

TODAY'S WORLD

JUNE 2004



DECLARATION OF ABSOLUTE VALUES
WOMEN'S INITIATIVE FOR PEACE

LIBERIA: EMERGING FROM CIVIL WAR
WISH PRAYER GATHERINGS

International President's Message

Rev. Dr. Hwang Sun-jo



Milestones on the Road of the Providence

Excerpted from a speech to elder members taking part in a special pilgrimage to the holy grounds in conjunction with the celebration of our church's fiftieth anniversary.

I WOULD like to thank you all again for your active participation in this holy pilgrimage event, which is being held as one of the commemorative projects for the historical fiftieth anniversary of the founding of our church.

Our fiftieth anniversary is tremendously significant from the providential viewpoint. True Parents are initiating advances in the providence based on this anniversary. From this fact alone we can understand how very important the fiftieth anniversary of the founding of our church is. We are preparing and developing projects to commemorate the anniversary and to create a foothold for our movement to reach greater heights.

On this occasion of celebrating fifty years, I would like to take a look at how the providence has developed throughout history and how it will further develop in the future.

When did True Parents arrive at the final destination of the providence of restoration? They reached it on December 31, 2000. That was the year in which the history of the providence of restoration came to an end. Father turned eighty that year. In 2000, True Parents celebrated the fortieth anniversary of their Holy Wedding and the twelfth anniversary of the proclamation of the Foundation Day for the Nation of the Unified World. It was the eighth year of the Completed Testament era, and the third year since the proclamation of the Sabbath for the Parents of Heaven and Earth.

It was not simply the start of the new millennium; the year 2000 was a historic one in which God's providence of restoration was concluded. In other words, the period comprising the Old Testament age, the New Testament age and the Completed Testament age came to an end in 2000; and the long-awaited era of Cheon Il Guk began in 2001.

With the dawn of the age of Cheon Il Guk, the train of the providence of restoration has been changed and upgraded to a deluxe car and sightseeing buses. Until then, True Parents had been the drivers of the train of the providence of restoration and we, the blessed families, have been the passengers. But with that destination reached, and with the opening of the age of Cheon Il Guk, True Parents, who have completed their responsibilities, will now take the car to a new destination. Our blessed families, who had been the passengers on the train, must inherit True Parents' responsibility and bring their tribes to this final destination on the buses.

In this case, we the tribal messiahs, the fourth Adams, are the drivers; the passengers on our buses are our tribes who need to be restored. We all must become fourth

Adams, True Parents' representatives, in order to inherit the whole of True Parents' glory and go to the final destination with our tribes. By the new final destination I mean the realization of Cheon Il Guk.

A new age centering on the kingship of heaven, in other words, God's fatherland and the era of the peace kingdom, was to be established on earth, when everyone is brought to that final destination. That was the year 2001: the era of the original ideal of creation centered on God-God's kingship—was established in 2001.

The putting down of the roots of Cheon Il Guk occurred during the three-year period between the Coronation Ceremony for the Kingship of God on January 13, 2001, and the year 2003. It was the formation period for the root, from which the tree of Cheon Il Guk, the era of Cheon Il Guk, will emerge.

True Parents held seven major speaking engagements or tours during the period from 2001 to 2003. Through these providential events the root was able to firmly position itself in the ground. In 2004, the first shoots of the tree emerged from the ground, substantially revealing Cheon Il Guk to the world.

In the end, each of our blessed members must take responsibility for his or her tribe, become true parents and harvest the fruits of the providence in order to see the complete realization of Cheon Il Guk on earth. True Parents have created the Peace UN (IIPC) and now must eliminate national boundaries, free this world from strife and create the kingdom of heaven on earth. They have said this will be done by 2012. Thus, it is now spring in the original, ideal creation, where God's original ideal of creation can be substantially seen. Amidst these changes, True Parents are asking us to begin a new life.

The path to the establishment of Cheon Il Guk

This year, Father has often emphasized that we need to cut ourselves away from the false olive tree and engraft to the true olive tree. True Parents are the true olive tree, and we are false olive trees. The false olive trees can be reborn as true olive trees only by being engrafted by the true olive tree. Reborn as true olive trees, we must go to the wards and neighborhoods in our hometown to engraft onto our tribe, the false olive trees, and restore them to complete the tree of Cheon Il Guk. This will be completed by 2012.

Thus, this is not the age of True Parents' responsibility but the age of *our* responsibility. To summarize, Father walked the path of the Messiah for forty years and was married in 1960 in the Holy Wedding. True Parents then walked another forty years on the path of the Messiah and finally brought the entire providence to a conclusion in

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Everything is included in the peace kingdom: On May 26, which was Buddha's birthday, True Parents went to Ahngol reservoir to release 50 crucian carp that they had caught at another reservoir. True Father passed the fish to True Mother and True Mother released them into the reservoir. Father prayed about how he had established Ssang Hab Shib Seung Il and Ahn Shi Il and that the ceremony to release the fish was connected with the conditions he had fought to establish throughout the 85 years of his life to usher in the kingdom of peace. The ceremony was also a condition to prevent the extinction of living things. ♦

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Cover Photo: Father and Mother sing at the 42nd Day of All True Things celebration, June 18, 2004, in Yeosu

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A Declaration of Absolute Values



Rally for the Declaration of Absolute Values for the Sake of Harmony and Unification, May 21, 2004, at Blue Sea Garden

On the third Ahn Shi Il, May 21, 2004, True Parents gathered members from all over Korea at Blue Sea Garden residence near Yeosu for a special speech and declaration (see previous issue page 14). This is the prepared speech Father delivered on that occasion.

DISTINGUISHED guests, ladies and gentlemen! First, I would like to sincerely thank Heaven for this opportunity to share this time with you all on this sunny spring day, here in this beautiful area of Yeosu with its soaring hills and the vast Pacific Ocean spread before us.

Today is a special day. Not just because of the fifteen thousand or so Korean and Japanese leaders and Peace UN ambassadors are here. This day is a significant and blessed day in which the “era before Heaven” has come to an end, ushering in the “era after the coming of heaven.”

On May 5, I declared the beginning of *Ssang Hab Shib Seung Il* [see page 10], and proclaimed to the whole world that the “era after the coming of heaven” is one in which we must perfect the harmony and unity between heaven and earth, of man and creation, of the eras before and after the coming of heaven, yang and yin, east and west, Japan and Korea, Gyeongsang Province and Jeolla Province.

Invisible to the eyes of humankind who are the descendants of the Fall, God’s providence has proceeded without a single error, making it possible to designate and proclaim this era in which we live today the “era after the coming of heaven.”

In this way, as we usher in the era of heavenly fortune, unprecedented and significant in history, God has now given us a heavenly decree to live a life based on a new set of absolute values that is in accord with this new age. Thus, the message I convey to you all today is not for your ears alone, but are words of truth for

which I was called by heaven and compelled to proclaim to all six billion people of the human race.

What indeed will open this tremendous providential “era after the coming of heaven,” and enable us to secure our positions as the owners of the absolute values of Cheon Il Guk? The world today, which has lost these heaven-centric, absolute values, is adrift without a sense of direction due to all manner of evil and chaos.

Thus, the heavenly secrets that Heaven is now revealing today through me are the absolute values that must be known by and incorporated into the actions of the owners of Cheon Il Guk in this “era following the coming of heaven,” the new heaven and new earth based on absolute values.

The title of my speech is “The Purpose of the Harmony and Unity of True Love is the Perfection of the Absolute Value System of True Families.”

A world created through mutual relationships

Dear guests, what was God’s purpose in creating man? The desire of the omniscient, omnipotent and omnipresent God was to not live in solitude. Thus, He created the cosmos as a part of the process of creating an environment for man, and on that foundation, He created mankind as the object of His absolute love.

God created mankind as His children. His desire was for man, His object to become better and greater than Himself. Even in this world, parents wish for their children to become better and greater than themselves. This is all the love of a parental God, which He gives as a blessing.

God’s purpose of creation was to feel joy in seeing people created as His children grow and perfect themselves, receive the

marriage blessing from Him, multiply true children, and create a true, eternal ideal heaven in which they could live.

The path for becoming an owner of love can be opened through the practice of true love which invests and completely sacrifices itself first for its partner.

Before God created man, He first established the standard of absolute faith, absolute love and absolute obedience and then invested Himself 100 percent. Thus, He brought the realm of the object into the realm of absolute values. One cannot become an owner of love on one's own. This is only possible through an object partner. This love principle of absolute values also pertains to God. Without children, parents can never become owners of love. In the same way, in order for God to stand in the position of the owner of absolute love, He must set up man, who stands as God's object, in the realm of the values of absolute love. Perfection is reached through the emergence of the values of an absolute subject and absolute object.

If we observe the order of the universe, we do not see that the weak are unconditionally sacrificed and exploited for the sake of the strong. The theory of survival of the fittest and the law of the jungle are fundamentally wrong.

Believers of this theory have overlooked the absolute values that aim for the perfection of the owner of love, who stands as the subject by living for the sake of others, investing true love and forgetting ever having invested into the object, who responds in absolute obedience. If true love is excluded from this formula, only the concept of struggle remains, but God's principle of creating is not that of existence and development through struggle. Rather, He seeks harmony and unity leading to absolute values through a mutual process of giving and receiving within the relationship of subject and object.

An individual may be sacrificed for the sake of the greater good, but we should not perceive this as struggle. It must be seen as an investment for the sake of mutual development.

Can we indeed define the act of the individual willingly yielding and sacrificing himself for the family or the family for the nation or the nation for the world as struggle? In this way, the realm of absolute values exists for the sake of bringing about the full realization of true love, where each strives to first set up the other in a position of an owner of true love.

Self-centered individualism is Satan's last struggle

Thus, we must remove from our lives the roots of a self-centered and individualistic mind-set and the behavior that flows from that. This is the root of fallen nature and the cause of all evil. This can be said of self-centered behavior on the individual level and of collective individualistic behavior.

This path is directly contrary to the spirit of the true love absolute values system. Instead of sacrificing and giving for the sake of others, self-centeredness calls for others to make sacrifices for oneself, and causes a person to be concerned with his own interests. Through the Fall, self-centeredness was ingeniously injected into the mind—body struggle. Satan planted this poison mushroom in people's hearts.

Although embracing self-centeredness may result in a person appearing beautiful and gaining worldly fame and earthly comforts, it is a trap that once entered will lead to addiction and a life of suffering that is difficult to escape.

Even where our bodies are concerned, there is not one part that we can claim to be our own.

We were born from the love of our parents; 99.999 percent of us comes from the bone, blood and flesh come from our mother. The remaining 0.001% is from the father's sperm. In this regard,

A Brother/Sisterhood ceremony between (right) participants from Korea and seven major providential nations, and (below) from Korea and Japan, was held as part of the event on May 21 at Blue Sea Garden.



there is nothing we can call our own, nothing that can be used to justify self-centered individualism. You must acknowledge the fact that your entire body is an extension of your mother.

In other words, all the elements of your body were already included in the seed and egg of your parents. This holds true for everyone without question or exception.

Let us think about the concepts of "front" and "back." When we say "front" it already acknowledges as a pre-existing condition the word "back." The word "top" holds true only when "bottom" exists; "left" is a precondition of "right."

In the same theory, male denotes the prior existence of female. In other words, men were born for the sake of women, and women were born for the sake of men.

Without men, there is no need for women. In the same way, without women, men cannot retain the value of their existence.

In the end, nothing is born for the sake of itself. All beings exist and act for the sake of their partner. This means that they were created to head toward the ideal homeland within the context of a relative relationship.

Let us think about man's five sensory organs. Did your eyes come into being for the sake of looking at themselves? Our eyes, nose, ears, mouth and hands all were created for our partner. What is the force that mobilizes our five sensory organs to sustain our lives and maintain our activities? It is the force that aims to perfect the values of true love. Our five sensory organs are but essential tools that came into existence for the sake of practicing true love.

In this way, nothing exists for its own sake. A life of living for the sake of others, giving, sacrificing through love and perfecting the owner of love through obedience is a life that satisfies God's ideal of creation.

Since you were created for the sake of your partner, the law of nature calls you to live for the sake of your partner. This is where the absolute values of true love are created.

The Fall, the root of free sex

When God created Adam and Eve, the first human ancestors, in the garden of Eden, he gave them sexual organs. Why did He do that? It was so that they could mature and perfect themselves, marry, multiply sinless children, and perfect the kingdom of heaven on earth, God's aim of creation, in Adam's lifetime.

The problem was that Adam and Eve fell. A false love, false life and false lineage came into being because of the Fall. Adam and Eve, who were supposed to preserve and transmit God's love, life and lineage received the satanic lineage instead and fell into disgrace as transmitters of Satan's lineage. Hence, God had to



Left, Rev. Kwak Chung-hwan reads messages from the spirit world; below, Rev. Hwang Sun-jo, as master of ceremonies, guides the members through the program



drive them out of the garden of Eden, because they had become beings without any value.

Originally Adam was supposed to become God's body on earth, and Eve was supposed to become Adam's bride, but due to the Fall, Adam and Eve's body, mind and ideal fell sick making them enemies. How grieved God's heart was as he looked upon this reality!

The Fall became Adam and Eve's grave. It was an act of robbing God of what belonged to Him. It is the root of free sex and the origin of self-centered individualism.

Take a look around you. These days, self-centered individualism of the worst kind, the pursuit of a life beyond one's means, and a trend toward free sex among the young are rampant. Regardless of whether we're talking about the East or West, the dignity and value of the family is being cast aside and everyone is pursuing the pleasures of the body, which in the end have made people into drug addicts and AIDS patients, with only a miserable end awaiting them.

Man's original mind does not desire to follow an absurd path of dissipation in pursuit of an extreme version of individualism and bodily pleasure. Living a life in the universe, nation, neighborhood and family that is wrapped in the embrace of the love of one's parents and siblings is what a person's God-given original mind seeks.

Nevertheless, as we travel down a path going in a direction directly opposite to that leading to the desire of our original mind, our conscience burns out. This gives rise to conflict with the original mind. Hence, we are witnessing a daily increase in the number of people who swallow pills and choose the path of suicide. The historical declaration, "You shall surely reap what you have sown" rings true today in the age we are living through. What kind of seed did Adam and Eve sow in the garden of Eden? They planted the seed of free sex, in other words, the seed of illicit sexual relationships. That is why they hid their lower parts immediately after the Fall.

In the last days, the time of harvest, the trend of engaging in rampant free sex among our young people will surely manifest itself throughout the world. Through promiscuity, Satan is carrying out his last struggle in the hope that nobody returns to God. Satan's goal is to destroy all of mankind and create hell on earth.

The natural reaction of a young child when caught stealing sweets by his parents is to hide his hands and mouth. If Adam and Eve had eaten the fruit of the tree of the knowledge of good and evil, they would have hidden their hands or mouths. So, I ask you: Why did they hide their lower parts? We cannot deny that the Fall was caused by an illicit sexual relationship between the first human ancestors. God could not do anything in the face of the

tragedy of the Fall, because it was connected to the lineage.

Dear guests, do you know where heaven and hell are divided? Is the dividing point in the air? Is it in a cathedral? Is it in a nation? No, the dividing line between heaven and hell can be found in one's sexual organ. This is where the greatest tragedy in human history, which flipped heaven and earth, occurred.

If you recklessly use your sexual organ without direction like a blind man, you will surely go to hell. On the other hand, if you use it in accordance with the standard of God's absolute love, you will go to heaven. Who can deny this fact? If you doubt this, I ask you to carefully read the Divine Principle, which contains the laws of heaven that I revealed. If you are still in doubt, I sincerely ask that you pray to Heaven. I'm sure that your prayer will be answered.

Thousands and ten of thousands of young people in the world who have accepted the teachings of the Rev. Moon have ceased engaging in free sex. The message of the pure love movement, which advocates "absolute sex," or "absolute love," is now spreading like wildfire.

If free sex is false love centered on one's desires and Satan, absolute sex is absolute love centered on God. Many literary works and stories in the press have historically had the tendency to instigate and fan the fires of free sex.

Now, though, leaders of all spheres of life, including politicians, economists, philosophers, journalists, religious leaders and the literati will stand as one in driving away free sex, a disease that cripples people and nations.

The cornerstone of world peace lay within Adam's family, which is to create the absolute values of true love. It was also Adam's family that could destroy the path to world peace. Thus, we must bear in mind the importance of Adam's family, the ancestors of humanity.

The reason I brought an end to the Holy Spirit Association for the Unification of World Christianity and raised the banner of the Family Federation for World Peace and Unification is because the time had come.

How can we transform this world, which has become hell? The practice of harmony and unification centered on true love is the only way of finding the absolute values. Since the attributes of God, the owner of true love, are based on eternal, unchanging, unique and absolute standards, we must also inherit and live according to those standards.

The beauty of a family of the original form

Dear guests, why is the family a good thing? It is because it becomes the basis for our activities based on our original freedom, centered on the parents' love. Even though they may be shabby in appearance, when a family becomes an original family, consisting of people bonded in heart with true love at the core, humankind and even God will feel liberated. Freedom without love is not true freedom.

If you feel restrained when you go to someone's house as a guest, it means you still lack a deep bond of love with that household. In other words, because your love does not spread out in all directions you feel awkward and restrained.

Then what is the highest and greatest value in an original family? It is the original parent! Why is the original parent good? Because the original parent is the subject of eternal love. The original parents are the ones who stand in closest to us in creating a relationship that lasts throughout our lives.

The first partner to whom we relate our joy after we are born is our original parent. Thus the original parent is both the subject and object of our joy.

The original parents are such that when we are happy, they are the first to be happy for us. When we are sad, they are the first



42nd Day of All True Things

Celebrated at Blue Sea Garden on June 18, 2004



A celebration of the Creation



Shin-kwang nim



Hyung-jin nim and Shin-goong nim



The True Family sitting together

to shed tears of sorrow. Thus, children without parents are called orphans, and orphans are treated with pity.

Next, one's beloved husband or wife is the second most valuable being in the family. Husband and wife must be a couple that can give and receive original love that is unconditional in nature.

Although this love may not have begun within the relationship of love that is absolute and eternal in nature as given by Heaven, if it becomes an original love created within the partner relationship, based on the absolute bond between a couple, then that love will become the basis upon which to bring happiness and joy to the family.

But if this ideal, original relationship between husband and wife stops there, between the couple, it will not bring eternal happiness and joy that holds absolute value. That is, this couple must have original children. If couples decide not to have children, saying that they will live in happiness as a couple, you will see the result.

Mankind would die out before the second generation. Only when a couple receives the love that the original children return, can they rise up to the position of the original parents as true couples.

Therefore, the next most valuable and important thing is the love of the children toward the original parent. If the children can sacrifice and love the original parent with a bright and positive mind-set, while longing for the ideal environment in which their

hopes—not despair—for the future can bud, that love can become original love as the pure and genuine value for the sake of the family's happiness. In this way, an original family extending over three generations, completely endowed with the sacrificial, original love of original parents toward their children, the true love between the original couple, and the true love of the original children toward their parents will become the most ideal true family in the world.

What kind of person is called a happy person? In other words, what standard is used to measure happiness? Can a person be called happy due to the fact that he has external talent or authority that no other person possesses?

Can a person be happy just because he has tremendous wealth that draws the envy of all? Is happiness obtained by becoming a world-renowned scholar and rising to a position that everybody envies? That is absolutely not the case.

No external condition alone can guarantee a man's happiness for eternity. It may be a reason for searching for happiness, but it cannot become happiness itself.

In the end, genuine happiness comes from a family that has loving parents, a couple bonded in true love and children that are devoted and faithful to their parents.

Family relationships as the basis of heaven

Dear guests, what kind of place is heaven? According to the

principle by which God created, heaven must first be perfected on earth. Man was created to live life in heaven on earth in his physical body and then to naturally discard his flesh and move onto heaven in the spiritual world where he can live for eternity.

Then what would the kingdom of heaven on earth that we must build look like? The answer can be found close by. Our original family and heaven are similar in form.

In an original family there would be parents of the original standard who are a couple of the original standard and children of the original standard who are siblings of the original standard.

If that family unites while centering on true love, harmony and unity are automatically created. On that foundation, true love, true life and true lineage are connected, and the ideal purpose can also be made. The original grandparents should be able to convey the tradition of true love to the original parents. The original parents must also be able to transfer the same life of true love to the original children in order to call that family a true, original family.

Original siblings should take after their grandparents and parents by practicing a life of living for the sake of others and forming original relationships of true love. When that happens, that family becomes a heavenly family. If even one of these components is missing, it is impossible to create an original family as a unit of heaven.

Love for one's parents should be greater than that between couples; love for one's grandparents must be greater than that for one's parents. Only then can the tradition of the values of true love be established. The original family is the model of heaven.

Thus, the original parent is in the same position as an "owner" of a nation; original children are in the same position as the people of that nation; creation is representative of the land of that nation.

Individual perfection can be achieved through mind-body unity

In this way, the starting point of heaven lies not in an individual or nation but in a family. As when surrounded by the family we love, heaven is a place where once inside you do not want to leave. It is a place where those who you would want to meet repeatedly—hundreds and thousands of times—live. Everybody would like to go there.

Yet, that kind of heaven is not created in an instant. Just because the age has changed and heavenly fortune is with us does not mean that heaven will fall from the sky and appear before our eyes. We must first become people of character who can create a heavenly family. In other words, we must achieve individual perfection.

The path of becoming a person of genuine character through individual perfection can be achieved by perfecting the harmony and unity that exists between one's mind and body.

Originally, unity was meant to exist between mind and body. Man was created to live without conflict or disharmony. The mind was created to live in perfect harmony with the body, which was to be an object partner in absolutely submission to the mind as its subject partner. However, the Fall of the first ancestors, Adam and Eve, meant that all mankind descends from the Fall, and everyone has inherited fallen nature. Mankind has lived in suffering because of the inevitable conflict between mind and

body that resulted from the Fall.

No one in history has ever achieved mind—body unity. Despite the steady progress of God's providence of restoration and His determination to save humanity, there has not been a single person who has achieved individual perfection and been liberated from the struggle between the mind and body.

Countless numbers of people have built tents deep in the mountains and spent their entire lives in prayer, engaged in a life-or-death struggle through asceticism; yet not one person has ever been freed from that struggle.

The reason is simple. Not a single person in history has known the method. Not a single enlightened person or philosopher has been able to stop the struggle between the mind and body. The answer could not be obtained just by disciplining oneself. All those efforts are worth nothing unless one understands the providence of Heaven, receives the calling, reaches the stage of completing the providence of restoration that God has guided for thousands of years and gains victory in a position publicly recognized by heaven and earth.

Two thousand years ago, Jesus came to earth as the Savior,

Messiah and True Parent in order to complete this mission.

But even Jesus, who came as God's begotten son in order to complete the providence of Heaven, in the end died on the cross due to the disbelief of the Jewish people and Israel. Even the teachings of Jesus, who with each opportunity would call on people to love their enemies, cannot bring an end to the struggle between our mind and body.

But Heaven can wait no longer. Heaven is now revealing all its heavenly secrets based on Rev. Moon's foundation of victory. The truth about

the absolute values of true love, which can create a revolution of character within humankind through the perfection of individuality, and bring about the construction of the ideal of heaven on earth, is being revealed through Rev. Moon. He has successfully completed his mission as the Lord of the Second Advent, Savior and True Parent, and comes to bring the final stage of the providence of humankind's salvation to its conclusion.

Dear guests, the only way to bring harmony and unity between mind and body is to live for the sake of others, to invest oneself with true love and forget that you have invested, and to live according to absolute values in order to perfect oneself as the owner of love in the subject position to an object partner who relates with absolute obedience. Without living according to absolute values, where you discard self-centeredness, which can be said to be the root of fallen nature, and completely give yourself for the sake of others, that is, unless you maintain a life of interdependence, mutual prosperity and universally shared values which is focused on the greater good, harmony and unity between the mind and body is impossible.

In the end, unless individuals who have perfected this harmony and unity between the mind and body gather to form families that meet the original, true standard, the realization of the kingdom of heaven on earth is impossible.

Thus, all people must live their lives in absolute obedience to the voice of the conscience which precedes the principles of the three great subjects—the parent, teacher and owner, which is like



True Parents choose the names of eight lucky members who will accompany them on a trip to Alaska

the root of our mind. You must listen to your conscience, which arises from the actions of your mind, and maintain a mind that knows how to modify its course at any time, anywhere, and is as clear as crystal.

No matter how strong the desires of the body, if you can willfully place greater force behind your conscience in accordance with the teachings of the Principle, your body will end up following your mind. If you cannot, you must strike your body through fasts and self-denial. If clear water continues to flow into a muddy pond, someday that pond will be clear again.

You must not let your mind grieve anymore. Disobeying the call of your conscience and bringing sorrow to your heart will result in bringing sorrow to not only your parents but also your teacher and even God.

You must spend more time in joy with your heart. Although in the eyes of the world, your position may seem lonely and dismal, you should create an unbreakable bond with your heart² and try becoming your heart's best friend. Within the harmony and unity of your heart and body, you will discover a world where all of heaven and earth will be spread out before your eyes.

If you reach the state of mind—body unity, your conscience and physical body will resonate. Buddha's saying, "I am my own lord throughout heaven and earth,"³ should be understood in light of this dimension of the world of mind.

Ask your mind and it will tell you whether God is in your mind or not. You will reach that state where you can freely converse in harmony with creation through your mind.

Furthermore, you will be able to freely commune with the spirit world, and be able to live an earthly life that thoroughly prepares you for eternal life.

Distinguished guests, ladies and gentlemen, humanity will now witness a great revolution of true love that is taking place on the Korean peninsula. Humanity, which has struggled under the false love of Satan for thousands of years, will now hear a cry of joy upon establishing the absolute values of the true family and ridding this land of all sorts of false values.

These two hands must come together in order to clap. Heaven has already opened the gates of the "era after the coming of heaven" on the foundation the victories of Rev. Moon, the True Parent. Our responsibility is to become the absolute object partner before Heaven, the subject partner, and open the way for the age of the creation of a new heaven and earth.

From this land of Yeosu, the center of the Hanryo waterway⁴, marking this meaningful day on the third Ahn Shi Il on May 21 of the fourth year of Cheon Il Guk, the beacon of true love that will light up the "era after the coming of heaven" has been lit with the fifteen thousand people gathered here today. The four thousand small islands off the coast of the Korean peninsula will be developed. The land of Korea will be cultivated, and this will be transformed into a new heaven and earth where all six billion people of the world will come on a pilgrimage to where True Parents reside. This will be recreated as an ideal garden, where the revolution of indemnity, revolution of conscience and revolution of heart are completed, and where we can throw off the loathsome satanic fetters and sing songs of liberation and complete freedom.

Let us all hold hands and let loose—with hope and joy—cheers of mansei toward the vast Pacific Ocean and the entire globe until our throats become sore. May God bless all your ideal families

Thank you.◆

Endnotes

1 "Original" here means according to the original form and ideal.

2 Here the word used in Korean is *ma-eum*. In Divine Principle this is translated as "mind" but its use includes the notion of feelings and emotion that we would often describe as "heart" in English.

3 In *Exposition of the Divine Principle* this is rendered "In heaven and on earth, I alone am the honored one."

4 The Hanryo waterway extends from the edge of Hansan Island by the City of Tongyoung in South Gyeongsang Province to the coastline of the City of Yeosu in South Jeolla Province. One of Korea's most beautiful regions, it was the first marine park to be designated as a national park.

Seminars for Korean and Chinese Women



The first of a series of seminars for Korean and Chinese woman leaders on building ideal families and world peace, hosted by the Interreligious and International Peace Council (IIPC) and the Family Federation for World Peace and Unification (FFWPU) in Korea, took place at Yong Pyong Resort from May 24–27. Held under the theme, *Rebuilding Family Ethics and a New Paradigm for Youth Character Education*, some 120 distinguished guests from China (who included prominent leaders in organizations devoted to the family) and 40 woman leaders from Korea together addressed issues of family ethics and problems of youth, and held in-depth discussions on possible solutions to these problems. On the final day, a sisterhood ceremony (see photo at left) and closing banquet was held at the Little Angels Performing Arts Center in Seoul.





Declaration of Ssang Hab Shib Seung Il

May 5, 2004
Blue Sea Garden, Yeosu, Korea

The speech on May 5 was mentioned in the previous issue; here we are offering a translation of one section in which Father speaks about the meaning of the declarations he is making.

THIS is the Day of Attendance of Safe Settlement [Ahn Shi Il]. Change has come. This is the day when the era before heaven changes into the era after the coming of heaven. The Day of the Victory of the Number Ten [Shib Seung Il] is like this: all the days that have passed up to this April are in my left hand, and they join with the right hand [representing the days to come] to meet the new age. This signifies the victory of the number ten in heaven and earth, the combining of all things together.

Top-middle-bottom makes the number three. Then left-middle-right, front-middle-back; three times three is nine. Adding the Cosmic Parent, the Parents of Heaven and Earth, and the Parents of Heaven, Earth and Humankind makes it twelve. Making twelve through the numbers ten and two—making pairs (twos) out of all things—The Day of the Victory of the Number Ten and the Day of Attendance of Safe Settlement can be celebrated.

When everything stands on this foundation, God's fatherland and kingdom will emerge, and since all existing beings—all things created by God—are unified into God's nation, the era before heaven and the era after the coming of heaven are different, aren't they? You have to clearly understand that [the era] has changed.

On May 13 it will be forty months since the Coronation Ceremony for God's Kingship. From 1, from 4 hours, from 4 days, from 4 months, 40 years, 400 years, and 4,000 years, all these numbers are connected. Thus, among all the numbers that Satan had been involved in, the first has been the worst and God has dealt with the second.¹

Thus we did not go "first, second" but "second, first, third." This must all be rectified to become the complete age of liberation. In the age of liberation we can fly; we fly towards God's throne, and by flying we can connect directly to God's throne. By bringing together all of creation that was turned around due to the fall, the time, day, year, century, and eternity, all these can become victorious through the combination of the victorious numbers indemnified by God, the victory of the number ten.

Thus the era after the coming of heaven can begin from the era before heaven. All things can now enter the age of liberation, the age of perfection. These things are therefore entering into the realm of God's ownership. It is an important day.

Therefore, we are setting aside the Sabbath and ushering in the Day of Attendance of Safe Settlement. This is connected with the number eight. It becomes the number eight on the basis of the four position foundation. Three times eight is twenty-four ($3 \times 8 = 24$); twice eight is sixteen. Today is the sixteenth day². Since two

weeks of eight days have gone by, everything is included. Since this position is one that can unify all numbers from one to ten as the heavenly number it becomes the Ssang Hab Shib Seung [victory of the number ten as a combination of two parts³] number. You must understand this meaning. I have established this day. Everything under the sun has been restored into the realm of God's ownership.

In that sense today is a historical day as it is the first Ahn Shi Il, rather than the Lord's day. Today we are also holding a fishing tournament. With the sea and land, all the villages participated in yesterday's 44th wedding anniversary and I gave them all rice cakes. So when I go by the villages the people raise a clamor. Yeosu and Suncheon, which was the area of the communists, are now connected to the base of the beginning of God's blessings through that 44th anniversary.

Some people from the villages offered [food] to the kitchen with all their sincerity... some came from North and South Jeolla Province and the citizens were mobilized based on their churches.

The victorious shib seung number [Father clasps his hands together] combines all the numbers of heaven and earth into a unified realm centering on South Korea, centering on the 10 million separated families—10 million correspond to the number ten—centering on

the 70 million people of the entire nation. We have ten fingers do we not? The victory of the number ten comes forth with heaven and earth grasped firmly [in its hands]. Ssang Hab Shib Seung Il is to commemorate this victorious day. The meaning of this day is that everything will be changed beginning from the day designated as Ahn Shi Il.

You have to be able to explain. Thus this calligraphy is an important one, which marks this historical anniversary. You must all engrave this in your mind and become people that can stand on the foundation of Shib Seung Il.

Your conscience and body must become one. You cannot lie. When you show courtesy to others, when you greet each other you must not start off with a joke. It is all right to joke centering on heaven as a way of praising Heaven but you cannot joke in a way that pleases Satan. We have used bad language until now. Now we need to "curse" with words of love that can please Heaven—curses on the side of goodness. Everything must change to align with this standard of life. Do you understand? [Yes.]

On the 18th, the *Holy Scripture of Heaven* was chosen as the heavenly bible. The holy writings of heaven and earth set the standard and direction, indicating the path to take, and the contents of the *Holy Scripture of Heaven* teach about the destination of the restored ideal realm and the realm of life centering on that path where the starting point and goal are in alignment. You must not deviate from this path....



You who are on earth are the elder brothers to the spirit world. You have to live a life of consultation with your parents. As the elder brother [representing the parents], you must make others live the kind of life I have lived. The world of heaven must follow the path taken by the parent and the path taken by the elder brother. Even Father's children are trying to follow the path I have gone. Thus the next world, which stands as the younger brother, must become a model for the heavenly nation. Know that you are given that kind of responsibility where you must become an example as a child, and become an example in the place of God, who is in the position of the parent, so that the model standard combined from both worlds unfolds from yourself. This is serious. You cannot live your life recklessly.

Then we who have participated here today with that determination must go straight up from the south. This area used to be the base of the communist party. Where? Yeosu and Suncheon were called *Namrodang* [the labor party in the south], was it not? What is the *Namrodang*? The communist party can be called *Bukrodang* [the labor party in the north], but *Namrodang* met its destruction at the hands of *Bukrodang*. The reason it was destroyed was because Kim Il-sung took action against those factions that were fighting amongst themselves.

In the same way Satan has dragged this land into a struggle between the southern nation and northern nation, between Jeolla Province and Gyeongsang Province, and between the southern and northern areas. Now all of this has fallen apart. These struggles will all disappear. Do you understand? [Yes.]

If we are to give the blessing equally to everyone, then it must be done forcefully at times. Why? Because families are a mess. Even if people don't like the Unification Church they have to model themselves on a good example and straighten out their family. So we have to graft them [to the blessing] no matter what it takes. You have to cut off the false olive tree and graft the bud of the true olive tree day and night without rest. By removing the shoot of the false olive tree from your clan and grafting the shoot of the true olive tree you can perfect the blood lineage. By removing the root you can straighten the tree that was planted the wrong way round. This you must do.

Now we have hell in our midst. By turning this right side up it can be transformed into the world of heaven. It will become the ideal world of the realm of Ssang Hab Shib Seung. For Shib Seung there is individual Shib Seung and family Shib Seung. All of these are included here.

Know these things and please bear in mind how important this day is. Do you understand? [Yes!] Okay. [Rev. Kwak: Let us all together offer a bow to True Parents.] This is the first time, the first time for what pledge service? [For Ahn Shi Il.] For Ahn Shi Il.

Recite the Family Pledge in a different way.... The Family Pledge of Cheon Seung [victory of heaven] is so important. I have brought this to a conclusion with the Family Pledge. Now with your pledge, the pledge in your everyday life, the realm of your life must include the universe. Will you fulfill that kind of responsibility? [Yes.] Say it loudly. [Yes!] You will fulfill this will you not? [Yes!] God's blessings will be with you. Proceed. [Reciting of Family Pledge. Representative Prayer by Rev. and Mrs. Kwak.]

Be seated. In terms of the vertical side of Ssang Hab Shib Seung Il, May 5 is Shib Seung Il. From the horizontal viewpoint,

five plus five represents the past era the month of April and May plus the era after the coming of heaven, come together to make Shib Seung Il. That is why it is Ssang Hab [combining two together] Shib Seung Il. Rev. Kwak, do you understand? [Yes.]

Thus when we observe history woven together with the history of restoration through indemnity, the development of culture and the beginning of civilization began in the tropical era and moved on to the cool era or the era of the autumn season and returned back to the frigid era. God could not enjoy spring. He lost the spring and summer seasons of the heavenly kingdom. He lost the subtropical zone. By digesting communism belonging to the frigid zone we finally could usher in spring centering on God. This was the first time in the history of God's providence. It is the first time to see this day and go beyond it.

From this we can see that heaven could finally begin from spring and move on to summer and fall... This should have circulated from the civilization of the temperate zone to the civilization of the tropical zone, to the civilization of the cool zone and the civilization of the frigid zone. But that was reversed. That which had gone in the opposite direction through the struggle of communism—from the tropical zone to the cool zone to the frigid zone—has come to this side and now entered the season of spring, being able to circulate from the temperate zone to the tropical zone to the cool zone and back to the frigid zone.

All those past days, all of history, has been like this. With two coming together in victory like my hands [Father claps his hands]

I have established this day. The end of the age of indemnity, the end of the providential era, all things above and below—everything has now established order and this ushers in the God-centered era for the peace kingdom of love, God's fatherland and the era of the peace kingdom. Thus all things can now belong to that era, and the kingdom of heaven and earth, the liberated heaven, the heavenly kingdom of love, can now begin! Amen! [Amen!]

You have to know this. Shib Seung Il is May 5. With the month of April and May grasped in my

left and right hands I will establish Shib Seung Il centering on God, kick away the "era before heaven," welcome the world of the domain of the victory of love in the "era after the coming of heaven," and return to the world of peace for all nations with the liberated God as owner! Amen! [Amen!]

Shib Seung Il is important. This is Shib Seung Il. Vertically it is May 5; horizontally God grasps the month of April and May in his left and right hand respectively and rotates back the right way that which rotated the wrong way from top-bottom and front-back. By doing so, God can return to the original world and commemorate the age of the attendance of safe settlement and the days of attendance. Amen! [Amen!]...[Material to be read in *hoondokhae* is decided: a section from Cheong Seong Gyeong]

We need love. After Shib Seung Il, love will replace absolute authority. Only love will be able to exercise universal presence, authority and power.◆

Endnotes

- 1 Satan took the first son and God could work with the second
- 2 Sixteen days since the declaration of the Day of Attendance of Safe Settlement [Ahn Shi Il] on True Parents' Day, April 19, 2004
- 3 An unofficial translation to give the sense of Ssang Hab Ship Seung Il



Special Task Force of Love



Oh Soon-seok

THE beloved name, Israel! Since my visit to Israel, night after night, I have dreams about it. Before, Israel had been, to me, the homeland of Jesus and the Mecca of Christians. I had thought of it as a nation far, far away, a place I never thought I'd get a chance to visit. But with the Jerusalem Declaration of last May 18 and the coronation of Jesus Christ last December 22, and from listening to the explanations about the Israeli providence and our praying together and offering conditions, my impressions of Israel began to change, and I truly regretted not having gone to Israel with the others in December. I had to console myself with the thought that I would visit Israel the next chance I got, and surprisingly, such an opportunity presented itself soon after.

Last March 26, I came across a notice calling people to participate in task force activities in Israel. The first notice was rather short and did not offer much information, except the fact that the service team would be in Israel for three months. After seeing it, I first encouraged a second-generation church worker from the church that I attend to go. When, three days later, I saw another notice announcing that the period of service had been shortened to one month, I felt a strong urging in my heart to go myself. From the realistic point of view, it was impossible; I have two daughters, aged four and seven, my mother-in-law had recently undergone hip-joint surgery and needed someone to look after her, and on top of that, I was in charge of many activities in the church. However, after considering and reconsidering for three days and nights, I left for Incheon Airport. I could hear my younger daughter behind me crying for her mama, and I wept on the bus, thinking that this is what it must have been like for my mother and the other mothers who left their children at home thirty-five years ago for the three-year witnessing mobilization. Recent news about Israel, such as the daily reports of terror and war and the critical situation Israel was in, made me realize that I was risking my life by going, and the tears would not stop.

I was rather nervous when we arrived

in Israel. I had anticipated a wasteland, a desert, with lonely houses sitting here and there; however, Israel was a beautiful place, filled with many flowers, such as forsythias and azaleas. It reminded me of a beautiful Korean spring, but when we came into Jerusalem, we saw many orthodox people walking around in black clothes and hats, which made us realize that we were, indeed, in Israel.

During the next three days, we visited the holy sites, including Bethlehem—now a part of the Palestinian territory—and the place where Jesus had been crucified. As we retraced Jesus' footsteps, I offered many prayers of repentance and thanks. I had been serving True Parents with all of my heart, but that did not excuse the



fact that I did not know about, and in part neglected, Jesus, the path he had trod and his grievous heart. I felt ashamed and sorry. However, as I offered the prayer, I could feel in my heart that True Parents knew and understood Jesus, and loved him, more than anyone else. I also offered thanks for allowing me this opportunity to experience that love as well.

After the pilgrimage to the holy sites, we attended a three-day workshop. Through the workshop, I learned that the Israeli providence, which was still in an Old Testament phase, needed speedily reach the Completed Testament phase and that our visit to Israel was very significant in that respect. Moreover, since we had gone to Israel as the representative of True Mother, I realized that we should try to lay a foundation for us to receive True Parents, who wanted so much to come to Israel. On the last day of the workshop, we learned that True Par-

ents had given instructions to the effect that a Women of Peace Event be held in late May. The news brought tears to my eyes, because it made me realize once again that True Parents had sent Korean, Japanese, and American women to Israel, not just on a pilgrimage, but with an important task—laying the groundwork for that special occasion.

Through the morning hoondokhae, I became aware that not only I, but everyone from Korea, had come to Israel prepared to die for our mission. We also felt that a great will lay behind True Parents' sending us there, so as we left for our mission places, where we would carry out fundraising activities, we only had gratitude and as a sense of grim resolution to fulfill our missions, which were quite different from the feelings we'd encountered when we had embarked on similar missions before.

The first mission place assigned to me was Haifa, the biggest port city of Israel, which we had visited on our pilgrimage. When I arrived at my lodgings there, I found that it was a very old apartment with nothing in it. The city, where you could look down from a hilltop at houses standing close together and at the ocean further out, somehow brought to mind images of the area near the Rock of Tears, in Busan. Long ago, as I learned about True Parents' courses and heard the testimonies of the senior members of the church, I had yearned for a chance to go back in time to when the church began and experience it all for myself. Being in a place quite like where the church began, it felt as if I had indeed come to Israel to experience the path trod by True Parents and the senior members.

In Israel, fundraising worked in this way: We divided up into teams of two, and went from door to door. Since we did not know the language, we showed those that answered the door the official introduction brochure to the activities of WFWP and asked for donations. We learned greetings in Hebrew and Arabic; and after greeting them, we conversed with them through our hearts with smiles on our faces. Occasionally we met people who spoke English, and they taught us

many things about Israel and Palestine. In particular, when we visited the Arab area, we were received very warmly. Later, we found out that the warm welcome stemmed from the teachings of the Koran. Whether they were rich or poor, everyone in the region invited us into their homes, served us tea and something to eat and tried to have us take something from them when we left. Such generosity reminded us of Korea in the 1960s, when, unlike the present, people were still gentle and affectionate.

After completing the twenty-one days of fundraising in Haifa, the forty or so members of the task force, who had been dispersed to three locations, got together once again in Jerusalem, where we embarked in earnest on the public relations activities and signature campaign for the "Women for Peace" event, to be held on May 27. The members of the task force ranged in age from eighteen- and nineteen-year-old members of the second generation from the U.S., who had joined STF after graduating from high school, to senior, 430-couple members in their 60s. There were also ambassadors for peace. They were from Korea, Japan and America. They came from different cultures and spoke different languages. It was all rather uncomfortable at first for so many people to live and work at close quarters and the communication problem was also something that could not be ignored.

However, as the days went by, we grew to love each other more and more. I was the team leader of a team of second-generation members and worked together with members of the second generation from both Korea and the United States.

Everyone, as members of the task force, likely to be the first, as well as the last, of its kind, worked hard to fulfill the missions bestowed on them by True Parents. Every day, we fought the stifling heat and struggled to overcome the limits of our physical selves. Every morning, each team went to their respective mission places and visited the homes and offices of the Jews and the Arabs in their separated living areas. Every day, we met people, informed them about the rally and had them sign up as participants of the rally. In addition, according to what Father had said, that we should "visit each and every house in Israel and the Arab regions and console and bring relief to the individuals and families who had been victimized and

wounded by war and terrorism," we not only met people, we conversed with them as well. We listened to their sad stories, and held their hands or embraced them or cried with them; since we did not speak their language, we sang or danced with them in order that they might feel better.

When you visit people's homes from early morning to evening, you come across many different types—ranging from current or former ambassadors or members of embassy staff, high government officials, lawyers, doctors or professors who have visited many different places in the world, have a lot of experience, and enjoy prosperity to a certain extent, to grandfathers and grandmothers who live alone, though they are too old to care for themselves, single mothers who lived rather rebelliously in their teenage years, but who are now trying to live for their children, and Ethiopian Jews and their families who had immigrated to Israel.



Among the people we met, some looked at us from a positive point of view—a group of foreigners who had come to Israel to work for peace—and opened up their hearts to us. Others claimed that the Palestinians

would never change, that the Palestinians did not want peace; these people used many unpleasant words to express their opinions. There were some who shouted "No peace!" to our faces out of anger and told us that there was no hope for peace.

On the other hand, when we visited the Arab areas, we heard from the residents how the Jews, who had invaded the land that they had inherited from their ancestors, acted as if they had the vested rights to live there, while the Arabs, the real owners of the land, did not have enough to survive from day to day. Some Arabs also shouted "No peace!" to our

faces.

I remember one family that I met during the signature campaign. The husband was from Bethlehem, the wife from Jerusalem, and they had three children. They had married ten years ago, when people could travel to Bethlehem freely. However, Bethlehem had become a part of the Palestinian area, so the man had become a Palestinian, with a different passport as well. So at present, he needs a visa that has to be renewed every six months in order to be able to live with his family. As the situation in Israel got worse and worse, they were worried that if he were unable to get his visa renewed, they would be separated forever, like the families in North and South Korea. As I listened to their story, my heart bled for

them; it hurt all the more because there was nothing I could do for them except to pray for the day of peace on earth.

Among the people we met, there were some who longed for peace, despite the sacrifices and the losses they had suffered owing to

the enmity between the two sides, people who wanted to overcome the hatred and abhorrence the Israelis and the Palestinians felt toward each other. One of the great missions given to our task force was to find such a person who could give a speech on overcoming the enmity between the two sides, but it was easier said than done. Even if there were a woman who had overcome the sorrows caused by terrorism and war through love and forgiveness, at a time like the present—when holding a rally with Jews and Arabs together was dangerous and difficult enough—it would be even more dangerous for a woman to stand at the podium and express her views. I will never forget to my dying day how much we struggled to find a speaker for the speech to be given at the rally at 2:30 PM; we tried to find her with the heart of parents searching for a long lost daughter.

I met a Jewish family in which the father had been shot four times in the legs during a terrorist attack on a bus and hence became crippled. At the time of the attack, the wife had been four months' pregnant. She almost lost the baby when she'd heard the news of her husband, but she was resolute about keeping her family together, and so the baby had been born healthy. In most cases, the victims of terrorist attacks and their families suffer from mental trauma and economic

CONTINUED ON PAGE 17...WOMEN IN ISRAEL



Our Role to Embody True Parents

Interview with Hod Ben-Zvi

Hod Ben-Zvi spent has many years praying and working for peace in his country, with only a small group of members. Since last year, our movement has devoted considerable resources to the Middle East Peace Initiative. Many are going there, seeking to be channels of God's peace. We asked Hod if he would say something from his unique perspective as a native of Israel in a coordinating role.

WE were searching deeply through our prayer and in Father's words. Father said that we should go from door to door and visit the bereaved families and console their hearts—and by doing so, the violence will stop. This was an amazing revelation through Father's words, because no one knows how to stop the violence. Father's guidance to us was to resolve the resentment in the people. When resentment is gone, you don't want to retaliate. If you don't retaliate then you will not invite further reprisal. Father emphasized going door to door—heart to heart, family to family, people to people, having direct contact. That led us to the revelation about how we had to guide our task force. This group was made up of sisters—that is, mothers. We called all of our sisters mothers—"future mothers" for the young ones not yet blessed!

They went out knocking on the doors, not knowing if they would meet Jewish families or Arab families. Although sometimes they knew because of the area, sometimes they didn't. These were very innocent and pure hearted sisters. They invited people for the peace rally, but as soon as people heard the word peace they became immediately agitated: "Peace? What kind of peace are you talking about?" When they met bereaved families: "How can you talk about peace when we have lost our son/husband/daughter/father?" Then they would just be very quiet and listen to the family's story. Often they would just end up in tears. They cried the same for a bereaved Jewish Family as for a bereaved Palestinian family; for them it was the same, a

mother losing her loved one. Then those same people who had at first been hostile or unkind to the sisters would start crying themselves, and would say, "Maybe there is hope for peace because of you." Everyday, sisters would return to the center torn up inside by the stories they had heard. They would come back crying. They had so many heart-breaking experiences that they sometimes couldn't continue. Then they would pray for hours and try to console God, and gain the strength to go out again the next day. That's what they did for forty days, this group of about fifty sisters—Korean, Japanese, American and Israeli. It is amazing, the story of this task force, whose members went through so many experiences—being persecuted by ultra-Orthodox Jews, being suspected of being Christian mis-

respect. This was difficult for the Korean sisters at first, but suddenly they realized that God was pouring out His heart whenever they worked together in couples. So they realized that when Korean and Japanese went out together, God was always pouring out His heart. They believed this so deeply that they would not go out except in these mixed pairs. ...

There was one quite senior lady peace ambassador. When she came, she brought her bathing suit—she thought she was going to the Dead Sea and sightseeing. Then she heard the sisters praying, and they were praying, "We are ready to die to save this nation." And she said, "I'm not ready to die! I'm going back home—I have a husband and children!" Then the sisters kept praying into the night, and the peace ambassador really felt moved

and decided to stay. And she was one of the most active and she did everything—sleeping on the floor, eating together with everyone. She is from a wealthy family, but she just went the same course as everyone else, really challenging herself.

During these weeks I didn't have so much activity time, because I was overloaded with logistics. But I was called to one bereaved family that had been met by a Japanese sister whose language limitations meant she could not understand the full story. It is amazing that a Japanese sister who didn't speak the language could open the door

and then, based on her foundation, I could come in, listen to their story and console them. Interestingly, the sisters—Korean and Japanese—who did best were the sisters who did not have a common language with the people. They were, even so, able to touch their hearts in ways that no one else could.

If, as a result of being comforted, people do not seek revenge—and I believe this is the important point—when this work expands and the atmosphere changes from one of revenge to one of reconciliation, a new leader will appear to guide Israel and a new leader will also appear



sionaries, because there are not too many foreigners going around, being stoned, chased after, and so forth.

But there were funny stories too. One sister who had a very small command of English said to a lady at the door, "You have a beautiful chicken." She wanted to compliment the lady on her kitchen, but she mixed up the words. The lady dashed into the kitchen, brought out a big chicken and sat them down to eat it.

The Japanese sisters were generally younger than the Koreans, but they had been, in many cases, in Israel longer; so they were the senior sisters in that

to guide Palestine. The reason the present leaders are caught up in the vicious cycle of war is that they are serving people who entertain certain feelings. They are a reflection of these. So we cannot just blame the leaders as many people do. We have to create; we have to change the society through grassroots work—because leaders want to please the people who elected them. So if people have feelings of reconciliation and peace, new leaders will appear. Maybe God is already preparing them. But we have to do the right groundwork in order for them to take their positions.

TW: Can people coming from outside the situation really help?

Yes, they can. This is the only way. When there is a fire, you need a firefighter to come from outside. When there is sickness you need a doctor from the outside, but they need to do the right thing. Sometimes people coming from the outside give us advice such as, “You shouldn’t fight”—Well, we know that!—or “Why don’t you love each other?”

We have had experience in our movement of doing reconciliation work between countries who have been enemies in the past. With former enemy countries, sometimes a bridge ceremony can ignite a spark of reconciliation. Here we are dealing not with former enemies but with present enemies who are in a bitter, vicious fight with each other. That’s why it is not yet time to hug each other, but time to disengage from the violent acts and come to grips with God’s view of reconciliation. Only then can we embrace each other. So without this prerequisite of resolving the resentment, we cannot jump into the embracing stage. There is still too much blood being spilled. This is my understanding.

However, there are different views in our movement—for some the bridge ceremony was the most important thing, because that was the best experience they had. But we felt it is necessary to go a step deeper, bringing reconciliation on each side before bringing them on stage. Why? Because bringing them on stage may produce a bubble, a feeling of reconciliation, but in fact it’s one moment

of hope and then it’s gone. People say, “Well, that was a nice event,” but the daily reality is different.

We want to create the basis for change, which requires going to people, visiting them and revisiting them again and again and again, until real change happens. No one is ready to do this work. The UN will never do this work. Europe, America can never do this work. No one can do this work except our movement with its dedicated members and peace ambassadors created by True Parents. The ambassadors for peace are a reflection of True

Everyday, sisters would return to the center torn up inside by the stories they had heard. They would come back crying.



Above: Meeting a former Israeli ambassador while going door to door; Left, WFWP president Mrs. Moon Lan-young (visiting with other sisters) offers a gift and a donation to a school for both Arab and Jewish children



Parents’ vision. They are qualified—they are equipped with the heavenly viewpoint, the ideals True Parents have instilled into them. They are then well qualified to go and do this work of reconciliation.

So, we say we don’t want people so much to preach as to teach by their example of service and love, and that’s why Father even mentioned to the clergymen that they should go door to door.

It’s something we have to explore. If ministers were to visit families, they would have a tremendous impact. Some have already done that; we had an American minister who stayed in Nazareth and he went door to door with the members, fundraising and doing everything the same—from hoondokhae in the morning till midnight prayer.

So I hope that we can continue this avenue of work. To really make the name

of True Parents known, more than proclaiming it, we have to show the example. “Where are those nice ladies who came to visit really coming from?” When they find out that they come from True Parents, they can really appreciate Father. Otherwise we can receive complaints that although we may say we want to work for peace, we are really only wanting to promote our church work. That’s certainly not doing this to expand the membership. If you want to gain members, you would go to another country, and with a tenth of the investment you

would gain many members if that were your goal. Israel may be the wrong place to go to if you want to expand our membership. You may only find trouble....

Father purely wants to save the people of Israel and Palestine. They are, to Father, one and the same. Absolutely no one has the determination to bring peace in the Middle East that Father has. Many people have ideas, peace initiatives, peace programs, but no one has said, as Father has, that he will not stop until the only bangs and explosions heard are the fireworks to celebrate peace. No one has that kind of determination. There are many who love peace, many great leaders but none who have that absolute commitment to bring peace—and to see that from the larger perspective, too, of bringing peace to the Korean peninsula, for example, and to the entire world. This is like a step on the way.

I want to say that there isn’t a movement anywhere like the ambassadors for peace promoting peace. Through our work, Father becomes the real Messiah. I think that the real work, the messianic work, is we ourselves becoming a reflection of the Messiah. If some of us may have the role to proclaim, some must have the role to embody True Parents’ vision. I think the greatness of True Parents is that they are not only the Messiah but messiah-makers. If they are the Messiah themselves, that is great, but it’s not enough: if they can make us into messiahs, that is incredible. Just as God created us in His image, True Parents are recreating us in their image. That is the best testimony to True Parents. ♦

Hod Ben-Zvi and his wife were blessed in 1982

A Mother's Heart for Peace

Hildegarde Piepenburg

Hildegarde Piepenburg recently led a contingent of sisters from Europe to Israel to prepare for and hold different events and activities geared to supporting the Middle East Peace Initiative. Hildegarde and her husband Fritz lived and worked as representatives of FFWPU in Yemen for many years. They currently reside in Germany. The following is excerpted from her testimony.

WOMEN are mothers who give life and feel the utmost pain when witnessing division, resentment, hatred and bloodshed among their children. We came here to take the mother's position and feel the mother's heart towards the people of this land, comforting those who had painful experiences by listening to and understanding them, embracing them with love and shedding tears with them. In this way, reconciliation can take place.

It was explained that there are two root causes for the conflict in the Middle East: One is the rejection of Jesus by the Jews, which had been indemnified by Jewish people offering a crown to Jesus at the December 22, 2003 rally. The second cause is rejection by Sarah, Abraham's



wife, of Hagar, Abraham's concubine and Ishmael's mother, which should be overcome through our Women of Peace during this sixth pilgrimage. Thus, the internal foundation for the reconciliation of the two brothers Isaac and Ishmael, sons of Abraham and forefathers of the Jewish and Arab peoples, would be laid.

During two days of outreach prior to our May 27 rally, we came into direct contact with the native people as we asked for signatures of support, in both Jewish and Arab areas, on the street and by going from house to house. Sisters from the U.S. and Korea and sisters from Japan and Europe formed pairs or trini-

ties and our guest ambassadors for peace joined in the outreach activities.

All had extraordinary and memorable experiences. Some even succeeded in finding a sister to participate in the sisterhood ceremony—quite a few guests attended that special occasion, and needless to say, the three Israeli-Palestinian sister pairs received standing ovations and tears were wiped from many eyes watching them.

By meeting people face to face, we were able to listen to various standpoints from both sides of the conflict. We were not here to take sides, and our ambition was not to look for political solutions. We were to convey a feeling of hope where there was despair and offer motherly compassion and support in a situation that to many looks like an unending



Top right, One of many sisters who visited a hospital to offer support, which included comforting both Muslim and Jewish patients; above, Representatives of different nations embrace at the May 27 rally in Independence Park, Jerusalem; left, the rally in progress

chain of strife and division. This reminded European sisters of how in 1987, under severe persecution by leftist groups, we gathered at the Berlin Wall and held a demonstration that was no doubt a decisive internal condition for the actual crumbling of the Wall just two years later. One Jewish woman on the street told me, "Peace can only come when the Messiah is here. Do you think the Messiah has come?" "Yes," I said without hesitation, "Yes, the Messiah has come now; so peace will surely come!"

The Day of the Peace Rally

We assembled in four groups for our

peace walk, first the Korean and the Japanese groups in their national dress, waving flags and singing a national song, then the American and the European groups chanting "peace, shalom, salaam alaikum" and singing "You are My Sunshine." We walked slowly, in a meditative and serene mood, because there had been bombings before in that area. People looked at us with interest, some broadly smiling with open hearts and appreciative expressions on their faces. After walk-



ing for about thirty to forty minutes, we reached Independence Park and our rally site, which was fenced in and protected by the police. The preliminary program was in full swing for the guests that were already sitting on the lawn.

On stage were beautiful musical performances to which many of the audience rose to dance and some formed circles for group dancing. It was a festive atmosphere and many sisters were busy looking for their guests or getting acquainted with some of the Arab women wearing scarves. The size of the crowd was estimated at 3,000. Our woman leaders then explained the purpose of our gathering and appealed to all women to search for peace as mothers, sisters, wives and daughters, sharing a common heart. There was translation into English, Hebrew and Arabic, requiring some degree of patience everyone's part. During the second round of talks, representative Jewish and Arabic women spoke of their experiences of suffering from violence and overcoming these tragic events by forgiveness and reconciliation. Members of our task force also shared some experiences and finally women from different racial and religious backgrounds went on stage in pairs to read a promise (which was also read by the audience)

and then to embrace as sisters.

My Promise

1. I welcome you as my sister to bring true peace together through the logic of love.
2. I promise to leave behind my prejudices and look at you with new eyes and an open heart.
3. I promise to care for you and your family with a true mother's heart of compassion to reconcile all our differences.
4. I promise I will respect and honor you and your faith.

With rhythmic music, the rally concluded successfully just before 7 PM, but many people danced and lingered on, consumed in conversations with guests well after that time. Even though there had been some disturbances due to a small demonstration against us at the back of the park, our event must surely be called a success. The number of guests may have been smaller than expected, but those with earnest hearts listened attentively to our message. Even though the *Jerusalem Post* published an article discrediting the rally the next day, we ourselves are sure that we did the right thing



for God and the people of the region at the right time in history. Our True Parents are guiding the providence and know precisely what kinds of condition have to be fulfilled at a certain time. They follow Heaven's timetable and set the internal circumstances straight for external changes to happen. The general public never understands such matters. Yet in silence, the hearts of many people we met—and our own hearts—were touched by the love and the special care of God throughout this week of the pilgrimage, which emphasized the special part in the Middle East peace process that women are to accomplish. Our many tears testified to this.

Many people worked hard and sacrificed a lot for all of this to happen. The Israeli family has just three native blessed couples as core members. Rev. and Mrs. Abe and some Japanese and Korean missionaries have been staying and working in Israel for a long time. There were special task force members who came a number of weeks prior to the rally to visit people's homes and do public relations work, healing the hearts of bereaved families.

We may not be aware of how much support and protection we received from God, our True Parents and the spirit world and how much their eyes were upon us during this historic event. Still, we could certainly feel that we as sisters were united in heart and love, with no barriers between us. This itself is ample proof that strife and hatred can and will be melted away when people embrace the divine truth, allow God in their hearts and (in Rev. Jenkins' words) "step through the gate of history onto the stage" to make a difference! ♦

CONTINUED FROM PAGE 13...WOMEN IN ISRAEL
difficulties, and often divorce follows, yet their family was very close-knit. The couple told me they prayed for peace each day. However, though three years had passed since the day of the attack, the husband still suffered psychological aftereffects. The mere sound of a popping balloon or something similar frightens him and gives him nightmares.

When I first visited their home with the Japanese and Israeli sisters, we listened to the story of how difficult it had been and sympathized with the wife. As the wife told us the story, the husband, who was the direct victim of the terrorist attack, sat with a grim face next to us. However, he seemed to thaw out when we sang a Japanese song, *Furusato* ("hometown"), and *Holo Arirang* to console him; and when we sang *Our Cherished Hope (Tongil)* in unison, he wept with us and opened up his heart to us.

We visited their home several times, and I asked her to deliver a speech. Before we left Israel, we visited their home for the last time, embraced each other and shed tears of sorrow. We promised that we would remain close friends forever.

The International Peace Day event of May 27 included a women's peace march and rally. The participants felt great hope for peace when they saw the Israelis waving to the WFWP members, some of whom were dressed in traditional clothes,

marching and chanting "Peace."

At the rally, several speakers gave testimonies and delivered speeches. The most impressive of them all was a testimony given by a Jewish mother whose daughter had been involved in a terrorist attack of a bus. The daughter was severely wounded; she had had to stay in a hospital for a long time. She was crippled for life, but the mother did not give up hope. She prayed and prayed for her daughter, who recovered and got married. At the wedding, the bride could once again do something she loved to do—she got up and danced. The mother, as she watched her daughter dance, cried out, "This is indeed a miracle!" and offered thanks to God. A member of the task force, Mrs. Cho Seong-hee, of the 1800 couples, also gave testimony, and as we listened to her speak, we were reminded of the hardships we had faced in our activities, and we shed tears together.

After the rally was over, the members of WFWP, who had come from Korea, Japan, America and Europe, danced together with the Arabs and Jews who had lingered on because they would have felt too sorry if they'd left. We danced together, hand in hand, in a circle, quite like the traditional Korean dance, *Ganggangsulae*. It was a very moving moment.

At that moment, everyone present was united as one, and Arabs and the Jews, who often cannot stand being in the same

place with each other, found themselves dancing hand in hand in a circle. With the dance, we were able to confirm once again that we were all children of God, that we were all part of a big family, that we were, truly, brothers and sisters.

The situation in Israel and the Arab area can be described as being the very worst in history. Since I've been there, and experienced what it is like, I cannot dismiss it as being somebody else's business. In particular, as a Korean, whose own homeland has suffered under Japanese colonial rule and been divided into North and South, I felt the pain of the Jews and the Arabs more keenly.

It is the land of God's 6,000-year-old grief, the land of Jesus and the 2,000 years he has suffered, and the so-called Holy Land of God, where blood is still being shed in a seemingly unending war! Until that land can be reestablished as a true holy land, we should not stop praying for it. I remember each and every person I met as we went from door to door, and the strong bond that formed between us even though the conversations were short and restricted. That is why I miss Israel and visit there night after night in my dreams. ♦

Oh Soon-seok is from the 300-couple second generation blessing and teaches Sunday school



Hoonmo nim receives True Parents' signature on a booklet explaining the Wish Prayer providence

Reaching a New Level of Spiritual Renewal



From March 30 to the end of May, Daemo nim visited Japan's sixteen regions and held Wish Prayer Gatherings. These were special holy song sessions where in addition to the spiritual liberation, participants could offer special wishes for improvement in health and in relationships, for themselves and for loved ones. To those Wish Prayer Gatherings, 120 billion absolute, good spirits—those who have themselves benefited from being liberated at Cheongpyeong—were mobilized to open the way for blessings to flow to those on earth.

Thousands gathering in locations throughout Japan intent on healing, restoration and renewal. Following the tour of Japan, the Special Works for the Inheritance of Heavenly Fortune and the Fulfillment of Wishes was held at Cheongpyeong from June 2—6 at which some 14,000 participated, offering their wish-prayers to Heaven through the holy fire (pictured). Heavenly Father granted the additional special blessing of the 120 billion absolute, good spirits, who had worked so hard in Japan, having the record of the sins committed during their earthly lives expunged.

A significant number of miraculous happenings connected with each Wish Prayer Gathering leads us to understand that as the spiritual benefits of the Cheongpyeong providence accumulate, new levels of liberation and renewal—both for those in the spirit world and on earth—are being achieved.

From Daemo nim's speech on May 20, 2004, during the 653rd Cheongpyeong 2-day workshop:

Those ancestors who received the blessing have become absolute, good ancestors. I always give an example with this glass; those ancestors who were blessed are now like this glass—transparent and beautiful. Unfortunately, their earthly deeds are all recorded. Their good deeds and mistakes are on record—fighting between couples, lewdness, a fallen lifestyle and abuse of public money.

When our absolute, good ancestors would first try to bring the spirits in our body out, they would approach those spirits saying, "Look at me, I've become an absolute, good spirit. I'm happy and

joyful; you should come out and become like me." They would say this in a dignified manner, but those spirits in our bodies would retort saying, "Hey, although you became an absolute, good spirit, look at your past life. Look at the way you lived in the past." They would look at the record of their past deeds and accuse the absolute, good spirits. So the absolute, good spirit, who had come to separate these spirits from us, would slow down and step back. Even though they had become absolute, good spirits, it hurts their hearts and they are ashamed of themselves when they see the way they lived on earth and in spirit world.

When I saw such things I was concerned; I wondered, "Can I erase the earthly records of the absolute, good spirits—make what is good even better, improve what is just average and completely erase the traces of their mistakes?" I pondered over this problem and offered many conditions.

Many times I set up conditions and tried to approach this problem, but I could not find any condition to erase their records. This time, though, for the witnessing providence in Japan, the absolute, good spirits achieved many spiritual miracles by giving of themselves 100 percent. The 120 billion absolute, good spirits performed amazing deeds through the Special Wish Prayer Gatherings in Japan. To thank these spirits and bestow grace upon them for their hard work, I will erase their past mistakes during the June 2-6 Special Works for the Inheritance of Heavenly Fortune and the Fulfillment of Wishes.

From Daemo nim's speech on June 3, 2004, during the special workshop and wish prayer gathering:

I never expected that God and True Parents would allow this to happen in the Cheongpyeong providence. We must be grateful to be able to receive this tremendous gift during this time, that was made possible by the absolute, good spirits completing their responsibility. Now our lives must change. Our devotion must be in complete oneness with the grace from God and True Parents. I hope that by solving all your difficult problems you may all become families that can live in joy and happiness. ♦

Amazing Works of the Absolute, Good Spirits

Testimonies from the Wish Prayer Gatherings in Japan

From a member in East Hokkaido Region:

I am grateful to True Parents, Heung-jin nim and Dae-mo nim and for the amazing deeds of the 120 billion absolute, good spirits and the grace of the Special Wish Prayer Gatherings. I was blessed in the 30,000 couple blessing and currently serve as a zone leader in Japan.

In the past, my father had told me that we were no longer father and daughter. It has been tremendously difficult for me to discuss matters with my father. Still, I told myself that it would be different this time, armed as I was with a Wish Prayer Paper and with the absolute, good spirits behind me. So I wrote my father's name on the Wish Prayer Paper and asked my husband to pray with me for my father.

Remarkable things occurred after that. I called my father and talked with him for an hour. I asked a difficult favor of him and he accepted it; before he would just hang up on me if I asked a favor of him. A miracle had occurred.

I told my husband about this amazing event, and he told me about a strange experience he had had:

Seeing how serious I was, my husband had agreed to pray with me, yet he was skeptical about this providence for the 120 billion absolute, good spirits, thinking that things we'd heard were exaggerated. He told me that he hadn't believed in the works of the absolute, good spirits; but when he prayed, he saw the absolute, good spirits going to my father at an unbelievable speed. He saw tens of thousands of absolute, good spirits as blinding light gather around himself and then streaking towards my father's house in three groups at a tremendous speed, leaving behind a belt of light. He saw them arrive at my father's house in an instant. He said that he could sense that the spirits were working on my father; he was deeply moved by that.

He saw the first group of absolute, good spirits go into my father's eyes, ears and mouth. They did this in order to prevent him from seeing unpleasant things. They entered into each and every cell, pushing out the spirits with enmity that were in his body in the form of black spots.

Then he saw the second group of absolute, good spirits go into my father's head, changing his mind-set so that he can think the right

way. My husband saw the last group of absolute, good spirits enter my father's heart. He saw them working on my father's heart, in order to help him have good thoughts. My husband told me that it was like watching a movie.

He also told me that he found himself rooting for the absolute, good spirits with clenched fists. He said that this miracle occurred at a tremendous speed for five minutes. My husband said that he clearly saw my father's heart being transformed. Seeing these great miracles of the myriad of absolute, good spirits, my husband told me that he finally realized why we needed the 120 billion absolute, good spirits, and commented on how many of these spirits were needed to transform one person. ♦



From a member in Saitama Prefecture:

My brother is a long-time believer in the Risho Kosekai faith. I called him at home to ask him to participate in the Special Wish Prayer Gathering. His wife answered the phone and strongly rejected what I had to say, saying that she wanted nothing to do with anything related to our church. My brother was not there that day, but a couple of days later he called me. I told him that our church was holding this wish prayer gathering and asked him to come. Without hesitation he told me he would. My brother got a two-day leave of absence a day before the Special Wish Prayer Gathering. He stayed at our home for one night.

Since it had been three or four years since I'd last saw my brother, I didn't have a clue as to the details of his family or their health. My brother limped from a having injured his left leg in an accident. He had no feeling in any of the toes of his left foot; he told me that he was taking painkillers. I explained about the Special Wish Prayer Gatherings in detail and told him to write on a Wish Prayer Paper to cure the pain in his leg. I asked him to offer a donation of appreciation and he readily complied.

On the day of the Wish Prayer Gathering, my brother eagerly took part in the holy song session. I felt that my brother had taken ill and suffered this accident as indemnity for our family and silently prayed to my deceased parents for their cooperation. Leaving the gathering, my brother told me that the pain in his leg had disappeared. Still in some doubt, I asked him to tell me how he was again once he got back home. I brought him to the station and we parted. That night he called me and told me that the pain was really gone, and he didn't need to take medication anymore.

Five of our family members participated in this gathering and we were able to inherit great fortune. I am deeply grateful for the righteous deeds and cooperation of the absolute, good spirits. ♦



The Wish Prayer Gathering in Nagoya (April 16) during Dae-mo nim's tour of the 16 regions of Japan, March 30 to May 31, 2004

For more information about the Wish Prayer Gatherings and other aspects of the Cheongpyeong providence, including the various workshops, please visit the web site at www.chunpyeong.org.

Since True Parents completed the entire providence in 2000, the new age, Cheon Il Guk, formed based on God's kingship, could begin in 2001. During the three years until 2003, the internal foundation was laid for Cheon Il Guk to take root, and the kingship of the invisible God was established through the substantial True Parents' kingship of the blessed families.

With all blessed members reborn as fourth Adams, they can restore their communities and neighborhoods (*tong* and *ban*), and tribes, and with the inauguration of the Peace UN worldwide and the development of activities for the realization of peace, the entire providence for the realization of Cheon Il Guk can be completed by 2012.

Now we have passed through the three-year period during which the tree of Cheon Il Guk could be firmly rooted in the ground, and we find ourselves in the fourth year of Cheon Il Guk with shoots coming up from the ground.

On midnight of January 1, in the fourth year of Cheon Il Guk, on the occasion of the thirty-seventh True God's Day, Father proclaimed God's fatherland and the era of the peace kingdom and since then has driven the providence with the passion of a hurricane.

I might describe the opening of God's fatherland and the era of the peace kingdom briefly by saying it means the world of God's sovereignty has now fully begun. In 2004, the world of God's sovereignty should manifest itself concretely in society and culture.

The providential fruition of the era of Cheon Il Guk

Let's now take a look as to how this process will develop. As elucidated in the Principle, the providential relationship of Cain and Abel plays an important role in manifesting God's fatherland on earth.

If the natives of Canaan, who belonged to the realm of Cain, had welcomed and served the Israelites, who were in the realm of Abel, when the Israelites of the Old Testament age settled in Canaan, they could have abandoned their blind faith in Baal and belonged to a society centered on God. In the same way, the Israelites, as the suzerain people of the Yahweh faith, should have educated the natives of Canaan who belonged to the realm of Cain, but they failed. From this, we can see that the providence of Heaven can only be established when the Cain-type leaders serve and attend the Abel-type leaders. In conclusion, Cheon Il Guk can be immediately established on earth only when the Cain-type leaders and Abel-type providential leaders of a nation come together in attendance of True Parents.

So that is why we had the "Cain-type" leaders take charge of the historic events held in the months of January, February and March this year—events such as the IIPC Activity Report Rallies for Mayors and District Leaders, the IIPC Activity Report Rally for Cities and Provinces, the National Level IIPC Activity Report Rally, the IIPC Activity Report Rallies for Youth Leaders, and the Crown of Peace Awards, in which representatives from the sphere of politics of the second Israel and of the religions—including Islam, Judaism and Christianity—offered Crowns of Peace to True Parents.

A historic transformation in the providence came upon us in the months of April and May. That important turning point was the 44th anniversary of the first True Parents' Day and the 50th

anniversary of the founding of our church. During the period from April 19, the 45th True Parents' Day, to May 1, the 50th anniversary of the founding of the church, True Parents concretely established four providential initiatives related to Cheon Il Guk.

The first was the consecration of the *Holy Scripture of Heaven*¹. On April 18, True Parents designated the *Holy Scripture of Heaven*. They have said that these are the Word of God for Cheon Il Guk, and reported that to Heaven. This has tremendous providential significance.

God's ability to create came through the Word. The Creation was accomplished through the Word. The Fall was losing the Word, and recreation is recovering it again. Thus, the first factor that identifies the Messiah is whether he has the truth, the Word of God.

True Parents came to earth with the Principle. The Principle integrates the teachings of the Old Testament and New Testament. Strictly speaking, it is a syncretism of the Old and New Testaments. In terms of the history of restoration, we have the Old Testament and New Testament. The Principle integrates the teachings of both and unravels their complexities. In the end, the Principle is not the Completed Testament; it is a fusion of the Old and New Testaments.

In 1997, the fourth year after the beginning of the Completed Testament era, *The Completed Testament Age and the Ideal Kingdom*, and *Blessed Families and the Ideal Kingdom* (books I and II) were des-

ignated the Word of God for the Completed Testament era by True Parents. After passing through the three eras—the formation level Old Testament era, growth level New Testament era and perfection level Completed Testament era—the world under God's sovereignty, the era of Cheon Il Guk, began. This was in 2001. And on the occasion of True Parents' Day on April 19 this year, the fourth year of Cheon Il Guk, True Parents designated the *Holy Scripture of Heaven* the

In commemoration of the 50th anniversary, a group of senior members went on a pilgrimage of the holy grounds



Word of God for Cheon Il Guk.

This world was created on the foundation of the Word. The same can be said of the process of recreation. With the establishment of the Word of God for Cheon Il Guk, we are at an important turning point where the order, culture, laws and institutions of Cheon Il Guk will be made based on these teachings.

Proclamation of Ahn Shi Il

Second, the Family Pledge has been perfected. My Pledge was established in 1961 during the era of restoration through indemnity and had been our confession of faith until 1994. That was a time when we were in the middle of an intense struggle with Satan, and thus the contents of the verses in *My Pledge* were about defeating the enemy Satan. Even in the lyrics of one of our favorite Holy Songs we find the words "Chase away the power of Satan.... In the blue Pacific waters, cleanse the sword that brought the victory." This is historical evidence of that age in which we had to fight an intense battle against Satan. After passing over the perilous hill of restoration through indemnity and entering the Completed Testament era, True Parents established the Family Pledge as our new confession of faith. Not a single line in the entire Family Pledge mentions fighting the enemy Satan.

Right after establishing the Family Pledge in 1994, Father said, "*My Pledge* was combative in nature, because the age was one of

battling against Satan. But the Family Pledge is not combative because we are ushering in an age of peace on earth centering on God."

Since then the Family Pledge has developed in stages and now on the occasion of True Parents' Day, April 19, it was made complete by the addition of "of the family" in part two and "and the realm of being completely free [*seokbang*]" in part eight.

Third, on April 13, during hoondokhae at East Garden, Father proclaimed the era of the realm of being completely free [*seokbang*]. This means that we are in an age of having been set free that would exceed the value of an age of liberation. What is the meaning of *seokbang*? Father explained it like this: "Liberation [*haebang*] means obtaining one's freedom when the time comes, but *seokbang* is obtaining one's freedom through grace, even if the time has not yet come." "Liberation" [*haebang*] is the realization of external conditions, but becoming "completely free" [*seokbang*] suggests an internal transformation. In this way, True Parents proclaimed the era of being completely free, symbolically showing that the satanic lineage has been changed at its root.

In particular, we should accept the proclamation of the age of *seokbang* as a revelation from God that indicates that the substantial culture of Cheon Il Guk is clearly settling onto earth.

Fourth, Father proclaimed *Ahn Shi Il*. This indicates a revolutionary transformation.

God's world has continued through institutions and traditions on earth, through the Word of God for the Old, New and Completed Testament ages and the culture and institutions of each age. In the same way, in this era of Cheon Il Guk we need to have culture and institutions and the Word of God that are in accord with this new age.

During the Old Testament age, the Sabbath day was based on Mosaic Law. The Jewish people could do nothing during the Sabbath; this was the commandment and tradition. To eat, one must cook, but this was considered work, so the Jews would prepare the meals for the Sabbath the previous day. Illnesses could not be treated on the Sabbath. There are hundred of clauses that dictate the behavior of people during the Sabbath.

In the New Testament age, the commandments of the previous age developed into a social order, which led to the creation of the Lord's day. On March 3, 321, Emperor Constantine designated the Sabbath a day of rest. Sunday was created, and ever since, this day has been observed by people throughout the world.

The traditions of Cheon Il Guk are eternal

As we leave the Completed Testament age and enter the age of Cheon Il Guk, this lasting Sabbath culture has now been changed. During pledge service on True Parents' Day, True Parents established and proclaimed *Ahn Shi Il*.

Father declared that "In the past, God rested every seven days, because He did not have sovereignty, but now He can rest every day. That is why we have to change the meaning of the Sabbath. Instead of resting every seven days, every day will become a Sabbath day and the day of starting those days of rest will be on every eighth day, the number of new beginning. Thus, *Ahn Shi Il* will be observed every eight days."

Based on True Parents' Day, Father designated the period after the fiftieth anniversary of the founding of the church the "era after the coming of heaven." Since then, True Parents have observed *Ahn Shi Il* every eight days.

Although the world is unaware of it, *Ahn Shi Il*, designated by True Parents, will become a tradition of Cheon Il Guk that will be observed for eternity, like the tradition of the Sabbath during the Old and New Testament eras that is being observed by people of the world today.

Since proclaiming the day of the attendance of safe settlement,

True Parents have held remarkable providential rallies and proclamations every time that day has come around, thus building the tradition of Cheon Il Guk.

On May 5, Father proclaimed Ssang Hab Shib Seung Il [The day of the victory of the number ten that is the combination of two parts]. Since all things on earth are made in pairs, they must be tied together as one in reconciliation to begin the new age.

On the third *Ahn Shi Il* on May 13, True Parents presided over a rally for harmony and unification between the Yongnam and Honam² regions of Korea. This rally was not simply an event to bring the Yongnam and Honam regions together in harmony; it was a historic event to tie together north and south, the young and old generations, left and right wings and all other conflicting elements, and to bring about harmony and development.

Tomorrow, May 21, we will hold a declaration rally for absolute values for the sake of harmony and unification. In this way, True Parents are investing everything to establish this new tradition of *Ahn Shi Il*.

Ever since True Parents proclaimed the "era after the coming of heaven" on May 1, many remarkable events have occurred day after day here in Yeosu centering on True Parents. The same can be said for the rally that will be held tomorrow. It was decided in accordance with conditions set by True Parents and the providential plan.

True Parents' desire is to establish and expand the culture, new institutions and traditions of Cheon Il Guk here in Yeosu centering on Blue Sea Garden, in this land soaked with True Parents' devotion and where they are residing. Therefore, True Parents' desire for you who were there at the start of the Unification Church and who pioneered in the early years, is to once again begin anew with True Parents in the central position, in this time, this era after the coming of heaven. We are truly living in a tremendous new age.

Beloved members, no matter how thick the darkness may be, it will dissipate with the coming of light. No matter how great the fear of death may be, it cannot overcome life. You may all think that you have walked on this path of God's will in darkness and unwelcome by all people. But I tell you God and True Parents remember you, and your lives have been ones of light.

Amidst this world, which has been buried in darkness for billions of years, we alone have overcome countless bouts of pain and suffering to establish the tradition of eternal light. Now we have made a new beginning to make this light a volcano that can scorch the entire world.

Now is the time. An entire mountain can be burned down by a single match; in the same way this spark of Cheon Il Guk, which will ignite the entire universe, has begun from True Parents and FFWPU. True Parents have come to Yeosu in order to bring this new culture of Cheon Il Guk safely in this world. Everyday after hoondokhae, Father has been going out to sea to set conditions.

Beloved members, please remember that the culture, institutions and traditions of Cheon Il Guk are being established on earth. I ask you all again to return to the districts and neighborhoods in your home towns and do your best.

Thank you.◆

Endnotes

¹ *Cheon Seong Gyeong* is the book's Korean title. The book has yet to be translated into English.

² Sometimes bitter antagonism exists between people from the Honam region (southwestern South Korea, mainly North and South Jeolla Provinces) and those from the Yeongnam region (southeastern South Korea, mainly North and South Gyeongsang Provinces).

GROWTH IN THE MIDST OF CIVIL WAR: A LIBERIAN'S STORY

Augustine Arkoi



The roots of Liberia lie in a colony that was founded on Africa's west coast in 1822 by a group that had been formed to send freed American slaves to Africa. Today, descendants of American slaves make up just 2.5 percent of a population mainly comprised of those from indigenous African tribes.

In recent decades, there have been few periods of peace in Liberia as factions vying for power have fought at a terrible cost to its citizens, with hundreds of thousands killed and half the population displaced. The recent end to the state of civil war has given people reason for hope for the first time in years.

Another reason for hope would be the work of the FFWPU in Liberia, now led by Augustine Arkoi. While he was in Korea accompanying Liberian guests to True Parents' birthday celebration, we interviewed Augustine about how he has led the movement in his war-ravaged country.

TODAY'S WORLD: Could you say something about the course you have gone?

Augustine Arkoi: I joined the movement in 1985 at age 17, when I was a middle school student. Liberia then was described by many, including Rev. Kwak, who visited in 1987, as the most peaceful nation on earth. Our movement also had a very good economic foundation, especially with the direct investment made by True Parents at the time in the logging sector. The investment was meant to improve not only the living standard of our members but the lives of ordinary Liberians as well.

Unfortunately, the civil war broke out in 1989. There were three of us in the center, which was in the center of Monrovia, about a thousand yards from the executive mansion. We stayed in the headquarters until the rebels¹ came in, reached the capital and overran our headquarters. That was 1990. The president, Samuel Doe, was captured and slaughtered. We spent about five days indoors, with no food, nothing. You had to use wood to cook and if you did that,

the smoke would go up and the rebels would come. If they came into a place, the first thing they'd do is look for all the valuables and take them away. We were instructed by Rev. Lee Byung-moon never to abandoned True Parents' foundation (the center). He was also determined to do that, but the Korean ambassador to Liberia at the time personally came with his Mercedes Benz, got Rev. Lee out of the center, and arranged with the American embassy for him to be airlifted out of the country.

What interest would the rebels have in attacking you?

They would take anything and sometimes demand money, and if you didn't have it, sometimes you got killed. In a house just near our center, there was a Lebanese businessman. They killed him in his house, and took away his money. But in our case, they came in and just asked us to leave. They gave us ten minutes; they told us to pack our things, and as we packed they counted down the minutes. We just went out. We left with the notion that everything would be over in just a day or two, because they were already in the capital, surrounding the executive mansion. It was the church flag that actually protected us from being killed. On several occasions soldiers made attempts to enter our compound, but they were always deterred by the church flag; they'd assumed that we were a foreign mission. In reality, a big sign in front of the compound read Holy Spirit Association for the Unification of World Christianity.

All missionaries left the country, and members kind of scattered—some went to

Sierra Leone and other countries, but I took along the two brothers and went into the interior area of Liberia, the area then controlled by Charles Taylor¹, and stayed there for about six months; we stayed in my hometown, Ziggida, about a day's drive from Monrovia on the border with Guinea. When we saw then that it wasn't going to end soon, we left and went to Côte d'Ivoire.

We left the country and in Côte d'Ivoire met Robert Williamson², who told us that Barbara Harrington, the sister of Kathy Rigney³, was now appointed to take responsibility for Liberia. Robert suggested we go to Nigeria, so we did. By that time, other Liberians had already assembled there. We stayed for three years in Nigeria, where I initially joined the fundraising team that consisted of more than forty members from various African countries. After a few months, I was appointed leader of the team and later took over the Education Department prior to my return to Liberia.

In 1992, ten Liberians came from Nigeria to Korea for the 30,000-couple blessing, and then we returned to Nigeria. We were told True Mother would visit Nigeria during her 1993 speaking tour, so I went to Liberia to extend an invitation to the president. I was actually just sent to go and see the situation, but when I got there, I was inspired to attempt to extend the invitation to the president.

In my heart and soul, Nigeria is my second home, because it was there that I was exposed to different dimensions of our church leadership training. This training was directly under the supervision of a distinct pioneer missionary to Africa, Sister Kathy Rigney. During the mobilization for True

Rep. Baikpeh, Brown, Others Laud Donors



Mr. Augustine S. Arkoi
Proprietor, New Hope Academy
Labor Union Representative at the National
Transitional Legislative Assembly (NTLA)
Yafar V. Baikpeh and former National
Defense Minister for Public Affairs,
Philbert Brown, have separately lauded a
variety of NGOs in and out of the country
for their tireless support in supporting the
academic, spiritual and moral empowerment
of thousands of war affected and other
needy Liberians.
The two prominent Liberians made their
commendations when they, over the
weekend, separately toured facilities of the
New Hope Academy on Peace Island, in
Paynesville, outside Monrovia.
See Story on Page 6

JPC Director Pinpoints Vices

The Director of the Catholic Justice and
Peace Commission, Cfr. Francis
Johnson Morris, has identified some
vices that continue to impede efforts to

**Augustine
Arkoi's work is
covered in the
Liberian press**

Mother's coming to Nigeria, I was put in charge of inviting people from the embassies. We actually brought a couple of ambassadors—including the North Korean ambassador—to hear her speak. When Mother came I was put in charge of her security and as such had to coordinate with state security officers that were provided by the Nigerian government. The Abuja speech was a great success, and escorting True Mother from Abuja to Lagos for her connecting flight to Brazil was quite a memorable event.

Was Charles Taylor the president you invited?

No, this was Dr. Amos Sawyer, who was interim president then⁴. I extended the invitation to him, but the Presidential Affairs Minister responded that, due to a prior engagement, the president was unable to attend. While I was waiting in the president's office, I met the secretary-general of the interfaith council of Liberia, one David Kiazolu, a Muslim. We were both waiting to meet the president. He saw a book I had, *Mother of True Love*, about True Mother. He looked at the book and read a quotation from Mother there. He asked if I would please allow him to copy the quotation. I, of course, granted his request. He then asked who Father was, and I explained the he was a renowned global campaigner for world peace. "Then," he said, "you need to come visit the interfaith council of Liberia."

The Interfaith Council of Liberia (now known as the Interreligious Council of Liberia) mediated most peace talks between the Liberian government and the rebel forces. They were having an executive meeting. It was kind of spiritual, because they had an agenda, which did not include me. David Kiazolu stood up in the meeting and introduced me, "We have someone here from Nigeria. He came here on a peace mission. I met him in the president's office, and I think he should speak to us." He just said that and added, "Okay, Arkoi, go ahead, please speak." It was not a formal way of doing things. I stood up and spoke to them about Rev. Moon's activities for peace and other things. I had some literature, the Divine

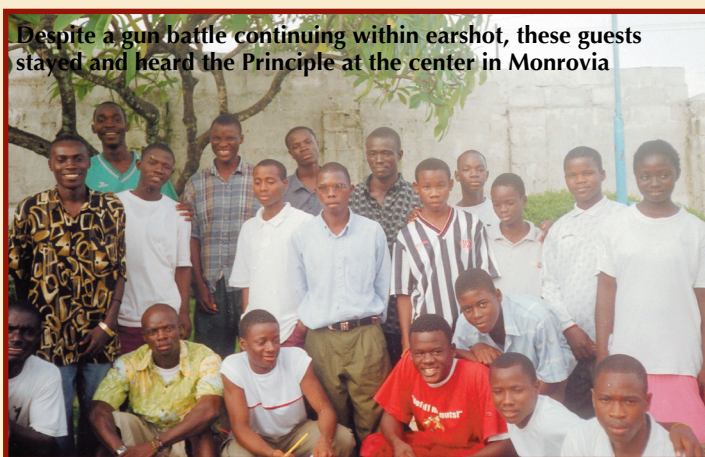


Attending an FFWPU event are: **Left, Rev. Cyrus Cromah, founder of Christ Apostolic Pentecostal Church; right, Alfred Chea, editor of the National Heritage Newspaper**

Principle book and *Mother of True Love*; and other peace-related publications of our movement, such as *New Vision for World Peace*. I put the publications on the table and they just scrambled over them.

From that meeting, the chief imam in Liberia invited me to a Muslim congregation, an assembly of Muslim

youth; we call them the World Assembly of Muslim Youth or WAMY. It's an organization that mainly caters to the welfare of young Muslims. I visited them, and invitations followed from other clergymen—just like that. Some I had to reject, because Kathy said I could stay for only one week. Actually, I went beyond that and stayed for two weeks. When I returned, she was really angry that I'd stayed not one week but two. But after I reported, it was okay. It was 1993, the time Mother was giving the speech, "True Parents and the Completed Testament Age," in forty countries. By that time, I had a copy of the speech, so I had taken it to Liberia, where I was invited to take part in the service of one Christian congregation. They gave me time, and I read the entire speech before their service. That was just a unilateral decision the pastor of the church had taken. It was kind of spiritual; it's a long speech and they had to get in their sermon and all of that. Just a handful of people tried to say, "Okay, he should stop now," but the pastor said, "No, he should go ahead. We need this speech." I don't know if he really understood the speech, but that was his reaction. I completed the speech and they were very happy and took a copy with them.



Despite a gun battle continuing within earshot, these guests stayed and heard the Principle at the center in Monrovia

When I came to Nigeria and reported these things to Kathy, she was very moved and said, "Well, then maybe it's time to reopen the mission." The mission in Liberia had been closed down; there was nothing there. So, I went back as acting president of our church, and we started activities. Things were going quite well. At one point I had to declare the launch of the Women's Federation, as every country was instructed to do. We didn't have a female member by then, so I had to contact women's organizations myself.

But then one interesting thing happened. When I had first visited Liberia, in the president's office, I met a lady by the name of Cecilia Duo. After David Kiazolu had left, she came up to me. She said, "Oh, you brought an invitation to the president to attend a speech that will be delivered by a woman...and I'm a woman. And I'm a Christian. He's a Muslim. I have a women's organization, the Girl Guides, so you had better deal with me." A very interesting lady; she's a reverend—Reverend Cecelia Duo of the Baptist Church. I gave her a copy of *Mother of True Love*, then I went back to Nigeria.

After my final return to Liberia, I was contacting all the women's organizations. I gave them books on True Mother and the Women's Federation. I was trying to identify a woman—a Liberian woman—who could represent this organization. Not long after, I received a communication from Kathy that True Parents had appointed Japanese sisters to go to each nation—this was 1994. Kathy asked me to prepare to receive them. When this happened, we didn't have anything, no vehicle, nothing at all. Even the headquarters was kind of damaged—a leaking roof and all of that. I didn't know what to do.

One day, I met that same lady, Cecilia Duo, on the street. She asked, "Oh when did you come?" I said, "I came a long time ago. I'm here now. In fact, I'm expecting some guests. I'm not sure how to receive them—a women's delegation."

"A women's delegation—have you already contacted anyone? Please don't. I will take care of it." She took me to her office. This happened to be her office in Parliament. I didn't know that about a month after I had gone back to Nigeria, Cecelia Duo had contested for a seat in the House and won. She'd become a



Philibert Browne, Assistant Secretary of Defense and Publisher of the National Chronicle newspaper, visits the New Hope Academy

member of parliament. She told me she would do everything. She went to the airport, and when the delegation came, she received them. From then on, she helped me with the Women's Federation. She went around as the face of Liberian women.

Barbara and Kathy came with the next batch of the delegation, to bring the number of Japanese woman missionaries to ten. Cecilia went to the airport and received them, and did everything. Barbara was very moved by the unusually warm reception from this lady.

After few months of activities and public relations, We eventually had the inauguration for the Women's Federation in the government's Centennial Pavilion, where usually only state events are held. We had requested it, but they'd originally refused and asked that we use the Executive Pavilion, which used to be the presidential palace a long time ago, instead, but on the very day of the occasion, they phoned me from the executive mansion to say we could use the Centennial Pavilion.

I then contacted the Liberian president, who at that time was David Kpomakor,⁵ and he came to attend the inauguration of the Women's Federation, as did about a dozen distinguished Liberian women. Cecilia, of course, became its first president. The president was quite impressed; he responded immediately to a special lunch reception that we organized for him at a nearby restaurant. A select group of twenty-one including our movement's top executives attended the occasion. The meet-

ing, which lasted for about an hour, provided an opportunity for the president to get personal insight about the vision of our founder. Despite persecution, preconceptions and misunderstandings about our activities, the arrival of these missionaries while others were fleeing from the country came to be clearly understood as a

divine gesture and sacrifice for the Liberian people. People naturally started to come to us, as it became known that we were a genuine friend of the president. The president eventually sent an official communication instructing the Minister of Health to include WFWP programs in the ministry's annual budget allotment for women's development. The minister immediately convened a meeting where he mandated that National

Coordinator of Women's Health Development, Madam Phyllis Kimba, work with our federation. Madam Kimba researched and facilitated the establishment of a home econom-

ics and skill training school for street girls. (She is currently senior adviser and program officer of WFWP-Liberia.)

That was 1995. About six months later, a senior Liberian member—Gerald Coleman—returned to the country and became the church president. Augustine was reassigned. He was asked to pioneer in any Liberian town of his choosing.

I chose a community, a suburb of Monrovia, Gardnesville, and established a church there. There were many children in the community without parents or the means to go to school. I used to teach them Korean martial arts, Hapkido, just for them to have something to do. I realized many of them had gotten kicked out

of school, because they didn't have the tuition money. So I got one Manyango Jallah, a friend of mine in the community who was a teacher, and we started a kindergarten program. Nigeria had sent representatives of ECOWAS,⁶ the Economic Community of West African States to Liberia. They contributed peace keeping troops to Liberia called ECO-MOG.⁷ I met the commander, a Nigerian general, one Gabriel Anayankpele. I explained what I was doing and he gave me the first money, five hundred dollars in traveler's checks. I used this to make benches and negotiated a five years lease agreement on a nearby building.

After the school was formally established as an elementary school, I left and came to Korea for studies at Sun Moon University on a year's scholarship. From there I came to Seoul and stayed two more years on my own, while attending the Korean language institutes at Yonsei University and later Seoul National University. Upon completing the Korean language program, I took the entrance exams for the Korean University of Foreign Studies and Kyunghee University. I passed both entrance exams and finally enrolled at Kyunghee University's Department of Political Science and Public Administration.

During this time my wife, Rita, who was attending the Korean language institute at Ewha Women's University, gave birth to our first child, and the Korean financial crisis arose. There were many problems. There was also a problem with the school in Liberia—the landlord tried to kick us out of the building. I decided to quit my studies, go back to Liberia and help the school survive. I committed a year to stabilizing the school. I bought land and started constructing a school building. The school now is running from kindergarten up to a full high school with full government approval. Stories about the school sometimes come out in the national papers. Some members of parliament visited. It used to be called the Second Generation Re-creation Institute. The name changed

...the arrival of these missionaries while others were fleeing from the country came to be clearly understood as a divine gesture and sacrifice for the Liberian people. People naturally started to come to us, as it became known that we were a genuine friend of the president.

Construction of the New Hope Academy



a year ago to the New Hope Academy. With permission from the government, my wife and I are teaching the Korean language as a regular course in the school. At the school, one of the staff members is my spiritual son and my wife is there. While, concentrating on this school project, one day, I suddenly received a communication from headquarters appointing me as the national leader of Liberia. That was August, 1999.

The seven-year guerrilla rebellion that was led by Charles Taylor finally ended with a general election in 1997, which Charles Taylor won. The inability of the international community to reconstitute an inclusive national army and also carry on rehabilitation, reintegration and demobilization of fighters, plunged the country into another five years' of civil war, which began in 1999.

This war, which was mainly executed by remnants, victims and sympathizers of the Samuel Doe administration, finally entered the capitol, Monrovia in June 2003. It became so terrible that almost everybody had to carry a gun. You'd be in your home and troops would just come. The rebels had taken possession of the free port, where basic commodities come, so food in central Monrovia had run out. In Liberia, we eat rice. Fifty kilos of rice usually sold for twenty American dollars, but at the time there was virtually no rice. So from \$20, it went to \$150 a bag. Then you could not even find it. Even we in the center went for about two weeks without rice.

There was shelling around the central market. We would only go out when it was necessary, to find food. People were being killed. There was one woman by the side of the road making donuts. She received a direct hit from a shell; she and her children were all killed.

In the end, the government forces were all congregated around Capitol Hill [the center of government in Liberia]. There were soldiers from the age of eight. There was shooting, and massive looting going on everywhere. Everyone took the law into their own hands.

Philibert Browne, the assistant minister of defense for public affairs, is a friend of mine. He has come for True Parents' birthday celebration. He provided his bodyguards to protect the supermarkets in the middle of town, not to get burglarized. Based on that, the Lebanese

A choir of students from the school sing at a blessing ceremony



sometimes gave him assorted foodstuffs. He gave us flour, fifty kilos of it. That's what we survived on in the center for about two weeks. There was a Korean family named Park in Liberia. They're not members, but we have a good relationship. They are in the fishing business. They were captured by the rebels during the siege. Where they lived was a

kind of battlefield. As such, they were entirely robbed of their property by fighters from both sides.

I contacted the assistant minister of defense, and he went there with his soldiers and fought to rescue them. He brought them out in rags; they'd spent the previous five

days taking refuge in a dump site without food. Mr. Park admitted that they could have been killed or just have died from the torment and trauma of big gun explosions and sporadic gun firing. It was really terrible. Some foreign journalists were injured by bullets. It was terrible, but Taylor said he could not leave. Finally, on August 6, the Americans came in with their navy vessels—just at sea. They came to provide protection for their ambassador, the embassy staff and American citizens that they airlifted by helicopter onto the vessels. Liberians demonstrated in front of the embassy. There was one time when fifteen artillery shells landed in a particular area called Mamba Point, where the embassies are, in just one minute. Usually when such fights start many people go there. The U.S. embassy has an area, a very big area, there—more than twenty acres; it's very big and they have fenced it. Many Liberians ran there for shelter. They just stayed there.

An event for people from August

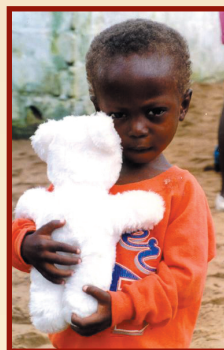


They built a tent, put up a tarpaulin. But this time it was very strange; the mortar shells landed in that place and killed people. People were really disillusioned. Every time a shell was dropped and a person died, they just carried the dead bodies in front of the U.S. embassy and piled them up. This was shown on CNN and through other media, so it was embarrassing for the international community and the U.S. government in particular. They saw that and they came in. The U.S. ambassador talked to the rebels and told them to stop and then to retreat. He asked them to retreat beyond the Po River, which is about fifteen miles from Monrovia, and from there they could begin negotiating.

By then it was terrible—no food in the city. People would die just looking for food. During that time, there was a particular day when they were supposed to open the bridge so that people in central Monrovia could have access to the port area that had abundant food. You had a multitude of people, over fifty or a hundred thousand people, gathered there, prepared to cross. To their disappointment, it was announced that the bridge

would open not that day but the following day. They put a security wire around the riverbank, but people forced their way through it and went into the river, just to get food for that day. I went into town wanting to cross, but they said there was no way. That day fifteen people died in the river.

People died of starvation. And near our center there was an old man of about seventy who just suddenly dropped. He wasn't hit, it was just the shock he got from the explosions of the mortar shells. That happened to many people. One cousin of mine was left paralyzed from the shock—left hand and leg. That happened in many places. Many pregnant women gave birth prematurely. Situations like that



occurred.

The foreign minister of Ghana and officials from many places finally prevailed on Taylor to leave. Because by then other troops had started to come in by the only route of escape, that to the international airport. Other groups were advancing on the capital from Gbarnga the largest inland city. The second largest city in Liberia, Buchana, which also has a seaport, fell to the rebels. So when they took that port, things became very difficult; no food—nothing at all—because we had been getting some alternative supplies from that side. When they took the port at Buchana, it was really terrible. Finally, Taylor was prevailed upon to leave. On August 11 he left for exile in Nigeria.

That very night at 2:40 AM, soldiers surrounded our compound and entered to raid the place and loot. There was a bishop, a reverend of a Pentecostal church. He did relief work, so he had a storehouse. They entered his place and terrified him. We heard them in the night saying, “The commander said we should carry back the bishop’s head. We shouldn’t go home without it.” He concealed himself, and in the day came out and escaped. He fled to an airport in the next city and left the country. They raided the place, took the food, bicycles, everything—they took it all out. There was only a fence separating our compound and his. When they took his place they looted everywhere in it.

Charles Taylor had had these people fighting for him for many years and now he’d left. He left them with no future, nothing. So they had to help themselves. They have a saying in Liberia for these fighters: “Where you tie the goat, that’s where the goat eats,” meaning we were now prey to feed on—and that’s just what they did. They started looting, keeping it, storing it, so that when things normalized, they could sell it. That’s what happened. In Monrovia today, people are selling looted things; sometimes, you actually repurchase property of your own that had been looted.

That time we had just been doing a lot of conditions, reading hoondokhae every hour of the day. And then, they entered our compound. They jumped over the fence.

The problem was that Taylor had left by that time; so there was the question of who these rescuers were fighting for. They could go out and get killed.

That was the situation. The soldiers in our compound were also afraid, so they just started shooting heavily around the compound. My wife was terrified. She’s from Zaire. She was pregnant at that time. She was about three or four months pregnant. She developed diarrhea, just instantly. I remember she went into the toilet three times. My son kind of woke up and said, “Dad, what happened?” I said, “The soldiers are here, just keep quiet.”

In those days, you could not find any dogs in the city. Anything edible, people just ate. After shooting heavily, the shooters wanted to get our dog. The dog had hidden itself, so they just left. I called the assistant defense minister. By then he was staying far away. He had taken all the Koreans with him. His area was relatively calm. We could not move, because if you moved away, they’d come and take the whole place. So we just stayed there. Anyway, as God

I didn’t go and I think it was good that I didn’t go, because my wife and those there could not have handled the situation when the rebels entered our compound. We would have lost everything.

We were in constant touch. The president was elected in Accra and came and took over from Moses Blah on October 14. Other appointments then needed to be made in Liberia through consultation among stakeholders in the peace process. These appointments included the formation of the cabinet and of parliament. The positions were actually distributed between political parties; there were around three warring factions, so they divided the positions proportionally i.e., managing directors of public corporations and all similar positions were distributed.

The Civil Society was asked to appoint people. It was a very good chance for members of our federation, if we had had qualified people, to enter government. Even I was approached by some opinion leaders about entering the House, but I refused. I instead endorsed and facilitated the acceptance of a junior friend of mine who is now the youngest member of parliament. He came this time to Korea for True Parents’ Birthday convocation. Upon entering the parliament, he created his own Council of Advisers, which I am actually the chairman of. He is very helpful to our federation. Whenever we receive important guests, he goes to the airport and receives them.

All institutions in Liberia used to just do their own things, but now the Civil Society has brought them together and has become a very strong force. During one of the peace conferences that was convened in Freetown, Sierra Leone, I had a chance to meet the president of Sierra Leone, Tejan Kabbah. I presented the Principle book to him and also told him about our founder’s international peace initiatives through IIFWP. He later responded by sending Mr. Hassan Bare, the chairman of the Civil Society Movement of Sierra Leone, as his proxy to one of our IIFWP convocations in New York.

All in all, our federation has succeeded during this difficult time. We have extensive VIP contacts nationally. We can meet anyone at any time. At the same time, because of the difficulties in the country, especially in the area of finance, the life of members is difficult. Our organization has reached a

Music and dance at the feast Augustine organized for his tribe



would have it, they did not harm anyone, but at some other houses they killed people and took things away.

Taylor’s vice-president took over, Moses Blah. He stayed there for two weeks. On October 14, the new government headed by Charles Gyude Bryant was inaugurated and peace talks were going on in Accra, Ghana, to form a new Liberian government in Ghana, and then to come to Liberia to inaugurate it. Moses Blah was waiting for that government.

Our Family Federation is a founding member of the Civil Society Movement of Liberia (CSM-L). The CSM-L is a consortium of about seventy local federations including NGOs, trade unions and pro-democracy institutions. Our federation (FFWPU-L) currently chairs the Peace and Reconciliation Committee of the CSM-L. I should have gone with the delegation to Ghana for the formation of the government, but for some reason,

point where it is really respected in Liberia. They have big expectations.

What people could do to us once, now they wouldn't dare. But I am always afraid that they might come inside and see the internal situation. "Oh, I'm coming to visit you this Sunday."

Sometimes we shy away from this kind of thing. We imitated what the American Clergy Leadership Conference (ACLC) did. We created the same thing in Liberia. We have a Liberian Clergy Leadership Conference. Reverend Cyrus Cromah, a Pentecostal minister is the head of it. They often push us to do things, and they want to see the people involved.

One thing I should talk about is the blessing. The method of blessing we are now using in Liberia is to publicly honor couples that have preserved their marriages amid extreme difficulties. We also honor and encourage couples that are just cohabiting to consider their relationships genuine. In our society, we have a lot of cohabiters. Some have as many as four or five children, but they don't consider themselves married at all, simply because they cannot afford the costs associated with conventional marriage or a wedding ceremony. Many of those in this category consider our Blessing and Honoring of Marriage Certificate an official document legitimizing their relationship.

When the war came, many couples lost everything, and because of that, many women leave their husbands and go after the peacekeepers, because they can get some hard currency, American dollars. They abandon their families. This kind of thing is a very serious problem in Liberia. So we go around and find couples who are still committed to their marriages irrespective of the harsh economic situation, and then we carry on the blessing program. We use white, yellow and green certificates and give certificates in three categories. The white one is for those who are still in their relationship after a very long time—twenty years or more.

One winner was the president of AME University, who'd been married for fifty-six years. Her husband just died last year. She was very happy. She spoke well. She said that all through her life, this is the first organization she has known that is honoring marriages. In their time, they thought the family

So we go around and find couples who are still committed to their marriages irrespective of the harsh economic situation, and then we carry on the blessing program.

was the most important thing, but now people think it is old-fashioned. So the certificate that we give now is something people really cherish. Every year that is how we do the blessing. Sometimes we have it at the national city hall. One time we had it at the University of Liberia. The last one we had

at our headquarters. The same week as the blessing, rebels began encroaching on the capital again. In fact, it was the last event we had before they entered the city. It was only three days before. We had had a meeting of our elder blessed couples and everybody suggested it was too dangerous to go around and recruit people for the blessing program. At the



Photos: above, A Christian pastor and his wife attend a blessing ceremony; inset, former President of Liberia Frederick Gbegbe speaks to blessing participants

time, the government was very skeptical. They could just pick you up in the street; just pick you up and carry you away. Pick you up and kill you—no information would be released, nothing. Finally, it seemed necessary that we continue the program as a way of providing some condition that things did go not further, become more extreme. It was very good.

We have asked pastors to give the blessing form to people in their churches so they will come for the honoring of marriages. They come through that, and of course we give the blessing with holy wine. Normally, when we have it at the city hall or the University of Liberia, it becomes a real national-type event. But sometimes we have it at our headquarters and people get back into the stigma. When we have it out, people come. There's newspaper and national

TV coverage.

I had been successfully working with my tribal group. We had been instructed to have a tribal feast and make a proclamation, which I did at the school. Some parliamentarians from my county came, and based on that, now when we have an event, it's just a matter of inviting them and they all come and the place will be full. Those kinds of things we can do—events.

Sometimes our federation is invited to be a studio guest on radio programs. Just before I left we were on a one-hour program called *Topical Issue*. People call in. It's a live phone-in show. We talked about the Liberian peace process, the

disarmament, and the role of the family. They invited

us, and we went there and gave our own view—the best and only way that peace will come is through the family. There were phone calls from everywhere. To that extent, our

federation is working, but now

we need to really develop grassroots membership. I try to use the school. I don't think that is going to be a problem. We have about 400 students, and every vacation I do a minimum seven-day, and sometimes a twenty-one-day, workshop for them. Through that I can identify some students. In the headquarters now I have some that I've selected. My plan is to use the headquarters only for students. We'll offer accommodation and training, and if they have the means to go to university, they'll go.

Our center is only a ten-minute walk from the university. Of course, our intent is that during that period they will become Unificationists. They would have to follow the lifestyle and tradition of the federation. They sign up and the parents also sign. Instead of the usual center life, people just staying in the center, this becomes training. Before we had people staying in the center, and later on they began to claim, "I wasted my future." They tried to claim compensation. This time we changed it, so that instead, it is an opportunity to receive leadership training for the future. This is what we're doing; we have a code of ethics, guidelines that the individual has to sign after going through a twenty-one day workshop. Then we select from among them. Some want to continue, but we refuse based upon our own evaluations. The parents then have to sign that they understand that we are giving

CONTINUED ON PAGE 33...LIBERIA

Reaching Out to Society

Novel Adult Education Project

Kim Seok-jin



This article was transcribed and edited from the Best Practices Presentation given during the 2004 Spring National Church Leaders General Meeting at Cheong Pyeong Training Center earlier in the year. At time of writing, Rev. Kim was the regional leader of the Jongno Family Church in Seoul.

It all began when four church leaders and the mobilized members united closely to hold ten one- or two-day seminars for those people who were connected to us.

Thinking that it would be a waste to end it with just one-off events, I thought about how to organize so we could have a deeper impact. Some of those who had attended the seminars told us how good they were and that they would recommend them to other quality people. Based on their suggestions we decided to create the True Family Principle School. We called it the True Family Principle School, since in order to create true families you needed to know the Principle.

There are nineteen wards in our area. One Sunday just before the school opened, we invited four to five people that had either participated in our workshops or who were connected to us, from each of the nineteen wards. We held a service in which we had those blessed families who had been appointed as hoondok family leaders create bonds with these contacts through a brotherhood-sisterhood ceremony.

The atmosphere during the service was very high and it gave us confidence in the plan to launch the school. The next month we sent out invitations to all our contacts and supporters in the Jongno district of Seoul. Some two hundred participated in the ceremony to mark the start of the first semester at the school, at the our Unification Center [FFWPU Headquarters] in Jongno. The leaders from the community were surprised and asked how I had achieved it.

Although not many of the students were men, most of those who were had served either as a local mayor or public official. There were quite a number of

ladies and most of them were ward chairwomen for either the Grand National Party or the New Millennium Democratic Party, or other type of opinion leader.

In all of our lectures we emphasized transcending political and religious affiliations, so many leaders from society were surprised at the variety of religious people—Christians (both Protestant and Catholic) and Buddhists, among others—who came to our lectures. They asked me how I had managed to get all these people together in one place.

This was how our True Family Principle School began. One school semester lasted for six months and we are cur-

riculum includes education in true family values, current events and culture, the reunification of Korea, issues relating with world peace and video presentations of the Founder's activities.

School usually ends at 1:00 PM and we have lunch from then. Lunch is prepared by our mobilized members. I always emphasize to these members that though they have to do grassroots outreach, it is not easy to open doors and meet people; here these people are coming to us, so we have to take good care of them.

I told them to eat with their guests, and if their guests are ever absent, to call them and ask them why they couldn't

A class in progress at the True Family Principle School



rently in our sixth semester.

The students come to the school every Friday. To filter out those who were just there for free meals, we decided to charge 20,000 won [approximately \$17 at time of publication] for each six-month semester as an entrance fee. This contributed to the support of the school.

By the start of the fifth semester we had about 10 percent of our students coming from other boroughs. Students come to school at around 10:30 AM. Attendance is called and music class begins. Then, I give a Divine Principle lecture or a report of our events for about an hour or an hour and a half. For special occasions we have special lectures and invite guests to speak to our classes. The

come. After three years, these members now go and help their guests make kimchi; the guests will come to help our members and they exchange birthday gifts. When they meet they embrace each other; I have seen them become like brothers and sisters.

At the end of the year, through the city hall, we invite elderly people to come. While we provide them with meals and give them gifts, our students have a chance to think about what it means to live for the sake of others. In the end they volunteer to join in the "1 percent" fund-raising campaign to help North Korea.

We are meeting the conditions to succeed at grassroots outreach. We have school on Friday and give two sermons at

church on Sunday. Most of our students are almost members.

In terms of how they speak, they have become our members. When we first started, our lectures we would call Father and Mother "Rev. and Mrs. Moon," but now we just say "True Parents." As I mentioned before, there were people from other religions in our classes, but though we say "True Parents" no one regards this as strange anymore.

Our student president is a devout Roman Catholic, but when we call him to our events and Sunday services, he comes. If we invite him to True Parents' residence, he asks "Have True Parents come?" which shows how close the students have become, almost like members.

Now we have come to the point that when we invite these people to our events, those who weren't invited feel sad to have been left out. These results started to bear fruit during our church's celebrations for True Mother's sixtieth birthday. Our students took the lead with our mobilized members and family church leaders and united. They brilliantly coordinated this event.

Rev. Kim giving a lecture



Most of them were locals and were connected to many quality people, so we were able to have many people come to our Ambassador for Peace education. Some who were impressed with the content and ideals of the true family education introduce their relatives and single neighbors to us. There were many cases when we were able to connect them to the blessing. And also to the Sansuwon Mountain Hiking organization: our students would be at the center of these activities and they are organizing these groups in their own localities.

Thus, our True Family Principle School in Jongno has now positioned itself as an established institution. I am also treated now as the head of this insti-

tution. Whenever there is an event in Jongno, an invitation comes addressed to me as the chairman of the True Family Principle School. Whenever I go to the district office, I meet the district leader or chairman of the district council. Whenever we have some event at our school, we invite the district leader or chairman of the district council to give a special lecture or report.

The district leader has also listened to my lectures. He decided that these lectures shouldn't be given just in this school but should be given to all the citizens of the district. As a result I was commissioned as a lecturer for civil defense training¹ and from last year I have been giving lectures at the civil defense training sessions. This year I was commissioned as a member of the Advisory Council on Democratic and Peaceful Unification. With this status, I am well treated as a semi-public official. When I take a plane I show them my ID card and I get a discount. I attend social gatherings and have the opportunity to socialize with many supportive people in the local community.

Thus I am fortunate to hold a position through which I can influence local public opinion.

Last year on a celebration day for citizens in our district, awards were given to those who contributed to society in eight different fields. Since I am the leader of an educational institution, I was recommended in the citizens' harmony category and received an award.

In the Jongno borough, there are two local newspapers, the *Jongno News* and the *Jongno Journal*. The president of the *Jongno News* is also the chairman of our Ambassadors for Peace Association. The president of the *Jongno Journal* has been on our Pyongyang tour. Therefore these two newspapers compete against each other to come out with articles on our church events. My picture also appeared in the "Who's Who" section of one of the papers, as a minister of the Jongno Family Church and chairman of the True Family Principle School.

The *Jongno News* has written about our true family movement and the Jongno Journal has mentioned our activities for the reunification of North and South Korea several times in columns. I have seen these two newspaper companies vie against each other, asking us for something to print as an article (which I contribute myself), thus aiding in publicizing our movement.

During the Peace Cup soccer tour-

namment, I sold two hundred tickets to the president of the Lifestyle Athletics Association. Through that I made his acquaintance; a while ago he asked me to take the post of vice-president for the Association's branch in Jongno borough.

I also brought eighty people to Japan as a part of the overseas training of Ambassadors for Peace. We had a great time and they made sisterhood or brotherhood ties with Japanese.

Last November we went to Australia, met the Ambassadors for Peace there and heard a report on their activities. We are now preparing a trip to China.

I was told that the period for the mobilized members would end in April 2004, so I asked those members to find a person to replace each of them by April and have them participate in services to maintain ties with those connected to us.

Although at first, we had not been able to penetrate the grassroots, because of these members we had an excuse to help make kimchi (as an initial activity) and could gain access at the grassroots level and convey our message. With these members at the front, the impossible was made possible and we were gradually able to meet almost everybody in the area. So for one semester we had 120 people apply paying 20,000 won as an entrance fees. Each week perhaps 100 people, maybe 80 even on a low day, come to our classes and enliven the atmosphere.

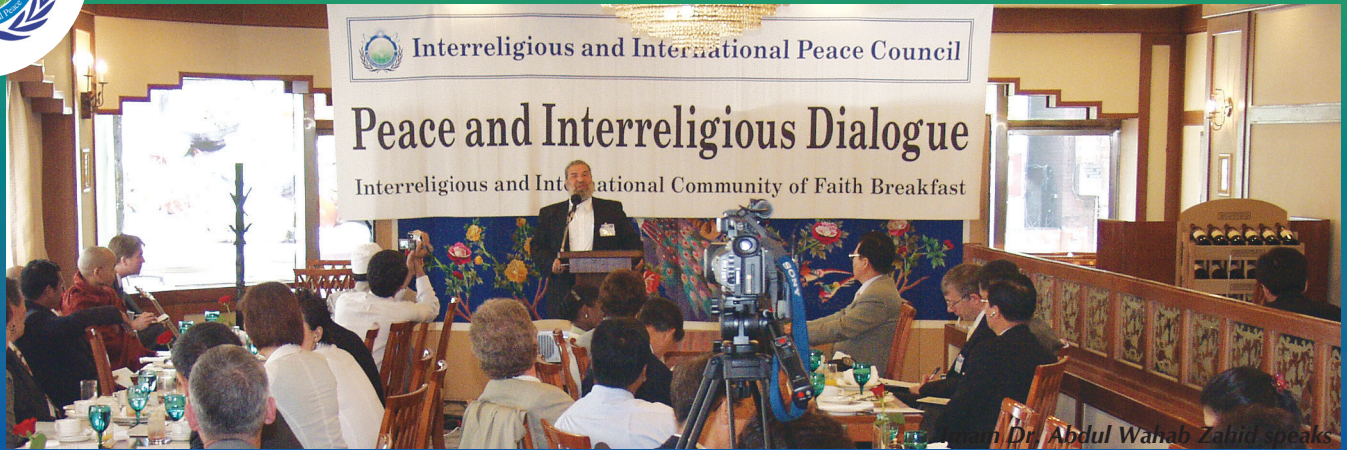
Some of these good people have studied the Principle for as long as three years, have received education as ambassadors for peace, and are founder members of our mountain hiking outreach.

They have completely positioned themselves as our mobile team, the "Cain" corps of our True Parents, ready to go anywhere at anytime for our events. We now always have two buses ready to go for any mobilization. With these people we can now meet anybody. On this basis, in 2004, in which the era of the peace kingdom has been proclaimed, I earnestly hope that the news of the establishment of God's kingdom on earth can ring loudly through Jongno borough, one of central importance in the capital city. I believe this can stand as a model of *Tong Ban Gyeokpa*, breaking through in the neighborhood and community. ♦

¹ Civil defense training is required for all men in Korea for a number of years as a follow up to national military service



True Love for Breakfast



Dr. Abdul Wahab Zahid speaks



Photos: Left: left to right, Rev. Chang Kwan-hyun (FFWPU International Office Director), Rev. Jeong Sun-ho (Responsible for IIPC in Korea), Dr. Roberta Burson (IIPC Representative from the U.S.A.), Rev. Sonia Avery (Christian minister) plus two other Christian leaders; below, Rev. Avery prays at the conclusion of the breakfast; bottom, Representatives of a diversity of faiths attended

IMAGINE people, mostly with families and in their forties and fifties, who respond in faith to Father's call, fly to Korea for a couple of weeks and then find themselves appointed as permanent peace ambassadors to maintain the Korean offices of the Interreligious and International Peace Council. These unsalaried appointments on the other side of the world from home and family for most of the 84 were gratefully accepted in the spirit of challenge that has characterized the best of our movement. Through mutual support and seizing opportunities that come their way, a contingent of peace ambassadors builds the mission from the ground up. To their advantage their outreach work receives some financial support from IIFWP in Korea.

To the advantage of Korea, this work is beginning to bear the fruit of its ecumenical inclinations: Recently, for example, a Christian minister moved in to live with the peace ambassadors in their accommodations; and officers from different Christian ministries are starting to come to find out what the movement stands for.

At the International Community of Faith Breakfast on May 22, IIPC ambassadors were host to some forty religious leaders from a broad spectrum of the international religious community. These included an Imam, some Christian ladies



prominent in broadcasting (so much so that they declined to be in the final group photo for fear of public exposure as ecumenists!) and two Burmese monks.

Grand Mufti Dr. Abdul Wahab Zahid, a Pakistani (though Arabic-speaking) imam who has lived in Korea for twenty years as an elder of the Muslim community, had responded to a single telephone call from IIPC volunteer Ing Keng Brandner. With two colleagues, he drove three hours from the southern provinces to Seoul to arrive at the event by 8:30 AM. Due to another engagement he had just half an hour to speak before driving all the way back, but his words felt like a benediction for all present:

"We must love our neighbors. That means, as Mohammed said, 40 houses to the left of our house, 40 to the right, 40 in front and 40 behind. My brothers, my sisters, we live in this world not to hate or fight each other. In this life, we live to

make peace, to understand one another. In Islam, love means to understand each other. From a good couple, to a good family, to a good society, a good country and a good world. We have to speak from our hearts, and be honest; say the same thing about someone when they are not present as we would say to his or her face.

But I did not come here to tell you something so much as to meet you. I am a teacher, but not to make you believe my religion, but to encourage you to love your brothers and sisters.

In Islam we pray five times a day. Why does God instruct us to pray five times daily? If we pray, we are thinking about God. If we think about God we naturally think about others. If we love others, we will love God. God directs us to pray so that we become good people."

That our speaker, whose presence at



the event was somewhat miraculous, expressed such a universalistic view of faith and life—and with such warmth—surely qualified him for an immediate appointment as an ambassador for peace by Heaven. God is surely gathering those who will expand the peace kingdom.

The British-Japanese former-enemy-nation guitar and voice duet that followed was the heavenly overture for IIPC peace ambassadress Dr. Roberta Burson's PowerPoint presentation on "The Strategies

An Embassy for Peace in Oceania

For 120 days in 2004, Australian members met each morning at 5:00 AM for prayer and a 500-bow condition in a building on Sydney's George Street. The building, which had been purchased in August 2001, had required major renovations, and due to its inclusion on a list of historic buildings, there were restrictions on how the work could be carried out. Thus, time, money and both internal and external effort had been invested in the rebirth of the building as the Oceania Peace Embassy.

Fittingly, a cosmopolitan crowd was on hand for the ribbon cutting at 10 am on May 22 that launched the peace embassy. Among the crowd were the Hon. Bronwyn Bishop, Member of the Australian Parliament from the Liberal Party, Prime Minister Edward Nipake Natapei of Vanuatu, Uganda Consul-General in Australia James Lukabyo, Dr. Guz Nadir, a leader in the Afghan community, Osman Softic of the Bosnian

Islamic Council of Australia, Sivanadian Perananthasivam of the Bahai faith, Rev. Lambert-Carter, former moderator of the Congregational Church of Oceania and Venerable Shigenobu Watanabe of the Hongwanji Buddhist Mission of Australia.

The invocation was given by the director of the Crossroads Aboriginal Ministry, Ray Minniecon and there were presentations by, among others, Rev. Yong Chung-shik, the continental director, Dr. Thomas Walsh, Secretary-General of IIFWP International and Greg Stone of IIFWP Oceania. Seventeen Ambassadors for Peace were on hand and an additional sixteen were appointed from among the high-caliber guests who had come to the event. There were altogether nearly four hundred people on hand as the newly resurrected building, with its vaulted ceilings, beautiful dark wood trim and distinctive exterior began its life in the service of True Parents and in quest of permanent peace. ♦



The Oceania Peace Embassy

During the ceremony:
Dr. Thomas Walsh, Rev. Yong Chung-shik, Mrs. Yong, Prime Minister Edward Natapei of Vanuatu, and David Clarke, an MP from New South Wales



Rev. Dr. Lambert-Carter, former Moderator of the Congregational Church of Oceania, congratulates Rev. Yong after the ceremony



The Main Hall

Cutting the tape to open the building; at left is Pastor Ray Minniecon of Crossroads Aboriginal Ministry



Gathering outside the Peace Embassy just before the tape cutting ceremony



and Principles of Reconciliation," was a call to reflection and action for guest and member alike. Dr. Burson, a great-grandmother whose husband gave his life more than fifty years ago in the Korean War, has come to Korea with the determination and heart to offer her own life in what is surely an extension of the same battle for peace. That is what the IIPC ambassadors do.

Dr. Burson had worked with Christian ministers in her native United States, and

brings the depth of that experience to bear here in Korea.

And it will be interesting to see how Korean Christian leaders respond to such initiatives: in Korea, misinformation about True Parents' life and work still circulates in Christian churches. Yet something must have moved the hearts of those who breakfasted that morning, for a number of ministers among those who participated have applied to attend the blessing as

already-married couples, and another is even considering being matched.

IIPC seems to be stepping into its role to remove the barriers that divide people of faith from one another. ♦

Julian Gray
TODAY'S WORLD





Special Symposium for Ambassadors for Peace

A New History Being Forged
in an Old Continent

ALTOGETHER seventy-two people, among them forty-six ambassadors for peace participated in the third in a series of European symposiums entitled *Living for the Sake of Others: The Life and Thought of Rev. Sun Myung Moon*. This one took place in Spain from June 11—13.

The venue this time was the Catholic convent of Los Corazones Sagrados de San Lorenzo de El Escorial, which mainly serves as a residence for nuns who have passed a certain age. San Lorenzo de El Escorial, forty-nine kilometers from Madrid by road and a thousand meters above sea level, is a former royal residence and owes its universal fame to its monastery, which was built by King Felipe II. The venue, though rather humble from a worldly viewpoint (very tiny single bedrooms, the former cells of the nuns, and just bread, butter and jam for breakfast), was nevertheless very much appreciated by the participants, many of whom came from a religious background. They felt that a convent was a more appropriate place than a five star hotel to study the spiritual and religious teachings of Rev. Moon.

The head nun was very friendly; we could use the small chapel for our staff meetings and morning hoondokhae sessions, and the main church for interfaith prayer meetings. All of this was possible because of the long-standing and very cordial relations between the convent and our Spanish Unification movement. The

participants included Catholics, Baptists and Anglicans from the Christian side and Muslims, Buddhists and Hindus. Among the secular professions represented there were journalists, university professors, leaders of NGOs and one lawyer. Participants came from twenty-one European nations, from as far away as Albania and as near as neighboring Portugal and France. With seventeen participants, Germany provided the largest delegation.



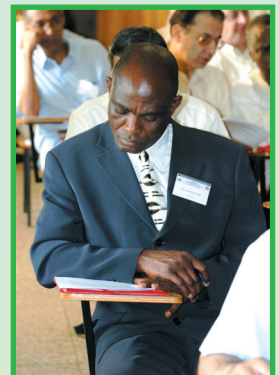
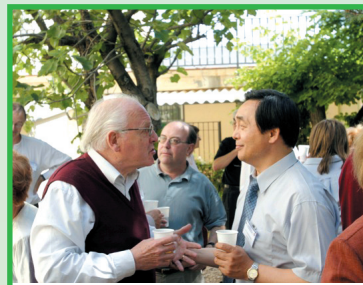
Lecture presentations were given on the Principle of Creation (in sections entitled "Our Relationship with God," "Living for the Sake of Others," "The Family as the School of Love," "The Purpose of Life" and "The Spirit World and Physical World"); the Fall of Man; the Principles of the History of Restoration, which covered providential history all the way from Adam and Eve to the twenty-first century, and Rev. Moon's Life and Work for World Peace. After the closing address given by Rev. Song Yong-cheol, president of IIFWP Europe, several participants came to the front and shared their impressions of the symposium. Rev. David Hart, an Anglican priest and university professor, felt very welcome in the convent, it being a place of prayer. Here, in his words, he could learn a lot about the heart of God. Prof. Mohan K. Gautam from Leiden University in the Netherlands stated that each age has its own messiah or prophet and stated that Rev. Moon certainly was such a person. Rev. Dr. Josef Hro-

madka, who served in the government of the Czech Republic just after the downfall of communism, appreciated the spirituality of the venue. The old history, in his words, was coming to an end while a new history would unfold with the theme *living for the sake of others*. Ms. Violeta Irgl, a young author from Slovenia, told about her near-death experiences and testified to the presence of God during the seminar. She called upon all present to follow their hearts and start living for the sake of others.

Each morning before breakfast, forty minutes was set aside for an optional meditation session. The most impressive morning meditation took place on Sunday morning in the main church of the convent. Never before had this noble and ancient building heard not only Christian prayer from various adherents but Buddhist chanting, Hindu worship, the recital of the Qur'an and readings from minority religions, such as the Latter Day Saints, Scientology and the Unificationist faith. Many participants later expressed the sentiment that this was the most beautiful and impressive interfaith prayer they had ever attended in their lives. ♦

Source: Fritz Piepenburg/European Office

Photos: top of page, Symposium participants at the monastery; middle, Spain National Leader Armando Lozano is MC; other photographs are of the symposium and its participants: Rev. Song Yong-cheol, FFWPU Europe Continental Director, is pictured in the photo directly below in discussion with a participant.



CONTINUED FROM PAGE 27...LIBERIA

their child an opportunity to receive leadership training for a minimum of one year. We observe them through three forty-day periods. After the workshop they practice fundraising, witnessing and these kinds of things.

Of course, there is no fundraising atmosphere in Liberia. It is very small. In one day you can go around the whole place. Still, they have to go out every day. We don't get anything from it; it's just for the purpose of training. They go through the first forty days when we tell them what they have to do. For the next forty days they have to do it themselves. For the last forty days, we don't bother them. We want to see who can work out of their own motivation. After that we can decide, "Yes, this person." So, that is our plan.

One of the problems in Africa is that we lack developed human resources. We had an opportunity where if we had had university graduates, many of them would have gone into government. I had the opportunity, because, as a federation leader and personally, I have influence in the Civil Society. Right now, the Civil Society chairman has contested and gone into the House, and he can't be a member of the House and be the chairman of the Civil Society. The only person he feels comfortable with taking over the leadership is me. He asked me, but I refused. For all the activities I'm involved in, I was not fortunate to complete my university studies.

Those people who are in government, we influenced their being there. So they

have some allegiance to us—like all these parliamentarians who came along this time for True Parents birthday.

We are all very much challenged and we just have to make a breakthrough somehow. In fact Gerald Coleman is now a commissioner of the Truth and Reconciliation Commission. According to the Comprehensive Peace Agreement that brought this government to power, the president appoints people of integrity to this commission in consultation with the Parliament. Gerald, for now, is providing office space for this commission and is also its acting chairman. His



Yafar Baikpeh, MP, visits the school

inclusion on the commission is a direct result of our federations' diverse activities over the years.

The general public looks on the Civil Society as a neutral, stabilizing force. So being in government and CSM-L is a conflict of interest. There are often peace conferences, regional and international conferences, sometimes from the UN—you have to go there. Some institutions have problems dealing with us

now because of this. I have turned down numerous requests from core executives of CSM-L that I take over the chairmanship of the society. Accepting such a request would, in reality, create a serious vacuum in and be a setback for our federation's activities.◆

1 Charles Taylor invaded Liberia from Côte d'Ivoire and proclaimed himself president in November 1989. Subsequently, one of Taylor's commanders, Prince Yormie Johnson, who was fighting near the capital, split from Taylor's group and fought to secure the presidency for himself. So, in the months prior to the September 1990 killing by combatants loyal to Johnson of Samuel Doe, who had been president of Liberia since April 12, 1980, three men claimed to be the legitimate president.

2 A regional leader in West Africa

3 Also a regional leader in Africa at the time (later appointed continental director)

4 President of the Interim Government of National Unity, November 1990-March 1994

5 At that time the head of state was referred to as the Chairman of the Council of State. David Kpomakpor (b. 1944) held the post from March 7, 1994-September 1, 1995

6 A regional body created through the Treaty of Lagos in 1975 by 15 countries with the object of promoting trade, co-operation and self-reliance in West Africa.

7 Founded August 7, 1990 specifically to help resolve the conflict in Liberia (MOG is for "Military Observer Group")

Augustine and his wife were blessed with the 30,000 couples in 1992, and recently celebrated the birth of their fourth child.

What is Going on in TODAY'S WORLD?

Our Web Site: www.todaysworld.org

We have launched a TODAY'S WORLD web site to help people find us more easily and to gain a general understanding of TODAY'S WORLD's purpose. It is a small beginning but the site already has some interesting features, such as a section on the ongoing work with North Korea (including articles previously published in our magazine) and other sections looking back to major happenings ten and twenty years ago. As time and occasion permits, we will also post articles of general interest that were not included in the magazine due to limitations of space.

Subscription information is of course included, and various ways to contact us easily. Information is on page 3.

News Service: If you are a subscriber, please be sure to keep us posted with your contact details. We have launched an initiative to bring news of happenings in Korea to you by e-mail (TODAY'S WORLD Breaking News Service) and we therefore encourage you to always let us know your current e-mail address.

How the providence is moving and who is moving it

TODAY'S WORLD covers the main themes and trends of the providence through Father's speeches (translated from the original Korean), analysis by our International President, and features and testimonies on significant projects and events—and the people who are involved in them. We make TODAY'S WORLD to help leaders and members gain ideas and draw inspiration from the creative efforts in the global movement in all its diversity. It is a full color, historical reference for the benefit of future generations.

www.ffwpu.org

Please also look at www.ffwpu.org, the official web site of the FFWPU International Offices, through which news is being brought regularly to members throughout the world. The web site has a number of unique features such as a pilot beginners-level Korean course with video instruction, and a history of the Unification movement and its founders.



Moving One's Tribe

with Messages of Love, Peace and Forgiveness

As my central figure reminded us recently, Father not only gave us responsibility, he also gave us authority. That simple statement is quite powerful. I would like to couple that insight with a lesson I learned on the Israel Task Force in December 2003, as I begin my testimony.

Israel is a very special and beautiful land, the original chosen nation. You will easily fall in love with the Israeli people, both Jewish and Arabic. As we worked there, I realized that in looking from the Muslim viewpoint, I could accuse the Jews. Looking from the Jewish viewpoint, I could accuse the Muslims. In other words, both have committed wrongs and both have been wronged themselves. So in bringing about reconciliation and restoration, the only viewpoint that can be used is the vertical viewpoint, God's viewpoint. These understandings were very important recently in helping me to understand how to resolve a difficult situation within my tribe.

My husband, children and I moved to my home state ten years ago. We initially focused on restoring damaged or neglected relationships. We did fairly well in this area, but there was no plan or set up in our state for teaching Principle to families, so there was no progress in that area. After a while, we became the state leaders, moved a little farther away and dived headlong into the clergy providence. Consequently, my tribe was nearly abandoned by us.

Recently, some of my siblings began fighting, via e-mail. Nasty messages were being sent back and forth and copied to the rest of us. My initial reaction was to just delete these. I didn't want to give my opinion or advice, because somebody would be estranged. Though my admonition to them might be correct from a secular viewpoint, if I were to admonish and estrange them, how much longer might their restoration take? At the same time, I realized I was responsible, because as their messiah it was up to me to educate them and take them to higher spiritual

levels. What could I do?

I received the inspiration to implement a "daily wisdom" e-mail message. I composed a nice, simple letter, telling my siblings, cousins, and some nieces and nephews that I would be doing this, because most of us are so busy that we don't feed ourselves spiritually.

Each day I send out an email message with an inspirational quote. By the third day, the nasty emails between my relatives had stopped; there was a short period when they sporadically reap-

Mary speaking in a Christian church



peared, but I haven't received any in over a month now.

I initially began quoting from the Bible, focusing on passages that highlighted forgiveness and love.¹ After a short time I used quotes from other religious sources, such as Muhammad, Buddha and Gandhi. After about three weeks, I used Father's poem "Crown of Glory." After another week or two, I pulled four quotes relating to different types of love from Father's speech "Declaring the Era of the Peace Kingdom" given on Capital Hill on March 23. These were:

"The realm of conjugal heart is the love relationship that extends true lineage. In this, husband and wife each are grateful for the other having established them as an owner of love, and each learns true love through giving and receiving with the other. They enjoy learning of true love when the husband lives for the sake of his wife, even if it means sacrificing his own

life, and the wife attends her husband with the heart of attending God. The perfection of the husband—wife relationship is possible only on this basis."

"The realm of parental heart is acquired naturally as parents go through the process of bearing children and then raising and educating them with true love. In other words, it is the heart that enables the parents to own true love with respect to the children. Without children, no one can own love as a parent."

"The starting point to unravel the problems humanity faces today is the certain knowledge of God, the Father of all creation and, on that foundation, the building of true families that live in attendance to God. This calls us to establish and attend God in our families, not as a concept but as the substantial Parent of us all. God is the original entity of true love, true life and true lineage, and He is the true parent of all people."

"Each person has to shed the fallen nature that has passed from the Fall down through the generations, and achieve the perfection of his or her character. In other words, each person must be victorious in the struggle between mind and body. We cannot hope to win this fight without a foundation of absolute obedience to God, following Him even at the cost of laying down our lives."

I did not run these back to back. Whenever I've used excerpts from Father's speeches, I immediately balance them with Biblical scripture. This is just to prevent anyone thinking I'm suddenly inundating him or her with my own "denominational philosophy." Since America is a Christian nation, whenever I use quotes from other religious sources, I go back to using the Bible for several days. This is to avoid people thinking I'm trying to convert them to a "New Age" religion or anything. It might be important to note here that my family is

Catholic. In America, Catholics tend to be more open-minded toward religious diversity than Protestants are. If my family were Protestant, I would probably have to be a little more careful in my choices. People who take up this idea would need to work according to their own situations.

North American Continental Director Dr. Yang Chang-shik's message in the December 2003 ACLC magazine yielded the following quote:

"First, peace begins with the transformation of individuals in their relationship with God. Second, peace has its foundation in the family, the school of love and morality, where basic virtues are learned. Third, peace emerges as people practice the ideal of true love by overcoming selfishness and learning to live for the sake of others. Fourth, barriers that divide people must be overcome—barriers of race, nationality, religion, language, and culture. This is accomplished through the teaching, 'love your enemy.'"

Over the past several months, I've used quotes from various religious leaders. I have also used quotes from politicians that emphasized spiritual principles or public service. I've excerpted from John F. Kennedy's Inaugural Address from January 1961 and Robert F. Kennedy's speech on the assassination of Martin Luther King, jr. in April 1968.

These are several beautiful passages from Dr. King that I've used: "First, we must develop and maintain the capacity to forgive. He who is devoid of the power to forgive is devoid of the power to love.... Forgiveness does not mean ignoring what has been done or putting a false label on an evil act. It means, rather, that the evil act no longer remains a barrier to the relationship. Forgiveness is a catalyst creating the atmosphere necessary for a fresh start and a new beginning."

"Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

"Hate scars the soul and distorts the personality....hate is an evil and dangerous force that brings irreparable damage to its victims...But...hate is just as injuri-

This takes me about ten minutes a day and has reopened a lot of doors. There are over thirty people on my list. Imagine reaching 30 people each day in only ten minutes!

ous to the person who hates...(It) corrodes the personality and eats away its vital unity. Hate destroys a man's sense of values and his objectivity."

"Love is the only force capable of transforming an enemy into a friend. We never get rid of an

enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity.... As Abraham Lincoln said, 'Do I not destroy my enemies when I make them my friends?'"

These are two other quotes from Father I've used: "Everything should be a source of gratitude. In the morning when you see the sunrise, thank God. When you see the bright day or wind or rain or the beautiful moonlight, everything just becomes a



Steve and Mary Anglin and family

source of gratitude, thanking God every moment of the day. 'God, thank you.' By the water, 'God thank you.' When you sleep, even if only for five minutes still you say, 'God thank you. Five minutes is good enough.' When you kiss your wife, thank God. Living with God, walking with God, that is our way of life. Do you feel the excitement? Do you feel the bubbling enthusiasm?"

"Freedom for all people has become a pursuit devoid of God. Therefore it has lost its center. When people abandoned God as the proper center of freedom, they put themselves in that center. They began to deny cherished values of the past, including family and country. This is as dangerous as playing with fire when one is doused with gasoline. You can be burned up totally."

Of course, the very best quotes come

from Father, but there are many good sources. What I select depends upon what I feel my family members may need at the moment. As we know, what Father says can be very strong! I've avoided using quotes that express strong judgment, though I may eventually use those types as well. To quotations from Father, people have responded with "This is so deep!" "Very, very true." "These are profound and thought provoking." and "I know what he's talking about!"

Since I began this project, I've received numerous expressions of gratitude. My eldest sister, who is a Catholic nun, sends beautiful e-mail greeting cards in thanks. People I haven't spoken with in ages are emailing me. Several people have told me they can't wait to get to their computers each morning to see what is waiting for them.

Recently I was sick and didn't do these daily inspirations for a week; I received so many e-mails asking me to please continue the emails! We have hoondokhae each day, but so many people have nothing. These little snippets of guidance mean so much to my family. Now the door is open for relationships that are more meaningful, and there's a greater foundation to begin more in-depth Principle teaching.

We are so busy that we think we can't reach out. This takes me about ten minutes a day and has reopened a lot of doors. There are over thirty people on my list. Imagine reaching 30 people each day in only ten minutes! I do this right after hoondokhae, while in a focused and spiritual state of mind. I've also found that within one speech, I can easily find one week's worth of e-mail material.

I believe that anyone who uses a method such as this will find themselves in a more respected position within their families, perhaps the "family sage." Such a person will find that a path has been laid for successful tribal outreach. ♦

Steve and Mary Anglin were blessed in 1982

1 There are several good websites that make scriptural research easy. One of these is: <http://bible.gospelcom.net/>. This site will look up Bible passages for you if you only know a few key words. <http://www.guideposts.org/index.asp> and <http://www.beliefnet.com/> are both good websites for little bits of inspiration.



Father and Mother fishing near Yeosu, May 19, 2004

No matter how strong the desires of the body, if you can willfully place greater force behind your conscience in accordance with the teachings of the Principle, your body will end up following your mind. If you cannot, you must strike your body through fasts and self-denial. If clear water continues to flow into a muddy pond, someday that pond will be clear again. You must not let your mind grieve anymore. Disobeying the call of your conscience and bringing sorrow to your heart will result in bringing sorrow to not only your parents but also your teacher and even God.

Rev. Sun Myung Moon
May 21, 2004
Yeosu, Korea