champion in being as good as his word. He had a clear conscience.

My father had a four-hundred-page hymnbook. He took good care of it but didn't carry it with him when he went to church. One day I asked him, "Why don't you bring your hymnbook, father?" He answered, "It's a bother to carry that book. Also, I'm afraid I might lose it. It's better to leave it at home." [Laughter] "How can you sing without it?" I asked. "How? I sing with others who are singing. If I don't know a song I can look at it in the page of someone else's hymnbook," he replied. He had, in fact, memorized the words to all the hymns.

My body is tough and strong. Really, I am strong. My father was strong enough to go upstairs carrying a bag of rice like this. I am from such a strong line that I am healthy even though I am already over seventy.

Mrs. Kim Kyung-gye, Choong-mo nim: [Loyal Mother] (10.15, 1888 – 1.7, 1968)

I'd say my mother was a female general—yes, a woman general. She was considered an enterprising person. I am afraid that doesn't accurately describe her, but in every situation she did play an active part. I am like my mother in many ways. At first glimpse, I am a man with a large, sturdy build. I am a man of great strength and a man of muscle.

My mother was a woman of strong character. When she flogged laziness out of a boy with a switch, she didn't stop halfway. I am a stubborn, unbending person like my mother. Once I have made up my mind, I never give up. Indeed, that's what I'm like.

My mother gave birth to thirteen children. My wife had thirteen children too. It seems to have been transmitted from one generation to the next. Having many children is a family tradition. Many of my siblings died early, but eight brothers and sisters out of thirteen managed to live.⁴ Can you imagine what a difficult job it was for my mother to marry off her six daughters? I thought it was such a pity for a bride to get married into another family while burdening her family members and rela-

tives with preparing the wedding. Though she had to get married, the bride may, I thought, be full of rancor on her wedding day against having been born a girl who is compelled to go into another family, leaving a heavy burden on her own family.

In marriage, the status of the bride's family is evaluated by the gifts that are prepared for the groom's family. In my hometown, they are called "courtesy gifts." Clothes and a lot of other things had to be prepared to make up a bundle of presents. In Pyong-an Province, they used to count how many yards of first-class cotton cloth the bride brought to her new family. Every family had to try to send good gifts in order to establish good standing with the groom's family.

People have to eat food and wear clothes. Food and clothes are essential and so these are usually prepared for a daughter's marriage. In the case of a woman marrying a man of noble birth in a home with many elders... Women didn't have nylon stockings in those days; all clothes were made by women who picked and ginned cotton, spun it into thread and then wove it on a loom. My mother was a champion in doing those tasks. She was tough and strong. The average woman wove three or four *jangs* (sheets) a day, but my mother did twenty *jangs* in two days. When my elder sister married, my mother wove one *pil* (roll of cloth) per day. The situation was so urgent that she couldn't let a second slip away. She did the work in an instant. I was born with such a gift of being good at doing things quickly, as you know. [Laughter]

My mother and father loved me very much. It is natural for every mother to love her children, but for my mother I was very special. If I were to go on talking about this subject, you would cry many times.

Mr. Moon Yong-soo, elder brother (3. 5, 1915 – ?)

My older brother was so deeply spiritual that he knew ahead of time that Korea would be liberated and that the Korean War would break out. He had the attitude of solving all problems he faced according to guidance from the spirit world. He suffered from ill health, but he had never even dreamt of curing himself with the help of medicine. He tried to overcome it through prayer and faith. Finally, through his religious life, he recovered. For my older brother, I was somebody. He thought highly of me as the greatest younger brother in history. Whatever I asked him to do, he never failed to do for me. Whatever I told him, he absolutely believed.

I was forced to part from this affectionate brother. The country was divided into North and South. ... I think all my family and relatives must have lived through a series of ordeals and disgrace before they died.... From a historical viewpoint, it was an essential course for them to pass through because of me.

God prepared the eldest son

I have a different origin. To say it once again, my origin, I think, is different from those of you here in Korea. Our ancestors were special. Are you upset? Are there any Mr. Moons among you? Raise your hands!

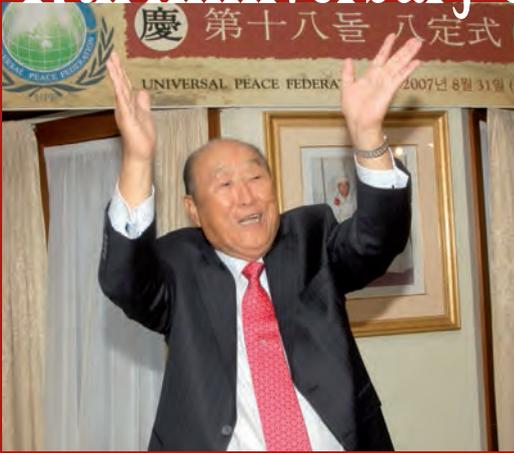
You might say, "How dare you neglect us? We are also the children of blessed families." Yet my birth was on the basis of stronger conditions, under Heaven's plan. The standard necessary for God to allow me to be born was on the basis of a preparation of the lineage beyond that of those of you born from blessed parents.

For decades, I struggled to uncover absolute truth. Along the way, I suffered more than you or anyone ever could imagine. Such blessing cannot be inherited without a foundation. It is

³ Later, The body of Moon Yoon-kook was reinterred at the Wonjeon

⁴ Including Yong-soo (Daehyung-nim), Hyo-soon, Yong-myung (the name Father was born with), Hyo-shim, Hyo-su and Hyo-sun (Father's sister who is still living in North Korea)

17th Anniversary of the Settlement of Eight Stages



On August 31, members at the August 28–September 3 ILC in Kodiak joined True Parents in celebrating the 17th anniversary of the Settlement of the Eight Stages. The day began with Pledge Service and hoondokhwa, read by Dr. Yang Chang-shik, after which Father spoke. The night before, at 9 PM, after river fishing, Father had gone to sea and caught 12 halibut. These fish were prepared for all the conference participants. Since it was midway through the ILC, Father returned to river fishing, leaders headed out to set a fishing condition at sea and other members headed back to the conference.

contrary to reason. If you were born in a family, you have to love the representative—who might be your parent or the king of the country—to the point that the mark your love leaves is admired by your descendants forever. Then you can be a family heir. That is the principle of inheritance; so it cannot just be done any way you think fit.

Therefore, the day will come that people will love the Moon tribe. I mean, the day will come when they will respect the Moon tribe and attend other members of that tribe as you attend me. You should stand on God's side and pray to God. This practice should be set up as an unchanging tradition.

There should be the eldest son with the birthright of Heaven. The heavenly birthright! In order to connect to the world the Moon tribe had to go beyond the national level. The eldest son of the Moon tribe with the birthright is like the high priest and should become a leader of all the world's representatives.

What will become of a man who is making effort for others' sake? He will become a central figure. If you keep on working in your country's public interest, you Moons will come to constitute the central tribe, and the day will near when the Moon tribe can inherit heavenly blessings. [Applause] Any volunteers who want to live like that with me, raise your hands and let's pledge to do it together!

Chaos and the birth of True Father

Modern history since World War I is composed of a succession of imbroglios and wars throughout the world. You have already learned that history does not proceed in an accidental manner,

but moves in relation to the indemnity conditions people set. Judging from that viewpoint, it is natural to conclude that God surely does prepare for a new age in the middle of this chaotic situation, the Last Days. Therefore, World War I was a challenge to humankind on the global level, a matter of life or death for all the people of the world.

Usually everything becomes clear within three years of a major incident occurring. From that point of view, the fact that I was born in 1920 is...I was born three years after 1917, in 1920. Even though I am now known as Rev. Moon, I was not Rev. Moon then.

Our trials and the March 1 Independence Movement

Korea was then Japanese territory. It could he said that I was born in Japan. Japan ruled Korea for forty years. So I was born under Japanese sovereignty. Because the new Adam was to be born in Korea in the near future, Japan desperately persecuted Korea.

The 1920s was a time of privation in Korea. The country was experiencing difficulties because of three years of bad harvests. And an uprising, the March 1 Independence Movement⁵, of Koreans fighting against Japanese domination, occurred around that time. I was born in the second year of those three years of poor harvests, which began in 1919 when the March 1 Movement broke out. In the middle of that severe trial, on the foundation of my family's suffering, connected with the March 1 Inde-

⁵ Koreans refer to this as the 삼일[3.1] 독립[Independence]운동 [Movement] or simply 삼일운동

pendence Movement, I was born.

The leaders of the March 1 Movement were religious men. They were, for the most part, Christians. They had an eye for a new direction, not toward Imperialist Japan but toward America, and followed America. Going through the process, Korea soaked up Christian culture rapidly and deeply.

The patriot Yoo Gwan-soon, who died a martyr for the cause of Korean liberation at the age of sixteen, was in the same position as Eve before the Fall. She was Eve in Adam's country. The corpse of the patriot Yoo Gwan-soon, who was in the position of Eve, was divided into six parts. The number six belongs to Satan. The patriot Yoo Gwan-soon was actively engaged in the Independence Movement, sacrificing herself out of loyalty. I was in the body of my mother as the 1919 Independence Movement swirled into motion.

I shouldn't emerge in a country that wasn't independent. There was a war with my life at the center. Ten months from that time, I was born in 1920.⁶ It was on behalf of all Korean women with the heavenly heart to indemnify Eve's sin and to preserve the land of Korea that Yoo Gwan-soon died. From the providential viewpoint, God carried the providence to Japan on the basis of the national foundation created.

Troubles in the family

I often heard stories of my family having to live on pine tree bark... That pine bark was the food they lived on while I was in my mother's womb. It seems that God loves me nowadays. But why was He so harsh in the days when I was born? He pushed my family into a deep ravine and harried them to death, all the members of my family.... That is our history. Because I am aware of the law of indemnity, I can understand the real state of things. If I wasn't aware of it, I should say that everything must be a lie. All the relatives in my family—from my cousins to my third uncles—paid indemnity. With my birth, my house went to ruin. Until I was fifteen years old, my family and relatives experienced trouble.

Birth of the heavenly baby (1.6, 1920), Gregorian calendar: February 25, 1920

When looking on at True Parents' birthday party, with people from countries all over the world filling a hall, does God envy me, or not? [Not at all.] Why should He be happy? Because I am God's son. Therefore, far from envying me, He must love it that you are celebrating my birthday. Just as you are happy when preparing for your child's birthday, God is also happy to celebrate His son's birthday.

Who knows if the children not born due to the practice of birth control could have become the representatives of all their ancestors or have taken care of the heavenly will on behalf of

⁶ The human gestation period is about 280 days; in Korea and other Asian countries, at least, a woman is said to be pregnant for ten months. Westerners often say nine months.



Father (middle, standing) with high school friends

their nation? If my father and mother had practiced birth control, would I have been born? [Laughter] My mother gave birth to thirteen children.

I might be identified as the little kid from the "Osan House."⁷ Because I had small eyes, if anyone said "Osan House Little Eyes," all the villagers knew that meant me. My eyes were so small that, right after she gave birth to me, my mother examined my face to see if I even had eyes. [Laughter] Finding my batting eyes, she felt relieved. [Laughter] Such eyes are necessary for me. My small eyes show I have the aptitude to be a religious leader. When the lens of a camera is contracted, the focus is on things in the distance. Take a look at my nose. From its shape, you can see I will not listen to anyone.⁸ [Laughter]

I seem to have been a handsome baby. When I got on the train on my mother's back, people would gather around me and want to hold me in their arms.

In those days, there were no hospitals in rural areas. We had to take the train to go to a hospital in Sonchon from Chongju. There was a hospital founded by a Christian Church. One day my mother took me there by train. People saw the infant nestling in his mother's arms, and one lady said, "What a lovely child he is! I wish I could hold him in my arms! If I could, my family would be blessed." Perhaps she was a woman who was really looking for a child, or a barren woman. But she really wanted to hold that baby in her arms.

Meaning of the name Sun Myung Moon

Sun Myung Moon is my name. Moon means truth, and sun means to reveal itself clearly. The character for "sun" is a compound of the characters for "land" and "sea." How about the character for "myung"? It combines the characters for the sun and moon. These meanings are relational. Sun and moon must be bound up with truth, as must the land and sea. They should then make one world. Sun Myung, my given names, mean to be aligned with the proper order with the quality of purity that cannot be criticized from any corner.

Then what does "True Father" mean? It is for someone who is everyone's father. What will you become by loving the father of all humanity? You will inherit from the father.

Now, what am I? At the same time as being Father, I came with kingship. The kingship over the country must be set up and then...

It is said that on the day *Chung Do Ryung* comes, he would receive tribute from seventy countries or so. The book seems to have pointed out the Unification Church itself. [Right! Applause]

And there is another book named *Kyugamyurok*. It came out after the *Chonggamrok*. It predicted my name from that early day.◆

⁷ A reference to Father's home

⁸ We were advised that Father is probably comparing his nose to a hawk's bill

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

of world affairs, with disagreements that involve ethnic and religious differences, tribal and national conflicts. After coming into contact with True Father's vision and our principles—an inter-religious, interracial, international vision where peace comes for someone who initiates love for the sake of others and serves others—they could see how that kind of leadership and lifestyle are absolutely necessary for the country.

Furthermore, I had a discussion with the speaker of parliament. I introduced to him to the Korean *Saemaul* [new village] and the *Saenara* [new nation] movements. So in his district, they are going to have a seminar for village leaders and youth leaders to introduce them to our vision. I wrote to him about this. He completely accepted the suggestion; so in his own district, the village leaders will meet.

I heard Father was connected with the inception of the Saemaul movement....

Oh definitely. Father originated the style of work that was adopted and used in the original Saemaul activities, where service projects were performed in local villages and we taught young people or even housewives and married women, actually any of the villagers. This was to increase literacy. It was through our movement's efforts that illiteracy was eventually eliminated. We served as well as taught. This was a type of educational, enlightenment activity. That local level activity was originally our way of doing things and we used our national training center to train the original leaders of the Saemaul movement. The government became interested in this and further developed it. But we always emphasized not only external education, Saemaul movement, but also *sae maum* [new mind] movement—internal education as well. We brought great change to the Gungsang area.

The speaker of parliament in Sri Lanka liked this idea; he wants to try it in his district. He invited us to a special luncheon at the Parliament Building, where he welcomed us all.

Unexpectedly, First Lady Shiranthi Rajapaksa also invited us to a special luncheon at the presidential palace. She had prepared the Navy Band to play a special performance particularly for us. She very warmly welcomed and accepted us.

Will this conference help with closer relations with Sri Lanka in relation to events in New York in September?

In connection with the September UPF event in New York City, the speaker of parliament will represent the president in attending the conference. The first lady will also come to that anniversary event.

Originally, we planned that the Asian regional leaders, Dr. and Mrs. Kim, would prepare for this and link with the leadership. We had planned to invite two important ambassadors for peace from outside of Sri Lanka—one from Nepal and one from India. From India came a former senior diplomat who was part of the Indian cabinet. His name is Ambassador Krishna Venkatesh Rajan. And from Nepal, Sujata Koirala, a member of parliament, came. She's also the Nepalese prime minister's daughter. They are testifying so beautifully to Father and our movement.

The Nepal ambassador to Sri Lanka, who lives in Colombo, and this lady parliamentarian from Nepal also spoke about holding an ILC in Nepal of this standard. I hope we can hold one there within this year.

So, Father also wants each country to have such a conference if possible; it would benefit the country's leadership and show support for good governance. We will try. Within this year, we hope to have ILC conferences of this type not only in Nepal but also in Ethiopia and Lesotho; these three countries have asked to us to hold ILCs there. We have a very small budget! Nevertheless, we can do it.

Of course, Korea will continue hosting many types of ILCs.

Sri Lanka's president is now an ambassador for peace. When Father and Mother visited Sri Lanka not many years ago, the man who is currently the president was serving as the prime minister; he had already won the presidential election but he had not begun his term as president. It was before his inauguration, so he was continuing his work as prime minister. He had invited Father to come but because of Father's situation at the time, Father could not. I went representing Father, and I sent him ambassador for peace certification.

We are looking forward to the first lady's attendance at the upcoming seminar; she can learn more details about our activities. ♦



Left: Speaker of Parliament Lokubandara welcoming Nepalese Member of Parliament Sujata Koirala, who came representing her father, Prime Minister Girija Prasad Koirala; **Right:** Dr. Kwak presenting a gift to the Sri Lankan First Lady Shiranthi Rajapaksa

The Significance of Civil Society and Religion to UN Renewal

By Heiner Handschin

What follows is adapted from the writer's presentation at the International Leadership Conference for participants from Germany, Italy and Japan in Seoul August 17–21:

We know there are many people who say the United Nations is a dinosaur, but I must say that in the time I've spent at the UN, I've found tremendous potential. This is why I think True Father, understanding this, stresses the need for renewal and reform of the United Nations. The UN since its sixtieth anniversary has been faced with many difficult issues that seem to bring this great organization to its limits. The current threat to peace, which seems to be omnipresent in the world, has been very challenging for an organization that was founded in the post Second World War era. The world situation has greatly evolved since the end of the cold war.

Nowadays it is not conventional armies or blocks of nations that oppose each other, but there has been a proliferation of potential trouble spots all over the world. The critical zones of conflict have spread out to numerous places in the world to a point where the UN's initial mission of realizing world peace has little effect. We have seen in several recent conflicts that the UN is unable to cope with the task of bringing peace. International terrorism—another headache—and conflicts on the tribal and factional levels are posing additional challenges to the UN organization and its mechanisms.

What are UPF's core objectives?

The current UN organization undoubtedly needs renewal in order to cope in better ways with the current situation of the world. The UN has to be reformed, and already it has changed substantially. From an organization of governments, it is beginning to turn into an organization that realizes it must build on solid partnerships between governments and civil society. Its role should shift from defense and disarmament to empowerment and coordination of the various facets of civil society's constructive input, to bring about peace and development in the world. I think this is a key point. Collaboration is still limited, but it looks as if they are becoming increasingly interested in cooperating with civil society.

Up until now, religions were not considered to be part of the solution of problems and conflicts. Oftentimes they were considered to be instigating and proliferating aggressions and

war. We have examples in history—I'm talking about the Crusades—and in modern times. I personally witnessed a situation in Kosovo, when I was there in 1992, where the Serbian authorities planned to build an Orthodox church in the middle of an Albanian university campus. There are a number of other examples, such as the Sunni-Shia conflicts. We have all seen or heard of the use of religion to create war and conflict!

Based on common "core values" or universal values recognized by the world's major religions, the world's religions should cooperate in the pursuit of a culture of peace and do everything in their power to end the culture of violence. By newly including religious leaders in a partnership with the United Nations, a new framework for interreligious and sustainable cooperation for the sake of world peace could be realized.



Mr. Heiner Handschin

Calls for a renewal of the UN system

There were several remarkable calls from within the UN as well as from outside of the organization for renewal and reforms. The previous UN secretary-general, Mr. Kofi Annan (1997–2006), in his famous address "We the Peoples" about the role of the UN in the twenty-first century stated, "We must supplement formal institutions with informal policy networks, bringing together international institutions, civil society and private sector organizations and national governments, in pursuit of common goals."

A former UN under-secretary-general for Least Developed Countries, Mr. Anwarul Karim Chaudhury, asked in a similar way for the UN to create an outline for its working relationship with civil society organizations. So civil society organizations like UPF with consultative status have become affiliates with the UN and can voice their opinions on various issues, bringing in this critical perspective from the situation "on the ground." There is a growing interest within governments throughout the world, in civil society organizations and NGOs to give their input and to cooperate in peace building activities.

True Father, the founder of UPF, has spoken out for decades for an inclusion of religion and faith in the process of solving human problems. As there are many causes to problems other than social and political ones, there is a need for new approaches better fit for building a world of lasting peace.

He called for increased cooperation between the world's political and religious leaders in the pursuit of world peace, and he applied that same line of thinking to the UN.

I believe that there is an urgent need today, within the United Nations and through its many activities, to encourage mutual respect and increased cooperation between the world's political and religious leaders....
—True Father, August 18, 2000

A religious council at the UN

The creation of an assembly or religious council at the UN consisting of respected spiritual leaders who could complement the secular, political leaders by bringing in religion, culture and education was the concrete proposal Father brought forth in a gathering of world leaders in 2000 at the UN Headquarters in New York:

I submit that serious consideration be given to forming a religious assembly or council of religious representatives within the structure of the United Nations. This assembly or council would consist of respected spiritual leaders in fields such as religion, culture and education...

Religions and a culture of peace

In this sense, a culture of peace could be effectively promoted and achieved by using the great potential of the world's religions. Organizations other than UPF have also recognized the valuable input of religions and religious leaders. When speaking about a culture of peace we have to give credit to others, because this great concept of a culture of peace was actually first launched by UNESCO, and it is, I think, very much in line with our approach.

According to UNESCO's concept of a culture of peace starting first in the minds of men, the major religions' core values would contribute significantly to the noble goal of "Creating a Culture of Peace and Nonviolence for the Children of the World!" Perhaps we have forgotten this, but this is the UN motto, given by UNESCO, for the first decade of the new millennium, the decade we are living through now.

Felix Marti, director of the UNESCO Center of Catalonia in Barcelona, in his essay, "Understanding and Dialogue between Religions to Promote the Spirit of Peace" states, "Religions in their true spirit can make a valuable contribution to a culture of peace. It is important to reinforce the sanctity of great religious values, and the wisdom of nonviolence, thus developing conduct which can deactivate the spiral of violence."

UPF does not claim to have invented the idea of including religions in the work of the UN. We recognize that we are not the only ones saying that; UNESCO has been saying it, too. I think Father's great initiative is that he has simply had the guts to declare it to the whole world and to challenge existing institutions to implement it.

Cooperation beyond limited interests

Father challenges the religious leaders as well by asking them to be open-minded and ready to cooperate beyond their faiths for the sake of the larger good:

Of course, members of this interreligious assembly would need to have demonstrated an ability to transcend the limited interests of individual nations and to speak for the concerns of the entire world and humanity at large.
—Assembly 2000, New York, August 18, 2000

It would not just be my religion, my people, my thought, my belief. This is, I think, the fundamental motivation of Father's proposal. We have to be able to go beyond our own religion, and religious leaders who would be in such a council would have to be able to go beyond their own faith.

A former president of Zambia, Mr. Kenneth Kaunda (1964–1991), confirms the importance of religion: "There is a need for religions within the UN, so that the abundant financial, academic, spiritual and technical resources can be directed effectively." The value of religion is that it teaches mankind to be good and ethical. Any kind of government needs to be held accountable for its ethical and moral standards. Even corporate governance is more and more bound to moral and ethical principles in its practices.

World leaders should have a clear record of compliance with core values in theory and practice. This point was emphasized by a former chairman of the Supreme Soviet of Belarus, Mr. Stanislav Shushkevich (1991–1994), who is also a prominent UPF ambassador for peace:

The UN should no longer be just a meeting-place of leaders of the civilized world with dictators, killers and terrorists. The UN should go to a new level. Any efforts toward such cooperation and mutual understanding will be hopeless unless they are based upon healthy moral and spiritual principles.



Left: The diversity of the human family was in evidence at the event; **Right:** Several people had gifts for Dr. Kwak

There is a need for healthy moral and spiritual principles that should be implemented in world affairs. Leaders of the world should have a history of compliance with core values in theory and behavior. Nations whose leadership is based on practices of ruthlessness and violence should be banned from being accredited to the UN! This is why the UN should acquire the moral authority to critique and if need be ban any form of abusive and bad governance in the world. This moral authority should be acquired through the creation of a formal body within the UN organization.

Despite the fact that figures in society and in politics have their own spirituality individually, there is a need for the creation of a "conscience-mechanism" within the UN. An institutionalized body within the UN is a guarantee that a spiritual perspective of things remains present within world affairs.

What can religions teach that social and political undertakings can't? Religions deal with the mind and spirit of people. Therefore, religions can more comprehensively teach about a culture of peace. Great religious and spiritual leaders like Gandhi, Martin Luther King Jr., or more recently, Nelson Mandela and Bishop Desmond Tutu, have set good examples by turning away from a culture of violence by choosing a nonviolent approach.

Through practicing nonviolence, a culture of peace can be created in the best way, in the minds of people. In December 1994, at the UNESCO Center of Catalonia, UNESCO launched a declaration on the role of religion in the promotion of a culture of peace. I don't know if this has been followed up on, but

NATIONS SUPPORTING THE CREATION OF AN INTERRELIGIOUS ASSEMBLY OR COUNCIL IN THE UN

Azerbaijan, Bangladesh, Belarus, Belize, Benin, Burkina Faso, Cambodia, Cameroon, Comoros, Congo, Costa Rica, Djibouti, Dominican Republic, Egypt, El Salvador, Gabon, Gambia, Guatemala, Guinea, Haiti, Honduras, Indonesia, Iran, Kazakhstan, Kuwait, Madagascar, Malaysia, Marshall Islands, Micronesia, Mongolia, Morocco, Myanmar, Nicaragua, Oman, Pakistan, Panama, Papua New Guinea, Philippines, Qatar, Russian Federation, Saint Vincent and the Grenadines, Senegal, Sudan, Suriname, Tajikistan, Thailand, Timor-Leste, Uzbekistan

this declaration demonstrated that dialogue with eminent religious figures has great potential to contribute to a culture of peace. What is the potential of religious teachings with core values such as compassion, love for one another and consideration of those in need? The power of reconciliation is necessary to end cycles of resentment and violence. One example comes from South Africa, where the National Truth and Reconciliation Commission under the leadership of spiritual and religious figures like Nelson Mandela and Desmond Tutu contributed greatly to a nonviolent solution of a very difficult situation of racism and

resentment. This shows the potential of religious teaching and the input of genuine religious leaders. We can see that in what they practiced. I read a book about this. There were several attempts to transform the Truth and Reconciliation Commission into a kind of court. Each time, Desmond Tutu intervened and said, "We don't want to go in that direction. We don't want to start blaming one another."

It seems worth considering whether trials are the best way of dealing even with war crimes. This is not to make light of horrific crimes committed during war, but humiliating the losers may not eliminate the problem for good and may instead be a contributing factor in a future conflict. The religious ways of reconciliation, forgiveness, compassion and love for one's enemies offer a lasting solution. Abraham Lincoln's statement, "The best way to destroy an enemy is to make him a friend," exemplifies the kind of religious solution that eliminates problems at their roots.



Hyun-jin nim told the ILC participants that this is a "century that could lead to peace or that could carry on the horrible legacy that humanity had to endure since the beginning of human history —the legacy of war, conflict, misunderstanding and hatred."



Left: Archbishop Milingo talking to an Italian guest; Right: Dialogue among participants continued during breaks.

All the major religions teach compassion:

“All men are responsible for one another.” —Talmud, Sanhedrin 27b (Judaism)

“Give and it will be given to you ... for the measure you give will be the measure you receive back.” —The Bible, Luke 6:38 (Christianity)

“All [human] creatures are God’s children, and those dearest to God are those who treat His children kindly.” —Hadith of Baihaqi (Islam)

“The Great Compassionate Heart is the essence of Buddhahood.” —Gandavyuha Sutra (Buddhism)

All the major religions teach love for the enemy:

“Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.”—The Bible, Matthew 5:43–48 (Christianity)

“The good deed and the evil are not alike. Repel the evil deed with one which is better, then lo! He with whom you had enmity shall become a bosom friend.” —Qur’an 41:34 (Islam)

“Aid an enemy before you aid a friend, to subdue hatred.”—Tosefta, Baba Metzia 2.26 (Judaism)

“Hatreds never cease through hatred in this world; through love alone they cease.”—Dhammapada 3–5 (Buddhism)

“Do good to him who has done you an injury.” — Tao Te Ching 63 (Taoism)

Timely resolutions

“The Philippines believes that the creation of an interreligious council or a specific unit on interfaith understanding in the United Nations system is an idea whose time has come.” This statement by Philippine Speaker of the House Jose De Venecia reflects the fact that the initial idea of UPF and its founders has been picked up by various personalities throughout the world and by governments as well. The Philippine government picked up the issue and spearheaded several UN General Assembly resolutions. They started in 2004 with a resolution “promoting interreligious dialogue.”¹ In 2005, it was again the 1 A/RES/59/23, Nov. 2004, adopted by the 59th session of the UN

Philippine government that launched a resolution about “promotion of interreligious dialogue and cooperation for peace.”² Finally, in 2006, the UN General Assembly passed a resolution, again spearheaded by the Philippines, on the “promotion of interreligious and intercultural dialogue, understanding and cooperation for peace.”³

A step in the right direction!

This last resolution of the General Assembly resulted in the designation of a focal unit in the UN Secretariat to handle matters of interreligious dialogue and cooperation. This focal unit is far from an interreligious council; however it shows that an important step has been taken in the right direction. And quite recently the UN reformed an important part of its mechanisms. The Human Rights Commission was upgraded into a Human Rights Council, which will stand on an equal footing with ECOSOC; it’s a huge step. It took less than two years from the call for change until the formal institution-building process of that council was complete. This stands as a precedent; the UN, which is sometimes criticized for being slow to change, can be reformed in other areas when there is a clear need for reform. As Father forcefully expresses it in the Peace Messages, “If there is a will, there is a way, especially if it is God’s will!”

Finally, the list of nations sponsoring the creation of an interreligious assembly at the UN [see box] reveals some interesting facts. Neither European nations, nor the U.S., nor Japan—the so-called developed countries—are listed among them. It is becoming increasingly clear on many fronts that there is a need for a reevaluation of the role and importance of religion in our world today!

UPF is calling on the leading nations of the world, such as the U.S., Germany, Italy and Japan, to reconsider the value of the input of religions and religious leaders by joining UPF in promoting a religious council at the UN, an international truth and reconciliation commission, if you will, that can solve the world’s problems in the same way as the South African model has done nationally.◆

Mr. Heiner Handschin is the secretary-general of UPF in the Europe 2 region.

General Assembly
 2 A/RES/60/10, Oct. 2005, adopted by the 60th session
 3 A/RES/60/L.11/REV. 2, adopted as A-RES-61-221, by the 61st session

World Peace Center in Pyongyang



Top: The first hoondokhwaе at our church in Pyongyang, which doubles as the World Peace Center, on August 5; **Middle:** An exterior view (see also the back cover) during the Grand Opening **Bottom:** Dr. Kim Min-ha (foreground) and Rev. Hwang offering flowers as cameras roll

At the historic meeting in 1991 between then North Korean president Kim Il-sung and True Parents at the Presidential Palace in Hamheung, Kim Il-sung said to Father that he would provide land for him, and invited him to build a church on it. Father responded by saying that a church might not be as valuable as a building that can serve as center for peace, to which people from around the world could come. True to his promise, President Kim provided the land and permitted the construction to go ahead, and true to his character, Father was not content with a simple church structure.

And so it came to pass that when a party of 147 people traveled to Pyongyang from Seoul for the official opening of that World Peace Center on August 5, they filled only a small percentage of the seats in the main auditorium.

Flying from Seoul on August 4, they spent three nights in the North and returned southward on August 7. It is just an hour or so by plane between Seoul and Pyongyang (the official schedule had them departing at 10:00 AM and arriving at 11:20 in Pyongyang), a reminder of the proximity of the two capital cities that for six decades have been virtually cut off from each other. The party chartered a plane from the North Korean airline Air Koryo, which came from Pyongyang to meet them at Gimpo Airport in Seoul.

North Korean officials welcomed the party at Soonan Airport in Pyongyang. After lunch they visited Mankyungdae, the birthplace of Kim Il-sung. In the evening, the party was formally but warmly welcomed at a banquet.

At ten o'clock in the morning of the following day, the official grand opening of the World Peace Center was held in the presence of North Korean dignitaries. Chief among these was Mr. Ri Jong-hyok, vice-chairman of the Chosun Committee for Peace in Asia and the Pacific, who was once a key figure in the area of inter-Korean relations. He gave a speech marking the occasion.

The opening of the World Peace Center was also the dedication of the Pyongyang branch of the Family Federation. Fittingly, therefore, among the delegation that traveled to the North were all the South Korean FFWPU regional leaders, many church elders, plus leaders of providential organizations. Two non-member leaders of providential organizations,

Dr. Kim Min-ha¹ and Kim Bong-ho,² who had previously held positions in the South Korean government, also took part. Other representatives of South Korean society who also made the trip included a well-known television broadcaster and a senior Buddhist monk. It was an event that surely will feature in accounts of providential history in years to come.

Hours earlier, at five o'clock the leaders had met in the chapel and celebrated a more internal dedication ceremony for the Pyongyang church. First, in accord with True Parents' tradition, the building was consecrated with holy salt and prayer. This was not a brief, informal occasion, but a genuine church dedication with all the aspects of a service including offering a bow to True Parents, reciting the Family Pledge and hoondokhwae. This was carried out with the full knowledge and approval (though not the presence) of the North Korean authorities.

In keeping with the potentially broad use of the building, the second floor of the five-storey building houses offices, a conference room and a coffee shop. The floor above that holds lecture rooms and another conference room. The living quarters for administrative workers are on the fourth floor, where there is also a multi-media room. The top floor comprises living area reserved for special visitors.

Following the dedication ceremony, the group visited Chongju and Anju, the birthplaces of Father and Mother. At the graves of Father's parents, just a short walk from the house where they lived, the delegation held a ceremony to honor their memory.

The final full day was a day to visit some memorable landmarks of the North. This included the Pyonghwa Motors company at Nampo, the port city just west of Pyongyang. A new highway has been built between the two cities, greatly improving transportation. That final evening, everyone gathered for a farewell banquet, after which they watched the renowned Arirang performance, an epic cultural show involving hundreds of people.

1 Once chairman of a group advising then South Korean President Kim Dae-jung on matters related to Korean unification, now chairman of Korea's Ambassador for Peace Association

2 Once deputy speaker of the National Assembly, now chairman of the Mongolian Peoples' Federation for World Peace

Left: Vice-Chairman Ri Jong-hyok of the Chosun Asia Pacific Peace Committee and Ven. Na Yong-hwa, founder of the South Korean Imjae Buddhist Order;
Below: The World Peace Center, in Pyongyang

The following afternoon, after visiting major landmarks in Pyongyang, the delegation returned to Soonan Airport.

Reflecting on the experience, Rev. Hwang Sun-jo, president of FFWPU in South Korea, and leader of the party, said: "One North Korean was saying to me in conversation such things as 'Our ideological approach is less intense nowadays, don't you think?' That's the kind of conciliatory atmosphere we experienced this time. On my previous visit, the people guiding us would frequently caution us strongly. But this time, there was a real feeling of peaceful reconciliation.

My general feeling is that the first winds of Cheon Il Guk are penetrating into North Korea. This actualization of Cheon Il Guk is the unfolding on earth of a new civilization, of the era after the coming of heaven, isn't it? This is also happening in North Korea. Centering on True Parents, we are getting rid of the culture of conflict and division and are establishing a new civilization on earth. It is in that context that we have established this very central church that represents the essence of True Parents."

Alongside the deeply significant grand opening of the World Peace Center, the South Korean party's respectful visiting of the historical and cultural landmarks of the Peoples' Republic of Korea bore fruit in reenergizing a fraternal relationship, reigniting the familial love that once bound the nation as a whole. ♦





Top: Paying respects at Father's father's grave; Middle Left: At the farewell banquet are alternatively seated Northerners and Southerners; first and third from the right are North Koreans involved in reunification work; Middle Right: In 1991, Father met two sisters after 40 years apart. His elder sister, Moon Hyo-soon has since passed away. Here, Rev. Hwang Sun-jo and Moon Joon-ho, Father's cousin once removed, with True Father's younger sister, Moon Hyo-sun, his only sibling left in this world; Bottom: Youthful exuberance from North Koreans among the Arirang performers



Above Left: A brotherly relationship quickly developed between Father and President Kim in 1999;
 Above Right: Mankyungdae, the birthplace of President Kim Il-sung (1912–1994) Below: A guide speaking in a museum dedicated to the life of President Kim, who ruled North Korea from 1948 until the end of his earthly life



Pyonghwa Motors assembles cars from parts manufactured by the Fiat automobile company in Italy. The names for at least two of their five car models—*Hwiparam* [Whistle] and *Buguk* [Cuckoo]—were chosen by Kim Jong-il.



Sri Lankan Conference for Parliamentarians

By R. Thillairajan

We have been sending cabinet-level participants from Sri Lanka to the International Leadership Conferences quite a while now. They have wonderful experience; however, when they return to Sri Lanka we do not have the personnel and internal foundation to carry on working with them. This caliber of participant also finds it difficult to participate in the local events we have.

This year, we recommended three participants for a February international conference, but they could not attend because of various engagements. Usually cabinet members must receive approval from the president. It can happen that just a week before an event the president may need them elsewhere.

When our original three invitees could not go, we invited the eighty-six year-old Minister of Parliamentary Affairs M. H. Mohamed and his private secretary (his grandson) to attend the event.

This time, therefore, Sri Lankan National Leader Lim Jin-woo and I traveled with them to Korea to take care of them. Taking care of the minister in Korea was incredibly difficult because we were not accredited as conference staff members. Without badges and official positions, uncomfortable situations cropped up.

We paid a lot of indemnity. We stayed in the World Mission Office accommodations, traveling to and from the hotel for the first three days to make sure they were comfortable. We also journeyed

to Cheongpyeong and met them at the banquet for conference participants at the Peace Palace. This created a certain bond of friendship between us. The minister was also very touched by the content he heard and by the friendliness and religious harmony of the conference. He is a former speaker of the parliament and has also held many cabinet positions in the past. He served as a parliamentarian for more than forty years.

When we returned to Sri Lanka, we visited him and discussed the interest he had expressed in working with UPF. The idea developed of holding a conference for forty parliamentarians. Holding a one-day conference was suggested, but a two-day conference was decided upon in order to better develop relationships.

We were looking at various venues. The president was informed about the conference and a cabinet paper was submitted with an approved program.

This is the first time we worked on the government level, and it was a good experience for all of us. Originally we proposed that half the presenters come from UPF and half from Sri Lanka to make it a joint event. Arranging speakers and getting the approval of the ministry was not easy. The distinguished person we invited from the Philippines was unable to come, so we sought some other important figure in the political field to attend. With great difficulty we managed to bring Mrs. Sujata Koirala, a Nepalese member of parliament, who came as a special envoy of Nepal's prime minister, who is also her father. We notified the Nepalese Embassy regarding her visit, and they were very helpful from beginning to end. The minister's grandson,



Above: The Sri Lankan Parliament Building; Below: Dr. Kwak in Colombo, at the ILC, which he said "created a UPF model for national-level ILC conferences."

who was instrumental in organizing the entire conference, was in a very bad car accident just eight days before it began. He was hospitalized with a fractured leg and unfortunately could not attend.

The event was finally held at the Parliament Building. Regrettably, the president could not attend, but the prime minister attended and spoke at the event. Having the event in the parliamentary complex permitted working with the secretary-general of parliament and other officials at a new level. It lent prestige to the event and generated good publicity.

We had an event-coordinating company make the arrangements. They did a splendid job of making the conference run smoothly, including the sending of invitations, communicating with confirmed guests and proper registration. While the conference was being planned, Dr. Kwak, the chairman of UPF, had another engagement during the dates of the conference. When we learned he would be able to come, it was a boost for the event.

The conference began with presentations from of the Parliament W.J.M. Lokubandara and Dr. Kwak, and a speech from Prime Minister Ratnasiri Wickremanayake. In the second and third sessions, Mr. P.A. Premathilaka, the auditor general, and Mr. Sumith Abeysinghe, the deputy secretary, both of the Ministry of Finance and Planning spoke. We were also fortunate to hear from Prof. Rajive Wijesinghe, secretary-



From Left: Dr. Kwak Chung-hwan; M. H. Mohamed, Minister of Parliamentary Affairs; Member of Parliament Sajith Premadasa; and the writer at the Sri Lankan conference for Parliamentarians

general of the Secretariat for Co-ordination of the Peace Process. On the second day, the governor of the Central Bank of Sri Lanka, Mr. Ajit Nivard Cabraal, also spoke. He also became an ambassador for peace.

When I greeted the speaker of parliament and told him that Dr. Kwak was waiting to see him, he rushed in to welcome and greet him. The speaker really wanted to invite us for lunch, and we managed to do that on the second day in his private dining room in the Parliament Building.

On the second day, we returned to the Parliament Building and brought the event to a meaningful conclusion.

We had dinner together at a nice location outside the Parliament. We asked the ministry to invite the South Korean and Nepalese ambassadors assigned to Sri Lanka, and both of them came. Through

their representatives, therefore, the event in Sri Lanka became known to those two important governments.

My personal feeling was that during the organization process—especially during the final days—God was on the front line, guiding the whole event. We feel that to have held such a historic event and to have presented Father’s vision and character education inside the Parliament—with our small foundation—was an amazing occurrence.

On the evening of the second day, we were invited to the president’s residence for tea with the conference delegation, along with a number of woman ministers and

ministers’ wives. We watched a beautiful cultural program. This was a very official event, put on for top level dignitaries from overseas. It proved a good opportunity to exchange gifts.

The following day we had a separate event, a one-day leadership seminar for eighty ambassadors for peace. One ambassador for peace, Dr. Chula, and Mr. Lim helped in various ways to make the conference events run smoothly. Dr. Thomas Walsh, Dr. Robert Kittel, Mrs. Ursula McLackland and Mr. Ek Nath Dhaker were our wonderful UPF presenters. Unexpectedly, Dr. Kwak was able to spend an extra day in Sri Lanka and took more time to share with us.

I thank God that we brought such victory for True Parents in Sri Lanka. ♦

R. Thillairajan is the Secretary-general of UPF, Sri Lanka



Left: Secretary to Ministry of Parliamentary Affairs and Auditor General P.A. Premathilak; Right: The Sri Lankan Parliament includes Buddhists, Hindus and Muslims, including, since 2001, some Buddhist monks, such as these at the conference.

True Parents asked members from Korea, Japan and the United States, respectively, to visit all the world's countries to assist local members in completing their goal of 13,320 rallies, which involved conveying the Peace Messages and imparting the blessing to all people.

A Campaign with Family Connections

By Hovhannes Barseghyan

Hovhannes Barseghyan is working in Korea, but he returned for two weeks to his homeland, Armenia, where from Japan the Japanese national messiah couple and three Japanese sisters joined him. With just a handful of supportive home members, they made good use of the limited time they had.

We published more than fifteen thousand copies of Father's speech with photographs of the world tours on the cover. In addition to a rally in Yerevan, the capital, using two cars we traveled throughout Armenia, distributing speeches in apartment buildings and on the street.

One of the cars was my father-in-law's. Although he is not a member, he volunteered to drive one team. For seven days they traversed the country, working in cities far from Yerevan. He not only drove but he also ended up standing on the street and giving away many speeches himself!

The venue for our rally was a hotel we chose for its beautiful surroundings and strict values—unmarried couples cannot get a room!

We invited dignitaries, some of whom we had known for many years. One was the nationally known director of a dance troupe and another a famous artist. Many of my friends



and relatives and my wife's actively participated. The group of society figures and the tribal group came together at the event and created a family atmosphere. Sensing there was special significance to the occasion, everyone stayed and talked for at least an hour during coffee time.

My mother, my brother and sisters all came. My wife's parents were the representative couple in receiving the holy wine, and her sister represented all those there who were still single. This was a great opportunity for our tribal work. I was the MC. As a matter of respect and expediency, the national messiah read the speech in Japanese (with

translation into Armenian). In fact, it worked out well, as our guests seemed to sense the international scale of our work.

During the evening, we presented Ambassador for Peace Certificates to members of both groups who made up our audience. One such recipient was a shop owner, but through his business he supports three families and is always willing to help others. He sets a strong example in his marriage and doesn't like it when he hears of people being unfaithful. Ordinary people sometimes find it difficult to connect in heart with a high-society person who becomes an ambassador for peace. So we honored this person because he is naturally

an ambassador for goodness. He is someone I have known a very long time, but it was the first opportunity I had had to explain to him about the work I am doing. His response to this was, "Why didn't you tell me this before?" ♦



1 From left: Koichi and Machiko Suzuki (both 72), national messiahs, Mr. Barseghyan, his wife's parents and his daughter
2 Mr. Barseghyan's brother and sister; she is a church leader in Russia.

My Sisters Preceded Me

By Nagai Sayoko

In a lottery among leaders of Korea's church regions, my church, in the Tobong Borough of Seoul, drew Bolivia as the country our members would go to in order to help with events and the giving of the blessing. After one Sunday service, our church leader motioned to a box on the pulpit that was full of folded scraps of paper and explained that we would have a lottery of our own to decide which of our members would be going to that South American country. After filing up to the front of the church and pulling a paper from the box, I opened it to find that it was one of eight that had a number on it. I took part in this lottery representing my family, so I told my husband, "You got a number! You are one of the people who has to go."

My husband was happy. He would have liked to go, but for financial and other reasons, it seemed better that I go.



He was excited about going to Bolivia; I felt more that I had to go than that I wanted to go. As I studied about Bolivia, though, I learned that the people there, like Japanese and Koreans, have the Mongolian spot as babies. I felt that we have the same root, and I wanted to meet them. I learned that Bolivia is the starting point of the Inca civilization. I was interested in that too.

We are from the 6,500-couple blessing group, which was mainly a Korean-Jap-

anese blessing. My husband is the Korean. We have two sons and two daughters. Our boys were at a workshop in Cheongpyeong for most of the time I was away; our youngest girl spent much of each day at a preschool. My oldest daughter, who is ten, helped around the house. My husband made rice and did the shopping. As it turned out, only two members from our church were actually able to go to Bolivia. The other, Tanaka Yoshini, had been my partner years ago for church activity where we each needed to find and bless 160 couples. Soon after we worked together, she and her family moved to Japan. They have only recently come back to Korea, so I have not seen her for a long time. It was nice, sharing the long flight to South America with Mrs. Tanaka, talking about old times, our families and raising children.

We were met by Rev. Shin Myung-ki, who is the Adam-nation national messiah, and the La Paz church leader at 5:30 AM at La Paz International Airport, which at 4,000 meters above sea level is the highest airport in the world. We learned that Bolivia had accomplished all its events, but that the underlying spirit of the providence was to bless every person. We would help with that.

They took us to the La Paz church, which True Parents bought. It is a three-storey building in an expensive neighborhood.

Bolivia has three churches. The focus of the church in La Paz is ambassador for peace activity. The national headquarters is in Cochabamba; there they concentrate on witnessing to young people. The third church is still being built in Santa Cruz. Of the three cities, Santa Cruz has the lowest elevation. Father and Mother both spoke in La Paz during the 1990s. True Mother, Kook-jin nim, Jun-sook nim, Jin-hwa nim and Yeon-sun



Sayoko (right), who carried everything necessary for a Holy Wine and Holy Burning Ceremonies in her handbag, with a local member, approaching Bolivians

nim all spoke in Santa Cruz on October 5, 2006.

The church in Santa Cruz will be a place that Father can come to if Bolivians have the opportunity to welcome him to their country again. It is not good for Father's health to have to struggle with the high elevation of La Paz. The elevation makes it very difficult for people who are unused to it, which is nearly everyone except the Bolivians. In La Paz, when walking at my usual speed, the difference in the elevation didn't seem to affect me, but even just walking quickly, I was soon panting.

That first day, we were taken to Lake Titicaca, a large, beautiful lake that straddles Peru and Bolivia. Along the way, we saw many Indian women, who are known as *Cholito*. They wear very colorful skirts adopted when Bolivia was ruled by Spain. The Bolivian people do look somewhat Asian.

That night six ambassadors for peace came to the church. One was a company president who used to be a provincial governor; one was a university president, another a university professor. There was also an ex-Catholic priest who went to the Cheongpyeong Training Center when a large group of religious leaders went there and met Dae-mo nim.

The next day, we flew to Santa Cruz, where we saw the church that is still under construction and a wood veneer business that is doing well, exporting mostly to Mexico. We met the Abelnation national messiah, Jeremy Jordan, who is British. We also met the Santa Cruz church leader, who is Japanese. He came to Bolivia in the 1990s. In 1994, Father asked for 1,600 Japanese volunteer missionaries. They went and worked in countries around the world. Ten of them came to Bolivia. In December 1996, Father called 4,200 Japanese volunteers to do missionary work exclusively in South America. Of those, 120 came to Bolivia. They have gradually returned to Japan over the last decade. Two Japanese families from those groups have settled in Bolivia.

The following day we went by bus to the church headquarters in Cochabamba. This took ten hours. It's 2,500 meters above sea level, but it is much easier to adjust to the atmosphere there than it was in La Paz.

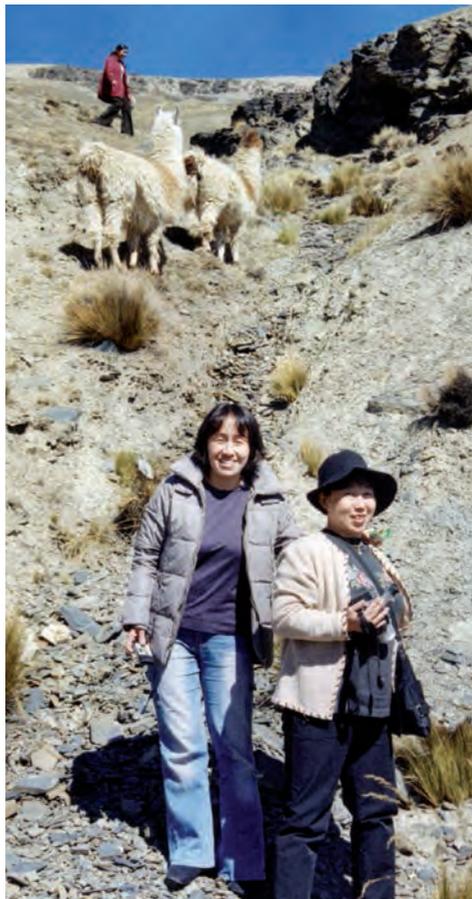
After hoondokhwa we went to Cochabamba's outdoor market. Later in the day, we were taken to see a gigantic statue of Jesus. In Bolivia, as in all other South American countries, most of the people are Catholic.

Mrs. Tanaka had to go back earlier



An aboriginal Bolivian woman

than I did, so she needed to catch a plane to La Paz and another from there to Korea. I could not see her off. I had a high fever. I went to a doctor, but I still did not feel well. I thought about Father who had had a fever in South America during the speaking tour and about the Japanese women who had volunteered to serve as missionaries here, leaving their families behind. The missionaries from Japan went out while I was living in Korea. I had heard about that providence but it seemed far from me at the time. Even though I was in Bolivia for



Mrs. Nagai and Mrs. Tanaka, who worked together in Bolivia, posing with Llamas, an animal closely associated with South America

only a short time, I could imagine their feelings. What I was going through was not similar, but it caused me to think about their sacrificial hearts.

I was sick that day and all of the next day with diarrhea and vomiting, and when Sunday came I attended Sunday service, though I had still not recovered. Bolivia's Eve-nation national messiah, Sagawa Seiichi, gave the sermon. Married couples who received the blessing, perhaps even recently, had also come to hear the message. I was taken to the hospital later that day and put on an IV. Whatever was dripping into my vein was so strong that for a while it blurred my vision, but it completely cured me.

I felt fine the next day when I went with a Bolivian sister to bless people in a nearby park. I carried the holy wine, cups, church pamphlets and some paper in my handbag. The paper was for the Holy Burning Ceremony. People were asked to write whatever is precious to them on the paper, which would later be burned and prayed over in the church. The Bolivian sister spoke about True Parents. We would give the holy wine and the couples would be asked to affirm the blessing vows. I prayed in Korean. It was symbolically successful. The Bolivian people easily accepted the blessing—only a few Protestants refused—but it was not the full, formal Blessing Ceremony.

I also spent a day witnessing at a local university campus. I worked with a Bolivian sister. I would greet people in Spanish, and then she would do all the talking. We brought a total of five students back to the church for an introductory lecture. I hope they keep coming. Our church is on the second floor. On the ground floor is a market run by the members. The money made through the market finances the local church activities. At night, I helped out cooking at a hamburger stand there.

As Mrs. Tanaka had done, I flew back to La Paz en route to Korea. The La Paz church leader and her husband, who is Japanese, saw me off at the airport on my homeward journey.

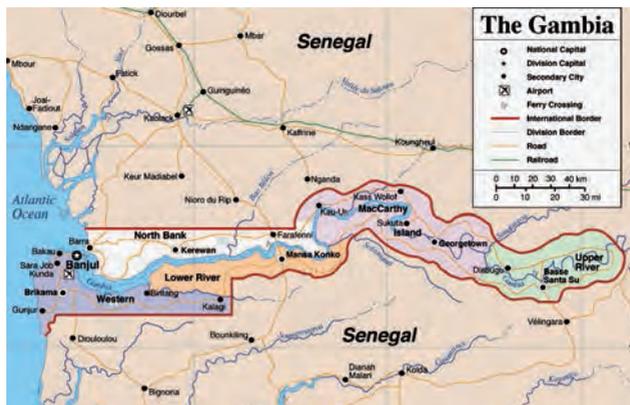
I took with me a very good impression of the Bolivian members. The lives of the young members are a continual training course. They do cycles of forty days of fund raising followed by forty days of witnessing. They pray before they go out each morning. They have an internal goal and an external goal. They work without even resting for a day. I hope they all maintain that level of effort at least until their blessing. ♦

Blessings in a Little Slice of West Africa

By Kamata Mayumi

When I considered God's will for my mission as the leader of Japanese missionaries to the Gambia, I thought I should lead the way, including financing the visit by all ten members to the country. To give the conclusion first, we were able to finance the July 1-17 mission for seven women, who have returned home safely. For that, I am truly grateful.

When we arrived in the country, eight Americans, including the national messiahs Randy and Beverly Berndt and young second-generation members (sixteen and seventeen years old) had already been engaged in the Gambia. Thus, the number of active foreign members became sixteen, which seemed to compensate for the three members absent from our Japanese group.



with her.

The Japanese missionaries, all of them sisters, became inspired and invigorated by the second-generation members. On the other hand, I believe the second-generation brothers and sisters must have felt the Japanese woman power, so to speak. I am pleased that the good qualities and dispositions of the teams were mutually beneficial. Among the many good memories I took home, I will not forget the moment we prayed together

Apparently, the second-generation members from the United States had the flexibility to cope with the local environment and lifestyle, which are quite different from those in the U.S. Mrs. Berndt said, "In order to help American people understand the importance of living for the sake of others, it is best to bring them to Africa." Based on our live, firsthand experiences there, I agree

after delineating a new Holy Ground. Our activities were mainly focused on reading Father's speeches to the local people and giving them the blessing. We were delighted to learn that the local members had been already been engaged in steady activity and had reached about thirteen thousand people.

We paid visits to the homes of some



Left: On August 17, Japanese National Messiah Nakahaze Yoshiji, presenting an Ambassador for Peace certificate to Mrs. Touré Lobbo Traore, wife of Malian President Amadou Toumani Touré; **Right:** The First Lady posing with other Ambassadors for Peace

contacts, trying to demonstrate true love, reading the word and giving them the blessing. In this way, we attempted to leave a stabler foundation, hoping a new level of developments could emerge from it.

A good case in point: When we visited the Isat family, Mrs. Isat said she had been invited to visit a kindergarten the following day and suggested we go with her and pass on Father's message to the people there. We went half-heartedly. It was the kindergarten's graduation day. About fifty children and two hundred adult guests—parents and others—attended. We were somehow allowed to do everything we had wanted to do. There was prayer and the reading of Father's message, a congratulatory address and the Blessing Ceremony. Though small in scale, we were so impressed that we could conduct a providential rally there.

On another day, we visited Rabacorre Village, where we have been providing some scholarship funds. There again, we read Father's message and gave the blessing. We danced a Japanese folksong piece called "Sorabushi," and the villagers in return performed a local dance, raising an atmosphere of joy and communion.

We could also witness the fruit of seeds sown by five earlier missionaries (from a worldwide group of 1,600 Japanese missionaries in 1994). In particular, we were deeply impressed by the local blessed children, who are a great testimony to the heavenly lineage and the heavenly traditions transmitted through the generations.

In Africa generally, members cannot meet Father frequently, nor do they receive the word in abundance. They do not have many Abel figures of a certain caliber nearby to guide them properly. The African members are constantly in a desperate position and seeking God in prayer. We would like to express our high appreciation of the members who keep faith centering on the church national leader, Rev. Ebrima Jadama, and his wife. We also want to express our gratitude and pay tribute to all the previous missionaries and the national messiahs for their pioneering efforts.

I was also impressed when hearing about a couple who read the word by candlelight each night. It reminded me that God is surely alive and active in this tiny corner of the world.¹ When

¹ Never more than 50 kilometers wide, the Gambia is the smallest nation on the African continent.



Sheik Masri, who is an Ambassador for Peace, and his wife (fifth and sixth from right) of the Druze denomination of Islam at his mosque in Lebanon; Some 80 Ambassadors for Peace gave out True Father's speech in churches and schools, while five missionaries handed them out in the streets. In this way, despite the ongoing difficulties and conflicts in Lebanon, they were able to reach out and give the word on 13,320 occasions. Japanese National Messiah Higashimori Satoshi is at far left.

we were reading out Father's message on the street to some students and giving them the blessing, our local brother confidently instructed us, saying, "You should give them the blessing after confirming that they have maintained sexual purity and do not drink alcohol or smoke cigarettes." His personality seemed reliable and respectable.

Another objective of our mission was to engage in public relations, but we could not meet top-tier individuals this time. We could not help feeling powerless; we felt we hadn't made sufficient conditions. However, we cannot leave things this way until September 17, so we will renew our resolve and find a way to send important figures to the Abel UN conference without fail. In order to accomplish Father's expectation by 2013, by all means, we have to achieve a definite, perceivable outcome for the September 12–17 event during this mobilization period.

Nonetheless, we were able to experience a renaissance with more unity among the missionaries, having observed the situations in the Gambia firsthand. We took the opportunity to discuss plans that were more concrete

in nature. One item of good news is that the husband of one missionary sister who for the first time went to the Gambia with us pledged to financially assist the education of the blessed children in the country.

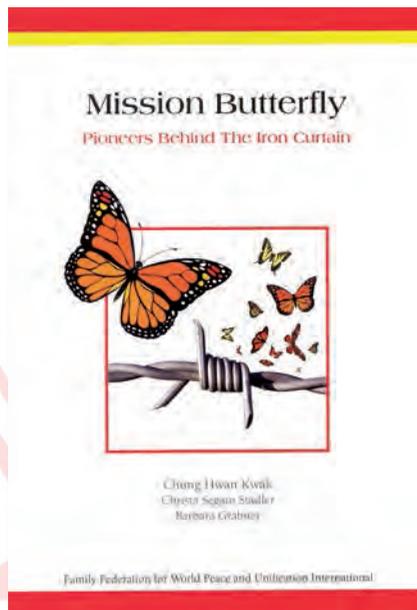
Before I finish my testimony, I would like to include this excerpt from a letter by Rev. Nishiki Toshiaki, the Japanese national messiah. "The reason you could begin the journey of the mission perhaps earlier than most others, was a union of heart with God and True Parents' wish as well as unity with the missionaries. You could offer a miracle of positive results to Heaven by becoming one with the other Japanese members and with the American and the Gambian members. It must have been one of those 'a thousand years is as one day, or one day is as a thousand years' experiences."

Not everything in this mission was satisfactory, for which we need to apologize candidly to Heaven. At the same time, we could renew our lifelong commitment to love our Heaven-assigned mission country, the Gambia. In this sense, it was a great new beginning for the Gambian providence.◆

Mission Butterfly



David Beard



Mission Butterfly tells the story of covert Unification Church witnessing activities within communist Europe. In 2003, *Today's World* carried two of the testimonies included in this book in different issues, but this collection contains dozens more in its 276 pages. The book has a preface by Dr. Kwak Chung-hwan, who has long been a nurturing father figure to our missionaries around the globe. There is also introductory material by Christa Segato Stadler, who helped coordinate the clandestine work of the missionaries and by Barbara Grabner on journalistic aspects of the book's creation.

For those unfamiliar with European history during the communist era, *Mission Butterfly* includes a concise, helpful overview of the atmosphere and danger-level of each of the countries the missionaries were sent to. The book focuses on a secret, orchestrated campaign to infiltrate the communist world in the 1980s and early 1990s by mainly Austrian members under the direction of Peter Koch, until his ascension in 1984, and thereafter by Dr. Kwak.

Mission Butterfly begins, though, with testimonies from an earlier effort. In 1968, Emilia Sterberl traveled from Austria to introduce Divine Principle and news of the Messiah's return to the people of what was then known as the Czechoslovak Socialist Republic. One of the first people to respond to this calling was Dorota Simenkova, who explained in our September 2001 issue that Emilia had arrived during a time "when the communist regime tried to reform within itself and put on more of a human face under the leadership of Party Secretary-general Alexander Dubcek." This period became known as Prague Spring. Dubcek gradually ousted hard-line government leaders, censorship was eased and the citizens, particularly students, demonstrated a powerful desire for freedom. The Soviets tried admonishing the Dubcek government into dropping its liberalization plans. It tried negotiations, deception and military feints.

On the night of August 20, 1968, two hundred thousand troops from the Soviet Union, East Germany, Poland, Hungary and Bulgaria invaded Czechoslovakia. They had come to drag the people back into the communist winter. Hundreds of tanks rumbled into cities. Jets flew low in an effort to rattle the people's resolve, but the Czechoslovakian people were unshaken. As one underground radio station

CONTINUED ON PAGE 29....**BUTTERFLY**

Left: Rev. and Mrs. Kwak with members selecting a Holy Ground in Bucharest, Romania (April 7, 1990); **Right:** Rev. Kim Won-pil speaks at a workshop for Eastern European members, less than a year after the collapse of the Berlin Wall



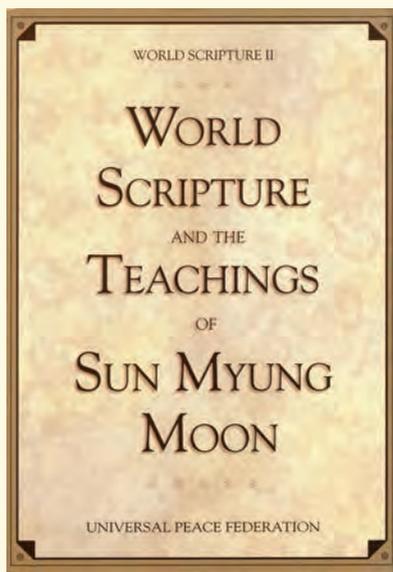
WORLD SCRIPTURE II

David Beard

World *Scripture and the Teachings of Sun Myung Moon*, published by UPF, was presented to True Father on his eighty-eighth birthday. This 1,165-page volume is a development of the 1991 *World Scripture: a Comparative Anthology of Sacred Texts* and therefore carries *World Scripture II* on its cover.

As Dr. Kwak Chung-hwan, the executive editor of *World Scripture II*, explained to Dr. Andrew Wilson, its editor, the two volumes relate to each other as formation- and growth-stage scripture. He said that whereas the first volume dealt with the horizontal relationships among religious groups and emphasized the commonality of their teachings, the new volume connects the teachings of the world's major religions to Father's teachings and demonstrates that Father's teachings are the essence of all internal truth. Rev. Kwak added that Father's teachings on their own, outside a comparative work, constitute completion-stage scripture.

World Scripture II also expands on the previous version by including the writings of Socrates, whom Father counts among the five great saints in the spirit world. In addition to material from Socrates, the book includes excerpts from (among others) the teachings of



Socrates' student Plato, Plato's student Aristotle, and the Stoics, who were members of a Greek school of philosophy founded by Zeno of Citium, who had sought to base his teachings on those of Aristotle. The views of socially active people of faith, such as Mahatma Gandhi and Martin Luther King, Jr., are also included.

Fifteen years of change

The world that greets *World Scripture II* differs in some important ways from the

world that welcomed its predecessor. Incidents of religiously motivated violence involving every conceivable faith group are not new, but universal wariness, the idea that a warped sense of religious values might lead to an attack anywhere, is a result of more recent bitter experiences. This attests to a greater urgency to make known the insight into specific religious teachings that Father provides through *World Scripture II*. As Dr. Kwak expresses in the preface to the new volume, "[Father's] deep respect for the religious traditions is evident in his teachings. Often he affirms a particular religion's doctrine and demonstrates its application in the contemporary world. Occasionally he takes issue with a doctrine and offers a different explanation. And not infrequently, he takes a traditional religious concept and raises it to a higher dimension."

Results of trends that began long ago are also more pronounced than they were at the time of the release of *World Scripture I*. According to Todd Johnson, the director of the Center for the Study of Global Christianity at the Gordon-Conwell Theological Seminary, "Eighty-one percent of Christians were white Europeans in 1900. Today this is less than 45 percent and continues to decline. While Europeans constitute



Religious leaders such as these fulfilled an advisory role to the publisher in the creation of the first volume of *World Scripture*—seen here attending the first assembly of the Inter-Religious Federation for World Peace, in 1991, at which it was announced.

CONTINUED FROM PAGE 27... **BUTTERFLY** announced at the time, "We have no weapons, but our contempt is stronger than tanks."

Emilia Sterberl quietly continued her witnessing activities in an atmosphere of upheaval, as conservative communists reasserted their power. "In the two and half years of her missionary activity, before she had to leave the country, Emmy found twelve young people, mostly students, who were inspired by the Principle and the ideal of the true family," Dorota wrote. From that time, the number of members multiplied greatly. Paying little attention to the communist regime, they opened many centers and carried out witnessing work. Beginning in September 1973, the government moved to crush the early Unification movement, which they felt threatened by. Several dozen members were imprisoned; one, Marie Zivna, died in captivity.

With this as the background, the story of the later missionary work, code-named "Butterfly," unfolds. The book is engrossing on several levels. Because of the danger, those who volunteered to work in what Father described as the "satanic arena," had to employ subterfuge worthy of an intelligence agency. There are various encounters with the secret police, chase scenes and smuggling missions.

It has accounts of lives of faith practiced under extreme circumstances. In an atmosphere of accumulated dread, missionaries confronted isolation, hostility, temptation and their own inner fears. There are repeated testimonies to the intervention of God and helpful people in the spirit world through dreams, revelations and timely, warning inner voices. This is a collection of per-



A map of Eastern Europe during the post-World War II communist era; Inset: members in Sopot, northern Poland, August 1979

sonal testimonies from driven people. Some of those who participated in this work were motivated by direct experiences suffered under horrible dictatorships. Others grew up hearing stories of their parents' suffering or the loss of relatives who disappeared into the communist maw.

It also provides a rare look at spirituality inside communist Europe. Along with testimonies from the missionaries who dared proclaim truth, there are accounts written by the prepared people who responded to it. It's interesting to learn of distinct spiritual experiences people had while growing up in an environment of state sponsored atheism. These included visitations from Jesus and even Buddha. It is clear that God was working where men had attempted to create a spiritual vacuum.

Through the pages of *Mission But-*

terfly, we also meet conscientious non-believers who risked their personal safety, reputation and financial security protecting people the government had targeted as "enemies of the state."

The book provides insight into the history of our movement as well as the history of nations. We learn of an early project that introduced True Father to the Russian public some time before his historic meeting with Chairman Gorbachev. Descriptions of the work done in Poland and the direct hand our members took in assisting the Solidarity Trade Union there are particularly illuminating.

This is an invigorating, significant book. Adult readers will enjoy it. It should even capture the attention of our adolescent members. *Mission Butterfly* reads like a thriller even as it describes lives of exemplary faith. ♦

an increasingly smaller percentage of Christians, Asians, Africans and Latin Americans comprise an increasingly greater percentage."

Persecution.org, a group that tries to raise awareness of suffering inflicted on Christians, lists both India and Nigeria as "countries where there are known human rights violations because of persecution or severe discrimination against Christians," but both countries are among the first ten countries in the world in terms of the size of their Christian populations. Both countries are also home to national Muslim populations that qualify as among the ten largest on earth. Rival faith groups are living in

closer proximity to each other. There is a greater potential for friction and thus a greater need for deep understanding of other faith traditions.

Life within the Unification movement has also changed significantly since *World Scripture I* made its appearance. In 1991, interfaith dialog was the preserve of a few Unificationist leaders at select conferences. Nowadays, there is widespread contact between members and ambassadors for peace whose roots are in other religious traditions. *World Scripture II* affords an excellent introduction to a variety of theological viewpoints. The insight you need to help someone raised within a different

belief system who is trying to understand True Parents' message could well be found here. A thirteen-page list of source material is also included.

World Scripture II is a valuable enhancement to Cheon Seong Gyeong in that some of the topics it covers are drawn from what people outside our movement place importance on. Effort was made to find and translate extracts in which Father speaks about less often-covered topics such as abortion, destiny and Islam. Even for Unificationists, it can be stimulating and add breadth to the study of Father's message to read what he has said against a backdrop of the teachings of others. ♦

Forty nine Years Young: The Golden Era

By Paul Saver

In 1999, I had been a teacher of Physical Education and Science in high schools in Australia for five years. My family was living some three hundred kilometers from the nearest blessed family, when our life took a turn that propelled us onto the front line of God's providence in Oceania. Our lives since have never been better, and the future has never looked as promising.

Some personal history

I joined the Unification Movement in 1979, having almost completed a Bachelor of Education degree. My Japanese wife Michiko I were blessed in 1982. Both of us committed ourselves to the Formula Course,¹ undertaking what turned out to be a six-year separation. In 1988, we started our family life. The following year I completed my undergraduate degree. In 1990, Michiko, our first child and I journeyed to the Unification Theological Seminary in the United States, where I completed the Master of Divinity program. Faithful to True Father's direction, our family, with a second child, went to Russia and spent two years there as missionaries following my graduation. In late 1994, now with a third child, we returned to Australia.

Intent on stabilizing our family circumstances, I took up teaching in high schools in rural Australia, and there we built a new home. Our fourth child was born on True God's Day 1996.

A turning point

Come mid-1999, our lives were looking up. I had achieved competence as a teacher. Financially, we were stable. We almost owned our home outright. We had four strong, healthy children, who were happy in school. Our marriage and family, while facing challenges, was a work in progress.

On the other hand, I had a nagging feeling that I had lost my way spiritually. My conscience was unsatisfied in building our own family kingdom of heaven while the world by and large did not understand True Parents or the blessing.

I then had a dream that left me stunned. I dreamt that I had two years left to live. I quickly reviewed my life to that point and concluded I was too young to die. From that day, I have felt that time is rushing by and now is the time to really do something for God's providence that extends beyond myself and beyond my family. We sold our house, paid the Total Living Offering and moved to Sydney, where I began a three-year stint as the Australian national leader. I later became the regional leader of Melanesia, which is my current position.

Fully committed

Australian FFWPU members define our missionaries as those who go to work in the Pacific islands, which are all the nations of our region apart from Australia and New Zealand, which are far more developed. While working as the Australian national leader, I continued to work on and off, part time and full time, as a schoolteacher in Sydney. In mid-2003, I quit my teaching job and began going out to do missionary work in the small island nations. Now that approximately four years have passed since I determined to put God's providence first and work full time in a missionary capacity while raising a family, I can only thank God.

Though I have spent less time with my wife and children, I look at them with new eyes of love and admiration. I can concur with the American ACLC pastor in one of our videos who says some-



Michiko and Paul Saver

¹ The model course, ideally fulfilled before one's blessing, of laying a Foundation to Receive the Messiah through 3 ½ years of fund raising, as a Foundation of Faith, and 3 ½ years of witnessing, as a Foundation of Substance.



Paul Saver with some (other) young people from his region

thing like, “I can think better now. I can love better now. My wife looks more beautiful to me now. My children seem more wonderful to me now.”

People often speak of a so-called mid-life crisis. I prefer to call it a “mid-life opportunity.” Middle age is a time when people have been around long enough to have made mistakes. Perhaps the biggest worry is a mindset that may include cynicism, resentment and deep regret that causes us to be wary of commitment and sacrifice. I think it is a noteworthy accomplishment for anyone entering the second half of his or her life who exudes love, enthusiasm, openness and passion to says no to any thoughts of retirement.

We have an FFWPU member in Australia who is now sixty-six years old yet is arguably just as active as when she joined more than thirty-five years ago. She told me that when she reached sixty, she told God that when her birthday comes around each year from then on, she would become a year younger. I must say she is a true radical and a revolutionary.

For me, having recently turned forty-nine, this is turning out to be the golden era of my life. When I joined at twenty years of age, I thought that from twenty to forty would be the best years that I could offer to God’s providence. Now I think differently. Certain realizations that some people came to early in their lives took me decades. At twenty, I had a strong, healthy body, enormous energy and enthusiasm but little knowledge or experience. I was destined, therefore, to make many mistakes—which I did.

When we achieve success, the mem-

ory of it is short-lived as we look to the next challenge. When we fail, we don’t forget in a hurry. The memory of loss and pain has a way of lingering in our minds. Failing yet not being defeated helps shape our character and prepares us best for the challenges of life.

I dare say that most of us senior saints in the Unification Movement carry some regret in our hearts—regret for what we did in the past that we feel ashamed of and for the things we failed to do, which we should have.

If we were to go to the spirit world right now, would you (or I) carry regret for eternity? This is a serious question I have pondered many times. If the answer is yes to this question, I can only

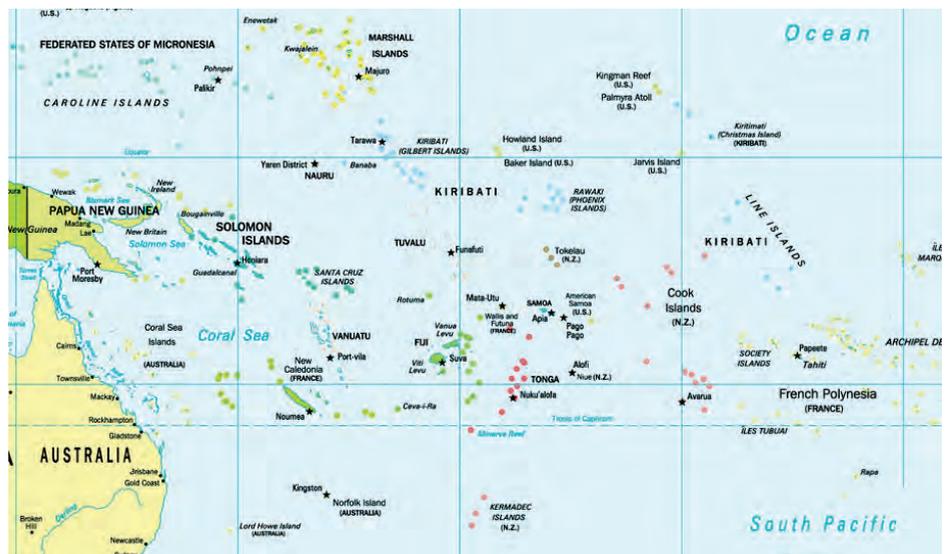
conclude that you, or I, have stopped living. We are digging our own graves. What a bleak future and what a waste of a life.

The era after the coming of the kingdom of heaven has come. The holy myriads have descended and are seeking our cooperation to bring to fruition God’s eternal peace kingdom on earth. This is not a time to become tired or worn out. It is not time to retire.

This is the time for the most sincere, vigorous, smart and concerted action. Truly, this is the time for true radicals to emerge and fulfill their destiny. Is there any greater glory than working for a cosmic peace and prosperity that will continue for eternity?

Now is the time to break all records. All those years of suffering, hardship and misery have helped to mold and shape us to become God’s champions of the Cheon Il Guk era.

Despite the regrets I carry from the past, the amazing thing is that I find myself still alive and with a physical body. I can make amends for failures in the past. I can learn life’s lessons now and do right where in the past I failed. I can look back on my teenage years as a Christian and my twenty-eight years as a member of the Unification Movement and reflect on all my experiences and the ways God guided me to be where I am today and shout out “Thank you Heavenly Father for your unchanging love and guidance. How blessed I am! Here I am God, ready, willing and able to do great things to bring your eternal peace kingdom finally to pass on earth. Three cheers for Cheon Il Guk.” God is good! ♦



Within the Oceania region, Paul Saver is leader of Melanesia, which includes the Pacific island nations of the Solomon Islands, Vanuatu, Papua New Guinea, New Caledonia and Nauru.

세계평화센터 준공

2007년 8월 5일 평양

