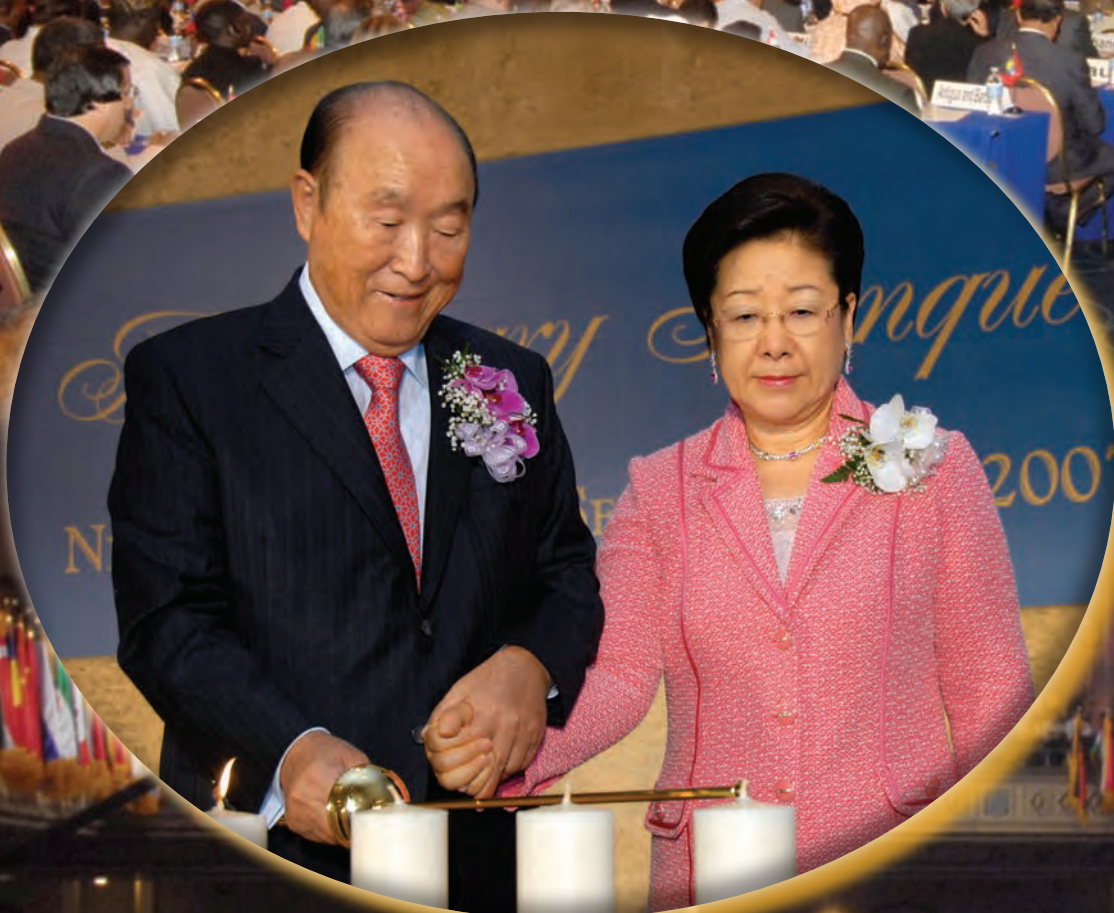


TODAY'S

WORLD

SEPTEMBER 2007



International President's Message

Dr. Kwak Chung-hwan



Family Party for Peace and Unity

The following is drawn from a speech Rev. Kwak gave at a conference for UPF leaders and ambassadors for peace in New York in September.

I would like to talk about the new Family Party that has been launched in Korea. I'm sure many of you have heard about this and are wondering about it.

When we speak of political parties generally, people often think that politics and religion do not go well together. In medieval times, however, religions were deeply entrenched in politics and in government. People were governed by political systems that had a religious basis; later in history, as increasingly nations became democratic, politics and religion were divorced. There was a consensus that religion and politics should not be brought together, that church and state must always be separate. In democratic society today, people accept that as a fact and a standard.

There are of course many Christian political parties and other so-called religious political parties in democratic societies. However, just because something is termed a religious political party does not necessarily mean that religion and politics are fully integrated.

I would like to take this time to clarify what Father means when he talks about a political party, and why he thinks such a political party is needed in Korea at this time in the providence. I would like to explain this so that you can clearly understand and be able to explain its significance and purpose confidently to others if ever the occasion arises. We must be able to understand the concept of a political party from the providential point of view and have a correct and accurate understanding of what Father means when he talks about political parties.

A political party based on Unificationist principles was founded in Korea in March 2003. When it was formed, we did not know how, as religious types, we should be relating to the sphere of politics. However, at that time Father emphasized that although it was a political party, it was one focused on educating people. With that guidance, the Family Party provided education in family values to the Korean citizenry.

According to Korean law, people are free to create political

parties, but unless a party fields at least one candidate who is elected into the National Assembly within four years, the party must be dissolved. For four years, all the Family Party did was educate people. It was not involved at all in elections; no one campaigned because the party did not field candidates. So at the end of four years, the Family Party was automatically dissolved.

Recently the process necessary to register a new party, the Family Party for Peace and Unity, was completed. This is a very important initiative, which comes out of providential necessity. Even yesterday at hoondokhwae, Father spoke about the providential importance of the political realm.

Usually people think about the separation of church and state, and that politics and religion must be separated. Party politics has a very short history of about three hundred years. We have to think about what led to parties being formed. In the past, the average individual did not know how to advocate for his or her interests or protect his or her rights. People surrendered themselves to the family or to the environment into which they were born. A very long history went by in this manner. As people became more enlightened and better educated, however, and as civilization progressed generally, conscientious leaders came to understand the importance and value of human rights. People began to think about freedom and liberty. They began to wonder why people, who were supposed to be free and equal, were suffering injustice and inequality.

A political party was only the means for securing and guaranteeing the freedom and equality of all people and for promoting their welfare. That was the purpose of political parties, and those same values are at the core of religion. In any event, any citizen, whether religious or secular, can become involved in politics and through politics promote human welfare....

Actually, God can be found at the root of politics. The Declaration of Independence in America was based on the belief that people had God-given rights. Even in the French Revolution, the Declaration of the Rights of Man was based on the concept that it was a God-given right for people to enjoy equality, freedom and liberty.

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European second-generation blessed couples have seen that a bit of fresh air and conversation among friends can do wonders for a couple's relationship. Perhaps there's something to be learned by their approach to supporting blessed central families.

Cover Photo: UPF anniversary and launch of Abel UN, Manhattan Center, New York City; Above, Hyun-jin nim visiting Hyogo, Japan on August 28; Back page: Launch of the Family Party for Peace and Unity on September 28 in the Kim Ku Memorial Hall, Seoul

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Father's Childhood: In His Own Words



The hills in the vicinity of Father's place of birth; the highest one at the back is Myodu Mountain, where Father met Jesus in prayer.

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

When I was young, I thought, "What's the name of that mountain? What might be on that mountain?" When I started thinking this way, I actually had to go there and find out. I always clearly knew what was within twenty *li*¹ of where I lived. At that time, I knew everything above and below ground. If there was a mountain in front of me, I just had to go and find out what was beyond it. That's the kind of boy I was.

I was involved in a broad range of activity. There was nowhere within the field of my sight that I had not gone. If there were mountains, there was no peak I had not climbed. I even had to go beyond that point. If I hadn't gone there, I wouldn't even have felt like looking at it.

Therefore, I never stayed in one place. All those natural places in my hometown—with water and trees, land and spring breezes—were where I cultivated my emotional sentiment for faith. All of my past is still vividly alive inside me.

A hometown is a place that provides abundant materials for us to grow internally. As a Korean, I used all the natural elements in my Korean hometown. For example, I used all the animals and the plants as a textbook for internal growth. This is why I always miss the mountains, fields and streams of my hometown. I truly love nature.

Observing the plants and climbing trees

When I was young, there was no flower in the mountains I had not touched. There was no flower that I wasn't aware of. Because nature is so great, when I went to a field I always spent

time out in nature until sunset, without going home. When I became tired, I fell asleep and woke up in the middle of the night. There were many times when my parents came looking for me and took me home. I loved nature that much.

I collected several hundred different kinds of plants and studied them hard to find out which were poisonous and which medicinal. I studied their structure as well. I therefore know all the edible wild greens growing in those mountains. When I went to pick wild greens with my older sister or with neighborhood mothers, I always went ahead of them and picked the edible wild greens first.

When I was young, there was always some tree close to my house, for example, a chestnut tree or an acacia tree.... When an acacia tree's flowers bloom, their fragrance is so delicate, isn't it? I did not merely stand there viewing even that tree. I had to climb that tree, stepping on each of the branches.

When there was a tree so high in my village that no one had ever climbed it, I just had to climb it. Even if it meant going without sleep at night, I had to climb it.

Near my house, there was a large chestnut tree.

It was about two hundred years old, and it was very beautiful. Because I was born in the year of the monkey, I used to climb and step on every branch of the trees. Whenever there were chestnuts [Father laughs], I made a cane out of a branch and knocked them down with that. It was a lot of fun. I knocked down hundreds of chestnuts like that because those chestnut trees were very large.

I also loved Korean white pine trees. Trees should bear fruit, shouldn't they? Korean pine trees yield fruit. In order for the seed to sprout, it first freezes and bursts. A leaf of that tree has five parts. Centering on the east-west-south-north, there is one centerline. In this sense, I love those trees. Also, they grow very well. They grow straight up and the root grows straight as well. The buds grow straight up, too.

Observing the life of birds

When I was young, I was very interested in seeing beautiful



1 One Korean *li* equals 393 meters, or about a quarter of a mile.

birds. What does that bird eat? Where does it build its nest and hatch its eggs? Even if it took several days, I had to find those things out by quietly observing the birds.

Everything I could see in the mountains, all the birds that came within my sight, were all still able to fly after going through my inspection. Once, I remember seeing cute migrating birds for the first time. I wanted to find out what the male bird among them looked like and what the female looked like. Was there a textbook I could study to find that out? I had no choice but to go to those migrating birds and study them myself. I waited there a whole week without eating. [Father laughs]

One time, a magpie laid an egg, and I was so curious about it day after day. I couldn't sleep at night without finding out how it was doing. [Laughter] I went up to have a look during the night, and again early the next morning I had to sneak up to look before the magpie came. Because I went up to look day after day, I became friendly with the magpie. At first the magpie scolded me, but since no harm was done each time I approached, the magpie later stayed calm even when I came near. [Laughter] In that way, I was able to observe what the magpie fed its youngsters and everything it did for them.

Oh yes! The maternal and paternal love of animals toward their youngsters is great. At times when I think of this, I feel they are greater than I.

I could study many aspects of nature. For example, with a bird, I could study its life in relation to all other birds, by comparing them each to that particular one. Take the nest of a nightingale, for example. It hangs down from a branch like this. It's very odd when you look at it. Where do they get that silky thread...? Nightingales don't build nests on ordinary branches. Their nests are very high in the tree, in dense areas found usually on older trees. The insect nightingales most like to eat is the pine caterpillar.

When a lark builds a nest, it builds it this big and sits ten meters in front of it. Since larks build nests in fields, you'd think they'd be easily found, but larks build them between fields, on perimeters. Ordinarily people cannot find them easily. You would not notice one even if you stood beside it. They are triangular; they make one side like this with two entrances, like this.

If you look at sparrows—you wonder who taught them—the male and female meet and make their nest and rear their young. The mother doesn't eat what she brings, but gives it all to her baby birds. Who was it who taught her to feed them? Who could have explained that to her?

Hunting and fishing

Since I lived in a rural area, I caught many insects. I caught so many that I think there isn't a type that I haven't caught. There also aren't any animals I haven't captured. Oh, no, that's not right; I've never caught a tiger. I've caught everything from wild cats to rabbits and raccoons. Interestingly, I thought that these animals lived all alone, but they all had partners. They were all in pairs.

In those days, when it snowed, we went out even at night to a field, several tens of *li* wide, to hunt weasels with canes. During the day, I often hunted rabbits. When there didn't seem to be any rabbits, I used village dogs as hunting dogs. I made them bark and track and hunt rabbits, while I shouted, "Hit the rabbit from behind!" [Laughter]

The meat of a sparrow is very tasty. There isn't any type of meat I haven't tried. Do you know water rails [a marsh bird]? From water rails to pheasants and snakes—I caught everything. I caught every kind of snake I ever saw, whether it was

poisonous or not. When a poisonous snake bit me, I bit it back. [Laughter]

There are indeed many different kinds of bird egg. When I wanted to try to eat a certain egg, I took one home, cooked it and ate it. [Laughter] I treated chicken eggs and all other bird eggs the same. No matter what eggs they were, they got the same treatment.

If you go to a rural area, you will find a large green frog. Children there sometimes caught the measles and became skinny, being unable to eat because of a high fever. I would catch several of those frogs and.... The legs of those frogs are very fat. You peel the skin off, wrap it in a pumpkin leaf and cook it. If you wrap it with three or four leaves and cook it, not more than two leaves will burn. It's almost as if you had steamed it. You can't imagine how tender the meat is. It tastes superb. You do not know how good it feels to catch a frog and eat it when you're hungry. There are so many things you can eat. If you live alone, you need to prepare food.

Chongju is my hometown. If you walked about ten *li* from my village, you could see the Yellow Sea.² If you climbed up a high mountain, you could see everything. In between, there were ponds and brooks. The fish in that area changed every season. If you want to learn about the sea, during a vacation period, go out to the sea every day as though you were going to work each morning. I went to ponds near the sea that were smelly with mud and did many things—from catching eels in sacks to searching for crabs inside holes. Once you clearly understand these kinds of things, you could go out fishing. I was the champion at catching things like eels.

When a customer came and said he wanted to eat steamed eel, I was able to prepare it in thirty minutes or an hour. I was very fast at running as well. I ran a long way, and within about fifteen minutes, I might catch five eels in a pond.

Farm life as it was then

In those days, we had to feed our cow, which I really hated doing; so, I used to tie the cow up in a field on the other side of my village. After several hours, the cow would moo because the person who was supposed to feed it had not come. A cow does not attack its master even if he doesn't come out to feed it. Even if I went to it very late, the cow welcomed me happily. Having witnessed that behavior, I felt that is how I should behave when carrying out the providence.

You should go and see a slaughterhouse. When I was still young, I visited a slaughterhouse many times. It's very interesting. There was a slaughterhouse about four kilometers from my village. When I heard a rumor that someone was going out to catch a cow for butchering, I went to the slaughterhouse and waited there from morning. A butcher came with an iron hammer this big. As soon as a cow came in, he killed it in an instant. When I looked at the cow, it was already dead. The cow was sacrificed. It was so miserable.

There was also a dog I always loved. You can't imagine how clever this dog was. He knew when I was coming home from school. He was very smart. He was better than a person. Thirty minutes before I came home, he came out and waited for me. Sometimes, when I would be coming home late, he understood that beforehand and waited until late to come out. He always followed me and ran circles around me. Looking at the dog, I felt, "Wow; what's love? Do I love anyone that much?"

I was interested in seeing when a pig delivers her piglets, so I

2 An inlet of the East China Sea between China and the Korean peninsula, less commonly known as the West Sea

went to watch. When the pig pushed once, a piglet came sliding out easily and after another push, another came. [Laughter] It's true! You don't know how interested I was in this. I've also seen cats having kittens and dogs having puppies. It's because I love them all.

We kept bees, too. Honey is indeed delicious. The honey of bees that feed on the flower of the acacia tree is so good. Bees sit on acacia flowers, stick their heads into the flowers and suck out the nectar. They support their body and legs like this. When a bee is sucking the nectar out, if you were to pull the hind end of the bee with tweezers, the hind end would come off, but the bee would keep on sucking! Do you realize how terrible that is? Anyone who pulls on the hind end of a bee until it separates from the rest of the body is terrible, but a bee that enjoys the taste of nectar and does not stop sucking is more fearsome. [Laughter] I told the bee, "I learned from you. I should be like that, too." [Laughter]

Around a farm, there is nothing I'm not good at. I'm good at tilling paddy fields; I'm good at plowing; I'm good at rice planting, and I'm also good at weeding the fields. The most difficult place to weed is a millet field. Usually the field is weeded three times. When it is weeded the third time, the big weeds are taken out. After millet fields, the most difficult to weed are cotton fields. I know very well how I should weed in order to make good peas, good rice or good corn. When I see sweet potatoes that have been dug up, I know whether they were grown in mud, or not, simply by looking at them. It is not good to grow sweet potatoes in mud. Sweet potatoes grown in a mixture of two-thirds sand and one-third mud are very sweet.

I'm also very good at rice planting. Usually rice is planted in rows here, right? [Yes.] Farms in places like Pyong-an Province, North Korea were very developed, more so than in South Korea. This is because the Christian civilization arrived there first.

I eat anything easily, even uncooked cucumbers. I have trained myself to eat uncooked corn and potatoes. I'm a person who has even trained himself to eat uncooked peas. Uncooked peas are actually delicious.

When I was young, while playing around at my mother's family's house, there was a vine stretching out. When I asked

what it was, they told me that it was from a sweet potato. I asked, "What's a sweet potato?" I had never heard of it. "How do you eat it?" They told me you dig it out of the ground and steam it. After hearing that, I tried a steamed sweet potato for the first time. Oh, what a taste that sweet potato had! How tasty it was! I said I would eat them all by myself, and I took the entire basket of sweet potatoes and ate them. From the next year after that, as soon as sweet potato season came, I often said to my mother, "Mom, I'll be back soon," and I went on a twenty-li marathon to eat sweet potatoes....

I always wore socks and other clothes I had knitted myself. When it became cold, I even knitted hats in a flash. I taught my older sisters how to knit. I made Korean socks for my mother. My mother said, "I thought you were just trying to make them as a joke. How did you get them into the shape of a sock? It fits just right."

Also, at times, I went to use the toilet in a rural Buddhist temple. When I used their toilet, I kept quiet and listened to the sound of my feces dropping; it sounded poetic. Combined with the sound of the wind chimes in the temple, it was very poetic. There were times when I sat for thirty minutes, an hour, or even two hours. It was very interesting.

A suffering environment

When winter came, I brought food to birds and dug wells for them. I worked sincerely to dig out spring water. I said to the birds, "Birds! You should come here and drink this water." They actually responded, came and drank it. They ate what I brought for them and did not fly away even when they saw me come and go. They naturally came to like people.

Another time, I dug a small muddy pool. I thought fish survived wherever there was water. I left some fish in the pool, but the next morning when I came to look, they were all dead and lying outside the water. I did not feel good when I saw the dead fish. I thought, "Why did you die? I did my best to keep you alive, so why did you die?" That was what I thought without knowing why the fish had died. When I remember this, it occurs to me that I'm indeed a person with a lot of heart. Even about a fish I thought, "Oh, I'm sure your mother will cry." I cried looking at those fish. I told them, "I will cry for you," and I cried all by myself.

When I was young, what my father hated most was the hunting of dogs. Nevertheless, some neighbors caught the dog of ours that I loved the most. When I came home from school, they had caught my dog and were hanging it upside down. Although it was almost dead, my dog looked at me and still looked so happy to see me. I hugged the hung dog and burst into tears. When I think of this, I feel people cannot be trusted, but dogs can.

I'm not an insensitive person. I'm a very soulful person. I'm filled with tears. I'm a very sympathetic person. When I was young, even when I fought with an annoying boy who was harassing a friend of mine, when that boy's clothes ripped, I took mine off and gave them to him. I'm a person with that kind of heart.

Maybe it was because of my nature, but after seeing a freezing beggar pass by, I couldn't eat or sleep that night. My personality was like that. I asked my mother and father to take that beggar into our room and to feed him well. Don't you think God loved me because of this characteristic?



Fairs drew people to the Chongju market, a town then of less than 10,000 on the main rail line between Busan and Manchuria.

When I heard a rumor that someone in the neighborhood was starving, I couldn't sleep at night. How could I help that person? I asked my mother about it. My mother and my father asked me, "Are you going to feed all the people in our village?" I took rice out of our box anyway and gave it to the starving person without my parents' approval.

In March, when spring comes, village people prepare for a feast. Can poor people afford to eat rice cakes? They have nothing. I took meat and rice to make rice cakes and took them to those people.

When I learned of the difficult situation of the people in the village, I brought food to the poor people or sometimes to women who had given birth but who could not eat because they had no rice or seaweed.³



Chongju, Father's hometown, during the time of Japanese colonial rule; from her clothing, the woman cleaning the street appears to be Japanese

Helping others and getting scolded for it

When I was about eleven years old, I announced to my father that I would sell a huge bag full of rice (about eighteen liters' worth) to help someone. I remember even now carrying that enormous bag of rice on my back and walking a distance of twenty *li*. I should have had a rope or a cord to make it easier to carry such a large bag, but I just carried it on my back. My heart was quivering. [Father laughs.] My heart was beating fast and I had to go huh! huh! many times. I still remember that, even now. I'm sure I will not forget it for the rest of my life. All of these things allowed me to be in a position to go the way of the providence.

Our family was not that poor at that time. We were keeping bees then. We had several hundred beehives. In rural areas, there were places where people had no light because they had no oil for their lamps. I could not give them gasoline, so I gave them candles made from beeswax. At least then they could have candlelight. After doing that, though, I couldn't stand it because my heart was still not at ease. So I broke open most of the beehives to make beeswax and distributed it to all the villagers. Do you have any idea how much money that was worth in those days? I was only a child at that time; how could I know? My father severely scolded me over that. [Laughter]

Centering on our family, there was this kind of relationship with our neighbors in my home village. Did only Moons live in that village? No. People with other names such as Lee and Kim also lived there. As it happened, though, all the elders of the Moon clan tried to exclude other people because the majority of the people in the village were Moons. If, however, my father or my grandfather would not lend anything to someone, I always took it and gave it to the person.

When one of my poor friends brought a lunch box with only cooked millet or wheat in it, I could not eat my own lunch by myself. I exchanged lunch boxes with him and ate his lunch. Also, if one of my friends' mother or father was sick but did not have the money to go to the hospital, I went to my parents and begged them in tears to pay, so that they would be able to go to the hospital. I asked my parents, "Will you pay or not?" If they said no, I would tell them I was going to sell this or that thing and to please understand that I was in need of money.

³ For some weeks after giving birth, a Korean mother traditionally eats seaweed soup to recover her strength.

If you go to a Korean rural area, they often make *beombeok* rice cake [made of mixed grains with the consistency of thick porridge] using a steamer. They put the steamer in a high place with a branch on it so that dogs or cats can't touch it.

When winter comes, the *beombeok* rice cake is allowed to freeze. If you put that frozen rice cake under the lid of a rice cooker and simmer it there, it becomes very soft and tender. I took our *beombeok* rice cake and gave it to the village children. We made enough to eat for a month, but it was gone in a few days. I was scolded because of that too.

I helped many friends and others. In doing so, I become very well acquainted with people. Not only with the people in our village but with people within ten *li* of my house. I was well aware of how various people lived.

When I was twelve years old, I was also good at gambling. After three games, I would win all the money. After the first game, I might win 120 won. During the time we were under Japanese rule, 120 won was a large amount of money. At that time, university tuition was 80 to 120 won a year and a cow sold for seventy to eighty won. A bag of rice was ₩1 and ten *jeon*.⁴ For poor, miserable village children, I made a final bet and used the money to buy a container full of starch syrup, all of which I gave to the children to eat.

I had an uncle who was very selfish. There was a melon field beside the road where the village children often went. All the children were crazy about the melon smell. My uncle made a lookout shed, so that he could look over the melon field. He also never picked even one melon for them. So, one day I said, "Anyone who wants to eat melons come with a sack." When midnight came, I told them to pick every melon in every row. [Laughter] I then hid the melons in a field of bush clover and told them when to come and eat them. The children came even before daylight and ate until their stomachs were full. After that, there was a big fuss. I was the only one who would do such a thing. [Laughter]

Also, I had an agreement with my sisters' husbands that whenever they came, no matter how much money I took and used from their wallets, they would accept it. They told me to come to their homes often. When I visited them, I had already

⁴ A defunct monetary unit equal to one-hundredth of a won

made that agreement with them, so I was able to take money whenever I needed it. I bought candies and grain syrup for the poor children in the village. This was not a bad thing to do.

A stubborn personality

If I started crying, I kept on crying even for more than an hour. My nickname was the all-day-crying baby. They gave me this nickname, because I would cry on and on. Old men and women in the neighborhood all came and watched me cry. When I cried, I was so noisy that I woke up people sleeping throughout the whole village. When I cried, I did not just sob; I cried continuously as though something serious had happened. My throat swelled, my voice became husky and later I completely lost my voice. [Laughter] Also, I did not just sit there crying. Because I jumped up and down so much when I cried, I cut myself and started bleeding and the room became all bloody. You can now understand what kind of child I was.

Also, I never gave in. I would not give in even if my bones broke. I would not give in even if I died. Before I reached the age of discretion, in other words, before I reached my teens, if my mother scolded me for something that was clearly her mistake, I always replied, No! Even if she told me that she was right, I stood up to her and argued with her. Isn't that incredible? Once, I was spanked so many times that I fainted, but I still refused to give in.

I was like that to my grandfather as well. I would give advice to my grandfather. When he tried to teach me a lesson and he was holding his [tobacco] pipe. I asked him, "When you scold your grandson, should you be doing so with a pipe in your hand? Is that the tradition of our clan?" In that way, I threw my grandfather's words back at him. What could he say? In the beginning, he underestimated his small grandson, but later he said, "You're right. I should put this away." In ways like this, by the time I was twelve years old, my grandfather, my mother and father and my brothers and sisters were all under my thumb.

When I was young, when I fought a person, I could not sleep for three or four months if I could not make him surrender to the point that not only he but his parents also gave in. I did not leave that family alone. I'm a very tough man. I'm a person who absolutely hates losing. I've never lost. I did anything to win. I've never even imagined losing.

People said, "The younger son of that family that came from Osan, once he determines to do something, he will definitely do it." ... If I said I would do something, I did it. People all knew that. If I got involved, for anyone who stood against me, there was no alternative but to give up. My mind was satisfied when three generations, including the person's grandparents, submitted to me. ...

Once, someone made my nose bleed and then ran away. I waited in front of his house for thirty days and at last, his parents gave in to me. They gave me a steamer full of rice cakes, which I took home. [Laughter]

People of my generation, in those days, played *Ddak-ji*⁵ a lot.

5 A still popular children's game where cardboard is folded, akin to origami, to form flat squares (with a printed design indicating front and back). The squares are slammed down on top of opponents' squares.



A downtown street in Shinuiju (the capital city of Father's home province of North Pyong-an), near the Korean–Chinese border, in 1924

Do you know what *Ddak-ji* is? [Yes.] I played it very well. Also, penny pitching. You pitch coins against a wall and whichever one goes the farthest from the wall wins. I used to play using a hole in the ground with the winner being the one whose coin got into the hole or closest to it. I was a champion at that.

When I was young, when I arm-wrestled with anyone my age, I never lost. I never lost at wrestling either. If a man can do those things, he is very useful. Don't you think so? [Laughter] To give you an example, there was a boy in my village who was three years older than I. I wrestled with him once but lost. I'm sure those who have experienced living in a rural area would understand. When spring comes, acacia trees suck up water, and if you peel the outside layer, it peels off completely just like pine tree bark. The peeled off layer of that tree is very tough. With the guy who had beaten me in mind, I wrestled against an acacia tree, saying, "Oh that guy! I'm not going to eat until I sit on him." For the next six months, I couldn't sleep well until I had knocked that boy down and sat on him. Until then, I forgot about eating and sleeping. I'm that kind of a determined person.

A sense of justice

When I was young, I often fought in one place or another. If I came across a big boy punching a small boy in my village, I exchanged places with the small boy and fought for him.

Whenever I came across boys fighting, I watched them fight for a while. If the bad boy was winning, I went in and fought for the losing boy. I went into the fight saying, "Hey you! You are wrong." If I thought it was the right thing to do, I was a person who would fight at the risk of my life. Everyone in my village was afraid of me....

Before I was ten years old, all the kids within twenty *li* were my followers. I said, "Hey, I'm going to be in your village on such and such a day," and with all the other kids we went and had a group fight. We engaged in that kind of roughhousing. If a boy came to me in tears, saying he had been beaten up and told me who was responsible, I went, "Oh, yeah?" and confronted the bully myself, even if it meant having to go without sleep that night. When I found him, I'd call him out and protest against his behavior. "Hey, you!" I'd say, "You beat up my friend, didn't you? How many times did you hit him? I'll teach you!"

The object is to overturn others' squares and claim them for oneself.

When young unmarried men harassed young women passing by, I stood up to them. I'd say, "Could you guys do that if she were your sister?"...

I had a very impatient and stubborn temperament. If I thought I was right, I never hesitated. I could only sleep if I had settled everything I'd intended to. If I hadn't, I just couldn't sleep.

Full of curiosity

When I was twelve years old, I visited the grave of my great-grandfather. I saw his corpse when it was dug up and moved to a different location. I was very surprised. I thought, "When a person dies, he becomes like that. The eyes and flesh have all disappeared, only the bones remain."

You have all seen a skeleton, right? When I saw the skeleton, I felt, "Oh, are those the bones of a human being? My parents or my grandparents explained to me what my great-grandfather had looked like, but looking at the bones, he looked terrible. I thought that if my parents look like that, I must also look like that. I agonized over this a lot.

If an old man in the village died, I had to ask why he had died. I just could not live without knowing. If I did not know why he had died, I was so curious about it that I always went even to the funeral and asked how he had died. That sort of behavior led me to know very clearly what was happening in the village.

I was so curious about everything that was going on. When I went to another village and saw an old man shoveling dung, I did not just pass by. Other people all held their noses because of the smell, but I was curious to know what kind of nose the old man had that kept him from being bothered by the smell. What had happened to his nose? I was so curious about that. I thought it was strange, so I had to go and ask.

When my mother gave me an apple or a melon, I always asked where she got it. My mother would say, "From where? Your brother brought it from somewhere." Then I'd asked, "Which field did it come from?" If he had brought it from a field, I'd ask if an old woman had picked it, a man, a young man, or a young woman? I was so curious about these things.

I had many sisters. There were six of them. There were six young women in my family, and they each had a bag. [Laughter] We all lived in the same house, but they all had individual bags. My elder sister's was the biggest. It was this big. The younger they were, the smaller the bag. I was in the middle. It was so interesting to find out what was inside those bags. [Laughter] If you look inside an owl's house, everything is there. My sisters' bags were just like that.

An eight-year-old matchmaker

When I was small, if I said it would rain that day, it did. Once I sensed that someone in our village would die within a week, and an old woman from the village actually passed away. There were many episodes like this.

I was already different. Sitting in my village, if I sensed that some old man from a particular family from the upper village was not feeling well, he would become sick. I was right. I knew everything.

Since I was eight years old, I've been a champion of matching people. If someone brought two pictures for me to look at and if I predicted that the couples lives would not go well were they to marry, it proved to be correct. When I threw a picture away, it was because that couple's fortune was bad, and they would go wrong. If I just put it down, it meant things would

go well. Those who married all had children and lived a good life.... I have been doing this since I was eight years old. I'm now close to eighty, so I must be a professional by now, right? Just by looking, or smelling, I understood. By simply looking at how a person sat down or smiled, I understood everything clearly.

How other Moons saw Father

I was the younger son of a family from Osan. I was the second son, born as Heaven's beloved who would be the savior and pride of the Moons. If you asked anyone, everyone knew this.

Not only our immediate family, but even my uncle respected me more than his own children. My uncle said, "Where's Yong-myung?"⁶ Where's that good singer, Yong-myung?" My uncle loved me more than he loved his own children. When we came home from school, my uncle wouldn't buy candy for his children even if they asked him to; instead, he would take money that might have gone for candy and put it in my back pocket without my noticing. When I asked, "What's this?" He said, "What do you mean, 'what's this?' I'm giving it to you for your tuition." So I asked, "Why? You are not even able to give your children an education." And he replied, "Yeah, well, my children are like this, like that, but if you do well, my children will be blessed." He thought that they would be blessed through me.

Moon Gyung-chun was my father's cousin. He lived next door to us. He was short and fat. My father was the oldest son in his family, and I was his second son. That cousin of my father's always said, "That young kid was born in the wrong age. That kind of a boy could only become a king or a traitor. He can't become a king nowadays, so there's nothing left for him to become but a traitor." Relatives of mine still sometimes tell this story too, right? [Yes.]

1926–1932: Studying Chinese Classics

When I was ten years old, I had to read a book a day at my village school. I finished it in thirty minutes. If I concentrated, I could get everything into my brain within thirty minutes. I then had to recite it in front of my teacher. If I could memorize everything in thirty minutes, how could I sit all day long in class reciting what Confucius and Meng-tzu⁷ had said? [Laughter] My teacher often used to take a nap during the day, so after finishing everything, I used to go and spend time in the mountains while my teacher was sleeping.

Originally, Korean life was close to Confucianism. I read *The Analects of Confucius and Meng-tzu*. I was a person talented in all directions. I was good at drawing pictures, too. When I was twelve years old, I drew stylish Chinese characters for my village school.

When I went to the village school when I was small, my teacher gave a lecture on several verses from *The Analects of Confucius and Meng-tzu*. The next morning, we had to recite that lecture back to the teacher. If we could not, we were punished. I remember being punished.

1933: Unyong Institute

In those days, there were prep schools for entering higher schools, such as college. Mine was in Wonbong-dong. You could go to a prep school before the government assigned you to a

CONTINUED ON PAGE 22....FATHER'S CHILDHOOD

6 True Father's name at birth

7 A Chinese philosopher (circa 371–circa 289 B.C.); he is also known as Mencius, which is what he was called in Latin.

Activities and Future Directions

A report to True Parents and our global membership based on the activities of the last six months

By Hyun-jin Moon



This is an abridgement of a longer report Hyun-jin nim recently presented to True Parents.

My loving parents and precious brothers and sisters:
I want to offer my sincere gratitude and honor to True Parents and congratulate them on so many successes in this providential jubilee year as we work to usher in a new civilization of peace for heaven and earth.

Moving as one with True Parents and the providence we have entered an era when God's will is being made substantial and the providence is bearing fruit. If this entire Unification movement of God-affirming people of all faiths and traditions will align to the will of God, unite and invest themselves, we will accomplish our goal of seeing true and lasting peace in the world by 2013.

In this report, I will outline the key strategies and results for the first part of this year, including the most recent activities of our Middle East Peace Initiative (MEPI), the Global Peace Festivals in Europe and the recent launching of an Abel-minded international body that is similar to the United Nations in the scope of its mission and is guided by spiritual and moral principles. I will briefly explain how this "Abel UN," offering its support and encouragement to the peace-building efforts of the United Nations, will function in service to God and humanity.

My motivation is always to receive deeper guidance from True Parents when we meet together in person, and then move forward. Everything we are doing is bearing fruit because of their lives' investment.

I. Vision and strategy

The seventh year of Cheon Il Guk is a jubilee year, in which centered on the three generations of the True Family, blessed central families and ambassadors for peace, the age where the entire Unification movement must go beyond its own boundaries begins. This is the time of aligning to God's original will and moving as one.

For the past seven years, I have prepared for this time by

educating our blessed central families in how to fulfill God's dream and True Parents' legacy by creating true families based on the Family Pledge and Father's Peace Messages, and to align with God and become owners of a new culture of heart.

True Father has explained that Jesus was the one who came to realize God's dream for all people of the world. He did not live long enough to accomplish his full mission, and he said he would have to come again. Today True Father has come to fulfill God's original ideal and the same dream Jesus had. Thus, Jesus "returns" in the work of the True Parents. They have come to finish the uncompleted mission of Jesus.

Like Jesus, True Father's original mission was not to create another religion or a separate theology but to realize the ultimate dream of God in creating a true interreligious, international movement.

True Parents' interfaith movement is different from other existing interfaith efforts. Instead of merely respecting and tolerating the differences of each religion, True Parents' interfaith efforts focus on the universal principles found within all religions and unify the different religions centered on these principles in order to realize God's dream. Through the first twelve-city speaking tour, directed by True Parents, I was able to begin spreading this message about the need for all humanity to go beyond religions and fulfill their true mission of realizing one family under God. To this, I add the word, "*aju*," a Korean word (coined by Father) that implies the concept, "I will take responsibility for doing it." Therefore, "One Family Under God, Aju!" There is no more profound or simpler way to express it.

True Father received the Divine Principle directly as a revelation from God, but this is not Unificationist "theology." This is a set of principles behind the Creation, fundamental truths that the world's faith traditions already embody—and that can serve as a basis for bringing us all into oneness under God. I have been explaining this through the International Leadership Conferences (ILC), MEPI, at the Korean National Assembly, the United Nations Headquarters in New York, and in meetings with the pastors of some of the largest Christian churches in the U.S.

To accomplish concrete providential goals, centering on the vision of "One Family Under God" and the Peace Messages, there is a need to newly integrate and align our Unification Movement worldwide, interreligiously and internationally. Therefore, I have presented three key strategic initiatives as focal points for our Unification Movement.

The first strategy is to encourage the Pan-Pacific Rim peace movement to move toward the peaceful reunification of the Korean Peninsula. This is the desire of every Korean and will bring stability to the region.

The second strategy is to work with interreligious peace movements worldwide to finally resolve conflict of the Abrahamic faiths and end the hatred and bloodshed in the Middle East.

The third strategy is to help bring renewal to the UN by taking the lead in achieving the UN Millennium Development Goals, centered on the principle of living for the sake of others.

Along with these three strategic initiatives, I have been preparing to hold Global Peace Festivals throughout the world from 2008 until 2012. These Global Peace Festivals will expand the global peace movement, uniting many kindred spirit organizations and people who embrace the ideal of one family under god. The Global Peace Festivals will also bring the international, intercultural Blessing Movement into the mainstream as the path to build a culture of world peace among all nations, races and religions.

II. Report of major activities during first half of the year

1) Universal Peace Federation activities

Last October, True Parents expanded the scope of the ambassadors for peace, asking them to take on greater responsibilities. In order to do that, we developed the International Leadership Conference (ILC). In February, the first ILC was held in Washington DC, cosponsored by the Universal Peace Federation (UPF) and Youth Federation for World Peace (YFWP), gathering young leaders from the nations involved in the Six Party Talks about the Korean Peninsula.

We conducted numerous conferences, each time increasing the number of sitting parliamentarians in attendance, culminating in June with a gathering of five hundred world leaders in Hawaii. Participants testified they were greatly moved by the program.

The ILC has been developed to engage world leaders in discussion of the fundamentally unifying principles of peace building and to build an internal network of ambassadors for peace. Through these conferences, we are standardizing the content of our programs in preparation for ILCs to be held on national and local levels. As we observed in Europe recently, leading figures who have participated in the ILC and have become ambassadors for peace are taking ownership and establishing educational and service programs in their own local areas.

I was able to take part in two MEPI programs in the Middle East. These led me to deeply contemplate how to bring a solution to the conflict in the Middle East. Who has more concern for the peace issues in the Middle East than True Parents, and who has invested more in the Middle East than our True Parents over such a long period of time? Many political, religious and social movement leaders such as Martin Luther King III have been amazed by the true interfaith quality our True Parents' work brings to the Middle East.

MEPI is not a political organization, involved in political issues. It focuses on cooperation among the many religious traditions of the region, and that makes it an ally of both Jews and Palestinians. A peace process utilizing our interreligious

foundation is our unique strength and is an area the world has overlooked. I have guided MEPI to seek strategic partnerships with the UN and faith-related offices within the White House. We have built relationships over the years with the people of the Druze faith as well. They are inspired by the blessing and look forward to conducting a Blessing Ceremony for the entire Druze membership and to standing at the forefront of building peace in the Middle East.

Last year, in July, at a rally for twenty-five thousand young leaders in Korea, I announced that from 2008 I will visit each region of the world and hold youth rallies for up to a million people in each location. We created the name "Global Peace Festival" for these events. As explained earlier, the sole motivation for and goal of proclaiming such a project is to bring the peace movement centered on the vision of One Family Under God and the culture of the international marriage blessing into the mainstream on the worldwide level. In order to prepare for the 2008 events, in 2007, we are holding preliminary programs in Europe, Africa, Asia and the Middle East.

2) North America Continent Activities

On the foundation True Parents have created through their devotion, this year the United States has been preparing to take its role as the elder son nation as central to the Pacific Rim Providence. American leaders have exhibited a level of ownership and teamwork they did not have before and are breaking through on many levels. The Washington media team and church leadership have achieved a newfound unity, creating strategies and cooperating on projects.

In January, under the slogan One Family Under God and centering on the Peace Messages, I visited Christian churches in twelve cities and presented a new vision and hope for America's Christianity. True Parents' direction to visit the Christian churches was to breakthrough to a new level of the providence and allow America to inherit heavenly fortune. This could not have been done at a more opportune time. The American churches have been newly energized and the dwindling ACLC activities are being revived. In the future, the ACLC movement should not only be reignited in America but worldwide.

The leadership for evangelizing America lies in the hands of the large independent churches, the so-called "mega churches." In August, I visited some of America's mega churches and engaged in face-to-face conversation with their leaders. Many of these pastors expressed their respect for True Parents, having heard much about their work through local ambassadors for peace. None of them had a problem with our vision for ideal families and a broad, interreligious movement. In fact, these churches grew by finding people who love God but don't belong to any one church.

The American Freedom Coalition (AFC) has been inspired by Korea's nationwide foundation of ambassadors for peace and is reinvigorating its organization. This is the age when we can reach out to prepared leaders and create a global network to stand at the forefront of a new providence.

Next year is an election year and the American membership must grab a hold of heavenly fortune and take responsibility to give rise to an American administration that Heaven desires. We have a strong media foundation through which to express our opinions on key social issues. The American Clergy Leadership Conference, which will be working independently of the AFC, interacts with our Christian brothers and sisters. Through this unity, we can offer spiritual guidance to our elected leaders.

The American movement is continuously working to expand and settle the *hoondok* family church. Currently there

are close to four hundred active groups. One Colombian-Filipino couple works during the day and uses evenings and weekends to serve the local community and convey True Parents' guidance. As a result, they have created over three hundred blessed families, and they oversee many projects. At the most recent leadership meeting, we decided that hoondok family church leaders should gather to share their best practices and standardize hoondok family churches. With standardized educational materials, we can raise leaders who help America's hoondok family churches develop a strong grassroots foundation.

3) Regional and Family Federation Activities

With True Parents' permission, at every holy day and major event, I have convened regional chair meetings, where we plan how each region can be aligned with God's will and the worldwide providence. I have paid special attention to the Family Federation in the three providential nations of Korea, Japan and the United States, visiting both the headquarters and the field to help leaders and members establish a clear vision and goals.

We are creating guidelines and measurable standards for Family Federation activities worldwide. After God's Day, I visited Japan and spoke to the Japanese members. I am working closely with the leaders, guiding and encouraging them on the foundation of many years of True Parents' investment.

During the recent Global Peace Festival tour of Europe, I saw how our members are being revived by seeing ambassadors for peace come without being pushed, because they are moved by Parents' message. The members have repented, and this became a new start for Europe.

During the recent events in New York, I was able to take time to speak to regional leaders individually. I received detailed reports on the hopeful activities that are taking place worldwide, taking time to look at our worldwide strategy and help our leaders align themselves with it. This was also a time to understand the difficult situations on the local levels and our brothers and sisters' needs and to encourage the hard work of these leaders that True Parents have long guided. Their request was that leaders who can harvest the fruit of this providential time be sent to their regions. This was a time to reconfirm the importance and urgency of a comprehensive system to raise and manage leaders.

To achieve the unification of North and South Korea, as True Parents desire, we must first redirect North and South America and Japan, in the Pacific Rim sphere. The European nations centered on the Mediterranean Sea and the Atlantic also come into play. Ultimately, we must move Russia, India and China. Through the Global Peace Festivals and through continually touring the regions, I will continue to educate the leaders, young and old, and encourage the ambassadors for peace to become owners of the providence. We will help our members recapture the fiery spirit of the early days of the movement. In the latter half of this year, I will tour Japan, Africa and Asia. Please look forward to the advancement that will take place in these regions.

4) CARP and the Second Generation

CARP currently is focused on accomplishing four goals:

1. By 2008, CARP will establish chapters in 192 nations.
2. At the same time, in each nation, CARP will establish clubs in every university in the nation in order to establish a global collegiate foundation for service and education.

3. Through strengthening the traditional seventy-day educational system,¹ CARP will raise the standard of core members worldwide and standardize this system.
4. Finally, CARP will create a new collegiate student peace movement through organizing and educating collegiate ambassadors for peace.

In order to expand CARP's worldwide foundation, we absolutely need trained leaders in each region and leadership training. In Africa, we held workshops in Benin and the Democratic Republic of Congo, educating over four hundred leaders from seventeen nations. Later this year, CARP will go to Oceania and South America.

Thanks to CARP and STF training, second-generation leaders are being sent out as world missionaries to pioneer CARP. Currently fourteen couples have received missionary training and are preparing to go to their missionary nations. In the Philippines, for example, CARP has a goal to establish itself on 400 university campuses by the end of 2008. They plan to be on 120 campuses by the end of this year.

In the first part of this year, Japan's excellent witnessing-education system was used as the model system to build a witnessing system for college students and has been upgraded further. In Korea, Japan, Thailand, Nepal and the Philippines, CARP has carried out various seminars, forums and peace projects, receiving support from governments and university administrations in major regions of each nation.

Special Task Force (STF) education is entering its sixth year and is beginning to be recognized internationally as setting the educational standard for second-generation leaders. The first year of fund-raising education, the second year of witnessing education and the third year of missionary activities, followed by four years of CARP activities on the college campus is the model seven-year public course for those in the second generation to challenge in order to prepare to be leaders. Already close to two thousand second generation members have gone through the gates of STF and are stepping into central roles in CARP activities on campuses. STF education is raising our blessed children and is spiritually reviving their parents. This year, in order to raise the standard of STF education, the qualifications of candidates wishing to join the STF program are being checked through a selection process. Those who do not pass the selection process receive education through a general program and are given an opportunity to try for STF later.

Currently four hundred and fifty members are receiving education through STF programs in Korea, Japan, America, Europe, South America, and so on. Through this program, CARP and UTS second-generation youth will become top-level leaders for the Unification Movement.

In Korea, the newly launched Sunghwa Department (for the second generation) has begun raising leaders from the elementary school level. They have launched the I-STF program as a model program with twelve- and thirteen-year-old second-generation members. Parents have been actively supporting the program. In the past three years, we have invested in the Jr. STF program, which is expanding in Korea, Japan, America and Europe. Currently, about seven hundred middle and high school members pass the selection process and receive training. The Sunghwa Department, following True Parents' guidance, has launched the Kids Ambassadors

1 Two-day, seven-day, twenty-one-day and forty-day workshops considered as a whole

for Peace, which recently held its kick-off ceremony in Korea.

5) Youth Federation

With a rally of twenty-five thousand in Korea and our intention to hold rallies of a million young people in each world region, the Youth Federation for World Peace (YFWP) has seen tremendous growth and expansion of activities in the first half of the year.

YFWP has a newly established international headquarters, as well as chapters in fifty-four nations. They have appointed eleven thousand youth ambassadors for peace.

At the most recent World Sports and Cultural Festival, they successfully organized an event at the National Assembly Building and a Peace Festival in front of Seoul City Hall. A major rally was also held in Bangkok, Thailand with the participation of the Deputy Prime Minister of Thailand. The Asia Youth Ambassadors for Peace Council was initiated at that time at the Asia UN Headquarters, in Bangkok.

In the latter half of the year, we will expand the Youth Federation in Asia, hoping to revive our youth movement in Japan.

6) Service For Peace

Widely recognized and influential in the service world in the United States, Service For Peace is partnering with Martin Luther King Jr. Seasons of Service 2007, which is being conducted throughout America and involves more than sixty-six thousand participants in 857 different projects.

Service for Peace has been recognized as one of the top six service organizations in America. The UN has recognized Service For Peace as meeting the standards of an NGO, which qualifies it to apply for grants from the United States Agency for International Development (USAID). Of the tens of thousands of NGOs in America, only three hundred organizations have this status.

Service For Peace also shares service goals in common with Points of Light Foundation (supported by both Presidents Bush), and the public service work of Wal-Mart and similar corporations.

On the international stage, Service For Peace has worked alongside UN organizations in the Dominican Republic and Central America. Service work in the Middle East has led, this year, to the opening of a Service For Peace chapter in Israel.

Service for Peace was the first not-for-profit service organization to bring South Korean volunteers to North Korea and to do service activities with North Koreans (helping build homes and heating systems). South Korean municipalities are now expressing interest in partnering with us to finally link up cities and citizens of our long-divided country.

7) Unification Theological Seminary (UTS)

From the first half of this year, through 2013 and by its fortieth anniversary in 2015, UTS has a vision to become the world's top interfaith seminary. UTS seeks to become the premiere institution for raising interfaith peace leaders who can apply their leadership to the universal ideal of one family under God, which is God's dream.

UTS enrollment is increasing. The school has opened its doors to the ambassadors for peace and has been preparing to receive leaders from every faith tradition, so they can study our interfaith vision and principles and go back to the field and network with international leaders. Last summer, eighty students applied from fifty nations, of which the top forty-two were accepted. Among them, thirty leaders from twenty-one nations have already received their U.S. visas and entered UTS in September. Among the new students is the niece of a

former prime minister of Zimbabwe. This opens the possibility for UTS to receive the children of famous ambassadors for peace and religious leaders who will come, study and deeply research True Parents' ideology. The UTS extension center is currently in Manhattan, New York. UTS is further developing programs intended for Christian ministers.

In the future, the leaders who graduate from UTS will become pioneers for our global interreligious movement. Through this challenge, they will drive the spirit of our Unification Movement. UTS will become the base for producing standardized educational material and programs.

III. The future direction of our activities

With the establishment of the Abel UN, from now on, the Unification Movement must get rid of its church-centered framework and reconnect with its original roots as the model of an interreligious, international, interracial movement that can unite all religions, nations and NGOs within the "One Family Under God, Aju!" peace movement. Moreover, centered on clear goals and a core strategy, we must realign and reorganize our profit and nonprofit areas and our activities that have been carried out by regions and through each providential organization.

In order to carry out this type of movement organizationally, the Abel UN, under UPF—as the highest providential organization in our sphere—will need to have both the necessary authority and capacity. We must establish proper vertical order between UPF and each providential organization. Under the direction and supervision of the UPF international headquarters, each providential organization must carry out its specialized activities with the motivation of bringing integration and cooperation, centered on the overall goals and strategy. To bring about teamwork between the regions, beginning with the three providential nations, and the providential organizations, an organized meeting system and regular reporting and evaluation system must be set up.

In the future, to coordinate mid- and long-term capacity building and the strategic placement of human resources centered on UPF, we will need to receive information from throughout the world on our main human resources and to manage this comprehensively at the headquarters level.

For the sake of accomplishing our providential goals, we must manage our many foundations and businesses, and the properties and economic foundations we have invested in worldwide. We must take responsibility for financially supporting providential activities. In addition, the international foundation is also directing and auditing the financial operations and management of key providential activities and organizations according to their priority.

My loving parents, though the works of God will remain for eternity, the earthly lives of our True Parents are limited, and you have lived every moment of your lives in order to bring about complete victory for the will of God on earth. Those families that have received the blessing have been engrafted to True Parents' lineage physically and spiritually; constituting the extended True Family, as your children, they must know what the true way of filial piety toward our True Parents is. The greatest way to be filial to our True Parents is to absolutely accomplish God's will by 2013. Knowing this, I hope, together with all my brothers and sisters and with all blessed families, that we can become one and continue to march forward. ♦



Kook-jin nim Completes 120 Church Visits

Kook-jin nim spoke on July 29 at the headquarters church in Seoul after meeting the members in churches all over Korea.

Good morning, beloved members. I see many familiar faces today. I met many people on my tour; meeting the members deeply touched me.

I am embarrassed to speak after such a good speech by church president Rev. Hwang. It's been almost two and a half years since Father told me to speak here. Many people were concerned, but I honestly did not have the experience. When I first came to Korea, I could not speak Korean well. I spoke like a three-year-old, didn't I? [Laughter]

In any case, I came and Father wanted me to take charge of the Foundation. I had run a business for ten years, so I knew something about business. Yet, our Foundation is not just a business; it is also connected to the church. I feel that church affairs are important.

Until recently, my family and Family Federation members have not had a lot of time to spend together, so we haven't gotten to know each other. I am grateful that I was able to get to know you all during the last two and a half years. I was also able to learn a lot by seeing what my parents have been doing through the churches. Thank you.

However, there is still much to do if we are to develop the Korean church. That is why I wish to explore ways with you of making our churches better. I want personally to know what our members are thinking, feeling and wondering about. It's not easy for a person in the position of a church president or a company chairman to actually hear the voices from the field. Once you are in the position of holding overall responsibility, you can hear what you want to hear constantly. If you want to hear only what pleases you, even if it is unrelated to reality, many people will provide that for you. As someone in charge, if you really wish to produce results, the most important things for you to hear are what you don't want to hear. I think that is the most important aspect of being in charge. I heard many things as I went around the churches. Not everything I heard was nice. I met people who weren't fond of me. (Even now, I think there are some people here who don't like me.) Yet, I think that's legitimate. Everyone has his or her own opinion. Leaders must guide and lead others. If they do a good job, they are praised; if they do not, they are punished. I was able to talk to people and came to understand them. I am grateful for the fact that we can understand each other. I know that your position is not an easy one. Yet, I too was not comfortable, because my job involved many difficult situations.

When Father first called me, it really was a burden to me. I

came to Korea, went around our businesses and was concerned by what I saw. There wasn't a single company in our Tongil Group that was making money. That reality was hard to swallow. When I first came here in January 2005, I began to tour all our companies. We had thirty-four companies, but nearly 70 percent of the companies were doing poorly, and as a whole, the group was not doing well. Visiting the companies, I could feel the weight of what I had been entrusted with. My shoulders were heavy whenever I had to report to Father. Yet, despite the fact that our companies were losing money or were not doing well, the people who were entrusted with these companies were comfortable where they were. It was disturbing to see that they did not feel accountable for what was going on. I got rid of the companies that were losing the most money. In two years, we disposed of eleven companies. We had to close down or sell them; some went into bankruptcy; we sold off others, but it was difficult. That was just the beginning.

The companies that remain are still weak. From that point, we began to restructure companies. This is not an easy task. Has anybody here ever been in charge of a company? Some people here have. If you want to take charge and protect a company, you have to have a sense of ownership toward it. What is an owner? He is someone who takes care of his employees before receiving anything himself. In other words, an owner is like a slave. He is a slave that lives for the sake of the company employees. He should only do the difficult work.

Have you ever had to terminate someone's employment? You might think it is bad for a leader to dismiss people. You might wonder how a person could be so cruel or how anyone could make others suffer so much. But dismissing people as a part of restructuring a company is not done to make them suffer; it is done to keep the company alive. If the company fails, all the employees go down with it. If you can't save 100 percent of the company, you may have to dismiss thirty of the employees to save even 50 or 60 or 70 percent of the company. That is why I fired people. Some cried; others were furious. But you have to actually be in a position where you fire people to understand how that feels. I don't know if the people in charge of the church-related companies were able to feel their responsibility. They lacked a sense of accountability. The companies have improved since then, but they are still weak. For the sake of the companies, and because there was no other way, I dismissed people. I did it without sentimentality. Yet, because we did that, our companies improved.

Take Segye Ilbo for example. For years it was losing money. Each year, it was losing more than ₩30 billion. Segye Ilbo is one of the companies that Father treasures; it is central to the providence. People said that Segye Ilbo was untouchable; and it had its own labor union. People told me the way it was being run was the only way because it isn't easy dealing with the reporters and their people. I kept on hearing people say that Segye Ilbo was untouchable because the labor laws in Korea are so complex.

When I first went to the district headquarters and met the president of Segye Ilbo, I told him that I was compelled to do a restructuring of the company; there was no other way. He told me it wasn't possible, and I shouldn't do it. As it happened, Father directed that the president be changed, and that's when we began the difficult task. The result was that we dismissed 100 people, and the deficit is half of what it was. From ₩30 billion, it is now losing 15 billion. We also greatly reduced the printing expenses, but our advertisement sales figures went up. We were able to increase sales while cutting costs, and the quality of our newspaper did not drop. We also won awards. Segye Ilbo has improved to a certain degree.

Take Ilhwa for another example: for thirty consecutive years, it was in the red. When I came in 2005, it was losing money. I was so busy restructuring and selling other companies that I was unable to take a good look at Ilhwa. A year passed; it lost more than ₩6 billion in 2006. It kept losing money so I created the Ilhwa Task Force Team (TFT) to do something about it. I sent this restructuring team to Ilhwa, and they went in and examined the company. The result of their investigation showed the situation of one particular department was hopeless, so we had to reorganize it.

We let go of 120 people in the first phase of the restructuring. Through restructuring the company, Ilhwa is no longer in the red; it's now in the black. Now Ilhwa is doing even better. We think that in 2007 it will make somewhere between ₩33 to 35 billion. It's not just Ilhwa, though. All the companies in our group have improved. The Tongil companies in Changwon had never made a penny in all their history. Yet after our restructuring, they are now beginning to make money. Since it was built thirty-six years ago by the Ssangyong Group [the company we bought it from], Yong Pyong Resort has lost money. In 2005, it lost ₩20 billion. The resort, too, is now beginning to make money.

We have been very busy. When I came to Korea Father acquired Central City, but we had no profit. The company had a tremendous amount of debt on its balance sheet, but we made ₩27 billion in 2005, and all our companies got better. We were able to reap substantial results. A third person observer would say that we have produced great results. There wasn't a company whose performance declined. I was criticized terribly. I wanted to know why there were leaders who were criticizing me while I was improving our movement as a whole. This comes from a problem our church has of not looking at actual results. Some say the reason the companies improved was that they were originally a good purchase; or they would've gotten better even without doing anything. But look at the past. Have our companies ever improved like that? In 1997, our group declared bankruptcy. That was the result of a problem within our church culture.

They were talking gibberish; it was a church problem. From now on, I hope we can focus on results—on the actual results that are made. Unless we rectify this enduring culture, it's just going to be more difficult. The companies in society that grow do so because their results are continually evaluated. I am also like that. I honestly announce results in front of people. This is transparency. People can think about it and evaluate whether the person in charge is doing a good job or not. Evaluation is important. When we hold these rallies, people can say nice things and make you feel good, but what use is it to feel good for a day but go on without any development?

Actually, I am not such an eloquent speaker. I never had a church ministry. I'm just in charge of two businesses. Yet, the development of an organization does not occur through speaking alone. It develops through actual results. That is the responsibility of the person running the organization. When I manage a company, I actually listen more than I speak. I spend most of the time—about 90 percent of it—interviewing and listening to people talk. We can develop by listening to others. I do not just listen to the people in charge; I go down the chain to the very bottom. That is why I can make the right decisions for the organization as a whole.

From now on, we all should listen to others. I think it would



Kook-jin nim spoke at the dawn service; also on the dais are his wife Ji-yea nim and Rev. Hwang Sun-jo; at the lower podium is Moon Jun-ho, Kook-jin nim's second cousin.

be best if our movement were one where our church and its leaders listened to what others say. Strangely enough, Unification Church leaders are quite talented at giving speeches. Our members are full of passion, but sometimes they are so involved in speaking that they forget to listen to others. How can we become close to one another in this situation? It pushes us away from each other. A church can develop when people feel close to each other in heart. We should be living like family within our church; then people would want to join it. I believe that we should make it into that kind of church. What do you think?

If we are to do that, there are many difficult tasks ahead of us. This is just a beginning; it won't be easy. Yet, if we bring our hearts together and work together—recognizing each other and listening to one another—we can grow. The word Father has given us is so precious. In my tour of the churches, I have read Father's speech more than a hundred and twenty times. This short speech has so much depth. I was moved. We always listen to this precious message, yet we must not keep it to ourselves. It is our responsibility to spread it to the entire world. I will now

CONTINUED ON PAGE 31....COMPLETION OF CHURCH VISITS

UPF Assembly 2007 and the Abel UN



Reflections on UPF and the "Abel UN"

By Thomas Walsh



On September 23, True Parents launched the "Abel UN." People will surely ask, "What is the Abel UN?" or "How did September 23 represent the beginning of the Abel UN?"

The best answer of course lies within True Father's own Peace Messages. And, surely, guidance from Dr. Hyun-jin Moon or Rev. Kwak Chung-hwan will carry authority that is not claimed here. The following reflections are offered as a contribution to better understanding.

When we think about UPF or the Abel UN, we should not imagine an entirely new concept or idea, but rather an idea or vision that originates with God's ideal for humanity, with True Parents' vision of establishing God's kingdom and one family under God. The ultimate goal of God's providence has never changed throughout the course of history. Neither has it during the history of True Father's life of attendance to God. That ultimate goal is to restore the lost ideal of True Parents and True Family.

To achieve this ultimate goal, True Father has worked on so many levels simultaneously, some profoundly internal and others relatively external. There are aspects to God's providence, and special conditions that have been set, that are known only to God and True Father.

On a global scale, the achievement of God's original ideal required the challenge and horrors of World Wars I and II, the Korean War, and the cold war.

We know that the UN was established following World War II, in 1945. It was at this time that Father was to have been received by Christianity, particularly in Korea, and on that foundation, in America. In other words, God's ideal was for Father, with an understanding of the Principle, to be able to guide America, the Allied Powers, including Roosevelt and Churchill, in developing the United Nations, its charter and its mission.

This did not happen. Due in large part to the growing strength of militantly atheistic powers, such as the USSR, there was no reference to God in the charter of the UN, and it emerged as an entirely secular, governmental institution.

Father had to construct a global foundation all by himself, without the help of any government, religion or NGO. As such, it was an almost impossible task. He established so many institutions, in so many realms of human endeavor; each one dedicated in a unique way to restoring some aspect of life and to contributing to the realization of God's original ideal. All these

organizations were necessary to build God's kingdom; God, and Father, needed Abel institutions in every area of human endeavor—the media, academia, the arts, sports, moral education, publishing, religion, government, business, the family, etc.

In 1991, Father launched both the International Federation for World Peace and the Interreligious Federation for World Peace. In 1992, he established the Women's Federation for World Peace; in 1994, the Youth Federation for World Peace; and in 1996, the Family Federation for World Peace and Unification.

At the close of 1998, Father announced that he would start a new organization, the Interreligious and International Federation for World Peace (IIFWP), with a mission to establish an interreligious council within the UN, indicating that the existing UN was like a body without a spirit or mind, lacking in receptivity to spiritual wisdom, insight or inspiration. Thus, in February 1999, IIFWP was formed.

While on the one hand, IIFWP's mission was to promote the establishment of an interreligious council at the UN, Father directed Rev. Kwak that its more important mission was to restore nations for God. To do this, IIFWP was to utilize Father's entire global foundation, i.e., the organizations mentioned above, covering every area of endeavor—religion, humanitarian service, government, academia, media, civil society, the arts, sports, youth, the women's movement and so forth.

Toward this end, IIFWP sponsored a series of *hoondok* seminars in Washington DC, each one bringing key leaders from nations around the world, from government, religion and academia.

Then, in August 2000, for the first time, Father spoke at the United Nations and advised the UN to establish an interreligious council, to celebrate Parents' Day each year and to create peace zones in trouble spots around the world.

At that same time, he established the World Association of NGOs (WANGO), and in the latter part of 2000, IIFWP and WANGO carried out educational programs in support of the MDGs,¹ in nations around the world. The following January, Father celebrated the Coronation for God's Kingship. In his prayer on that occasion, he spoke of the foundation laid by IIFWP and WANGO.

That same year, Father returned to the UN, and a "World Peace Blessing" was celebrated, with True Parents officiating.

1 The UN's Millennium Development Goals are targets for poverty reduction, health, education, gender equality and resource preservation.

This event stirred up detractors who insisted on misrepresenting the Blessing Ceremony as a formal marriage rite or as the religious ritual of a specific religious group, failing to understand that it is a celebration of all humanity as one family under God, linked together as one lineage.

At this time, Father launched the Ambassadors for Peace movement. The Ambassadors for Peace Certificate is signed by both Father and Mother. This was the first official certificate Father and Mother have ever both signed.

Later, in May 2001, to conclude Father and Mother's fifty-state tour of the U.S., we attempted to secure a room at the UN to allow Father to deliver his Peace Message. We were blocked. From that time, Father began to speak of an alternative course, one where he would seek to take on himself some of the UN's burden and responsibility.

In 2003, IIFWP launched the Middle East Peace Initiative (MEPI), beginning with an international conference in Washington DC, in February. MEPI missions to the Holy Land began in May and laid the foundation for the advance of God's providence.

In October 2003, Father asked that IIFWP launch the Abel UN or Peace UN. Recognizing that we could not use the name United Nations officially, we proposed a name, the Interreligious and International Peace Council (IIPC). This was hastily approved, given that we only had three weeks to prepare the launch of the Abel UN.

Father asked that representatives from each of the providential nations of World War II, plus Israel and Korea be sent to each other's nations. In effect, these IIPC "ambassadors" were representatives of the emerging Abel UN.

Over the course of time, serious effort was made to comprehend Father's intent in establishing an Abel UN. In 2005, Father directed Rev. Kwak to establish a new stage in the development of the Abel UN. This is the Universal Peace Federation (UPF).

The Abel UN is an expansion of the mission of UPF, an institution that should coordinate the various components of God's providence in order to bring about a world of lasting peace, the kingdom of God. It is a different concept from the interreligious council Father wanted added to the UN. That effort represents a separate mission, that is, to work through UN member states to promote the establishment of an interreligious council within the existing UN.

The founding or launch of the Abel UN has therefore less to do with the establishment of an external structure (or with



On September 23, Father writes, "May the sovereignty of the God of true love, the sacred reign of peace, last forever"

official decrees of governments) and more to do with how we understand ourselves as a movement and how we understand our mission as the Universal Peace Federation. In this sense, on September 23, we were authorized and commissioned as the "Abel UN."

As such, we need to think through the ways in which an Abel UN should work. This has to do, at least in part, with setting up structures and councils, a charter, and so forth. However, we cannot simply imitate structures that have come before. If the Abel UN is a new paradigm, we have to discover or learn how a UN-like entity would function if established in the era after the coming of heaven, in an era that is moving beyond the limits of particular religions and nations, or the constraints of culture and ethnicity.

UPF's mission is thus surely to establish itself as a leading institution for peace. UPF does not wish to compete with the UN, but to support its work. At the same time, UPF, as the Abel UN seeks to demonstrate exemplary governance and, guided by the principle of living for the sake of others, seeks to fulfill its mission in relation to God's original ideal, the creation of one family under God. ♦

Dr. Thomas Walsh is secretary-general of UPF.



Members of the True Family (seated at right) listen with 1,200 guests to Father's speech on September 23rd



A Few Words about Rev. Moon

By Rev. Kwak Chung-hwan

On the final day of the second ILC, some reflected publicly on their experience at UPF Assembly 2007. Dr. Kwak was among them.

I have attended the founder of UPF for more than fifty years, and I still have not fathomed the depths of this person. I am still learning from him every day. Sometimes he calls me at 3:00 in the morning. When he receives a revelation from God, he immediately wants to take action. He is always living immersed in God. He spoke last night in front of you, the most distinguished leaders of the world, but it is not easy to explain his teachings. There are so many things that he has experienced in his lifetime.

He wants to talk about the things he has experienced during his lifetime. He doesn't do it to brag. Rather, he wants to share the guidance he received from God.

About twenty million people starve or die from hunger-induced illnesses each year. He feels that deeply. At home, he doesn't wear a necktie, and sometimes he doesn't even wear socks, thinking about the people who cannot afford to buy socks. In a hotel, we have large towels, but he doesn't want to use a large towel, thinking of people who don't have that. His thoughts, words and actions are consistent.

Last night he spoke for more than three hours, which is beyond protocol. He did so because he wanted to share with you what he received. Each word he says is not in his own interest or for his own sake. If he asks you to clap, it is to applaud God. I don't think there has been any other person who has lived with such an absolute standard.

If we can come together and work together based on



Dr. Kwak meets with Burundian First Vice-President Dr. Martin Gabriel Nduwimana, representing President Pierre Nkurunziza, a UPF Presiding Council member, in New York on September 24; interpreting is Adama Doumbia, UPF West Africa regional leader

these teachings, even if only 80 percent, this world would be a better place. Rev. Moon is blind to the distinctions of skin color or religion.

Last night some leaders told me they thought Rev. Moon was giving us something like his last will. I hope we can work together to create a world that knows no war. I hope you can become our partners in this holy and sacred task. ♦



UPF Challenges Its Limits

By Julian Gray

For this year's annual UPF Assembly, the Universal Peace Federation took the extraordinary step of hosting two International Leadership Conferences virtually back to back. Both were held in the New Yorker Hotel and the adjacent Manhattan Center in New York City. The first marked the second anniversary of the founding of UPF on September 12, 2005, and the second, which began less than a week later, coinciding with the opening of the sixty-second session of the UN General Assembly (September 25), was held to mark the public launch of the "Abel UN."

As if the work to welcome hundreds of guests at two international conferences were not challenging enough, in the short period between the two conferences, several days were dedicated to yet a third gathering, this time of the international UPF leadership, including head office personnel and regional chairs. Some ambassadors

for peace who are close enough the movement's core that they were willing (excited even) to devote themselves to the full schedule also came. That schedule began with a luncheon for the conference participants and UN contacts at the UN Headquarters at which Hyun-jin nim inspired everyone with a speech on his vision for peace. It was also an opportunity to invite diplomats from the UN missions to attend the ILC later in the week.

The in-house, capacity-building conference in the New Yorker Hotel included a major session conducted by outside specialists on event- and project-related communication skills, plus an explanation of the sophisticated database software that among other services allows UPF contacts to find and contact each other internationally. There was a very timely presentation on wise communication practices and use of media, where much development is occurring.

The conference gave the central project developers within UPF—plus a good number from other organizations comprising the larger movement—a forum to report on the progress they are overseeing. In the course of just a few years that progress is remarkable. UPF's leading lights are advancing their projects, networking with other NGOs and finding sponsors and supporters for their healing work, whether it be the International Leadership Conferences, the Middle East Peace Initiative, Religious Youth Service, Interreligious Peace Sports Festival, international character education or Play Football (Soccer) Make Peace.¹

Hyun-jin nim spoke to the assembled UPF leaders, emphasizing that Father did not come to create a religion but to plant God's message in the hearts of men and women.

With a renewed sense of the mis-

¹ Outside of North America, the name is being changed to "Play Football Make Peace"



The following was one of three speeches preceding Father's speech on September 23.

Reverend Dr. and Mrs. Moon, Your Excellencies, distinguished guests, ladies and gentlemen:

It is a great honor and privilege for me to give some remarks on this very special occasion, an important point today in your lifelong, lasting work for world peace, Rev. and Mrs. Moon.

I have been involved in this amazing, unique work for only a short time, but I have already come to understand and appreciate how deeply important the work of the Universal Peace Federation is.

I was a prime minister of a country that not so long ago, with many other European countries, went on a path of freedom, democracy, prosperity and human rights. We have become a member of the European Union and NATO. In all these years I was deeply, deeply involved in the process of change—changing society, the economy, individuals and values. So I can understand how important and unique the work of Rev. Moon was in opening doors for nations like my own to pursue the path of freedom and prosperity.

Slovenia is located in the north of southeastern Europe. That is the part of Europe that for centuries has been troubled by interreligious conflict and strife between the forces of Christianity and of Islam. And it is very clear that without interreligious harmony, there will be no lasting peace in the Balkans.

I have clearly experienced that there is no other organization that has been able to bring Christians and Muslims to



work together, side by side, in the way we can see here at this very gathering. It gives me tremendous hope that UPF and its Balkan peace initiative will be able to bring the same spirit of interreligious peace and harmony to the search for lasting peace, security and prosperity in the Balkans.

However, there is another area I would like to stress tonight on this occasion, and that is upholding family values and the importance of the family in human life. It is you, Father Moon, who seem to me to bring one of the greatest hopes for renewal for all Europe and the world. There is no doubt

that the institution of the traditional family is in crisis. Many seem to have lost all sense of the value of the institution itself. However in your clear exposition of the idea, structure and functioning of the family in your work on character education, and in your effort to engage the hearts and minds of young people in the value of service to others, I see real hope for the renewal of the family and vision for youth. I see the path to how we can change the world and exchange the policies of calculating self-interest and power with the policies of cooperation, solidarity and love. On this special occasion, I would like to extend to you my deep appreciation of your lifelong work. I want to express the hope that your own work and that of UPF will go further, from strength to strength, from country to country, from family to family. ♦

Mr. Anton Rop was the prime minister of the Republic of Slovenia 2002–2004.

sion, the UPF staff welcomed the four hundred or so leaders and experts to the second ILC, the centerpiece of which was Father's keynote speech on September 23 at a special evening that brought our consciousness of the Abel UN to a new level. Introduced with unreserved enthusiasm by Hyun-jin nim, Father based his discourse on the revised text of Peace Message 13 and gave a three-hour speech to a Manhattan Center Grand Ballroom audience among whom one representative sat for each of the world's nations. One of the actual UN diplomats who came, Makarim Wibisono, from the Indonesian mission to the UN in Geneva, spoke in honor of the occasion, which was warmly and eloquently emceed by UPF Secretary-General Thomas Walsh.

Father concluded his address at 11 pm, but with remarkable energy went on to write a special calligraphic message² with more than his usual panache, to mark the occasion. He and Mother cheered through the concluding manseis, and Father then struck a giant

gong to seal the evening's profound meaning, the launch of the Abel UN.³

In his address earlier in the evening, UPF Chairman Rev. Kwak Chung-hwan said this by way of explanation of the Abel UN:

"As you may know, the concept of Abel comes from the Scriptures.... An Abel is God-centered and respectful of our world's great faith traditions as partners in the quest for peace, as resources of vast treasure stores of wisdom, insight and knowledge of universal values that are absolutely essential to peace. Most important, an Abel UN is rooted in the principle of living for the sake of others and its trademark is service.... An Abel UN builds bridges of dialogue, reconciliation, harmony and peace among all the world's races, religions, nationalities and cultures. An Abel UN affirms not only a universal human family under God but also works to strengthen individual families, encouraging intermarriage among all people regardless of race, religion, nationality or cultural background. An

Abel UN recognizes the central significance of the family as the basis of a good society...."

Speakers at the ILC included Martin Luther King III, eldest son of the late Dr. Martin Luther King Jr., and Rev. Mark Farr, director of Faith and Service at the Points of Light Foundation. Dr. Douglas M. Johnston of the International Center for Religion and Diplomacy gave an account of his efforts negotiating directly with Taliban commanders in Afghanistan this summer for the release of the Korean Christian hostages. The work involved spending time with the Taliban leaders in religious observances, and working towards a common viewpoint and an agreement. His report gave credence to idea that inter-religious dialogue is an essential component in dealing with conflict in the world today.

This is a principle at the core of UPF, and of the Abel UN. In this organization, with its expanding network of motivated ambassadors for peace, the work to tackle the problems that weigh most heavily on the human race is genuinely pursued. ♦

2 May the Sovereignty of the God of True Love, the Sacred Reign of Peace, Last Forever

3 See Dr. Thomas Walsh's article on page 16

Londoners Rally for Global Peace

London's Global Peace Festival followed two others in Europe—in Paris, France on September 6 and Frankfurt am Main, Germany on September 7.

Queen's Lawn is a grassy promenade in the midst of Imperial College, London, that stretches between the library and the 87-meter-high Queen's Tower. The tower was once part of a larger building erected to honor Britain's Queen Victoria in 1887, the fiftieth year of her reign, which was designated a jubilee year. On Sunday, September 9, during a jubilee year of a very different nature—one marking the seventh year of Cheon Il Guk and the first year of the sacred reign of peace—Hyun-jin nim spoke on Queen's Lawn as the part of the grand finale of a three-day multifaceted Global Peace Festival. The festival had the attention-grabbing overall theme of "Click!" This emphasized that we can "click," that is, quickly develop close bonds of heart, with people from backgrounds quite different from our own as fellow members of one family under God.

Earlier on the day of the grand finale, three key events were held at the same time in proximate areas of Imperial Col-

lege. A hundred ambassadors for peace attended a mini-conference, Marriage and the Family in the UK: Changing the Trend, at which the main speaker was Sidney Shipton, the director of the Three Faiths Forum, a platform for dialog among Muslims, Christians and Jews. Mr. Shipton spoke about the injurious effects of divorce in the United Kingdom, which the Office of National Statistics reports occurred in 2001 at a rate of 2.6 per 1,000 population, second highest (together with Finland) in the European Union. He decried the declining school performance of children from broken homes in Britain as well as the financial drain to the national government brought about by divorce. In small group discussions that followed points were raised such as the ease with which couples can divorce and that the number of people choosing to marry has dramatically declined, while cohabitation is on the increase. Between 1980 and 2005, the number of marriages conducted in England and Wales fell from 370,000 to just 245,000.

Meanwhile, in a building adjacent to Queen's Lawn, a former BBC war correspondent and author of books on Yasser Arafat and on Zionism, Alan Hart, spoke at a gathering that looked into

"Sharing and Passing on Values."

Mr. Hart spoke about values instilled in the home, such as self-respect. He described how he was required as a boy to polish his shoes, which his father would inspect on Sunday evenings. Years later, when conducting job interviews, he found himself obliquely inspecting job applicants' shoes to determine if they had the self-respect and preparedness to do a job well.

A prominent Arab Christian leader, retired Bishop Riah Abu El-Assal of the Episcopal Church of Jerusalem and the Middle East also spoke. He related the biblical story of the Good Samaritan and emphasized the importance of loving all members of the global family.

The third of the concurrent conferences that preceded the grand finale was a Woman's Federation conference, Inspirational Women Engaging in Building a Culture of Peace, which drew more than a hundred people. Speakers at this conference included Shannon Hopkins, one of the organizers of "The Truth Isn't Sexy" (TTIS) campaign, an effort to raise awareness of the pernicious evil of human trafficking.

International criminal organizations engage in human trafficking by tempting usually impoverished women and



Members in the UK being led through hoondokhwae by Tim Miller, vice-president of Europe 1 region, before Hyun-jin nim speaks to them

children with promises of jobs in foreign countries. Once they have them in unfamiliar circumstances in foreign nations, the traffickers exploit them, coercing them into working as sex slaves, forced laborers or domestic servants. According to statistics compiled by the UN's International Organization for Migration, more than 70 percent of trafficking victims are forced into some form of prostitution.

While other organizations focus on those that supply enslaved woman and children to the sex industry, TTIS directs its efforts at the demand side of the equation. Volunteers distribute, to pubs, beer mats that mimic advertisements aimed at men who hire prostitutes. Expecting to find information on how to make contact with a prostitute, the men instead are provided with information on the hellish circumstances suffered by woman who have been trafficked as sex slaves. With the publicity the TTIS campaign has garnered, the wider public is made aware that slaves exist even in modern developed countries today.

Another inspirational woman highlighted was Alice Ukoko, chief executive officer of Women of Africa, a UK charity that seeks to help Africans in the UK as well as in Africa. Ms. Ukoko is Nigerian born. She came to Britain



Hyun-jin nim hosts an interfaith luncheon at his hotel. Present were leaders of the Hindu, Moslem, Sikh, Jewish and Christian faiths in the UK. Hyun-jin nim is receiving an award from the Hindu Culture and Heritage Society and the Sikh Heritage Trust

in her early twenties and worked hard to educate herself while working and raising children. She is something of a public-spirited tigress. After struggling to make her own way forward, she has turned her attention to helping her fellow Africans. Women of Africa and The Truth Isn't Sexy were major partners with WFWP for this conference.

The three mini-conferences were the final build up to the event at which Hyun-jin spoke, but related activities had begun a week earlier with a service project in Thornton Heath, South London, in which artists expressed exuberant hopes for peace in a bright mural that decorated the exterior walls of a local nursery. The WAIT team (Washington AIDS International Teens), Religious Youth Service, Service for Peace of Luxemburg, led by Massimo Trombin, who was among those who provided an educational segment for the volunteers, and the Jamaica Diaspora Youth Association all contributed to the event.

Utilizing the word to the fullest, there was also a Click Art Award 2007, which was a photo and fine art competition with the same focus on intuitively connecting with others.

Meanwhile, UK members communicated the heart and substance of the festival to high-level contacts.

Hyun-jin nim tied all of this together under a tent on Queen's lawn as he addressed the crowd at the grand finale. It was a reminder that when we click with one another, for that brief moment, we come into contact with God's ultimate dream, the universal family, which from his humble beginnings True Father has steadfastly dedicated all of his effort to fulfill. ♦

A TW staff member wrote this article.

On September 10, Hyun-jin nim was present at a meeting held at the House of Commons at the Palace of Westminster, which addressed the Israeli-Palestinian conflict in the Middle East. The occasion was chaired by Labor MP Dave Anderson, and the main speakers included Bishop Riah Abu El-Assal, formerly Episcopal Bishop of Jerusalem and John Levy of the Friends of Israel Education Trust. Hyun-jin nim, who had just returned from a MEPI visit to Israel, was invited to speak, and he strongly emphasized the role of religious leaders in the resolution of the Middle East conflict.



higher school, but you had to go and take a test before going being assigned to the higher school. A prep school was an in-between educational institution. I encouraged my cousins to go to prep school.

We did research before choosing a school. In April, we all had to go to school. My parents had paid all the money for tuition to this village school, but I wanted to escape from that school without even going there for a year. I had persuaded my parents, my grandfather and even my uncle by saying, "When other people are building airplanes, I can't just be studying Confucius and Meng-tzu." I laid the foundation of my arguments in that way.

I was a very ambitious person. I thought I would die if I could not get three doctorates in my lifetime. However, I now think of a doctorate as among the easiest things to get. ...

1934: Osan Elementary School

I studied at Unyong prep school and then entered what was called a general school, Osan elementary school. I took an examination to transfer and entered the third grade there. I studied so desperately that my grades for the year were good enough for me to be permitted to skip to the fifth grade.⁸

At that time, I walked twenty *li* to school. This was when I went to the Osan School. How far is that? [Eight kilometers.] I walked eight kilometers to school every day. Because I always passed the houses of other children who lived on the way to school at exactly the same time every day, if they left home with me, we were never late for school. It was almost scientific. Children were therefore waiting for me on every mountain pass. [Laughter] When I walked, I walked very fast. I walked the eight kilometers in an hour or even forty-five minutes. Those following me were working very hard! [Laughter] There are many stories like this about me.

My parents never had the need to prepare school things for me. I did everything by myself. Even when I had to take an oral examination in front of the headmaster, I arranged everything myself. I was a pioneering type.

Dukhung Presbyterian Church

I was born in a very stable Confucian family in a northern province of Korea. When I was a little over ten years old, my entire family converted to Christianity. Converting was for me deeply moving. I really loved my new faith, and I loved Jesus more than I had loved anyone else in my life.

When I was small, whenever I was late for a service, I could not raise my head. Without repenting for several days, I could not walk with my head raised. I still remember this clearly. I always felt that if I arrived late, it would inconvenience all the other people attending the service, so I always tried to arrive at the service a little before it began. I tried to be as helpful as possible.

I'm sure you all know that Korea then was a small, miserable Asian country under Japan's control. I did not grow up in an independent, sovereign state. I grew up under Japanese sovereignty, Japanese tyranny. That was how it was until I was twenty-five. I recall gradually beginning to understand the world during that important stage of my life, my youth; it was a time when as a Korean without independence I came to understand all of life's difficult circumstances. If I look at the situation from the providential viewpoint, I grew up within my

nation's difficult circumstances. The misery of my people who were living under another nation caused feelings to arise from deep in my heart. My memories are of a youth spent thinking of how to deal with the situation of my country.

Transferring to the Fourth Grade

The Osan School prohibited the use of Japanese. We weren't allowed to speak that language. Lee Sung-hun, who was one of the thirty-three signers of the Korean Declaration of Independence from Japan, had established the school. With that kind of tradition as the school's foundation, we simply could not speak Japanese.

When I thought about it, I felt we needed to understand our enemies very well. Unless we thoroughly understood our enemies, we could not prepare to fight against them when we had to. For that reason, I took a transfer exam for Chongju General School, a public elementary school, where I had to enter the fourth grade, which I otherwise would have skipped. I learned to speak Japanese fluently there, and I was graduated from there. During this process, I was thinking about all the difficult questions and basic problems of life, such as the proper way of faith.

At school, we all had to learn Japanese. It seems like only yesterday that I studied *hiragana* and *katakana*.⁹ I memorized everything in one night. I also memorized all the books of the first, second, third and fourth grades like a thunderbolt in just two weeks. After doing that, my ears were used to it.

At this school, for the first time, I hung up pictures I drew. I hadn't even been taught how to draw, but I knew it already. Before I began drawing, I divided the picture into thirds. I measured whether the picture fitted within the divisions of a plane. Based on the center point, I measured it. If my drawing paper was three times bigger, based on the center point, I drew dots first in the places that matched. That's how I drew.

In my early years, when I used a notebook, I did not start writing where the lines were. I always started from the white area at the top of the page. At times, I even wrote on top of what I had written before. In that way, I was able to write more things in a single notebook. We must appreciate the value of things.

From the time I was an elementary school student, I watched the school principal's behavior and continuously trained myself to live as he did. Even now when I pray, I focus on things I learned back then.

Have you all seen a kerosene lamp? [Yes.] It seems like yesterday that I studied while pouring the kerosene in like this. When I studied until two or three o'clock, my parents would say to me, "Hey! Go to sleep. You're going to ruin your health." They always talked like that. In those days, my closest friends were the night insects. I made friends with them during the hot summer season.

I still remember what happened at the Chongju Elementary School graduation ceremony. Many fathers, brothers, teachers and supporters came to Chongju to celebrate on graduation day. At that time, Chongju was a town. At the graduation ceremony there was a speech by the headmaster and then a congratulatory speech by a guest. After that, I volunteered to go on stage and speak. I gave an anti-Japanese speech. I still remember this very clearly. I can still see myself giving that speech in front of all those people. When I think about that, I realize I did not have the temperament of an ordinary boy.◆

8 This was Father's first Western-style education after seven years of Confucian-style schooling.

9 Japanese alphabets

Today we know that the historical forming of political parties is a turning point. Yet unless politics also roots itself in God, it cannot succeed. People are always basing their measurement of human beings on relative ideas, which is why vast differences emerge that lead to conflicts. A political party is not about gaining power over others. Gaining political power is just a means; it cannot be the ultimate goal or purpose of the existence of a political party.

Why should a governing party and opposition party fight? It is abnormal. The government and the opposition party should be like a husband and wife, or like a father and mother in a family—always discussing matters of national interest and promoting the national welfare together. That seems normal, the way it should be.

The name of the new party is the Family Party for Peace and Unity, which was how it was registered on August 28. It will not become involved in the confrontation and conflict that characterize the relationship between the government and opposition parties in Korea today. It will be a parental organization that works to take care of the people.

This morning Father explained the significance of the party and asked why there are so many political parties in Korea. He suggested that just as there is only one father and one mother in a family, where there is a party governing a country there should always be just one opposition party that can advise the government. He said that concept is based on a providential view of politics. The conduct of politicians outside the providential view has caused public distrust.

Supporters of the Family Party for Peace and Unity will not come from a limited region, age group, economic level or ideological mind-set. It will not be supported by the rich exclusively or the poor alone. The FFPU will be supported by healthy families. That is an amazing statement. No matter how different one's cultural background, no matter what country or culture one comes from, all societies are based on the family unit. A healthy family is what people in general seek and desire. A family is an indispensable unit of society and the world. Healthy families will be the support group of the Family Party for Peace and Unity. Most political parties get their support from specific groups and are influenced by them and lobbied by them, but the Family Party for Peace and Unity will be supported by families....

The fundamental beliefs and viewpoint of FFPU are not nation-specific. These ideas can transcend nations and can be the basis for political parties in various countries that have some level of association with one another.

Father is teaching that a political party that is in accord with the heavenly way will not have to develop policies. Many political parties today are working hard to develop very good policies. Other parties just pay lip service to policies in order to excite people's interest and gain their support, but they don't actually follow through with what they promise.

What does Father mean by saying a political party has no need to develop policies? He is saying that because the Family Party for Peace and Unity is supported by healthy, blessed families, it is firmly rooted in God. That is why there is no need for any other policy aside from the policy of applying principles rooted in the true family ideal connected to God. Of course, to be approachable by the general public, the Family Party must be able to explain itself in language that people can understand and relate to. In that way, how the party applies heavenly principles will be expressed in that context. You have to keep in mind that God does not formulate policies. The heavenly way, the principles and laws that Father talks about, are precious and

valuable in their own right.

When we meet someone who is prepared, and we talk with them about Father's philosophy and his beliefs, these people are deeply moved and become ambassadors for peace. For the general public, though, the average citizen, the party will have to consider how to explain its vision and philosophy in a way the layman can relate to. Father does not believe that God's providence should be promoted only through the medium of religion. God's providence now requires that a political party be established; a political approach allows the message of an ideal world to reach a different audience and bring people together. You could think of it as a partially open door being opened fully.

Some people may ask the party members, "Why are you religious people trying to get into politics?" The party members must be able to reply strongly and confidently. The politics that the new Family Party will strive for in Korea are not the politics of lies or sweet talk without action to back it up. That is not the kind of politics intended. It will instead firmly base itself in God to promote humanity's God-given rights—equality, freedom and liberty—to create a society that can guarantee these God-given rights.

Why should it be doing that? The Chinese characters for "politics" translate as "honesty, honest government." That is exactly what a political party must do and that is what the Family Party for Peace and Unity will be doing.

In four hundred years of political history, there has never been such a dramatic moment as this. A new chapter in political history is beginning. This morning at hoondokhwae Father asked, "What is democracy? Do you think democracy is ultimately what God wanted?"

I know that there are some ambassadors for peace here. What Father clearly stated is that democracy is not Godism. He said, "Democracy is one of the systems of government that was needed to accommodate all the differing opinions people have had, to be able to reflect the majority opinion of the people of a particular group, to designate the policy and direction that is agreed by the majority of the people of that group. In that sense, it makes sense and is rational, but in that kind of democracy there is no center that is fixed to absolute values. Because God is not manifestly included, it is just a group formed around people's opinions. The world God desires cannot be created in that way. It all comes down to the questions "What is goodness?" "What is righteousness?" and "What is justice?" You cannot find those by listening only to the opinions of many people.

In 2003, when the first Family Party was launched, Father said, "Don't even think about getting into politics; just educate people." But according to Korean law you cannot maintain a political party just by educating people, so the Family Party for Peace and Unity will also be involved in elections this time. The party will field candidates. In April 2008, there will be general elections in Korea for the National Assembly; that will be the first opportunity for the party to have a candidate.

Of course, there are many righteous and conscientious people out there, and the new Family Party will work with such people in creating a new type of politics. This is the nature of the time that has come. I know people generally regard politics as corrupt. However, the Family Party for Peace and Unity will confidently begin its activities.

Providential advancements begin from an individual and advance to the family, society, nation, world and the physical and spiritual realms combined. Those are the stages it has gone through. The central axis that ties all this together is the family. Everything is connected to the family. From this perspective, the Family Party for Peace and Unity is very important. ♦

UTS: Equipping Interreligious Peace Builders

A Conversation between the UTS President and the UPF's Global Leaders

Tyler Hendricks

On September 18, Dr. Hendricks discussed new policies and UTS interfaith initiatives with Universal Peace Federation leaders in New York. At first, UTS is directing these opportunities mainly to interfaith-focused FFWPU members sent by UPF chairs, though two ambassadors for peace have already enrolled. As the seminary increasingly absorbs the interfaith vision of True Parents and Hyun-jin nim, they foresee ambassadors for peace of all faiths making up an increasing portion of their student body. The following is an edited transcript of his talk and the exchange that followed.

In the last six months, at the direction of the Board of Trustees and the deep inspiration of Dr. Hyun-jin Moon, UTS has developed in the direction of becoming an interfaith seminary. We have an interfaith, peace-building curriculum, spiritual formation program, field education and placement strategies and are able to offer substantial financial aid for interfaith students.

As a result, UTS is becoming aligned with our global movement. You are leaders of the global movement, so we are becoming aligned with you as we all strive to align in faith and action with God. You have sent students to UTS over the summer at very short notice and we are very grateful for that support.

We have developed a start-up interreligious curriculum consisting of new, adapted and already-existing courses. [See box, page 26] We require the interfaith scholarship students to take this track, which leads to a Masters of Religious Education (MRE), a two-year program, and for some a three-year Masters of Divinity (MDiv). It has the purpose of preparing students to be interreligious peace builders in the field. Our faculty, led by Dr. Andrew Wilson, developed the curriculum, and it will be further developed. In order to implement the most intelligent developments, we need advice from the field, from the movement worldwide, to let us know what you want to see this curriculum accomplish for the people whom you send to UTS. The survey we are asking you to fill out will be analyzed and the results published.

First, I am going to speak about financial aid. We are all grateful to our generous benefactors internationally. Every continent was able to send students because financial aid is now available beyond borders. That came from our partnering with the movement to restructure the financial aid program. Now UTS has a substantial financial aid reservoir, a resource that we can make available to qualified Family Federation members and ambassadors for peace from your regions. In this way, they can come to gain the benefits of this education and go on from UTS to serve the purposes of building peace, family and community life in your areas under the overarching rubric of the Universal Peace Federation.

Because we had this financial aid, we could work with you to recruit students. We received eighty-two applications in May and June. We accepted only forty-two, because the standard has been raised. Each

candidate's application was rigorously screened at the highest level. The admissions standard is more rigorous than it was in the past. We want a good deal of information about the candidates whom you feel are the right people to come. We want the regional chairs to approve of each candidate for this interfaith scholarship, which means you and the candidate have a common understanding and shared vision of that candidate's future mission in your region to advance peace building goals and objectives. We needed you to sign off on these candidates; then we vetted them through our admissions committee, financial aid committee and representatives of the benefactors. It's a process that takes several steps, but the result is that the quality of the students is quite good. As a group, our twenty-eight new students, from eighteen countries, are younger than in the past; as a group, they have better English than in the past; as a group, they have an excellent

The spiritual roots of the Universal Peace Federation were planted at UTS in 1977 with the theologians conferences that led to the establishment of the New Ecumenical Research Association (New ERA).



mission consciousness, a clear idea of their goals. Also, we are discouraging people from bringing their families, especially in their first year. The reason is that we would like students to move through UTS as fast as possible and return to the field. Also, it is expensive and time-consuming to move one's family from another country, and then a year or two later have the expense of moving back, finding a new place to live, and so forth. It tends to impede a person's momentum.

To build momentum, we have instituted a December graduation in addition to the May graduation. If students can finish the program in the fall, they do not need to wait until May to graduate; they can graduate in December. Those students will receive special attention for placement.

Accountability to the field

We want the students to maintain their connections with you in the field. We don't want you to just send them off to UTS and wish them the best. We would like you to maintain your mentoring, your coaching and your prayer for the people you send, because *they are accountable to you, who are trusting them and are investing in their future, to perform well as students.* They are accountable also to UTS and *UTS is accountable to you to produce great graduates who can add value to what you are doing in the field.* That's why we need to know what competencies, what skills you want to see UTS provide to your future leaders. We would like to know how you define interfaith and how effective your interfaith activities are. The survey you are giving us will help us understand this.

Placement

Placement refers to where the graduates work after graduation. We believe that placement is for the sake of the success of inter-religious peace building. The goal is not to create a great seminary; it is to create peace and, in the founder's words, one family under God. The people you send will come back to your nation. Movement greatness is defined by the ability to lead society to discover oneness, end war and build culture. If the seminary can serve that purpose effectively, then it is a great seminary.

Over the last ten years, because he stopped placing graduates himself, our founder was asked on several occasions to provide guidelines as to the placement of UTS graduates. True Father's answer was always the same: they should return to the country they came from. He gave that answer several times; Rev. Kwak sent it out in an official memo, and it was even written in *Today's World*. There are exceptions, but that is the rule and we are focused on implementing this rule, because it is the right thing to do, it makes sense and it brings the best results for all concerned. *The people you send will come back to your nation.*

UTS wants to be rigorous about fulfilling this promise. In the past, we have not had this policy for various reasons. But we are very serious about this now, because we need to be systematic about the placement of the students in their home area, unless there is a very good reason for a different placement with which all parties agree. This means you can be confident when you send a person you want to develop as a future leader, that he or she will come back and fulfill the vision you share with them in their country.

I met with a new student who has a critical network of contacts in his and neighboring countries. Clearly, this person is very valuable to building interreligious peace in his part of the world. He has active, constructive relations with civic and religious leaders from a broad spectrum, so that person will be able to fulfill his greatest potential, at least for the foreseeable future, probably right there. He speaks the language; he knows the culture; he knows the people; it is his hometown. This principle is



True Parents founded UTS in 1975.

something we are serious about implementing. This also makes UTS, the student and the sending organization accountable. As I mentioned, this is the purpose of the survey: what are the skills you want these people to come back with in order to improve results. Please think concretely.

Spiritual formation

We also have strengthened student life with a small group system that focuses on spiritual formation, small-group competencies, interpersonal relationship skills and a weekly chapel. We want to work with you in strengthening the spiritual formation of the seminary students. Spiritual formation refers to mentoring and staying connected with the people you recommend as students, both Family Federation members and ambassadors for peace from other organizations and faith traditions. We want to implement a systematic means through which you stay in touch with your students who are at UTS to keep them focused and to keep UTS focused. We want you to be mentoring, coaching, even to the point that if they are not moving forward according to the expectations you and they had when they came, we would look at counseling them and determining whether they are really going to succeed as a UTS graduate or it would serve their purposes better to move in another direction.

Field education

The step between matriculation and placement is field education. Field education refers to students going out to the field while they are a student to work in a supervised setting. Field education can be set up through the Family Federation, the Universal Peace Federation, Service for Peace, the Religious Youth Service, Sports for Peace, the Women's Federation and Youth Federation, and so forth. It can take place with organizations in the wider community, such as UNESCO, the World Food Program, the Red Cross, Points of Light Foundation, or a community-based interfaith or social entity. Many organizations offer formal internships. UTS is strengthening its field education. It is good for our students and our movement to build bridges with other organizations, to work as allies. The value of field internships cannot be over-exaggerated.

Mr. Antal, our field education director, just accomplished something very noteworthy. He facilitated the acceptance of the first Barrytown student, who happens to be a Korean, into a clinical pastoral education internship at a major medical center, a nationally recognized American institution. This happened about a month ago and is a tremendous foundation for this individual's future in the Universal Peace Federation and toward

certification as a professional chaplain.

One of the emerging front lines in peace building, believe it or not, is military chaplaincy. Military chaplains are in a position to build relations among religious leaders in conflict situations. As we are well aware, and the wider society is gradually waking up to, local religious leaders wield tremendous influence in many conflict-ridden societies, for good or ill. Military chaplains need training as interreligious peace builders in order to relate with the local populace through their spiritual leaders. A Master of Divinity degree from an accredited seminary such as UTS is a requirement to become a military chaplain. Our students can become military chaplains. So, chaplaincy training, which is called "CPE" (clinical pastoral education), is one purpose of field education. UTS is now able to offer stipends for students who are accepted into accredited CPE programs.

Another advance in field education is the development of internships in the Holy Land. Dr. Wilson, our Academic Dean, and Mr. Antal are in close discussion with MEPI leadership for the placement of UTS students for fieldwork in Israel. Two students, a young woman from Russia and a young man from the Philippines, recently won grants to make possible their internships in Israel next spring and summer.

One reason it is useful for you to understand field internships is in case you desire to have a UTS student as an intern. Internships can last anywhere from two weeks to six months, depending on what activities the interns are doing. I recently spoke on this to our leaders gathered in London, with Reverend and Mrs. Song, and it appears that field education placements are plentiful in Europe. You could benefit from this important asset. It allows you to mentor, to participate in the student's education.

It should be a strategic placement, for you as well as for the intern. If he or she were interested in working with the Catholic Church in Zambia or in the Philippines, for example, the intern could prepare by doing an internship in Rome. But this requires the student's personal vision and zeal, so we need you to send young people with energy, skills and heart.

Recruitment

UTS has shifted to the standard American academic calendar. We now have two semesters per year, not three. We have a term that begins in late August and a term that begins in late January. We basically bring in students once a year, for the fall semester. That means we have an intake of students in autumn, at the end of the summer. Students who try to get into the program in late August but cannot for some reason, perhaps a visa delay, can enter in January. And of course we can absorb special cases in January, but basically we are working with a holistic annual calendar and want to bring in new students once a year.

We will be talking to you about new recruits soon, for students coming next August. We want to give you time to pick the right people, give them time to arrange their lives, to get their documents, to work

UTS courses for their Masters of Religious Education with a focus on interreligious peace building include:

- Theology of Peace Building
- World Religions and Global Conflict
- World Scriptures and World Peace
- Ethics and Social Justice in the Age of Globalization
- Fundamentals of Interfaith Leadership
- Muslim-Christian Relations
- Jewish-Christian Relations
- Spiritual Development
- Intercultural Communication and Conflict Resolution
- Models of Teaching for Peace and Justice
- Character Education and Development
- Perspectives on the Family and Peace Building

For course descriptions and further information, please visit www.uts.edu and click on "A new MRE concentration at UTS!"

out their visas and to go through the vetting process for financial aid. I spoke with one regional chair about a continent-wide competition for selection, like the Mr. and Miss University Contest.

I mentioned the Admissions Committee and the Financial Aid Committee. These very important committees review applications and the applicants financial status; they make the grant awards for financial aid. We are going to be including American Clergy Leadership Conference (ACLC) clergy on the Admissions Committee and in financial aid processing for the Extension Center, so that we can screen the applicants from all churches carefully. We want this to be done by

their peers in order to establish equitable and fair financial aid awards. Overall, in both Barrytown and the Extension Center, the purpose is to raise the standard for admission, to make UTS education a valued prize.

We prefer to accept younger people. Of course, seminary education is good for us older folks, too. Many people choose seminary education to launch a second career. Second-career people should be at a point in life, though, where family or financial burdens do not weigh them down, where they have some financial independence. If they have passed through that financial and family building stage, it can be good to move on to the second career and come to UTS. But in general, we have a preference for younger candidates with field experience who are not so embedded in their family or career that spending two or three years at seminary would exact a great cost. We are looking for people who have flexibility, younger people with mission consciousness, who when they come to the seminary pretty much know what their goals are and are able to focus on those goals.

As all seminary graduates of any denomination know, seminary is a place where you hear many things, study many topics, encounter many questions and face a lot of options. This is good because it broadens your horizons, but it shouldn't be something that disorients you and leads to losing faith. We need people who have a strong focus and a mature faith. We are looking for students who are committed to moving through the program



A group of UTS students visiting a Buddhist monastery in Wappingers Falls, New York, as part of an intensive introduction to Buddhism

at a good pace and graduating as quickly as possible. We are looking for students who have worked through, at least to a preliminary degree, their plans *with you*. We do want students to have a broad experience and to sample many things, but that has to be balanced with the reality that seminary is not the end goal; it is preparation for something else. They have a career and a mission they are accountable to fulfill. By the time you get to graduate school, your basic searching should be over; you should be there to equip yourself to accomplish the responsibilities you will take on when you return to serve in the field.

We also want to raise the standard of English, so gradually we are going to raise the expectation for the Test of English as a Foreign Language (TOEFL) score. This will raise the standard of academics for all the course work.

Global reach

Finally, I want to whet your appetite in relation to the possibility of expanding the domain of UTS education. It begins by formalizing what it means to be an interreligious peace builder. That's one of our goals. What kind of spirituality and technologies does an interreligious peace builder possess? Then we line up a series of courses to support those. Maybe it would be a three or four-course package. A person would not need to apply and be accepted at the seminary itself; she or he could just get that certification. UTS would partner with UPF, and it could actually be UPF that certifies that a person is an interreligious peace builder. This could be "the next step" for people who become ambassadors for peace. The education would come from UTS. This could be the first thing that we could actually get online.

If we were able to this certification package going well, with students going through it and getting certified, we could set up locations around the world that could be authorized to teach those courses and provide this certification. There would not be a full-blown seminary in New Delhi or Nairobi or Moscow or wherever, but you could have a school that would begin by providing this interreligious peace-building certification program. Then you could build from that. That step is doable without a lot of complicated legal and international issues coming into play.

QUESTIONS FROM THE AUDIENCE:

Are you focusing on Unificationists or others as students?

At the New York Extension Center, our student body is very diverse within the Christian world. Unificationists comprise perhaps 10 percent there. Our long-term goal is to have a diverse student body with many ambassadors for peace at Barrytown as well. We have two this year at Barrytown; one is a nondenominational pastor from California, the other a Methodist peace worker from Zimbabwe. Gradually we do want to move toward having at least half the students be ambassadors for peace, but it may be more—this is still under discussion.

How are you going to deal with people of other faiths in what is very much a Christian-type environment?

It is not going to remain a denominational environment. We've had a good deal of discussion about this. We know we have to change the décor, we have to provide multiple worship spaces; we have to become religion positive but religion-neutral, so that everyone can feel comfortable. It is a challenge, no doubt about that. It's not easy to remove towering stained glass windows



At UTS's Extension Center, 75 percent of the student body are Christians; Pictured are Dr. Hendricks (center) with some staff and students

and we haven't even considered the idea. It is a task in front of us. We would perhaps be solving some problems, doing some innovative work from which the wider society might benefit in terms of how to affirm religion, affirm everyone's faith, and yet help everyone affirm each other's faith, listen first, in the context of the overarching ideal of one family under God.

That is the task we are taking on. The students keep their inherited religion—if they so desire. We know that our founder has used the phrase, "the mask of religion," and declared that, in the ideal, religion as a restorative process is unnecessary. I asked one of my authorities what second-generation Unificationists should write on the application form where it asks for one's religious affiliation. He said they should identify with the religion of their ancestors.

Are members of the faculty from different faiths?

We have a Catholic lay-person and an active Lutheran pastor on the full-time faculty at Barrytown. We are bringing a Buddhist monk to teach over the Thanksgiving break, and we are trying to attract him to join the faculty. At the Extension Center, there are Baptists, a United Church of Christ, an Episcopalian, who is also our field education director in the city, a United Methodist and others on the faculty. We need a Muslim and have some conversations going. We will bring in a Muslim adjunct for a course on Islam, but we haven't lined anyone up yet. We bring in a speaker or a worship leader from another faith to the chapel event once a month. So far, we've welcomed an Imam and a Presbyterian pastor.

How about the name? Is it going to stay Unification Theological Seminary, or will it change?

We are thinking for the time being to use the initials, UTS. You've heard of International Business Machines, right? No? Have you heard of IBM? Nobody says International Business Machines. They say IBM. They say AT&T—no one talks about American Telephone and Telegraph! So, we are UTS. ♦

The interfaith program culminates in a Masters of Religious Education accredited by the Commission on Higher Education, Middle States Association. UTS also offers Masters of Divinity and Doctor of Ministry degree programs, both with interfaith options. For more information, interested parties are directed to the UTS web site, www.uts.edu.

Dr. Hendricks is the president of the Unification Theological Seminary.

The Mind of Divorce— and How to Defeat It



June Saunders



June Saunders is the author, with her husband Alan, of the UPF monograph *The Centrality of Marriage and Family in Creating World Peace*.

More and more, the developed world has become used to certain ideas that contribute to a divorce culture. It is the purpose of this article to review some of the ideas in a divorce culture by using the United States, which has had a divorce culture for about forty years now, as an example.

Much common wisdom of the past has been lost and replaced with ideas that are antithetical to marriage. Many of these ideas are being promulgated through the media and other vehicles of culture to countries around the world. In order to preserve and establish marriage-friendly cultures, these ideas need to be identified, shaken loose and discarded. Common wisdom needs to be restored.

An emphasis on physical attractiveness

A study of young American girls' diaries in the early twentieth century showed that most young women felt their portion in marriage preparation was to work on their characters—to devote their time to learning to be patient, kind, charitable and forgiving. This common sense approach to making an agreeable future life with someone of the opposite sex was replaced with the idea—inimical to a happy marriage—that the most important thing to concentrate on was being physically (sexually) attractive. A study of modern young girls' diaries shows that they are more interested in their coiffures than in their characters. They spend most of their journal time talking about how to enhance their looks rather than their hearts, in the hopes of attracting love.

Women have always been interested in enhancing their looks. Father has said that women are natural artists, applying colors and styles to their physical appearances out of a desire to be beautiful for their husbands. While a certain amount of this is natural, when external appearance and appeal become major concerns, at the expense of grooming the spirit in the beauty of virtue, a highly detrimental imbalance of body over mind has taken place. This imbalance bodes ill for successful marriages.

Modern young men have been affected by this emphasis on external attractiveness too. Through magazines and advertisements, men are encouraged to groom and consume in order to enhance their looks. Men's grooming products, gym memberships and fashion are becoming booming industries. No one tells young men that they would do better to develop patience than pecs, altruism than abs.

What is more, men in general are bombarded with media images of extremely physically attractive, provocative women. These images breed a sexualized mentality toward women. The modern male might easily overlook an average girl, no matter how virtuous and appealing in heart she might be, in favor of a hyped up sexual type he has been culturally conditioned to desire.

C.S. Lewis pointed out in *The Screwtape Letters* that it is Satan's work to produce in each culture an ideal of sexual beauty that no living woman can attain, at least not for long. This is done to undermine marriage and happiness. In the current American culture, that woman is blonde, buxom, yet thin everywhere else on her body, long haired and probably tan. The facts that the model dyes her hair, augments her breasts with silicone, goes to a tanning salon to garner enough ultraviolet light to bronze her skin and pays a personal trainer to help her tone are not mentioned. In addition to these artifices, models and actresses are photographed with hordes of hairstylists, makeup artists and other handlers just out of camera range. They are there to make the women look perfect for the few seconds they will be on screen.

It is impossible for the average woman to compete with that without sacrificing most other concerns in life. Thus, a man is kept starving for an unattainable sexual ideal that may well beckon to him from the young co-worker who has the funds, time and determination to do all she can



to imitate the models. This may be in direct opposition to his wife, who may be overweight with the bearing of children, overtired with the need to bring in a second paycheck and to take care of the house and kids, and overstressed by a culture that demands she not only do all these things but be a siren into the bargain.

The culture breeds male dissatisfaction with one partner by continually emphasizing the sexual attractiveness of multiple women. Even an advertisement for a televised rodeo called out enticingly, "The girl riders are next!" and the camera panned to a close-up of a young woman's jeans-clad derriere. (The male riders were not subjected to such indignities.) What man could withstand the constant media onslaught of such sexualized images? The Cowboy of the Remote has to be mighty quick on the trigger to blot out the images that entice him to watch an endless parade of (implicitly) sexually available women.

The delusion that happiness in love is vested in sexual attractiveness has a tenacious grip on the mind-set of America. It has ready allies in the advertising and entertainment industries, which profit from the delusion and so do all they can to fan its fires.

We all know that such a mind-set does not prepare people for lasting happiness in a loving marriage. Rather, it prepares them for divorce. When people do not train themselves in character to become lifelong partners who are able to share responsibilities equitably and pleasantly—faithful to their families and to one another—getting married is like going out on the open ocean in a leaky boat. Modern people are being duped into spending a great deal more time and care on grooming their bodies than grooming their souls and on judging the opposite sex on the basis of how physically appealing they have managed to make themselves. The results are predictable: the dissolution of marriages.

"We don't need a piece of paper."

"We're committed to one another. We don't need a piece of paper to tell us that." These are the words of the cohabitants—people who live together without benefit of marriage—who are practicing what is becoming the relationship of choice in much of the developed world. By its very nature, cohabitation is anti-marriage. By its very nature, it both postpones and erodes the commitment

that is the core of marriage.

Cohabitants do not understand this. They are almost morally indignant when their commitment to one another is questioned. In fact, they sometimes see their cohabitation as a test run for commitment. They want to find out if they are compatible, they say, in order to avoid the trauma of divorce. Their cohabitation is actually, in their eyes, a responsible way to approach marriage.

Yet statistics show that cohabitation does not lead to lasting marriages. Statistically, cohabiting couples are more prone toward the marriage-disrupting practices of arguing, domestic violence and abuse. Statistically, when couples who have cohabited do marry, they divorce more frequently than couples who did not live together before marriage.

Anecdotal evidence shows that cohabitation does not lead to commitment. A conversation on a city bus in New York City was revealing. A young woman complained that each time she brought up marriage with her live-in boyfriend, he got angry with her and said that he would postpone marriage longer each time she brought it up in conversation. Another young woman, Mary, chimed in that she had been shocked to find that her girlfriend, Tania, who was a virgin, was getting married. Mary had been cohabiting with her boyfriend for five years; Tania had only been dating her fiancé for a year. "I never thought Tania would get married before I did!" Mary cried out. The New York City bus driver, long used to the vagaries of human nature, commented, "Why should these young men buy the cow if they're getting the milk for free?"

Indeed. Young women's magazines of the nineteenth century taught young women that being sexually available might bring them a lot of male attention, but it would not bring them marriage. Girls who abstained, however plain and dull they might seem, made it to the altar ahead of their more daring sisters because men genuinely respected them as good marriage material.

In the shuffle of the sexual revolution, this common wisdom got lost. Modern young women believe that having sex with their boyfriends would encourage the men to marry them. Instead, it has the opposite effect. Sex before marriage erodes the commitment that is the bedrock of marriage. The "piece of paper" gets blown away in the

wind, and only after it's gone do young people, especially young women, realize how important it really was.

Many cohabitants say that they are living together explicitly to test their "sexual compatibility." Yet sexuality without commitment and exclusivity is destructive. Sex is known to produce "bonding" chemicals in the brain, similar to the bonding hormones that are stimulated by the process of breastfeeding a child. These physical acts were designed by God to trigger body chemicals that glue the two together in mind and heart as well as body. When a sexual relationship has triggered these bonding chemicals, if it is broken off, as so many cohabiting relationships break off, the people are left with an almost physical sense of being torn apart. What is more, like any glue, the bonding chemicals lose some of their power when used more than once. Any subsequent sexual relationships, even marriage, will have less staying power.

Marital psychotherapist Harville Hendrix maintains that, psychologically, lifelong commitment in marriage is necessary to the growth of a truly intimate and satisfying relationship between a man and a woman. He said that in true intimacy, sexual and otherwise, the deepest inner self must be involved. The relationship must be exclusive and standing on the firm ground of trust and commitment in order for the most vulnerable parts of our beings—our hearts—to venture out to love and be loved. Cohabitation simply does not provide firm enough ground for the true self to come out and interact meaningfully with another human being at the deepest levels.

An emphasis on independence

Many young women will protest that marriage is not what they are looking for, so their sexual relationships don't matter. They do not, they inform you, need a man in their lives. This is another idea that is being fed to women as part of a divorce culture—the idea that women don't need men. Women's liberationist Gloria Steinem said it: "A woman needs a man like a fish needs a bicycle." This idea holds that a woman and her children do not really need a man and can do just as well (if not better) without him. Most divorce proceedings are initiated by women, and this idea of not needing men contributes to the process.

While it is true that the "glass ceil-

ing” holding women down from promotion is lifting (America may soon have a woman president), and the gap between men’s and women’s wages is lessening, this does not mean that women need men any the less. Increasing financial independence does not mean that men are not needed in the home.

For raising young boys and especially teenagers, a male hand is undeniably needed. In *Little Women*, Louisa May Alcott doled out some good marriage and household wisdom. Absorbed in the trials of having given birth to twins, one of the heroines neglects her husband to the point where he begins to hang out elsewhere of an evening. Yet, as the twin boys grow, the mother finds them harder and harder to handle, and they become spoiled, misbehaving and domineering. It is only when she begins to pay attention to her marriage and to draw her husband back to the hearth that the husband begins to take a manly hand with his sons and bring them into line. This fictional story expressed strong common wisdom: it takes men to raise men.

The high crime rates of nations where divorce is prevalent attest to this fact. Numerous international studies have shown that high crime rates perpetrated by violent young men are a direct result of family breakdown in the form of divorce. Ninety percent of divorce cases lead to the woman having custody of the children. Women are not able to raise men by themselves; therefore, many male children reared by women alone wind up in some sort of trouble with the law.

Fathers are also extremely important to the psychological and spiritual development of their daughters. The mere presence of a father in a home is a protective factor for that family against crime and sexual abuse. What is more, daughters take a great deal of their self-concepts from their fathers’ opinions of them. An encouraging, loving father who cherishes his daughter gives her a strong sense of her own value. Such a girl will look upon the world of men trustingly but with enough sense of her own integrity to be uncompromising in her virtue and her expectations of male behavior.

Women do not fare well without men, and men without women do not do well either. Married men live longer, eat better, are wealthier and suffer fewer psychological difficulties than unmar-

ried men. Studies have also shown that men become more predatory and violent when they are not committed to women, risking their own chances of being injured or dying. During times and places in history when there were many unwed young men in a population, homicide rates skyrocketed. One example is the American Wild West. When the women started arriving out West, men channeled their energies into building families and communities rather than getting into fights and gun battles. Thus the Wild West was won. Homicide and other crime rates went down, and civilization began to reign.

Men without women and women without men do not make for a happy, healthy culture. A divorce culture, a culture inimical to marriage, is a much less safe and civilized environment to live in than a marriage culture. Men and women need one another, and civilization depends upon their ability to recognize and fulfill that need.

Individual happiness seen as supreme

Another dangerous thought pattern in a divorce culture is the idea that individual satisfaction counts for everything—that it is more important than marriage and family commitments.

In the 1970s in America, the term “finding oneself” became popular. Although no one has ever adequately explained what that phrase meant or how one was supposed to know if one had indeed found oneself, the idea was responsible for the break up of many marriages. People in their forties and fifties deserted their families in order to “find” themselves—often with a new spouse. Personal satisfaction and fulfillment were considered paramount. If one wasn’t fully satisfied and fulfilled, marriage and family were to be thrown out the window in favor of self.

Like all of Satan’s myths and falsities, there is a grain of truth in this. The unhappy, unfulfilled person needs to do something to help him- or herself. Yet leaving a marriage in search of personal fulfillment is immature and probably futile. It causes pain not only to one’s significant others, but increases dissatisfaction for the seeker as well.

Finding a new partner is not the answer either. Statistics show that as high as the divorce rate for first marriages is in a divorce culture, the divorce rate for second marriages is even higher. Seeking individual happiness at the sacrifice of one’s original marriage and

family will not increase personal satisfaction and will likely decrease it.

If the marriage itself is the source of personal dissatisfaction, it is heartening to know that statistically many couples experiencing marital dissatisfaction find themselves happier a few years down the road once they have chosen to “stick it out” rather than seek other avenues of fulfillment. What is more, children are not harmed by marriages that are less than fulfilling (as long as conflict is managed and controlled) and they *are* harmed by divorce. Rather than throwing in the towel on a tough marriage, it is better (and often more fulfilling) to work things out in the situation one has.

One marital therapist said that in regard to marital happiness, “It is more important to *be* the right person than to *find* the right person.” Working on our characters is one of the most personally satisfying things an individual can do. This is the road to true personal fulfillment, not changing situations or partners. It has the added benefits of enhancing our marriage and family relationships, leading to greater happiness all around.

The cult of feelings

The biggest myth of all in a divorce culture is that feelings should rule all. This notion was promulgated primarily by pop psychology. While it is important to get in touch with our feelings and it is important to express them constructively, there are times when cool, sweet reason must be applied to the emotions to keep them in check. There are times when we must exercise self-control.

We cannot give voice to every passing feeling we have, for feelings are just that—passing. Catch us in a good mood and we may feel entirely differently than we did just a short while ago. Our feelings are not the measure of all that is good, true and beautiful. (Deeper elements, like the heart and the conscience are, but these are very different from “feelings.”) Feelings are changeable. The idea that feelings should be expressed fully and taken into account at all times is a divorce culture specialty, all dressed up in the clothing of psychology.

A marriage cannot withstand the onslaughts of the partners endlessly expressing every feeling they have to one another, good and bad. Forbearance and self-control last a lot longer than any feeling, and, what is more, they engender both respect from others and self-respect—two strong marriage

read from Father's speech.

Kook-jin nim reads Peace Message 1, and then continues speaking: Isn't Father's speech beautiful? Have you ever taken time to delve into his speeches? It's like a poem, isn't it? Poems are short but their content is deep. Father talks about how we should live as an individual and a family; how societies and the world should be. He is talking about Cheon Il Guk. I read this same speech on each stop of my tour. While on the earth, didn't Jesus say, "Do unto others as you would have them do unto you"? Father adds to this and tells us that we should even love our enemies. That is what true love is. Do you know how amazing what Father says is when he tells us that God's essence is true love? Not a single person in history has ever explained God's essence. Yet, Father talks not only about God's essence; if you read his speech, he speaks about the ideal. He explains about God's essence and says that the ideal is for us to be centered on true love and that true love is living for the sake of others and even loving one's enemies. If we can develop our lives with that essence as our goal, we can resemble God. If we live immersed in true love as God does, not living for our own sake, but for the sake of the whole, we can become people who can receive true love. Not living for one's own sake, but for the sake of the whole. This would be a democratic society with true love at the center. A democratic society, where an individual has a central position. This is nothing other than the nation of Cheon Il Guk. So, if you read these speeches, you are really great! They explain how people are to live as individuals, in a society, in the world and in the kingdom of heaven. The explanation is all there. Father's words of truth are God's words. We cannot help feeling thankful in front of True Parents, can we? We cannot help feeling respect. Isn't it true that because we have received such precious words from them, we cannot help but take responsibility? Thank you.

Kook-jin nim's prayer

Our most beloved Heavenly Father, we have gathered here

today in our headquarters church in Seoul, Korea, the same place where our True Father has spoken many times, giving light and inspiration to Your people, speaking Your words to the world.

Father, we are truly grateful for all the truths and teachings that You have given us and for Your explanation of Your essence and (through understanding Your essence of true love) our responsibility to inherit that love from You, and Your aspiration for all of mankind to become people who can truly live for the sake of one another with a truly parental heart, where we can love all our brothers and sisters as You, our Heavenly Father, would love them, and to create a world and a society where we all pursue the good of all, Father.

We're truly honored and grateful that You have given us the opportunity to participate in this great work at this historic time in the providence. I pray that although in many ways we continue to fail You every day we may at least, with each breath that we take, try to improve our lives so that we can emulate Your love, Father, and so that we can reflect that love to others all around us to create a happier and healthier society for all of mankind.

Father, we are truly grateful for the abundant blessings that you have given us. And I truly pray that you may give our True Parents strength and health, and You may keep them well. For we truly need them here with us for many years to come.

I pray You may be with all of our brothers and sisters who have dedicated their lives and who are working so hard on Your behalf in their public missions; and that you may be with all of our members and all the people of the world that they, too, in their lives, may learn to live a more just and loving life and that they, too, can reflect Your true love to their brothers and their sisters, their neighbors and their children and their relatives. Father, I pray with a grateful heart for all the blessings that I have received and which You have given to all of us. All these things I pray in the name of Kook-jin Moon, central blessed family. Aju◆

boosters. (Reverend Kwak has said that respect is the foundational beginning of a solid marriage.)

Anger is an interesting example of a feeling that has been debated and debated in the divorce culture of the United States. In the time of the "cult of feelings," psychologists argued that people needed to "vent" their anger, albeit in a controlled way. "Bottling it up" was considered unhealthy both physically and psychologically. Other psychologists maintained that it was better to transform feelings of anger into feelings of compassion through psychological techniques and greater understanding.

This divide in the psychological community over anger led to research that is more thorough. The experts have now found that those who control their anger rather than expressing it become less angry in the end. Unificationists will recognize this as the simple law of give and take. Have enough give and take with your anger through expressing it, and it will multiply; end give and take with it, and it will diminish. Then,

when one is calm, there is some hope of dealing constructively with the issue that made one angry.

Related to the cult of feelings is the notion that love is a feeling. This is an extremely dangerous divorce culture idea. Of course, love is a feeling, but love is also a discipline and a practice and an effort. Feelings come and go. It is easy to be nice to your spouse when you feel good; it is less easy to be nice when you don't. The discipline of love is to be nice even when you don't feel good, to be kind even when you'd rather be selfish, to be patient even when you are steaming up to your eyebrows. That's the discipline of love. And, after the discipline, come the feelings, like the sunlight after a storm.

Feelings are a roiling sea and almost as uncontrollable. Our feelings are all over the place. Feelings can pull us up or pull us down—which is why Father says never to allow ourselves to become too low in feelings or too high. Feelings are just too tricky to govern our lives or our marriages. They can all too easily

lead us astray. They may even lead to betrayal if our feelings for another are allowed free rein to develop.

A marriage culture needs both to acknowledge and to discipline feelings. A culture where feelings are given too much obeisance is a culture that will become rife with divorce.

At last

One of Satan's greatest weapons is muddy thinking. He is the great obscurantist. We need to be forewarned and forearmed against divorce-promoting thinking in our cultures, clearly picking it apart in our own minds and in the minds of the people around us to prevent it from undermining the marriage-friendly societies we hope to live in. This article has presented several important divorce culture ideas. We are affected by these ideas more than we know. It is never a bad idea to confront them again to keep the culture of our own minds clear, so that we can clear the culture around us of the ideas that would lead to its destruction.◆

Peace Education in Afghanistan

By Marilyn Angelucci



In a war-torn country like Afghanistan, the most effective way to help is through peace education. After twenty-five years of war, the people's minds have been inundated with suffering and loss. The young Afghan people in the country have been living in an environment of conflict for their entire lives. Even now, every day there is another bomb blast, kidnapping or suicide bomb attack. But the hearts of the young people are still pure and hopeful. What they need is someone to encourage them and remind them that the way of peace is the only true way to live.

How can we change this endless cycle of conflict? How can we give the young people hope? How can we encourage them to think in a way that can stop this endless cycle of violence and develop a culture of peace? This was the main concern of the Universal Peace Federation when we made our plan for action in Afghanistan. With these goals in mind, UPF started Peace Education Seminars in venues throughout Kabul and the neighboring cities. For the past two years, UPF Afghanistan has educated more than

three thousand individuals in the UPF peace principles.

To give a little background, in Afghanistan the public schools are very poorly equipped. Some are even run in tents. With such a lack of resources, the Ministry of Education makes it easy for individuals to establish privately run educational centers for students to attend after school hours. Through these, they do extra study for school or study other subjects, such as the English language or computer. There is a real thirst for education in the hearts of Afghan youth.

These education centers are set up in any available space, perhaps even someone's home. They are also very basic in terms of equipment; some do not even have chairs. Even so, children pay the one dollar a month fee and flock to these centers. In Afghanistan, boys go to school in the morning and the girls in the afternoon, so the education centers are always busy from morning to night. The children cram into the rooms forty at a time. One center may cater to a thousand children. This is the kind of place where we hold our seminars.

We first invited our contacts, who included education center directors, to our center and taught our program to them. Then the education center directors began to invite us to come to their centers and teach their students. They would then recommend us to other places. So it has expanded from there.

Although in the beginning we both taught the seminars, my husband Umberto is doing this alone now. I am working to support our family so that he is free to continue. It is not easy for him because he has to create all the momentum himself; he has to do everything to arrange and teach the program. He also has to find the motivation to continue day after day. But he does it.

Usually we give five presentations, one a week for five weeks. He uses a projector to show the PowerPoint slides. These are in English, so he has an interpreter. There are a few different people who interpret for him. They are getting a very good education in our principles. One of them sometimes gets particularly inspired and sometimes says to Umberto, "Oh that's amazing," and forgets he is



A character education presentation at an education center in Kabul; Umberto Angelucci (standing by the door) gives the presentation



Left: Umberto Angelucci, Marilyn's husband, presents an ambassador for peace certificate after a presentation at the Kabul Teachers Union, Right: Etsuko Yamanoi, one of the volunteers who came to Afghanistan in August, distributes stationery to children

supposed to be translating it for the audience! But the interpreters do very well in their job, because as Umberto gives the core content, they frame the ideas in the context of the Afghan culture, even giving examples to support it.

The seminar consists of five different lectures from the International Education Foundation character education material. We begin with Principles of a Meaningful Life and Resolution of Conflict. These lectures particularly inspire the audience because of the problem of corruption in the country, which is one of the major stumbling blocks in nation building. When we explain clearly and systematically that selfishness is the root of all the conflicts in the world, they can understand this deeply from their own life experiences. They also feel inspired and empowered to break this chain of selfishness in their generation. We continue with the Family and Preparing Youth for Marriage and end the education with a presentation on the Value of Service.

After holding five meetings with a presentation and discussion, the participants that have been faithful to all five sessions will attend the graduation, make the peace blessing promise and receive the Ambassador for Peace or Youth Ambassador for Peace Certificate, depending on the age of the group. Usually the leader of an organization first chooses the young leaders of the group to attend, and then a follow-up semi-

nar is held for other interested members.

We have had such a great response. The young people feel hope and inspiration to realize that their traditional morals and values are being taught in a new and contemporary format. Everyone recognizes that the teachings are based on their traditional religious beliefs but is inspired to be reminded and encouraged to apply them actively in daily life.

Fitting in God's providence

When it was planned for volunteers to go out to all the nations, we were happy to hear that ambassadors for peace from Korea, Japan and the U.S. would visit Afghanistan. Unfortunately, at the same time, twenty-three Korean Christian aid workers had been kidnapped in an Afghan province. The country was in a security crisis, and an international committee was doing whatever it could to secure the release of the hostages.

Because of this emergency, the Korean and Japanese governments were not issuing visas to their citizens. Therefore, ambassadors for peace from those providential countries could not come.

But by the grace of God and their sheer determination, two of our faithful Japanese ambassadors for peace had applied for their visas just before the cut-off and were able to come. The daughter of Afghanistan's Abel national messiah, Jin Ae Mitchem, also braved the trip.

With our three ambassador for peace representatives, and through our peace education network, Afghanistan was able to take part in the volunteer program. We created a slide presentation explaining the background of the peace tour series, which included testimonies about the True Family and excerpts from the Peace Message. The presentation also explained the ambassador for peace movement. We visited each of our faith-

ful educational centers who had a foundation of the peace principles and gave the Peace Message to hundreds of young people at each event. Each event ended with the peace blessing (with our trademark glasses of orange juice!), which was included as one of the peace education presentations. In this way, we gave the Peace Message and blessing to thousands of people, young and old alike, in over a dozen different locations with the assistance of our peace ambassadors from abroad.

The day that our first two ambassadors for



Outside a large education center at the conclusion of a presentation

An Excursion of the Heart

By Geros Kunkel

In September, the European Second Generation Department organized its eighth Meeting for Blessed Members of the Second Generation. This time the meeting was held at a workshop site that FFWPU-Spain has in El Escorial, which is about thirty minutes from Madrid, Spain's capital.

These meetings have the purpose of allowing elder second-generation members from all over Europe to take time out of their busy lives and spend some vacation time together. It also allows them to share about their lives and their experiences in blessed families. Some of the time is spent on presentations and discussions about issues related to relationships and family, but most of the time is spent going out and being together.

At this meeting, we had two day-trips to historic towns. The first was to Segovia, which has one of the last remaining and largest aqueducts built by the Romans two thousand years ago. An image of this impressive, massive construction, which provided the city with water for centuries, is on the city's coat of arms. But Segovia has plenty

more to offer. After wandering through the downtown, seeing the cathedral, the castle and several other sites, we went out for a Spanish dinner. Roast piglet, the specialty of Segovia, was on the menu, along with other native delights.

The next day was spent in Avila. This city has the largest intact medieval fortress wall in Spain. I guess carrying stones was a profession that was always in high demand in old Spain, as there were plenty of walls, fortresses, castle, aqueducts and other things to build.

Besides the fellowship experienced while exchanging thoughts and experiences over coffee in Avila or in the mountains, while driving to Segovia or just in the evening at the beautiful workshop site, we also spent time listening to presentations and engaging ourselves in content to help us in the areas of partnership, relationships and family. This time, the focus was on working on ourselves, understanding how we work and how we can grow in order to be freer in our relationships to experience love and to give love. Thomas Schuh and I gave the presentations. I am responsible for the

European Second Generation Blessing Department, and Thomas Schuh is a professional marriage counselor who works in the field of marriage and self-improvement and has founded an institute in Munich, Germany.

I gave the first presentation, which looks at man from a perspective focused specifically on the critical areas of heart and emotion. Heart, which our True Parents teach about and which is developed in Unificationist philosophy, is a very powerful force that is not well defined, understood or accepted in the professional world. Understanding heart can help us to develop a systematic approach to marriage and relationship education, based on principles and absolute values, while being able to consider and treat the emotional reality in a healing way. A clear understanding of emotions and heart and a clear distinction between the two are necessary, with the heart taking the central role.

Thomas Schuh then developed this concept further, looking at how our emotions and emotional patterns, together with our concepts and our thinking, hinder us from truly having

Left to Right: Sunil Cano, Tim Yasutake, Roseleen Seidl, Beatriz Lozano, Stefan Campilo, Moohhwa Lindemann, Geros Kunkel, Thomas Schuh and Myung-il Cano at the cathedral in Segovia; Inset (L to R): Martin Alexy and Thomas Schuh at the Avila city wall



peace arrived in Kabul, two of the Korean hostages were released for medical reasons. Immediately after our ambassadors for peace left the country and we finished the first phase of our peace tour, we heard that an agreement had been made and the Korean hostages would be released. We were shocked to see the direct correlation between the release of the hostages and our work for peace. The spirit world is looking for the conditions to bring peace to our war-ravaged lands. The World Peace Tour is the greatest condition we can make in this day and age.

In Afghanistan our family and only a few ambassadors for peace all did our best and will continue to fulfill the great goals given to us by our True Parents. Whatever happens we are determined that Afghanistan will be included in the Abel UN and be on the list of nations that have fulfilled the desire of our True Parents.

Living in Afghanistan

People often ask me, "What is it like to live in Afghanistan? Isn't it dangerous?" I never know what to say because I don't want people to worry about our family. Living in Afghanistan is truly exciting, to say the least. Some days we have picnics at a lake in the countryside and enjoy our life at the UN swimming pool, and other days we are confined to the house because of a kidnapping down the street from our house. One thing is sure, each day brings unexpected events.

We live in a great community of

high-minded people. Many of our friends and neighbors are good people who work for NGOs. They are like members of our own movement in their dedication. I can call one of them up and say, "I don't feel happy. Can I come over and talk?" and they ask you over. There are hundreds of aid workers in the capital; sometimes it seems the whole country is run by NGOs. A good number come from Christian organizations, and some are of such deep Christian faith that they have been working in the area for the last twenty years; they've lasted through the Communist era, the Mujahideen time and even the Taliban regime. But they have not come to Afghanistan to preach or convert people; they came to teach good values, apply the teachings of Jesus and relieve



Marilyn Angelucci (second from left), who wrote this article, with an Afghan school principal (in the pink head scarf) and the two Japanese sisters who came to Afghanistan

people's suffering. That is their witness.

So although we don't have other members to work with, we have our faithful friends that encourage us and create a wonderful supportive community. Our children are attending a high-level international school run on Christian values, with amazing teachers and resources. We feel the environment here in Afghanistan, with this community, gives our boys a value-based society that is helpful in raising teenagers in this day and age.

Of course we don't have water or electricity every day. In the winter, we have electricity four hours a night, which does put a damper on things. We have ways to compensate with a generator or transformer, but our bedtime is quite early under the circumstances. Also in the winter, we use wood stoves and confine our living to two rooms in our house. It's too expensive and difficult to keep the whole house warm, so we manage with less space. Consequently, there are few secrets in our family and we spend lots of family time together, which we all cherish.

So how can I complain when Afghanistan has given us so many blessings? When I'm asked, "Is it difficult to live in Afghanistan?" I usually say that the blessings outweigh the difficulties and invite the people asking to come and visit to find out for themselves. Afghanistan has the ability to change your life and help you to see your life from a new perspective, God's perspective, and that is a great gift. ♦

access to our heart, our true being. We are not aware of how strongly our emotional and intellectual aspects and the patterns they develop over time obstruct us from being free and true to ourselves, and therefore impede us from being in touch with our true selves, our desire to love and experience joy—our heart. Together with exercises, Thomas' presentations led us to look in detail at these patterns and how they operate. Working mainly from the subconscious or half-conscious realm, these patterns interfere in our lives and even determine our thinking and behavior. Raising awareness of these patterns and of our emotional situations can help free us—and our spouses—to experience loving relationships, as our hearts truly desire.

I am very happy that Thomas

Schuh came and supported this meeting. He is a German member that has worked out how True Parents' teachings, especially on heart, can make a significant contribution to the professional world in his field. Furthermore, he selected and discovered various helpful methods for training and supporting blessed couples in developing loving relationships.

I believe that if blessed families are truly to contribute to the world, we need to be able to live true love and to have truly happy and loving families. This is not a small or easy task; in fact, it is what all people have been seeking throughout history. Finally, through the blessing and the exemplary lives of our True Parents and their teachings, putting in the center the right absolute values, rooted in the heart, we should be able to get there step by step. This

requires that we, especially members of the second generation, become professionals in this area and make efforts to truly overcome our ignorance and inabilities in this area. The training and work done in this field has tremendous value. I was very happy also to see that all the participants were serious in tackling this issue and making effort to work on themselves and invest in their relationships. This should be among the main tasks for blessed families, and just as in any other area, such as our professions, it requires knowledge and probably many years of effort. ♦

In addition to being director of the European Second Generation Department, Mr. Kunkel directs the European Blessed Family Department.

