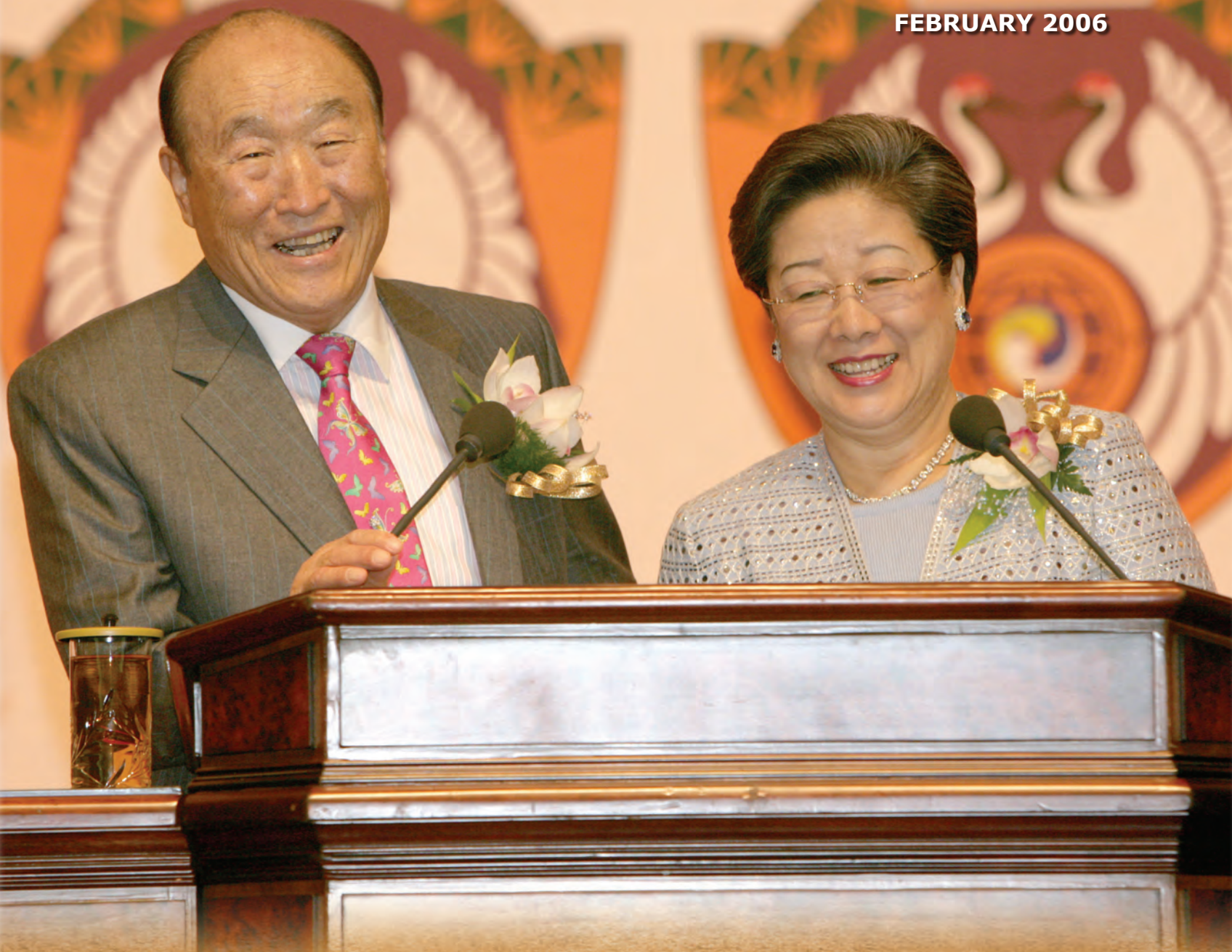


TODAY'S

WORLD

FEBRUARY 2006



True Parents' Birthday Speech

Britain Has a Change of Heart

Farewell Mrs. Choi Won-pok

True Sons Speak in Korea

Seventy Thousand for UPF

Developments in Africa

International President's Message

Dr. Kwak Chung-hwan

Spirituality and Government

Dr. Kwak Chung-hwan gave the following address during the World Interfaith Dialogue in the Republic of the Philippines, which was held during January 26-28, 2006

Your excellencies, distinguished religious and spiritual leaders, representatives of civil society—good afternoon.

It is a great honor and privilege to have the opportunity to address you today on behalf of the Universal Peace Federation. Our founder, Rev. Dr. Sun Myung Moon, sends his respectful greetings to all of you, and especially to President Arroyo and Speaker De Venecia, whom he visited here in Manila just last month, while on a worldwide speaking tour. He has great respect for their leadership in promoting good governance, interreligious harmony and United Nations renewal.

The topic, purpose and importance of our gathering cannot be overstated. Our world has an urgent and desperate need to restore and repair the damaged relationships that exist not only between the world's great religious traditions but also between spiritual values and principles on the one hand and the work of governments on the other hand.

The broken relationships among religions need to be healed if we are to build a world of lasting peace. Also, the unhealthy relationship that exists in many nations between religion and government needs to be healed.

In reality, religion and government have complementary and overlapping concerns. Religion and government are alike in being dedicated to serving the well-being of humanity and creating a good society. Both are grounded in universal principles, and both require leaders who apply those principles and who embody virtues such as love, compassion, wisdom and courage.

Governments fail when the practices of leaders or citizens or the government's public policies are out of line with principle. This also holds true for religions.

International conflicts occur when one or more nations act in a self-centered and irresponsible way, become an aggressor and violate the rights either of its own citizens or those of another nation.

Interreligious conflicts occur when leaders or followers of a given religious tradition act in a self-centered, irresponsible way and fail to embody and apply the core values and virtues of their tradition.

When either religions or governments fail to practice good governance, humanity suffers, prosperity declines and hopes are unfulfilled.

Within traditional societies of the past, there has usually been an integration of spirituality and governance within the community. Tribal elders and spiritual leaders worked hand in hand, or indeed were one in the same with those who were responsible for governance, justice and the economy. In the modern world, however, these social spheres were differentiated or separated from one another. That is, in many cases, the state, the economy and the realm of religion became separated from one another, each operating according to its own values.

Secularization became widespread, which is the process whereby property ownership, government, business, and family began to be separated from religion. Increasingly there developed a gap between the realm of the sacred and the realm of the secular.

Is this ideal? No. Is this consistent with the way we view ourselves as human

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A life can be measured in many ways. When Mrs. Choi Won-pok ascended to the spiritual world, eminent leaders came to see her off. This is the testimony of an old friend, someone who peeked out from the kitchen the first day Mrs. Choi came to the church.

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The King and Queen of Peace continue to transform nations through exchange marriages. This is the story of how one brother sees the process and his hopes for the future.

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As evidence that God has many experiences to shower down on us once we show a bit of initiative, this young woman's volunteering to help a mission school in Guatemala involved her in events she's not likely to forget as long as she lives.

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There's nothing abstract or theoretical about the challenges Burundi faces. Their young president's appreciation for the lasting solutions True Parents provide can be seen in his becoming an ambassador for peace and taking a seat on the UPF Presiding Council.

Bridging the Congo River 29

The capitals of the two Congos are within shouting distance, yet their recent histories are surprisingly dissimilar. As we delve into the hope that is growing there through the blessing and ambassadors for peace, we'll do our best to help you separate one from the other.

Eye of Storm 30

In person, by e-mail, instant messaging and telephone, we heard of some of the exciting developments that are taking shape as ambassadors for peace become a factor throughout Africa, from the man who runs their continental office.

Zambia 32

This is one of the first countries to have reached the significance plateau of 1,500 ambassadors for peace. Is there something from that methodology that might apply in your area?

Benin in Bloom 32

In Benin, people call to complain that they have not yet been named ambassadors for peace. They've got their 30 per parliamentarian. Here's a success story to emulate.

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The UK can still claim a knight or two. With the efforts of a myriad of people and the spiritual world behind him, this brother jousting with the British government and in the end the gates of Britain opened to admit True Parents.

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We've moved! The FFWPU International Office that produces *Today's World* has returned to the Dowon Building in Seoul. Our new address as well as all our contact information is below.

Cover Photo: Father introduces Mother before she speaks at a banquet held in honor of True Parents' Birthday

PUBLISHER: Dr. Kwak Chung-hwan
 EDITORIAL ADVISORS: Rev. Kim Zin-moon
 Kaye Allen
 MANAGING EDITOR: Julian Gray
 ASSISTANT EDITOR: David Beard
 DESIGN & LAYOUT: Alireza Alhoui
 TRANSLATION: Koh Kun-duk
 Anne-Marie Morgan
 RESEARCH AND ADMIN.: Kim Hyung-woon

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

Today's World. E-mail: todaysworld@tongil.or.kr / todaysworld@gmail.com

Website: www.todaysworld.org - Mailing Address: 13th fl. Dowon building, Dohwa 2 dong, Mapo gu Seoul, Korea 121-728 Tel: (82-2) 6383-3203 Fax: (82-2) 6383-1500

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The Model Ideal Family and Kingdom

Father's speech at True Parents' Birthday Celebration
February 3, 2006 – Cheong Pyeong Heaven and Earth Training Center

The speech contains adjustments Father made for official publication after he had given it.

Distinguished guests, ambassadors for peace and blessed families from all parts of the world, I am truly grateful to all of you for coming thousands of miles to Korea in the midst of your busy schedules. As you may know, today marks my eighty-seventh birthday and my wife's sixty-fourth birthday, by Korean reckoning. As the founder of the Universal Peace Federation, which is to break open the time after the coming of heaven, I would like to take the opportunity granted by this remarkable occasion to convey to you the essence of the truth of Heaven that I have taught throughout my life. I have chosen the title, "The Model Ideal Family and Kingdom."

Ladies and gentlemen, as I look back upon my life, I see that it has indeed been like a dream. At the young age of sixteen, with nothing but the buoyant spirit and aspirations of youth, I received Heaven's call and began to live for the will of God. This left no room in my heart for any worldly ambitions I may have cherished. Mine has never been an easy path, but I have

followed it for the more than eighty years of my life, looking nowhere but straight ahead. It was a life I was fated to lead, with no choice but to shake off the hands of my beloved parents and of my brothers and sisters, who clung to me, wanting me to stay with them. They endured terrible sacrifices and walked a thorny path of dreadful suffering for my sake.

Mine has been a journey through the wilderness that not one among the six billion people living on earth will ever fathom. Even as I persevered through the hardships of prison life six times, I never let go of the key to the providence; such has been my life.

God's heartfelt sorrow

This was all because I came to know only too well how anguished, aggrieved and full of bitter sorrow the heart of God has been as He waited for thousands of years to find us. It was because I realized that if God, who is the origin of billions of people and the Creator of everything in the universe, is not relieved of His sorrow, human life will remain completely without value.

Then when, where and how was God burdened with such agonizing sorrow in His heart? Who on earth could inflict this

True Parents' Birthday Tribute 부모님 탄신 기념식

2.3 천주청평수련원 세계평화통일가정연합



Father asked Mr. Yoon Tae-geun, Chairman of the World Sport Fishing Federation, and Japanese women resident in Korea whom Mr. Yoon had led through 40-day ocean-based workshops in Yeosu to sing. When they sang a fishing song about a rowboat, Father chimed in.

grief upon Him, the absolute and omnipotent being?

God created Adam and Eve and established them as the first ancestors of humankind. He committed Himself one hundred percent to raising them as His son and daughter. The parent-child relationship, which connected them to Him through love, life and lineage, is the highest and most important of all relationships. This is because establishing the vertical relationship between parent and child was the only means through which God could bequeath His lineage and thereby make His lineage eternal.

However, the Fall of Adam and Eve severed this parent-child relationship, a relationship more precious and important than life itself. As God's own flesh and blood and as His eternal, only-begotten son and daughter, Adam and Eve formed a blood relationship with His enemy Satan and became Satan's children instead of God's. In the face of this, God's heart has been crushed and wounded with grief and sorrow throughout history. His still remains the most mortifying and harrowing anguish, which no one in history could know or resolve.

The Fall frustrated the ideal of God at the time of the creation to establish a true family in that first generation through Adam and Eve, a family through which He could establish His eternal lineage. The only way to relieve His sorrow is to restore and establish a true family unrelated to the lineage of Satan. Herein lies the reason every one of us needs to establish a true family, which is God's ideal at the Creation. Herein also lies the fundamental object and purpose of the founding of the Universal Peace Federation.

God's purpose for creating Adam and Eve

The Old Testament tells us, "So God created man in His own image; male and female He created them." (Genesis 1:27) From the revelation of God's creation expressed here, we can conclude that God is a being who comprises the essence of one man and one woman. Having these attributes, God could not enjoy a solitary life. He therefore created the universe as His

object partner, that is, He created all things in the universe in the position of an object partner in image, and in the midst of all things He created human beings as His object partners in substance. In this manner, Adam was the first masculine representative created by God as His object partner in substance, and Eve was the first feminine representative He created. What objective did God have in mind when He created human beings as separate beings, one man and one woman?

First, though He is the subject being of harmonized dual characteristics, God is incorporeal. Therefore He needed to assume a physical form through which He could relate with the world of substance. This is because the incorporeal God, without a physical body, meets certain limits in dealing with the corporeal world of substance. He intended to communicate and work freely within the world of substance not only in the body of the man alone or of the woman alone, but from within the bodies of both Adam and Eve.

Therefore, if Adam and Eve had attended God in their hearts and had become one with God, and then had married on the basis of having perfected themselves and had had children, they would have become the external and horizontal true parents in substance and God would have become the internal and vertical true parent in substance. If this had come to pass, Adam and Eve would have resembled God one hundred percent, both in their inner nature and outer form. And if Adam and Eve, in perfect resemblance to God, had become the true parents of humankind, human beings would have perceived the true reality of God through them.

Second, God created human beings as separate entities for the sake of the fulfillment of love. He intended that Adam and Eve reach perfection and embody love in complete union with each other. On that basis, He would have come and dwelt with them and become the parent of true love for all humanity. Adam and Eve, standing in the position of the parents of substance in the image of God, would have established an ideal family and consequently an ideal world through multiply-

ing their own children. If this had come to pass, human beings would have linked the spirit world and the earthly world. We can conclude that God created us for the purpose of our serving as the connecting point between the spiritual and physical worlds.

By coming to dwell in Adam and Eve based on true love, God could stand as the true parent, the parent of humankind in substance. Moreover, when the time came for Adam and Eve to end their lives on earth and pass on into the spirit world, even in that world He could put on their spirit bodies and manifest as the true parent through their form. However, due to the Fall, God has not seen that dream fulfilled.

God does not need money, knowledge or power. Since He is the absolute, almighty being, He does not need such things. Modern science may be accomplishing spectacular advances, but these are no more than part of our process of discovering new facts and truths about the realm of God's creation. The vast expanse of the universe operates in accordance with laws following an order that cannot be fathomed by human thought or science. In this sense, God is also the absolute scientist.

God's ideal at the Creation

What would have been the ideal that God hoped to achieve through the creation of humankind? It was to fulfill the "four-position foundation." The four-position foundation signifies Adam and Eve in a state of complete union with God. The four position foundation is the foundation of a family with God as its center, established when husband and wife have achieved complete oneness not only with each other but also with God, have become an ideal husband and wife and have given birth to ideal children. When the family four-position foundation is thus completed, that family fulfills the ideal of the Creation desired by God. In this state of oneness there is no possibility that human beings would depart from God's realm of love, or even dream of it.

Generally speaking, a family is formed through the coming together of parents and children, and of husband and wife, and at the center of that family group there must be God's love. At this point, the husband represents heaven and the wife earth. Although they are two separate beings, when husband and wife have become one, horizontally speaking, their union symbolizes the unity of heaven and earth. Simply put, the way to bring unity in the universe is opened when husband and wife are in unity based on God's love.

Ladies and gentlemen, God created the world in order to eventually receive joy from it. Joy cannot be learned, but can only be experienced through a partner. Since even the absolute being, God, cannot feel joy while alone, He needed a partner with whom He could share the giving and receiving of love.

To put it in another way, God created this world in order to feel joy from seeing humankind and all things of the creation become one through His love and form a harmonious and peaceful world of love. On this basis, human beings were meant to form true conjugal relationships centered upon His love, and to establish families, tribes, peoples, nations and a world of true love. God created this world to observe this and to feel joy from it.

We can conclude that humankind is absolutely essential to the perfection of God's ideal of love. In light of this, we can better understand the concept that absolute value is derived from an absolute partner.

God as the Father and humankind as His children were to form a vertical axis, and this was the purpose for the creation



Representing participants of the UPF first World Assembly, ex-Premier of Kyrgyzstan, Tursunbek Chyngyshev (*far left*) and ex-Chairman of the Supreme Soviet in Belarus, Stanislav Shushkevich (*far right*), present to True Parents Father's calligraphic message done in gold as a birthday present on February 3 at Cheongpyeong

of human beings. If this axis had aligned perfectly, that is, if a relationship that united humankind and God as one through true love had been established, that relationship would have been absolutely inseparable; no force in the universe would have been able to break it apart. How could anyone who has been embraced in the original love of God and who has tasted it to the depth of his being ever separate from it?

With the coming of spring, honeybees awaken from their long slumber and develop a taste for the fresh nectar of blooming flowers. Try pulling the abdomen of a honeybee that is lost to all else but sucking on that nectar. You will see that it cannot tear itself from the nectar, even if its abdomen is pulled off. How about you? Once you really get to know the taste of God's true love, you won't wander far before you come back and cling to it once again. The power of the vertical true love that connects us to Him is greater than the power of life.

The value of family

Ladies and gentlemen, the reason we miss the family we have left behind today is because at home there is love for one another. Home is where the love of mother and father, the love of elder brothers and sisters and younger siblings, and the love of one's spouse and children and close neighbors are all deeply embedded. It is a place of mutual affection, where all our core relationships and affinities are brought together through mutual love. This makes you want to cherish each and every member of your family. Every wanderer who has left his family behind desires to appear before his family once again, boldly as a liberated being, and to embrace the familiar mountains, streams and trees, love his kith and kin and sing songs of ecstasy. However, the lot of humankind, descended from the Fall, has been different—banished from their hometown and destined to wander forever in isolation and defeat, human beings have been unable to go back, no matter how much they have missed their families, for they lost the root of the heart of their original homeland.

However, with the ushering in of the era of a new heaven and a new earth after the coming of heaven, human beings have been pulled out of the quicksand that was sucking them down; and the way has been opened for them to return to their hometowns, which they could not forget even for a moment, and meet their families. Could there ever be a day of greater blessing for



True Father recently met an old college friend, Kwak No-pil, who lives in Los Angeles. Through a Japanese member, Mr. Kwak made arrangements to meet Father in Korea. They had not seen each other since February 1951, just before Mr. Kwak joined an Army officer's training course. Father spoke throughout the last night they were together about his vision of a unified world. Mr. Kwak found this outlandish at the time. Following the war, Mr. Kwak kept his distance from Father because of false rumors spread by Ewha Woman's University. "At the time," Mr. Kwak said, "I thought he was insane, and his ideas were nonsense. Now, when I look at his international foundation, I think he is a man who can see the future."

humanity? The time of heavenly power and fortune has now come, allowing us to reestablish the original family that was lost through the Fall of Adam and Eve.

A family of three generations living in harmony

When you seek the lost original family, you should set out from the position of the perfection of Adam, the position of the perfected Jesus, and the position representing the Second Coming of the Lord. God will dwell with you in such a family. That family will be composed of three generations—grandparents, parents and children—living in harmony. You need to live in service and attendance of your grandfather as the historical root of your ancestors.

The family sets the pattern for humankind living together in harmony. The family wherein parents and children love and respect each other, husband and wife are grounded in mutual trust and love, brothers and sisters trust and rely on each other, and all live at home together as one is the model ideal family. This means that you need to establish a true family wherein the stem of true love emerges from the root of true love and bears the fruit of true love.

In such a family the root of history is alive. The root of the kingdom of heaven extends into it; in fact, it is in such a family that the kingdom of heaven on earth takes root. It is also where the everlasting root of kingship is firmly planted. The grandparents, parents, and grandsons and granddaughters represent, respectively, the roots of the past, present and future. The root of the past represents the spirit world, the root of the present is the palace representing the present world, and the root of future establishes the grandsons and granddaughters as princes and princesses and erects the palace of peace representing the two worlds, the spiritual world and the physical world.

In such a manner, the three generations of grandparents, parents and grandchildren should live together as one family, serving the eternally existent God. You should know that to seek after and establish such a family of Cheon Il Guk, God's king-

dom, is the responsibility of tribal messiahs, the mission of the peace ambassadors and the desire of God.

You should form families that God will miss and yearn to return to after He has been away. You should raise families to which He can come freely as a parent visiting His children. That is the meaning of living in the service of God. In such a family, God becomes the subject of our conscience, acting vertically. Following that vertical subject, your mind stands in the position of the vertical subject of yourself and brings your entire being into unity. That is where parental love, conjugal love, children's love and siblings' love—in short, the four realms of love or the four realms of heart—are perfected. Only in such a family can the upper and lower, front and back, and left and right connect as one and circular motion continue forever. This brings forth the everlasting kingdom of model ideal families.

The purpose of marriage

Ladies and gentlemen, why should we marry? We marry in order to restore the position of the owner. A man or woman alone is but half of the whole. That is how God created us and as He did so, He interchanged ownership of the reproductive organs, the love organs. The owner of the wife's reproductive organ is the husband and the owner of the husband's is the wife. Only when each is rooted in love for the other can they each be in the position of the owner of their spouse. We marry to secure this position of the owner.

Then what are we trying to achieve by restoring the position of the owner? It is in order to gain the position from which we can conquer God's love. God is the subject of the three great loves. As the owner of the universe, He is the teacher, owner and parent of true love. This is the genuine "three-great-subjects thought." All such teachings and truths emerge as an expression of the life of true, model families. Once they expand, the society, nation, world and even heaven and earth can be transformed into the peace kingdom of the model ideal family.

Distinguished leaders, you are now living in the most blessed and exalted time in history. I now proclaim the launch of the time of a new heaven and earth after the coming of heaven, long-awaited and yearned for by billions of your ancestors in the spirit world who have come and gone in history. This is the era of the kingdom of the peaceful, ideal world. Not only the four great religious founders but also billions of good ancestors have come down to earth to guide you on the heavenly path. The age in which irrationality and corruption play havoc, allowing those who are evil to prosper more than others, is passing away.

Rev. Moon, who received the seal of heaven, has come as the True Parent of humanity and the king of peace. I will be true to my promise to heaven. I will make flourish the era of the kingdom of the peaceful, ideal world on earth, without fail. Therefore, please bear in mind that all of you here today are central figures for the establishment of the kingdom of the peaceful, ideal world on earth, in attendance of the king and queen of peace, the True Parents.

Under the banner of the Abel-type UN, let us sweep away the absurdities and the evil of the world. Let us become the proud "peace kingdom police" and "peace kingdom army" of the Universal Peace Federation and protect the blessed families of the world. Let us fulfill our roles as the sentinels watching over this blessed land that is our planet.

I would like to conclude this speech with this wish: that the blessings and grace of God may be with all of you world leaders, whose presence has elevated this historic occasion. Thank you. ♦



Hyun-jin Moon Speaks at the Cheon Il Guk Leaders' Assembly

*Excerpt from a speech given on
February 5th, 2006*

We've established that we need a common standard, a common goal, or the *Tongil Gyo!* family cannot come together as one. What is that common standard, that common goal? It is to substantiate the family of God on earth. That is why, seven years ago, when I started my public speaking, I always emphasized that the death of Tongil Gyohoe will come if Tongil Gyohoe is consumed with itself. As long as Tongil Gyohoe reaches out to the Cain-type world, it will constantly have a place in which it grows and becomes more influential in the world.

Yet, when I first started, freshly out of UTS, I remember talking to some leaders who were saying, "What is the main issue of our movement at this point? The main issue is: Should we be a church of saints or should we be a church of sinners?" To me the answer was clear; it was not an issue even to consider. If the purpose of God's restorative plan was to create the true family, where He could have dominion of the earth and of all humanity through that true family, our ambition, our goal, should not be just within our own community; it should be to change the world into the ideal, the image of God....

What is most important in the way of true love is that true love can be expressed in many different ways. The analogy that I use is that if you look at nature—nature being the embodiment of God's artistic vision, God's present to humanity that reflects His very nature—you can see the majestic grandeur of nature and the tremendous beauty of nature, but at the same time, if you're not careful, it could kill you. Isn't that similar, in many ways, to the course of love? Love can be expressed in the most heart-felt, meaningful way, while at the same time it can be expressed in the most extreme, wrenching way.

At the end of the day, what matters most is that your heart and your conscience are absolute. In other words, when you have a relationship with your wife and you have many secrets from each other, you may be able to create the façade of happiness, right? Yet, underlying that current, are you really happy? Your mind, your heart is not happy. Because you cannot truly have an intimate relationship with your wife, you cannot reveal yourself without a mask. The only way people find validation in life is if—without masks—they are received and accepted. That is how you move the hearts of men. Isn't that how Abel naturally subjugates Cain? So, when you think about that kind of situation, even though in order to build that level of intimacy you need to have heart-wrenching experiences, if your heart and your mind are steady and as a couple you are able to endure and overcome those difficulties, will you not find true love? Won't you find true fulfillment? Won't you find true validation? That is why the path of walking the course of true love is a path riddled with challenges of the most intimate kind. Do you think these lessons, these challenges, these experiences, can be learned from a textbook? Can they be learned from just hearing speeches? They have to be learned and earned through life experience of true love, walking the path of true love. The reason I mention this is because the time of Cheon Il Guk, or the vision, is for two to become one. This is rooted not in the philosophy, not in the ideal, but in the reality of true love, in the substantiation of true love. That is the only way you are able to give true validation to humanity and be able to move the heart of Cain.

Many parents are here. I remember when I first started STF and I said, "You know what? For the education of the second generation, STF, I want to send them out to the front line. I want to send them fund raising. I want to send them witness-

ing." I remember the difficulty of many parents; because I'm sure they reflected on their early life in the church and said, "That was so difficult. I don't want to put them through that." I remember gathering them and saying to them, "How do you substantiate this ideal that we're searching for if your children do not experience it? If they're not challenged and have the strength to overcome, so that true love is not conceptual but becomes a reality that they own?" I received so much opposition, especially from parents; yet I had to take one step back and ask, "What are we all about?" Just as I started today, "What are we all about?" What is the will of God that we so beseech? What is it that we need to substantiate? If what we yearn to build is the kingdom of heaven on earth and that kingdom is built on the foundation of the True Family, and the base and the very fabric of the tradition and culture in which that ideal family is built is rooted in true love, the very essence of God's nature, then what is it that we need to teach our youngsters? What is it that we need to teach the next generation? What is it that we need to substantiate in our homes, in our families, in our communities?

What is it then that we need to do to embrace the Cain-type world? We have to walk the path of true love—not conceptually, but substantially. What do you think? Does that seem right or wrong? [Applause]....

In America, I was giving advice as to how to build North-South unification here in Korea. If you look at leaders in our worldwide movement and you look amongst yourselves, all of you are grandparents and above, middle-aged men and women. Yet when you look at Korea and consider the fact that many of our endeavors are to bring about the reunification of North and South Korea, in a political, democratic nation such as Korea, what do you need to do?

Many of our friends in government are conservative, like-minded constituents. Yet, if you want to move a nation, you have to capture the constituency that you do not have. In Korea, the progressive, liberal advocacy is championed by the youth. You had, during the 1980s, students that were demonstrating against the government at that time latching

themselves onto the banner of progressive democratic ideals while in the shadows they were really ardent communists. Most people would like to see a progressive democratization of this nation, because before it had a military junta. Yet because nobody from the headwing side or the rightwing side gave an alternative to the youth, that vacuum was filled by very radical leftists, who are changing the face of this nation right now.

When I first took responsibility over CARP, when I looked at our movement, we had no youth movement. CARP had been totally dismantled. There was no CARP in Korea. We had no student base in Korea. The second generation was leaving in droves. We had not put an emphasis on our youth, educating them and raising them to be leaders who could influence the society around them. So, I was explaining in Korean that in two years, you're going to have elections again, and if our movement is going to work strategically, we need to reestablish the youth foundation of our movement, so it can affect the course of these nations, especially these providential nations of America, Japan and Korea. Amen, no men? [Amen!]

Don't you think I'm a very smart individual? Don't you think I know how self-serving this sounds? Especially since I am the president of World CARP?... When I think about the last five, six, seven years, if we'd had this base, we might have affected this current situation. We might have affected—with our vision, with our hope and with our aspirations—a whole generation who now are rising and becoming leaders in this nation as well as leaders around the world. When I think about this travesty... This is where we really dropped the ball. One of the directions I gave to second-generation heads and World CARP staff members was this: I want everybody that goes to the STF program to be owners of World CARP. I want them to be leaders that can become active within their campus communities, to influence the intellectual life of those campuses, where the formative vision, aspirations and hopes of a person are substantiated. I want them to be leaders. At the same time, all of our second-generation should become active in CARP activity on the college campuses, because do you know what? That

CONTINUED ON PAGE 15....**HYUN-JIN MOON SPEAKS**



Hyun-jin nim is speaking with Cheon Il Guk leaders while Kim Young-jun of the Blessed Family Department is beside him as the translator



Kook-jin Moon Speaks at the Cheon Il Guk Leaders' Assembly

*Excerpt from a speech given on
February 5th, 2006*

Thank you for the warm round of applause. Today I'd like to talk about what I have been doing in Korea a little bit. First of all, we'll go to our results; and we will explain how we got the results that we made, and then I would like to explain a little bit, discussing more about the theological reason for activities we are doing.

These are the five rules of management that we put forward to our group leaders:

First we ask them to choose results over status. What does this mean? It means that as a president or CEO, I'm responsible for bringing results. If I can't make a profit as a company leader, I cannot have my job. The positions or the status comes from our ability to accomplish our responsibility and to bring a substantial achievement. I came to Korea here, because Father asked me to come; there is no other reason for me to be here. Frankly, I'd rather be running my own business in America right now. But since Father asked me to come, my purpose is very clear. If I've come here to Korea to work, my reason for being here is not to hold a position. My reason for coming here is to make results, because that is what the business of management is about. The business of management is making results. If I cannot make results, I do not want to be in this position. I promise all of you that the day I cannot make results, I will give you my resignation.

Next, we ask them to choose to become accountable rather than choosing to become popular. As a boss, or a leader, we have the responsibility to make sure those who are working for us are bringing the types of result that their work requires them to get. Our job is to make sure that the people who work for us bring honest performance for the sake of our whole company, for our whole group. What we ask our managers to do is to choose to become accountable, choose to hold their employees accountable, give them clear goals, define what they need to achieve, and based on their goals, reward them if they do well. If they don't do well, they have to face the consequences.

The next rule is to choose clarity over certainty. Sometimes we do not have all the time in the world to make the best decision, but at times when you are running a business, decisions have to be made. So the point is to collect enough information to make the appropriate decision and then move forward.

Then I ask my people to choose productive conflict over harmony. The last thing I want people to do on my management team is to agree with me all the time. If the people working for me agree with me all the time, they are not helping me, because a company is not successful because of one person. A company is only successful when all of us work together for the common good. That means that in my position, sometimes I may be right, but sometimes a subordinate who is able to see the situation better may be right. To have a successful business, we need to create an environment where people who are right feel comfortable to speak up! That communication gives us strength. We want to focus on communicating, and we want to focus on getting the best ideas to make the best possible decision, for our group.

Our fifth rule of management is to choose trust over invulnerability. I do not know why anybody would want to say that they know everything and that they are perfect, I certainly do not want to say that about myself. When we have flaws and weaknesses, if we are able to find somebody who can complement us and help us, that becomes a meaningful relationship. Our flaws and our weaknesses do not make us less of a man or make us weaker, if we can trust one another as brothers and

sisters it makes us stronger.

The goal for our Unification Group is very simple; it is to make money for the unification movement, to increase the market value of the Foundation's companies and to generate cash flow for activities. Our business group has no other purpose than this. Because we have this purpose, all decisions should be very clear. Any decision that helps us make more money we'll will do; any decision that takes us away from making money, we will absolutely refuse to do.

Because we have a very clear purpose, we can look at our business group and ask the question, "Where do we need to work to make the most money for the Unification Group? When we can make a decision about where we should work to make money for our group, we can focus our energy there—we can put in personnel, we can put in resources and we can create solutions in areas that used to lose money for us, so that they no longer lose money for us.

Since I came here last year, the only company that has received a subsidy is the Segye Times, that's it. There is no company that I'll let the foundation give money to. It's not because they did not ask—every single one of them asked—but there are consequences if they ask me for money. The consequences are that we are going to conduct an audit. We are going to evaluate the management. If the company is not viable, we are going to sell the company. If the management is not capable, we are going to fire the management. So in a very short period of time, people realized that if they ask for money from the Foundation, there are consequences.

The other concept we introduce into our group is the concept of Six Sigma. Of course, these concepts are entire fields in themselves and would require a very lengthy lecture to explain. I'll keep it simple for now. The definition of Six Sigma is this: "It's a way of measuring processes; a goal of near perfection, represented by 3.4 defects per million opportunities (DPMO); an approach to changing the culture of an organization. Most accurately, though, Six Sigma is defined as a broad and comprehensive system for building and sustaining business performance, success and leadership." (Six Sigma Way p. 77)

There are some critical words here to understand this definition. For example, we have this word "process," and "a goal of near perfection;" then you have "culture of an organization," "sustaining business performances" and "success." Six Sigma is a concept that comes out manufacturing, out of the quality management field. It's a closed-loop system, a circular system, a continuous improvement system. It's a method most manufacturers have used to improve the quality of what they produce. For those of you who are older, you know what the quality of products was like in the early 1950s and 1960s. Nowadays, the quality of the products we buy in the marketplace is almost perfect; there is hardly a time when anything goes wrong with them. The way they've been able to do that is by practicing Six Sigma. The beautiful thing about this system is that because it's process-orientated it does not matter where you start from. You can have

the worst level of quality but you can still start to practice Six Sigma. It accepts the current system and the level of quality it produces and looks for ways to make it better continuously. Over time, as we continue to improve our quality level, our products get better and better.

It's very much like when we study about the history of restoration. When we read about Abraham and about Jacob and Moses and Jesus, you can see that God is working through this process of continual improvement. When we study the Principle, we talk about the failures of all the different saints. Every time somebody made a mistake we say, "Damn it, why did they make a mistake?" But the truth is that they did bring providential history a little further on from when they first started. This is Six Sigma here. Even though we may fail and continue to make mistakes, as long as we make the system a little bit better, in the end, despite all our failings, we can achieve perfection.

The other tool that we required everyone to use is the concept of the Net Present Value. We analyze the Opportunity Cost for investing in a project, and basically if the calculation is not positive, we will not do it; we will not make any investment which will not make the group money.

Also, the cash flow figures and forecasts that company presidents give to our Foundation we have audited by our CPAs. The important thing is that we need to make independent channels for reporting. We cannot have the management, the people who are going to receive the benefit, being allowed to submit all the information for an investment request. The calculation for the request needs to be done by a professional and a third party. So, at this point, all investment proposals are being made by Foundation-designated CPAs. And since we are keeping a record of all our investments and who recommended them, we can go back and audit investments and see what the actual results were. If the person who recommended the investment made a bad investment, that person will be held accountable.

The other thing that we've introduced into our business

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Kook-jin nim with his wife, Ji-yea nim, before he began his presentation. Behind them is Joshua Ann, chief officer of planning and coordination for the Foundation.





Hyung-jin Moon Speaks at the Cheon Il Guk Leaders' Assembly

*Excerpt from a speech given on
February 6th, 2006*

Theology has a bad reputation. Even I thought that there were so many useless words in theology. When we look at history we see that people argued about such things as how many angels could sit in one place, but actually, historically, theology was a very important issue. In particular, if we think about the history of Christianity, the early Christians got into a big fight because of the Monarchian argument in the second century and in the fourth century they argued about the problems surrounding the Trinity. What was the question they dealt with? It was the question of who Jesus was, whether he was God or man.

Not just the doctrines in Christianity today stem from that theological question. It had tremendous repercussions in history. When we think about this question, we may think that it is overly philosophical. One might ask what difference it makes whether Jesus was exactly like us or just similar to us or like God. Yet, because of this very question Christianity was divided into Eastern Orthodox and the Catholic Church. If you look at Christianity today, in the sixteenth century the Protestant tradition emerged, but before that it was the Catholic tradition. For them, this was not an interesting philosophical question, it was about what defines a Christian. Think about it. If one person were to say that Jesus Christ was God, the omnipotent and omniscient God, other people would cry blasphemy. If they in turn were to say that Jesus was only similar to God, the first group would cry blasphemy to that claim. From then on, it was a question of the self-identity of Christianity. This question deals with what defines a Christian and what kind of life a Christian should lead. Do you understand?

So the question is why this is important to Unification Church members. The way I see it, this question is relevant to us. How this is relevant for the Unification tradition is a major question. The Trinitarian faith and the other views are really the point where Christianity splits.

How is this relevant? As to the Unification tradition, it's essential in my view, in regard to the need to elevate True Parents. Also the second issue is to look at historical resources that we can draw from to realize or to come into awareness of how certain schisms or fragmentations happened within early, or ancient, traditions—for example in Christianity. That's the second issue. The third issue is how to preserve the value of True Parents.

I am talking about such issues because we are here discussing, as leaders of the Unification tradition, certain issues that are very important for the Unification tradition.

The fourth issue is how to prevent a repeat of historical theological “failures” that we explicitly oppose in the Principle. We will get into that. And to provide clarity over certain issues that arise over the course of a couple of hundred years. So, not only in our lifetimes, but even issues that arise through the course of dozens of years. And of course the last issue, “keeping the center.”

What's central to Unificationism as a tradition is to really grasp our identity, what it means to be a Unificationist; it's essential. I think we have to be clear that there is no new true parent and no new king and only True Parents. We have to be very clear on this issue.

We have to help future generations establish a relationship with True Parents. In other words, what is a minister? He is a bridge. I have a Protestant friend in Harvard Divinity School who has a friend that is a Catholic priest and another friend that was a monk. So, if we get together at a restaurant, other students would look at us and say that “the end of the world

has come."

If I'm with my friends, the mission or profession of the priest is to introduce Jesus Christ to his followers, and a monk's mission is to introduce his followers to Buddha. By the same token, I am a person who should introduce Father to other people.

In Confucianism, there are three types of devoted sons. Those who have studied this will be familiar with it. The first type would observe the rituals or "ri." The second type would do that and also work hard so as "not to smear his parents' face with dung."—a very good Korean expression. The third type would bring glory to his parents.

Therefore, church leaders should testify about True Parents and maintain a pious heart not only in their own time but also for two hundred, four hundred or even eight hundred years. I think it's very important that they maintain that kind of pious heart to their parents.

In terms of Trinitarian theology, there is such a thing called hermeneutics. They have the Father, the Son and the Holy Spirit. They explain that Jesus is the Son and that there is a Holy Spirit. If we were to use this Trinity theology and impose this formulation on our True Parents, we would have problems.

If we say that Heavenly Father is here, and Father is here and Mother is here—were we to use this model—we would have problems. It would gradually diminish the value of our True Parents' time on earth. If you think about religious dynamics, ordinary followers want to go to the highest being. Therefore, even if there are three beings here, the followers would gradually want to go to God. In the third century, Hippolytus criticized this very point saying that people did not appreciate or had forgotten the importance of Jesus' actual time on earth. We should never forget the importance of True Parents' time on earth.

There is also the potential for being criticized for ditheism. In Islam, they criticized the Trinitarians for propounding ditheism or tritheism, because it goes against the belief of a single God. If Father were just a prophet that was conveying God's message, that also poses a theological problem. The early Christian churches wrestled with these problems during the second

and third century.

Briefly there were:

- Monarchian Theology
- "Gnostic" Docetic Theology
- Logos Theology
- Sabellian Modalism
- Hippolytus' "prosopa" formula
- Callistus' "divine spirit" formula
- Tertullian oikonomia (economic view)
- Trinitarian Theology

The economic view is about money, isn't it? Anyway, there are many types of theology. Each had its own problems and created disputes.

In the fourth century, there was the Aryan Controversy when Constantine, the emperor, wanted to resolve these issues during the Council of Nicaea in 325. Most people think that they were resolved at that time, but they were not. You don't know how complicated history became from then on. These disputes continued to the year 381, until the Council of Constantinople. At that time, the Cappadocian Fathers—Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa—developed "mia ousia, treis hypostaseis" [in Greek], which is the Trinitarian Theology of Christianity today. Simply put, one side had claimed that "homooousios"—the Holy Father, the Son and the Holy Spirit were the same, while the other side talked about "homoiousios"—that these three entities were similar. That's why people speak ill of theologians. Because of this, they split. If Jesus had been God, omnipotent and omniscient God came to earth and died on the cross like a criminal. People would cry blasphemy. If the Holy Father, the Son and Holy Spirit were similar, that would mean there were two gods in the beginning. People would cry blasphemy—that it was ditheism. If we are to impose "homooousios" on True Parents, saying that True Parents are God, that would directly contradict our theological position. Isn't that why Christians criticize us? This would also make us repeat the same historical mistakes that we criticized as "failures" or fundamental misunderstandings.

Islam has a different model. They say that God produced

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Around 1,350 leaders from all organizations of the unification family from around the world participated in the Cheon Il Guk Leaders' Assembly 2006 during February 4–6, at the Cheongpyeong Heaven and Earth Training Center. *The Era of the Completed Settlement of the Model Providence for the Ideal of Peace in Heaven and on Earth: Transforming Our Awareness, Lifestyle, Leadership, and Methodology* was the theme. At the conclusion of Assembly 2006, an award ceremony was held for exemplary leaders for their focused effort in 2005. They are: 1. Dr. Kim Byung-hwah, Asian Continental Director 2. Korea: Rev. Kim Gab-yong, Director of the FFWPU-Dongdaemun area in Seoul 3. Japan: Rev. Takahashi Yasuji, Regional Leader 4. Nepal: Rev. Eknath Dhakal, National Leader 5. United States: Rev. Linda Triggol, State Leader 6. Peru: Rev. Nemesio Candiotti Anyaipoma, National Leader 7. United Kingdom: Rev. Timothy Miller, European Vice-president 8. Solomon Islands: Rev. Paul Saver, Sub-regional Leader 9. Benin: Rev. Sosie Lin Zinsou Paterne, National Leader 10. Jordan: Rev. Irikura Fosayo, National Leader 11. Russia: Rev. Tsutomu Mogushi, CARP President

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group is KPI or Key Performance Indicators. It's basically a data-driven management tool. All managers are given clear measurable goals against which their performances and bonuses will be determined. If according to the data, the responsible person is able to do good for the Foundation, he will earn a substantial bonus. That is very important. If somebody does well, he needs to be rewarded. There is no company in the world that has succeeded without rewarding those who brought success to the company. If we don't know how to reward our people, we can never be really successful....

Up until now, we've been talking about business and I'm sure some of you are going to make the point that we're not a business; we're a religion. This is the leaders' meeting of the Unification Church. There are some unanswered questions here: Why do we need to make profit as a non-profit organization? Why do we need to restructure our businesses, when it means that some people will lose their jobs? I'm not a theologian, but I'll do my best to try to make an argument. In order to answer those questions let's look at the differences between the indemnity and liberation periods. In the indemnity period, we have to make foundations of faith and substance: God had Noah build the Arc on top of a mountain and had Abraham make offerings. Moses walked around the Sinai desert for forty years. It was a period of absolute obedience to irrational orders. Well, I'm sure you know that well, because you've lived it for the last forty years, right?

What is the liberation period? It's a period of the coming of the Messiah and his acceptance. It's a period of understanding God's intent rather than following the letter of the law. It's a period where man governs himself through his own conscience and is a period of brotherhood and universal acceptance.

These are not my words; these are all things that Father has

said.

I'd like to point out some quotes from the Bible:

Matthew 5:17—"Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill."

Matthew 12:31—"People will be forgiven for every sin and blasphemy, but blasphemy against the spirit will not be forgiven."

Jesus cured the sick during the Sabbath, and he associated with tax collectors, prostitutes and sinners. Ultimately, the laws that God gave were designed to bring His people closer to Him. Isn't that why you tell your children to do certain things and not to do others? Is it so that you can judge them, castigate them and throw them out? The intent is different. The intent of castigating our children is to make them better people. Although in the period of the Old Testament and in the period of indemnity, God gave laws to man and made them follow those laws with absolute obedience, when Jesus came, the intent and meaning behind the law was more important than the letter of the law.

As we move from a period of indemnity to liberation, we all need to think today about what that means for us. Are we going to be a people who are so focused on the law that we miss the intent? That's a question we all have to ask ourselves.

We've got to remember something: We suffered so that others do not have to. Why do you want to perpetuate suffering in the world? The period of indemnity must end.

We have to become universal. We should be able to embrace our brothers and sisters without discrimination. Father has said this many times, and at this point he is giving the blessing to the entire world. This is a time when all the world's people inherit True Parents' blessing, not just us. We should be happy that our brothers and sisters do not have to go through the courses that we walked. That is our pride, That's our accomplishment. ♦

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the Koran through the Prophet Mohammed. Some people talk about the Mohammedan religion, but that is incorrect. Islam is a religion based on the Koran. There are two cardinal sins (deadly sins) in Islam. One is *sherk* and the other is *kufr*. *Kufr* is disbelief in God or not believing in God. *Sherk* is worshiping another in the place of God.

If we were to impose the Islamic model on True Parents, their significance would be diminished over time. The text would become the central object of worship and True Parents' lineage would not be relevant.

My Protestant friend once asked me, "Hey Moon, we serve and attend God directly, and you serve and attend someone chosen by God. So who's greater?"

This is how I understand True Parents. Why did God create humanity? You all know the answer; it was to experience love. God created us to have a partner with whom He could engage in give and take. Therefore, love can move God and this is what compelled Him to create at the beginning of the world. God is enraptured in love and it liberates Him. This came up many times in what we read in *hoondokhwae* the other day.

True Parents are the manifestation of true love. Three things can be understood from this. It will not contradict our Unification theology because we don't say that True Parents are God; we can avoid the ontological debate; and elevate True Parents' significance and value.

The important issue from now for us, especially Unificationists, is how we preserve True Parents' value. We have to

focus on this theologically. That is why theology is important. Our path of serving and attending True Father was a course in theology. Think about it—if we don't have theology there is no way to explain who True Father is. That is why theology is so important. Theology is not just philosophical speculation or something useless. This is what I came to realize....

Who will be able to end the battle between good and evil? Neither God nor Satan can do that. Who can? Without a master of true love whose starting point is true love, who carries true love with him and whom all humanity can follow, the battle between God and Satan cannot end. Unless we are free from this conflict, peace will remain an impossible dream in this world and in history. So God sends a representative of true love. The mainstream philosophy can be called the philosophy of the Messiah, the Savior. The Savior does not come just to save people but also liberates God. The mission of the Savior is to liberate God and punish Satan. Who will get rid of this despicable ringleader who has continuously accused humanity? God cannot do it. Only the Messiah, the Savior, can. You see, in our theology, God is not omnipotent, as He is in other theologies. In our tradition, He's not; He's not omnipotent. That's the central element. That's why True Parents are so necessary. Initially it was supposed to be the first Adam. Actually the most incredible thing in our theological tradition is true love. It is something that even intoxicates God, even liberates Him. What kind of Unification Church do we want? We want to found a religion centering on the Parents. I'd like to draw attention to that, because that's very important. The Parents, True Parents,

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is where every progressive idea starts. That is where the vision and the ideas of the future begin; that is the breeding ground. That is the root of how nations are formed and built in one generation. When I think about America, there's nothing there. None of the second-generation kids in America want to take ownership over CARP. I cannot be in charge of CARP forever. There will be a time when I am no longer responsible for World CARP. Who is going to be the one, or who should be the ones to inherit this foundation? It should be your second-generation blessed kids. When I think strategically, and when I think of our movement as a whole, where we are weak is in the education of our youth and in building a youth movement that is influential in the world around us....

Korea is a classic example of a nation that is polarized generationally. Anybody above forty is going to have very conservative ideas. They were the children of the parents or the parents that experienced the Korean War. Those memories are vivid in their minds. This young generation has never experienced communism; they never experienced the cold war, therefore they do not understand its threat. They really do not understand North Korea and the communist regime there. At the same time, because of the advent of the Internet, because we have entered the modern age, you're not going to change these kids by giving them lectures. You think those kids are going to



because it's a capital P. We are not seeking the sweet life; nor are we pursuing relationships based only on the moral way of true love. Centering on the True Parents, we want to find the way of true love, and in so doing we want to liberate God. There's no liberation without matching the conditions with the principles of love.

The Old Testament Age was an age for restoring God's people by sacrificing the things of creation; the New Testament age was an age for restoring parents by sacrificing children; and the Completed Testament Age is an age for liberating God by sacrificing the Parents' family. We should attend the original Parents on earth and live with them forever.

Does God need liberation? Within Himself, God is of course a liberated being. God needs to be liberated because people need to be liberated. God Himself could already be liberated. God cannot meet the condition to gain liberation only because people, who need to be liberated, are not. It is not that God is someone who cannot be liberated. It depends on people.

So if you look at this part, this pericope, New Testament scholars call it "pericope" when we focus on a section. It seems as if we're saying God needs to be liberated because people need to be liberated and we're saying God doesn't need to be

listen to a forty-year-old from a generation that is totally different from theirs, that has a totally different viewpoint than they do—or to fifty or sixty-year-olds? Seventy-year-olds? When I was here last time, during God's Day, I saw a Korean movie called, 태풍 [Typhoon]. I was surprised at how much of an anti-American propaganda film that was. The protagonists in that film were South Korea and North Korea. The main actors in that film were South Koreans and North Koreans. The big enemy was America. These cultural elements are a reflection of the attitudes and viewpoint of this constituency base. Today's youth are more mature in terms of their intellectual processes, more cynical in their worldview and have a tendency for very liberal and progressive ideas, because they do not see a vision in their older generation. We have to tackle this. The way that I've come to realize that you can change these kids is culture. Not culture meaning we need to get into movies, we need to get into music—no. I'm talking about the very essence of what we talked about today. Because the fundamental essence of humanity is the same regardless of generation and regardless of life experience. That is why I know this message will be alluring to them, because they have a tendency to be more cynical. And because they are smarter, they are more intellectual. Ideas and substance have to be one. There cannot be a dichotomy. I know that the more that Tongil Gyohoe conducts positive activities that substantially change society, the more we will be able to win the trust of and will be able to change those who have such an alternative view of the world today, especially the young people. I can go into Japan and Korea and deal with all that kind of stuff, especially with Japan—the deal with the financial issue is that you have to focus on witnessing. I remember saying we have to focus on witnessing seven years ago, but when you talked about witnessing, you talked about witnessing to Jacob children² and to young people. You should witness to families.◆

Notes

1 Here, *Tongil* is "Unification" and *Gyo* "faith" or "religion," whereas *Gyohoe* is "church."

2 This refers to children whose parents became members after they were born.

liberated. So, this seems to contradict the four quotes that you just saw. But, I would suggest otherwise....

To continue: In saving the world, we should first liberate God. The world can be liberated only after God is. Isn't that so? I am saying that we should liberate the world after we have liberated God. So let us spread the Unification Church to the ends of the earth, establish bonds of heart and show our determination by driving a stake into the ground to melt the world with love.

With an understanding that you must go all the way to the point where God is liberated, you should gather those around us to follow, like clouds, True Parents to their final destination. In this way, from individuals, families will emerge and from families, tribes will emerge.

Can God do it alone?—is the question. If you were in another theological tradition, you'd say yes, but I hope that I'm making the case that it's pretty clear. True Father asked God, "I am sure there are many things You like, but what is it that you like most?" He answered, "It is liberation." His answer was simple: "What I like most is liberation. So [Father] asked, 'Why can't You gain liberation?' and He said, 'I can't do it alone. This is the problem.'" God cannot do it alone.◆

**We believe that you will work
with us from the eternal world.**



Farewell Address by Mrs. Kang Hyun-shil **on behalf of church elders, at the World Seunghwa Ceremony for Mrs. Choi Won-pok** **January 19, 2006 at the Little Angels Performing Arts School**

While working as a domestic missionary and attending a Presbyterian seminary, in 1952, Mrs. Kang Hyun-shil approached True Father with the aim of witnessing to him. Instead, she left the seminary and joined the group that was following True Father. She was blessed to Saint Augustine in June 1998 and is the national messiah to Russia.



信愛忠母, 신애충모, Mother of Faith, Love and Devotion, Professor Choi Won-pok! Standing in front of your spirit, I am going to make my farewell speech to send you peacefully on the way to heaven, where you will meet all the members that have passed away, leaving us behind, including Commander-in-Chief Heung-jin nim, the other True Children and Dae-mo nim.

Professor Choi Won-pok! I call you by name, but you no longer answer me, which reminds me that you have indeed passed away. Now, True Parents have come to this place and the living God has joined us here.

Professor Choi, to give a send-off to you, who ascended to heaven at 2:40 AM on January 15, in the sixth year of Cheon Il Guk, at the age of ninety-one, your sons, whom you loved so much and brought up excellently and wholeheartedly, are here with their wives and children. Besides a great number of our members and your former students, Chairman Kwak Chung-hwan and President Hwang Sun-jo and your spiritual children, who have always sincerely and deeply respected you, are here to see you off on your way to heaven. A number of large floral wreathes that are arrayed here appear as if they are smiling and marking the way for you to go.

First of all, I would like to mention that True Parents would have thought of many things at the news of Mrs. Choi's ascension. She was someone who more than anyone else in the Unification Church had devoted her life to fulfilling God's will, bearing trials including the severe opposition of her family, expulsion from the school where she'd worked and being shunned by society. True Parents would have remembered the course of sacrifice she had walked.

Professor Choi Won-pok lived a stormy life that was indeed full of up and downs. During the time that Korea was under the control of the Japanese Empire and enduring its terrible suppression, she prayed a lot and in tears and worried about the future of her nation, which was enduring every contempt and humiliation as well as maltreatment. She took part in the student movement for national independence at first in Gwang-ju and then in Kaesong, where she was imprisoned for forty days as an organizer, for which she was whipped and tortured. Her patriotism was an expression of her heart and welled up from her flesh and blood, from her very core.



Top: Though it is unclear which blessing this photo was taken at, it shows Mrs. Choi participating as a representative of all fallen Eves. In that capacity, she helped to assist True Mother in the early days. **Below:** At Paju on January 19, the burial, which is known as the Wonjeon Ceremony

After Korea's liberation from the colonial rule of Japan, when communists controlled the area where she was in 1945, she sought freedom; she stepped forward on the path of righteousness, all the while thinking of what she could do for mankind and for her nation. Often immersed in mediation, she was eager to find something worth leaving behind for her nation and the world. Actually, she was so filled with passionate loyalty; it is surprising what a great patriot she was.

Professor Choi had a happy family life until the end of November 1954, when she came to know the true will of God, who loved her and called her. After that, she was exposed to unspeakably severe opposition and persecution from her husband and society, including the university where she had worked. This could hardly have been overcome by her effort alone; such an ordeal led her to continually kneel humbly and sincerely in prayer with an earnest heart to God for the fulfillment of His will and for the sake of the nation and world. I'm certain that all the effort she made has been noticed and remembered by God and True Parents.

It was on a day in the autumn of 1954, as I remember, that she, as a professor of Ewha Woman's University, came to visit our church. Another member and I were so curious about the new visitor that we peeped through the narrow space between the jamb and the kitchen door. We saw such a tall, handsome



The Role of Mrs. Choi Won-pok

Sung-jin's mother divorced me. Therefore, instead of Sung-jin's mother, Choi Won-pok came out from the Choi clan and abandoned her husband and children to follow me. In spite of all the opposition of her tribe, she had to prepare for the way of True Mother and had to serve True Mother as her own mother and her daughter.

Without serving True Mother like a daughter, daughter-in-law, mother, and grandmother, restoration is impossible. Do you understand what I am saying? Thus, True Father, True Mother, and the eldest son stand as one line, and then all people have to follow the eldest son.

How much did Mrs. Choi's children miss their mother? In this sense, I am an unforgivable sinner. However, because I have to restore the way of heaven, it was necessary. Due to the Fall, humankind lost the portion of responsibility. Therefore, only I can restore the disordered world.

Then, how hard is it to fulfill Mother's responsibility? True Mother could take care of the church internally, but when I went out, I was accompanied by Mrs. Choi, who was in the position to prepare the way of True Mother. I taught True Mother about the official way to go in the future through Mrs. Choi. Moreover, grandmother Hong [Dae-mo nim] received a revelation from the spiritual world and coached True Mother on how to adjust to my way. In the midst of trouble, grandmother Hong played an important role in liberating True Mother and bearing again True Mother's mind and body. No one in the Unification Church knew about that. Even the former president of the church, Mr. Eu, did not know that.

—True Father, January 2, 1997, São Paulo, Brazil

figure that we were overwhelmed on the spot by her outstanding appearance, even though we were not able to discern what kind of person she was inside.

At that time, we, that is, the church members, were dispirited by the failure of our witnessing efforts. No one had joined for six months. I remember thinking that it would be wonderful if she would join the church. She came frequently after that to listen to lectures, which made her face look more cheerful and spirited. Fascinated by her affectionate, clear voice, I was compelled to follow her out each time she left and to say farewell to her.

Professor Choi Won-pok has an affectionate heart; she expressed sincere, true love to others. I don't think there is anyone here in this room who would refute that. I do not think that a person exists in the whole of the Unification Church who does not feel respect for a person of such character.

Professor Choi indeed had absolute faith in God, despite her having been exposed to the severe opposition of the husband she loved. One day, he came to the church and broke the front gate in order to enter and shout his wife's name in an attempt to drag her out of the church. Throughout the incident, she remained composed; the color in her face did not change because of her resolute faith in God and True Parents. I dare refer to this here on this occasion, because I think it will be easier for her to ascend to heaven if she is able to feel forgiveness beforehand toward all these unpleasant memories.

CONTINUED ON PAGE 21....FAREWELL ADDRESS



On Thursday, February 2, beginning at 1:30 PM, seventy thousand people participated in the first World Rally of the Universal Peace Federation (UPF) in the Korea International Exhibition Hall in Urban Seoul. Among the manifold purposes of the event were to commemorate the birth of True Parents, to welcome them from their recent world tour, to spread the word about the inauguration of UPF in 120 nations, to express the vision of UPF for the future of the world, to invite them to take up UPF membership and to be the dispensation to start Cheon Il Guk on the national level. Organized by the UPF, the view that the primary purpose for bringing ambassadors for peace to a hotel in Seoul for UPF's first World Assembly from January 1995 to 1997 was to have them among the seventy thousand on hand for the rally in the Korea International Exhibition Hall on February 2, where succeeded Father to the stage, including South Korean Prime Minister Lee Sung-soo (1995–1997) and Seychelles President James Manchuk. Currently the Chairman of the UPF Presiding Council. The speech given by Chinese government official Park Gum-sook appears below.

First World Rally of the Universal P



Congratulatory Address

By Park Gum-sook,
China Legal Aid Foundation

Distinguished guests from home and abroad who love peace and ambassadors for peace from one hundred and twenty nations, I'm pleased to meet you. I am Park Gum-sook, who was just introduced, but I am also a proud daughter of the Korean-Chinese race, which has an outstanding culture and among the fifty-five minorities in China has done the best job of maintaining its cultural and traditional roots.

When I see you who filling the Korea International Exhibition Hall, here in Ilsan, which is close to the thirty-eighth parallel that divides Korea into North and South, as a third-generation Korean-Chinese I am overwhelmed by emotions.

I visited Pyongyang many times, where I have met and developed relationships with many people. Since the 1988 Olympics, which were held in Seoul, I visited South Korea many times and have developed relationships with various leaders. I have plaques of appreciation from the top leaders of both North and South Korea. It was in Seoul that I met Rev. Moon, the great leader of humankind, who taught me about ideal families that are centered on true love. This moved my heart and from that moment, my life changed.

Ladies and gentleman and representative international leaders, can you understand the heart of children whose parents are divorced and live separately? As a Korean-Chinese daughter, when visiting North and South Korea, I have always felt that

citizens of both countries are lonely, sad, and pain-filled, like children whose parents are separate and disunited.

I want to say "Father, mother please don't fight; shake hands and reconcile. Please live together for your children's sake. Why are we separated—south and north, east and west—fighting one another and in agony. Should we live like this?"

With the outbreak of the Korean War, mainly from Yanbian, China [today part of the Korean Autonomous Region], ten thousand Korean-Chinese joined the Chinese People's Volunteer Army to fight against the United States in support of Korea. Another three thousand, six hundred worked in ancillary roles, devising strategy, translating and supporting logistically.

Korean-Chinese thought of North Korea as our fatherland until the mid-1980s. When China adopted a more open policy near the end of the 1980s, economic exchanges began and relatives began reciprocal visits between China and South Korea. We began looking at South Korea as our fatherland. We now have a dual-fatherland outlook. Half our fatherland is wealthy South Korea and half is the humble North.

Ladies and gentleman, do you know what caused China's attitude toward South Korea to become one of positive recognition rather than one of dismissive hostility? It was through the 1986 Asian Games and the Seoul Olympics in 1988. The Asian Games showcased South Korean development, which

Universal Peace Federation in sub-
ne them home on a national level
n of UPF to prominent people in
Organizers of the rally expressed
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where several other speakers pre-
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ppears below.

Peace Federation



was a shock to China. The Olympics two years later provided confirmation and wiped away all negative images of South Korea from the past. Subsequently, the relationship between the countries has been amicable. In the 1990 Asian Games in Beijing, Korea provided material, technological and cultural support. Their relationship has rapidly developed since.

Ladies and gentleman, dear leaders, in 2008, two years from now, Beijing will host the Olympics. Humanity has become a global family under one roof; the world is a global village, in which we can travel anywhere within a day. There is no individual, group, people or nation who can live well alone, in a state of disharmony with their neighbors and thereby negating world peace. Essentially, we live in a shared community. With that in mind, the theme of the 2008 Olympics is *One World, One Dream*.

All of humanity comprises a single family in the peaceful, ideal world, where we love one another and live for others' sake, as brothers and sisters do. This ideal world, marked by love and prosperity, requires leaders who are parents and teachers to all humanity. In China, we say such an ideal leader is a king, teacher and parent in one. I think you here today are such leaders, who are practicing the spirit of peace. I'm sure that the Beijing Olympics in 2008 will give great momentum to realizing a peaceful, ideal world.

Ladies and gentleman, apostles of peace, I hope you will take great interest in and feel great affection toward the 2008 Olympics. Please give us your support and encouragement.

In my work with the Chinese Legal Aid Foundation, I am

the director of a working committee to create a legal aid fund to protect the rights of women within their families. In that capacity, there is one more appeal I have to make to you. In every nation I think the situation of women and children is similar. The weak experience difficulties and suffering. Other than in developed countries, the situation is the same. Family violence, divorce through infidelity and abandoned and abused children are the main factors leading to the destruction of families. This leads to unhappiness and is the seed of fear and distrust in society. The human heart is being destroyed by this and human rights are disappearing.

Ladies and gentleman, apostles of peace from all over the world, let's work to build an ideal world, full of true love, where there are no unhappy families and no unhappy women or children. If we are silent and don't act, light will disappear and darkness will fill the world. If we don't run but lie down, the world will revert to one of violence and crime.

Especially you dear women here, with the warmth of mothers, let's go to the front line to save unhappy families and make the world a place of peace and love. Let's work hard.

Like the wise proverb, "Under the right conditions, a flower can bloom in stone." If seventy thousand ambassadors for peace from all over the world arise, soon a peaceful, ideal world, one world with one dream will be realized before our eyes.

I wish for the success of Rev. Sun Myung Moon and Dr. Hak Ja Han Moon, who are leading a global peace movement centered on true love. Thank you very much. ♦

beings, as sons and daughters of God? No.

Moreover, is this consistent with the way we envision God's own governance of the cosmos?

The general image of a mature human being who has fulfilled his or her potential is one who has developed many human capacities, so that they are well integrated, balanced and unified within the individual. For example, we would hope to find balance and harmony among emotion, intellect and will. Also, within the self, we would not want to see a radical separation between moral development and social development, between spiritual wisdom and practical action, or between conscience and economic activity.

Within a human being, we want to see justice tempered by compassion and mercy. We want to see knowledge that is related to wisdom. We want to see passion and ambition related to moral and spiritual virtue.

Based on this model of the mature human being, we should look to a new paradigm or model of governance. This model should avoid failures and excesses of the past, such as the following:

1. Narrow sectarianism: the immaturity of many religious leaders and believers, manifested in narrow, prejudicial, intolerant and hostile views toward persons with different beliefs;

2. Narrow secularism: the immaturity of many secularists who have, so to speak, "thrown the baby (of religion) out with the bath water." A people or nation without religion or spirituality is like a man or woman with an underdeveloped character or heart;

3. Militant, state-sponsored atheism and soulless materialism: both are expressions of human immaturity that diminishes the heart and soul of a nation, creating spiritual and moral poverty even in the midst of material abundance;

4. Theocratic dictatorship: when government is dominated by narrow sectarianism, forcing all citizens to believe and act according to the dictates of an unenlightened few;

5. Radical separation of religion and government: the creation of an artificial barrier or division between the sacred and secular, a division that is inconsistent with the very nature of the human being.

In order to create a new model of governance that welcomes spiritual values and spiritual wisdom, there needs to be a transformation on many levels. First of all, within the religions themselves, among the leadership and the members, a new global awareness and openness must be cultivated. Not an openness that rejects the absoluteness of truth, but an openness that underscores and expresses the absolute value of true love.

State a bit differently, at this juncture in world history, we need to think globally. We need to develop a global ethic, centering on core, universal values. One such value, which is at the heart of every religion, indeed all the great philosophies, is the principle of unselfish living for the sake of others.

Therefore, in conclusion, I want to offer for consideration the following menu of recommendations to the distinguished leaders gathered here:

1. *To promote*, through interreligious dialogue, the fostering of good relations with people of all faiths. In all the sacred scriptures, we find statements in support of interreligious harmony, so

let us build on that foundation. Religions that continue to foster prejudice or bigotry will ultimately decline, just like nations that promote racism, ethnocentrism or selfish nationalism. Such behavior is in violation of our God-given conscience.

2. *Encourage* religions to be relevant and to not isolate themselves either from other religions or from the world at large. When religions emphasize the value of service, their teachings and practices show themselves to be fully consistent with and able to contribute to the establishment of a good, just and prosperous society.

3. *Promote awareness and understanding* of religion so that citizens and leaders of government move away from an immature religio-phobia. That is, governments need to end their prejudice against religion. There is nothing to fear, and much to be gained.

4. *Expand understanding of good governance*, as being the harmony between the internal, spiritual and moral aspects of our lives with the external aspects, such as social, political and economic concerns. The spiritual and moral should never be misperceived as being divorced from the socio-economic dimensions of human life. The two need to be harmonized.

5. *Strengthen and maintain* spiritual and moral values in society. This work is led by religions; it is done in the family and through our schools. Each of these aspects of society must be affirmed and protected by the constitution.

6. *Uphold* religious freedom by affirming and encouraging interreligious respect, harmony and cooperation as an essential social good.

7. *Seek* constructive partnership between government and faith-based organizations. In particular, the United Nations should waste no time in establishing an interreligious council on equal footing and in cooperative relationship with the Economic and Social Council and other UN entities.

8. *Promote and strengthen* marriage and family. Marriage and family are sacred within all religions. As such, governments and religions should form an alliance to uphold and protect the value of the two-parent, monogamous (one man, one woman) family as the foundation for good citizenship, the good society and nation.

9. *Recognize and promote* the ideal of the nation as a national "family" based on a good culture of heart. That is, in addition to the rule of law, a nation should be guided by the bonds of heart that link us to one another respectfully and lovingly.

These recommendations are but a few specific areas of work that have dramatic and tangible effects on people's lives and in the development of nations. They follow naturally from the application of two core principles of action that are central to Rev. Dr. Sun Myung Moon's philosophy of peace:

First is the principle of living for the sake of others. We must

move from a culture of selfishness to a culture of unselfishness. In governance, also, there is an urgent need to aggressively pursue integrity, cooperation, harmony and unity as enablers of good governance.

Second, we should always seek to go beyond barriers of race religion, nationality, culture, etc. In this way, by expanding our hearts and minds, we break down the misunderstandings and prejudices that undermine the healthy relationships needed for the peace and prosperity for all.

Thank you for your attention. I pray God guides you in your work.◆

Dr. Jose de Venecia with Dr. Kwak who received from the Philippine Congress its highest honor, the Congressional Achievement Award



When, in Kodiak, Alaska, True Father asked her son, Dr. Seuk Joon-ho, "How is your mother?" and Dr. Seuk replied that she was in the hospital again, it was as if I could hear Father's unspoken words, "What a long road of sacrifice she has had to walk down due to the mistakes of mankind!"

Professor Choi trod the way of indemnity as a Cain-type mother in the fallen world shouldering a cross representative of every suffering, sorrow, grudge and vice of mankind. I had opportunities to talk to her about all those memories from past days and shared many experiences with her. I recall once telling her that a thief had broken into my room and stolen all my belongings. She had such a look of sympathy on her face as she gave me what amounted to ten times what had been taken from me. I still feel grateful for her abundant kindness.

The passing to the spiritual world of Professor Choi will bring great change not only to the spiritual world but to this world as well, which will be brought to acknowledge our True Parents as the True Parents of Heaven, Earth and Human-kind. I believe that in the future more and more nations will gather under True Parents, like bamboo shoots after a rain.

Now, because she does not answer when I call to her, I am reminded of her having passed on to heaven—the eternal, infinite world that we long for. How wonderful that world must be!

At last, Choi Won-pok, I would like to remind you that Buddha is now waiting for you in the spiritual world. I am convinced that he will be the first to warmly welcome you there.

Professor Choi, let us promise to meet each other there some day. Besides, how fervently all the elders who have passed away, leaving us behind, will welcome you! I am certain that people such as Mr. Lee Sang-hun, Mr. Eu Hyo-won, Mrs. Pak Bong-ae, Mrs. Kim Yeong-woon, Mrs. Kim Soon-hwa and the True Children who are there are very busy now preparing a welcoming reception for the Mother of Faith, Love and Devotion, Professor Choi Won-pok.

Professor Choi, let's work increasingly harder to realize the world of True Parents, both on earth and in the spiritual world, as quickly as possible. We feel great hope that you will be active for that cause. My wish is that you go to heaven with care and peacefully. Please give our best regards to our brothers and sisters there from True Parents and from all of us who remain on earth. ♦

"We must first dissolve the resentment of God. Next is the dissolution of True Parents' resentment. We must also solve the resentment of Mrs. Choi Won-pok, who is celebrating her sixtieth birthday. Mrs. Choi stands in the position of a mother and true woman in the fallen world. In this ceremony she will establish the condition to indemnify all the failures of women in history. So the spiritual world and the fallen world up until today must all be indemnified centering upon Mrs. Choi."

True Father, May 1, 1975 – Cheongpyeong, Korea

Mrs. Choi Won-pok

June 4, 1916	Born to Mr. Choi Ki-hong and Mrs. Yu Hwa-sook in Kaeseong, Kyunggi Province, (now) North Korea; She had one brother
1929	Participated in Gwang-ju student movement; imprisoned for forty days for attempting to organize an independence group in Kaeseong
1933–1937	Student, Seoul Ewha Woman's University, English Department (<i>sic</i>)
1937–1949	Graduated from Ewha Woman's University Graduate School; began teaching and became an assistant professor; worked as an exchange professor in the United States
1938	Married; she had three sons Seuk Mo-jing, Seuk Joon-ho and Seuk Il-jing
1950–1952	Studied English Philology, University of Michigan Graduate School (U.S.)
1953–1955	Professor and dean of students, Ewha Woman's University
1954	Joined HSA-UWC
Mar. 21, 1955	Given the choice of leaving the church or accepting dismissal from Ewha University, with four other professors, she chose dismissal. Nine students were expelled from the university at the same time.



Mrs. Choi among other ousted professors and students and elder members with True Father soon after joining the church

1956–1958	Lecturer, Seoul Women's Medical School
1960 Feb.	Tutored True Mother in preparation for True Parents' Holy Wedding
1965	Accompanied True Parents on first three world speaking tours
1972–1977	Director, World Mission Department in the United States
1977–1987	Principal, Sunhwa Arts Middle and High School, in Seoul
1988–2006	Honorary principal, Sunhwa Arts Middle and High School; Director, Sunhwa School Foundation; Principal, World International Blessed Family's Children Education Center
1991–1992	First president, Asian Peace Women's Federation
1992–1994	First president, Women's Federation for World Peace (WFWP)
1994–1999	First chief director, Sunhak Scholarship Foundation
1994–2006	Honorary president, WFWP
1998 June 13	Blessed to Buddha in Madison Square Garden, in New York City
2006 Jan. 15	Ascended to the spiritual world from her home at the age of 91

True Parents stepping onto British soil for the first time in twenty-seven years. Yeon-jin nim is behind Father as they disembark at a small airport near London.

By Mark Brann

True Parents' European Breakthrough

For a total of twenty-five precious days during the period October 24–November 21, 2005 (twelve more than the thirteen originally scheduled), Europe was profoundly blessed by the presence on its soil of True Parents during their recent world tour. Immense grace flowed to Europe as a whole and to individual members. Looking back, an overwhelming feeling remains of True Parents' presence having lifted everything up to a whole new level, giving immense hope for future growth and development. No words would be adequate to express the gratitude of European members to them for this.

However, as the world tour was being planned and even as True Parents touched down in Poland on October 24 for the first European event, they were barred from entering most western European nations (including the four providential nations of Germany, Britain, France and Italy). It seemed as if western Europe might be completely blocked from receiving the special grace of this time and that if Europe could receive it at all, it might only be through the former communist nations of the East.

The roots of this state of affairs went back at least to 1995, when the British government had banned True Father from entering Britain. Spurred on by the British ban, Germany promulgated a ban of its own that had been in the planning for some time. Due to Germany's membership in the "Schengen" immigration system (whereby fifteen E.U. nations employ common immigration policies and procedures) a ban in Germany automatically became a ban in all the other fourteen Schengen nations. Despite immense efforts (including eighteen almost back to back forty-day prayer conditions, fasting and financial offerings by the entire European membership, numerous legal actions and intensive political lobbying efforts), externally the situation had basically remained unchanged for a decade and more.

Under the guidance of Rev. Song Yong-cheol, the continental director, European members resolved to do everything possible to ensure that these barriers were finally dis-

mantled before True Parents had to leave Europe, so that they would be able to speak in at least some of the blocked nations. There was a shared conviction that based on the foundation painstakingly laid over so many years, one last final intensive effort could surely bring about the desperately needed breakthrough. Thus, even as True Parents began their "progress" around Europe from venue to venue, an intense spiritual, political and legal battle to allow this to happen was raging in many nations.

A full program of events had been arranged in eleven eastern European nations and two western ones (Switzerland and Ireland), all of which were outside the Schengen system and had no problem with True Parents' entry. However, this was always thought of as "Plan B"—the safe option that would at least ensure that Europe contributed its due quota of venues to the overall world list of a hundred cities. "Plan A" was to open up western European nations, so that the European segment of the tour would include a good balance of venues from east and west and include as many major providential nations as possible. Should a western nation open in time, an event could be transferred there from an eastern venue, even up until the last moment. This meant a complex and nail-biting spiritual high-wire act, in which the need to at least hold each plan B event as originally scheduled had to be balanced against the desirability of transferring it (if at all possible) to a venue in western Europe. Great care had to be taken to sustain the effort to prepare the plan B event (including the mobilization of members

from other nations) as well as efforts to make the Plan A event happen. If this were not so, should the western nation fail to open and the original nation falter, there risked being no event at all and the success of the whole world tour would be put in jeopardy—something to be avoided at all costs!

Strong faith and strong nerves were required by all. It fell to Rev. Song to make the crucial calls as to whether venues should be swapped and whether to keep campaigning efforts going. Each member involved had



Mark Brann

to be ready for anything at a moment's notice, to see painstaking efforts to prepare in one place sacrificed for the greater good and to be prepared to work extraordinarily hard to make the "impossible" happen.

As will be seen, under the combined pressure of True Parents' actual presence in Europe, the ongoing conditions expressive of brothers and sisters' sincerity and great legal and political efforts, barriers did start to crumble. Three key nations (United Kingdom, Holland and Denmark) each (as True Father himself pointed out) with a woman as head of state, opened their borders to True Parents.

Our sense of Heaven's expectation had developed over the years. True Mother had said in London on one of her solo tours of recent years that Britain should open the way for other nations to receive True Parents. We understood from this that providential order was important, that Britain had a duty not only to allow True Parents in itself, but also to open the way for other nations to do so. Britain might not be party to the Schengen system, but this was merely an external mechanism. More important was the operation of Heavenly law. As an Eve nation, Britain had helped to spark off the Schengen nations' reaction to True Parents. It needed to take responsibility for that and in the position of Eve or mother open the way for the Adam nation (Germany) and all other nations affected to follow. If Britain did not open, most likely all other nations would remain blocked. Such an understanding fitted the historical pattern whereby key historical providential breakthroughs have begun on Britain's island soil and then spread to mainland Europe. So it was with the Christianization of the heathen Roman Empire and so too with the liberation of Europe from Fascist oppression at the end of World War II.

However, one of the hardest things in spiritual life is knowing when a sufficient foundation for victory has been laid. Until the desired result itself materializes, one can never feel that one has done enough. Rev. Song and I spoke many times about what more might need to be done on top of the cumulative efforts of many years—more conditions? More lobbying? Further legal action? What?

One day, perhaps two or three weeks before True Parents' arrival, he looked at me particularly seriously and said, "You know I really feel that you need to meet either Prime Minister Tony Blair or Home Secretary¹ Charles Clarke, and challenge them in person, face to face, as a representative of True Parents, to drop the case." As he said this I felt strongly, "Yes! That's right; that's the final condition that needs to be made to bring this whole historic saga to a conclusion, the cutting of the offering."

While I was sincerely grateful for this very clear insight and focus, my thoughts inevitably turned to pondering how it could actually be done in practice. Gaining access to either the home secretary or prime minister on any matter is difficult enough, even if you are part of the political elite, but on immigration matters it is almost unheard of, even for insiders. How was I, a rank outsider, to do so? Indeed, some of our Parliamentarian ambassadors for peace counseled against even trying. They had tried only recently in a very prominent case and been rebuffed. They had been told that individual immigration matters simply couldn't be discussed and advised us that we were wasting our time trying. Not a very promising start!

As I searched desperately for a lead, an inspi-

ration came. I remembered that one ambassador for peace, a prominent religious leader, had told me he would be meeting Tony Blair the next week at the ruling Labour Party's annual conference by the sea. Might this be a way I could "piggy back" and get to meet Blair or Clarke, I wondered? I called the ambassador for peace the weekend before the conference to see if something could be set up. "Yes," he said, he was "happy to try to help." But then he added, "Oh, what a pity you didn't call earlier. I just had a private one-to-one, half-hour breakfast with Tony Blair." I felt like kicking myself with frustration. So near and yet so far! In the event, this ambassador for peace got to meet Blair seven times that week, once even being asked by the prime minister to say grace at dinner. For security reasons, though, passes for visitors would have needed to be obtained weeks before, so there was no way he could have got me an invitation. It all proved a false dawn. Back to square one. Back to basics. How was this whole thing going to be possible? Only with Heaven's direct help and guidance and from a proper vertical axis, it seemed to me.

I chastised myself for thinking too horizontally and externally and decided that the only way to break through was to offer a really serious condition. I resolved to fast until Father was allowed in, however long that might be, but decided to offer to Heaven a series of back-to-back seven-day fasts with a minimum initial fourteen days, until the task was accomplished. I was convinced that somehow the spirit world would set up an opportunity for me to make my pitch. Intuitively I felt it would be with Clarke, not Blair. The fast helped me become single-minded and totally focused. I resolved to make no concessions to myself whatsoever for the fact that I was fasting, however long it lasted; there would be no special schedule, no earlier than normal bed times, no lifts from the station in deference to my unusual regime, no shirking of any responsibilities that I would otherwise have had. This was spiritual war and I for one wasn't going to take any prisoners. The loser would be the one who blinked first, and it wasn't going to be me.

All went well enough for the first ten days or so. On the eleventh day, a major problem occurred. A latent condition caused by infected mosquito bites twenty years ago that had reduced the white blood cell count (and hence the resistance to infection) in my legs suddenly flared up. My lower right leg swelled way beyond its normal size and became deep red, absolutely hard and bloated with infection. It looked more like a metal traffic bollard than a limb. I had been warned a few times that if this happened again and I didn't get prompt treatment, I might lose my leg through septicemia. As I was fasting, though, I could not accept any medication. I became seriously concerned about losing the leg. It made me think long and hard about what my attitude should be. I thought of True Father driving himself mercilessly at the age of eighty-six and putting his very life on the line for world peace. Could I really worry unduly about my leg? What if by stopping I fell short of the condition required and the necessary opportunity could not be set up as a result? On the other hand what if I continued and lost my leg? How much can a one-legged IIFWP secretary-general do for Heaven? It was a great quandary. While I agonized, the state of my leg deteriorated and necessitated my going to hospital overnight for treatment.

I was only released from my agony of inde-



Home Secretary
Charles Clarke

cision when Mrs. Song, the continental director's wife, firmly suggested that I break my fast and accept medication. It felt as if her words were not just her own but came from beyond her. So I broke my fast after eleven days, although not without misgivings.

By this time, True Parents' proposed visit was less than ten days away. I was getting desperate to get access to Mr. Clarke. A delegation of leading figures from the main faith traditions (Christian, Muslim, Sikh and Hindu) had agreed to approach him about the case and ask for a meeting. Delegation members were calling the home secretary's private office and demanding to know when the meeting could take place. About twenty-five parliamentarians, pushed by ambassadors for peace, were approaching him about the matter in the House of Commons in a furious lobbying effort organized by Robin Marsh and Margaret Ali from our UK IIFWP Executive Office. Still, stonewalling seemed the order of the day. There was no sign of any willingness on the home secretary's part to meet, although from feedback I received I knew he was feeling the heat.

I tried my best to visualize how, in practice, such a meeting might take place. My gut feeling was that it would happen, but I simply couldn't visualize how, when or where. I thought it was bound to be a fleeting encounter in some back corridor in Parliament, way out of the nation's gaze. All of my waking thoughts were centered on recognizing and seizing the moment. But how wrong I was!

When the opportunity came I was completely unprepared for what Heaven had set up. A close ambassador for peace who is the diplomatic representative to Britain of a small South Sea Island nation, along with the entire London diplomatic corps, received an invitation to a sixtieth anniversary service of thanksgiving for the first General Assembly of the UN, which had been held in October 1945 in London. It was to be held in St. Paul's Cathedral, the premier national place of worship where state weddings and funerals and most national-level services are held.

The night before the service, this ambassador for peace had a dream in which he felt moved to give up his ticket to IIFWP, as it had some higher purpose for it. Being entitled to nominate someone to represent his nation in his stead, he duly called the next morning and very graciously offered up his place. During the regular morning conference call of our True Parents' entry campaign team, it was suggested this might be the opportunity we had been waiting for. I was wary at first. I was afraid lest it prove to be a distraction. We had no idea at that stage whether Clarke or indeed any other senior members of the government would be there, let alone whether it would afford the opportunity for access we sought. It might, I reflected, just be a way of pulling me away from the main chance. On the other hand, it might be the main chance itself. I felt great caution was called for. However, despite the lack of clear information, I increasingly felt as though this might be it and that I was meant to be there.

So, I went along with my newly found (if transient) diplomatic status and my invitation ticket and stood in line with



Rev. Kwak talking to the British Invitational Committee

the "great and good" of the nation waiting at the V.I.P. entrance to St. Paul's. As I mingled with the throng of leading national figures, almost every one nationally recognized, waiting to enter, I could not help pondering the enormity of what was at stake as we waited to enter. I thought back over the past twenty-seven years of oppression and persecution that had rendered True

Father unable to come. After the last time this had happened (1995) the nation had been hit by a succession of tragedies and misfortune the horror of which did not bear thinking about.

What if I could not see Charles Clarke and this kind of history were to repeat itself? What would be next? I reflected on the immense efforts of European brothers and sisters to reverse this phenomenon and of the secondary effect of this problem throughout the world—at the UN, in Japan, Australia, China, Brazil and who knows where else. Most of all I thought of True Parents themselves, newly arrived in Poland that day for the start of their European tour and how much it would mean to them to be able to break through the barriers of fear, prejudice and ignorance that had been erected against them in this supposedly civilized nation.

It would be hard to remember an occasion in my entire life when I felt a greater sense of seriousness or responsibility. Failure didn't even bear thinking about. This had to be it. And yet, as I waited, I still did not know whether my quarry would even be there or whether there would be the chance to meet that I sought.

By the time I entered the dignified splendor of Christopher Wren's² world famous masterpiece, my heart was beating pretty fast. Would Clarke be there? I cast my eyes anxiously around as the orderly lines filed in. I need not have worried. There he was sitting right in the middle of the front row along with most of the Blair cabinet on either side of him. My heart leapt. The fateful meeting really might be on the cards. I began to plan my approach.

However, the very next second my heart missed a beat. Who of all people should be sitting next to Clarke but the very man who had banned True Father in 1995! This was the man about whom a close political colleague had famously said, "He has something of the night about him." He is known for his shallow opportunism. Even his colleagues call him "Dracula." Now leader of the Conservative Party and of "Her Majesty's Loyal Opposition in the House of Commons," in 1995, as Clarke's predecessor as home secretary, Michael Howard had cynically used Father's application for a visa to come to Britain to paint himself as tough on immigration. At the same time, he made a deal with a close friend and ally, an editor of a major Sunday newspaper, to hand him a "scoop" about the issue. What on earth could I do? The two were in animated discussion; approaching Clarke would have been quite impossible in the circumstances. I told the spiritual world, "You have to help me to get them separated right away, so I can speak to Clarke." It seemed a clear case of needing to separate the angel of light from the angel of darkness in order for the providence to move forward.

Almost immediately and as if ordered, a man appeared

and approached Clarke. Amazingly, he seemed to have no compunction about cutting into the conversation and was not rebuffed. "Well hello Charles!" he boomed and proceeded to enter animated discussion about something with the home secretary. I decided this was my chance and that most likely I would never get another one. At all costs I had to seize it. I moved up to the man's shoulder and bided my time. I was getting nervous. An usher announced that the Queen and her husband, the Duke of Edinburgh, were approaching the main door and were about to proceed down the main aisle to their place of honor a few feet away. Out of the corner of my eye, through the door I had just entered, I caught a glimpse of Tony and Cherie Blair arriving in their limousine. "My God," I thought, "is this pressure!" At the same time, I could not quite believe it was happening this way. Not for Heaven, it seemed, the snatched meeting in a gloomy back corridor that I had imagined but an almost surreal encounter directly under the famous Dome of St. Paul's, the spiritual central point of the nation with the entire establishment (anyone who is anyone) the head of state, the prime minister, the entire government, almost every mayor of a major city, almost every parliamentarian, every member of the diplomatic corps, every leader of the established churches and of the minority faiths in attendance. It just could not be happening this way! If I had submitted such a scenario as part of a film script it would have been rejected out of hand as fanciful in the extreme. But it was happening this way! One could hardly argue with the appropriateness of the final condition for the national foundation for the Messiah being made in this way in such a setting.

After what seemed like an eternity but which was probably under a minute, the heaven-sent interloper made as if to take his leave. I positioned myself carefully with my back to Howard and ready to catch Clarke's attention as soon as final farewells were said. As the man withdrew Clarke made as if to sit down. As he did so, I reached out preemptively with my right hand to grab his and effectively pull him toward me, so he would not sit down. Had he done so, the angel of light and the angel of darkness would have become reconnected once again. That had to be avoided at all costs. "Ah Mr. Clarke," I said, giving him my name card. "My name is Mark Brann and I am secretary-general in Europe of the Interreligious and International Federation for World Peace. It is very important I speak to you about the Reverend Moon case." Clarke looked slightly bemused as if surprised to be lobbied in such unusual circumstances. He was receptive and humble enough, though. "Which case did you say?" he asked. "The Reverend Moon case," I said. "Oh yes, I know the one," he said, seeming to indicate that I should say my piece. "Please let him come into Britain Mr. Clarke, but in case you have any doubts about this, please at least agree to see a delegation of religious leaders as soon as possible. There is really a lot about Rev. Moon that the Home Office doesn't know," I said with real feeling, "They know the truth." Clarke looked thoughtful and reacted again quite humbly. "Okay," he said softly and in a seemingly acquiescent manner. I was surprised by his reaction and wondered what the "okay" might refer to.

I had basically said my piece and felt it would be tempting fate to prolong things. I felt I ought to take my leave before we became too much the center of attention. Tony Blair was just approaching to take his seat a mere one or two places away from Clarke. The Queen in full procession was now a mere thirty or forty yards away. I grabbed Clarke's right hand once more and shook it vigorously. "Thank you Mr. Clarke for giv-

ing this matter the attention it deserves and for hearing me out," I said. Clarke nodded and I fled to the anonymity of the seats reserved for the minor diplomatic missions. However, I could not help wondering whether I had said the right things or whether I had said enough. Should I try and get another chance afterward? Had I done enough to fulfill the condition, to cut the offering?

Tony Blair sat down and the Queen arrived in full pomp and took her place of honor. The service began. I felt I could do no more. Only time would tell whether enough was enough. I made my way back to the office wondering how things would pan out from here. I imagined that it could still be a week or more until the home secretary revealed his hand. However, the next day, on an intuition, I called the head of the relevant department who was dealing with the case and asked about some other aspect of the case. After answering my query the senior official said almost matter-of-factly, "Oh, Mr. Brann, you may like to know the home secretary has lifted the ban on Rev. Moon. You will be getting an official letter in a day or two." I had had no chance to digest this totally unexpected news, so I replied almost as matter-of-factly, "Mrs. Wardle, you may not be surprised to hear I am delighted to hear that," but as I did so I was punching the air in jubilation to Tim Read, the British national leader, who, with uncanny timing had chosen that exact moment to come into my office. I had no time to explain anything to him before he was out of the door shouting out jubilantly to all and sundry in the Lancaster Gate headquarters, "Father can come! Father can come!"

I picked up the phone to call Rev. Song. He was with Father and Mother in the waiting room at the venue in Bucharest, Romania. The program was already underway. The national leader at first refused to let me speak to Rev. Song. "He cannot speak to you," he said sternly. "I must speak to him; please pass him the phone right away," I demanded almost fiercely. Fortunately, he acquiesced. In the circumstances, Rev. Song could not speak. He merely whispered incredulously, "Are you sure Father can come? Are you sure?" "Absolutely sure," I replied. Rev. Song sounded incandescent with happiness. "I will tell Father," he said. As fate would have it, my wife, who had suffered the extreme pressures of my conducting the case for so many years and had contributed to the final victory in many ways too, was the one serving True Parents in the green-room that night. She and Mrs. Song shed many tears as they offered a full bow to True Parents after they had been told the news. That night, so people told me, Father stepped out on stage with a special spring in his step.

On the morning of November 5, True Parents arrived at a small airport to the south of London after a short flight from Dublin. As Father alighted, he stopped at the top of the aircraft steps, peered out into the fresh morning air and joined his hands in an arc above his head in a jubilant greeting to all assembled. Slowly he descended the steps. As I met him at the bottom, I did not know if I would be able to contain my emotions. The extraordinary, historic moment had finally arrived. The Messiah was back on British soil after twenty-seven years. "Hmm," he grunted, "harder to get into Britain than to enter the spiritual world." ♦

Notes

1 Equivalent to the Interior Minister in most nations and responsible for immigration matters

2 Christopher Wren (1632-1723) a noted architect



Spotlight on Africa

After graduating from the Unification Theological Seminary (UTS), the fate of nearly every student among the class of 2004 hinged on two separate lottery drawings—the first to determine which area in America they would work in for a year-long internship and the second to determine where in the world they would be assigned to work in after that. Among the forty-seven graduates, there was one anomaly. Before the first lottery drawing, Father personally took charge of the fate of one student, Eiji Tokuno, instructing him not to take part in the drawing and assigning him to work in Chicago under Kim Ki-hoon, a fellow UTS alumni and block director of the Midwestern United States.

In an interview conducted in the Today's World office two weeks after his appointment as the continental director of Africa, Rev. Tokuno explained that he had been the leader of CARP in Japan from 1995 to 2001. He said that he was grateful that for two or three of those years he could serve under Hyun-jin nim before responding to True Parents' desire for all leaders in the Unification movement to attend the seminary. He began the interview by speaking about the second lottery for his UTS graduating class, in which he chose Africa, where he was sent as the West African regional director in 2005.

Rev. Tokuno: After I chose Africa in the lottery, everybody was so concerned about my new mission. Nobody said, "Congratulations!" So many people said, "Don't doubt God's love. Don't be disappointed; God will always love you. God will never forget you." Like that. Nobody congratulated me; but for me, African life for six months was so, so precious. I learned there the core value of all human beings: At my first Sunday service in Côte d'Ivoire, I asked the members, "What do you expect from me—financial support from Japan because I'm Japanese, or testimony about True Parents, or spiritual guidance about Divine Principle? Which one do you expect from me?"

They said clearly, "Testimony about True Parents! Spiritual guidance about life of faith and comments on Divine Principle!" I was so surprised. Out of our Unification church members, this is the essence of a human being, even in Africa. I was so surprised, and I was so moved. Of course during my first six months in Africa I've already experienced so many things—no water and electricity always stopping. Daily life is not easy.

TW: How did you first learn of your appointment as continental director of Africa?

During True God's Day, True Father announced that he would begin to deal with the appointment of leaders. First, Yim Dow-soon became the leader of Cheongpyeong, instead of his responsibility in Japan. Then, next—Africa. I was so surprised. What was going to happen in Africa? I never imagined Father would be speaking about me. I had already experienced African life, but just for six months. I was a beginner missionary in Africa, so it was unexpected.

I've already visited ten countries in West Africa. I went first to Côte d'Ivoire and Nigeria. I've also been to Guinea Bissau,



where in the capital, Bissau, there is no traffic signal and most of the houses are very poor. There is so much poverty.

At the same time, I could feel the great potentiality of Africa. It is so easy to contact VIPs, and once they attend one of our international conferences, they never forget it. Absolutely, they come away with a good impression of True Parents and the Unification Church. They always keep good communication with our church. It's very nice. Most of them became peace ambassadors. Already, the Benin church has reached thirty times the number of congressmen. Also in Zambia, they already have 1,500 peace ambassadors. True Father emphasized that in each country we must reach at least 1,500 or 2,100 ambassadors for peace. Zambia and Benin have reached this number, which is True Parents' desire.

TW: I understand that the president of Mali was at a conference in February 2005.

Mali. Yes, therefore Rev. Kwak chose Mali this time as a speaking tour country. In Mali, the president and True Parents met for about twenty minutes. It happened by accident. The president's wife is so close to our movement. She and the president were at the airport leaving to go to another country when they heard that True Parents had landed there. The president's wife persuaded her husband, "You need to meet Rev. Moon. This is a very, very great opportunity for you." Then, he decided, "Okay, I agree. Let's meet Father Moon at the airport VIP room." That was how she persuaded him.◆

Rev. Eiji Tokuno was born in 1954, joined the movement in 1971 and was blessed among the 6,000 couples. He and his wife Hisae have a son, who is studying in Korea.

Burundi: Restoration in Real Time

Though he has been named to the UPF Presiding Council, an exclusive body an early IIFWP document describes as “providing the principle-centered leadership and oversight of the Peace Federation,” Pierre Nkurunziza, president of the Republic of Burundi was unable to attend the first UPF World Assembly.

“Of course he really wanted to come because he knows the reason for the Assembly and he is very positive about it,” said Albanus Musyoka Mwololo, a forthright native Kenyan who is the Burundian national leader. “When I went to his office to invite him, he had already been invited to an African Union meeting and was officially invited by Sudan for a state-level visit following that meeting. That’s why he chose a minister to represent him.” Geoffrey Gichuki, who works in the African continental office as the secretary-general said, “Minster of Information and Communications Karenga Ramadhani was the designated representative of the president and on that note of the government of Burundi.... We can rightly say that the government of Burundi has recognized its status as a member nation of UPF as a fact—based on its role and keen participation in UPF activities and programs.”

Another Burundian government representative at the World Assembly was Mr. Baudouin Ribakare, Charge D’ Affairs from the presidential office, who shares with the president an ardent love of soccer. Both played professionally and both have been coaches. Ribakare coached the Burundian national team and the president had been with Burundi’s first division team New Sporting Club both as a player and as a coach. When interviewed in August 2004, Mr. Nkurunziza said, “I play in attacking positions. I am a striker, so I usually prefer playing number nine or ten. I still play football even to this day.”

The president graduated from Burundi University with a degree in Education and Sports, but that was long before his years as a Hutu guerilla leader fighting the Tutsi monopolized Burundian Army. Now that he is president, one of his many daunting tasks—on which the future of his nation precariously



rests—is bringing these two ethnic groups (along with the aboriginal Twa people, who comprise 1% of the population) into harmony. Prior to the adoption of a new constitution in March 2005, Hutus were barred from participating in the nation’s government, military and police force. Under the new rules, which call for at minimum 50 percent participation from Hutus, men who engaged in fierce conflict in recent years must learn to work side by side.

After a decade as a national messiah, Mr. Joel Ader, from France, has concluded that Burundian ethnic divisions have political roots. “Behind the ethnic problem is politics. When I meet important people there, I discover that many of them studied in North Korea or in East Germany. I

think the communists exploited the ethnicity issue.”

Howard Wolpe, an ex-congressman from Michigan (1973–1992) who was the House Africa Subcommittee chairman and President Clinton’s special envoy to Africa’s Great Lakes Region, which includes Burundi, has come to a similar conclusion. “Burundians were engaged in non-violent conflict resolution for centuries.... The problem is not that Hutus and Tutsis hate each other. Burundi’s colonists and corrupt leaders taught them to blame their problems on each other. Once war and violence took hold, the conflict was self-perpetuating.”

Wolpe, 66, who is now with the Wilson International Center for Scholars in Washington, heads the Burundi Leadership Training Program, which works with groups, all of which include both Tutsis and Hutus, to change mind-sets that regardless of democratic reforms and negotiated treaties might doom Burundi to continuous war amid an atmosphere of hate and mistrust.

In a paper entitled “Burundi’s Transition: Training Leaders for Peace,” he begins by stating that “one of the most distinctive elements of Burundi’s transition—and perhaps its most instructive—is the extent to which national leaders have embraced the importance of leadership training as a key to reconciliation and good governance.”

Among the fundamental conditioning that has to be

Dr. Kwak speaking with the President of Burundi



grappled with by Hutus and Tutsi alike, Wolpe describes the dangers of having a zero-sum outlook—being convinced that a gain by one side is only possible through a corresponding loss. “War creates a situation,” Wolpe says, “where people are convinced that their own survival can only come at the expense of the other.... Each group learned to see the other as the cause of all its problems.”

In what has been compared to “American-style corporate leadership workshops,” people who may have once faced off in battle play games designed to help them see from new perspectives. In one workshop, highlighted in America’s National Public Radio’s Worlds of Difference series, participants discover that in multi-ethnic societies a prime factor in violent conflict is often unequal financial opportunities and the unfair division of power, both political and military. Participating groups, each comprised of both Hutus and Tutsis, were relegated to four different rooms representing four fictitious regions and told to work toward their own region’s interests but that survival of the nation was the goal of the game. Before long, the group with the greatest wealth and power had raised an army to protect its assets from the poor, and the group lacking both wealth and power had largely starved to death. In an example of the ramifications of the training, a Tutsi army general who had been in the room with the wealthy and the blessed explained, “We created an army to protect ourselves from the poor people. Yet, they never intended to attack us.” This reminded him of a day when he and his men had come upon a group of unarmed rebels. “We shot at them immediately,” he said. This developed into one of the first battles of the civil war. “I now wonder,” he reflects, “if in that moment, I couldn’t have called to them, ‘Come over here. Let’s talk; tell us the problem.’”

The training is meant to help those who have received blessings understand that “real transformation requires not greater altruism...but rather a new recognition that their self-interest can be more effectively advanced through collaboration and [inclusion].”

Since the vast distance between the ordinary citizen and the leaders of Burundian society constitutes a division in tandem with the tribal divide, the leadership training, sponsored by the World Bank’s Post-Conflict Fund and USAID’s Office of Transition Initiatives, is being offered to church and civic groups as well as the army, rebel groups and politicians. It is a long process. The various groups will meet for additional training and to further their personal relationships on an ongoing basis over years.

The challenges that confront this ambassador for peace, the forty-two-year-old president, are diverse and deeply embedded. As a result of civil war that cost the lives of hundreds of thousands, Burundians fled the country and have been burdening the neighboring nations of Tanzania and Rwanda as refugees. Some of them have been there since 1972, having fled during an earlier conflict during which the president’s father was killed. The UN had been hoping to repatriate 150,000 people last year, but only 68,000 returned. People were initially reluctant to come back because of political instability but after smooth elections began trickling into the country. Continued fighting with Forces nationales de liberation (FNL), the one rebel group that did not participate in the peace process, and widespread food shortages have curtailed Burundians’ homecoming. The UN aims to assist 100,000 this year, but the worsening food situation leaves them less than optimistic. Contrary to UN hopes, sev-

eral thousand of the president’s fellow Burundians, many of them visibly malnourished, have crossed over into Tanzania in recent months, because a chronic drought is causing severe food shortages that threaten as many as 430,000 families.

Faced with problems on many fronts, the president’s rather unorthodox methods of leadership have been drawing attention. Mr. Karenga Ramadhani, the government minister who represented the president at the first UPF World Assembly, is a Muslim. He is also the government’s official spokesman. In that capacity, he explained that contrary to the view that Burundi’s problems can all be described in relation to ethnicity, the government is looking at religious conflicts and the issue of equality of the sexes as well. He made these remarks as he announced that Eid al-Fitr, the Muslim festival that ends the fast of Ramadan, had become a Burundian national holiday. At the time of the announcement, Yussuf Sindayigaya, another Burundian Muslim, told BBC’s Network Africa, “This new government is probably trying to join people and reconcile people.... I’m really feeling very happy. We felt very much frustrated before because we were obliged to have holidays that didn’t belong to us.” In a tone of subtle disapproval the BBC reported, “The new constitution... stipulates that Burundi should be a secular state.”

Rev. Mwololo, the national leader, accompanied Pierre Nkurunziza, who was then the Minister of Good Governance, to the IIFWP Assembly in Seoul in February 2005. He explained that the president approaches his work from a deeply spiritual perspective, “He meets with religious leaders every week on Monday. Every Thursday he has a meeting in his home; it’s an all-day prayer. They dedicate it for the sake of the nation.”

At Hannam-dong, Father instructed Rev. Kwak to speak about President Nkurunziza in November. From what we’ve heard from Rev. Kwak and Dr. Walsh, this is a person who has been sincerely touched by Father’s vision.

At the meeting in Geneva that brought ambassadors for peace from across Europe and of which the government of Burundi was a sponsor, Rev. Kwak held up President Nkurunziza as a model ambassador for peace. Rev. Mwololo confirmed recently what Rev. Kwak said then of President Nkurunziza, “He says openly, ‘I have learned from Rev. Moon.’” ♦

Prepared by a TW staff member

Let to right: Rev. Albaus Musyoka Mwololo, National Leader of Burundi, Rev. Joel Ader the Abel National Messiah of Burundi, and Rev. David Kwete Butukanga, National Leader of Niger, at the Cheon Il Guk Leaders Assembly.



Bridging the Congo River

There are two Congos, side by side on the west coast of Africa. Even the full names are similar; the more northern of the two, a former French colony, is the Republic of the Congo, while its southern neighbor, once a Belgian colony and by far the larger of the two, is the Democratic Republic of the Congo. To simplify things, the capital cities are often added to the name, so they are Congo Brazzaville and Congo Kinshasa respectively. The capital cities eye each other across the Congo River, but there's no bridge between them.

Congo Brazzaville

As Rev. Ndolo Annulè, the national leader of Congo Brazzaville, describes the situation, there is a bridge of sorts that is being created between the two. "In Africa, there are so many tribal problems. Through the unification wedding, we can unite this tribe and that tribe. Former enemies can see the couples. People from DRC [yet another form for Congo Kinshasa] and Congo Brazzaville are being matched together." The beauty of the blessing is that it takes problems that stem from abstract sources—history, traditions and personality and provides a concrete, visible solution—couples and families.

According to Rev. Annulè, it's having a good effect in society. "They are so surprised. [Division between peoples] is the main problem, and it is the fundamental problem that Father has solved. People are accepting the idea of receiving the blessing."

In his country, civic leaders fill positions held elsewhere by Unificationists. "The chairman of IIFWP is Justin Kumba," Rev. Annulè says. "He's a former president of the nations Parliament and the country's first Education Minister. The second in command of IIPC," Rev. Annulè continued, "is Dr. Mavoungou Jean-Claud, who is also an adviser to the Minister of Economy and Budget and held the second position of our national treasury."

In Brazzaville, they are really aiming for the top. "Our challenge," the Congolese leader explained, "is to witness to the head of state." In January



President Denis Sassou-Nguesso was elected head of the African Union. All fifty-three African countries are members of the African Union, an organization that is moving in the general direction of the European Union. Its headquarters is in Addis Ababa, Ethiopia. "The President is working very hard," said Rev. Annulè. "He is talking about peace and talking about AIDS, because people are dying every day. We have two fundamental problems to tackle: the education of a new generation of youth and the AIDS problem. Young people have problems from both sides. When there is a war, the youth are on the front line and the most affected by disease are young people."

Rev. Annulè has heard from his own contacts that the president knows that one group is speaking out about "true love and absolute sex." The prominent members of society that they work with in Congo-Brazzaville are determined to reach him. They wish for him to become an ambassador for peace because they are convinced that the challenges they face will be very difficult to surmount without True Parents' vision.

Congo Kinshasa

The larger of the two Congos has been in a state of chaos for quite a while but has recently righted herself, and after a period with a transitional government should be holding elections this coming June. Until recently, *Today's World* has been unable to send the issue intended for the Kinshasa headquarters directly there. Two issues have had to be sent to Brazzaville and one apparently carted across the river. As the national leader of Congo Kinshasa, Futila Di Mayeko

Michel, put it, "Now there is more hope. Peace is a matter of importance in Africa, because many countries are still in trouble. People think that with True Father the Abel UN will bring more hope. This is our thinking, especially among our ambassadors for peace. They are politicians; they know what is going on in the UN. Many people think renewing the UN is a very good idea; there is more hope."

With Rev. Futila was Professor Longombeza, an ambassador for peace

and president of the Mongolian Federation for World Peace, Congo Kinshasa chapter. A gentleman with a humble manner, he came forward to introduce himself, "I'm a medical doctor, a professor of medicine teaching cardiology and doing research on HIV/AIDS and so on. My first experience was in April 1999; I met Rev. Futila, who invited me to join the Professors' World Peace Academy. I was involved in this field—making peace, giving conferences and attending your meetings. Two years ago, I became an ambassador for peace."

His political experience, it turned out, came as both a member of parliament at some point in the past and as a nephew of his nation's first president.

How does he look at the development of the Universal Peace Federation? "We think through Rev. Moon's spirit we can do something in Africa, which is suffering from ethnic conflict, war and bad governance. We are thinking of how to collaborate with UPF to make harmony, progress and peace."

Dr. Longombeza, who at one point described himself as a pastor, is apparently quite close to our movement. "Sometimes I try to help this difficult mission in their activities. Cain and Abel were in Congo in the church, but now they are going forward with good vision, forgiving people." Professor Longombeza concluded by saying, "Thank you for giving me an opportunity to come here. I can say, 'I was hungry. You fed me.' That's a positive gospel. Thank you." ♦

Prepared by a TW staff member

Eye of the Storm

Geoffrey Gichucki's name came up as a good person to contact about events in Africa when we were putting together background information on the global tour to inaugurate UPF for the December issue of *Today's World*. Not long afterward Geoffrey himself dropped into our office. He had come to Korea to go through the Blessing Ceremony [see box opposite]. A tall, young, articulate man with an alert manner, I recognized that as secretary-general of the continental office, he would be a good person to consult about Africa overall, but I had not done even enough homework to know what questions to ask.

And so it was that I called from Seoul to Nairobi a while later to ask him questions I couldn't think of when he had been sitting across the table from me. As I put down the receiver after speaking to Mr. Gichuki, I turned around to find two Japanese men in winter overcoats who had just arrived for Mrs. Choi Won-pok's Seung-hwa Ceremony, which would take place the next day. Both men, I soon learned, were UTS graduates and both spoke English well. A few minutes into our conversation, I realized that one of the two was Mr. Eiji Tokuno, newly designated continental director for Africa. This was an interesting turn of events.

Over the phone I had just asked Geoffrey what he thought about the change of leadership. "Of course we have to be consistent with our vision for a better Africa," he replied, "and actually solidify the movement for peace in Africa, but naturally we may have to adjust on a few things. You know, fresh mind and a different perspective"

As soon as I'd collected my wits and found batteries for my tape recorder, I sat Rev. Tokuno down to interview him. You'll find the results of that effort on page 26. After twenty minutes, Rev. Tokuno was free of me. Geoffrey I have continued to pest-er for information. There are so many countries in the African region. We have barely scratched the surface in this small series of sketches in this issue. "Our region has forty eight nations in relation to IIFWP-UPF," Geoffrey told me. He was later to explain why we classify Tunisia, Morocco, Egypt, Libya and Algeria as part of the Middle Eastern region. "They are Muslim Arab nations. It's a totally different region. When it comes to the landscape of Africa, they are considered purely Africa, but you'll find those nations are members of the Arab League. They have somehow separated; politically and economically,

they wish to participate with their Arab brothers." I wondered if there still might be international cooperation between those North African countries and their nearest continental African neighbors, nonetheless. "No," he said, "Our line reaches right there. We don't work with North Africa; they have a different headquarters. That's the Middle East."

On the nations his office deals with he said, "Some might lack an internal foundation, a church foundation, but they have ambassadors for peace. In a country like Seychelles, there is a very small church foundation, but the former president [James Mancham] is there. He is very strong. We are quite established there when it comes to the ambassadors for peace network."

In fact, there are some countries with a fair number of members; in those that lack a foundation of members, I had to wonder how the ambassadors for peace program had taken off. Mr. Gihuki explained that senior ambassadors for peace, such as the former president of Ethiopia, Negaso Gidada,¹ had been instrumental in developing the ambassador for peace providence on the continent. He added that the president of Tanzania, Jakaya Mrisho Kikwete, is an ambassador for peace as is the president of Burundi, Pierre Nkurunziza [page 27]. "We envision all of Africa changing dramatically because so many people are joining the ambassador for peace movement. We are quite enthusiastic."

In addition to plans such as Rev. Zinsou's to introduce a membership fee [page 32] Geoffrey indicated that people have spontaneously made contributions when attending as guests at conferences and that people have personally sponsored events. This would certainly seem to be an indication of how much value they put on the message that is being imparted through the conferences. "They want to be part of it," Geoffrey said, "To put something into it, especially when they have been seen on television, in perhaps an interview. They are very proud. It's amazing; it's phenomenal."

I asked Geoffrey about Kenya and a Professor Ogotu there. In one of his "letters home" Dr. Thomas Walsh had included an anecdote about seeing a large photo of True Parents on the wall of Dr. Ogotu's office. We wrote in the December issue of Dr. Ogotu's preparing a presentation that he hoped over time to deliver to every professor in his native Kenya. According to Geoffrey, Rev. Ogotu had given a lecture at the main campus of Nairobi University in mid-December that drew about twenty-

Right: Rev. Tokuno during a service in Côte d'Ivoire Left: A performance by African members during the banquet for True Parents' birthday celebration, which was held in Cheongpyeong Heaven and Earth Training Center on February 3, 2006



Color-blind for the Sake of Peace

By Geoffrey Gichuki



The consistent theme in True Parents' lives and one especially expressed in the speech "God's Ideal Family is the Model for World Peace" is the establishment of peace that is everlasting. Father has outlined how this should be implemented, through religious harmony and bridging communication and transportation gaps through a Peace King Bridge -Tunnel. More notable is bringing people from different backgrounds together in marriage as a way to establishing a global village of peace not only as a thought but as a reality. "The best way to receive the holy blessing is with someone from another race, nationality or religion. I call this 'exchange marriage'" True Father said. These new couples sacrifice themselves by overcoming religious, cultural and traditional barriers through heeding the King and Queen of Peace's call for peace in the world. It's not only fantastic belonging to one continent and having in-laws from another, but its providential and has been made possible by True Parents'

glorious victory. It is the very road map to ideal families and everlasting world peace, that is, Cheon Il Guk.

Away from a philosophical exegesis of True Parents' vision, I personally have been bequeathed this overwhelming, heavenly treasure, which I will always sing and speak of and live in gratitude for throughout my entire life. I had talked to my continental director about my blessing a few days before the announcement that True Parents would hold an international cross-cultural matching and blessing for world peace in late December 2005. When the announcement came my application document was ready, and thereupon started serious internal conditions. My faith was as if on a scale, shifting back and forth. The twenty-nine days to the blessing was a period I will never forget; it summarized my entire life, juggling through sleepless nights, dreams accompanied by many other thoughts and deep entreaty prayer, leading finally to a contrite attitude to accept any

matching result.

I passed through hell before reaching the Cheongpyeong Heaven and Earth Training Center, that is, I experienced a flight delay and a cancellation and finally lost my luggage. With me I had a small bag which contained a warm jacket and a suit that I had prepared for the blessing ceremony, so I was somehow set for the important eventualities.

My heart went quiet when I met True Father for the matching. Father started matching early in the evening and continued through to the better part of the next morning. This is when I encountered Father for the first time face to face and very near to me.

Father came from upstairs and spoke to those of us who had been selected as the next group to be matched. "Come close to Father," he said in English. "Oh, my! This is it," I said to myself. Somehow, this unworthy, unprepared man got matched and later blessed to Miss. Irina Kuzmina from Russia. Our blessing is a heavenly treasure that we will always safeguard for posterity. We are very thankful to God and our dearest True Parents.

My spouse and I are enthusiastic about establishing an ideal family, transcending both culture and tradition. As Father said, "I encourage you to be color-blind and embrace the world for the sake of peace.... Where there is a will, there is always a way—especially if it is the will of God." ♦

five professors, some of whom became ambassadors for peace. "They want to become ambassadors for peace," Geoffrey said, "to associate with this big group of people with this big vision of peace, happiness and prosperity."

About Liberia, where they had just elected the first woman president on the continent, Geoffrey said, "Yes, Madam Ellen Johnson Sirleaf—she did us proud as a woman in Africa. I hope many of our ambassadors for peace will be given positions in her administration. The last administration was a transitional government, in which one of Liberia's key contacts was a minister."

As events have since transpired the new president of Liberia warmly received a delegation of UPF representatives from Liberia and abroad, Mr. Taj Hamad among them, at the Executive Mansion. She also chose a UPF conference as the platform from which her representative, the minister of foreign affairs, announced an offer from her to mediate in the political crisis taking place in Ivory Coast.

President Johnson Sirleaf was born in Monrovia, Liberia's capital, but received her university education in the United States. In the 1970s she was finance minister in the administration of William Tolbert (1971–1980). She was inaugurated in mid-January, an event that Laura Bush wife of the American

president and Condoleezza Rice, the American woman secretary of state attended.

As the person in charge of the continental office, Mr. Gichuki needs to stay in contact with national leaders and those working in national headquarters all over Africa. He says that this is mostly done through the internet. "When we need an urgent report, we may call. We have enlisted many of them to join the Skype network, so we can have conference calls on an urgent issue. And since it's almost free, we are communicating with them on a very frequent basis." The importance of communications was something Rev. Tokuno spoke about in a meeting he held with members of his continent while at the Cheon Il Guk Leaders' Assembly. Geoffrey seemed to be echoing Rev. Tokuno's sentiments when he said, "We look at communications as a important tool of development. We are crippled by lack of finances here and there, but that cannot keep us from limiting the size of our dream for world peace or peace in Africa." ♦

By David Beard

Note

1 22 Aug 1995–8 Oct 2001

One Zambia, One Nation

Zambia, a country of eleven million in south central Africa has reached the significant plateau of 1,500 ambassadors for peace. The national leader of the country, Mr. Adamson Musonda, a round-faced gentleman with a smile that exudes charm, explained that they were quick to capitalize on the momentum created by the inauguration of the Universal Peace Federation, which brought Rev. Kwak, Thomas Walsh and then Continental Director Lee Sang-jin to Lusaka. "After the UPF convocation, we kicked off Forum for Peace talks at our Peace Embassy. We have held Forum for Peace talks with various themes. The first one was *Zambia's Peace March: Into a Better Tomorrow*. Minister of Information and Broadcasting Services Vernon Mwaanga was the guest of honor and it attracted a lot of attention from the government."

While at the Cheon Il Guk Leaders' Assembly, Mr. Musonda received an e-mail message explaining that Zambian Minister of Home Affairs Bates Namuyamba is coming [to their Peace Embassy] and the government had sent a delegation to express their appreciation for the Forum Talks. Apparently there had been a lot of political friction in Zambia between the governing and opposition parties. The various political parties and factions have participated together in the forums, which were televised. Mr. Musonda said that the talks have been effective in lowering tensions. "The government realizes," he said, "that peace in Africa is something very, very fragile. For example, Ivory Coast was one of the best countries in Africa—no war. But suddenly, due to a dispute on a constitutional issue, peace was lost. Nowadays they have rebels; they have fighting. As a result, so many lives have been lost and they can no longer control the situation."

The IIFWP Zambian chapter has been holding similar talks on a weekly basis. They have found a way to provide a valuable service to their nation, and at the same time they utilize the programs to appoint ambassadors for peace from among the high-caliber guest that the talks attract. They have held

about a dozen talks so far and it appears as if the momentum is increasing. Mr. Musonda said, "The government delegation that came in my absence to thank us pledged to send a representative to every meeting, so they can help us to promote peace in the country. Every week we have a major seminar at which we get just under a hundred leaders, including media representatives from all electronic media, television and so on. They come to get the news. The talks have become very popular."

In the October issue of *Today's World*, we ran an article from Mr. Raphael Oko about his experiences in his hometown in southwest Nigeria, where before his efforts to change the hearts of the local people they had regarded intertribal marriage as a "great sin." As Father reemphasizes the importance of breaking down boundaries through the blessing of people whose ancestry or recent history involves conflict, this may be an issue not just in Africa but in nations all over the world. In Adamson Musonda's view, Zambia is one of the most successful countries in Africa where exchange marriage is concerned. "In Zambia," he said, "it is not an issue. It is through exchange marriage that we have maintained peace." Kenneth Kaunda was the president of Zambia when the country gained its independence from Britain in 1964 and for the seventeen years that followed. The son of a Presbyterian minister and a former schoolteacher, he has been supportive of programs initiated by True Parents for many years. "When he was president," Mr. Musonda explained, "he encouraged intermarriages. So much so that there was a song called 'One Zambia, One Nation.' Through intermarriages, we solved our tribal problems. It's perfect. Because of this, everyone recognizes that one of the best achievements of Dr. Kenneth Kaunda was One Zambia, One Nation through intermarriages." ♦

Prepared by a TW staff member

The Wonders of Benin

At one point during the Cheon Il Guk leaders' meeting at Cheongpyeong, time was allotted for regions to meet separately. The African continental group met on the floor just beneath the stage in the main hall. Surrounded by a circle of national leaders, national messiahs and others, Rev. Eiji Tokuno, appointed African continental director over the True God's Day holiday, spoke to members of his continent, some of whom were seeing him for the first time. Rev. Tokuno's English is clear and easily understood. That his accent tends to give a certain explosive emphasis to some expressions seems to help convey his obvious enthusiasm. At times, Rev. Tokuno was standing back to back with one of his regional directors in the center of the human circle. As Rev. Tokuno spoke in English, the Korean regional director translated the message into Japanese,

while a young Korean standing a bit off to the side translated it into Korean and a seated African member translated it into French.

According to Geoffrey Gichuki, secretary-general of the African continental office, "French speaking West Africa is in the forefront of bringing ambassadors for peace. Our ideas are fantastic, and the members there are also very motivated." Paterné Zinsou, national leader of Benin and sub-regional director of West Africa has been among those awarded as the best member on his continent at each of the first two annual leaders' meetings. He has also been nominated by the Beninese government as their official candidate for the 2006 UNESCO Peace Prize.

ID card for the Ambassadors for Peace, which is now being issued in Benin



Like most successful people, there is not a lot of doubt or ambiguity in what Rev. Zinsou has to say; he knows where he's going and he knows how to get there: "We have a wide and comprehensive strategy, because people from all fields of activity must be appointed. We use important people who are very influential, who are well known and who know us well; those are the ones we are working with directly. When we have one, two, or a dozen ambassadors for peace, we help activate them, and they carry on the work."

Geoffrey Gichuki explained that ambassadors for peace can be divided into two categories, the prominent and the very prominent. Benin has more than two hundred of the latter category, which is reserved for presidents, ex-presidents and government ministers. Rev. Zinsou broke it down in his own way, "We have 3,205 ambassadors for peace, from the level of head of state and below. President Mathieu Kérékou is an ambassador for peace. Two former presidents are as well. We have some government ministers, several former ministers, several members of Parliament, eminent citizens of the Republic and several religious leaders."

He seems to have been certain to capitalize on the opportunities that arose. To the inauguration of the UPF on November 9 last year came 2,500 guests. Rev. Zinsou and his members spent the month of December visiting select people from the guest list. By the end of the month they had appointed 1,500 of them as ambassadors for peace. In the same month they held a special conference for top-tier members of Beninese society. That conference was mainly conducted by their more prominent ambassadors for peace, who had undergone a seven-day Divine Principle seminar that was adjusted to suit the audience and the purpose of ambassadors for peace.

If the message that's being delivered seems to have an electrifying effect on people in Benin, it likely starts by energizing the hearts of those that are carrying that message to the people. Rev. Zinsou explained that they rarely come across a person who hears them out and then does not want to participate in the work they are doing. The people they approach already feel a calling to work for peace and they are impressed by True Parents vision. "The theme of ambassadors for peace is captivating for them. Through those leaders in society, we try to find others who can support the mission. There are several who really believe in this mission. For that reason, they accept a supporting role and willingly work to move things forward."

Seventy-two-year-old Mathieu Kérékou's, whose first stint as president of the nation spanned the years 1971 to 1992, has been elected to two five-year terms since 1996 and has already announced his retirement from public office. The election is set for March 2006 and there's a very strong likelihood that one ambassador for peace will leave the presidential office to be replaced by another. "Everybody knows that we need a culture of peace. Many of the presidential candidates are ambassadors for peace," Rev. Zinsou explained, "so I am sure the next President of the Republic of Benin will be an ambassador for peace. Among the ambassadors for peace who have been nominated are some very influential people. There are at least two who might win the election."

The strategy for reviving Benin is not limited to the political arena. As part of their comprehensive strategy the Beninese members make a concerted effort to draw people from all areas. In part this stems from the national leader's own conviction. He was trained as a journalist and sees himself as an educator in light of the many presentations he has given on ethics and morality. He believes the capability of our members is something that draws people, but he knows there's a deeper aspect

With True Parents at the airport, during the UPF global speaking tour, Rev. Cho Jang-hoon Korean National Messiah of Benin, Rev. Paterné Zinsou, National Leader of Benin and Christa Kamga



to this as well: "First there is our life. They know us. We have a radically different lifestyle from others. We practice the Principle. The education we received from True Parents has really been a big plus, because we are more sacrificial than others in society are, more respected and more respectful. We are actively patriotic. We are self-motivated."

As a national leader, Rev. Zinsou makes the point that "a nation is not limited to its capital city," as he describes how through continually holding conferences, they have been able to attract Abel-type people from throughout Benin's seventy-seven cities and counties. As a newly appointed sub-regional director for West Africa, he said, "I am planning to expand, to bring this strategy to the other regions as well, so they can develop many ambassadors for peace."

Rev. Zinsou seems to have analyzed many aspects of what makes their work in Benin successful. He even cites the certificates that are awarded being in English as something that adds to the organization's international cache and credibility. He says that people call him up and demand, "Why haven't you given me an ambassador for peace certificate?"

He knows the certificate has magnetism, but he wants to make it easier to instantly afford recognition to those who have been considered worthy of becoming ambassadors for peace. The certificate is too large to carry around, so he has made membership cards. He intends to also make a lapel pin, so that ambassadors for peace will be instantly recognizable wherever they go. He has also begun charging a very small membership fee, which multiplied by three thousand is helping them pay for more conferences. Rev. Zinsou had an experience just two weeks ago that illustrates what he means by magnetism. "There is an association of woman leaders who often organize conferences for the presidential candidates. They asked me to give a presentation on the culture of peace and on the mission of ambassadors for peace to twelve people who will run in the upcoming election. I finished in twenty minutes and all twelve became ambassadors for peace. This magnetism comes directly from our True Parents."

Beninese members believe that having ambassadors for peace speeds the restoration of their country. Leaders in society apparently agree and this drives them to testify to the value of the group, its message and its aspirations. Rev. Zinsou does not quiver at the idea of being asked to reach ten thousand ambassadors for peace in Benin. He suggests that once strategies work in his nation they will help other African countries achieve the same level of results. There's an obvious pride and love that goes beyond his own nation as he adds, "We want African ambassadors for peace to be the best model in the world in supporting True Parents' providence." ♦

Prepared by a TW staff member

Experiencing Disaster and Friendship in Guatemala

By Naomi Aoto

The twentieth of May was a big day for me. I left the over-civilized world to get to know something else, something that was totally different from places I'd seen before—a Third World country.

After almost twenty hours of traveling, I arrived exhausted but happy in Guatemala City, Guatemala. Gerhard Bessel and some other people picked me up at the airport. Luckily, it was only a seven-minute drive to the Peace Embassy. After I was shown around the big, beautiful building, I went to sleep.

There's an eight-hour time difference between Guatemala City and Switzerland, where I'm from, and the city is 1,500m above sea level, so I spent a few days in the Peace Embassy adjusting to the weather and the air pressure and resting before I had to start to work. I had come to be a volunteer at a primary school for Mayan children that was founded eight years ago by the Bessels in the village of Santiago Atitlán.

I clearly remember my arrival in Santiago Atitlán. It was around eight o'clock in the evening, so it was dark. I got out of the pickup truck, which was immediately surrounded by many children who had been playing in the street. They were all looking at me, asking with their eyes, "What is this rich lady doing here with all that luggage?" Because I was quite tired from the four-hour, bone-rattling drive, I just wanted to go to bed. That's why Gaspar, the school director, showed me my room and wished me a good night. Before sleeping, I just wanted to wash my face and brush my teeth, so I went to the bathroom. The first thing I noticed was that there was no soap...okay, then only water. I turned on the sink and not a drop of water came out. I ended up sitting in that dark, small room with only two tiny windows and a bed. At that moment, my first big doubt started troubling me: "What am I actually doing here in this dark scary place all by myself?" That first weekend wasn't that easy, because everything was so new to me, and I didn't know anybody. I felt quite lost and lonely.

School started on Monday and things began looking brighter. I got to know the teachers and pupils, and I finally had

something to do. My job was to teach English and some music to the kids from second to sixth grade, which turned out to be quite a challenge. It's hard for the children to concentrate for forty minutes. Often they start talking to each other or just drift off in their imaginations. It would take them weeks to learn the five easy words I gave them as homework. On the other hand, they really enjoyed singing and most of them did it with all their heart. That was very nice.

The schools in the village are continually involved in preparing for some kind of activity, like a band competition (our school won), a sports week, or a march on Independence Day. It's all very exciting, but many classes are cancelled. Or sometimes I found myself with only six students for a lesson, because the others had to prepare or train for some upcoming event.

As it turned out, I only stayed the first night at Gaspar's house and then moved into the school. It was a lot nicer there. I got a wooden room that was bright and lovely on the second floor. Looking out of the window, I could see the school entrance, the actual school building with the classrooms and the schoolyard. I even saw the soccer field (a dirt field) on the other side of the road, where the boys and men of the village played every day. The land around the school was just marvelous. The first time I saw it I said, "Wow! It's so beautiful!" It really was

like a dream. There were palm trees and many other types of trees as well as many plants, flowers and animals. It had a lake and a volcano just in front of it.

The whole village of Santiago Atitlán is an amazing place. It has an elevation of 1,590m and lies next to one of the world's most beautiful and fascinating bodies of water, Lake Atitlán, which is surrounded by volcanoes. I loved going swimming in the lake or climbing a volcano. The people living there still maintain their traditional Mayan culture. Women weave and wear *huipiles*, traditional blouses, and *corte*, traditional skirts, so everyone who saw me knew right away that I was not from there, just because of my clothes. In



Santiago the people speak their own Mayan language, which is Tz'utujil; only a fourth of the adults can speak Spanish. That was another challenge for me. Tz'utujil is the weirdest language I've ever heard, but toward the end of my stay I remembered a few words.

Living in Santiago was very exciting. Often the electricity would just turn off, or we wouldn't have any running water for a few days. Living without electricity is not too bad, since you can buy candles, but living without water can be hard. After some time you start feeling quite dirty. You can imagine how the toilets look. At those times, it's hard to keep a positive outlook, but somehow you always survive it. Just imagine the joy when the water finally came back.

I thought at the beginning that I would be living alone in that room at the school, but after a few days I already had flies sharing the room with me. That was horrible. I always thought mosquitoes were terrible, but flies are a whole lot worse. After one week of suffering, I somehow got rid of them. I had all kinds of "wildlife" in my room, from flies to mice, to big spiders, to huge flying grasshoppers and once even a big, black, scary scorpion. But I'm still alive.

A strange thing for me to see was women washing their clothes, themselves or even the dishes in the lake. I never saw a washing machine or a vacuum cleaner in the village. There, everything is done by hand. Men walk around with huge knives to work in the fields and others paddle around in their small, simple, not very stable looking canoes on the water and go fishing.

People in Santiago are very religious. There are over sixty churches in that village. Especially on Sundays, they make a lot of noise with all their singing, shouting, dancing, jumping, praying, and crying; everyone becomes very emotional. It's fun to go to different churches and watch a sermon. The only difficulty is that the priest usually speaks in Tz'utujil mixed with only a few words of Spanish. If you don't understand Tz'utujil, you have no idea what the priest is talking about.

In the early morning of October 5, something horrible happened in Santiago. My day started at 7.30 AM. I was lying in bed in a bad mood. It was raining again! We hadn't had any sunshine in Santiago for a few days and everybody was getting quite depressed. I didn't want to get out of bed. There was nothing to do, anyway. Because of the heavy rain, we didn't give classes; the school was empty. Someone suddenly knocked on the door. I just ignored it. I didn't want to leave my warm bed. After a few minutes, they knocked again and the school guard said, "Naomi, you should get up. A mudslide is coming down. The street in front of the school gate is already covered with mud. It's impassible. The neighbors are coming to our school, because mud has already entered their houses. They have nowhere else to go to." Hearing that, I jumped out of bed to see what was going on. It was a frightening scene—heavy, dark mud everywhere and people evacuating their houses. One family climbed on top of the roof, because their house was full of mud. Some tourists were walking through the half-meter high mud carrying their luggage.

After a short time, we were told to leave the school. More mud could come down and it was dangerous to stay there.

I went to my room and packed my backpack with the most important things. I didn't know if I would ever see the things I had left in the room again. Since we couldn't open the entrance gate, we had to climb through some bushes. I slipped and scratched my knee and it started bleeding. We made it to the road and fought our way through the heavy mud. When we had finally made it out of the mud, I walked to Gaspar's; I didn't know where else to go. That was my initial experience with the mudslide, but it was only the beginning.

Later we were told that Panabaj, a part of Santiago Atitlán where the poorer people were living, had entirely disappeared under the mud. The landslide came down in the middle of the night, when everyone was sleeping and just at a time when there was no electricity. Guillermo, a teacher who worked at the same school as I did, lived in Panabaj. He told us that his parents had woken up because of a strong earthy smell. They looked around and found that thirty centimeters of mud had already entered their house. They quickly woke everyone, took a few important things and left the house. They had to walk a long way in the dark through the mud. They were very lucky to have survived. Hundreds of people lost their lives that night and five thousand people lost their homes and all their belongings. All the people who survived the catastrophe began living in the schools and churches in the village. From that day on the teachers had a new job—sorting and distributing clothes and food to those people. It was very hard work, lasting from early morning to late at

night. What we saw and the stories we heard were heartbreaking—many injured people, many children who had lost their parents and fathers who had seen members of their family one by one carried away by the mud until they were left all alone.

During those catastrophic days, we were totally isolated. There was no way out of or into the village, because the roads had been destroyed. Neither the regular phones nor cell phones worked. We were totally blocked from the outside world, and no one out there knew what the situation was in Santiago Atitlán. On top of that, the

rain didn't stop and everyone in the village was depressed. After the rain finally stopped, people were depressed for many weeks. Everyone started cleaning up, shoveling mud. The situation in Panabaj, though, was beyond saving. Most of the houses were buried under the mud and not even all the dead bodies could be found. The place was closed and declared a cemetery.

That was quite a dramatic experience. Often we see these kinds of natural catastrophes on television, but they are too far away from us and we can't really connect with them emotionally. Experiencing this life and being there with the victims, I could sense the pain of the people and understand what they were and still are going through.

All in all, the six months I was able to spend in Guatemala were a wonderful blessing to me. I learned an amazing amount of new things I could never have learned in Switzerland. I built up many deep friendships with some special people I met in Santiago Atitlán; saying good-bye wasn't an easy thing to do, but I truly believe that I'm going to see my friends again someday. It was an unforgettable experience of a lifetime. I was able to open my eyes to something new, something different, but something so wonderful! ♦



Naomi and Mayan women in huipiles

A person in a dark suit and white shirt is sitting at a desk, typing on a silver laptop. The laptop has a Sony Ericsson logo on the bottom bezel. On the desk, there is a fountain pen with a wooden barrel and a silver nib, and a small glass bottle of India ink. The background is a bright, sunny outdoor scene with green foliage.

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