

True Peace

天—國 5年
天曆 11
DECEMBER 2017





With God, All Things Are Possible

By Michael Balcomb



T rue Mother has told us we need to bring back the spirit of the early days of our movement. I can't speak for the early times in Korea, but I can certainly testify that when I joined the Unification movement forty-one years ago, the overwhelming spirit among all the members was one of confidence, belief, and urgency. Indeed, we were frequently told "You joined just in time to help. The restoration will soon be over, and it will be too late to make your mark!"

Over the years, the goal posts moved a few times. Gradually we came to realize that it might not be quite so simple. Confident statements of faith began to be hedged about with contingencies.

Certainly, when I contemplate the vast region of Europe and Middle East, with seventy-two nations and territories, the way ahead often seems daunting. In almost twenty of those nations, we have no visible foundation at all: no members, no organization, no

legally registered presence. How, then, can these nations be saved?

As True Mother often says, the problems of this world cannot be solved by human effort alone. Jesus said, "with God, all things are possible" but then again he also said that we have the kind of faith that moves mountains.

As I come to know True Mother better and better, I am coming to see how completely she believes in the power of God, and that just like True Father she really does have the faith that can move mountains. Her confidence is astonishing and refreshing.

But it's not just blind faith. True Mother is also a great strategist, and one of her most impressive new initiatives is the creation of the International Association of Parliamentarians for Peace. It is already opening doors that otherwise might be closed for decades more.

Fumiko and I saw this first hand during our recent visit to Lebanon, our first. Despite the recent international tensions raging throughout the region and threats of violence throughout the Middle East, the program to launch the IAPP went very peacefully. There was a strong showing of Lebanese MPs, and representatives from the Moroccan, Syrian, Jordanian and UAE Parliaments voiced their enthusiasm to start IAPP in their countries too.

Yet all this was accomplished in a nation where we have just two—count them, two—Blessed Central families. Despite over forty years of missionary effort and investment, on the surface our movement seems vanishingly small.

How then is it even possible that with just a handful of dedicated people—the two families and four young volunteers from Japan who've come for just a month or two—we could suddenly be holding a program on the national and regional level?

My realization is that True Parents' foundation has been growing steadily, simply by the power of God. The seed was planted fifty-two years ago in 1965 with True Father's first visit to the country to plant a holy ground on a beautiful set of cliffs jutting out into the turquoise Mediterranean. He said later that at each holy ground he came to plant not just earth and stones, but an "atomic bomb of true love." It may be unseen like the grain that lies hidden in the earth, but it is ready to burst forth.

Later we saw the Hilton hotel high up in the hills outside Beirut where True Parents spoke during the UPF tours ten years ago. The hotel may one day also be considered a holy ground; for it was there that the precious words of life were sown anew into the land of Lebanon.

We met some of the Ambassadors for Peace who were transformed by the words they heard that day. A dozen years later, they are ready and willing to do something great. They understand the urgency of the time. Christian, Muslim and Jew alike, they consider themselves part of True Parents' family just as much as we do ourselves.

True Mother is reminding us that there are hidden heroes that are ready to help build the kingdom of God. In every nation, the prepared people are ready. Miracles are waiting to happen.

We just have to go and meet them with renewed confidence, and let them know about True Parents' great new work! Let's bring back the spirit of the early days: confidence, belief and urgency!" 

Dr. Balcomb is chairman of the European Regional Group.

CONTENTS



ARTICLE ONE

- 02 With God, All Things are Possible

AFRICAN PROVIDENCE

- 12 Wholehearted Investment in African People
- 15 Nature is the Starting Point

REGIONAL NEWS

Mexico

- 16 Striving for a Cohesive and Peaceful Society

Albania

- 19 IAPP launched in Albania and Other Good News

Europe

- 22 Law and Faith in Countering Radicalization

Cote D'Ivoire

- 26 The Conscience of the Nation: A November Workshop for Parliamentarians



TRUE PARENTS' MESSAGES

- 04 Speeches Given during an Official Visit to North Korea
- 08 News at the Time of True Parents' Visit
- 09 True Parents' Special Cheon Il Guk Leaders' Gathering for a Shin Korea

LEGACY

- 28 Embodiments of Our Faith: 1975 Missionaries

INTERVIEW

- 31 Interview of Monseigneur Jacques Gaillot
- 32 From Seven to Seventy
Cheon Bok Gung's Lecturer Training Program

TESTIMONY

- 34 From South American Mennonite to Global Unificationist!

WITNESSING TOOLS

- 38 The Power of Things Unseen
A Review of the Novel, Prediction

WITNESSING

- 41 Aged Couple Guides
Three Couples among Family and Friends to the Blessing
- 42 Mr. Tamura Joined the Church at Ninety-One; His Son Connected to the Church after His Father's Seonghwa
- 43 No Victory Comes Unless I Unite with My Husband—A Lesson from My Mother and Mother In-Law

Speeches Given during an Official Visit to North Korea

True Parents gave these two speeches during their November 30–December 6, 1991 trip to the Democratic Republic of North Korea. The first was at a Welcoming Banquet at the Moran-gwan Guest House and the second at the Seojaegol Guest House in Pyongyang. They are from Pyeong Hwa Gyeong, Book 8, Speech 10.





In front of a painting of the Geumgang Mountains, True Parents do the work of establishing relationships for their ultimate goal of bringing South Korea and North Korea together as one unified country.



A picture like this appeared in North Korean newspapers and later in South Korea's *Segye Times*.

It has been forty years since I was last in Pyongyang. I was very surprised to see that Pyongyang has developed into such a beautiful international city. When I arrived, it seemed as if the beautiful blue waters of the Daedong River greeted me with a smile, asking me where I had been for so long. In my heart, I deeply and truly love my twenty million countrymen living here in the North. Blood is thicker than water and we are brothers and sisters bound together by a common history and a common ancestry.

My precious brothers and sisters of the North! Now when I reunited with members of my family, I felt profound joy. At the same time, I also felt a deep and pervasive sense of sorrow, as if my heart were being torn to shreds. Loved ones are divided between the North and the South. Even today there are still a million of our compatriots who have not been able to share in the joy of reunion. Many have lost forever the opportunity to be reunited because they died without meeting again those whom they loved. As I reflected on these things, I never felt more deeply than I do today that the tragedy of our national division must be brought to an end as soon as possible.

As a people with one homogeneous background, we share an ancient history and are proud of our

common, vibrant culture. Nonetheless, we have been forced to live with a forty-six-year division that was imposed upon us by outside forces. Today we need to make certain that the influence of foreign powers is never in a position to determine the future path of our people. The time is approaching when with God's assistance we will achieve unification. Unification is our destiny, and reunification is the great task of our generation. If we are unable to achieve the reunification of our homeland during our lifetime, how will we be able to hold our heads high before our ancestors or our descendants?

Discussing the reunification of Korea

Seventy million Korean compatriots must come together now for dialogue and reconciliation. We need to use the experience of our reunion here as an opportunity to overcome all obstacles and make a leap toward the day of reunification. For such a leap to take place, we have to cooperate with one another. We have also to work together to accomplish economic revitalization throughout our entire homeland. Personally speaking, I am willing to lay down my life for the goal of reunification. I expect that after consulting with Chairman Kim Il-sung and Secretary Kim Jong-il and hearing their ideas on the matter, I will be able to make a decision regarding what I

personally can do for the sake of my brethren here in the North.

My visit here has deep personal significance for me, in the sense that I am returning to my hometown and the land of my birth. I also carry a sincere hope that this historic occasion will lead to an opportunity to meet with Chairman Kim. I hope to convey to him my personal thanks and to consult with him in detail regarding the most sacred task of national reunification and the consolidation of our common ethnic solidarity.

Finally, let us all raise our glasses in a pledge to become leaders in the march toward the reunification of our homeland of Korea. Thank you.

Address at the farewell banquet

Committee Chairman Yoon Ki-bok, Deputy Prime Minister Kim Dal-hyun, and all my northern compatriots gathered here this evening:

On November 30, I arrived here in the North, the land of my birth, a place I longed to visit for many, many years. This visit was made possible only by the warmhearted kindness extended to me by Chairman Kim Il-sung. During my stay here, I have been able to visit Pyongyang, this historical and now beautifully developed city. For the first time in my life, I have been able to visit the beautiful Mount Geumgang, which we Kore-



- ① A report on the trip by Kim Hyo-yul (fourth from the right) quoted Father telling the North Koreans, "I am here for the sake of unification and to learn more about North Korea; why don't we go to see Mangyongdae, the place where Premier Kim Il Sung was born." This is the site.
- ② True Parents with Yun Ki-sook, who was blessed among the thirty-six-couple group to Pak Bo-hi, whom she had married in 1953. She ascended this year on October 14. In the background is North Korea's version of Paris' Arc de Triomphe, commemorating anti-Japanese resistance, which it dates 1925-1945.
- ③ To North Korean officials, True Father suggested allowing visits between separated family members, reopening a train line between the Koreas, and creating an international resort in the Geumgang Mountains, which True Parents and their entourage visited.

home of my birth. However, at that moment, when I felt joy at being reunited with my family, I also felt such deep pain that I thought my heart would break in two, because I could not help thinking about the one million divided families, who even today are unable to experience the happiness I felt in reuniting with mine.

I myself am more than seventy years old. People of advanced age like me soon have no choice but to depart this world without ever being reunited with their loved ones. What could be more tragic than this?

Nevertheless, we now have some hope that tragically divided families will be reunited, thanks to the warm humanitarian actions being taken by Chairman Kim Il-sung. The chairman has promised that, beginning next year, he will establish a system with the requisite mechanisms to allow divided families to be reunited.

My friends, there is no greater gift that I could carry with me to the South than this. The news of the impending reunion of our divided families will truly stir the hearts of

our forty million compatriots in South Korea. In an exclamation of surprise, the South will shout out with gratitude in recognition of the actions of Chairman Kim Il-sung.

The driving force for reunification

Today I had the opportunity to meet with Chairman Kim Il-sung for an extended time. Of course, it is only natural that different individuals have different views and different opinions on how to approach matters. Regardless, personally speaking, I was deeply moved by the Chairman's magnanimity, warm and passionate patriotism, and his undying love for our people. Nothing could bring me greater joy than the opportunity I had to meet directly with him and convey my personal thanks.

My dear compatriots, during the eight-day visit to my hometown, I have been warmly received and treated like a guest of state. I would like to convey my warm thanks to Committee Chairman Yoon Ki-bok, Deputy Prime Minister Kim Dal-hyun, and all of you who worked hard to make my visit a success. You truly have treated me with hospitali-

ans know to be the most beautiful mountain in the world. I also visited my hometown of Jeongju for the first time in forty-eight years.

When I arrived in Jeongju, I found that the house where I was born and lived in as a child has been kept the way it used to be for these past seventy-two years. Some forty-two relatives and members of my family came together to welcome us. Truly, the older you get and the farther away you are, the one place you long for more than anything is your hometown, and here I was, visiting the



- ① True Parents surrounded by True Father's relatives when they visited his hometown. Six of Father's relatives welcomed True Parents at the airport, which could not have happened without government approval. His older sister, Moon Hyo-soon, then seventy-three; a younger sister, Moon Hyo-sun, then sixty-four; his older brother's wife, then sixty-nine; his older brother's oldest son, Moon Byeong-hyeon, forty-nine-years old; one of his cousins, Moon Yon-hyan then fifty-seven; and one nephew, pictured above. They introduced themselves and started crying. They were so happy, shocked, and surprised. The nephew is pictured above in his army uniform.
- ② True Parents laid flowers on the graves of True Father's parents. People in the entourage later testified that the grass seemed newly planted and the gravestones appeared recently produced.



to emphasize something else: "Love is thicker than blood."

An economic miracle

My friends, Committee Chairman Yoon Ki-bok and I have just announced a joint statement. In this statement, we have expressed our agreement that the reunification of our homeland of Korea needs to be driven by Koreans, without the interference or intervention of foreign powers. It must be accomplished by peaceful means, through dialogue and cooperation.

Moreover, we have asserted that in order for the Korean people to avoid being subjected to the ravages of war ever again, both North and South need to agree to never invade each other, that nuclear energy must be used only for peaceful purposes, and that nuclear weapons must never be developed or deployed on the Korean Peninsula. In light of such an agreement, who could misconstrue the North's peaceful intentions?

Furthermore, we have extended a welcome to Koreans living overseas to invest financially in the North. I myself have expressed my readiness

to invest directly in the North's economic development in a number of ways. I am sure that if we add global technology and international capital to the abundant resources, trained manpower and intelligent perspicacity here in the North, we will witness a twenty-first-century economic miracle emerging right here in North Korea. Of this, I have no doubt whatsoever. These projects also will further the cause of national reunification.

My dear friends, allow me to conclude my speech by saying that I will leave this place having been deeply moved by my visit to the North. My passion for reunification has been further enhanced, and I can see the possibilities for reunification before my very eyes. Let us reconcile with each other, understand each other, come together in love for each other and hasten as much as possible the day of national reunification, for such reunification is our natural destiny.

Finally, let us raise our glasses in a toast to the health and longevity of Chairman Kim Il-sung and Secretary Kim Jong Il. Thank you. ♪

ty and sincerity. For my part, I sincerely love all my compatriots in the North.

For a long time now, I have been emphasizing true love as the force that can drive reunification. This visit has allowed me to experience directly the formation of a bond of true love between the North and the South.

When I first arrived here, I emphasized that blood is thicker than water. Now, as I leave you, it is my sincere hope that the love binding all our people will continue on for eternity. Moreover, as I leave here, I would like

News at the Time of True Parents' Visit

Reprinted by permission from International Journal on World Peace, vol. viii, no. 4 (December 1991), pp. 60–62.

In a move that surprised many in the West, North Korean leader Kim Il-sung invited Korean evangelist Sun Myung Moon to North Korea to visit his hometown and to discuss possible partnerships with the West and with South Korea. Kim Il-sung sent his personal airplane to Beijing, where the Reverend and Mrs. Moon had been visitors, to take the party of eight to Pyongyang. The group was met at the Pyongyang airport by Yun Gi-bok, chairman of the Korean Committee for Aiding Overseas Compatriots, and Kim Dal-hyon, vice premier of the Administration Council.

The three-hour meeting of the evangelist with the president, held at one of Mr. Kim's palaces near the east coast industrial city of Hamhung, marked the conclusion of Moon's seven-day visit. This was his first view of his homeland in forty-one years. During the ceremonial luncheon, the North Korean president said he would be "willing to visit the United States and meet President Bush," if invited.

The meeting site was only a few miles away from the labor camp where Mr. Moon was sent in 1948 for "disturbing society" after several Protestant ministers denounced him to the communist authorities as a heretic. Soon after the U.S. landing at Inchon in the early months of the Korean War, Moon escaped and fled, penniless and on foot, to South Korea.

In a dispatch monitored in Tokyo, the official North Korean Central News Agency said the two men exchanged "warm conversation overflowing with the love of compatriots." They agreed that nuclear weapons should not be "manufactured nor deployed" on the

North Korea Sends Peace Signals

Korean peninsula and that a summit meeting between Mr. Kim and South Korean President Roh Tae-woo was needed to resolve unification issues.

The meeting was attended by Yun Gi-bok, chairman of the Committee for Aiding Overseas Koreans, and Deputy Prime Minister Kim Dal-hyun. The Associated Press further identified Mr. Yun as a member of the twelve-member Secretariat of the ruling Korean party. The North Korean president told the Reverend Moon that he had overruled senior officials who objected to the visit. He invited Reverend Moon to return to hunt wild boar, and the clergyman invited President Kim to go deep-sea fishing with him in Alaska.

Other discussion items included joint business ventures. Bo Hi Pak, who negotiated the Moon visit to Pyongyang, engaged in several long meetings with Deputy Prime Minister Kim Dal-hyun, but no definite projects were announced. Seoul's state-run Yonhap News Agency reported that one official said the North Koreans had requested \$150 million from Reverend Moon to buy oil.

Reverend Moon may have disturbed the Seoul government. At issue is a ten-point joint statement issued Thursday by Reverend Moon and Mr. Yun, a key Pyongyang official on North-South unification matters, which the Seoul government asserted deviated from the clergyman's mission as a religious leader. Particularly irritating to Seoul's Unification Ministry, which tries to keep

strict control of dealings with North Korea by private citizens, is Reverend Moon's apparent success in obtaining promises from the Pyongyang government to facilitate reunions of families divided by the border. This is a highly charged emotional as well as political issue in South Korea.

However, Moon may have been selected by the Pyongyang government because, as a South Korean residing overseas (in the United States), he is not subject to the same travel restrictions as South Korean residents. Kim Il Sung also could use the evangelist to send messages to the United States without the complexity of a state visit. Further, as a known anti-communist, the invitation to Reverend Moon could send a clear signal that North Korea is willing to enter new relations with non-communist countries.

Kim Il-sung endorsed an agreement reached between Sun Myung Moon and Mr. Yun to help arrange the reunion of millions of separated families. Ten million Koreans have been forbidden, by the rival governments in Seoul and Pyongyang, to cross the demilitarized zone or even to send letters. Until now, the North Korean government has said the two sides should make general political and military agreements first.

Reverend Moon was reunited in North Korea with two sisters and his brother's widow. He is one of thousands of Koreans residing in the United States who have returned to their homeland since 1988, when the Seoul government lifted its restrictions on its citizens living overseas. 

This originally appeared as "North Korea Sends Peace Signals."

True Parents' Special Cheon Il Guk Leaders' Gathering for a *Shin* Korea

True Mother gave this address on December 15 at Cheon Jeong Gung primarily to pastors.



The path we must take is a single road! Our destination is also one! I was born in 1943 and in 1945 Korea was liberated. South Korea and North Korea divided... democratic thought and communist thought! However, the center of the environment for God's daughter to be born was in North Korea. The North's regime is communist and says there is no God. The only daughter of God, found after six thousand years, could not grow healthily in the North; God guided me so I had no options but to go to the South.

I have vivid memories of that time; I was six years old. The Communist Party in the North razed the fields, so one could not go south and the road was rugged. If one leg climbed up, the other leg would go straight down, that was how they made the land. When we three—mothers and daughters—left our hometown and continued down, we saw a road around the area of the 38th Parallel. I had a cold at that time, so we stopped at a farmer's house to drink water. A person who had come on his own ran without stopping to his destination—he crossed the 38th Parallel. However, I was young, so they caught me. When they caught us,

seeing that we were only women and even had a child, they said, "Where are you going? Go back to your homes," and they let us go.

That night, in the middle of the night, a guide helped us across the 38th Parallel. Security was very tight in South Korea at that time. I was mumbling a song. Hearing signs of people [soldiers] prepared to shoot. However, when they heard a child's voice, they stopped and waited. That was how we were able to cross the 38th Parallel safely.

Those who have eyes to see

I would like to ask this of you: the road and the destination have been set; do not miss this opportunity. Right now, at this time, what Heaven wishes for is to be together with me. In its two-thousand-year history, Christianity has committed many wrongs. How could communism arise from a Christian realm? How can different religions arise from the same Christianity? There had been only one road; how did it end up having so many roads? In a word: Because there was no center.

Those who have spiritual sight know who I am. I waited for fifty

years to proclaim I am the only daughter of God. Humankind cannot stand in God's presence if they do not know of the birth of the only daughter of God and meet the True Parents.

I have now taught you everything. All the righteous people of the world, those who have known the truth for less than a year, only a few months, have come out and resolved to do things. However, this nation calls itself the providential fatherland; moreover it is a nation that currently has blessed families who have believed in and followed True Parents for more than fifty years! Do you have confidence in national restoration by 2020? You must change. It took much effort for Heaven to find and establish this nation. Even just to raise the Han people was an ordeal. There has not even been one peaceful day. Heaven has blessed this nation. The True Parents were born and through the True Parents, blessed families from a new lineage could form.

Blessed families did make effort. They went out to the world and worked hard to fulfill their mission as national messiahs. However, the problem is that they could not create the foundation for which Heaven



wished. Today, Christianity is at a dead end; they are standing at the edge of a cliff. Their savior is I, the only daughter of God. Those pure leaders who believed in Heaven and offered devotions recognize me. Even without me speaking, it resounds deep in their hearts.

The conclusion is that we must become a nation that stands in front of Heaven, and you must show the world you are a nation that received the name, God's fatherland, and fulfilled your responsibilities so this nation could stand at the center. You must be able to show this to the world. I am saying that all that you have to do is to run toward the destination, but due to one circumstance or another, the reality is that you are unable to go. Therefore, today I would like to ask you again about your resolve. Will you achieve national restoration? I have asked this from the beginning. The Family Federation must become a movement in which the light stays on twenty-four hours a day through the spirit and truth and when (of course) all members, but also all people see that light, they will want to come in, they will want to go there. I am asking that you to offer the

devotions to make a place like that.

A new way of seeing Korea

I said let us go forward with the spirit and with truth, but our Korean pastors, how much do you love Cheongpyeong? You are in the central position, in which three periods can work together. You have the responsibility to create a world without indemnity for your descendants. You must liberate and bless your ancestors. I don't know how much you have felt the spirit world but there are amazing and miraculous spiritual works happening. You are in a blessed position. This is clear. The Korean headquarters is not the Korean headquarters. You are no longer the Korean headquarters but the Shin Korea Family Federation." This character "shin" is not the one for "new." It is a Family Federation that attends God and that attends Heavenly Parent. We must attend God, but the smallest unit in which God and True Parents can reside is a nation, a country.

Suddenly something occurred to me that stunned me. I felt so sorry and remorseful in Heaven's presence. Heaven has waited and suffered patiently for so long for this moment

and looked toward the day of victory, but we are so, so weak. We must not always remain an object of concern to Heaven.

That is why I prayed to Heaven. In order to find God's fatherland, we must change. Therefore, we will take this country, Korea, and look at it like a continent; it will be divided into five districts. Those districts have the same qualifications as a nation. They will be considered nations within Korea, the "continent." The first district, second district, third district, fourth district, fifth district—these are five "nations." I thought I should make an organization in which those in the first, second, and third generations can work and unite. I am going to be watching who reaches the higher ground for national restoration. Now is the time when leaders, blessed families, and all of you who are together at this time can be called filial children and patriots in front of God and True Parents. You can only become filial children and patriots while True Parents are alive. Do you understand? Do not look around you now; you must go straight forward. You must charge forward toward your goal by the shortest route. Do you understand? ☞



Wholehearted Investment in African People

Dr. Walsh gave the following extemporaneous reflection to PeaceTv in Kona, Hawaii, as an explanation of what True Mother has initiated there and how a recent workshop for figures in Africa might transform a continent.

Dr. Thomas G Walsh



We have just concluded, here in Kona Hawaii, a truly an amazing conference; more than a conference, this was an International Leadership Conference that was initiated by True Mother. It convened twenty-one leading leaders from Africa. Ten nations represented—Uganda, Zambia, Liberia, Cameroon—West Africa, East Africa, Southern Africa—Malawi, Senegal, Burkina Faso, Equatorial Guinea, Togo.

Among these leaders there are Members of Parliament, representatives of government ministries, religious leaders, clergy, tribal chiefs, royal leaders and rulers that we refer to as his majesty or her majesty—a great gathering. Our theme has been dedicated to entrepreneurship and moving toward sustainable development in Africa.

This conference was unique in that our founder, True Mother, Dr. Hak Ja Han Moon, wanted not

only—let's say, education and core values and principles, which are the roots of building a good society, a good nation—but wanted to deal with practical realities and how we can transform societies. One way is through building an economic foundation—finding jobs for young people and especially, developing industries.

The world's best coffee

This conference, here, in Kona focused on African delegates who came here to learn specifically about the coffee industry—about the production of coffee, the processing of coffee and the creation of the world's best coffee, Kona coffee which takes place right here in Kona, where they have the soil and the rainfall and elevation and climate that are conducive to making the best coffee in the world.

We are stimulating these African leaders with the potential for creating these economic entrepreneurial activities in their countries. The response has been overwhelming positive and enthusiastic—



The African government figures or tribal chiefs, who were sometimes also agricultural specialists, visited Hawaii King Garden and Queen Garden. They had traveled so far to gain a new perspective on their nations' possible future..

beyond our expectations. We arrived here not entirely knowing how this would play out, but on the opening day after people traveled thirty hours to come here... Flights from Johannesburg take over sixteen hours to reach Atlanta Georgia, from there to Los Angeles, add six hours, from Los Angeles to Kona another six hours—people traveled thirty hours to be here. They felt there is something important about being here and we could feel that deep in our hearts and in our minds as we came together. It seemed as if the people had been handpicked for this mission and purpose.

Into the fields

We visited the Hawaiian Queen Coffee Farm, which was established by True Parents. We learned about the coffee business through the managers, Mr. Adler, Adrian with Mr. Farley Jones and Bruce Brown. They were so inspired to see the coffee trees with the red berries and to learn about how True Parents had invested here in Kona, in Hawaii and this center. We refer to it as a holy ground in the Asia Pacific.

They came away very stimulated. We then went on to visit and to see King Garden and Queen Garden, our True Parents' residences, our True Parents' training centers, if you will, where leaders have gathered from throughout the world. They'd come here to this—the middle of nowhere on the one hand and on the other hand, the middle of everywhere—the center of the Pacific Ocean, the center of the Asia Pacific era. They were so inspired. We also went to the heart of Kona coffee processing, where the beans are collected and dried and washed and saw quality control of the highest standards, which exist to produce the world's very best coffee. We had hands-on experience, not just theoretical experience. We heard presentations on the New Village Movement, the Sae Maul Movement in Korea, which transformed Korea starting in the sixties and seventies, and which our True Parents initiated and that led to the economic miracle of Korea. The World Bank has acknowledge that, and many African countries now are looking at this model, so we emphasized the potential of this New Village Movement, it's applicability. We are seeing through this conference the applicability of True Parents' vision and core principles and values to real life situations.

Youth need opportunities

One participant, just this morning, in her reflection said, "Think now, what is going on right now. Hundreds of thousands—millions—of young Africans are fleeing to the north to try to enter Europe because they feel there are no jobs or economic opportunities in Africa. Many of these people have



At Hawaii Queen Coffee Garden, the Africans learned about the growing process from those who operate the coffee plantation and had all their questions answered. At the Royal Kona Coffee Mill and Museum, they were able to look closely at the roasting process.

had their hopes dashed. There is no great opportunity waiting and they live suffering and difficult lives." She said, "If we can take this vision that we have learned here—the principles on the one hand that we learned from Family Federation and UPF together with some practical business development, some entrepreneurial project, such as the coffee industry, which we can use to create economic vitality and dynamism, that will help Africa, help the world.

Africa is truly rising and True Mother has somehow recognized this. That is why she has initiated, through UPF, the Africa Summit in Senegal and this special conference that has been convened. We felt the hand of God here. We did not just feel that we are at a business meeting, although that was part of it—we heard from business experts, professionals of the highest levels. We also heard from deeply faithful, religious spiritual and moral persons and we are bringing these two together to create a new kind of vision in society, in the world. This was a truly amazing conference and each participant is now proposing that we must do this again. They are saying, We want this done in our country of Cameroon. We want this done in our country of Malawi. We want this done in our country of Cote D'Ivoire, because they can see its value and importance.

Again, these are people that have come here with the encouragement and the blessing and in fact—the appointment—of their head of state. These are high officials and they have all conveyed passionately that when they return they are going to take what they have learned, share it at the highest levels, and begin the process of implementation. We will work with them in that ongoing process. I cannot say enough about this great experience here. It truly bodes extremely well as we move forward with our work through UPF centered on our founder and leader Dr. Hak Ja Han Moon, True Mother. Thank you.

We will move forward, work together to build this world of lasting peace, and to promote sustainable development and build the world that God, in the original ideal of creation, envisioned. Most of all, what can I say other than to thank our True Mother, our beloved True Mother. We stand here on your foundation. We are amazed at your insight. Truly, we can see the will of Heaven working through you and your providential wisdom, because this was not an ordinary conference. So, truly from the bottom of my heart and on behalf of all these participants who again and again thanked our True Mother and who understand that behind this initiative and the blessing that we receive through this initiative is our beloved True Mother, I wish to say, Thank you. So we send our love to you, True Mother. These participants are transformed because of you. 

Nature is the Starting Point

Rev. Bakary Camara spoke to PeaceTv to express his heart at the conclusion of a workshop for Africans from ten countries that traveled a great distance to come to Kona Hawaii, where experts in the production of coffee and the running of a coffee business gave them practical instruction. They attended workshops and learned ways to help their nations. This opportunity was an expression of True Mother's love for African people and their nations.

By Bakary Camara



First of all, I would like to express my profound gratitude to our beloved True Mother for organizing this special workshop for African leaders.

True Mother, we have been completely blessed. We felt your love, your guidance, your inspiration, your grace and your fortune. African leaders, in the beginning, did not know why we were traveling so far, but as we went through the workshop, little by little, they realized your wisdom in bringing together people who work in different areas of government, to experience nature.

You said loving nature is the starting point of loving humanity and God. They enjoyed being here, and they learned about technology and hard work from the people that have been guiding us here in Hawaii to produce the best quality coffee. And seeing such progress and particularly such a success the African leaders realized they needed to come to see the foundation you built, the expertise you have, the wisdom you have and the blessing you have. So we will can take that back to Africa and with it create a new Africa. They understood.

Mother you are the True Mother of the whole of humanity. You don't have only blessings, you also understand strategy, the strategy to show to your children how to go from one step to another, internally and externally—to re-create ourselves, to re-create our families, to reorganize our relationships and to build healthy societies for healthy nations.

These leaders have come from ten countries, from East Africa and West Africa. They have also come from different levels of government, MPs, Members of Parliament, traditional rulers, executives, as well as religious leaders. They came all the way here.

The conclusion is, let us unite. Unite centering on what? Centering on true love. And that true love comes from where? True Parents. When we center on true love and True Parents and are united, we will make Africa a united Africa, a bright Africa where God can dwell forever. Then prosperity and happiness—peace—will come and we will enjoy it together as one family under God. True Mother, thank you. You have been a guide for us. More than that, you have been a blessing. We want, whole heartedly, in the presence of all these leaders, to congratulate you because you have been successful. We have been hearing all the time Mother that you want to make sure True Father is happy. We also want to make sure True Mother that you are happy and you live for much longer. We love you. Thank you. 

Rev. Camara is the chairman of the African Regional Group.

Striving for a Cohesive and Peaceful Society

The launch of the national chapter of IAPP in the United Mexican States took place in Building E of the Chamber of Deputies in the Palace of San Lazaro (Saint Lazarus), which is the Mexican Parliament building, on November 28.



Representatives of the Institutional Revolutionary Party (PRI), National Action Party (PAN) and Party of the Democratic Revolution (PRD) attended the founding of the Mexico chapter of the International Association of Parliamentarians for Peace (IAPP), a body that seeks to overcome divisions of race, religion and nationality, with programs promoting dialogue and reconciliation and the strengthening of values and institutions.

Be inclusive

In his remarks at the IAPP inauguration, the president of the bicameral National Security Committee in the National Congress, Deputy Waldo Fernandez Gonzalez (PRD), stressed that all members of society must be part of building social peace. "Mexican women, Mexican men and politicians must work in harmony to keep up with the circumstances." He went on to say that in the Chamber of Deputies, ultimately no legislative or parliamentary work seeks disharmony. He thinks that given the different visions of the country, the legislative process of preparing and discussing each initiative (whether initiatives pass or fail) will have a vital and important sub-product, which is social peace." He recognizes that among the legislators, different visions prevail, but they always try to overcome in the best interest of the nation, of the people and to maintain



First three from right, Costa Rica IAPP president, Cong. Lorelly Trejos Salas; Jose Alberto Alfaro Jimenez and Laura Paula Lopez Sanchez; — Mexican congress; First two from left: Juan Antonio Ixtlahuac Orihuela, a Mexican congressman and Dr. Othon Perez Fernandez del Castillo, chairman of UPF Mexico.

peace. He expressed his hope that this effort "contributes to Mexico, with its security problems, achieving peace as soon as possible."

Peace above self-interests

Deputy Baltazar Martínez Montemayor (PAN) pointed out that lasting peace must start from the family, sowing in each child the culture of harmony. "They see us as an example and inspiration and that is where our responsibility to instill peace begins, which for ideological, religious, political and power-related reasons we have been unable to build."

Martínez Montemayor, organizer of the event, explained that the IAPP movement, sponsored by the Universal Peace Federation (UPF), seeks to put an end to conflict-oriented ideologies and put peace above the interests of groups, terrorists and mercenaries that sell weapons and those who fight for political, religious or territorial gain. He said that it is necessary to go to work, school and social clubs, putting peace first, without shame or shyness, "in this world, in which we have seen so many attacks, so much aggression and so the death of so many innocents without reason."

The task is huge, he warned, because the movement seeks to promote legislators, whose responsibility is to provide peace to the states and give certainty of the rights of citizens and the culture of service to

generate this new model of peace.

Democracy, justice

The PRI deputy, Juan Antonio Ixtlahuac Orihuela, said that Mexico is going through serious moments in its fight against crime, and at least fifty-six people die each day from intentional crimes. "This figure runs counter to the development and stability in society and challenges the state institutions." The country is waging a battle against crime, corruption and drug trafficking, which is why, he said, "It is important to make the greatest effort to strengthen democracy and justice, which are fundamental to achieving peace."

He reminded us that almost a hundred years ago, the Treaty of Versailles was established to make universal peace part of the public discussion "and today, at such a distance, with so much evolution, with so much political capacity and development, we keep the problems of violence and crime alive. That is why it is vital to discuss what we have to do at the international level."

"Peace is not a matter of borders, of sovereign states or nation states; it is of universal size and dimension; therefore, all countries must be committed to working for it." He added that Mexico must recover leadership in culture, traditions and production, and be a country that advocates internationally for peace and the

unity of nations.

Maintain good government

The local deputy of Nuevo Leon, [a state, or province] Laura Paula López Sánchez (PAN), read the IAPP Inaugural Declaration, in which it indicates that parliamentarians, as representatives, have an important role to play in the establishment of peace and human development.

She emphasized the commitment to promoting good government practices, including transparency, responsibility, collegiality and public service. She stressed the value of working for the good of all people, going beyond the barriers of nationality, culture, ethnicity, race, gender, religion and political ideology in seeking solutions to current critical challenges, including territorial disputes, religious and racial conflicts, environmental degradation, climate change, violent extremism, poverty, hunger, nuclear proliferation and corruption.

Toward safe, stable societies

When his turn to speak came, Othon Pérez Hernández del Castillo, president of the Universal Peace Federation (UPF) in Mexico, recognized the role of legislators in representing the people, in promulgating laws and defending human rights.

"We will work to build a safe and stable society in which to live. We understand the importance of



Dr. Walsh and Mexican Congressman Baltazar Martínez Montemayor signing the resolution



José Alberto Alfaro Jimenez, vice president of the Legislative Assembly of Costa Rica beside Dr. Walsh and Charles S. Yang as they present certificates to new ambassadors for peace

cooperation and collaboration in search of innovative solutions to some critical issues that we face locally, nationally, regionally and globally such as climate change, the rise of extremist ideologies, humanitarian disasters and conflicts, among others."

Make a route to peace

The international president of the UPF, Thomas Walsh, said that Mexico's inclusion in the IAPP movement is part of an "excellent program, as it is a strategic country for the region and the continent." He expressed that a strong, healthy, stable family structure is necessary. In addition to establishing conditions that allow all to reach the goal of sustainable development and to establish the way or route to peace, he seeks to accelerate the process of commercialization and exchange for all the countries of the world. The crucial point is dialogue and cooperation, maintaining contact, meeting even those with different visions and perspectives, listening to one another and consolidating a common vision, he emphasized.

Influence of the internet

In turn, the regional president of UPF in Central America and the Caribbean, Charles S. Yang, said, "The world no longer has barriers or borders. Cyberspace knocked them all down. We all live under the same sky and

we must help bring social peace." He pointed out that because of social, political and religious differences, world harmony is constantly affected by wars; hence the need for parliamentarians to join forces, regardless of parties or creeds, "to bring peace to all humanity."

The need for moral representatives

When his turn at the podium arrived, the former vice-president of the Costa Rican Legislative Assembly, José Alberto Alfaro (and current IAPP president of Latin America and the Caribbean), indicated that parliamentarians must feel a true calling, have common interests with and the sensitivity to feel concern for others. "Given the problem of corruption, if you do not have morality and firm values, you could never represent the people as a true vocation supportive of the general national interest," he said. "The parliamentarian has a commitment to the people and to peace. If we fail, the nations will not achieve peace that lasts."

Bolster the family

From the Congress of Costa Rica, Deputy Lorelly Trejos Salas (the Costa Rica IAPP president) said that as long as a country conducts itself under a democratic framework that guarantees the exercise of fundamental rights, optimal environments for peace, respect, tranquility and the

reduction of violence will follow. She spoke out for strengthening the family, which plays a fundamental role but has been affected by social destruction, causing violence to the nuclear family. She also promoted educational systems focused on the integral development of individuals to bring inclusive economic growth. "Otherwise, she warned, legislators will be jointly responsible for poverty, inequality and discrimination."

The director of social studies, in the area of the status of women and gender equity, at the Center for Studies for the Advancement of Women and Gender Equity (CEAMEG), Judith Díaz spoke next. She indicated that this sector should be present in the construction of a new culture of peace and be recognized as an integral part of the solution, since they (women) have been the first victims in armed conflicts, and face those conflicts in a different and more vulnerable way.

Therefore, "we must bequeath a different world to the young generation. We who have been participants, modifying the legislation so that women might live in a different world must also build a better world that develops from prevention, work with those in the young generation who emerge from an educational environment that promotes values and respect." *TP*

IAPP-Mexico contributed this article.

IAPP launched in Albania and Other Good News

Report on the IAPP Inaugural event in Albania and the National Peace Council Assembly, November 24



A view of the audience at the International Hotel In Tirana, Albania

Albania's national IAPP Inauguration event took place in the International Hotel in Tirana, the capital of Albania (population about 480,000) on November 25. Soon after the IAPP inauguration on the Balkan level, which took place in Pristine, Kosovo September 23–24, we started preparations for the inauguration on national level. Our goal was to have at least thirty members of Parliament or ex-members of Parliament at the launching; therefore, with Mr. Apostoli, chairman of UPF in Albania and a former Member of Parliament, we worked hard to make sure MPs take seriously our invitation and attend the event. Actually, November 28 and 29 are Albanian national holidays and most MPs and other important figures travel with their families; therefore we had to work hard.

In the end, 140 people attended the inaugural event of the IAPP in Albania and thirty MPs or ex-MPs attended and signed our launching document. Among participants, we had Alfred Moisiu (president of Albania 2002–2007), Prof. Dr. Vasilika Hysi, deputy Speaker of Albanian Parliament, two former deputy prime ministers, seven Members of Parliament, eleven erstwhile government ministers and other figures in society.

Session one

The session was moderated by the chairman of UPF Albania Gaço Apos-



Newly appointed ambassadors for peace on the occasion of the launch of the IAPP in Albania. Fourth from the left is Alfred Moisiu, president of Albania (2002–2007) who is the honorary chairman of IAPP for Europe. Fourth from the right is President Otsuka of UPF Europe.

toli. The congratulatory addresses were given by Alfred Moisiu, the honorary chair of IAPP for Europe, Mrs. Erna Hennicot Schoepges, former president the Parliament of Luxemburg (1989–1995) and Dr. Katsumi Otsuka, president of Universal Peace Federation for Europe, Eurasia and Middle East.

Five eminent speakers presented their papers on the topic of our IAPP event “Parliamentarian Communication and Cooperation with Civil Society.” The first speaker was Prof. Dr. Vasilika Hysi, Deputy Speaker of Parliament of Albania followed by Prof. Dr. Shezai Rrokaj – Member of Parliament and Chairman of National Peace Council of Albanian UPF. Next speaker was Prof. Asoc. Dr. Grida Duma, Member of the Albanian Parliament followed by Mr. Hydajet Hyseni, a multiple-time Member of Kosovo Parliament and the first Chairman of UPF Kosovo. Next speaker was Mrs. Mesila Doda, a former Member of Parliament followed by the last speaker of the session, Rev. Jack Corley, who talked about the vision and mission of IAPP and its goals and objectives.

At the end of the session eight public figures were appointed as ambassadors for peace. Among them was Prof. Dr. Paskal Milo, a former Minister of Foreign Affairs and for many years a Member of Parliament, Prof. Ass. Dr. Grida Duma – current Member of Parliament, Hon. Agron

Duka – Member of Parliament, Mrs. Mesila Doda, a former Member of Parliament, Hon. Shefqet Muci – former Government Minister, Dr. Albina Deda – former Member of Parliament, Hon. Diana Culi, former Member of Parliament; Mrs. Suzana Jahollari, Prefect of Tirana. At the end of the session all MPs and other dignitaries signed the inaugurating document displayed in a big board.

Competitive leadership

On the afternoon of the same day, November 25, we held the Assembly of the National Peace Council of the Universal Peace Federation Albania. We do it each two years and also make the elections of the new leadership for the next two years. After organizing Local Assemblies in Local Peace Councils in ten different cities and also electing the leadership of Local Peace Councils, we gathered to make the analysis of UPF’s work for the last 2 years and also plan the goals for the next 2 years.

The Assembly was moderated by the Chairman of National Peace Council Prof. Dr. Shezai Rrokaj. Congratulatory remarks were given by Mr. Jacques Marion – Vice-President of UPF Europe and also Hon. Hatixhe Hoxha – Charwoman of UPF Kosovo. UPF could organize 64 activities during the last two years and also appointed 230 ambassadors for peace. Short presentations were given by the Coordinator of the Albanians’ Peace

Council Mr. Ali Lacej, Vice Chairs of the Presiding Council of UPF Mr. Flamur Shehu and Mrs. Majlinda Mema and also by the Vice Chairman of National Peace Council Mr. Astrit Memia. Also, a presentation of all activities organized during the last 2 years were given by Mr. Gani Rroshi. Then Mr. Apostoli introduced all the elected Chairs of Local Peace Councils who gave short message for all the members of National Assembly.

At the end, the new leadership of UPF Albania was elected and the Presiding Council of UPF will be led by Mr. Gaço Apostoli as chairman and three vice chairs – Mrs. Majlinda Mema, Mr. Flamur Shehu and Dr. Niko Veizaj. On the other hand, the leadership of the National Assembly will be Mrs. Rajmonda Stefa as chairwoman and three vice-chairs – Mr. Niko Faber, Mr. Astrit Memia and Mrs. Nora Malaj. Prof. Dr. Shezai Rrokaj who was the chairman of National Peace Council, will serve as the honorary chairman of IAPP Albania. We are very grateful for the great work of the previous leadership of UPF and wish great success to the new leadership.

After all the effort invested, the IAPP seems set to act as a vanguard for peace and justice in Albania.

Europeans voice support for Albania

As reported by Martine Masner, European leaders held a meeting for “Supporting Albania as the Strategic Nation for Vision 2020” for two days



A commemorative photograph of another successful event in Albania, Europe's Strategic Nation moving relentlessly forward toward the realization of Vision 2020

in June, in Tirana, Albania. The purpose of this meeting was for all regions of Europe to visit their twin city in Albania, and to discuss with the local members about how to advance the providence specifically. Before the leaders' meeting started, European leaders were visiting their respective cities and shared afterward their experiences with everybody, and the Albanian community leaders also gave their feedback.

A community leader

Manjola Vasmatics expressed herself in the following way: The twinship project between Albanian communities and European regions gives me a "visionary feeling," and I hope we can catch this moment and allow Heavenly Parent to use this project to show a model of building one global family with True Parents. This is God's project and we want to do our best to make it a substantial reality. Mrs. Maryvonne, regional leader of Iberia, visited us. I can say that the difference between the understanding of what is happening in Albania before and after the visit is big. Even though we shared in Prague and exchanged some email, we could not grasp our realities so well. Mrs. Maryvonne had the chance to meet and share with our members, to talk to the guests and see how they receive True Parents as the Second Coming. She was visiting the holy ground and living in the center with

other devoted brothers and sisters. She took part in activities that are part of our daily center's life. Members and guests felt so warmly embraced from her humble and sincere attitude.

We could see the possibility for counselling from professional members who have a lot of experience especially in business, even by using technology though zoom or skype. My feeling is that we can learn, feel and we hope to inherit a lot from our elders who had the chance to receive direct guidance from True Parents. It looks like members in Albania are eager to receive such foundation and build on it.

At the same time, I hope Iberian brothers and sisters and all the other regions as well will not feel more stress or a burden from this project as another direction coming from the headquarters, but will see it as an opportunity to stand as one united Europe and have great give and receive collaboration. I hope Albania can give you some more pride along with your life-long efforts to bring the providence forward.

I really want to thank Mr. David Pique for donating a computer, and all Iberian family members for donation they gave. I hope to use this well and I wish and pray that this will return to your region as great blessing in the future, and whatever you have sown here will be ripen in your countries. One more thing I want to say that Sunday Service with regional

leaders was a beautiful thing for all. It looked like a heavenly army equipped with the power of true love could conquer anyone. If there will be a next time I really would love to have a bigger Sunday Service where we can freely invite our guests, because I'm sure they will be in good hands.\

An Italian perspective

Giuseppe Cali, regional leader of Italy and San Marino expressed his sentiments as well. I was very surprised to learn that Pristina, the capital city of Kosovo, is a beautiful city, with a bright spirit, full of young people and vitality. People are dignified, the environment generally is clean and the citizens are also very active culturally and socially. It is clear the effort they are making to build a new future for their country, even though they are still in pain for the recent war.

Spending four days in a center with an STF team and young Albanian members brought me back to the early times when we all were living in communities, with reduced personal space, some physical difficulties. We shared such a family spirit and a sharing life style. This made me forget any problems and I enjoyed my stay with them. I would never exchange that for the comforts of a hotel, also because this is the best way to connect heart to heart with members. 

The headquarters of the Albanian movement submitted this article.

Law and Religious Dialogue in Countering Radicalization



The first session was held at the European Parliament in Brussels; *above*: The audience in the Altiero Spinelli Building; *at right*: a man asks a question of the panelists.

APP held a conference at the European Parliament (EP), in the EP's administrative facilities in Brussels on December 5. The European Union is much larger and much more complex community of people than a single nation. Its governing structure is likewise more intricate. The EP is the highest authoritative body in the European Union, and that is the body with which various of our related organizations, UPF, IAPP, WFWP, connected through this conference, out of which flowed thoughtful remarks and viewpoints on radicalism, a serious, deep-seated problem in Europe and elsewhere.

Member of the European Parliament (MEP) Flavio Zanonato hosted the event. Before becoming an MEP, he was mayor of the ancient city of Padua four times, was then on the Regional Council of Veneto for four years and was the Italian Minister of Economic Development.

The Women's Federation for World Peace and Human Rights Without Frontiers (HRWF) jointly sponsored





From Left: Camel Bechikh, a conservative French Muslim; the founder of a liberal mosque; Robin Marsh, moderator; a Belgian director of the Interdisciplinary Center for the Study of Islam in the Contemporary World; and director of Human Rights Without Frontiers; Below: A monk and the chairman of the Europe Regional Group ask questions

this conference, the theme of which was “Radicalization and Violent Extremism: Focus on Prevention.” The concept underpinning the conference was that preventing radicalization requires the cooperative efforts of legislators and spiritual leaders. In the first of two sessions, political figures spoke on how to prevent radicalization and in the second, religious figures and social activists did.

Session 1, the political aspect

Session one, which took place in the Altiero Spinelli Building on the European Parliament Mall had the theme “Pro-active policies of prevention for the prevention of radicalization: the role of parliamentarians.” HRWF Deputy Director Lea Perekrests introduced MEP Zanonato. These are two excerpts from his opening remarks:

“I am sure this will be a fruitful and interesting discussion, as I believe we are debating about one of the biggest challenges facing Europe (and not only Europe) in the last few decades. I want to thank all the experts

that will speak today and all the guests for being here....

“In July 2017, the European Parliament decided to set up a Special Committee on Terrorism. The remit of this Special Committee is both broad and demanding: the committee will consult with the main actors involved in the EU institutions and with national experts on counter-terrorism and with specialists in the prevention of radicalization.

“At the end of its mandate, the Special Committee will draw up a report containing proposals for submission to the Council and the Commission. I am not part of this committee, but I will follow closely its work. I believe that focusing only on the security aspects is counterproductive and worthless. In order to prevent radicalization we must create inclusive, more equal and less polarized societies. We need to fight racism and Islamophobia and work on all inequalities. Radicalization is a complex and dynamic phenomenon based on a series of global, sociological and political factors. It does not corre-

spond to one single profile, and affects men, women and particularly young European citizens of all social origins, who share the common trait of feeling at odds with society.”

What has worked in a related area

A French lawyer and politician, Jean-Marie Bockel spoke next. He has been a government minister and has held other positions in government. At various times, he, too, was the mayor of an ancient city. He has been and currently is a senator in the government of France. What follows is an excerpt of his translated remarks from a section he described as “diagnostic work.”

“We came to Brussels to meet the mayors of Vilvoorde and Molenbeek. Vilvoorde is the place from which dozens or even hundreds of jihadists came from, at one point. There we met the mayor, a man with hands-on experience, an educator by profession, surrounded by young academics, graduates and researchers to address the concrete and practical dimension, as well as to reflect on what was actually happening. I liked this approach, which was both hands-on and highly thoughtful. In one sentence: since realizing that they have a problem, most of their work is conducted house to house, apartment to apartment, to meet the families before problems arise. There has been a dramatic decline.

“I will not talk about Molenbeek,



where the problem remains to be solved. Local solutions, when faced with radicalization, depend on the structure of the state, whether it is federal or centralized, but the local governments must be partners. I was mayor for twenty years of an Alsatian city, Mulhouse, and I was one of the pioneers of crime prevention policies and state-municipal partnerships on security. It was difficult to start with, because it was not in our culture; over the years, prevention and safety actions were co-produced. So I know that it is possible and it creates, between the local level and the representatives of the state—the local police forces, schools and judges—a climate of confidence which is then transmitted from generation to generation.

“I said to myself, basically, the prevention of radicalization is a more complex, sensitive issue. We already know how to work together on the classic issues of delinquency, so it should be possible to put in place mechanisms in which local authorities can play a role in the case of radicalization. For example, in Sarcelles, where many communities live—Jewish, Christian, Muslim—[we implemented] a policy of sharing information, awareness, training of staff in contact with the citizens, youth radicalization prevention, the fight against dropping out of school and against the switch to private, confessional, unregulated schools that are quasi-Koranic, Salafist ones.

“In other places, including in a place in Burgundy, Chalon sur Saone, the town hall has formed a committee consisting of municipal officials to detect, from the outset, all of the weak signals they may encounter. In my region, in Colmar, the court officials in the Public Prosecutor’s Department (namely the prosecutor and the judges) have put in place a mechanism for people who have not necessarily been convicted but are involved directly or indirectly in judicial proceedings potentially leading to their conviction. They work in conjunction with very controlled social associations, allowing them to enter a process of de-radicalization early on. We have also seen initiatives for children returning from jihad. The hands-on presence of adults at the educational, social and associative level must be strengthened, pre-

pared and adapted to fit these issues. There are entire regions of the country which no longer have any structures for young people, apart from the inward-looking Salafist ones.”

Immersed in the community

Mr. Karl-Christian Hausmann, head of UPF in Germany, also spoke during the first session. In addition to his work within our church, he has been an active participant in German politics. He led his local Trade and Commerce League (2000–2010) is a member of the Christian Democratic Party of Germany (CDU) and has been the local district Parliament leader and Speaker for his party. He was assistant chair of CDU Stuttgart (2012–2014), and currently serves on its Executive Board. What follows is an excerpt of his remarks:

“Let us begin by reminding ourselves that the quest for peace and security is at the heart of the EU. The first political steps in Europe after 1945 were characterized by the desire for reconciliation and rebuilding trust and lasting peace between the peoples of Europe. The key actors of this time, Konrad Adenauer, Alcide De Gasperi and Robert Schuman shared this common vision. The reconstruction of Europe was intended as a Peace Union. The key words of the first treaties such as world peace, common destiny, solidarity or new trust were revolutionary at that time.

“Today, seventy-two years after the end of World War II, we can look back on possibly the longest relatively peaceful period of time we have ever had on this continent. We could even be satisfied with this and lean back, hoping it will continue like this forever.

“However, every period in history has its specific challenges that cannot be ignored and need to be addressed as we do here for example in this conference with the problem of “Radicalization and Violent Extremism” in Europe. There are more problems in our time that need answers and practical solutions: the problem of mass migration, the ongoing problem of extreme poverty and the essential importance of good governance, not only for governments, but for all sectors of society, including the non-governmental and educational

sectors, to mention just a few.

“Parliamentarians are uniquely qualified to serve as advocates for peace and human development. As representatives of the people, they stand as mediators between government and civil society. Their experiences with the practical challenges related to law making and public policy give them a unique set of skills and insights that are required in building a world of lasting peace.”

Session 2, the religious aspect

“Awake, my soul! Awake O harp and lyre! I will awaken the dawn!” (Psalm 57:8) The second session, with the theme, “Roots and Prevention of Radicalization: Religious Factors,” began with harp music played by thirteen-year-old Solange Dellens. See <https://vimeo.com/247771304> to hear it for yourselves. Robin Marsh, secretary general of UPF in the United Kingdom, moderated the session.

Lea Perekrests, a graduate of Connecticut College, in the US, works in Brussels as a human rights lobbyist for Human Rights Without Frontiers International, an NGO she is deputy-director of. Her presentation highlighted the difficulties involved in balancing the human rights of some religious leaders that the state perceives as being a societal threat. She spoke on the recent increase of politically motivated deportations of mainly Islamic leaders deemed to be extremists, (apparently) some of which HRWF is challenging through legal cases.

Today, I would like to share some of our preliminary research regarding a policy that being implemented by a number of European states: the deportation of problematic foreign religious leaders. Imams, other religious leaders and preachers have been arriving in Europe for as long as immigration to European states has existed. This phenomenon, however, has recently grown to pose a security concern or threat to national authorities as they see more Wahabbi/Salafists teaching doctrines and practices conflicting with national criminal laws and international human rights standards.

What European countries have distinguished is that they feel certain foreign religious leaders coming to

their countries are preaching ideas that directly oppose their intended values. This is what has caused many countries to adopt policies surrounding what these religious figures can and cannot say.

The UK, Spain, Belgium, France and others have all experienced terrorist attacks in the past few years. These countries and others such as Austria, Switzerland, Denmark, and Italy, have actively deported or denied entry to religious leaders that they perceive as problematic.

In each country, the policy is slightly unique. To give a better picture on the process of deportation, let me begin by discussing a more detailed example that is currently playing out here in Brussels before giving an overview of how such policies play out in some of the aforementioned countries.

At the end of October, Belgium's House of Representatives published its fourth intermediary report of the Parliamentary Commission of Inquiry on radicalism and terrorism.... Pointing to a few specific findings in the report, the Commission found that the Muslim Brotherhood and Wahhabi strains of Islamic teachings exist in mosques in Belgium. The report claims that "the philosophy of the Muslim Brotherhood, which can be labeled "conservative," may cause some problems if there is any attempt to impose it on a society that is not historically Muslim and not homogeneous, as is the case in Belgium..."

When initiating the research behind this report, the commission first heard from Galaye N'Diaye, the imam of the Grand Mosque of Brussels, and Jamel Saleh Momenah, the director of the Islamic Centre of Brussels, which is attached to the Grand Mosque. Both individuals denied being Wahhabis or Salafists. The Imam claimed that he was preaching a moderate Islam.

Other actors and experts heard by the commission shared a different view. Consensus among others is that the Islam promoted in the Grand Mosque of Brussels and the Islamic Center of Brussels is from the Wahhabi-Salafist current with a strong influence of the worldview of the Muslim Brotherhood....

On November 28, just last week, a Belgian court announced that it had struck down the effort to deport the [an Egyptian imam with the Grand Mosque of Brussels] on the account of insufficient evidence. The court ruled that the evidence outlined in the commission's report, with the classified intelligence that we cannot obtain, was not enough to prove that [he] posed a threat to society.

Theo Francken [the Belgian state secretary for asylum and migration] has announced that he will appeal to the Council of State against this ruling. There have been other cases of deportation from Belgium in the recent past on the grounds of hate speech. Across Europe, we see successful and unsuccessful attempts.

A conservative Muslim view

"Most everyday Muslims want to ride in a car under two years old, have twenty-five-year bank credits, watch reality TV shows and own the latest iPhone. Among them, indeed, some engage in a rediscovery of their faith. I am from the generation that in the early 1990s rediscovered its faith. I must say that, far from the caricatures, for me, the rediscovery of my faith has been a strong element of integration, particularly through my studies—in the sense that we are children of immigrants and, for many of us, religious practice has allowed us not to be stuck in a process of cultural reproduction. That is to say, religious practice has inspired in us an awareness that has brought about a rupture in terms of social elevation compared to the working class generation of our parents.

"I, who have been a member for almost twenty-five years of the Union of Islamic Organizations of France, which is said to be close to the Muslim Brotherhood, have known, within this federation, only elements and trajectories of social success; indeed with a significant conservative leaning in societal terms. It is for this reason that I participated in the co-founding of "Manif pour tous," [Protest for All] which constituted the main opposition to same-sex marriage. I am a conservative Muslim and have no reason to be embarrassed about it. In fact, I'm rather proud of it.

"The fact that some mosques are

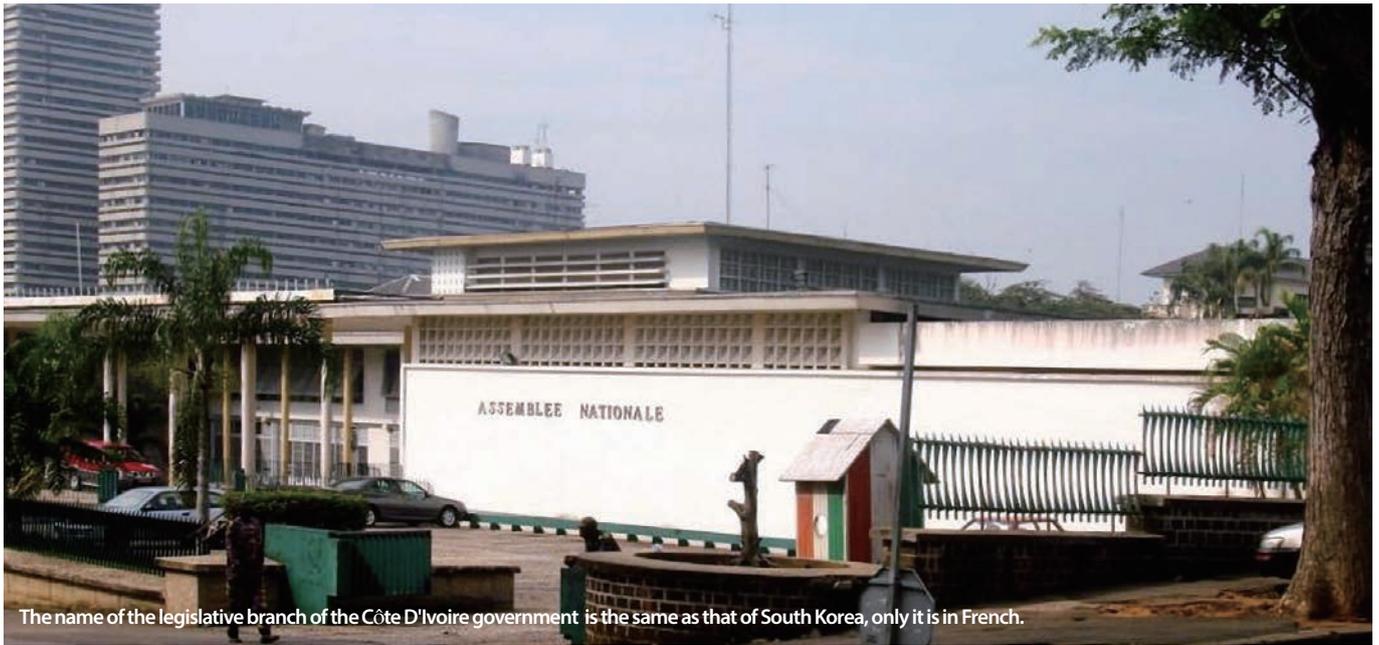
open to homosexuals makes me very happy, because homosexuality is not a reason for religious excommunication. So the caricature [of conservative Muslims] leads to a false diagnosis, not allowing a sick body to be healed efficiently. If we have a fantasized view of Muslims in Europe or the world, let us consider Muslims through the ideologized eye of progressivism which would like to make gender theory, homosexual marriage and euthanasia the new norms; I say no, I am neither for homosexual marriage, nor for gender theory, nor for euthanasia.

"On the other hand, I think that all religious currents, whether Muslim or not, must be able to express themselves without being demonized. Indeed, among Muslims, there are radical and violent elements. They must be eradicated—zero tolerance. In the past, Protestants suffered from Catholic violence in France; Catholics have suffered from Protestant violence in Holland. Communist ideology has produced violence. Whether it is religion, philosophy or political theory, at some point, there will be elements of violence. Should we, however, caricature everyone because of these minority elements? Obviously not: 90 percent of the victims of terrorism are Muslim.

"Conservative discourse cannot be neutralized, especially one that considers marriage between a man and a woman as the norm, the family unit as the basis of society, and the masculine and feminine genders as differentiated. If this causes me to be called retrograde, dogmatic and fundamentalist, then so be it. I wish, with my Catholic friends in France, to go unnoticed..."

The audience response to these presentations mirrored what you have read here. Audience members, too, held diverse opinions and expressed them pointedly. According to Jacques Marion, they had "provocative comments or questions on religious extremism, the fate of Christian minorities in the Islamic world, or controversial family policies in Europe" 

A TPmagazine staff member created this based on a report by Jacques Marion, Secretary General of UPF Europe.



The name of the legislative branch of the Côte D'Ivoire government is the same as that of South Korea, only it is in French.

The Conscience of the Nation

A November Workshop for Parliamentarians

The inauguration of IAPP at the national parliament was an important step from the perspective of restoring a nation, especially a strategic nation like Côte d'Ivoire. The following article explains how those active in UPF held the event, how the media covered it and how parliamentarians recently began studying the founders' philosophy of peace.

On August 3, 2017, UPF Côte d'Ivoire inaugurated the International Association of Parliamentarians for Peace in the National Assembly. The vice-president represented Mr. Guillaume Soro, the Speaker of the House. Representatives also stood in for the prime minister as well as the Economic Environmental, Cultural and Social Council, which sent its vice-president.

The ceremony started at 10:30. Upon the arrival of the representative of the president of the National Assembly, those assembled sang "L'Abi-

djannaise" ("Song of Abidjan"), Côte D'Ivoire's national anthem. A video briefly presented UPF and IAPP. The secretary general of UPF-Africa read the speech of the founder, Dr. Hak Ja Han Moon, wherefrom the audience had an opportunity to grasp the profound motives for the launching of IAPP. Next, Mr. Aka Sayé Lazare, president of UPF Côte d'Ivoire, introduced the board members of the national chapter of IAPP, eight women and six men. Mariam Traoré, the Member of Parliament representing Tengrela, read the resolution, after which the Burkina Faso New Hope

Choir sang the Cheon Il Guk anthem.

In his speech, the Deputy Jean Likane Yagui, president of IAPP, expressed his determination to extend the network of parliamentarians who are ambassadors for peace and to work to promote laws that take into account spirituality. The representative of the Speaker of the House of Côte d'Ivoire then spoke on his behalf. After those words of encouragement to the IAPP, he stressed that Mr. Guillaume Soro, president of the National Assembly, would receive the UPF after Independence Day, August 7, 2017.

(Indeed, on August 9 he received the national president of UPF to whom he reiterated his intention to invite the founder of UPF to Côte d'Ivoire.) After that, the dignitaries and the members of the board of IAPP and UPF signed the resolution. The national television broadcast highly favorable coverage on August 4 and 5, over the national channels. Six other media outlets covered the event.

During the inauguration, Mrs. Kanate Diakite, who chaired the ceremony, called on the National Assembly to become the conscience of the nation. In order to substantiate this exhortation, the UPF held a workshop on the topic "A philosophy of peace for parliamentarians to contribute to lasting peace in Côte d'Ivoire."

Nourishing the conscience

This we held at the Ibis-Plateau Hotel, Abidjan, from 2:30 pm to 5:30 pm on Monday, November 20, for those members of Parliament who are also members of the IAPP.

The meeting began with the opening address of Aka Sayé Lazare, national president of UPF. Jean Likane-Yagui, president of the IAPP, thanked the legislators who had joined the association and then urged them to own the philosophy of peace expounded by the founder, Dr. Sun Myung Moon, through training and

workshops like this one.

In the next three hours, twenty-five parliamentarians received presentations on the Principle of Creation, the Human Fall and a glimpse of the providence of restoration. Regarding the ideal God held at the time of the Creation, Rev. Likane stressed the importance of the family in peace building and that parliamentarians should promote family values.

The Reverend Eugène Ahondjo then addressed the origin of conflict in the light of the Human Fall; he brought out some philosophical concepts about the causes of conflict and explained how the first human sexual relationship had been perverted. He helped parliamentarians understand how sexual immorality can erode their authority and competence.

The last presentation dealt with conflict resolution and peacebuilding. Mr. Ahondjo spoke about Reverend Moon's activities and the interfaith blessing ceremonies for peace. He concluded his speech by encouraging parliamentarians to continue studying "The Philosophy of Peace."

After the presentations, the many questions reflected the interest of their MPs, their desire to know more and their concern over the sanctification of their marriage. Each MP received a copy Book Ten of Cheon Seong Gyeong. The president of the IAPP congratulated the parliamentarians for being attentive to these topics,

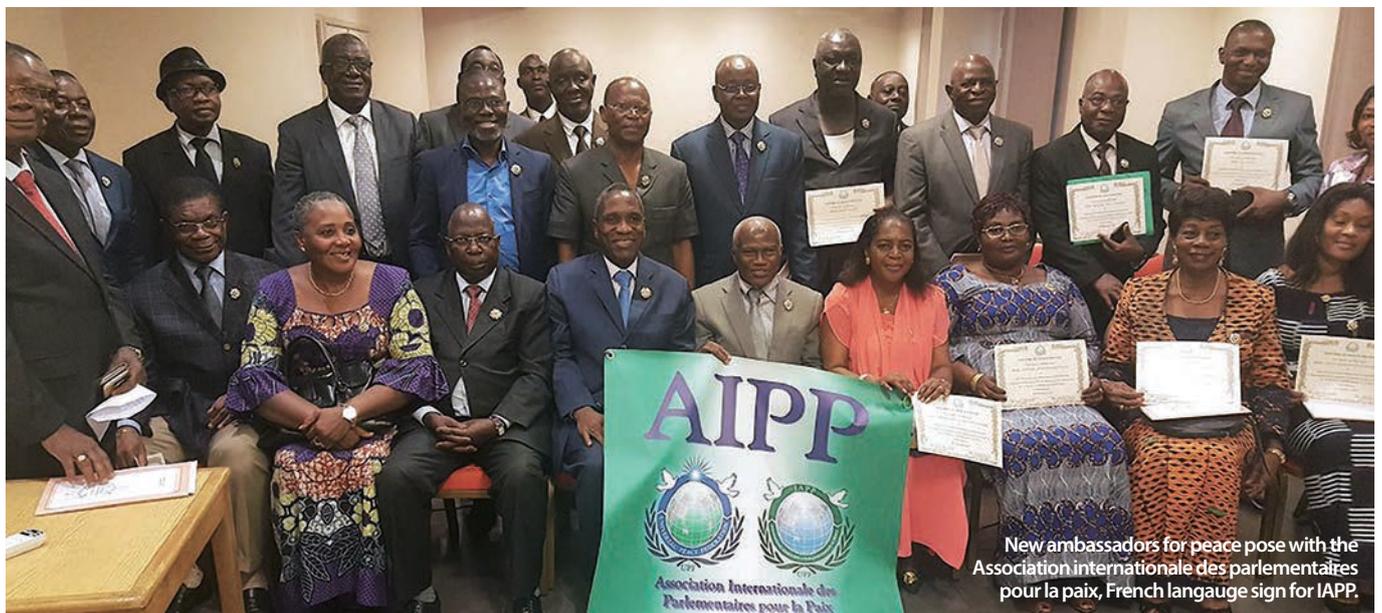


Meeting the Press to introduce the International Association of Parliamentarians for Peace

whereas they are used to debate political issues with passion. The president of UPF gave a closing speech to encourage parliamentarians to go further in the study of the Principle. He proceeded to the graduation of participants in a happy atmosphere; everyone was proud to receive a diploma.

This is encouraging, as the president of the national chapter of IAPP is determined to ensure that all MPs become members so that they study the Divine Principle. We invited the parliamentarians to take part in the Dakar summit from January 17 to 19. At a later date, we will honor those among them who were not yet ambassadors for peace with membership in that august body. *✍*

This article was contributed by UPF Côte D'Ivoire.



New ambassadors for peace pose with the Association internationale des parlementaires pour la paix, French language sign for IAPP.

Embodiments of Our Faith: 1975 Missionaries

To Camberg Germany, where they reunited on September 22 and 23, came living treasures of the unification movement, men and women who had risked much by committing themselves to being missionaries of the Unification Church in 1975. The writer's husband, Friedrich Otto (Fritz) Piepenburg, who ascended on October 17, 2015, had been one of them. He received what was then North Yemen as his missionary country. He invested twenty-one years of his life there. His wife joined him in 1985, bearing three children in that country and a fourth in their native Germany. Catriona Valenta translated this from the German. Benjamin Rauschert took all the photographs.

By Hildegard Piepenburg

The atmosphere was electric. Breaks were forgotten and the meeting finished later than planned. It was as if time had stood still, when nineteen of the original eighty German foreign missionaries told their stories. “Just how amazing was that when we, young and full of enthusiasm, went out into the world forty-two years ago to tell people about the Messiah?”

Memories and emotions bubbled forth and a youthful freshness beamed out from not-so-young faces while everybody listened spellbound—stunned, crying and laughing. “In this company, we could finally receive full understanding for what we experienced,” commented Wilhelm Lichner, who had experienced the Russian invasion of Afghanistan in 1978.

It was in the newly renovated Seminar House Neumühle that the



great adventure began in the spring of 1975. At that time, they were all between eighteen and twenty-four years old, had only heard the Principle a few months previously and had never seen True Father...

The idea to hold the first “Alumni-Meeting” of the German foreign missionaries had been born at the Whitsun Festival. Wolfgang Schawaller and Thea Lepercq, supported by Rita Seewald and Hilde Piepenburg invited all reachable 1975 missionaries and their partners, and thirty-eight members, among them Christel Werner, the wife of German national leader in 1975, responded to the invitation. They came from all over Germany, from Austria, Switzerland, France and four even came from the United States.

Formal expressions of gratitude

After Wolfgang opened the meeting with a prayer and welcomed everyone, Christian Hausmann, as a representative of the German Family Federation, expressed deep recognition and gratitude. “Sending out the missionaries was an event of historic

significance for Germany, an exemplary act of faith for such young members,” he said, deeply moved. He encouraged them to write down their memories because “it is not the gold reserve that is our treasure but what matters is what we have done for our relationship with God and for the providence.”

Dieter Schmidt sent a video message from Cyprus where he was participating in a CARP workshop. He stressed that it was because of the foundation of sacrifice and investment of the first missionaries that many members have joined today in these countries and large Blessings have taken place.

A three-tier cake, donated by the German Family Federation, was a visible sign of gratitude to the global pioneers. At that point, special thoughts went out to the five German missionaries who have already passed into the spiritual world—Fritz Piepenburg, Ulf Ingwersen, Werner Elias, Elisabeth Riedl and Herrmann Deidenbach. Many felt their presence, and that of Paul Werner, who had the heavy task of sending the young members out into the world.

Parental figures to Germany

Rita Seewald suggested producing a special book about the contribution made by Germany in sending out the

missionaries. Her many memories as the then secretary of Paul Werner added great interest to the meeting. Her responsibilities then included practical preparations for the missionaries—gathering information about the countries, obtaining visas, plane tickets and money, buying suitcases and clothes, as well as making sure that got their immunizations. “When then, at the end of April, everyone so courageous and loyal, faithful to God and young had been sent off in buses for their countries, I felt as if I had sent my own children away!” she said wistfully.

Christel Werner, the “mother of the country” at that time, shared this sentiment. In February 1975, the Werners were with the German IOWC-team in Pasadena, California, supporting True Father’s speaking tour in the US. A week after the Blessing of the 1,800 couples in Korea, they received a surprise call from Japan, where True Father was holding a world mission conference and wanted to send out missionaries to 120 countries before May 1. “A Japanese, an American and a German should be sent out to each country,” said Christel, “because True Father was convinced that the whole world could be united on the foundation of unity between representatives of these providential countries.”

- ❶ Christel Werner, whose husband Paul was the German church leader who sent out missionaries, with Hildegard Piepenburg cutting a cake at the reunion of 1975 missionaries.
- ❷ Who among us were called upon to risk more or face a more uncertain future than the 1975 missionaries?





Forty-two years after they put their lives on the line to change the world by bringing the nations to which they were assigned closer to True Parents. They are posing under a sculpture by the Blessed member, Otto Waldner.

Paul would have much preferred to have sent out older, more experienced members, but they were needed for the campaigns in America and Korea. "Germany had already sent 333 members to other countries, and was almost empty," said Christel, "and for Father, other European countries, even Austria, were out of the question." This was a big shock for the Werners! How could they take responsibility to send out such young members who had hardly any experience in the church or even in life? "We were fully aware of the possible dangers," she said "but Paul acted in the firm belief that True Father could mobilize the spiritual world and that the young members would receive God's protection."

Blind faith and courage

While the missionaries from America and Japan were older blessed members who had received inspiration from True Father personally in forty-day workshops, the Germans had a forty-day workshop in Camberg with Paul and Christel. Each one of the eighty German missionaries arrived before May 1, 1975, in their assigned countries and had to wait several weeks before their two missionary colleagues joined them.

The assigning of the countries was a very exciting and deeply spiritual matter. Several reminisced that they had received an invitation to the meeting, but had not come with any intention of being a missionary themselves, but inspired by the strong atmosphere of faith and the examples of others, they suddenly found them-

selves raising their hands at the mention of a certain country, and the portfolio of that country was given to them! Several brothers exchanged countries with sisters who had received Arabian lands, but in the end, each one received a country that somehow fit.

"Paul was known for his practical tips and warnings, e.g. not to walk in areas where one could be attacked, or for a woman never to be alone with a man," stressed Thea Lepercq, who was assigned to Egypt. On arrival, each person had to send a telegram or telex and thereafter a weekly report. How thankful were Paul and Christel that everyone reported soon after arrival and how the Werners prayed for the missionaries' safety and protection!

Nothing was predictable

The missionaries experienced differing situations. In some countries, the three missionaries were able to unite, but in others, "the third world war broke out," was how Ulrich Völkel described the internal conflicts in the Philippines. In some places, the church grew rapidly, whereas in others they had carry out their work underground. The climate, the foreign culture and mentality took quite some getting used to and there were language barriers to overcome. Some became very ill and experienced extreme deprivation; others experienced persecution, political unrest, war, evacuation or natural disasters. Shadowing by the secret police, interrogations, imprisonment and deportation had to be dealt with in some

cases; luckily, no one came to harm.

An overwhelming point of agreement this weekend was the strong love for the respective country and its people, a willingness to pay indemnity and to fulfill God's will for that country. Even when the length of stay in the foreign mission field varied greatly, all were deeply affected by their experience. One could feel that these members are a special group of people. They still radiate the bold spirit of a pioneer and this special faith in God and True Parents. No matter where they now are living with their families, they are still involved in the movement, spiritually mature and internally glowing through the extreme situations and experiences.

"God was so real and True Parents so close," Friederike Buczyk, pioneer in Sri Lanka summarized it for all. In the end, for her, only gratitude remains. "Even when I was often traveling alone through Asia, I always felt protected and carried by True Parents' prayers and love. I was given so many blessings; I received much more than I gave."

Marianne Irwin, missionary for Nicaragua, ended with words of encouragement to all: "Record your experiences for posterity!" She herself has just completed her autobiography, which contains many deep experiences with God. For her it is clear. "They are not our own experiences and deeds, but those of Heavenly Parents and True Parents; we went out into the world as their representatives, therefore they are so important!" 

Interview of Monseigneur Jacques Gaillot

A Roman Catholic bishop and an activist known for voicing his conscientious objections has drawn popular support. On the sidelines of a UPF event, we asked his views of the objectives our movement is pursuing and his thoughts on North Korea.



I learned that you took great personal risks to stand against disarmament and for peace.

did. I learned to be bearer of peace from a young age, as a citizen, and as a priest. And I have always been committed to citizens initiatives for peace, peace from the grassroots, not from the heads of state or the major leaders, but from the level of the citizens. I wish that for both Koreas, citizens will take initiatives for dialogue. Recently, a journalist from the French Catholic daily *La Croix* (the Cross) applied for a trip to North Korea. It was accepted, he could see Catholics there, see what the Catholic Church is in this country. We should encourage initiatives of this type. It can be a sisterhood between cities, a small town with another small town. We have to find ways to celebrate something, for instance anniversaries. Exchanges at the grassroots level

should be promoted. I think that, in addition to prayer it will foster reunification.

One family under God is a theme of UPF. Is this a theme that resonates in you?

I believe that before being of a certain culture, or religion, we are human beings above all. We must break down borders and build bridges. When we came here from the airport, I saw that many bridges were built across the Han River in Seoul. Bridges must be created between North Korea and South Korea.

There are Catholics and Protestants gathered here, Christians and Muslims, Buddhists. What is your view of the interreligious work?

Religious leaders must work together, be united, speak with one voice. The interreligious work is strong when people are united, and walk together. We keep our traditions, our culture, our identity but we must work together and we must fight together for peace. This is an important resource, but I find that religions are not very vocal about peace. Each religion is doing a little here and there, but you have to work together,

you see. Hopefully, our gathering here should strengthen this awareness. People gathered here represent Buddhism, Islam, Judaism, Catholicism, Protestantism. We all are here to unite.

Have you heard of the event tomorrow, the big rally for the peaceful unification of the Korean peninsula at the World Cup Stadium?

did. Tomorrow it will be important to see religious leaders pray for peace. It is not enough to hear, we should see something. We are able to join hands and pray. I also believe that children ought to be involved in these initiatives. The children are bearers of peace. Peace and children, this is a good combination. What adults cannot do, children can do.

A few years ago, the Little Angels dance troupe, created by Reverend Moon, had performed in North Korea. And cultural ties were tied up in this way.

Sure, with children, there are many possibilities, including singing, music, a football match, whatever. We are citizens of the world and the barriers mostly come from us, the walls are made to be torn down. ☞

From Seven to Seventy

Cheon Bok Gung's lecturer training program

Long gone are the days when the Korean education system emphasized rote learning, but since Pastor Jung-ho Park came to Cheon Bok Gung, he has encouraged members of the congregation to memorize short Divine Principle presentations. On Sunday, December 17, seven people, from seven years old to over seventy years old gave their slide presentations in front of a full church. What follows is an interview of the second youngest, Kim Bo-yeon, a sixth grader with an engaging personality and fine English language skills.

We are here with Kim Bo-yeon, who has just given a seven-minute memorized Divine Principle lecture. Could you first tell us about how you come to Cheon Bok Gung on Sundays.

Well, first, my house is very far away. My mom and grandma go to Pyeongtaek Church, so I have to come by myself or with my brother riding the subway. It takes quite a lot of time to come here.

How long does it take?

About one hour and a half to two hours; we leave the house about 7:50 and we arrive about 10 or so.

What compels you to come here when you mother and grandmother go to church near your home?

Well, I first came here when I was about five or six and I have a lot of friends that stayed here. This is a really big church, so I enjoy the events at Cheon Bok Gung. I thought it would be more fun to come here and better for me to come here so I can learn more.



What do you do on the long train ride?

I usually talk to my brother or listen to music.

You come so far for Sunday service but also now for lecture practice?

Since my teacher told me that I had to do it today, I have had to practice every Saturday. So I had to come to practice for about two to three hours. Yesterday, we had to change a little bit of my speech, too.

How did they change it?

It was ten minutes, but then they changed it to seven minutes. I was only doing a three-minute speech and then the teacher asked me to do a ten-minute speech, but I couldn't memorize all of that, so they made it shorter, seven minutes. I practiced with my grandmother and that helped me memorize it.

Was your grandmother a good audience?

She coached me, and she would correct me if I got it wrong.

The pastor started this program long ago. Have you been doing this for long?

Well, I only did the three-minute speech two times, and this is the first time I did seven minutes and it was amazing!

It was amazing; I thought so, too. The pastor said he started this program here three years ago, when he started preaching here.

Well I came here only for two or three weeks—and only on Saturdays.



Rev. Jung-ho Park with all of the Divine Principle lecturers following the Sunday service at which each give a memorized lecture. The closing line of each lecture was "If you would like more information on this topic, please come to Cheon Bok Gung Church."

Did you get a certificate?

No... I got a prize. It's a small *Chambumo Gyeong*.

Did you concentrate on the same lecture the whole time you were training?

I guess. Well, every Saturday when I came here, my teacher and other people were thinking about taking some parts out and changing it and trying to make it better. For example, yesterday, I had to change the last part, so it was difficult for me to get it.

But you spoke very smoothly.

Did I? People said it was good but I'm not sure.

Before today, what is the largest crowd you have ever spoken to?

This is my second time doing it in front of everyone. I did it last year. It was the first time I won the three-minute contest. The teacher told us whoever wins the three-minute contest has to do it in front of everyone. So, this is my second time.

Were you nervous the first time?

Yeah, I was very nervous and kind of scared that I would get things wrong, but eventually, it was not bad, so I thought it would be OK to do it this time, too.

You seemed very confident.

Well, a few days ago, there was a contest; I was the only one who did a seven-minute speech in the contest and the person who judged us said I smiled a lot and I should not do that. So I was thinking to not smile when I was doing this speech. The guy said that smiling was not OK because it made me less confident. It looked less like a good speech.

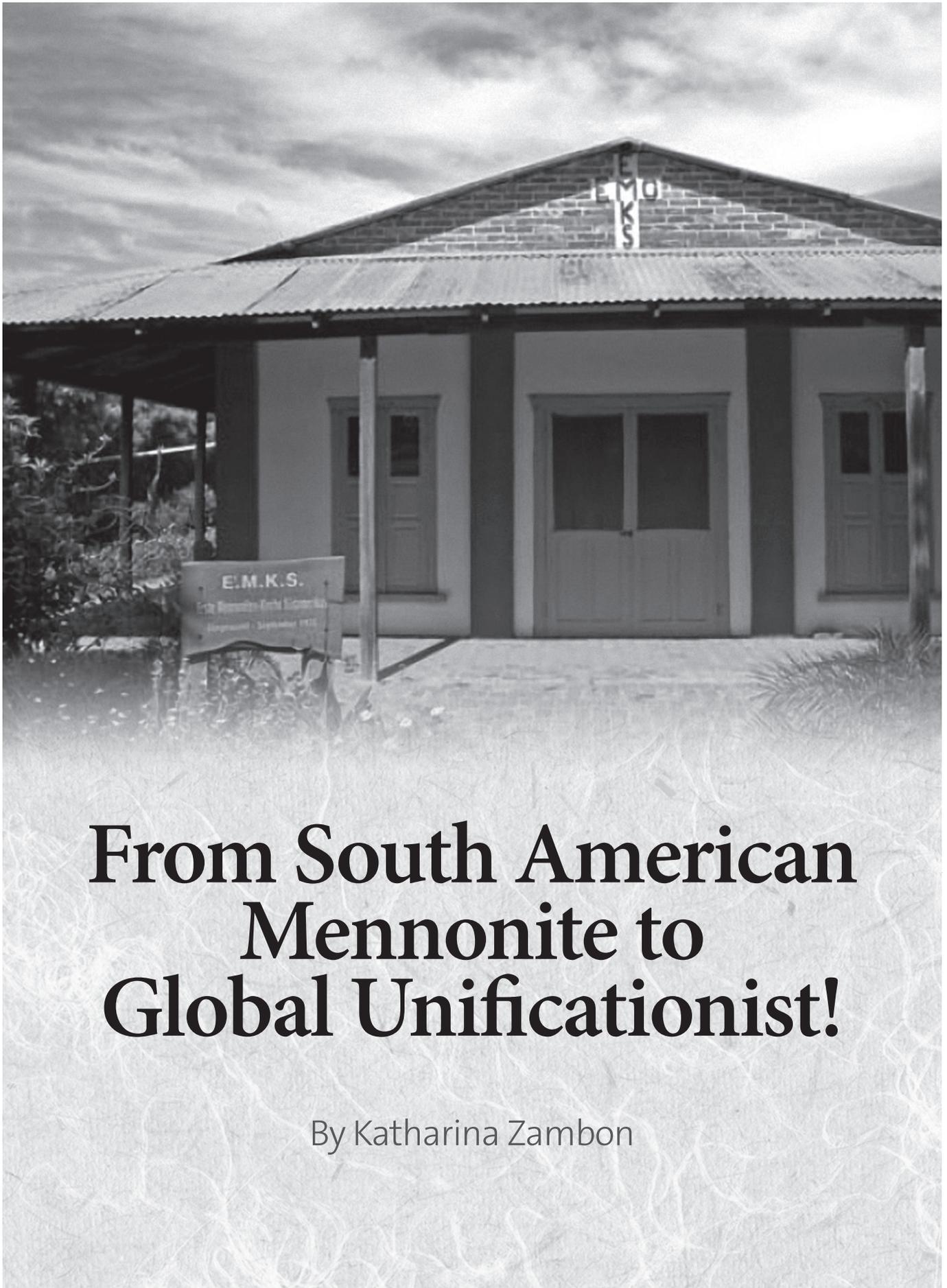


Did you get to choose what part of Divine Principle you memorized?

Uhmm... I did the short one last time, so I thought it would be easier if I did the same topic so I wouldn't have to go over everything.

Is this your favorite part of Divine Principle?

I'd say it's the easiest part for me to memorize. Even in the three-minute speech, it was the shortest one, so it helped me memorize better. 



From South American Mennonite to Global Unificationist!

By Katharina Zambon

Around 1920, groups of Canadian Mennonites started to feel uneasy about their right to their way of life. The Canadian government's Ministry of Education was looking into the Mennonite school system, and it was not in sync with the requirements of the official curriculum. Since Mennonites followed a strict view of Christianity, they deemed the "official" government way of teaching children too liberal and not centered on Christian values.

The first thought always was: Let's move! Since the Mennonites claimed to be an absolute pacifist group, they always preferred to avoid conflict by changing location, and this meant often moving from country to country, or even to other continents.

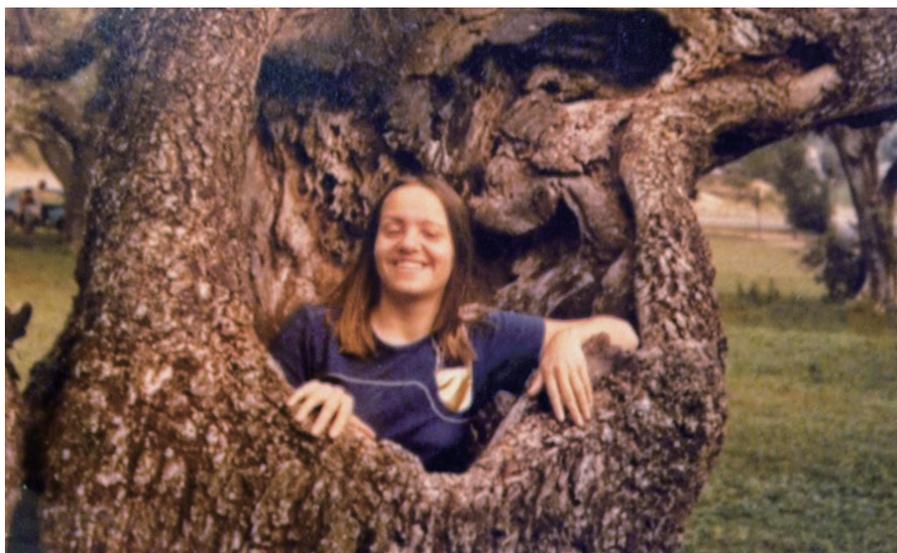
A delegation of twelve men was formed and sent out to investigate new horizons. Their aim was Argentina, but on the ship to South America, they met a Paraguayan ambassador, Mr. Gondra. He convinced them that Paraguay was the chosen country for them and they decided then and there to travel all the way to Paraguay.

A warm welcome from the government helped to inspire a large group from Canada into making this quick decision to leave for Paraguay. In November 1926, the first group of three hundred people plus arrived in Paraguay. A welcome speech in German from the Paraguayan president made them feel embraced, and so began the settlement of the Colony Menno. The gate of entrance to the Chaco Region was Puerto Casado, where they had to stay for many months in tents due to the lack of preparation regarding surveying of the land. Today, this very land belongs to the Unification movement.

A harsh environment

The beginning was incredibly hard; many died of typhoid fever in the first six months and their faith in the whole undertaking was shaken to the core. A few steadfast leaders kept the group together.

I was born in 1944 but still experienced many of these pioneer challenges. Most families had more than ten children and there were no hospitals, doctors, or any other professional health services for that matter. In 1932



A picture of my spiritual mother, who even though she was dead serious about her mission always had a sense for funny and joyful ideas—never boring

a war broke out between Paraguay and Bolivia, and as ironic it might sound, I think it was a blessing to our community, because military doctors and some basic assistance to sustain the new settlement came into the region. Additionally, among the new arrivals existed a complete lack of agricultural experience with tropical growing conditions—the climate and the soil composition, the drought of the winter months, the terrain, and in particular, the climate, which was more extreme than the Paraguayan promoters had led the Mennonite immigrants to believe.

Most people were farmers, and cotton, which usually we handpicked as a whole family, was for a long time the main crop. Needless to say, this was difficult and exhausting work in often 40–45° heat [104–113° F]. What was left after so many trials and failures was faith and trust in the will of God. Even today, I am still impressed by how strong this trust was, but looking back, they really had no alternative. They had settled about five hundred kilometers from the capital, Asuncion, in a wilderness area. There were no roads of any kind, no means of communication, no electricity nor any other such infrastructure—it was sheer physical hardship.

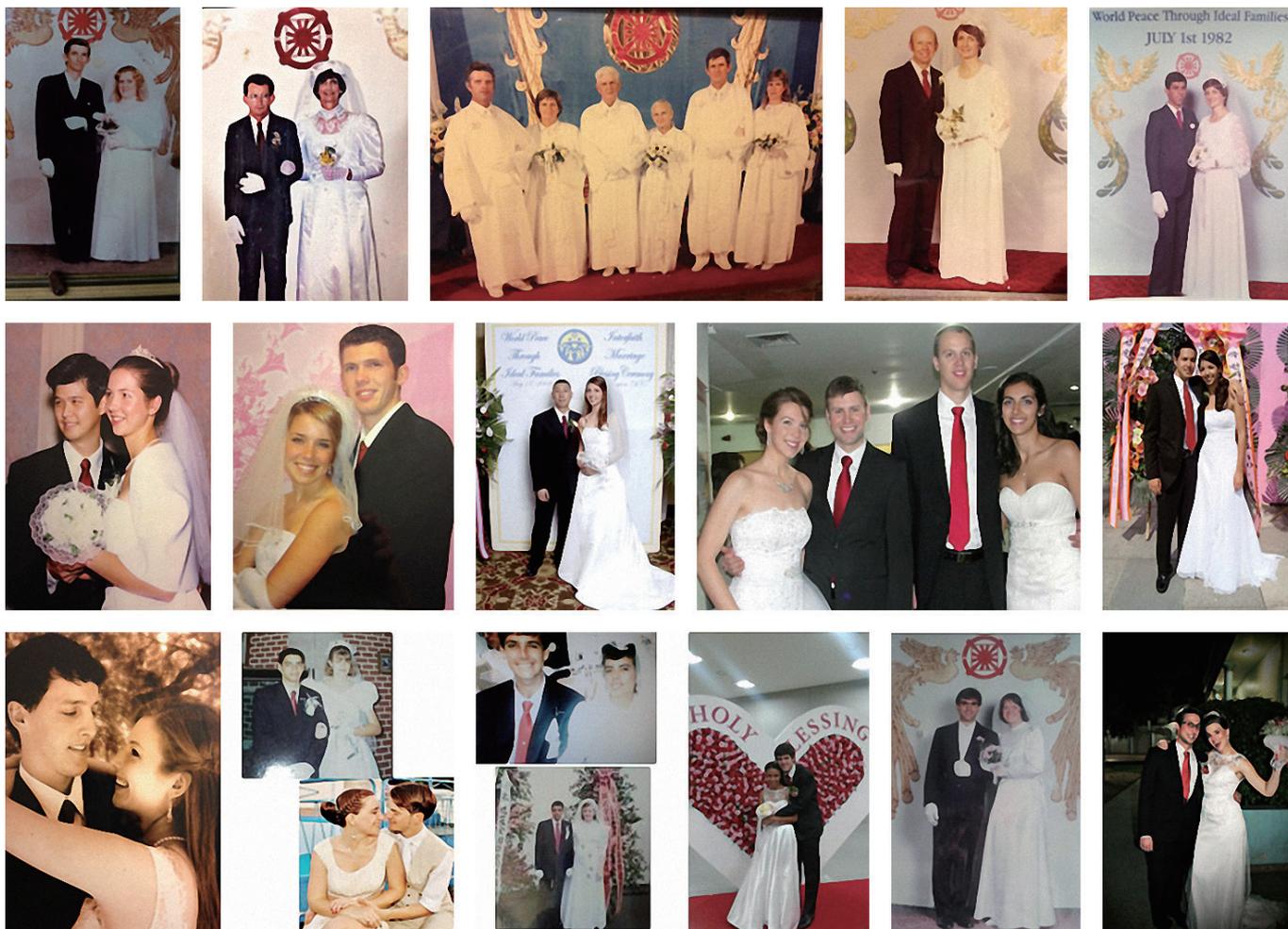
They built schools and churches at the same time as their homes, and this provided a strong sense of community. Everyone considered the

community an extended family. Since there was no entertainment, such as movies or television in the strict life of a Mennonite, Mennonites concentrated on music. Every family had a couple of different musical instruments, and every week we had choir practice. On certain occasions, we prepared intercolonial Saengerfests, in which all music lovers came together for about a week to practice and prepare a musical event for the whole community.

Of course, every Sunday we had church, and most everyone attended. In many cases, this was not only due to a spiritual drive but because of the social and fellowship need to come together. The sermons were long and included many Christian hymns, Bible readings and lengthy prayers, but it all had a good vibration.

A yearning for more

After finishing elementary school at the age of twelve, there were no higher education opportunities, so there was not much else left to do but work on the farm. My dad was the president of the cooperative system for many years in our region, and this brought some connections with other Paraguayans and some foreigners who came to visit. In time, simple hospitals were built and Paraguayan doctors visited them periodically. It was for me so inspiring to see professional people and my only wish was to be able to continue my studies



A collage of blessed couples in our family, which I put together some time back for an event

someday, somewhere. A number of Indian tribes were in the same area our community settled and so many of them suffered from tuberculosis. It was my earnest desire to study in the field of health sciences to be able to help these Indians to live a normal, healthy life.

It happened that my uncle, who lived in the northern part of the settlement, started to teach evening courses and soon this developed into a plan for a middle and high school. I felt this was my chance and after convincing my parents, I packed my bags for a new start to my life. I promised that I would only ask for one year, but in my heart I knew that I would absolutely not leave school and return home. Since I loved school with every fiber of my being, I finished the first year top in my class. My uncle granted me a scholarship for the remaining years of high school—I will forever be grateful for that gift!

While I went on to a “normal school” (to gain certification as a teacher), I began to delve into the

Mennonite faith a little deeper. It became clear to me that we believed our tenets so fervently because this was our world—this was all we ever had known. I remember one day when a question popped up in me: Who knows or guarantees that our faith is the only correct one? I started to pray my own prayers, just talking with God and Jesus. We knew many, many long prayers by heart, but I longed to have a more personal, more genuine relationship with God.

It was a tradition that the graduates from normal school present a play for the graduation event. A piece called Judas Iscariot was chosen for our graduation. The author of this script presented Judas in a very different way than we always had thought about him. The play did not cast judgment, but portrayed him as a human being who made mistakes but could also feel remorse and repent for them. This awakened in me questions about Jesus’ life and death. Did he really come to die as we had heard in every sermon? If he came to die, why

isn’t Judas a hero, since he initiated the way to salvation? I felt I had to find an answer, because this questioning traveled like an earthquake through my life of faith. In one of our weekly Bible studies, I raised the question about Judas and Jesus’ death. I still can feel the stare of all the elderly in the meeting. Finally, one older gentleman said, “You know, we never will understand everything,” and shook it off like an unimportant matter. Strangely but clearly, I felt at that moment: I will find the answer somewhere, sometime.

A desire to contribute

In the early 1970s, I decided to continue my studies in the capital, Asuncion. I decided on Biochemistry as my major. The Mennonites were in the process of building a state-of-the-art hospital with a modern clinical lab, which I would manage after completing my studies. It all sounded exciting.

I believe I was the only non-Catholic among thousands of students in college, and after many conversations

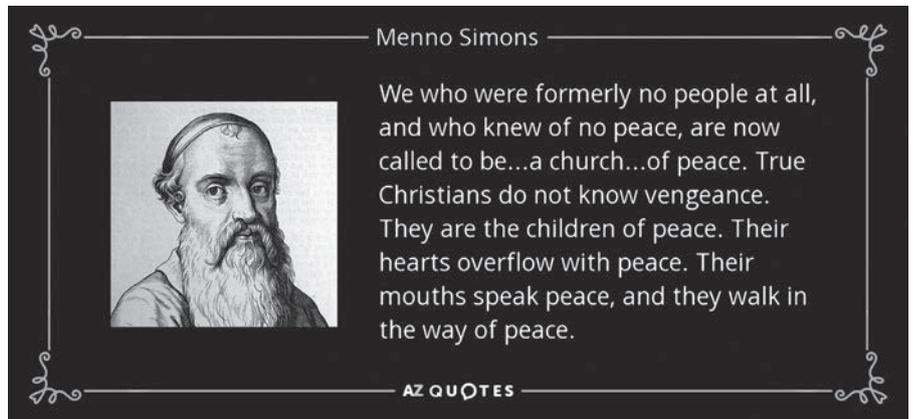
with classmates, I increasingly thought about the unification of religions. It became clear to me that we all basically strive for the same thing—to be happy and to create a peaceful society based on mutual tolerance and understanding. But after a while, thinking about the stance of Mennonite pastors, and the Catholic ecumenical leadership, I sincerely started to doubt the idea of unification; everyone seemed just too stubborn! However, I still felt convinced that the present world could never be God's will, especially in the spiritual sense.

At that moment, (April 1975, in the third year of six years of college) when I was about to throw out the idea of unity, a Unificationist German missionary, Veronika Klepper, appeared on campus. One of my classmates called me to come and translate, because this "lady" who talked about God and communism (as he stated), spoke only German and some English. At first I thought something could not be right. She looked like a sixteen-year-old high schooler, and when I asked her what she was doing in Paraguay, she responded with a very forthright and self-confident voice, "I am a missionary!" What? You can't possibly be a missionary at that age, I thought. However, when asking her what church she represented she stated that she was a missionary of the Unification Church. It was like a star lighting up in me—unification? I took her away from the crowd that surrounded her and told her that I wanted to hear more about that idea of unification. About twenty minutes into our conversation, I told her that I would help her—which was probably a bit of a premature statement, but I felt a calling.

The pain of severing ties

After studying the entire Divine Principle, so many of my questions were answered; it was a liberating experience. I felt gratitude toward Heavenly Father and was impressed that someone had the courage to take on the challenge of Unification. I was determined to do my part!

This decision, of course, meant a deep disconnect with the Mennonite community—all my future plans fell through, but that wasn't of great



This is dear to my heart, because I felt his presence many times after encountering the Divine Principle. He had the courage to leave his position as a Catholic priest and organize a group of Anabaptists, later called the Mennonites. This quotation describes a signature of the Mennonite lifestyle.

concern to me. My main concern was my family. We always had been a deeply united family; how would my parents and my seven siblings receive my new determination and direction? It was amazing how someone seemed to go before me and prepare the way. My parents and most of my siblings joined one by one. The majority of my family stayed in the community, and suffered fairly severe persecution for years especially in schools and workplaces, but today it is a very different situation – the good of people usually wins and that is very comforting.

Especially my father had to endure countless visits from the Mennonite church leadership and most friends turned against him or just totally ignored him after a while. One day I asked him how he endured all those mistreatments and still kept a good attitude about it, even joining the movement. He responded, "I raised my children; I know it was not perfect but I invested my best. Therefore, I will always first listen to my children and evaluate any matter from that point of view." I was impressed and only wished that one day I could say the same of my own family.

An old lesson about wine

The first years with the three missionaries (German, American and Japanese) were tough, and at one point I struggled to an extent where I honestly questioned my decision to join. I decided to do a three-day prayer condition before I would cut it all off because that liberating feeling after hearing the Divine Principle was deeply recorded in my soul. Early in the morning on the third day, probably in the process of waking up, I saw Jesus clearly standing in the corner of

my room. He called me by name and said, "Do you know what your problem is?" I said "No," and with a loving voice he said, "You don't put new wine into old wine skins." This jerked me out of my sleepy mode, and I responded, "Yes, that's it!" I felt almost literally as if a jacket that was too small had been suffocating me. I realized from that experience that I had been trying to put many new concepts into my Mennonite thinking which did not fit anymore. It was again that liberating feeling, but even on a higher level of heart. I am forever grateful to Jesus for that visitation.

Today our family counts more than twenty blessed couples and more than sixty members among us. We are a small community in itself. It almost feels like an undeserved blessing, especially when looking at so many very hard working members whose families never could unite on the same foundation.

I joined in 1975, but after Foundation Day (2013) I felt that I had rejoined on a different level when True Mother declared God as our Heavenly Parent. I so deeply felt that this is the true, original name for God, who is our father and our mother, and all we have done and worked for is to liberate these two intrinsic aspects of God. Once this happens, God's motherly energy can flow freely through the cosmos and all paradigms will change. A feminine and masculine God-like balance has never existed before, and this, I believe, is the very foundation for eternal peace and unity for all mankind. It is my hope and constant prayer that the human family truly can become One Family under God, the parent of all mankind. 7

The Power of Things Unseen

A Review of the Novel, *Prediction*

By Jesús Navarro



Prediction, written by Jin Myung Kim, is a fictional literary work that is set in the cold war era, at the point that seemed to be its zenith, when a Soviet fighter jet, a Sukhoi-15, shot down, by missile, Korean Air Line's Flight 007 on September 1, 1983. The incident claimed the lives of 269 passengers and crew, including a US congress-

man, a Democrat, Larry McDonald.

More than a spy novel and an interracial romance, it is a fair defense of the contribution of the Rev. Sun Myung Moon to the collapse of the Soviet Union. Without being associated to the movement for unification and peace or being a believer of the teachings of Rev. Moon, Kim shows how, behind the scenes on the world stage, spiritual work was carried out to dissolve the great power of communism at the end of the twentieth century at a time when the declining of socialist ideology was unthinkable. Communism already had influence governmentally over 39 percent of the globe and ideologically among 42 percent of the world's population.

A hundred and eight days after the downing of KAL 007, on December 18, 1983, in Seoul, at an assembly of the PWPA (Professors World Peace Academy), Rev. Moon proclaimed the end of Communism. Rev. Moon made this forecast at a moment when Soviet sovereignty was thought invincible. The novel's title, *Prediction*, was not derived from this but from another prophecy that only those who read the book will find.

When one studies the origin of the fall of communism, one finds arguments of all kinds. Very few people would say the cause was divine providence, the internal reason, the invisible force that precipitated the Soviet Union. Let's take a look at some factors commonly cited as causes of the collapse of communism.

The Catholic Church

Pope John Paul II on several occasions con-

fronted communism publicly and ideologically. That, combined with the fact that he was Polish, helped revive Poland's religious and patriotic identity during his nine-day visit in 1979, up to the point that a year later, "Solidarity," the first Polish trade union independent of the Polish Communist Party, emerged. Lech Wałęsa was its leader. Solidarity became a political faction that brought him to the presidency, all of which served as a catalyst for the rejection of communism throughout the region.

The economy

In 1986, the oil price fell to less than a third of its former value, causing an earthquake in the Soviet economy. The government could not sustain its gigantic public spending nor sate its costly appetite for armaments. The oil crisis forced the USSR to seek financial alternatives to offset its deficits. One possibility was opening itself to international markets in order to survive.

International politics

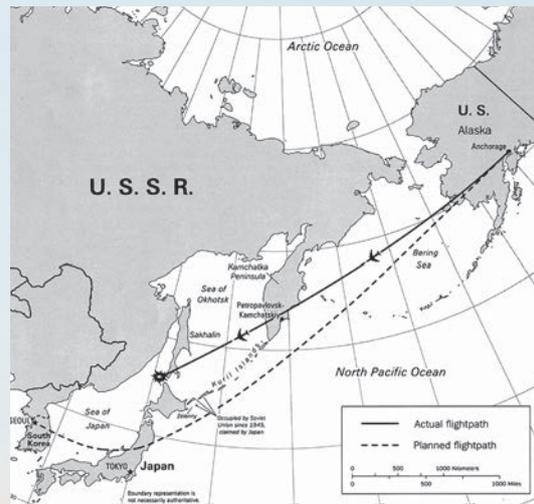
President Ronald Reagan exercised not only indirect pressure to hasten the collapse of the crude oil price but maintained a blatant anti-communist policy and even deployed hundreds of medium-range nuclear missiles in Europe. He also utilized diplomacy in frequent encounters with Gorbachev until his final challenge, when he called on Gorbachev to tear down the Berlin Wall, in a speech given in 1987 at the Brandenburg Gate.

National politics

In 1985, the Politburo elected Gorbachev general secretary of the Communist after the death of three general secretaries in four years. Despite fierce opposition within the party, he had the courage and audacity to propose and execute the decentralization, the restructuring (Perestroika) and the opening (Glasnost) that completely transformed more than seventy years of Soviet domination. He ended his time in office officially in December 1991 in a speech that lasted about twenty minutes.

Intangible forces seem to have orchestrated each of these and other related moves in the international chess match. This may lead us to think that the end of the cold war, with the fall of the super-powerful Soviet Union, was a miracle.

Prediction suggests that the effort made by a group of Korean religious people had some



The errant path of Flight 007, which resulted in the suspicious Soviet military shooting down the plane, killing 269 people.

influence in these international events. The main character is a young temperamental Korean, without religion, called Ji-min Choi, who came across the Rev. Sun Myung Moon and his wife Hak Ja Han Moon. They met in prison in Danbury, Connecticut, and developed a friendship up to the point of participating together in significant events.

On September 18, 1976, Rev. Moon delivered a speech, "America and God's Will," in front of 300,000 people at the Washington Monument in Washington DC. Not long after that, he began suggesting the need to hold a rally in Russia. Moscow—must go," playing with the words, as if to say, We must go to Moscow. He actually went to Moscow in 1991, where an organization he founded held a conference. Several significant scenes of meetings between the Moons and the Gorbachevs in the Kremlin are infused into the novel *Prediction* as is the scene of the famous and risky encounter, the previous year, with Kim Il-sung, dictator of North Korea. Rev. Moon was a staunch critic of communist ideology because he considered it anti-Christ, a fallacy that offered a world of peace, justice and social equality without God. For the KGB, Rev. Moon was a dangerous subversive. But... where did Rev. Moon get such a prophecy?

Sub-rosa efforts

The novel mentions Mission Butterfly, an undercover operation that consisted of sending young missionaries of extraordinary faith to the nations annexed to the federated Marxist-Leninist states, all of which were officially

atheist. This was a great sacrifice because the missionaries did not know if they would return. Not even their relatives were aware of their mission. Their selection as underground missionaries took place in secret. In Hungary, two underground groups did not even meet until after independence. The mission was ideological, essentially proselytizing. The missionaries had to teach the Divine Principle, the text that brings together the fundamental teachings of Rev. Moon. Their mission had to remain hidden; they were apparently inactive, as within the cocoon of a butterfly in formation, until the end of communism, when they could free themselves and fly.

In 1968, Emilie Steberl was sent as the first missionary to Warsaw. She had joined the unification movement in Vienna. She testified in Prague and Bratislava. In the latter, she had gone to college. She met Betka Daniskova, the first Polish member in 1969. Within the following three years, she had a team of sixteen members and they continued to flourish in adversity. In 1970, Emilie was deported and in 1972, Betka had a traffic accident that fractured her spine. In 1973, thirty members were arrested and sentenced to five years in prison. Maria Zivna, twenty-four, died in prison. (The Unification Church declared her a martyr in 1994.) In 1975, the others were released. Dolores Rebernigg was left in charge. She managed to smuggle in Divine Principle texts. They were isolated for more than four years from the outside world.

Public-minded activists

Outside the communist bloc in 1981 a group of a hundred and fifty members of CARP, an association of Unificationist college students, visited West Berlin and founded a local CARP chapter. On that occasion, they mingled in a gathering of more than three thousand USSR supporters who were trying to persuade NATO to withdraw their nuclear missiles in Europe. After the second speaker, they took out their banners: "End the Gulags" "No more division." Soon under attack, they had to flee. In 1982, they conducted multiple challenging demonstrations under the title "Victory over Communism." They were nicknamed "the dreamers" because they prophesied the end of communism.

On August 8, 1987, the Moon's oldest son, Hyo Jin Moon, gave a speech and he along with hundreds of CARP members prayed for

the wall to be dismantled. A few days later, for the first time since 1961, a protest took place on the eastern side of the Berlin Wall. One might interpret this to mean that the barriers had already fallen spiritually. In 1989, the Berlin Wall fell physically.

Spiritual forces in human events

All these concatenating spiritual and historical events and many more happened behind scenes. Restoration through indemnity is an important teaching of the Divine Principle. It explains principles of invisible spiritual movements behind history are pushing us toward the reconstruction of God's original ideal. We can see history as a series of consecutive fraternal, Cain-Abel type, battles, in Unificationist terminology, which are necessary to restore past mistakes. The combination of God's will and human responses activate these forces. When humans devoutly perform conditions of ego denial, also called offerings, over a period, they compel God's intervention and then the providence advances. Thus, history moves towards its ultimate goal—peace and unification in true love.

Conscious of and living in accord with these principles of restoration, Rev. Moon was creating conditions of sacrifice or offerings along with the members of the unification movement. That is why Rev. Moon in 1983 had the certainty in proclaiming the end of communism. He himself was a prisoner of communism twice. In one of them he spent almost three years in a concentration camp in Hung Nam, North Korea. The meeting with Gorbachev and Il Sung Kim were the final stages of the Cain-Abel restoration, which began when Jacob conquered with love his brother Esau, his "enemy" (Gen. 33:10).

Each of these offerings, such as the butterfly missions or CARP activities for victory over communism, contributed spiritually to divine intervention. Under this frame of reference, we can affirm that Rev. Moon and his wife and the whole unification movement as an extension of them paid the spiritual price for God to intervene in world events that led to the collapse of communism.

Prediction is a literary piece that does justice to who will be known in the future as the spiritual artificer of the end of the Soviet era. 

Rev. Navarro is the FFWPU national leader of Venezuela.

Aged Couple Guides Three Couples among Family and Friends to the Blessing

Note: The names used are pseudonyms.

By Tomoe Hane

Mr. and Mrs. Akita (the husband is eighty-eight years old, the wife is eighty-six) are working hard to fulfill their mission as the heavenly tribal messiahs. Let me introduce their testimony on witnessing.

The Akitas blessed among the 40-million-couple Blessing Group and married at the time have made various world contribution, completed ancestor liberation and blessed eight ancestral lines up to 210 generations. Recently, Mr. Akita went through surgery because his legs have become weak; he is constantly in and out of the hospital. However, they are always optimistic toward the providence and their hearts desire to give. Whenever they harvest their vegetable garden, they distribute vegetables to the people in their district. Not only do they provide their home for area meetings, but they also welcome us with sincere hospitality by preparing delicious dishes out of the vegetables they have harvested. Therefore, they have obtained deep trust from not only church members but also their relatives and neighbors.

They have witnessed diligently and constantly in spite of their ages, and they have finally reached a time of harvest. Over the past three years, they have led three couples among

their families and friends to the Blessing. Among the three couples were Mrs. Akita's younger sister (77) and her husband (79). Mrs. Akita invited her sister to her house and had her listen to Divine Principle lectures several times before informing her about the Blessing. When Mrs. Akita said, "I want you to live happily in the same heaven with your husband, even in the spirit world. That is why I want you to receive the Blessing." The younger sister said, "If you insist," and attended the Blessing ceremony held at the church. Wearing a wedding dress at the Blessing ceremony, she muttered, "I'm shy but I'm happy." She and her husband completed the three-day ceremony, too.

The second couple was Mrs. Akita's one-hundred-years-old female friend, who is in a home for the aged. Mrs. A visited her with the former minister of the Tokushima Bizan Family Church and guided her to the Blessing as a single woman. Mrs. Akita's friend was full of vitality and perfectly understood True Parents' teachings. She seemed to be happy to receive the Blessing.

The third couple was Mr. Akita's younger sister (76). She lives alone because her husband passed away last year. She received the Blessing after listening to the church minister Rev. Yoshio Kasai's Divine Principle

At an area meeting held at Mr. Akita's house. On the left in the front row are the representative of the Women's Association, Sachiko Kume, and the minister of the Tokushima Bizan Church, Rev. Yoshio Kasai (Komatsushima City, Tokushima Prefecture)



lectures at Mr. Akita's house. She is still learning the Divine Principle at her brother's house.

The three couples who received the Blessing are all elderly but healthy. Since their perception of the spirit world was vague, the minister's lecture on the spirit world surprised them all and they listened very carefully. They said they feel great hope because the grace of the Blessing connects to their happiness in the spirit world. They expressed appreciation for being able to receive the Blessing.

Mr. and Mrs. Akita have always been earnest on their path of faith. They say, "We are grateful to True Parents for saving us in the most crucial period of life. We are even grateful for trials! All we have to do is to do our best to achieve our goal as heavenly tribal messiahs." 

Mrs. Fujita is director of witnessing, Tokushima Bizan Family Church, Tokushima District

Mr. Tamura Joined the Church at Ninety-One; His Son Connected to the Church after His Father's Seonghwa

Note: The witnessing contacts' names are pseudonyms.

By Yuriko Ichinohe

I met Mr. Tamura (ninety-one-years old) on June 17, 2014, when I was making house-to-house visits with another sister of our church to distribute True Father's autobiography, *As a Peace Loving Global Citizen*. He had lost his wife fourteen years earlier, and was living with his single, sixty-year-old son.

Although we were meeting for the first time, he was very friendly and he accepted True Father's autobiography. When we visited him again after a few days, he said, "I read the book over and over again." Giving us his impressions of the autobiography, he said, "I was moved. Rev. Moon is living for the sake of the world. It is amazing." Although Mr. Tamura was in his nineties, he surprised me with his good memory and vitality. Two months later, he attended Sunday service at our church for the first time. Then, he began to study the Divine Principle. He also took part in area gatherings and events. When we held a surprise birthday party for him, he was very excited saying, "Nobody has celebrated my birthday like this before!" It seemed that he was getting most of his meals as *bento*, a prepared lunch in a disposable box or prepared dishes that supermarkets sold since his wife passed away, so we sometimes brought him homemade dishes. At area gatherings, we prepared one

dish per person and enjoyed eating together.

Mr. Tamura would often say, "Everyone here is very bright. I get cheered up when I come here because everyone greets me even though I'm a newcomer." He also said, "I'm happy when the minister or the Women's Association representative comes to talk to me frankly despite their high positions." He told us that although he used to attend other Christian churches or an "Early Risers Club" before coming to the Family Federation, people in high position (ministers, etc.) never talked to him. In July 2015, Mr. Tamura participated in the Blessing hosted by the Aomori District and liberated his lost wife through a special liberation in late 2015. In October 2015, Mr. Tamura suddenly fell ill and entered a hospital. He continued getting medical treatment at home after the hospital had discharged him, but he passed away in the morning on February 24 last year, aged ninety-three. His son held a general funeral since he was not then a member of the church, but we arranged a Seonghwa Ceremony under the instruction of minister Rev. Cheol-su Pak. We then visited Mr. Tamura's son with the flowers we had used to decorate the seonghwa ceremony and told him the meaning and value of the ceremony. Since he was

At the forty-day memorial service, from front row left, are Rev. Cheol-su Pak, Mr. Tamura's son and Mrs. Yuriko Ichinohe.



acquainted with us from before, he was happy to accept the flowers and agreed to participate in his father's forty-day memorial service. Today, he is learning the Divine Principle and is preparing to receive the Blessing.

I believe I was able to meet Mr. Tamura and his son due to the sincerity and love of the church minister, Rev. Cheol-su Pak, and devotion of all church staff members and foundation leaders including the representative of the women's association, Mrs. Yoshiko Naraoka, who works in unity with Rev. Pak. On the foundation of such heavenly fortune, I constantly ask myself as I follow the path of faith, How can I make my guests happy? . I will keep up my effort in witnessing. 

Mrs. Ichinohe attends the Hiroasaki Family Church in the Aomori District.

No Victory Comes Unless I Unite with My Husband—A Lesson from My Mother and Mother In-Law

Note: The testimony-giver's name is a pseudonym.

By Ikuo Katayama

During the Summer Family Festival with the director of Press and Culture Mr. Shigenari Kato (left of center). To Mr. Kato's right of is the minister of the Seto Family Church, Rev. Yoshiaki Saito (August 20, Owariasahi City, Aichi Prefecture)

I would like to introduce the testimony of sixty-four-year-old Mrs. Nakagawa regarding a Spirit World—Physical World Matching Ceremony held in Cheongpyeong, Korea.

On March 10–12, my younger sister and I attended the Spirit World—Physical World Matching Ceremony on behalf of our father who recently celebrated his ninetieth birthday. During this event, we had some spiritual experiences.

We had the first spiritual experience during the *changyang yeoksa* Holy Song session on the day before the matching ceremony. Moved to tears, my sister, who is spiritually sensitive, said, “Mom’s here.” When I replied, “But the matching ceremony is tomorrow,” she said, “Mom said, ‘I came to view the site. Is this the site for tomorrow’s ceremony? How nice!’” My sister also told me that mother scolded me and said, “Don’t be cruel to your husband,” and kindly told my sister, “Please live happily with your husband.” From the way my sister spoke, I was quite sure it was our mother. On the day of the matching ceremony, my sister and I looked at each other as soon as we entered the site and said, “Do you smell camphor? Grandmother must be here in her Kimono.” The spirit

world gave us a sign that even I could recognize.

I had the second spiritual experience when I was on a tour at the Cheon Jeong Gung Museum. I was listening to a staff member’s explanation in front of the sign that says “Cheon Jeong Gung” but I was getting annoyed with the person’s slow description. Throughout the tour, I felt gloomy. When I finished praying in the prayer room, they told me to pick a card quotation from True Parents on it as a souvenir. I tried to pick out a card from the box full of cards, but I could not draw one out easily. I was shocked when I finally managed to draw out a card that read, “If you insist on your own feelings on the path of faith, that place is not heaven.” My fallen nature made me feel frustrated in front of the Cheon Jeong Gung sign. I realized that True Parents have warned me to stop insisting on getting my way.

I had the third spiritual experience the next day on the plane returning to Japan. When my sister and I were waiting to board, I told her what had happened in Cheon Jeong Gung the

day before and I complained about my husband, thinking to myself, “This is just between the two of us. It doesn’t matter.” When I boarded the plane, I suddenly felt an odor of face powder, but my sister said she did not smell anything. The odor lasted for more than thirty minutes, and that reminded me of my mother-in-law who had passed away earlier. I apologized within myself, “Is it you, mother? I am sorry for complaining about your son back at the airport. Please forgive me.” At that moment, the odor disappeared.

Through such experiences, I have realized that the obstacle to succeed as a heavenly tribal messiah is my fallen nature. My mother and my mother-in-law taught me the lesson that “No victory comes unless I unite with my husband.” I truly felt that we are in the time when we must face our tribe through a joint operation of the spirit world and the physical world. *✠*

Mrs. Katayama is the director of witnessing and education for the Seto Family Church, North Aichi District.





A Christmas
Celebration with
True Parents
East Garden, New York
December 21, 2017
1.4 in the 5th Year of Cheon Il Guk

