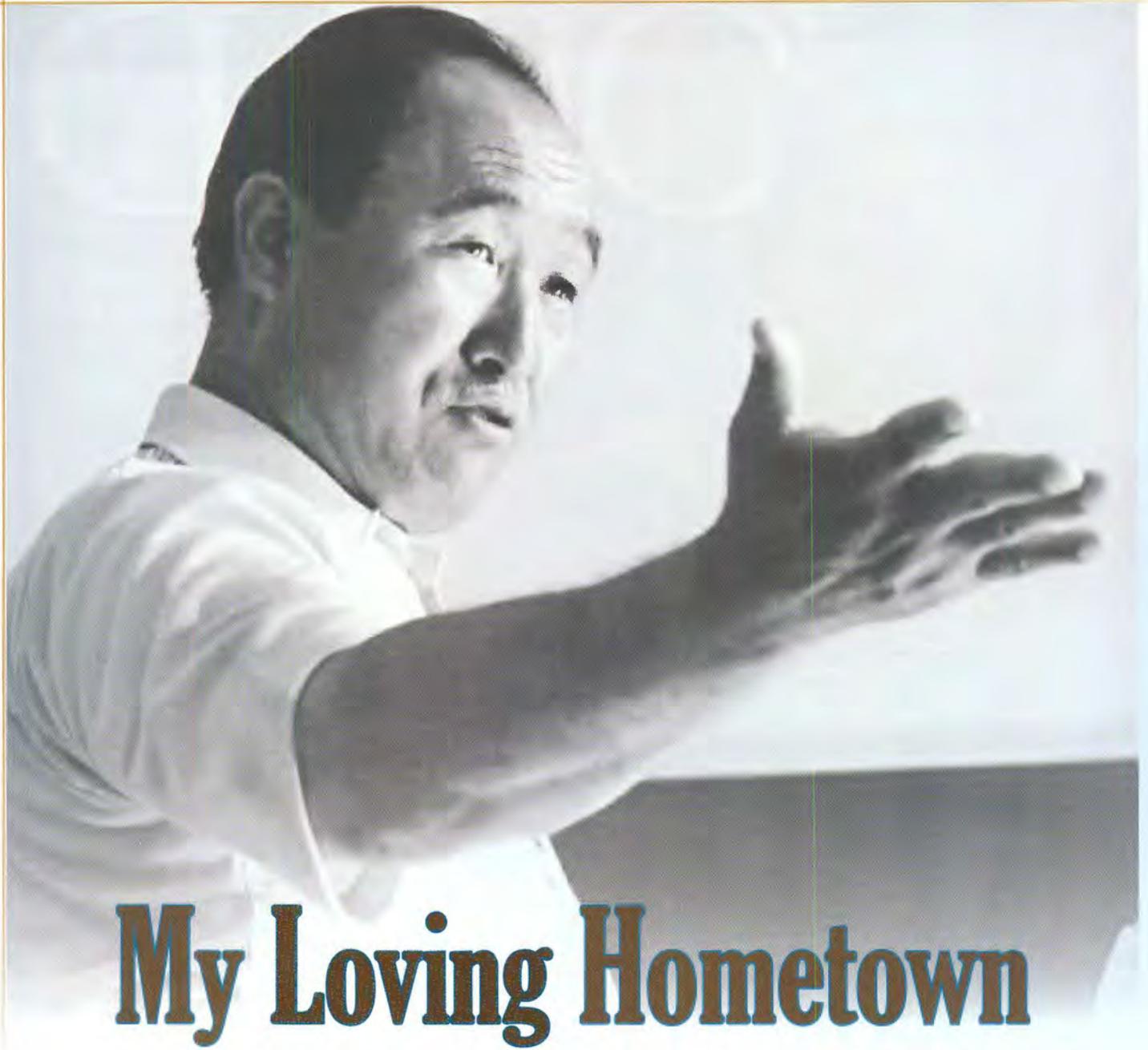


WORLD

天—國 1年 (天曆) 3月
APRIL 2013





My Loving Hometown

True Father gave the following sermon on June 24, 1971 at what was then the headquarters church in Korea. To the best of our knowledge, it has never before appeared in English. Father spoke on the still-vital topic of overcoming obstacles to Korea's reunification.

You probably all know that my parents and siblings live in a place called Jeongju, North Pyong-an Province in North Korea. I was greatly loved by my mother. [The recording was interrupted for an unknown length of time.]

I thought of God more than I did my parents and siblings. My older brother suffered from certain ailments, but he cured himself through the power of faith. He also knew beforehand, through the spiritual world, that Korea would be liberated. My brother was instructed through the spiritual world to have great hope in his younger brother; he genuinely felt hope even though he didn't understand my mission exactly or what path I had to take.

My being his younger brother, caused my older brother to experience so much trouble. In terms of restoration, my older brother represented Cain. A period of tremendous hardship began for my family after my birth. However, without complaint, my older brother took on so much difficulty for me despite those adversi-

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Dr. Yang Chang-shik in a teleconference, listening to reports and feedback from regional presidents regarding the 2020 Project and giving guidance based on what True Mother has said recently

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Cover photo: True Parents exemplify the joy of marital harmony; Back cover: True Father always encouraged us and expressed his love for humanity.

TODAY'S WORLD

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ties. Unfortunately, I never had the opportunity to take some quiet time with my brother to express my affection for him and fulfill my fraternal duty.

As for my father, he was a man who could live without laws. Let's say my father borrowed money from someone. He would do everything in his power to repay the person on time and with interest. He was a man of his word under any circumstances, a model person when it came to keeping promises. He did not need laws to live righteously. Even though I had a good father, sadly, I never had the opportunity to express a son's love to him. Also, my younger siblings and even my older sisters all suffered because of me. As a result, I have an unforgettable, deep internal connection of heart with my family.

I have always felt sorry to my mother.... I am sure some of you are familiar with the story about how, when we were under Japanese sovereignty, the *Konlin Maru* ferry sank into the sea. I was supposed to be on that boat.

I had already sent a telegram from Japan, where I had been studying, to my family informing them of my itinerary, but just as I was about to board a train from Tokyo Station, Heaven blocked my way.¹ Three of my friends had accompanied me to send me off. We turned back. Had I gone on that train and boarded that ferry, I would have probably sunk along with it.

I ended up going to my friend's place. I had sent a wire informing my family that I was coming home, so now I had to find a way to inform them I wasn't.... My friends, however, dragged me away, saying that since things had turned out that way, why not have fun together for a few days?²

My friends and I were together for three days, during which I could not send another telegram. Until afterward, I had no

idea that the boat had sunk. On the fourth day, I heard of the incident. I hurriedly wired home, but my family had already gone into a panic. According to the news they had received, the ferry I said I would board had certainly sunk. I had sent them that telegram confirming my travel plans. Everyone was convinced I had died.

People would say that a woman wandering around in her underclothing instead of a skirt was out of her mind. My mother did exactly that. It was around September when this incident happened. Do you think my mother was able to think about shoes and other things? When I thought of that, I realized, Ah! This is what you call parental love.

The distance from my hometown to the town of Jeongju is about 8 km [5 mi.]. My mother ran that distance barefoot and then traveled to Busan. In her state of mind, she couldn't think about shoes or clothes. Having heard news of her son's death, she arrived barefoot at the marine police station in Busan to inquire about the situation. I was not on the list of victims, and there was no other way to know what was happening.

Being told that I had certainly died in the accident, the thought bore on her so intensely that she did not even notice an acacia thorn stuck in the sole of her foot. She noticed it only when it had festered. I returned home half a month (roughly ten days or more) later. When I got home and heard what happened, I thought to myself, Oh, I was so inconsiderate!

That was the kind of mother I had. My family had high expectations for me; they thought I would become someone great after finishing my studies. Yet, I was also the black sheep of our entire village. Many people thought I would become either a patriot if I chose the right course or a traitor if I chose the wrong one.... Rumors spread that I had a unique, strong character. That was the kind of son I was, and thinking of how much my mother nevertheless loved me, I was determined to

¹ Elsewhere, Father has said that his legs simply wouldn't move.

² They left the friend's house to go into the mountains.

Father's birthplace



do something great for her. However, the opportunity never came.

Father's complex relationship to his family

Her son had just returned home after graduation and the first place he was dragged to was a place of incarceration. Whenever I was taken away, it was to confinement. My mother visited me in jail, tears pouring down, and said, "I thought you would become a dragon, but you have become a worm instead."

I heard of all types of rumors about me through my mother. I am not saying this because I thought I was wronged, but to tell you that I was not happy with my mother for coming to prison and crying so much. I know with certainty that my mother had her reasons for crying as a mother, but I could think of only God. My mother, though, was unaware of this. I had never told her about it. My mother was supposed to put her life at risk centered on God and to inherit the tradition, bless the course her child was on, and guide her child to fully pursue the way of the father-son relationship. Of course, she could not do that because she was oblivious to it. From God's perspective, my mother should not have viewed me as a worm. She had basically lost face, lost dignity in front of Heaven, which is why I had to yell right in my mother's crying face, telling her to get out of the way.

I could not say a single word about the Divine Principle to my mother or older brother. Why? I had to relieve Jesus' sorrowful heart. I had to assuage Jesus' grief over not having been able to share the heavenly heart with his parents and relatives by being placed in a more miserable position than that of Jesus. Following the way with my family, which represented the people, would have certainly been a unique blessing. Had I held on to my parents, repented while weeping, as a proxy for you, and appealed to them with the same immense heart of devotion I have for you, my parents and siblings would have completely supported me. Supporting me, whom they loved, would mean sending me on a journey on which I might have to risk death more than once. They would have been willing to follow a course through all kinds of humiliation and sadness in an effort to protect their son (or brother) from getting hurt or receiving any damage in the process. I left that family behind and completely poured my love out to you, who are unrelated to me.

Reminiscences of the Hungnam Special Labor Camp

It was my hope that heavenly compassion be bestowed upon death-row prisoners who were considered useless, even in prison. As Jesus was being crucified, to the thief on his right he said, "Today, you will be with me in paradise." In the same way, to follow God's son's lonely path, through expressions of compassion, I fought to give the despairing death-row prisoners hope in their most extreme miserable circumstances by moving their hearts to share their tearful stories. Though in prison, I took on that job.

I realized that I could not take on the responsibility of the restoration mission if I failed to elevate the hearts of those whom I had comforted while in prison to a level where they could genuinely cry, out of sadness at seeing me leave prison—cry even more miserably than they would for their own parents. That was the mind-set with which I lived. By the time I was released from prison in North Korea, I had often experienced people holding on to me and weeping from the bottom of their hearts; four people had a level of dedication that caused them to leave their parents, wives and children to follow me.

I came down to the south soon after this. I had completely poured out my heart and dedicated myself for the North Korean people. I had unreservedly sweated and bled in trying to gather the few remaining people that had been prepared by God, but they were against me and turned their backs instead. I knew that the only thing left was to offer conditions for those whom God had prepared in South Korea. Following that course in South Korea was not easy either. The work of Satan followed me everywhere I went. By just entering a certain neighborhood, incidents, such as fights or someone dying, would occur. I had to undergo that in order to make it all the way here. Then, it transpired that I met you and taught you the word....

During the early days of our church in the Village of Yeongdo, under Rev. Eu Hyo-won... Let me tell you Rev. Eu's strong point. He read the original Divine Principle and pledged in writing all by himself that he would always be grateful even if he were to become an offering to heaven. I never asked him or instructed him to do that; he came to a realization by himself. I met Rev. Eu at a point on the course when I was at my loneliest. This is God's work. My heart at that time was quite serious. God's work was taking place because of my sincerity. God completely supported the providence, which was able to advance through that heavenly support. I had started from the very bottom. We have risen a good deal since then.

Our members bear responsibility to unite the Koreas

Korea's division at the thirty-eighth parallel was God's retribution arising from his sorrow toward Korea because Koreans did not follow his will after their liberation³ from Japan. Given that this must be indemnified and the path of national liberation completed, who can bring North Korea and South Korea together? South Koreans? Do you really think unification can come about through only South Koreans? To bring about unification within South Korea, communism must first be defeated. Without that, the reunification of Korea cannot be achieved. That's the problem.

That's why we are standing up against communism today. In order to completely eradicate communism from the face of the Earth, religious people must unite; but Christianity must come together first. Based on that, we can stand up to advocate a movement to unify Christianity. The Unification Church must completely reveal Heaven's mainstream, the true course, and break through all opposition. We must reach an environment where Christian churches and nations no longer oppose us, but welcome us instead. So when must we revitalize ourselves? Must we wait? Now is the time. The seventh Divine Principle workshop for church ministers, which started on June 22, will end today.

You must dedicate yourself to the reunification of Korea even if it means falling into debt. To win over Esau, Jacob offered all the fortune he had gathered for twenty-one years to him. Likewise, you must use anything, any person, or any goods you may possess for Korea's sake through the Christian church. You must not use things for yourselves. You must support Korea's development even if that means sacrificing your own comfort.

You may complain that I say I am your teacher but that I always make you take the hard way while I help others live better lives. You should consider yourselves eternal owners. Only by making an environment where everyone can be happy

³ Korea was annexed to Japan in 1910. Koreans mark their liberation from August 15, 1945, when the Japanese emperor announced Japan's surrender in World War II



Father instructs a Sunghwa Students' group in 1971. He'd laid the groundwork during the previous seven years so that Korean restoration could be done by the members after Father departed for the U. S. to prepare the worldwide level at the end of 1971.

through our sacrifice as owners can a time of happiness dawn. Isn't that correct? If there's anything blocking our progress, we, the owners, must remove it. How can we remove it? The answer is quite simple. Once your hearts overflow with concern about how to restore and instantaneously liberate North Korea, you can never repress that desire even if you try to. The problem, however, is that many people have become indifferent to the North Korean situation, to whether it perishes or not, as long as South Korea is well off. This corrupt trend must be eradicated and a new people's movement bringing in a new climate must be proposed. Thus, the problem lies in how to provide the appropriate motivation to take a stand on Korean reunification. From this perspective, I personally feel that our members are the ones that can lead the way because you are in the very precious position of being able to inherit from my parents and my siblings. This is the original, heartrending story rooted in God's love and the heartrending story of restoration through indemnity. My family was sacrificed instead. You must understand this. My family was sacrificed because I came south. My parents and my siblings were in that position. My sorrowful heart cannot be relieved unless I set foot in the north again and weep in front of my parents' graves for not demonstrating the love of a devoted son and for not fulfilling my duty toward them during their lifetimes. You must understand this.

If I were to die first, you must go there to shed tears for me. You must make Father's hometown your hometown and change your way of thinking. Your thoughts must reflect the

one traditional foundation that can rectify your national spirit, your patriotism. Then you must cry and in front of Heaven say, I have come and today is the day when God's hope and the hope of Father's ancestors has been achieved.

If you do not weep in front of my ancestors' graves, a unified kingdom of heaven will not be realized. The unification between North Korea and South Korea must first be achieved in order to make Korea into the kingdom of heaven. This aligns with the Principle. Therefore, we must reclaim the northern land that has been trampled upon by the enemy. When I was tortured by communist officials, I pledged, Hey! I may be hanging upside down at the moment, but a day will come when we will stand in opposite positions.

I have fought against communism until now with this determination as my standard. I still remember the name of the person who tortured me. You probably don't know it, because I didn't tell you.

The Unification Church has been going in that direction until now. We must unify the two Koreas at all cost. To do so, we must cross the thirty-eighth parallel. We can see the complete preparation of communist North Korea, including the total militarization of its people and fortification of its territory in alignment with Kim Il-sung.⁴ Our preparations must be much better than North Korea's. We must fight and move forward toward this goal with all our might. Remember that you must visit North Korea at least once in your lifetime. Do you

⁴ Kim Il-sung (1912–1994) was chairman (later secretary-general) of the central committee) of the Workers' Party of [North] Korea 1946–1994



True Parents at Cheongpyeong with the young men who participated in the first workshop for leaders from throughout Korea

understand what I am saying? Only by doing that, can you be in a heart-centered position where you can become connected as family and as siblings, a connection where the starting point and goal are one. You must be able to complete the unaccomplished foundation, recover the lost land. You must all know that I have had all members sing “Urie So Wonun Tongil” since 1965 to prepare for this day.

When the 30 million people of South Korea center on North Korea and welcome the spirit of unification, both you and I can go to my hometown. It is from my hometown that I can unravel my history. Probably, none of you knows my history. Is that correct? If you do not fulfill your responsibilities, I feel that it may not be possible to leave behind the history of how I grew up in this land. Do you understand?

Cross the thirty-eighth parallel to save your brethren

Now, you must all go to North Korea. If you hear news that North Korean communists are invading South Korea, you must all act with life-or-death resolve. This is what I think. Since the moment I entered this deep valley, having thoroughly understood communism, I have put my life on the line in my fight against it because I am aware of communism’s true colors and its social structure.

While I am in very serious circumstances, Unification Church members are taking naps. Are we not refugees who have lost our country? Are we not part of that clan? We must

pour out our hearts even if it means going through terrible suffering and all kinds of humiliation for this country, and then with the right attitude and heavenly authority, say to God, Isn’t this the foundation you needed to achieve the liberation of your sorrowful heart?

Through welcoming that day with open arms, you can become people who can have hometowns and people who can take possession of a country. Can South Korea be considered Korea? A land broken in half cannot be called Korea. You must understand this.

You have all received the word free of charge. That is precious. Who made that possible? You met me on the foundation of the good conditions set by your ancestors. God thought well of the Moon family based on the good conditions it had established. I am from that lineage.... It is from there that all the fruit had to come. However, it went the opposite direction, so the beginning had to be made in the opposite way. [Drawing on a chalkboard] The fruit was supposed to be borne this way, but it went the opposite way. Only after reaching this point can it return to normal. This is restoration through indemnity. This substantial providential view can accomplish the liberation of the heart centered on Jesus’ family.

Therefore, you must know this and prepare yourselves to cross the thirty-eighth parallel. How great would it be if you could visit my hometown without any difficulties and be warmly welcomed by my relatives there? When we consider

all these problems, we come to the realization that we must achieve unification at all cost. Do you understand? [Yes.]

I have not met my mother since I left Hungnam prison. I have not been able to meet my parents. The distance between Pyongyang and my hometown is around 110 km [68 mi.]. I could have easily paid them a quick visit. Why didn't I? Instead of doing that, I looked for all those who had originally connected to me through faith. I had to look for every one of them at any cost. Since I had been incarcerated because of them, I had to find each one, including those who had scattered. Perhaps I would have to go to their graves in order to be able to say to each one of them, "Even though you turned away from me, I never turned away from you." In other words, I had to set a condition that I had kept the promise I had made when we separated. Focusing on those whom I offered many conditions for... Brothers and sisters! When I was leaving for the United States, I asked you to pray to find out what kind of day January 18 was. Do you remember that? What kind of day was it? It was the saddest day of my life—not because I didn't have money, and not because there were no people. It was an unforgettable day in my life. I had made a promise to them on that day and offered blessing prayers for them in front of Heaven after offering many conditions for them. Nevertheless, they all betrayed me. They may have forsaken me, but I contacted them three times through a long letter in an effort to demonstrate God's love for them. They sent even the last letter back to me. With the letter that had been returned to me in my hands, I left North Korea. If you go to Yeongcheon in North Gyeongsang Province, you will find a bridge. On that bridge, I read the January 18th letter and tore it to pieces. I had such a day! You probably won't be able to guess what was in that letter. As a result, I had to go down to South Korea and embark on a course unknown to anyone, all over again. The word "yeong-cheon" is interesting.... You wouldn't understand.

Set your hearts on liberating North Korean people

Some of you may think I am a frivolous man because I laugh a lot, but I am not spineless. My time has not yet come. When my time comes, I won't act as I do now. You must understand that your teacher is marching forward looking for the right time.

Even if I were to be dragged away by communists and were to suffer humiliation at their hands, you could only stand in front of me after substantially paying indemnity for restoration yourselves. Right? [Yes.] That is why we must all knock Kim Il-sung out of North Korea. That is why we're doing everything in our power to remain in front of North Korean communists by arming ourselves with Unification Thought and running an anti-communist movement. In order to defeat them, you need to be made tougher than North Koreans themselves, which is why I have been leading you on a life-or-death course. However, you will not perish.

Therefore, when you sing "Urie So Wonun Tongil," your thoughts should not be set on whether the two Koreas will unite or not, but on what will happen to the Korean people. I am well-versed in Communism. To be forcefully imprisoned and to yearn for freedom—I know how miserable it feels to be imprisoned. It is my wish that the foundation to liberate North Korea be expanded.

Just wait a little more. Observe the state of affairs in the future. A day will come when Korea will have no other way to go unless it arms itself with an ideology aligned with the course of the Unification Church. That is why we've been advancing, finding out this and that. In order to realize this,

you must become the front runners; you must become the leaders of your platoons, battalions and regiments. Then, we must all march toward one goal. We must also give careful consideration to the problem of how to get Japanese politics and Chinese politics to support the unification of the two Koreas. Do you understand? [Yes.] Please keep these points in minds....

Since you are all indebted to my family, that debt should be repaid. A good gift... What is a good gift? Through the liberation of the satanic world and the world of confinement and restraint, we must forge a path to a world of freedom where we can go anywhere with complete joy. When that realm of liberation has been achieved, wouldn't my family be happy? Once you do that, you can meet my clan and convey God's will to them, can't you?

Since Jesus could not have a clan, we must find a clan and establish it. Without finding this clan, the liberation of the people's heart cannot be accomplished. This is in line with the Principle. Do you understand? As a result, Korea became divided in two, north and south of on the thirty-eighth parallel, just as Jesus was separated from his clan. Everything falls into place, doesn't it? In light of that, the Unification Church cannot achieve its mission without realizing the unification of the two Koreas. Do you understand? [Yes.]

When that day comes... I have not experienced army life. I have never been in the army before. I have never fought. So when that day arrives, I am thinking of fighting by standing on the front line as the commander-in-chief. Do you understand? [Yes.] This is the path you have to follow.

We must make our own group here in South Korea. We must muster true men of like mind and completely pull out the underlying support of those villains, of that pack of wolves. The problem is, How do we now overcome everything until we gain greater strength than theirs? Another problem is, How do we make you into tough, strong people? I am strong and have a tenacious character. You may become exhausted, but I won't. I cannot become exhausted.

Therefore, you must all sing "Urie So Wonun Tongil" with these responsibilities in mind, for Korea to become the Adam nation.... Can it become the Adam nation when it is divided in half? According to the Principle, that is impossible. The only way left for us is to go into North Korea. But how can we do that? The enemies have in their possession the right of the chosen people whom God loves most. Just as enemies are occupying the place God loves most, they are occupying Korea's northern territory. We can say that North Korea is more or less in the position of the head, more so than South Korea is.

Therefore, we must realize the unification of North Korea and South Korea, and head toward North Korea under this understanding. If this unification is not possible using only the Korean people, the people of Asia must be mustered. With that mind-set, we must inherit the traditional Korean thinking and form a group with life-or-death determination that can fight against communism, the main global culprit, utilizing the spirit of the March 1 Independence Movement, which stood up against Japanese imperial rule. The Unification Church is exactly that life-or-death group. Do you understand? [Yes.] Therefore, you must sing "Urie So Wonun Tongil" with that heart.

True Father's Prayer

This month is a critical time, which can be completed through the number six, which is Satan's number. Please allow this



True Father visiting members near Masan, a town along the coast, about thirty miles west of Busan

providence to bloom.

The Unification Church will welcome that historic day. Relieve the sorrowful hearts of the members of Joseph's family and of Zechariah's family, dearest Father. We, who have assembled here today, are warriors for unification, brave people who are taking responsibility to establish a natural environment that can connect the church to the people and the world.

Your son, here today, had to follow a path through suffering because there was no group that could confidently stand on the front line of the efforts to unify North Korea and South Korea and completely shake both heaven and earth with Heaven's authority. Now the Unification Church representatives will take on a mission and forge a path that will relieve all historical sorrowful hearts by applying restoration through indemnity. We are determined to freely carry out activities in a country in which the north and south have been reunited.

If those who are fulfilling their responsibilities in South Korea are Abel-type families, those families have the responsibility to transcend the nation and restore the Cain-type families in North Korea in front of God. Members of the Unification Church community alone have been able to realize that they all have the responsibility to cross over to North Korea and restore those families and clans from within the clutches of the enemy. In this manner, we understand that we must become the front runners on the course Korea will take after this year, block today's societal corruption and fight not to fall into it. Enable us to become children who can prepare today for tomorrow's battles.

Knowing that we, as Unification Church members, have the responsibility to repay the debts of the Korean people to you, we understand that we must go back to our original homeland. Father, you are fully aware that it is my lifelong hope to see the day come when an altar can be set up there and all of Korea can praise and glorify you based on a good foundation. For this day alone, I have persevered, overcome all suffering, and have suffered all types of injustice. However, though I was treated unjustly, I know it was your way of restoring me to this position. Thus, we all know that we must follow this path, no matter what, in order to liberate your sorrowful heart and make you happy.

Please enable us, your children, who did not understand this, to offer this nation and people to you even if it means we risk losing everything we have to liberate your sorrowful heart over not having a unified nation. Under a unified determination from this moment, we will lead the people in South Korea to save North Korea; it is the Unification Church's mission to inspire the people to burn with that responsibility in their hearts. Please enable each person present here to realize that this is a personal mission.

June is now coming to an end and July is around the corner. As a month of hope, please enable July to become a month you can be proud of. Please remember all your sons and daughters scattered all over South Korea. Please help your children to realize that the conditions they are offering are not for South Korea, but have been made to save North Korea. [The recording came to an end.] 97W

True Mother Addresses Church Leaders

Cheon Jeong Peace Palace, 2.23 on the heavenly calendar (April 3)

It's great seeing you all. Are you happy? [Yes.] Spring has come, and I am grateful to heaven for enabling us to celebrate this fortieth day after the Cheon Il Guk Foundation Day and for providing the opportunity to have this 2020 inaugural meeting for projecting your firm determination.

Spring brings into mind the Earth blooming after being frozen throughout winter and the hearts of people cheering up after that gloomy season. People busy themselves in preparation for spring. You can feel the arrival of spring in reality when you see these spring preparations, the great activities being carried out, and videos covering the hard-work of leaders and members on the front line. Can't you feel that? [Yes.]

The hardened land will receive water in spring and soften for new sprouts and to receive new seeds.

Let your imagination wander. Isn't our Heavenly Parent's creation simply profound and mysterious? Spring is just the right time to feel and experience these wonders.

A new spring has also started for us, the new spring of Cheon Il Guk. A whole new history has begun and a fresh start. We have all eagerly waited throughout providential history for this culminating event¹ to take place.

We must be grateful and joyful for having the opportunity to welcome this new era while we are still on earth² and remember that we have the responsibility to live a life of practice. Are you all aware of that? Can you feel it? [Yes.]

Now is the time to move forward through actions instead of words. For farmers, spring means energetically and painstakingly plowing their fields and planting seeds in order to harvest

¹ She is referring to Foundation Day.

² *Today's World* differentiates the planet Earth from earth as the physical counterpart to the spiritual world.



enough crops by autumn.

A farmer must take good care of his or her land in the process. Some farmers convey their love by conversing with the land within their hearts, protecting the land and fertilizing it well enough for the seeds to grow well and to produce a great yield.

All of you here today are pastors and leaders in your respective areas. What do you think must be done for the seed of life to yield abundant crops?

You must bear in mind how important your missions are.

Therefore, you cannot rest. You must raise every single life with a parent's heart day and night. The question now is, How can we do that?

I heard you have just participated in a four-day workshop. Is that right? I believe you heard various best practices and received all the necessary materials to fulfill your responsibilities.

It is important that you set up substantial goals every day. We have three meals a day, but a person's life is more important and urgent than food is. We must be able to reveal to the world that this nation is God's homeland by 2020. However, do you think we can achieve it in this present manner? It wouldn't be possible. Do you agree? [Yes.]

We must be able to reveal to the world that this country is God's homeland by 2020, but this goal cannot be achieved using our old or current methods.

Therefore, we must dedicate ourselves day and night, investing tenfold, twentyfold or a hundredfold more effort than we do now.

Rev. Kim Yeong-hwi, former national leader of Korea, mentioned during the inaugural ceremony of Mr. Pak No-hi as the chairman of the Tongil Foundation that our three group—referring to the FFWPU headquarters, the Tongil Foundation and Cheongpyeong—should unite and move together. That's completely right.

The church and businesses can be perceived as the mind and body. Cheongpyeong is like the head because it attends Father at the *Bonhyangwon*³ and therefore represents heaven. When these three groups unite and advance with one heart and one will, success will certainly follow.

I would like to ask everyone here to cherish their time and achieve what Father last willed as he ascended to heaven—the tribal messiah mission. Father had actually been talking about this for a long time. It was his sincere final request to all of you as he ascended.

You have all probably seen it on video several times. How did you all feel every single time you watched it?

How many Korean surnames do you think we have here today? I think that people with all the different Korean surnames can be found here today. Right? [Yes.]

Then, if all of you were to completely dedicate yourselves, would any problem exist in restoring this nation in front of Heaven? [No.]

What do you say to this? Is there any problem? Is it possible? Can we do it? Will we achieve it no matter what? What is your answer? [We will achieve it at all costs.]

We must achieve it no matter what. [Yes.]

Church leaders and other members must completely unite. In the manner that the regional director prayed, I would like you to think about how the Israelites destroyed the wall around Jericho by marching around it seven times. What significance does that hold? We must continue testifying about

3 True Father's grave

True Parents to the world, educate the world and proclaim the truth to the world. Then, the creation as well as people's hearts will soften just as the ground does in spring. That's the difference between those who understand the word and those who don't.

Therefore, do your utmost to reach every single person with the word; think of good ways to convey the word and Heaven's will. We are all chosen people. Imagine the heavy hearts of people later when they realize they could not attend True Parents while on earth. The path to liberate these people is in your hands. Imagine how grateful they would be if they understood this providence.

If there's anyone you recollect or remember during your prayers, do your best to reach that person. What is there to be scared of when Heaven is with us?

I just came back from Japan. I told those in charge to appoint many second-generation members and guide them to take the lead. Japanese families are still relatively young, but I found mature second-generation members among them. Three were appointed to the position of church leader, to work in the field. Members welcomed the changes. When a plan to increase the number of second-generation leaders was reported to me, I encouraged them to do that.

Some church leaders may be dispatched to churches with existing foundations, while others may not. I heard some second-generation leaders went to pioneering areas with very few members, and despite the difficult circumstances, they have been able to unite with those members and are now actively carrying out activities with gratitude.

Therefore, I would like you all to raise our second-generation members in Korea, too, with a mind toward sending them to the field as well. I have heard stories of wonderful ministries in churches where first-generation members and second-generation members have united.

The bulk of second-generation members have ended up living secular lives instead of living for a public cause, because senior families failed to create the right environment. Now, it is up to us to resolve that.

If only our first and second generations had become one, it would have been so much easier to advance toward 2020 on that foundation. Do you agree? [Yes.]

All of you have children; therefore, you cannot deny how historic your responsibilities are today. Is that right? [Yes.]

Let us say your family remains loyal to the will for generations. It would be a matter of great pride to that family and its history.

Many of your future descendants will revere you and follow you as their model. How honored and happy would your family be.

During the Yi Dynasty in Korea, the differences between different social classes were extreme. What position do you think you belong to? You must remember that you all live now in an era in which you can inscribe your names in the glorious positions of a patriot, a devoted child, a divine child and a saint. [Yes.]

Both Father and I love spring. I would like to sing a song about spring as an act of encouragement for all of you. [Applause] [True Mother sings "A Spring Girl."] [Applause]

If Father were here, he would have said, "Ah! Mother's voice is truly beautiful." [Applause]

Do you also think so? [Yes.] JW

True Mother Emphasizes Witnessing

True Mother had invited Rev. Song Yong-cheon, the regional president; Rev. Tokuno Eiji, the national leader; and forty district leaders from Japan for the Grand Opening of the new Ilhwa production facility in Chuncheon, Korea, on April 9. Afterward, she invited them to lunch at Cheon Jeong Peace Palace the following day. It happened to be True Parents' Day, which along with most other holy days is now to be celebrated in each nation rather than having many people meet in Korea. At the luncheon, reports were given about FFWPU-Japan's plans regarding Project 2020. Participants were impressed by True Mother's determination to bring great success by 2020.



A Special Envoy's Initial Assessment

By Katherine Rigney



Mrs. Kathy Rigney has extensive experience throughout Africa, including as a missionary, a continental director and an international itinerant worker for blessed families. We present here a transcript of her initial assessment of Benin, the nation to which she now serves as a Cheon Il Guk special envoy as part of Project 2020.

Kathy Rigney and President Goodluck Jonathan of the Federal Republic of Nigeria in 2011



In 1975 our True Parents sent out missionaries to 120 nations around the world. On May 15 I arrived in Benin Republic. It was night and very dark, with almost no streetlights. I could hardly see. I was very afraid and consequently, I went directly to the hotel. After locking the door of my room and pushing some furniture against the door, I prayed for a very, very long time with tears flowing abundantly. Finally I fell asleep. I quickly began to dream of True Father and True Mother, who saw my fear stricken face and gently took my hands and prayed with me, a long and heartfelt prayer. After the prayer, they embraced me and told me, "Don't be afraid Kathy, Heaven is always with you and so are we." I believe that I loved Benin from that moment on, because I understood that True Parents loved Benin and wanted to be there themselves to work to restore their Beninese children. Since they couldn't come, they sent me, and I had the privilege of taking on that mission. That marked the beginning of my love for Benin. The Beninese are known all over Africa for their intelligence and desire for education. They are hardworking, kind-hearted and deeply religious. Even though poverty is rampant throughout the nation, they are optimistic and believe in the future. Heavenly Parent blessed Benin with bright, smart citizens who have a deep connection to the spiritual world and great potential in all areas of life.

If one would ask any Beninese what Benin's main problem is, the person would almost unanimously respond, "Poverty is the main problem in Benin. We have to eliminate poverty." We have all heard of the problems of governance in many developing nations and the terrible effects of the past colonial dominance and policies that still hinders growth in many nations. However, just as in all unrestored nations of the world, in an internal or spiritual sense, there are certain realities of the culture and tradition in Benin that lend themselves to the continuation of poverty's hold on the nation and it's people. One of the major problems in this sense is polygamy, which wreaks havoc and chaos on the family structure. Many men have two or three wives and there is always competition between the wives and deep resentful feelings between children of the different wives. This reality makes a difficult environment to create a loving and peaceful family unit. As we know, the family is intended to be the school of love, teaching children how to build an environment of peace and how to develop the tradition of living for the sake of others. In such an atmosphere, women, who should be the heart of the family, are often frustrated and divisive as they seek to try to gain the love of their husband. As the family unit is the backbone of society and the launching pad to build a successful, peaceful world, it seems that fundamental changes are necessary in order to create families that can reflect our Heavenly Parent's heart and culture.

Simply put, it is only the Divine Principle that can solve the problems of the Beninese people. It is only in knowing the true love of True Parents that people can be liberated from their old traditions and ancient cultural practices that tie them down to a life of misery and confusion. As we reach out to the Beninese people and offer the Divine Principle to them, as the Principle changed our lives, their lives will be transformed and they will start to understand that only True Parents tradition and culture of heart will bring sustainable development, true happiness and relief from poverty. Of course, we are preparing many varied strategies to use to accomplish this goal—social programs to reach out to the people suffering, wit-



Mother in Abuja, Nigeria, where she spoke to 1,500 guests in 1993. She's in a gown worn only by queens with missionaries to Africa (clockwise from Mother's right) Kathy Rigney, Hiroko Kanadani, Peggy Matsuya, Mrs. Seo and Evelyne Winter

nessing house to house to families, peace programs and peace ambassadors who understand the Divine Principle and who will help their compatriots to understand True Parents ideals. We have many plans, but the core issue is teaching the Divine Principle to the nation and thereby offering a vision of true love and true families.

Therefore, the strategy we want to use to accomplish our goals for Vision 2020 is founded upon education.

First, we must educate our members so that everyone understands the hearts of our Heavenly Parent and of our True Parents. All members must know True Mother's directions to us and inherit her absolute determination to offer victory to True Father before Father's hundredth birthday. Being so far away from True Mother, African members do not have much opportunity to receive the information they need to unite their hearts with True Parents' hearts. That is our first step. Without all of us having the same vision we cannot find the victory. Members must know True Mother's mind and heart and go forward centered on that goal.

Second, we must mobilize and begin the total education of the nation. Through witnessing, home church, tribal messiah work, workshops, gatherings, peace programs, television programs, radio programs, soccer programs, etc., we will bring the Divine Principle to Benin in a very clear and precise way. As we adopt the heart of our True Parents, the heart of absolute life-or-death resolve, the spiritual world will support us and miracles will assist us in a true revival and resurrection of the Benin Republic.

Third, communication must improve both on a national level and on the international level so that we can report our situation and circumstances to our leaders, which will help us

Project 2020

A remarkable thing occurred through an encounter with Jesus to a man from Tarsus. It happened so long ago, that the ruins of what had been Tarsus in the time of the man (Saul) are today almost completely inaccessible, buried beneath the city of Cumhuriyet Alani in Turkey.

Indications do remain that Saul was a man opposed to early followers of Jesus, the Christ. After a mob drove Stephen, an early Christian believer, from Jerusalem, one of the first things they did as they proceeded to stone him was to lay "their garments at the feet of a young man named Saul," as if to say, watch over these while we deal with this dangerous religious fanatic.

At that stage, Saul may not have had blood on his hands but we associate him with people who murdered a Christian man for his beliefs. In his later writings as Paul¹ the man formerly known as Saul admitted to past wickedness. He declared himself "unfit to be called an apostle," and "the foremost of sinners." He admitted to having "persecuted the church of God" and to have "blasphemed and persecuted and insulted" Jesus. Indeed, in the story of his spiritual experience with Jesus that precipitated his conversion, Saul was in the process of expand-

ing, beyond Jerusalem, the territory in which he hunted down Christian believers. It was for the purpose of beginning that expansion that he was on the road to Damascus. He had gone to the high priest in Jerusalem for letters that he could present to synagogues in Damascus "so that if he found any belonging to the Way, men or women," he might arrest them and "bring them bound to Jerusalem." We do not learn that Saul stepped so far over the line to have participated in or instigated murder, but we are told that shortly before his meeting Jesus on the road to Damascus Saul was "still breathing threats and murder against the disciples of the Lord."

Saul's experience with Jesus on that road changed him fundamentally. Though it had seemed impossible, salt that had lost its taste was salty again. What had not been right became right. In a world where not only individuals but groups and nations dwell in chaos and unrighteousness, that even one individual could change so extensively is inspirational.

Paul's experience is mirrored in those of many FFWPU members in modern times. Many of us underwent similarly profound reorientation on encountering True Parents. Thus, it transpires that in this age, those who have personal experience of salt that had lost its taste becoming salty again have inherited the task to "make disciples of all the nations."

¹ The name change may not have been any more significant than a Pablo from Spain using Paul after immigrating to the United Kingdom.



Left: A Blessing Ceremony in July 2006 in Cotonou, Benin, following a tearful reading by Hyo-jin nim and a speech by True Mother; **Right:** A meeting of Beninese members on April 7 to welcome their Cheon Il Guk Special Envoy, Kathy Rigney

to realize our goals by making adjustments appropriately as our strategy unfolds before us.

Fourth, one thing that has always hampered us in accomplishing our goals has been the lack of funds, which is common in Africa in general. We must find a way to generate funds to keep our mobilization moving, so as not to lose our momentum and to help keep the spirit flowing in bringing this transformation and national restoration to Benin.

Finally, I believe that the key to victory stems from the words of True Father and True Mother as they prepared us for our participation in Foundation Day. True Father and True Mother emphasized so many times that we must have an

absolute life-or-death resolve to accomplish our responsibilities. How can we restore a nation and sovereignty without putting our lives on the line, without dedicating our whole heart and mind and soul? It would never happen. This is how our Father and Mother have lived their lives and this is the model we must follow.

VISION 2020 has come to us from True Parents. We have a new focus and a chance to substantiate True Father's lifetime work of restoring the 7 billion people of the world.

With that heart of True Mother's to make this offering to True Father at the risk of our lives, we are ready to go forward in Benin. Thank you. **TW**

Preparing the spiritual climate

True Mother often speaks of "preparing the environment." With Father working from the spiritual world and Mother working on earth, the time has arrived to improve the global environment by concentrating our efforts in a collection of nations. Twenty-three nations have been designated strategic. These are nations that we can all pray for. They are (alphabetically) Albania, Benin, Brazil, Burkina Faso, Congo (Brazzaville), Congo (Kinshasa), Costa Rica, Côte d'Ivoire, Dominican Republic, India, Japan, Korea, Moldova, Mongolia, Nepal, Palau, Paraguay, Philippines, Solomon Islands, Taiwan, Thailand, United States, and Vanuatu.

The effort, which has been named Project 2020, referring to the year that Father would have turned a hundred, is being carried out to expand the culture of heart by that year to the point where Cheon Il Guk takes root in those nations. It is also the year of Mother's seventy-seventh birthday and the sixtieth anniversary of True Parents' Holy Wedding.

Following Father's ascension last year, deep grace was bestowed on all blessed members through the Cheon Il Guk Enthronement and Coronation Ceremony of the True Parents of Heaven Earth and Humankind and the Cheon Il Guk Foundation Day Registration Blessing Ceremony. It is this grace that has placed us in the advantageous position to become new tribal messiahs. Doing so—becoming those who love and care for our tribes—is part of our own portion of the overall responsibility.

On the national level, envoys have been appointed to each of the strategic nations. In some instances, these are people

with existing responsibilities in the nation to which they are now also an envoy. In other cases, the envoys have been sent out to work in support of the existing leadership. Some of these envoys attended a workshop at the FFWPU International Headquarters (FFWPU IHQ) in Seoul. Among other topics, they studied True Mother's life course and learned how to accurately convey their assessment of developments in the field. The envoys will report regularly to the FFWPU IHQ, which will evaluate their work and guide them.

While in their nations, they will be seeking to raise awareness among members that this is indeed the time in which their country might go through something of a Saul–Paul conversion in order for Cheon Il Guk to take form. They will also facilitate cooperation between nations working with their counterparts and based on assessments made at FFWPU IHQ as to how nations might assist one another.

Project 2020's manager

The man who has been appointed manager of Project 2020 is Sam Nagasaka. Mr. Nagasaka graduated from Keio University, one of the oldest and most respected institutions in Japan, with a degree in Economics. He speaks Korean, English and Japanese. He later earned a Master of Divinity degree, graduating with great distinction from the Unification Theological Seminary in the U. S.

Mr. Nagasaka is insightful, dedicated and intrepid. Project 2020 is our movement's recognition that when the fig tree puts forth its figs, and the vines are in blossom and when they give forth fragrance, it is time to arise, and move forward. **TW**

On the Suffering Path of the Lord



We present here the second part of a testimony by one of the earliest members of our church, Mrs. Oh Yeong-choon, whose life, like that of many of her generation, was disrupted by the Korean War and the communist takeover.



Mrs. Oh Yeong-choon

Refugee life on Jeju Island

Every other place in Busan was already full, so we lived in a church. However, no matter how much I thought about it, I did not feel safe in Busan; in the end, we decided to go to Jeju Island. We went out to the pier and boarded a large American ship. We arrived in North Jeju after twenty-three hours of agony, suffering from seasickness, but the water in North Jeju was salty and we could not find a place to stay.

Left no choice, we borrowed a handcart from the village, loaded it with our luggage and walked twenty-four kilometers to the village of Jocheon, which was about eight kilometers away from the town of Jeju, and settled there. Eleven of us stayed in a small room for ten months, living on rationed rice. Though Jeju Island is part of Korea, the language is almost completely different from our Korean. At first, I could not understand it at all. Gradually, over a couple of months, I began to understand what others were saying. But our money had begun to run out, so my husband and the older children set me up, with the three younger children, in a corner of a battered-up tent in the town of Jeju and left us there to go to Busan in October 1951, saying that they would send for us once they had found a place to stay.

The war, however, did not end; it continued to rage, and in my heart the feeling that the Lord was actually going to come grew stronger. I prayed even more, going to church at four o'clock in the morning every day without fail to offer prayers. Moreover, when clouds with strange shapes appeared, I stared at the sky waiting to see if the Lord was coming on them. Thus, I waited for his coming.

Rev. Lee Yo-han had also come to South Jeju at that time as a refugee. He had been collecting firewood and living on rationed rice. One day, he heard a voice from Heaven, saying, "Go to Jeju-eup on 11.2 on the lunar calendar [second day of eleventh lunar calendar month]." He had not been expecting any such thing and this command bewildered him. He prayed, "Heavenly Father, we have collected enough firewood to last us a long time, so please let us go there in the spring. We will go there after the cold winter has passed. We would need money to live in Jeju-eup." No matter how much he prayed, Heaven would not permit it. Being pressed into going, he prayed again, "How can we go there when we have no money?" The answer came that they should walk. In the end, they gave away all the firewood they had collected to others and walked for five days, arriving in Jeju-eup in the evening of the fifth day.

Not knowing anywhere else to go, they found their way to the house of a church pastor. He treated them unkindly, however, and they thought to themselves that he must have been irritated because many people had come to ask him for help. Then Heaven told

them to leave that place and go where their feet took them.

At the time, all the refugees living in rural areas had flocked to Jeju-eup to wait for a ship to Busan, so it was almost impossible to find a tent to stay in. I occupied one corner of a nondescript, poor tent at the far end of a cluster of dozens of tents put up together. Six families lived in it, and I was their leader. It was my job to report to the block leader about who moved into or left the tent.

On the morning of that very day, a couple that had been living across from me left for Busan, so that spot was vacant. For some reason, the block leader had been busy and was not around, so I had been unable to report the couple's departure. I was going to report it the next day. Heaven had prepared before bringing his beloved ones there. The sun was setting when two men dressed in white came to the door and asked, "Is there a place we can stay here?" I answered hesitantly, "There is one vacant spot here but I need to make a report first."

Grace received through Rev. Lee Yo-han

They resolutely came in and sat down. Since they were already inside, I let them stay. I could not make them go out again. Inside the tent was rather damp; people usually spread rice husks and placed a straw bag over them to make a place to rest, but the couple who had occupied the spot before them had used the straw bag to pack their things, which meant that all they were left with were the rice husks. They must have been tired, because they sat down on the husks. I felt sorry for them and gave them two straw bags I had.

They cooked rice in a blackened pot and all they had as a side dish was a mackerel for dinner. Since I had been there longer, I had kimchi, and I handed them a plate of it. They answered, Thank you, but did not say anything else. I thought to myself, They are strange people.

They did not go to church on the Sabbath, and though I felt that they believed in Jesus, I could not question them about it. Moreover, they did not face us. They sat with their backs to us and read the Bible, and we dared not venture to speak to them. A week passed in this manner.

With the feeling that the Lord's coming was imminent, I went to pray early every morning. I was pretending to be the most devout believer. It was the night of 10.25 on the lunar calendar. The area was windy at all times, but on that night, the wind blew fiercely and the rain fell in torrents. Everyone was afraid and raised a racket, some holding on to the tent or the poles and praying and others worrying aloud. Rev. Lee had been listening to them in silence when he said, "Heaven is going to pass judgment on us tonight." We all thought that we were going to die and prayed even more intensely. During those several hours, dozens of tents were in turmoil.

At about half past eleven at night, with a ripping sound, half of our tent was torn away. Three families moved out at once, going to the homes of their relatives or acquaintances, because they could not endure the rain pouring down on them. This was the judgment. Now only three households remained—a widow with children, my family and Rev. Lee. The wind and rain soon subsided.

We stayed up all night, using the torn part of the tent as a blanket. We waited for the day to break and then got up, found that the other tents were all unharmed and that ours had been the only one Heaven had passed judgment on.

In the morning, the weather was fine and windless. On the

whole, it was a clear day. Rev. Lee said, "I have finally become the owner." With a light heart, he made us all collect stones, and we straightened the tent together and propped it up with poles. After a half-day's hard work, the tent became livable again, at least for the three remaining households. In an instant, Heaven had judged and disencumbered the tent of the families of two church elders and a church deacon.

Another week passed. On the night of 11.1 on the lunar calendar, at eleven o'clock at night, everyone had lain down to sleep, when my eight-year-old, Yoon-ju, asked me, "Mommy, why did God create the devil?" I answered, "He didn't create the devil; the devil became the devil all by himself." The child continued, "If that's the case, won't God lose to the devil? A war had broken out and we have had to come all the way here and suffer..."

I could find no words to answer these questions. Even at the age of six, Yoon-ju had asked his grandfather, who was a church elder, questions he had been unable to answer for his young grandson. So I chided him. "Why are you asking such questions again? I don't know!" I told him to go to sleep.

The second day of eleventh lunar calendar month dawned. In the early hours of that day, Rev. Lee heard a voice saying, "Open the door." He opened the flap of the tent but there was no one there, and he felt that he was being told to speak to Deaconess Oh. Therefore, he began to speak to me, saying first that he had prepared extensively with the intention of giving lectures in a large church.

In the early morning, Rev. Lee sat facing me, and his first words were a criticism. He told me that when my young child had asked questions the previous night, I should have told him that I did not know and that he should pray to receive an answer. He criticized me for telling the child to go to sleep instead. Then he poured out statements I had never heard in my church. I was bewildered and at first suspicious. I wondered who the man was that was saying these things, but what he said was so interesting and wonderful that I forgot all about cooking breakfast or eating it. The door of my heart opened, and I underwent the wonderful experience of truth tasting sweeter than honeycombs.

Rev. Lee said, "I don't know who you are that Heaven has



Refugees flock to Busan after the war broke out. Busan is one of the few cities in South Korea that North Korean troops never occupied.



March 31, 1955: Father with early members from Pyongyang, Ok Se-hyun (left) who ascended in 1998; Ji Seong-do, who ascended in 1988; and Kim Won-pil, who ascended in 2010. Mrs. Oh Yeong-choon met them when Father was living in the Busan area.

guided us from hundreds of kilometers away to come to this place and speak these things to just one person." I resented even the moments of rest. I wished I didn't have to spend time eating or sleeping. Even when I went out to do the washing, I would come running back without checking to see if all the soapy water had drained. Since I could not ask him to say more to me, I stood there and gazed at him like a hungry child who is too shy to ask for food so keeps staring at it. Understanding my heart, Rev. Lee spoke to me whenever he had time.

On the third day, we had been holding service together when I suddenly broke down and wept my heart out. Uncon-

sciously, I sang hymns and prayed so loudly that the tent all but shook with noise. Heaven worked miracles on me until three o'clock in the morning. I received wonderful grace, and every time I had a question and prayed about it, Heaven answered me. Rev. Lee repeatedly said that he didn't understand why Heaven was working such great miracles for just one person, this Deaconess Oh. I, too, did not know.

Two months passed in this way; we were enraptured in the word and drowning in joy. The inside of the tent, a torn-up half of a tent at that, had become heaven. Whether it be a cottage or a palace, wherever the Lord dwells is heaven. I wondered to myself if Rev. Lee was the Lord my mother had talked about, even though I knew that the Lord was going to come to Pyongyang.

Right there and then, I put an end to my faith of thirty years derived from worshipping in other churches. So when pastors and women came witnessing, I turned them away. My other family members in Busan pressed me to come there and I became anxious. I felt as if I would die if I were parted from Rev. Lee. Still, I felt I had to go. I discussed the issue with him and he said that I should go and that he would also soon go to Busan. Thus comforted, I went to Busan on December 30, 1951.

Even though I was with my family again, I was not glad to see them. In my heart, all I could think about was that tent on Jeju Island. I didn't go to church; I prayed at home. I informed Rev. Lee on Jeju of our address and waited for eight months. Finally, on August 20, my welcome visitor came. I was so glad to see him that I could not find words to express it, and though our place was a shabby refugee's room in Yeongdo, I received my precious visitor and he stayed with us for a week.

Time in Busan with Father

Since my family alone included eleven people, I could not have him stay with us any longer. After much thought, I had the idea that he could build a tent or hut and live in Sandeung, Beomildong. We went there together after preparing some household items. Yet, when we reached the area, that too seemed impossible. Rev. Lee suggested that we go to see Mrs. Ok Se-hyun. He said he would know where to go when we reached Choryang. The house we arrived at was her relative's, and when we knocked on the door the maid opened it. We asked, "Is Mrs. Ok here?" The girl answered, "She got news that the teacher has come from Pyongyang, so she went to Beomnatgol."

I thought it was strange to hear of another teacher. Rev. Lee then said to me, "The sun is about to set, so you should go home. We will meet the teacher and tell you about it later, so go home now."

After returning home, I waited every day for news, but none came. I was nervous, fearing that I had lost Rev. Lee as well. After a week, he came back and joy filled me at seeing him. He said, "I met the teacher." I asked, "Where is he?" At the time,

I had been calling him Teacher Lee. Rev. Lee said, "That house is too small and his wife and son are there, so it would be best if we rented another room." I answered, "We should do so without a second's thought." The next day we went looking for a room. One day, we found and rented a relatively bright and clean room, and after deciding that we should have him move in there two days later, I returned home.

The next day, I thought to myself that I would first stock the house with some rice. I took a streetcar from Yeongdo Terminal, carrying about sixteen kilograms of rice on my head. Surrounded by so many refugees, I could not find any space to put the rice down. In the end, I had to carry it on my head all the way to Beomil-dong. Sweat poured down and it was arduous work, but I did not think it laborious at all because joy filled my heart. I did not mind climbing a sloping road or stepping on loose stones. I made haste to climb the hill, and when I looked at the house, I found that the chimney was giving out smoke. Thinking it strange and wondering if anyone was there, I reached the house, put down the rice, opened the kitchen door and found Mrs. Sook-hee cooking lunch. Surprised, I asked her what was going on. She answered, "Teacher is here. Go in to greet him."

I was a complete mess. My face was smeared with sweat. Besides, I was wearing wide pants, so I could not bring myself to go in. Instead, I said that I was going to go home and would come back the next day. Mrs. Sook-hee pressed me to go in, however, saying that it was all right because we were all refugees. Taking heart, I opened the door and stepped in, to find Father, Mrs. Ok Se-hyun, Mr. Kim Won-pil, Rev. Lee and others sitting around the room.

I greeted them and sat down. I did not even know who he was. Now that I think about it, I believe I did not even feel embarrassed. His first words to me were, "Deaconess Oh is a fruit born in the Oh clan." I wondered what he meant by that, and thought to myself that he was a handsome man. Then he asked, "Who are Oh Yoon-gyu and In-gyu?" and I replied, "They are my uncles." He remarked, "They were in Pyongyang Prison with me." I was surprised. When I left the house, he



Father in the early days at a Sunday service amidst nature; many members were poor in those days, but they found delight in the spirit and loved True Father.

used to stand in the doorway and watch me until I could not see him anymore.

I could not concentrate on doing housework if I did not go to see him every day. Because Satan always knew beforehand, Father could not live in any place in comfort. In five days or less, some reason would arise compelling him to vacate a room. If I arrived at his place later than usual, I would find them all gone and the room empty; not knowing their new address or where they had gone, I would search for them with an anxious heart.

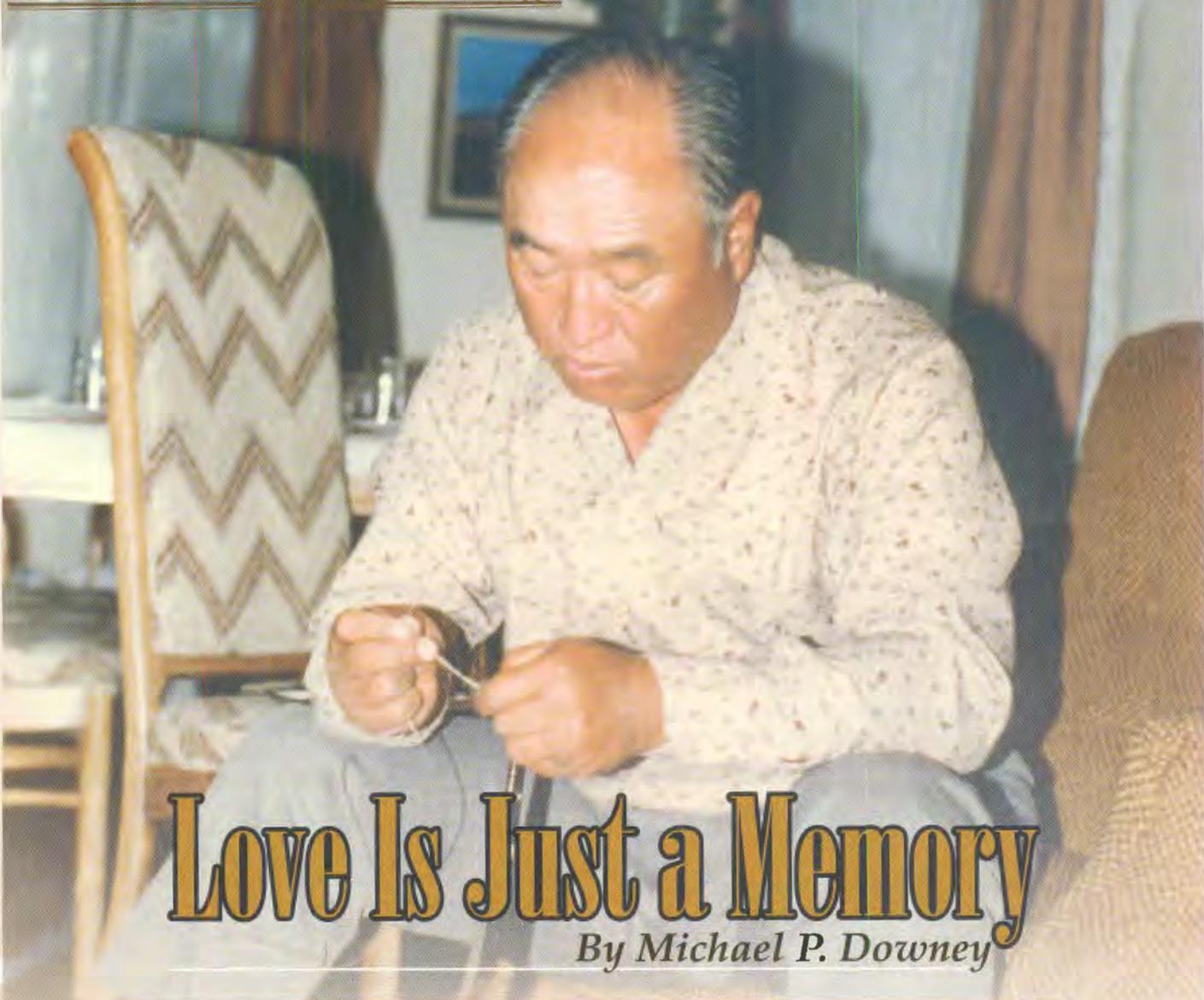
He had moved for the third time, and I did not know where he had gone, so after much thought I decided to go to Beomnatgol where he had built a hut with his own hands. I had been walking in that direction for a while, but feeling helpless, I sat down under a large zelkova tree, sighed and then prayed. After some time, a man passed by, so I asked him, "Excuse me, is there a place here where they hold service?" He told me, "Try that pointed tent." I stood up immediately and was heading in that direction when I saw Father seated on a rock. He saw me and came down, saying that he had moved again and we should go there together. No matter how much I tried to keep up with him, he walked so fast that when I had climbed over the hilltop, he was gone and I couldn't see where he had gone. I was worried in my heart, but soon a member came to find me, and we went there together. It was Sunday, so we had a service.

Though the mud-hut Father had built had only one room, in it he spoke of matters that could restore the universe. He talked about God's heart, Adam and Eve's fall and other amazing matters. Enthralled by what he said, we did not know where time went. At times, I became suspicious, but then I thought that if I went to hell with him, that place would be heaven for me. With a few people seated around him, he would kneel down and pray, his words flowing like a river, or speak of matters that would dominate all heaven and earth. I deplored the fact that we were the only ones listening to him. At the time, he spoke to us while being seated, but I felt that I would die with contentment on the spot if I saw him speak standing in front of a large audience in a big lecture hall. **FW**



A photograph of Mrs. Oh Yeong-choon provided by a church elder who knew her

A Personal Testimony



Love Is Just a Memory

By Michael P. Downey

While enlisted in the United States Marines, the writer attended one of True Father's early public speeches in America. Little did he realize how profound an influence the speaker that day would have on his life.

I first saw Father in Washington D.C. in October 1973. He spoke at Lisner Auditorium as a part of the Day of Hope Tour. I bought a ticket from a young lady that had knocked on my door in Alexandria, Virginia. I had told her at first that I wasn't interested in buying tickets to a lecture. She knocked on the door again fifteen minutes later and asked to use the bathroom. I said, sure. I was interested in young ladies. We talked for a long time, and I coughed up the last of my money and bought a ticket.

On the night of the speech, I hitchhiked into D.C. because my very temperamental Triumph TR-4¹ wouldn't start. The speech was an odd experience. I remember thinking how strange it was for a Korean guy in a suit and tie to jump around and shout about God's hope for America. The fellow interpreting for him seemed a lot more reasonable.

I was taken by the bright young people that I met. I was very attracted to the vibe that surrounded them. I suppose they were love-bombing me but I liked it. After the event, I was out of there and back on duty at the Marine Barracks. No one ever recontacted me.

About two months later, I encountered these young people again. The Marine Band was scheduled to play at the national Christmas tree lighting ceremony on the Ellipse behind the White House. I was assigned to secu-

¹ A small sports car produced 1961–1967

city detail and was posted to the right of the band shell in front of the band. President Nixon was in attendance and threw the switch. What I saw amazed and puzzled me. As I stood at parade rest,² I continually scanned the arriving crowd. In marched what I thought at that time was a vision from heaven. A whole troop of nine- or ten-year-old Korean girls in matching red coats filed in, smiling and waving little blue and white pennants. They looked like angels. The crowd was composed mostly of young people that were all waving the same triangular flags. Looking closer, I read the writing on the flags: Forgive, Love and Unite. Some of the flags said "God loves Nixon." How strange! This was the height of the Watergate crisis when nobody loved Nixon including (probably) God.

Next, I recognized some of the young people by their bright smiles and (I guess) by their vibe. I knew these were the same people that I had met and liked so much at Lisner Auditorium. I wondered to myself, What's going on here? What's the connection between that event and this one?

At the end of the ceremony, President Nixon left the stage and he and his entourage left the band shell, turned right and rushed along the narrow pathway between the band shell and where the Marine Band was set up. Although surprised, I was no slouch. I had had some training and I popped to attention, saluted and in my best parade deck³ voice sounded off, "Good afternoon Mr. President." The president stopped, turned to me with a big smile, saluted and said, "Thank you Marine. Where are you from, son?" By this time the whole entourage had stopped and bunched up. The Secret Service⁴ guys were pushing and shoving, trying to get the entourage moving again. Of course, I told him I was from Ohio.⁵ He replied, "Ohio. Good. Enjoy your time in D.C." He smiled again, turned and they all hurried off.

Next those smiling, flag waving young people, in a wave, overran the red-coated Marine Band members and me. They never got to the president. Years later when I recalled this incident, I realized that on that day I had lifted up the president.

The view from the inside

The next time I saw Father was in the spring of 1975 at the Barrytown training center. By that time I had already heard the Principle, accepted Father as the Messiah, joined the movement in Columbus, Ohio, and debated with the other brothers important topics like "How could a perfect person need to wear glasses?" and "Could he levitate like other spiritual masters?" At that time, Father had selected 120 missionaries each from America, Japan and Europe, mainly Germany, to go to 120 different nations. The Americans were at Barrytown for 120 days of training before going out. I was with other members that trained alongside them in a forty-day cycle. During that spring, Father visited almost every day to talk to the missionaries. I formed my first real impressions of the man at that time.

One day Father and Mother arrived; Mother took a seat and Father stood. He began by looking down at us with what can only be described as an impish grin and fingered his necktie. He asked, "Do you like my tie?" He was wearing light brown polyester slacks, a sport coat, a flowered Hawaiian-style shirt



True Mother and Mrs. Choi Won-pok outside the Belvedere Training Center

and a brown and gold striped necktie. He went on to explain that when he got up that morning Mother had complained, "Father, you never wear a tie anymore." So he put on the tie for Mother. He thought it was very funny; so did I. This is when I really began to like him. Another time, he drew a straight line on the board and said that the fastest way to get from A to B is a straight line. Then he drew a zigzagging line starting at A and finally arriving at B. He explained that a person that has many different experiences in life can be a good leader. Now I really liked him for his simple wisdom. One day he talked at length about the role of the media in society. Of course, at that very time, Rev. Moon was under intense attack by the major media outlets in America. He advised the missionaries to work with the media in their mission countries and even to start a newspaper. He planned to start a major newspaper in America and link it to papers in Korea, Japan and others around the world. The true role of the media is to speak out against injustice and give a voice to the disadvantaged. I understood his deep identification with the downtrodden and his sense of righteousness, and I loved him for this.

2 A stance with the feet apart and both hands behind the back

3 A "deck" on a ship is like the "floor" of a building. He uses "deck" (here and later) to mean "ground." A parade ground is a large open area often found in front of a Marine or Army barracks where lower-ranking members of the military march in uniform and are inspected by senior officers to whom they must speak in a loud, clear voice.

4 The men and women that guard the president of the United States

5 A state in the north-central part of the U.S.: main industry: auto production; current population: 11.5 million



Father making a fishing rig for halibut with the help of Mr. Choi Joo-chan, then president of International Seafoods of Alaska. The author was in the audience.



Heung-jin nim, mere months before his ascension, assisting Father



Mike Downey and his wife Helen (seated) surrounded by Japanese women assigned to work in Kodiak, Alaska and a Japanese engineer

Father makes us “fishers of men”

After five months at Barrytown I was sent out as a pioneer. After the Yankee Stadium rally I was sent to Mississippi as a state leader. Only three members existed in all of Mississippi, so essentially it was pioneering again. The great and terrible thing was that Father wanted to personally train us, so every month we were all called to a state leaders’ meeting with Father. He spent hour after hour pouring out his heart, wisdom and experience to us in the hopes that we would be able to stand up and take responsibility for saving America. He also reported to us all the things he was doing. Most of us, on the other hand, had little to report. One day after Sunday service at Tarrytown, Father invited us to meet him at Barrytown. When we arrived, Father was out front with a few seminary brothers working on a fishing net. He told us that it was a box trap for catching carp in the Hudson River. We all went down to the river to set it up. There was a lagoon created by a narrow inlet in the railroad berm that ran along the riverside. The lagoon flooded and drained daily as the tide rose and fell. The plan was to set up the trap in the lagoon at low tide and when the tide came in, the fish would swim into the trap and would be caught.

Father worked from a skiff while four of the tallest brothers stood in the water and attempted to secure the four corners of the net to four poles. I don’t know what happened, but apparently some mistakes were made. Before the trap could be anchored, the tide flooded in, and the situation got pretty dicey. One brother had to be pulled out before he drowned. Time and tide wait for no man; the attempt failed. We were all sent up to the seminary for lunch while Father remained behind. As we ate lunch and rested Father worked on plan B. With Gerhard⁶ standing in the water holding the skiff, Father strung an improvised net all the way across the lagoon. We were called back as the water ebbed out. As the mud flat emerged, hundreds of flopping wriggling carp appeared. All we had to do was crawl on our bellies in the mud and devil’s heads⁷ and wrestle each fish up onto the bank. Of course we had all arrived for the day’s fishing in suits and ties. We were given access to a barn with a large accumulation of used clothes. My only problem was footwear. I found a pair of sneakers that fit but they had no laces. I put the sneakers on and a pair of socks over the sneakers to keep them on. Later in the day,

⁶ Gerhard Peemoeller, the author of *Bodyguard for Christ*

⁷ An aquatic plant, the leaves of which float on the surface of the water

In-jin Moon saw me and laughed. "What are you wearing? It looks so funny." Hey, it worked.

I don't remember how many carp were caught that day, maybe three hundred. They completely filled the bed of a dump truck. We all felt victorious that day. Father took responsibility and made it happen. The next day we all went to East Garden and celebrated True Parents' wedding anniversary. At that time Father asked Mother to give her testimony. She talked about her painful course and she cried and cried as she talked. At the end, she said, No more tears.

Father as a man and a fisherman

In 1983, I was fishing for giant blue fin tuna with Ocean Challenge out of Gloucester, Massachusetts. I was crewing for Dr. Tyler Hendricks on a Good Go boat. Dr. Hendricks was an old comrade and had just graduated as the first UTS graduate to continue on and get his PhD. Of course, Father appointed him head of Ocean Church. We had a great summer hanging out, and we caught nine tuna. Once, Father came out to the grounds to see Dr. Hendricks. Father's boat came alongside and I caught the lines and held the two boats together. Father started talking about various knots and what they are best used for. Then he talked about Ocean Church and his vision for the ocean. He explained clearly why ocean training was important. He told us that living on the ocean is more difficult than life ashore. If you train to do difficult things at sea, those same things will become much easier on land. When the difficult things become easy, you can lead other people. His message that day reinforced my desire to go to sea.

A couple of weeks later, Ocean Challenge asked if I wanted to work on boats in Alaska. I didn't hesitate. I was informed that they needed two guys and if I wanted to go I had to be interviewed by Father. That day I was taken by boat out to the northwest corner⁸ to meet Father. The interview took place via VHF radio through a translator. Father said that if I went to Alaska I would have to carry a million dollars in one pocket and a pistol in another.⁹ I told him I was an ex-marine and I could do that. He said to go right away. Another guy and I were on a flight out of Boston's Logan Airport that night.

When we arrived in Kodiak, Alaska,

⁸ A corner of a near-rectangular section of the ocean that is a marine sanctuary off the coast of Massachusetts

⁹ The job was to buy fish for cash. All purchases were reported to the government. He never carried more than \$600,000 (and a gun) in Alaska.



From left: Yoko Thompson, Atsuko Kirst, Mike Downey and David Barker in Egegik, Alaska. The only way in or out was by air or sea.



International Seafoods of Alaska's outpost in remote Egegik, Alaska, where Mr. Downey was in charge of salmon processing when True Parents visited.



As much as 30,000 pounds of salmon a day would be beheaded, gutted and packed in ice here to be flown to the main plant on Kodiak island.

True Parents and Heung-jin nim were already there and staying at a house on Bancroft Road. Since we had just arrived, we were invited to have dinner with True Parents. The table sat eight people and the menu was king crab. I put my head down and focused on eating. Finally Father asked in English, "Mack, do you like king crab?" In Alaska, Father always called me Mack for some reason. Later, in Korean, Mother asked Mr. Choi Joo-chan, president of International Seafoods of Alaska, who the two guys were with the bushy beards. He told her that we were Ocean Church brothers who had grown beards to hide our baby faces.

That night we all sat with Father in the living room and he taught us by demonstrating how to make an elaborate rig for catching halibut. He was skilled in building tackle, his fingers nimble, his hands strong. The next day we all boarded float planes and flew to Shuyak Island to fish for halibut. Our guides were a couple, homesteaders on that wilderness island. The plane landed in the small bay where the homestead was located and motored to the shore. Everyone stepped off of the pontoon and waded up to the beach. Since I was wearing waders, thigh high rubber boots, I carried Mother on my back up to the beach. The couple, "Red" and his common-law wife Deb, invited everyone into their small cabin and served tea and coffee. They talked to us about their self-sufficient lifestyle. Later, Father said that they were an ideal couple who reminded him of Adam and Eve living in the Garden of Eden. We spent the rest of the day fishing for halibut. Heung-jin nim was with us. My impression was that he was a gentle young man. He wore all white clothes and a big floppy hat. He immediately made friends with the cat that lived at Bancroft house and talked to us about his cats back at East Garden.

My most enduring image of Father is him sitting cross-legged, back straight, on the engine cover of a Good Go boat. No matter what the weather or sea conditions, he always sat staring out to sea, unchanging. On the ocean, I remember his unchanging posture, completely in control of his mind and body in the midst of the constantly changing marine environment. I greatly admired his persona of self-control because I always struggled to control my mind and body.

One year, Father made a condition to travel to and fish at many locations around Alaska. At that time I was running the company's salmon operation at Egegik¹⁰ in the wilds of western Alaska. We had been preparing to someday welcome True Parents to our wind-swept outpost. We built a guest house and stocked it with all the things we would need to attend True Parents. We also bought a sport utility vehicle (SUV) and had it flown out to drive them around. When we got the word from Kodiak that they were coming, we had a Korean sister and a plane full of Korean food flown out. We then stood-by. When the call came that they were wheels up¹¹ out of Kodiak, we had less than an hour to wait. The problem was the weather. We were socked in.¹² The thick fog was right down on the deck. Our airstrip was in fact the beach. I was in the SUV on the beach with a hand-held VHF radio when I established contact with the pilot. He couldn't see the ground. I turned on the SUV's headlights and drove up and down the strip. I could hear the plane's engines as it flew lower and lower. For more than twenty minutes, I tried to talk him down. It was a moment of truth for me: Could we welcome True Parents or

¹⁰ Egegik is on the western side of the Alaskan Peninsula, sixty miles (ninety-five kilometers) from where the peninsula drops down from the main body of the state.

¹¹ An expression meaning their plane had taken off.

¹² Airports use "wind socks" to show the winds direction and force. When fog is too thick to see the wind sock, the airport is "socked in."

would the weather steal our blessing? As I look back on it now, I realize how foolish I was. Luckily the pilot had no messianic vision; he decided to turn back.

Several days later they tried again and this time the weather cooperated. I showed them around the plant and we had lunch together at the guest house. Father told me that I was a lucky man because I was able to live in this paradise of ocean, rivers and tundra. He said he envied me.

Of course the main point of the trip was to fish. This was late August and what was left of the salmon run was in the river and wouldn't take a hook. When sockeye salmon enter fresh water they stop feeding. I knew this but failed to clearly report it. I had learned early not to give a pessimistic report. Anyway, there was a small chance that a hook would snag a fish. I drove them down the beach and up along the Egegik River to a spot where I had stashed a skiff. Along the way we had to cross the land of one of the local legends, a hard drinking fishing boat captain who had opened a hunting lodge on the river. We stopped briefly and I introduced him. To get down to the riverbank, we had to drive down a trail that was rough and washed out. The alder bushes scraped both sides of the truck. No matter how carefully I tried to drive, everyone was bumped and tossed around. The skiff was an eighteen-foot, flat-bottomed aluminum boat with a forty horse-power Johnson motor. It was a typical western Alaska work boat. I had tried to clean it up as befitting the guests. The guests boarded and we loaded the gear and set out. In the boat were Mr. Choi's son, True Parents and I. Needless to say, it was not a stellar day of fishing. By the time we started upriver, the tide had already turned and the sand bars became a problem. Although the flat-bottomed boat was pretty good in shallow waters, we kept running aground on barely submerged sand bars. I tried to keep to the channels but before long I was in the water pushing the boat off the sand. Mother was in fairly good humor and at one point announced, "Oh Mack, swimming in Alaska..." The fishing was non-existent. We moved the boat and Mother and Father cast repeatedly. Over and over Mother gently urged Father, "Let's go." Father grimly ignored her. To add to the good time, the mosquitoes swarmed us. Finally Mother made a joke using a play on two similar Korean words (모기) mogi meaning "mosquito" and (물고기) mulgogi meaning "fish." We can't catch fish, only mosquitoes. Finally Father said to go back.

Back at the guest house, we had tea and snacks and waited for the plane to come to pick them up. Father told us that I had a special kind of character because I was a former Marine. Then he ordered me to get a bulldozer and fix that trail down to the river. Of course I said, "Yes, sir," but what could I really do? The land was owned by the state of Alaska and was adjacent to a salmon stream. I could borrow the equipment and do it in the dead of night, but the legal exposure would be huge and the PR fallout would damage our ability to work in the area. Furthermore, during the very next flood the trail would be washed out all over again. He had ordered it done, but how could I explain these complexities to Father? I have a great deal of sympathy for the leaders who were with Father constantly.

One day at North Garden in Kodiak, Father stood up to sing and to my delight and surprise he sang "At the Café (카페에서)." This Choi Jin-hee song was popular in Korea in the 1980s. The final line is "Love is just a memory (사랑을 기억 이나라)" which Father sang twice, once in Korean and then in English. These are just my memories of True Father. They mean everything to me. **SW**

Inter-Korean Relations and Peace on the Korean Peninsula

By Lim Dong-won

UPF's World Summit 2013 (February 22–25) drew eight hundred delegates from ninety-one nations to Seoul to discuss issues related to peace, security and development.

Greetings! It is an honor to be able share my opinion with you today regarding issues surrounding the Korean Peninsula. I want to thank Dr. Kim Min-ha for providing me with this important opportunity.

In recent years, inter-Korean relations have soured and what was once a vibrant atmosphere of reconciliation, exchange and cooperation between North Korea and South Korea has now been suspended. Last week, despite the opposition of the international community, North Korea once again conducted a nuclear test, escalating tensions. However, I expect that the soon-to-be-launched administration in South Korea will contribute to the creation of a turning point for improving inter-Korean relations and facilitating peace on the Korean Peninsula.

In the early 1990s, with the end of the global cold war, the international state of affairs went through upheaval, beginning with the reunification of Germany and other divided nations. However, the Korean Peninsula remained a remote and isolated island of the cold war. However, during the past two decades, the effort continued to bring an end to the cold war on the Korean Peninsula and establish peace. In the meantime, efforts were being made to dissolve the hostile relationship mired with distrust and confrontation between the Koreas and establish a new relationship of reconciliation and cooperation. On the other hand, efforts were underway to resolve the North Korean nuclear crisis and resolve the hostile relationship between the United States and North Korea. However, it was not a smooth path. It was a continuation of twists during which a sense of accomplishment, advancement and stability crossed paths with frustration, interruption and crisis.

I will first attempt to summarize inter-Korean relations and then discuss the issue of peace

Listening to Dr. Lim give his presentation (from left) are J. Dennis Hastert, Speaker of the U.S. House of Representatives (1999–2007); Endo Tetsuya, a government negotiator with North Korea (see page 29) and Anthony Guerra, president of the Washington Times Foundation, who chaired this session on Peace and Security in East Asia.



on the Korean Peninsula based on the North Korean nuclear crisis and United States–North Korean ties.

Inter-Korean relations

Twenty years ago, North Korea and South Korea recognized each other as a partner toward peace and unification, and adopted the Inter-Korean Basic Agreement (February 1992) to improve inter-Korean relations through reconciliation, exchange and cooperation. However, we learned an important lesson that efforts of improving inter-Korean relations could not be severed from efforts of improving United States–North Korean ties, but must be pursued in parallel. After taking office, President Kim Dae-jung persuaded U.S. President Bill Clinton to promote a peace process on the Korean Peninsula through policy coordination between South Korea and the United States.

As a result, the June 15th North–South Joint Declaration (June 2000) was adopted through the first inter-Korean summit to be held after the separation of the two Koreas, marking a turning point in inter-Korean relations. As a milestone for improving its relations with North Korea, the United States also adopted the U.S.–DPRK Joint Communiqué (October 2000). U.S. Secretary of State Albright visited Pyongyang and promoted President Clinton's visit to North Korea. Through a summit conference between Prime Minister Koizumi and North Korean leaders, the Pyongyang Declaration was adopted, through which the two nations agreed to negotiate the establishment of diplomatic ties. In this way, the peace process for the Korean Peninsula was commenced through the efforts of the three nations—South Korea, the United States and Japan—to improve relations with North Korea.

The core of the issues surrounding the Korean Peninsula can be resolved by ending the division and achieving reunification. Korea was a unified nation for more than one-thousand years. In the divided state that it is, the competition to monopolize legitimacy is inevitable and it is difficult to escape from the temptation of a zero-sum game. Consequently, the Korean Peninsula is constantly immersed in conflict, tension, an arms race and the threat of war, thus dissipating the energy of its people. Furthermore, the division of the Korean Peninsula is undermining Northeast Asian peace and stability.

At the inter-Korean summit, the two leaders discussed the issue of reunification, which serves as a premise to improving inter-Korean relations. They both recognized the following points: "Reunification must be achieved without fail through peaceful means. Therefore, it is not something that will suddenly come about but should be promoted progressively and in stages." "Reunification is a goal and at the same time a process." North Korea, which had asserted an immediate federal unification, had changed its position. Both sides agreed to first create a situation of a "de facto unification," not a complete reunification but something similar, while peacefully coexisting through exchange and cooperation before a "de jure unification." In the process, an inter-Korean economic community was to be formed and developed, leading to reduction of armaments, and converting the armistice into a system of peace. They also agreed to form a confederation (North Korea called it a lower-level federation) during the process toward peace and reunification where both Koreas could put their strengths together in jointly promoting and efficiently managing the process.

This progressive model for a peaceful reunification, unique to Korea, does not go against the national interests of the other nations who have an interest in the Korean Peninsula. I am

convinced that it is an ideal and realistic methodology that is sufficient in garnering the support and cooperation of the neighboring countries beginning with the United States.

As action was taken under the June 15th North–South Joint Declaration, it opened up a new era of reconciliation and cooperation. Severed railroads and roads were connected and for the first time in the fifty years since the division, people and goods began to travel between the Koreas across the Military Demarcation Line. A lot of traffic and exchange was generated across many fields including the economy, society, culture and religion. The achievement that stood out the most was the construction of the Kaesong Industrial Complex and the fact that North Korean and South Korean laborers were working side-by-side. Currently, more than 50,000 North Korean laborers are working with technicians from South Korea in more than 120 South Korean companies in this complex.

As such traffic, exchange and cooperation increased, hostilities began to subside, deflating tensions. The communal spirit of the people was cultivated and the shoot of mutual trust began to bud. The path ahead was still long and dire but we had made a valuable start. With the increase of exchange and cooperation between North Korea and South Korea, outside information began to seep into North Korea, a market economy began to grow and social control inevitably began to relax. I was impressed with one North Korean expert from Switzerland who resided in North Korea for a couple of years who recently expressed the recent changes in North Korea as the 5Ms: Market (the market economy was invigorated), Money (people came to understand the taste of money), Mobile (information began to circulate through the distribution of cell phones), Motor (increase of automobiles) and Mind-set (change in the awareness of the people).

However, unfortunately, inter-Korean relations have been strained during the past five years, and the North Korean nuclear crisis and U.S.–DPRK ties have not progressed at all. The Lee Myeong-bak Administration in South Korea chose a path that was directly opposite to past administration's. It stuck to its rigid rule of not improving relations with North Korea without resolution of the nuclear crisis. All agreements to promote reconciliation and cooperation that had been adopted by the two nations were rescinded. Rather than a progressive peaceful reunification, anticipation of North Korea's collapse and unification through absorption arose. Rather than an engagement policy for reconciliation and cooperation, the administration pursued a confrontational policy of sanctions and attempts to pressure North Korea into submission.

This was repulsed by North Korea and led to conflict, enmity, and confrontation between North Korea and South Korea for every single incident, further aggravated tensions and led to military clashes. Dialogue, exchange, trade and economic cooperation between the two Koreas and even humanitarian aid to North Korea was brought to a halt. Only the Kaesong Industrial Complex was left to keep these efforts alive.

For the past twenty years, North Korea's policies toward South Korea pursued improving relations with South Korea, the United States and Japan. Once this policy failed, it changed directions and began to pursue a policy toward North Korea of strengthening cooperation with China and Russia, which were rising to power. North Korea's trade with China amounts to 90 percent of its entire trade.

North Korea's Kim Jong-un, who succeeded in the hereditary succession of power early last year, began to consolidate his power base and had to shoulder the heavy burden of

improving the life of his people and seek out ways to invigorate the economy. In the meantime, it appears that Kim will strengthen ties with China while on the other hand invest himself in diplomatic endeavors for improving relations with the United States for the sake of national security and preserving his regime.

The North Korean nuclear crisis

On February 12, despite opposition from the international community, North Korea went on to hold another underground nuclear test. This nuclear test was the third of its kind (around 7 kt) after the first one seven years ago (October 2006) and second (May 2009) held four years ago. North Korea claimed that this test proved that “unlike the past, the explosive power was greater, and the test was carried out perfectly while maintaining high standards by using a smaller and lighter atomic bomb.”

Why do you think North Korea continues to hold these nuclear tests despite the pressure and sanctions from the international community? There is a need to observe this from a political, military and technical aspect.

Politically, North Korea intends to use its nuclear development as a diplomatic negotiation card. North Korea has continuously asserted that it wanted to normalize relations with the United States and enter a peace treaty with her. North Korea also claimed that the nuclear test this time was aimed at the United States. Although North Korea had sought its survival by normalizing relations with the United States, its erroneous decision to use the nuclear card has resulted in aggravating the situation.

On the other, hand, military-wise, it intends to secure nuclear weapons that can serve as a deterrent in order to preserve national security and its regime. North Korea was greatly shocked and threatened by the Bush Doctrine and the U.S. invasion of Iraq. Since then, it has adhered to its hard-line stance that it would never abandon its nuclear development without removing this security threat. However, this nuclear development has further made things difficult for an impoverished North Korea and has caused international isolation. Furthermore, instead of securing its safety it has instead led North

Korea into a crisis.

North Korea also believes that improving its nuclear technology is the only way to enhance its diplomatic bargaining power and bolster its military deterrent. By repeating nuclear tests, North Korea continues to make effort in securing a nuclear missile by reducing the size and weight of the atomic bomb so that it can be loaded on a missile.

More than twenty years have passed since the start of the North Korean nuclear crisis. North Korea's development toward nuclear warfare must never be tolerated. To do so would undermine peace and stability in not only Northeast Asia but also the world. Furthermore, there is a risk that it will escalate into nuclear proliferation. We cannot exclude the risk of Korea and Japan being tempted into arming themselves with nuclear weapons. Therefore, this must be stop at all costs. The question is, How? To this day, the United States has used two different approaches to this problem.

The Clinton Administration recognized North Korea as a partner for dialogue and negotiations. In 1994, the DPRK finally adopted the U.S.–DPRK Agreed Framework and halted its nuclear development at the stage just before producing nuclear material. The U.S. employed an approach of normalizing U.S.–DPRK ties in exchange for North Korea's abandonment of its nuclear development plan. This Agreed Framework was upheld and implemented for eight years and contributed to the promotion of a peace process on the Korean Peninsula and to the resolution of the nuclear crisis.

The Bush Administration, however, claimed that it could not trust North Korea, and under an “Anything But Clinton” mantra, completely rejected Clinton's North Korean policies. Under the Bush Doctrine, it designated North Korea alongside Iraq and Iran as the axis of evil and promoted a hostile policy of bringing about regime change in North Korea through military preemption. The Agreed Framework was annulled and North Korea resumed its nuclear development.

The Bush Administration used an approach of applying pressure and sanctions to have North Korea abandon its nuclear ambitions before anything else. North Korea responded by demanding that the United States first abandon its hostile policies and guarantee peaceful coexistence through normaliza-



tion of U.S.–DPRK relations. In the meantime, it reprocessed its nuclear material and came to the stage of going forward with its nuclear tests.

Fortunately, during the Six-Party Talks that included the United States, China, Russia, Japan and the two Koreas, all parties agreed to the basic principles for resolving the nuclear crisis through the September 19th Joint Declaration in 2005. It was decided to simultaneously pursue, side-by-side, the resolution of the North Korean nuclear crisis with normalization of North Korea's relations with the United States and Japan. Furthermore, all parties agreed to hold peace talks with the relevant parties for switching the military armistice into a more solid peace regime on the Korean Peninsula. These efforts set a reasonable and realistic direction for the deconstruction of the cold war structure in Northeast Asia.

Although there were many twists and turns on the way, the six-party agreement did achieve some results to a certain extent. North Korea dismantled its nuclear facilities and was no longer able to produce plutonium. In response, the United States took action to delist North Korea from the Trading With the Enemy Act and from its list of nations that support terror. It seemed that the two nations had approached the stage where North Korea would destroy any nuclear material and weapons it had produced and stored, and the United States would take measures to normalize its ties with North Korea.

However, during the early months after the launch of the Obama Administration, North Korea recklessly launched a missile (or satellite rocket) and held another nuclear test, which resulted in straining its ties with the U.S. and incurred UN sanctions. More than four years have passed since the Six-Party Talks were suspended while the Obama Administration waited with "strategic patience" for North Korea to change its attitude. During this time, North Korea's nuclear development continued, which in turn brought more pressure and sanctions. This vicious cycle continued and will likely bring us to face a third nuclear test by North Korea. Now we are faced with the challenge of ending this vicious cycle and bringing about a great turning point.

The way to resolve this crisis has already been presented. Mutual distrust and a lack of determination to take action is the issue. Now it seems that lengthy discussions on sanctions is inevitable. However, I believe that an additional deterioration of this situation will be prevented and after a cooling-down period, both will eventually have to pursue dialogue and negotiations.

The experience of the failures of the past decade has shown us that the North Korean nuclear crisis cannot be resolved simply with pressure and sanctions. Neither is military action that might trigger war the solution. We should give what can be given and receive what can be received. Both carrots and sticks should be used. North Korea should be made to gain the conviction that it can find greater stability, and still prosper and develop, without having nuclear weapons.

Instead of just focusing on the nuclear crisis, what is needed is a more comprehensive and fundamental approach to the issues surrounding the Korean Peninsula. A peace process on the Korean Peninsula should be pursued that simultaneously promotes improvements in inter-Korean relations, normalization of U.S.–DPRK ties and control of military spending, creating the conditions to facilitate the opening of and reformation in North Korea and the building of a peaceful regime.

The United States and North Korea should pursue dialogue and negotiation in earnest. North Korea should hold a moratorium on its nuclear and missile-launching activities while the



United States should strive to normalize relations.

This year marks the sixtieth year since the signing of the Armistice Agreement. As was agreed during the Six-Party Talks, the United States, China and both Koreas (the relevant parties to the Armistice Agreement) should begin to hold a four-party peace talks. I am sure it would take quite some time to actually sign a peace agreement, but I am certain that tensions could be deflated and a more favorable environment and conditions could be created in bringing resolution to these issues by pursuing a peace process for the Korean Peninsula through such peace talks. I hope for the active support and cooperation of the international community.

In conclusion, it is important to improve inter-Korean relations. By improving relations between the two Koreas, we should lead the way for a peace process on the Korean Peninsula. Once inter-Korean relations improve, as it had during the Kim Dae-jung–Bill Clinton era, the United States and China will also work together. The improvement of inter-Korean relations will contribute to the improvement of U.S.–DPRK ties and also aid the cooperative relations between the United States and China. Dialogue between North Korea and South Korea should be pursued while cooperation with the relevant nations regarding the nuclear issue should also be carried out toward a resolution.

President Park Geun-hye pledged to comply with and implement the agreements between the Koreas including the June 15 Joint Declaration and to pursue unconditionally dialogue between North Korea and South Korea. She also had pledged to provide humanitarian support to North Korea regardless of the political climate and pursue trust-building measures. I believe her pledge will be faithfully carried out and inter-Korean relations will improve to the point that peace on the Korean Peninsula can be made.

The best way to build trust is in approaching the nuclear tests not as a challenge or crisis but as an opportunity to improve inter-Korean relations. South Korea should first resume the humanitarian aid which it had unilaterally suspended, and inter-Korean trade and traffic between the two nations, while actively pursuing dialogue with North Korea.

Without effort to make peace, it will be more difficult to protect peace. A comprehensive and fundamental approach in promoting the peace process on the Korean Peninsula would be a way of bringing peace and stability not only to the Korean Peninsula but also to the region of Northeast Asia. Thank you very much. *JW*

Dr. Lim, a former South Korean Minister of Unification, is the chairman of the Korean Peninsula Peace Forum.

Commentary on Peace, Security and Development: How to Deal with a Nuclear North Korea?

By Endo Tetsuya

Japan has two major pending issues on their diplomatic agenda before they can heal their last remaining wounds from the Second World War. One is the territorial dispute with Russia, with whom Japan must conclude a peace treaty, and the other is North Korea, with whom Japan has to normalize relations. On the latter matter, I have represented the Japanese government in talks with them for a number of years. As preconditions for the full normalization of relations with North Korea, Japan is seeking a solution to the abduction of Japanese citizens by North Korea as well as a solution to the problems derived from their nuclear and missile program.

As a compromise to the latter, the Korean Peninsula Energy Development Organization (KEDO) was launched by Japan, the United States and South Korea in 1995. It was dismantled, however, when North Korea's uranium enrichment program was exposed. I was disappointed, as I considered myself one of KEDO's architects.

In spite of this development, in order to avert the North Korean nuclear program, the Six-Party Talks were held, but they were suspended without a tangible outcome. Meanwhile, the situation had deteriorated as Pyongyang conducted several missile launches and nuclear tests.

Though their real progress in nuclear and missile technology is unclear, it is assumed that Pyongyang has stockpiled a considerable amount of plutonium and highly-enriched uranium, and the accuracy of its intermediate-to-long-range ballistic missiles has significantly improved. Presumably, the long-range ballistic missiles (advanced Taepodong missiles) may be capable of reaching the North American continent. Pyongyang is perhaps most keen to miniaturize the nuclear warheads to be loaded onto missiles, which may happen in time.

So why does North Korea pursue a nuclear weapons program? Incidentally, nuclear weapons, missiles, and their transport vehicles are inseparable. In Pyongyang's domestic politics, the program consolidates the military's support for the regime. Militarily, it supplements their





From left: Debbie Remengesau, first lady of Palau; Alcino Pinto, president of the National Assembly of São Tomé and Príncipe; Kay Rala Xanana Gusmão, prime minister of Timor Leste; Helen Fono, wife of the deputy prime minister of the Solomon Island at UPF World Assembly 2013

conventional weaponry, which is inferior to South Korea's as a result of North Korea's economic hardships. In diplomatic terms, the so-called nuclear card enhances Pyongyang's status and is a vital deterrent to the United States, even forcing the U.S. to the negotiating table. Apparently, Pyongyang's objectives have been achieved to some degree.

In any case, it is next to impossible to obligate a country to abandon their nuclear and missile technologies, once they have been acquired. So far, South Africa has been the only exception in this regard.

Since international sanctions have been imposed by the United Nations and some individual nations, the North Korean regime sustains itself, though only barely, thanks to its special ties with China.

Due to the incredible difficulty in denuclearizing Pyongyang, the international community must respond with either massive rewards or harsh penalties. The former may include large-scale economic assistance, a U.S. guarantee for North Korea's security or upgrading the existing truce agreement to a peace treaty. Pyongyang must be especially keen about guaranteeing its security. Yet, would these measures lead to Pyongyang's denuclearization? Or will China endorse wholesale sanctions against North Korea?

Whether involving rewards or penalties, the international community must find a coherent policy. In this regard, relations between the United States and South Korea have often-times been shaky, owing to their domestic politics.

It is never easy to adopt such drastic measures. More realistically, we should envisage the tentative freezing of the nuclear and missile development program or its oversight by the International Atomic Energy Agency or another UN agency, with the ultimate objective of total denuclearization. The Pyongyang regime should be made well aware of severe penalties once they cross the line. On the other hand, a certain number of rewards is indispensable for such measures to work.

Therefore, the Six-Party Talks involving all the main parties is still an important venue for engagement with North Korean officials, though we should not overestimate its merits. To achieve results, it would be wise for China to coordinate its policies with Japan, the United States and South Korea.

While Pyongyang is apt to resort to occasional brinkmanship diplomacy, its history shows otherwise. Thus, the international community, or individual nations, had better keep their options open regarding Pyongyang.

With constant progress in the North Korean nuclear and missile development program, the overall situation will become tougher. We, therefore, must at least apply pressure or engage in candid dialogue (sticks and carrots). North Korea's case could very well be a challenge in safeguarding ourselves from regimes, especially Iran, that are developing nuclear capabilities.

As for the abduction agenda, for which the support from the international community is highly appreciated, it is essentially a bilateral issue between Japan and North Korea. This single issue is especially difficult due to the sharp differences between the two sides and because it involves strong emotions among ordinary Japanese. What options are feasible? One is to further tighten sanctions; however, sanctions have not produced the anticipated effects. Besides, Japan is losing the means of imposing further sanctions. Eventually, high-level talks with North Korean leaders may prove to be the last resort in attempts to reach a political settlement.

Separated by a narrow water channel and entwined in their

histories, North Korea is an important neighbor to Japan, and the two nations are destined to be linked in one way or another. I therefore hope that North Korea becomes a constructive member of the international community and normalizes relations with Japan as soon as possible. *JW*

Ambassador Endo is a senior adjunct fellow at the Center for International Public Policy Studies, Japan





Respect for Women and a Woman's Rightful Place in the Family

By Ellen Sauerbrey

The second Global Women's Peace Network Assembly, held in conjunction with the UPF World Summit 2013, featured this keynote address and a number of speeches given in response to it, of which we have included three on pages that follow.

Good afternoon. I am very happy to visit with my friends of the Women's Federation for World Peace here in Korea and to speak with you about the contribution of women and families to world peace. I believe that family and faith are the very foundation of prosperity, freedom and stability. I share your deep respect for the late Rev. Dr. Sun Myung Moon, and his wife, Dr. Hak Ja Han Moon who have been promoting God-centered family values for more than fifty years. Dr. Hak Ja Han Moon is committed to continuing this legacy until her final days.

During my six years in the U. S. State Department, I held two positions, first as ambassador to the UN Commission on the Status of Women and then as assistant secretary of state—dealing with issues of population, refugees and migration. In both of these roles, the empowerment of women was central.

My focus was on women's education, economic and political opportunities and health risks for women. We pursued programs to counter the tragedies of illiteracy, forced early marriage, maternal mortality, human trafficking, child slavery and poverty. No country can prosper when women's voices are silenced, their bodies exploited and their rights violated. Oppression of women goes hand in hand with failed societies, and failed societies are a danger to peace and stability.

Fundamental to peace is respect for women and for their rightful place in the family. In most regions of the globe where there is continual aggression and conflict, women are denied basic human rights and are often treated as chattel. The best defense against poverty, conflict, ignorance, child prostitution, HIV/AIDS, sex trafficking, etc. is a strong and healthy family structure.

The character of a nation begins in the home because it is stable families that produce good citizens and the virtues on which democracy depends. The family is the fundamental unit of society. Over the centuries, and supported by all major religions, the definition of the natural family has been two adults of the opposite sex, living together faithfully for life, while being responsible for each other and for the rearing of their children. It is the family that transmits cultural, moral and spiritual values down through the generations and that imparts personal responsibility, self discipline, intellectual curiosity and a strong work ethic to the young.

Children thrive within a loving family. Family life thrives when it is built on intact marriages, and intact marriages are most likely to survive when there is regular worship of God our Father.

Does empowerment of women help or hurt the family? I would suggest there is a big difference between empowerment and liberation. Empowerment equips women with the tools to be equal partners within a loving marriage and to help educate, support and impart strong moral values to their own children. Women's Liberation, promoted by radical feminists, sees marriage and children as oppressive and seeks to free women from the responsibilities of marriage and children.

In many countries, liberation has been winning out. As women become better educated and have more economic opportunities, they are indeed choosing not to marry at all or not to have children, threatening the very survival of some nations and cultures. This is a very serious problem for Korea and Japan. The marriage rates in both countries have plunged to record lows. Along with fewer marriages comes a lower fertility rate. In South Korea, the fertility rate is now one of the lowest on the entire globe. Japan is only slightly better. When new births are not replacing the loss of the elderly population, countries cannot long survive. Most western nations are suffering the same fate. The U. S. is one of the few western democracies that still has a healthy birthrate.

Ellen Sauerbrey



However, the U. S. is plagued by another ill that is just as devastating to the future of my nation—a growing number of women who have rejected marriage but have children outside of marriage. The rejection of fathers and mothers of each other and of their children has become an American crisis.

Forty percent of all American children are born to a single woman and are raised in a home without a father. Among blacks, that climbs to over 70 percent. In addition, a gay activist movement is working to redefine marriage to include same-sex unions, thus undermining the importance of traditional marriage, procreation and the security provided to children by a loving mother and father. This breakdown of the two-parent family is at the root of most of the social problems plaguing America.

Studies prove that children of unmarried parents are much more likely to live in poverty, to fail or drop out of school, abuse alcohol or drugs, and to end up in jail or as victims of sex trafficking. Welfare use is significantly higher for families with illegitimate children. Children of unmarried parents are themselves at higher risk of becoming unmarried parents when they reach adulthood, creating a cycle of poverty and dependency. Generous welfare handouts are making marriage unnecessary and fathers irrelevant.

But the problem of out-of-wedlock pregnancy goes far beyond that of the individual and the family. Nearly fifty years ago, Senator Daniel Patrick Moynihan wrote, "There is one unmistakable lesson in American history... a community that allows a large number of men to grow up in broken families, dominated by women, never acquiring any stable relationship to male authority, never acquiring rational expectations about the future—that community asks for and gets chaos." It's a statement even more true today than it was five decades ago.

When there is a concentration of broken families in a community, that community will disintegrate—the moral and

social fabric of the community itself breaks down. When children are rejected and denied parental love, they are likely to seek it elsewhere, often inappropriately, such as in the acceptance of gangs as a replacement for the family. America's urban communities, like Detroit and Los Angeles, are plagued with violence, crime, drugs, gangs and chaos. When the family crumbles, it results in a host of social problems for the individuals, and destroys the peace of the community. When the family is weakened, the nation is weakened.

For the past forty to fifty years, the western world has been conducting a tragic experiment with liberation and the results are in—the decline of marriage and the two parent family, anti-social behavior, educational failure, and economic decline.

There is no more important mission for women than to provide leadership in reconstructing the family. That means women must be selfless, put their children ahead of their own selfish desires, and work hard to make their families strong and healthy. (It is encouraging that a whole generation of American professional women have recognized that there is greater personal satisfaction in being full-time mothers to young children and have chosen to put their careers on hold.) But, because too many women no longer perceive marriage as a necessity, first and foremost, women themselves must again become convinced that marriage and the opportunity to raise moral, spiritual and contributing citizens is the most extraordinary and satisfying life she can lead and the most honorable gift she can give.

Restoring the family will not be easy today. Our young are bombarded with the cultural bias against the traditional family and traditional values, delivered daily in music, art, movies, television and the internet. Making the task even more difficult is the glamorizing of movie stars, rock singers and other public figures who flaunt immoral behavior, especially out-of-wedlock births. Tragically even government and civil institutions



undermine the family and corrupt the young. For example, in America today, public schools promote explicit sex education including homosexual behavior. Our children are taught that there are no moral absolutes—right and wrong depends on the situation. Governments give welfare checks to women who have children out of wedlock—the more children, the bigger the check. Courts rule that abortion and same-sex marriage are human rights and ban prayer in public schools. Television and movies promote promiscuity, pornography and have waged a veritable campaign to normalize gay relationships.

It is a daunting task for parents to overcome these outside pressures, but women must be in the forefront of the fight. A political solution is a vain effort without God's help. The future is still in his hands. If we obey his law and commandments then he will bless our families and our lands.

His promise to us is in 2 Chronicles 7:14: "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, I will hear from heaven, and will forgive their sin and heal their land."

None of us acting alone will reverse the tide, but we know that when moral and upright women band together, as you do in organizations like WFWP, God will multiply the impact we can have.

It is time for empowered women to demand that government leaders promote measures to protect and strengthen the intact Mom-and-Dad family. For example, many mothers are forced to work out of economic necessity. Laws that permit home-based employment and flexible working hours help families balance their need for income with the responsibilities of child rearing. The tax code must not penalize any mother that chooses to stay at home to raise her children or that wants to educate them in faith-based schools. Likewise, government agencies must stop promoting promiscuity, abortion and homosexuality.

In most homes, it is mothers who spend the most time with their children. They love, they nurture, they discipline and they

teach values through instruction and example. Mothers teach children the importance of honor, personal responsibility and self respect; that there are right and wrong choices and that they are responsible for the choices they make.

Mothers must be able to talk to their children about sex and help them to understand why abstinence before marriage and fidelity after marriage are correct choices for a happy and successful life. Mothers must convince their daughters that having babies irresponsibly outside of marriage is wrong and their sons that failing to support children one has fathered is wrong.

In every home the pressures undermining family and morality can be neutralized if parents ensure that children become firmly connected to religious institutions and regular worship. Mothers need to introduce their young children to prayer and to building a solid relationship with God. A strong spiritual foundation will reinforce the moral teaching in the home and shield our children from evil influences. Each one of us—mothers, grandmothers, aunts or neighbors—should ask God to steer us toward young people in our life on whom we can have a personal impact.

Peace and freedom from strife is a national and worldwide goal and it all starts with inner peace and peace within a happy home. The greatest challenges we face are to strengthen the family and faith in God. That is also the greatest gift we can give to our troubled world.

With the grace of God many women have been empowered to be doctors, lawyers, business owners or whatever they want to be. But the good woman does not seek to be liberated from the most important role that only she can fill as mother and center of the family. The family is the cradle of the nation and women rock that cradle. *EW*

Ambassador Sauerbrey was the United States representative to the UN Commission on the Status of Women and assistant secretary of state for population, refugees and migration.



Let's Not Underestimate Depth or Pervasiveness

By *Nada Abdullah Harward*

It is an honor and a privilege to be with you. First, I would like to express my gratitude to the Women's Federation for World Peace International, the secretariat and their regional chapters, for their continuous efforts to promote peace across the globe. Thank you for giving me this opportunity to address this distinguished assembly in reply to the keynote speaker, Ambassador Sauerbrey. Her speech is dense and rich. I will highlight some aspects and leave a few comments for the debate.

Excellencies, distinguished guests and woman leaders, I have worked on four continents—Europe, America, Africa and Asia. I have been exposed to different cultures and beliefs. I have tackled the subject of women and peace from different angles—working for the UN, NGOs, in state diplomacy and in the field. Also, as a woman, I am a believer. My family comes first. The extended family too, with neighbors and friends, like the Korean medical unit who embraced me and took care of me when I was pregnant with early contractions in a peacekeeping mission in the middle of the Sahara desert. But your excellency, I am not sure that the empowerment of women through God-centered families is the magical answer. It is indeed part of the equation but...

I come from a Holy Land devastated by wars in the name of religion. We have learned the hard way that it is dangerous to politicize God and family values. Extremism is blind and invariably leads to war. Examples in our modern history should be used as lessons learned. In every democracy, in every country with one predominant faith or coexisting religions, awful

things are done in the name of God. A citation from the Holy Koran comes to my mind, Surat An-Nisā' (The Women) 4:79: "What comes to you of good is from Allah, but what comes to you of evil, is from yourself." Checks and balances are necessary, and one model doesn't fit all.

It is true that the "Oppression of women goes hand in hand with failed societies, and failed societies are a danger to peace and that the best defence is a strong and healthy family structure."

From a United Nations perspective, the broader family that I belong to, several international instruments protect women, children, and their indivisible human rights, starting with the UN Charter and the Universal Declaration of Human Rights. Article 16 states: The family is the natural and fundamental group unit of society and is entitled to protection by society and the state. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) affirms the equality of human rights for women and men in marriage and in the family.

In an ideal world, empowerment leads to liberation and free association on the basis of equal rights and obligations and mutual respect. Since the subject is family, we need to eliminate gender-based violence in the family, commonly against women and girls. I am limiting myself to domestic violence and will leave aside the role of women in peace and security, in conflict and post conflict zones. Studies have shown that conflicts, wars, military occupation and violence in the public sphere create a culture of violence that impacts on women in the private



Left: Choi Yeon-ah nim, vice-president of WFPW International sitting with Ambassador Sauerbrey; Right: Mrs. Harward spoke on the basis of recent well publicized incidents and studies that show the plight of women is still grave.

sphere and vice versa.

In spite of the lack of gender disaggregated reliable data, following in depth studies on violence against women and against the girl child, examining the nature, prevalence and impact of violence, it is estimated that “from country to country, 20–50 percent of women have experienced physical violence at the hands of an intimate partner or family member.” The UNICEF Digest on the subject suggests that violence against women is perpetrated when legislation, law enforcement and judicial systems do not recognize domestic violence as a crime. How to end impunity when less than fifty countries have adopted specific legislation and when several countries use tradition, cultural or religious specificities to escape their legal obligations?

For instance, we have in Lebanon eighteen sects with a predisposition to a confessional divide, women and men are not equal in the civil status as administered by each sect.¹ Some religious leaders threatened with excommunication those who seek civil marriage and state officials who support civil marriage. Last week, the advisory committee on legal matters took a courageous stand and authorized the “civil marriage” of two young people who have deleted the religion from their identity papers, claiming they had no religion but wanted to get married. Civil marriage if instituted, in addition to a selective religious marriage, would help create a culture of peace in Lebanon. We ought to go back to the basics—freedom and respect for the freedom of others helps create a culture of peace.

Like many other peace activists, I welcomed the creation in summer 2012 of the Arab Women’s UN. I see this initiative as an added value to the UN system, which does not imply UN failure. On the contrary, it accounts for the universality of the message in a multicultural environment where the jus cogens² and binding international instruments prevail, reaffirming the inherent, inalienable and “divine” nature of human rights.

Recently in the news, we have all been shaken by the prevalence and magnitude of violence against women, often perpetrated in the name of God.

In my part of the world, Arab winter has replaced the Arab Spring. Regimes are more concerned about their own security, while if they had invested in the people, they would have provided a more secure environment for their citizens. Youth and women were at the forefront of Arab Revolutions. But they were not empowered, so the revolutions were hijacked by those who had a biased perception of masculinity, adherents to tra-

¹ The religions sects, “confessional communities” constitute the major political forces in Lebanon.

² Overriding principles of international law, from which no derogation is ever permitted

ditional patriarchal, oppressive roles. Women were sent home and those who persisted were physically humiliated, sexually and verbally assaulted.

In twenty countries in this part of the world, at least 1,500 people per year are victims of acid attacks, 80 percent of whom are female. In some part of the world, girls are denied access to education. From now on, the UN will celebrate every November 10, as Malala Day, promoting the rights of all girls to education after the attack in 2012 on Malala Yousafzai, a Pakistani girl who campaigned for the right to girls’ education and the youngest nominee for the Nobel Peace Prize. The world was shocked less than two months later by the death of an Indian woman who was gang raped on a bus in New Delhi in early 2013.

Violence against women is unfortunately a cross-cultural issue also prevailing in the western world. In France, my second home, 146 women were killed by their spouse or intimate partner, 75,000 were raped and three million injured in 2010. In England, less than a month ago, a thirteen-year-old girl slipped and fell to her death after “being pressurized into performing a sex act on a classmate who shared a phone clip of her doing so with all his mates. She threatened to jump from the window if he did not delete it.”

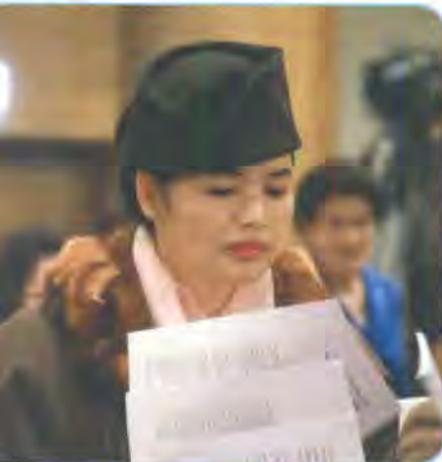
These few examples illustrate the continuum of violence which affects women through a life cycle, from infants (infanticide), young girls, women, but also elderly (deprived through their property or neglected).

However, the good news is that the chain of silence can be broken, and many awareness campaigns have been launched on national, regional and international levels. To end on a love note, Valentine’s Day witnessed a “One Billion Women Rising campaign,” a global movement to end violence against women and girls initiated by the activist Eve Ensler in cities across the world; Vday 2013 was also observed at the UN Headquarters.

In all those actions, it is important to engage men and religious leaders in combating gender-based violence. It takes time to change mentalities and attitudes, but the winds of change are blowing. Let me report to you this anecdote: A family was playing a game with a three-year-old boy, citing opposites, such as tall–short, big–small, etc. When asked by the grandma what the opposite of a boy is, he replied, to the relief of his father, a man! And not a girl.

God bless your families and loved ones. Thank You. *STW*

Mrs. Harward is the Coordination Officer, UN Resident Coordinator’s Office, Lebanon



Woman leaders from various religious and ethnic backgrounds met in Korea for the Global Women’s Peace Network Assembly.

What the Rights of Women Merit

By Christina McKelvie

My thanks to the Women's Federation for World Peace for the opportunity to speak to you today.

What makes a family? Mother, father, 2.1 children and half a small dog?

A family is a very positive identity; its members feel close and connected and family provides a mutual security network where people support one another and avoid making moral judgements.

At its worst, that same family network can become highly judgemental, critical and unwilling to accept human diversity.

I am empowered by my job as an elected member of the Scottish Parliament, serving my constituents and contributing to the wider agenda of how we govern our country. It thrills me to see more women achieve that kind of meaningful empowerment.

In Scotland, we have a history of being a very tolerant, peace-loving, outward-looking society. If we achieve our independence, as we certainly intend to do in 2014, we will be able to build on our historic drive towards egalitarianism.

This society was seeking education for women in the 1880s and not just in Scotland. Missionaries were persuading native peoples around the globe to educate girls. We have consistently nurtured the right to a free education for all, according to ability and not the ability to pay for it.

So you can understand why my view of the world—with our Scottish Enlightenment philosophers like David Hume and Adam Smith, who back in the 1730s were already talking about the need for a free education for every child—pushes in a different direction from Ms. Sauerbrey's.

Families come in a host of different shapes and sizes. With a single parent, gay parents, couples who live together but don't marry, interreligious couples, interracial couples, couples with special needs, extended families, post-divorce families and couples who have no other relatives.

That diversity is not signifying some kind of failure in society. No. It signifies recognition that throughout humanity, there are different and equally appropriate ways of running family life.

And all families need and deserve a backstop of social welfare to help them manage. The British government is stopping the universal right to child benefit. Governments don't create families, but they have a duty to help support them.

I do not see a weaker family life, I see an evolving one. There may be fewer families of the traditional kind, but alternatives are not somehow poorer quality families.

This is the knowledge century. People have access to the internet as never before and the web is propelling demand for information. People ask questions. They want—and deserve to get—answers from their elected representatives. The web provides opportunities to understand what goes on in the world



Ms. McKelvie has been an MP since 2007.

and to find ways of supporting the cause of world peace.

Peace and freedom from strife come with that knowledge and understanding and with engagement in the political process. Women are gradually recognizing this, and more are moving into positions where they have real influence on policy, on culture and on civil society. These are the people we need to encourage, the women who can create meaningful equality because they are playing a part in it. There's no point waiting for the men to do it.

It's not all about motherhood and apple pie. Wake up! The Iraq war didn't start in a kitchen. The Middle East crisis didn't either. The collapse of the American economy wasn't a kitchen sink drama. Bad things happen at the top of the pile and the rest of us suffer. Empowered women are helping to build world peace.

That's why equality and empowerment isn't a choice. It's a basic human right, a responsibility for us all, and it needs to be enshrined in law.

Scotland's national bard, Robert Burns, puts it like this and it's as true today as it was in the eighteenth century:

“While Europe's eye is fix'd on mighty things,
The fate of empires and the fall of kings;
While quacks of State must each produce his plan
And even children lisp the Rights of Man;
Amid this mighty fuss just let me mention,
The Rights of Woman merit some attention.”

Let us not seek to exclude. Let us create a path for world peace that includes us all. Thank you. *TW*

Ms. McKelvie represents Hamilton, Larkhall and Stonehouse in the Scottish Parliament.

Women as Change Agents

By Jean Augustine

I am pleased to be invited to participate on this response panel. My thanks to the Women's Federation and to our Canadian representative, Ms. Lilly Tadin, who provides leadership in Canada and is hardworking and committed to women's issues.

I appreciate the presentation of Ambassador Sauerbrey and thank her for her years of public service with emphasis on the empowerment of women.

In empowering women in the twenty-first century, we must see women as key change agents. Women bear responsibility for meeting the basic needs of the family, there is no doubt. Yet:

- Women are denied access to resources and education, legal, reproductive and property rights in many countries.
- Women all over the world are still struggling for inclusion and for women's equal and human rights, to end violence against women and discrimination against girls.
- Women are still struggling for leadership in elected office and decision-making positions.

The vast majority of the world's poor are women with two-thirds of the world's illiterates being women.

Any discussion of women in the twenty-first century (where women are the providers) must address economic issues—access to employment, equal pay for equal work, minimum wage; workplaces and working conditions for women; child-care in the workplace; suffrage: participation in the political, social and cultural lives of their country.

In a world where we read daily of wars and conflicts we know that 90-95 percent of the casualties are civilians with the majority being women.

Eighty percent of the world's 40 million plus refugees are women and children.

We hear of rape as a weapon of war with women and girls as the victims in most cases.

Evidence show that women play a critical role in peace-making, peace building and peace-keeping. There are examples of women working to create a culture of peace and to initiate reconciliation processes.

It is women who cry for peace, find a cure for hunger, keep stability in families and find ways to bring about positive social change. A woman's capacity is often overlooked and under-utilized.

Let me remind you of the 2003 Hague Declaration on Women and Peace-Building signed by representatives from fourteen countries, and I quote:

"In view of this tremendous capacity of women for peace-making, we call on nations in conflict—their governments, their armed groups, and their societies—to:

- Give women access to formal education, health services, and economic self-improvements, as well as leadership roles and mass media and information projection;
- Integrate gender perspectives into social transformations;
- Allow women to participate in all stages of peace negotiation and conflict resolution, policy-making, reconciliation, and healing;
- Liberate women from cultural constraints that impede their full growth and development as human beings and from those that deny them their human rights;
- Promote daily dialogue amongst people from diverse social, ethnic and cultural backgrounds and levels;"

The declaration, signed ten years ago, is relevant today. It ends by saying, "Peace is not an issue but a duty." I think it is that realization that we today are performing our duty—that is, reminding ourselves of the issues that face a majority of women in this twenty-first century. *JW*



Left: Belarusian Congresswoman Zoya Krot (center) Right: Ms. Augustine, former member of the Canadian House of Commons

The Koreas: News and Resources

A refugee describes her escape from North Korea

Father reminds us in his speech in this issue that people who are well off have become indifferent to the situation of North Korean people. In North Korea, those outside the ruling class eke out an existence on the dark terms described by Thomas Hobbes three and a half centuries ago. Life there is indeed solitary, poor, nasty, brutish and short. For those who have not yet seen it, this survivor's testimony of escaping North Korea for a harrowing existence in China before finding her way to South Korea is valuable. Her name is Lee Hyeon-seo and you can hear her tell her own story at www.ted.com/speakers/hyeonseo_lee.html.



CHINA'S IMPACT ON KOREAN PENINSULA UNIFICATION AND QUESTIONS FOR THE SENATE

A MINORITY STAFF REPORT
PREPARED FOR THE USE OF THE
COMMITTEE ON FOREIGN RELATIONS
UNITED STATES SENATE

ONE HUNDRED TWELFTH CONGRESS
SECOND SESSION

DECEMBER 11, 2012



How China gains from a divided Korea

An intriguing report deserves wider attention. It states that "China's willingness... to chair and manage the Six Party Talks process was accepted with optimism by many.... Reality has however begun to come to the forefront." China's primary interest is not in denuclearizing North Korea but maintaining regional stability. Moreover, economic sanctions against the DPRK have benefited China. A "China-launched investment and trade offensive" seems aimed at creating a "twenty-first century tributary province" resembling China's control over Korea 150 years ago. The report includes research done in China on the historical evidence that China uses to claim that large parts of both Koreas were once theirs. In fact, China is now dependent on DPRK business (mostly mining) to sustain the fragile economy of its northeastern provinces. China has too much to lose and under the guise of fostering regional stability "may attempt to manage, if not oppose, the process of Korean Peninsula unification." A pdf of the report is free; just search for the title.

A remarkable blog on North Korea

Mr. Michael Madden, a member of the Association of Literary Scholars and Critics runs the blog <http://nkleadership-watch.wordpress.com>, which is an excellent source of information on what is going on in North Korea. On the top of the page it describes its content as "research and analysis on the DPRK leadership" and that is exactly what it delivers.

A recent article covers the opening of the DPRK's new Ministry of Atomic Energy Industry. At the time of True Father's Seonghwa Ceremony, the very best information on Hyung-jin nim's visit to North Korea and the reception he was given there was provided by Mr. Madden's blog. Mr. Madden may get most of his information from North Korean web sites (which are blocked to anyone living in South Korea) but the analysis and insights that he offers are rare and useful tools. Readers will learn much from following this blog.

NORTH KOREA LEADERSHIP WATCH

ABOUT THE PARTY BIOGRAPHIES KIM FAMILY SECURITY APPARATUS

KIM JONG IL (1941-2011) KIM JONG UN



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STP

**Jang Song Taek Delivers
Floral Wreath and
Condolence Message to
Family Members of the Rev.
Sun Myung Moon**

RECENT POST

- JSA General Staff
- Ministry of Atomic Industry Established
- Political Meeting: Election as Party 1st Secretary
- 20th Anniversary: Election as 1st Chairman

North Korea's military-first policy

Economic information about North Korea is hard to find. Out of 194 UN member states, it is one of only seven about which the UN lacks enough information to rank the country in its Human Development Index. Mining exports account for 60 percent of the nation's total income. The military eats up 25 percent of its spending. In raw numbers, it has the world's fourth largest number of active military personnel. On a per capita basis, no other nation has a larger standing army. On December 17, leading figures of the Army, Navy, Air Force and Anti-Aircraft Forces met in Pyongyang "to pay high tributes to chief commanders of the Army Kim Il-sung and Kim Jong-il and to renew their pledge to be faithful to Supreme Commander, Marshal Kim Jong-un." Five weeks later, the UN condemned North Korea, via UN Security Council Resolution 2087, for its December 12 rocket launch and reaffirmed its commitment to economic sanctions against North Korea. Thus, not only is the North Korean military absorbing the bulk of the nation's economic production, its belligerent behavior is a further obstacle to the nation's economic survival.



North Korea chooses attention over food

The DPRK agreed to a missile test moratorium in exchange for 240,000 tons of food from the U. S. in March 2012. On April 13, the DPRK launched a rocket that exploded eighty-one seconds later. It was carrying a satellite said to be for weather forecasting and agricultural monitoring. For the first time, local TV broadcasts announced the failure. The food aid was canceled. On December 12, the DPRK tried again and succeeded.

After salvaging part of the rocket's first stage from the sea, ROK defense experts declared that the DPRK possessed "rocket technology capable of carrying a warhead of 500 to 600 kilograms over more than 10,000 kilometers." The DPRK announced, "At least 190 countries and regions gave broad publicity to the successful launch." DPRK leader Kim Jong-un visited the Sohae Satellite Launch Center the following day. He congratulated all involved with fulfilling his father's final request for a satellite to be launched in 2012. He instructed them to meet him in Pyongyang so they might go together when he reports the good news to his father, Kim Jong-il, whose embalmed body was presented to the public four days later on the first anniversary of his death.



North Korea has a real space program

Observed from Earth, the DPRK's Kwangmyong-song-3 Satellite (Bright Star-3) blinks in a way that shows it is flipping end over end. Not pointed toward Earth, it cannot do its work, but perhaps this can be corrected from the ground. The George C. Marshall Institute, a conservative think tank that has a scientific emphasis, reports that though the DPRK's December 12 launch was "another iteration of North Korea's long-range ballistic missile program," it nonetheless is developing a space program.¹ Each Bright Star version has been an advancement. Not to be outdone, after years of delayed attempts and a rocket that exploded soon after liftoff in 2010, South Korea launched its Korea Space Launch Vehicle (KSLV-1) on January 30. KSLV-1 deployed a satellite that began communicating with South Korea's satellite research center on schedule.



¹ North Korea's Space Program Takes on a Life of Its Own (www.marshall.org/pdf/materials/1162.pdf)

