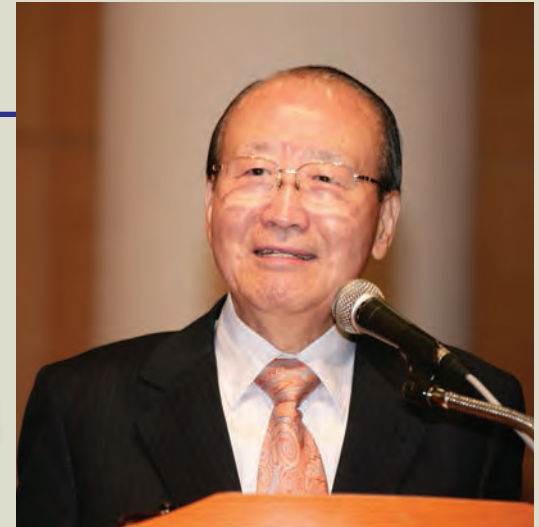


TODAY'S WORLD

OCTOBER–
NOVEMBER 2007





Speech to Frontline Leaders

The following is excerpted from a speech Rev. Kwak gave to Korean leaders on November 1.

If you look at True Father's life, he has not wavered whatsoever in his purpose, he taught people and he has constantly given and given. You can see this is true even if you analyze his entire life.

Never once has Father simply relied on others. Rather, he has walked a truly noble path, one in which you cannot find any trace of evil. All the while, Father has consistently inspired us with a vision of a world without boundaries, a place without barriers. We've come to the understanding that every aspect of life has to become unified and harmonized. Even then, he is not talking about becoming one simply within the framework of the Korean people; he is asking us to transcend our ethnic group, nation and race and to unify everything.

Why is that? Because Father knows God's will, there are no walls and no barriers in God's heart. Father has an absolute conviction regarding this; he doesn't waste energy worrying about persecution from the secular world, or what objections others have to doing away with boundaries. He doesn't even care if he has to go to prison; he has always rushed straight ahead.

Amongst all the so-called wonderful or great people in the secular world, no one has been able to solve humanity's problems. Father has the solutions to those problems. He has taught people those solutions, and he has tangibly demonstrated that they are solutions.

So why does Father worry about the United Nations and work to reform it? The United Nations brings together representatives from the world's nations. Have those nations ever welcomed Father? Nevertheless, more than any nation's president worries, Father is worrying about the world's problems, which is why he wants to reform the United Nations. Because no one has responded to his appeal for UN reform, he has taken it upon himself to establish an "Abel United Nations."

Father has demonstrated and has been declaring to the whole universe that God's ideal for the Blessing Ceremony transcends a simple marriage ceremony; it is the means of bringing all humankind into unity, and there is no way to make all people one unless we center on the family, which is the fundamental base for human happiness.

Just today, Father was talking about the family head [*kajang*: head of a household, head of a family] of the *myeon* [a village and its surrounding district] and the family leader of the *gun* [county]. He said that because all national and global problems can be solved at the family level, all we need to do is pass on the blessing and everything will sort itself out.

What does this mean? He is asking who is supposed to be responsible for a village and explaining that simply appointing that person—dropping them in there like a paratrooper—or doing special favors for the one already in that position, or electing the person via some political strategy would not accomplish what is required; the role would not be fulfilled successfully.

Why not? That which is truly precious and valuable is not chosen by an election. Can you define goodness through an election? Can you select or assign your precious father and mother by spending money? Can you choose what is and what is not an absolute value by voting? No, you can't. It doesn't work that way. Therefore, from the viewpoint of God's principle, the heads of all these different levels of society should be in model families blessed by God. This is why, from the very start, Father was talking about the head of the village family, the head of the district family, and so forth. Summarizing that concept, we use the word *kajang*: "head of the family." Model blessed families have to become the owners, the leaders, the *kajang*. That's what he meant.

Then, what kind of units do we have under the *myeon* and the *dong* [urban district] levels? We

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Demonstrating for a cause in public can be a powerful experience. Young South Koreans were greatly excited by giving loud voice to the desire to see one Korea, as one of the leaders of the activity describes here.

Cover Photo: True Mother delivers her speech in Chicago during the twelve-city tour; **Back cover:** On October 14, thousands of members and ambassadors for peace converged on the Sun Moon University campus in Asan for the Rally of the Cosmic Federation to Initiate the Liberation of God's Fatherland, at which Father spoke; **This page:** Hoondokhwae gatherings were held at Cheon Jeong Peace Palace for ambassadors for peace from October 6 to 12; two thousand ambassadors for peace attended each day.

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Starting Out on the Road of God's Will

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

When I look at that which is central to me and when I look back on the way my family has been living, I come to the conclusion that God is hardhearted and merciless. Sometimes, He gives a blessing, but then... My family received God's blessing at the time of my great-grandfather. However, we paid indemnity in my grandfather's time. One surely suffers indemnity after having received a blessing. The history of indemnity never fails to bear this out.

The Israelites also received indemnity after blessings. When one receives a blessing, he has to receive indemnity to the same degree. To sustain something and leave its seed behind, one has to go through indemnity. What is more, for a family to leave behind a seed not for the family, but for the tribe, Satan brings hardships much greater in degree than the blessing the family received.

Therefore, until I finally received the call from God, there was great confusion in my family. Our family's property was dispersed and there was loss of life. Besides all this, many unfortunate things happened to people around me. Everyone, starting from the key people, was affected.

For three generations, before I began my search for God's will, indemnity was paid. We received indemnity in my grandfather's generation and in my father's generation. In my generation, it came to my older brother. Was this God's providence aiming to destroy me? No. I knew it expressed the love of a God who wanted to begin the process of gaining complete victory. When we look at the historic providence resulting from the fallen blood lineage, we see that this must be so. We never know when Satan will come in through our ancestors, our family, our brothers and or even ourselves. So, one cannot go to the place of indemnity without having the ability to liquidate this invasion and work in place of God. Still, whether we know it or not, indemnity comes.

Second sons who died in foreign lands

This is my family. I had three great uncles; the second one, Moon Shin-kook, died in a foreign land. The second sons of all three great uncles died in foreign lands. Yong-gi's father (Moon Kyung-bok) died in a foreign land. In addition, President Moon Yong-gi's grandfather's second son (Moon Kyung-hoon) died of illness while studying in Seoul. The second son (Moon Kyung-ho) of the third great uncle in Paju also died of illness while studying in Hwi Moon Senior High School in Seoul. During those times, my family was in a state of confusion. We were receiving an all-out attack from Satan.

Now, it came to my generation. As you know, I am the second son. This being the case, Satan wanted to strike me, but the fact is I didn't fail. Also, Seung-kyun was the second son and so was Yong-gi. All the second sons were attacked. So, Satan tried all sorts of things. Because of this family history, it was said that smart people die early if they are educated. For this reason, many young people were not sent to school. This was all to protect me.

Seen in this way, it is the fight between Cain and Abel that comprises providential history; and this fight has always been carried out during the course of the providence by Cain striking Abel. At the same time, the providential will has always been focused on expanding the world of Abel by occupying the world of Cain. Satan has always persecuted religion through earthly people, particularly those on the side of Cain who hold sovereign

power. Ever since history began, this fight has been continually repeated.

Former president Mr. Eu Hyo-won was the second family among the original three blessed families. Hee-jin was my second son. When the providence reached the age of True Mother, Heung-jin, our second son, died in a foreign land. Hye-jin also was our second daughter. She died eight days after her birth. The law of indemnity works in this way.

Incessant trouble in the family

Spiritual phenomena do not just happen in the invisible world. We can actually see many spiritual occurrences. So, Satan used every means available in his plan to bring down those related to me. Under these circumstances, something awful happened to my brother (Moon Yong-soo) and sister (Moon Hyo-soon). They became mentally unbalanced. When they were young, there was a spiritual environment and there were problems from the spirit world. By the way, my brother, who we thought had lost his reason, was actually talking to himself, but what he was saying was extraordinary. He spoke in different ways; all day long, several spirit men were coming to speak with him. I could see that at once. All sorts of things happened. For example, my grandfather died and then revived. Everything was being affected....

There is something called *ye-jang*, which you use when your sons and daughters marry. I mean *ye-jang* of twelve to fifteen *sae*. (*Sae* is a unit of the thread length in a woven fabric; eighty lengthwise threads) When you reel the thread off a spinning wheel, it's called *tot-ggut*. You keep the *tot-ggut* all in a jar; when it's enough to make a twenty-five-yard bolt of cloth, you bind the threads of hemp together. In this way, we made cloth.

One night the piled-up hemp cloth was all undone and strung from our century-and-a-half -old chestnut tree to the chestnut tree of our neighbor. Pak. Seung-gyun do you remember that? [Yes.] [Father laughs.] All sorts of unlucky things happened. Mischievous spirits really exist. Here is another example. In the rural parts of Pyong-an Province, into the door of a house, people would cut a small door for ventilation. When my mother kindled the fire in the kitchen, the fire made a sound and passed through that small door. The edge of the eaves caught fire. Can you believe it?

My uncle's dog (Moon Kyung-goo's) bit off a baby's ear and ate it; some big pigs drowned; cows and horses died. Such things happened because of me, one person. All my relatives were affected. What can I say?... By the time I started down this road at the age of fifteen,¹ only five out of thirteen members of our family were left; the rest had all died.

I had thought that I would do everything I could do for the sake of my younger brothers and sisters, but even that foundation was cut. Not only one younger sister, but also my

beloved younger brother was taken away. My brother, who died at the age of seven, was more handsome than I and was very lively. So I thought, "Oh, the fellow is going to be somebody in the future. I will keep up with you. He was a lovable brother. His name was Yong-kuan. This brother died of smallpox. I remember that it was during the period of Japanese administration. At a time when the vaccination for smallpox was not available, Yong-kuan came down with the disease. He had a terrible fever. People used to say that a person with smallpox would die if his feces tasted sweet and survive if they were bitter. I still have a vivid memory of my mother tasting his feces.

The ties Heaven cut

Furthermore, Heaven took away all my closest friends. In this way, those friends were actually blessed by Heaven. Heaven got rid of everything, and cut me off from everyone in the world I could trust and rely on. Some of them were from North Pyong-an Province and some of them were from Hwanghae Province. Heaven took away my closest friends. God was concerned that I, who was to take the will of God upon my shoulders, would share the situation with them. So,



An outdoor market in the days of Father's youth, in Sinuiju, the capital of North Pyong-an Province, where Father's hometown is located

He took away everything in the world I might be interested in. I understood these circumstances and therefore changed paths.

From childhood, when I went to other towns, things happened—people dying or becoming sick, or horses dying or cattle dying. It never failed. It has been this way all my life. Horses died, dogs died, or eagles flew down and took away chickens several times a day. Such things happened. [Laughter] So, I was driven out of town many times. People chased me away for being a weird person who caused these things. Not just me as an individual, but my entire family lived like that.

The morning of April 17, 1935

In 1920, when I was born, Korea had been annexed by Japan. At that time, I experienced, to the bone, the pain and sorrow of a small, weak nation trampled down by a strong nation. In those times, when I was a young man, I couldn't help seri-

1 Sixteen by Korean reckoning

ously thinking about a way of saving the world from the misery of war and evil.

Who would take charge of the chaotic state of the world and sort things out? The lives of both individuals and families were hard. It was a time of confusion to the point that no family in any town was happy. Beyond the community, it was the same for the nation. Beyond the nation, the situation was the same in all of Asia. Beyond Asia lay the chaotic world.

Besides, from my boyhood on, I began to worry about fundamental questions of life: Who am I? Where did I come from? What is the purpose of life?

Does life continue after death? Does God indeed exist? Is God omniscient? Is He a helpless being? If He is omniscient, why doesn't He solve problems affecting humanity? Why is life so painful?

Looking back, these may sound like trivial memories, but they were very serious at the time. It was a time when deciding on how to live one's life meant risking one's future. Since I knew these questions couldn't be solved by human decisions alone, I thought that if God should exist, I should take the road that would decide the situation in line with God's will over and above human thinking. I still have vivid memories of all I have labored for in my life of faith.

Easter morning

At the age of fifteen¹ I had an unusual experience. At the end of a long and tearful prayer on Easter morning, Jesus Christ appeared to me, revealed many things to me, and gave me instructions. He told me many profound and amazing truths. He told me that God grieves because people are in pain. Then he asked me to play a special role in God's work on earth.

It is indeed difficult to put into words all the experiences I had when I was young. In short, the spiritual world unfolded in front of me all of a sudden; I was able to communicate freely with the saints in the spirit world. In the calm of the mountains in northern Korea, I had personal conversations with Jesus Christ several times. The truth revealed at that time constitutes the core of the Unification Principle.

When you see Jesus spiritually, does he smile and say, "Oh, I feel so happy!" Have you seen Jesus like that? Have you met Jesus when he was like that? Even I haven't seen him in that mood. He always appears serious and gloomy; he can't help being so. It is because he knows God deeply, as I also do.

Original Easter, April 17

The month of April, as you know, is when Jesus resurrected after he had come to earth and trodden a path of suffering. In the Unification Church, we celebrate Easter on April 17. Everyone knows that April is the most loved month in spring.

April 17 is the day, two thousand years ago, when Jesus resurrected. Since that time, there have been many Christians.



Rickshaw traffic on a street in Sinuiju; There was greater use of Chinese characters in Korea then than currently; the sign at left is advertising winter clothing for sale at a 10 percent discount.

Still, they have never known the actual day of Jesus' resurrection. Knowing this, you should realize how heavy and how sorrowful it has been for Heaven that the world is unaware of which day Jesus resurrected on.

You, at least, should celebrate this day representing Heaven and all humanity. I ask you to be Jesus' friends internally and externally—be people who can feel the heart of Jesus Christ. In that sense, you should feel that you are sitting in a precious place, on which Heaven, earth and all things gaze. The memory of Jesus appearing and revealing that this was the day of his resurrection is vivid in my mind.

Responsibility and determination

When I started down this road, I was younger than you are now; I was less than twenty. It was a time of innocence. I had a strong desire to have as my own whatever I saw that was good. I felt compelled to search for and interact with anything unusual.

Ever since that day, when I came to understand Heaven's amazing will, I set off in obedience to the heavenly mandate.... When God expressed to me His commitment to this big, amazing task, I knew that I, the one who had to feel that commitment and live with it as my hope, had not yet become a person who could digest it. I fully understood that the task was too big for me to take on and that it was my own responsibility to prepare myself for this very heavy job; beyond that understanding, I could do nothing.

When I set out on this road, I was a young man like you. After I received the call from Jesus, the big problem was the question of how to fulfill this important responsibility. I knew that Noah, Abraham and Moses were much more determined to accomplish their goal than anyone else, in spite of everything.

Men who decide to go on with hope for the future when the way is difficult are wise; those who give up the future for the sake of immediate gratification are fools. Would I have had this kind of thinking when I was young, or not? We are only young once.... Which road do you think I chose? I chose the way that a wise man should take. The value of a man and his personality vary according to his standards.

So, does one decide his or her own position? Can one man by himself make promises about tomorrow and guarantee the outcome? This is a most important point—whether you are determined to be able to establish hope for your own future rather than being satisfied with the present.

God's call and my internal preparation

God ordained me according to His timetable. Why do you think He did that? For the answer, we have to ask God directly. What I know with certainty is that this mission was bestowed on me. In the course of bringing salvation, God had gone through many difficulties and problems, many of which were still unresolved at that time. Leaving all those problems behind, God visited me right at my front gate. He came to the front gate and chose me when I was a boy, which was when I came to understand God's will and started on this road.

It was not like walking along a street, meeting someone by chance and setting off on this road. Neither was beginning this work like the laying on of hands by a minister. It wasn't as if someone witnessing to me caused me to go this way, either. What was the starting point of my motivation? It was God.

The question "Does God exist?" was one I had thoroughly investigated. Having discovered that He does exist, I finally started down this road. I asked, "God, is there something You want?" and I found out what He wanted. Then, I asked, "God, do You need me?" and found that He needed me. Next, I asked how *much* He needed me.

There were times when I agonized in my course of faith. I was passing through my teens and going into my twenties. In the meantime, I thought, I shall have to go to Japan. I need to go to America via Japan. I shall have to go to actual places and personally experience what it means for a weak nation to suffer grief and persecution. I thought that should God exist, I would represent Him and pursue the accomplishment of His will. For that to happen, to what extent should I know God? I mean, I would have to understand everything—from His internal state to the destination He is to reach. I researched these questions in the Christian Bible and all religious books.

It was from the age of fifteen and from a humble position that I began to have the experience of knowing God. At any

rate, for the next nine years, I lived with the omniscient God and with Jesus. I entered the spirit world several times. Step by step, God taught me His amazing truth. It was like a long, dark night had passed by and then seeing the morning sun rising. I could see in this truth the dawn of a glorious, new culture. The revelation I received from God is called the Principle, and I received instructions to spread this Principle to the ends of the earth.

The truth we teach here had been previously unknown, as if covered by a lid. It's remarkable that the lid, which has been in place throughout human history, has now been removed, revealing a theoretical system that makes possible conclusions that correspond with actual facts and historical events.

Traveling across Korea

I understood the world well and also Korea's state of affairs. I had already explored the whole of the peninsula when I was fourteen and fifteen. We have to be able to think of our own country. Once a nation is built, the world is... I am a person who had already explored the southern part of Korea when I was fifteen or sixteen. I experienced Jeolla and Gyeongsang Provinces and so on. I had also begged from door to door.

While experiencing things like this, I thought, first, the nation should not disappear due to misfortune; and, second, that there must be hope that the adverse destiny and the sad history of retreating from Heaven that has continued until now through our ancestral lines will come to an end. I saw that there would be a way for Korea to survive if I could somehow raise a flag, rouse the sleeping nation and lead it while boasting to the world of our explosive national spirit.

In my youth, there was no place in Korea I hadn't traveled. I stayed up all night in a truck... The truck driver wouldn't let me into the cab, but I manage to climb up. [Laughter] As I couldn't sit in the driver's seat, I made the effort to get into the truck—finally—and sit in the place where the goods were. I thought, "If you want to go without letting me in, you have to kill me first. Letting one person in wouldn't hurt the truck." When I got out the following night, I said to the driver, "Ajoshi, let me pay for dinner." He agreed, and while eating dinner, I poured out my story to him. This won his heart

and he forgot that I had said I would pay for the meal. He paid for it instead. [Laughter]

Another time, a lady had made rice for her husband who was working in a field. She was on her way to him with the meal in a basket she was carrying on her head. I stopped her by the roadside and later she somehow ended up serving the rice to me. [Laughter]

A serious undertaking

You may not know how much I thought before I started down this road. I have shed sweat and blood in order to go this way. I have prayed and devoted my life—risked my life—in order



A street scene in northern Korea around the time Father was a boy

to go down this road.

While receiving God, I have never asked, “Am I right or wrong?” I set out on this road with life or death determination. I am a person who thinks in that way. I am still alive, my body hasn’t collapsed, and there is still more road for me to go down and another road I have promised to travel. Thinking in this way leaves no room for regrets.

What kind of person does God call? Not someone who has a good character externally or a strong belief internally, but a person who has truth. Though seemingly weak, that person has a sword of love and a loving heart, so that when confronted with hardships he or she can cut through them and continue. Unless we become this kind of person, we cannot go toward our mission’s destination and can’t be acknowledged for having gone that path that is uniquely ours to go in front of the Being who called us.

I have solved all the difficulties by myself. Consultation with others couldn’t give lead to an answer. No one, not even my parents, could understand the course I was about to embark on.

What I determined as a teenage youth has today passed through the historic bitter sorrow of restoration and reached the position in which one can open the door to victorious Heaven. When we come to understand that, we see how great the power of a young man who is resolved is.

The road beyond hometown and family

The direction we go in depends on Heaven. In other words, Heaven’s heart doesn’t move in accordance with human nature or thinking; human nature should move according to Heaven’s heart. It follows, then, that those who are to develop heavenly nature should get rid of human nature. I mean, one should give up humanistic causes for the sake of the heavenly path.

So, I wasn’t even able to buy a handkerchief or a pair of shoes for my parents, who love me so dearly. Even today, when I think of that, I know from the human perspective I was not a filial son. However, I changed myself so as not to commit perfidy to God, though I may have betrayed my parents. Since I have dealt with all other things with such determination, I am determined not to rest until my goals are

accomplished.

God’s work shows that He has been restoring the Cain-like world by taking and sacrificing those He loves most and those who are closest to Him. I haven’t been able to speak a word of the Principle to my mother and father. Everyone in family, including my older sister and younger brother, received some spiritual inspiration. So it was quite probable that the Principle could have been communicated to them directly. Still, since they couldn’t listen to it... If I tried to tell them, the words just stuck in my throat. There is a time for everything.

Once one makes up one’s mind to do something, he or she should do it. It’s same with me. I made a promise to Heaven... Since I determined to go in a set direction, even if my companions betray me, my parents betray me, my wife or children betray me, I am going that way. If my nation betrays me and the Unification Church itself betrays me, I will go even if it means sweeping them aside. I have been going this way ever since I received my calling. I am going this way now, and I will also go this way tomorrow.

Father prays about his course

Dear Father, the time when You called this innocent child a few decades ago and instructed me seems like yesterday. I am grateful to You that today—having passed through countless historic crises—I have been allowed time to feel repentant for the past and to once more think about life.

Your voice was refreshing as You calmly instructed me, though I, who did not know anything, was calling out to You. Rather than **the times when I was humming a tune, pretending to be happy, I miss the times I pledged in front of You, biting my lips, blood mixing with tears.** I miss the places where I could boast of a bond with Heaven, even though I was being chased out and persecuted. I don’t miss the occasions where I just conversed with people. Though other people on earth did not know, I knew the path that sons and daughters were to take in search of Heaven, the conditions for that relationship they had to establish. I also knew that every time I voluntarily went down a road toward death, You made it into one leading to resurrection.

I can’t forget the day I was suffering, starving and in dire circumstances after I had come to know Your will. I know

that there are many tearful crossroads behind the Unification Church tradition. In retrospect, they have become points of resolve for resurrection and revival that cannot be blocked. I have gone through the era under Japanese rule, I have been through North Korea, I have been through South Korea, and through America; I have journeyed throughout the world. Having learned why the road to Heaven is accompanied by so much persecution, I can only be grateful to You that You have had me walk that road throughout my life. For this, I offer You my gratitude once again. ♦



Food riots in Japan during the 1920s resulted in increased rice cultivation in Korea for export only.



After Hoondokhwae at the Peace Palace

At hoondokhwae at Cheon Jeong Peace Palace on October 5, True Father said, "All of you need to hear what Hyun-jin reported to me." True Mother's personal assistant, Mrs. Wonju McDevitt, read out Hyun-jin nim's report on activities conducted during the first half of the seventh year of Cheon Il Guk (2007) and plans for further activity from that point on (part of this was carried in the previous issue of Today's World). As soon as the report had been read, Father spoke. Following is a translation of most of what he said that day:

That fellow standing over there is Hyun-jin; he has many ideas and he is good at putting his effort behind those ideas. He has a very penetrating and lucid way of looking at any organization. His worldwide network of university alumni can therefore be linked up in the background and can be an influential basis that enables him to develop new contacts and gather a lot of new information. You should be aware of this.

The big problem is how, centering on Heaven, to develop a new media system and network, a new structural paradigm, starting from a new plan and design. What's in this very expansive report Hyun-jin has made is not something he can do just by himself. Because he has people around him who are receptive to his ideas, our movement is at the stage where we are completing all the foundation work and can now proceed to the next stage, a new stage where huge leaps and bounds can be accomplished in these areas. Even though the rest of the world is unaware of this, you here need to know about it.

You have to be aware that young people just sleeping and thinking that the situation they are settled in is the ideal for doing whatever they want is actually the path to a future without hope. To throw off that outer skin and jump up to a new level and to multiply your blessings, you have to move ahead, creating reciprocal relationships, whether you are on the giving end or on the receiving end. You have to move ahead, expanding a movable base. This is what we have to do from this point on—and quickly. The world has no place to go except toward us. It has already been decided.

The world is not a simple place. It is not something you can just pick up with your hands. It is a huge reality to deal with. Furthermore, behind all this, there are the aspirations of the spirit world. The people have been living and descending from the spirit world for thousands and tens of thousands of years, and they have the desire and longing to help in a specific way, once the right time comes in the earthly world. This is the way the direction of the earthly world is decided.

Many women simply follow the trends of the times, indulging in luxuries and such, but the path we have to go is the one that is focused on the direction of the will of God, the one that can approach the true path of righteousness and follow the essence and bone marrow of the mainstream of God's will. You should pay very close attention to these words, and think about the direction that standard indicates. Even if you are not aware of it, I have made effort to expanding our base for reaching out to the rest of the world.

Young people should have dreams and ambitions; they should unite with their neighbors, with their neighboring nations, with the youth of the whole world. For advancement to occur, there must be such a coming together of people, and this is why we need this movement.

This is why we also need soccer, why we need the Olympics and why we need the arts—everything. In the world of sports, there is all the foundation we need. In Korea, in Asia, or in the world, we have a sports foundation that no one can match. That's true also for martial arts.

In the future, the flow of the global economy will not

simply be maintained by international loans, or based on particular nations. In all of this, we have to go beyond the level of deciding life and death in this world over which a shadow has been cast, and gain control over our environment. If we can't gain control over it, we have to cut it off mercilessly; you should know that this is what is going on and that we have to survive in the midst of all this. In preparation for all of this, in order to prepare a firm and stable base for that survival, we have to carry out this movement, as activists, and in everything we encounter, we have to take an interest and strengthen the base that is connected to us, to you, from numerous angles. This is why we need people who can be responsible to exert influence on the national and global levels, and resolve any future crisis.

When you hear about some great idea, don't treat it as if it's just someone's dream. That fellow over there [Hyun-jin nim] has the kind of background that has influenced how things have developed, through a systematic foundation. Please give that a bit of thought.

So, that's what my son has been doing. Perhaps you thought it was me, but anyway, don't just think that things stop here with me. Do you understand? We have to expand our foundation. Expand it! It's just as when a child gets bigger and can see things over on the other side of a wall. This is something that you must do again and again. When things expand, the natural result is an ability to embrace and digest a new environment, and a foundation can be formed that benefits the whole world.

Those who invest effort and have a true philosophy will never perish but survive and live on to become owners and masters. Where in all of South Korea can you find a true owner? I've been working hard so that false owners cannot prevail, and so should you. Don't just wander around, drifting, when you are only half way to the goal. Centering on your family and on your clan, you have to break through and dig deep. Right, Hyun-jin?

Do you want to say a few words? What? You've been busily going around here and there by yourself without informing me, off around the world... But what you are doing is needed.

From where we stand now, you can see that because we have a philosophy of life, no matter what kind of world comes against us, there is no one who can knock us out. We have risen up to the highest standard. I have been bumping up against the world's leaders, the leaders of nations and with the people on the cutting edge of the information business, the media, and the world of economics. I have not been brought to ruin.

Those people think about things only within a national framework, but we pursue the goal of God's providence from a standard that transcends national boundaries and all other limitations. Not centering on South Korea or just on Asia, but centering on the future eternal nation....

You mustn't be ignorant about the spiritual kingdom. The spirit world is the headquarters, and the earth, which has received so much influence from there, may not be able to keep up with that world. Even so, all the earth has passed through the era of being colonized, and the things of the past cannot remain in the present, but become history. That's how things are changing. That time is now approaching us. You should be aware of that and not just sleep in some kind of stupor but wake yourselves up properly.

What time is it now? Forty minutes past? Hmm, we are out of time.... Okay, give a big round of applause as encouragement to Hyun-jin.

Nowadays, my children understand that they have to unite centering on one text, one scripture. Right. So, all their father's work won't come to nothing after all. Now you understand. Where do the things that remain in history find root and become firmly planted? Where? Not on the earthly plane. It is firmly established at the center point between heaven and earth.

All philosophers and all the great sages of the world have passed through their own courses and established their own traditions. Those traditions may remain on earth for a certain period, but once we get to the eternal world, what we are doing will remain as a branch and not die off. It has the ability to become a huge, fundamental gateway. If we can accomplish that tradition, it can stand in place of a tradition in that eternal



Special Leaders Rally for Launching the Restoration of God's Homeland, Cheongpyeong Heaven and Earth Training Center October 30–31, 2007; Father spoke for four hours on October 30, with a focus on the Abel–Cain dynamic.

world of heaven, and from a separated position, from the position of a subject partner, it can be cultivated as a foundation that can stand there. That's what we have to be able to do. You have to have confidence and then surmount all the obstacles and challenges.

So, in the future we will have to have strict training for CARP members. Of course, we have the ambassadors for peace and the Peace Kingdom Police Force. Women have to become peace kingdom police officers and men have to join the Peace Kingdom Corps. Now is the time. If we want to protect the family and protect society them. The red corpuscles simply take care of themselves, but the white blood cells are there to take care of the wider environment. There needs to be that kind of protective system. You know, in the Garden of Eden, Adam and Eve placed too much trust in Lucifer. Lucifer was raised to be a perfect assistant to God, but in ignorance of the fact that he had been entrusted with that, he could not take measures to protect the situation.

I'm observing the leaders here to see just how far they will go. Just be aware of that. You have to be cognizant of the reality of the spirit world if you want to develop. You understand, right? You have to know this. Many, many people and groups in the secular world opposed our existence and tried to eliminate us. However, those who cannot understand the reality of the spirit world fade away and become irrelevant—that is, if they don't submit to us. The ones who understand the reality of the spirit world take the foundation we have made and raise it.

Now, I have to get ready for my transition to the spirit world, instead of working here on the earthly plane. When I go to the spiritual world, I have to pioneer a new culture based on the path of the filial child, patriot, saint and divine son or daughter, which Adam and Eve should have offered to God in the context of the original world in which Adam and Eve hadn't fallen. I have to prepare everything so that I don't leave any remnant, any uncompleted work, to mark where I have been. Preparation. Putting everything in order. Now it's time to put the Unification Church in order, too. And now that I am headed toward that final destination in the spirit world, you shouldn't get in my way....

You here have to complete your own responsibility so that I can **make a declaration within the context of my own foundation**—you have to set that condition. An official, an organization or a ministry, or the president of a nation, any of these will have some kind of assistant or secretariat. They will have administrative workers to help with everything that needs to be done and to develop the overall environment. Let's be realistic; based on what standard are you going to develop a victorious foundation—the Korean standard, the Japanese standard, or the world standard?

From this point on, when God controls or stands as master over a situation, he can achieve what he wishes. This is



The 48th True Children's Day was celebrated at East Garden, New York, on November 10, the day before True Mother's tour began in Los Angeles.

the path that can fulfill God's desires. God can invest Himself toward fulfilling his hopes and pioneer things, and cause a new philosophy to emerge that can stand in the true subject position. That's just like a house, isn't it? In a house, you have a door to go through, then you go into the rooms, and you have all the minor facilities and so forth. In doing God's work, things are laid out in a similar manner; it is God's will that people be able to develop without limitations, and that they pursue the things that God wants. Moreover, you can realize the things that God is thinking of, many times over.

The ambassadors for peace are coming to hoondokhwae

beginning from tomorrow, right? So who is going to be in charge? I might not be here; that's the thing. It's not as if I want to take a break or anything. Of course, on the first day, I probably should be here. But if I talk about things too seriously, they might all just run away! The ambassadors for peace actually have a very important role; they have to fulfill the responsibility of God's special secret agents. They don't have any ownership rights, actually. If they had ownership rights, they would get caught out by something. Whether they are from the East or from the West, they would get caught on something. We have to come to grips with the current era, which stands in opposition to **the fulfillment of this responsibility**, and move beyond it into a better future. You can't just expand activities according to your whim. The ambassadors for peace don't have the right of ownership.

You have to give the proper training to these ambassadors. A school is a school; you can't just get it all done in a few days and leave it there. Do I have to get involved, or not? [Rev. Kwak: Father, you gave the instruction, so I suppose that means you may have to be there.] Well, I also give instructions to that primary school on the hill over there, but does that mean I have to go there and do it all? A religious leader shouldn't always appear in public. Why is it the case that nothing bigger than what I have done has been done yet? If I am always involved, my authority and status gradually diminish. I go once. I go twice, and before you know it, I am just friends with the ambassadors—there is no sense of my authority. A father cannot just be friends with all his sons. They have a different order and rank.¹

Because you don't understand this point, you always want me to be around and take care of things. If things degenerate to that level, it will be very hard to fix. Of course, it can be good to be close, but if you are too familiar, it can become a problem when you have to make a ruthless or dispassionate assessment of things. That's if you do things in which plain common sense comes to the fore. That's why religious leaders should rarely appear in public. ♦

¹ Father did speak to the ambassadors for peace the following morning.

Getting Back to Basics

Hyun-jin nim visited the pastors of some of the largest churches in America. How much do we have in common? In areas that are essential—everything!

By Larry Moffitt

First Megachurch Tour of Hyun Jin Nim
Los Angeles, Chicago, Atlanta & Newark • August 7-13, 2007

Consider this: One man, Jesus Christ, spent a couple of years preaching a very simple message (the Beatitudes basically) that came from one God for all humankind. He was a Jew. He never intended to start another religion, and as far as we know, he never uttered the word “Christian” in his life.


His message was bare-bones and universal. And yet somehow, we have managed to warp it into more than a thousand different churches and sects with lots of intolerance toward one another, splitting and branching into countless veins and capillaries of the tiniest doctrinal separations.

However, a few Christian ministers seem to have been able to relocate the sweet spot of what Jesus taught, getting back to the original instructions that make Christianity more inclusive than exclusive. And they are finding their actions validated by phenomenal growth in church membership.

Bishop Willie Jordan, pastor of the eight-thousand-member St. Mark's Baptist Church Cathedral in Harvey, Illinois sat across the table from Hyun-jin nim in his church conference room, where he had graciously received our delegation. "God never intended to start religious institutions," Jordan said. Of course, God never intended man to fall.

In this suburban Chicago church, where Barack Obama chose to announce his candidacy for president, Bishop Jordon and his pastor son Jonathan commiserated on the direction Christianity is taking. Their conclusion is that it's headed back to basics if it knows what's good for it. Their conclusion, and Hyun-jin nim's, is that the body of Christ is humanity itself and cannot be contained in one church.

The universality of Christ's message is old news to the largest churches in America, the so-called "megachurches," many of which began and grew large by reaching out to the alienated unchurched, irrespective of denomination. Megachurches are defined as having in excess of two thousand active members. A great many of them are non-denominational Christians, often with the words "community church" or "family church" in their name.



Hyun-jin nim is currently visiting a number of pastors of some of the largest and best-known churches in the U.S., and he finds widespread agreement when he says the world doesn't need a new religion. "What we need," he says, "is for religious people to be in harmony with one another as one family under God."

"People call us a church," Hyun-jin nim said, "but that's not what my father wanted to create. Father founded an *association* for the unification of world Christianity. He didn't start a new religion. We are an interfaith movement. And Divine Principle is not a new 'theology.' It is a set of universal principles that every religious person already believes, although the expression may differ."

Above: After Hyun-jin nim returned from his first round of visiting prominent Christian leaders, True Father wrote, "May you be blessed, Dr. Hyun-jin Moon."

Below: Positive thinking in action—When Rev. Robert H. Schuller, founder of the famed Crystal Cathedral (in Garden Grove, California) asked an architect if he could make a church out of glass, the designer said it wouldn't be possible. Rev. Schuller replied, "Well, could you try?" And so he did.



These were mutually respectful meetings in Los Angeles, Chicago, Atlanta, New Jersey and Washington, DC. Hyun-jin nim met with pastors, brother-to-brother, to share our visions with one another and see how much we have in common. Quite a bit, as it turns out.

Accompanying Hyun-jin nim were Regional President Dr. Yang Chang-shik, Rev. Michael Jenkins and “the twins”—Archbishop George Stallings and Rev. Jesse Edwards.

In each city we were guided by our district leaders, local pastors and core members who have years-long relationships with Christian ministers. Behind, around and in front of our delegation were always ambassadors for peace helping to make the introductions.

From this latter group, a state senator from Georgia held the hand of her pastor, Rev. Dr. Kenneth L. Samuel, of Stone Mountain’s enormous Victory for the World Church, while testifying simultaneously about his ministry, about the peace-building work of the Universal Peace Federation and about Father Moon’s selfless commitment to resolving human conflict. One couldn’t ask for a sweeter bridge between two men of God.

In Chicago, at the twenty-five-thousand-member House of Hope, pastored by Rev. James T. Meeks, we were given a tour of the stadium-like environs by the pastor’s wife. Hyun-jin nim asked her, “How do you get so many people to come to your church?”

“We simplify the message. The message is Jesus Christ, and we try to make each visitor come to a point of commitment during their first visit.” The most successful churches are good closers.

They also take seriously what people write on the “comments” cards, an attitude demonstrated by the numerous small ministries the churches engage in to address the broadest range of the members’ concerns. Some churches have more than a hundred ministries—including parenting, youth and music, the elderly, cancer, canoeing, quilting, divorced parents hoping to remarry, pre-marital counseling, bird watching, cooking, and on and on. The idea that God wants to be a part of our whole lives is taken at face value and acted upon.

Some churches have enough activities and a large enough membership to support their own Starbucks franchise inside the church building.

Advertising professionals will tell you that the fewer words you need to explain yourself, the more powerful your message is. Hyun-jin nim’s message, everywhere he goes, is “one family under God.” Honest and straightforward, it explains in just four words the essence of what we are about. Every minister, every elder and deacon and member we met in the largest churches in America echoed back—“That’s what we think too.”

The tour so far has been marked by a number of incidents

that have shown us that heaven is working hard to prepare the way for our meetings.

One example that reaffirmed to us that “one family under God” is an idea whose time has come came in a meeting with Dr. Michael Beckwith, the charismatic dreadlocked spiritual leader of Los Angeles’ nine-thousand-strong Agape Temple in Culver City, California. Hyun-jin nim characterized our visitation tour as “an ambassadorial effort” saying, “We are asking religious people to go back to the values and principles of their founders. These are universal core values such as living for others and uniting with one another based on God being the common parent of all people.”

Dr. Beckwith listened carefully and then replied, “I could have sat where you’re sitting and could have said the exact same thing you just said.”

Hyun-jin nim said, “I feel like I’m talking to my long lost brother.”

“I’ve been waiting for you,” Dr. Beckwith replied.

One of the things that got Dr. Beckwith’s attention about



Hyun-jin nim discussed the future of Christianity with Bishop Willie Jordan (seated to Hyun-jin nim's left), pastor of the 8,000-member St. Mark's Baptist Church Cathedral in Harvey, Illinois. Pastor Jonathan Jordan stands behind his father. With them is the delegation accompanying Hyun-jin nim.

us was the letter from Archbishop Stallings, requesting an appointment on behalf of the American Clergy Leadership Conference. “When I got Bishop Stallings’ letter I had to read it a second time. I realized these people are serious,” Beckwith said.

Bishop Donald E. Battle, pastor of Divine Faith International Church in the Atlanta suburb of Duluth heard Hyun-jin nim’s message and said, “It is an answer to my prayer that God would unite the body of Christ. I am grateful that God orchestrated your coming.”

Rev. Dr. Louis Shockley, senior pastor of Washington, DC’s historic Asbury United Methodist Church has invested his life’s work in ecumenism with the Conference of Christians and Jews. “God’s name is identified with many cultures. It is our right to call God by the names we use, and to encourage our better selves to rise. It is imperative that I align and affiliate with people who can understand God’s people as being in the

likeness of one another.”

Dr. Shockley has spent time studying Unificationism. Looking around the table at our rainbow-hued delegation, he observed, “This group of you is international and you are building that one family you spoke of. I have hosted members of your community. I brought your people into my congregation and let them make origami to demonstrate how art is created by the human spirit. They invited me down the street on a Thursday night. I was surprised to see there were many guests.”

Rev. Dr. Grainger Browning, senior pastor of Ebenezer AME In Fort Washington, Maryland, met with us and gave us a tour of his church one rainy morning. Looking out over the church’s three-thousand-seat sanctuary, where people are packed in for two services on Sunday and more during the week, it’s hard to believe it all grew from only seventeen very determined families who lined themselves up with God’s will.

Alignment with God is a major theme in Hyun-jin nim’s talks, and he spoke about it with Dr. Browning, saying, “If you’re aligned with God and you’re going where God wants to go, then anything is possible. When you have that alignment, if you determine it, you can accomplish it.” He added, “Since the very beginning, God has wanted to bring His family together as one. It says in Isaiah 56, ‘My house shall be called a house of prayer for all people.’”

During the tour, one of Dr. Browning’s deacons led us to the Church’s spacious entry hall. He guided Hyun-jin nim’s gaze upward, where printed over the door as you enter is written Hyun-jin nim’s oft-quoted verse from Isaiah 56.

Rev. Dr. William D. Watley, pastor of St. James AME in



Dr. Michael Beckwith (right), pastor of the 9,000-member Agape Temple in Culver City, California, explains the vision of his church as Archbishop George Stallings listens.

Newark, asked us about the relationship between Unificationism and Rev. David Cho’s church in Korea. Rev. Cho is the founder and senior pastor of the Yoido Full Gospel Church, the world’s largest congregation with a membership of 830,000.

Hyun-jin nim said, “The Christian church in Korea is in crisis right now. One of Cho’s assistants came to one of our conferences and he said, I’m a devout Christian, and I can see by what you are creating that you will go up.

“Interestingly, my father is bringing a revival of Christian values in Korea. What’s happening now is that many Christians are beginning to rethink their earlier skepticism of my father’s work. For the first time, Koreans are beginning to look differently upon us. It’s amazing how we have entered the mainstream.”

Efficient practices and marketing savvy have rewarded those churches that have done it right. But that alone is not enough. The megachurches became mega because they resonate with the legions of seekers who are uncomfortable with the confines of structure dominating content of spirit. Churches grow large because they go where the souls are.

The growth of the megachurches is testimony to the fact that people want to cut to the chase. They are more concerned about aligning themselves with heaven than about denomination. They want to be part of a community that treats outsiders as insiders, that will embrace them as they are, whether the service is held in a big glass church, a park outdoors, or “tel-evangelized” to 20 million living rooms, to people sitting in their bathrobes and slippers, pouring their hearts out to God. ♦



From October 6 to 12, Hyun-jin nim visited Japan to offer guidance and encouragement to members there.

Left: Hoondokhwae for local members at the hotel; Right: Hyun-jin nim visits the pilot tunnel to observe preparations for the construction of a tunnel between Korea and Japan

have the *tong* [an urban ward] and the *ri* [a rural hamlet], and underneath the ward and hamlet we have the *ban* [a block, or group of houses]. That's why, for a long, long time, Father has been telling us to accomplish *tong ban gyeokpa* [breakthrough at the ward and block levels].

The total number of *eup* [rural towns], villages and urban districts in South Korea comes to 3,563. The number of wards under these comes to 93,880. So if you think about at what point our blessed families need to take up leadership of a community, and become heads of their families, well, we need to become heads of the block family. We have to be model families and become the head of a city-ward family, the heads of village family, rural-town family or city-district family. That's why his previous talk was about holding a lottery with thirteen families praying to God and becoming the head of a block-level family, then gathering model families, praying and selecting—by lottery—a person to become the head of the city-ward family. Then meeting with the heads of ward, praying, holding a lottery, and selecting a city-district family head, or village family head.

Where we are now is different from where we have been at other times. Now, we only need to testify to the precious message Father has been giving and people are persuaded to participate in the Blessing Ceremony. That's the situation, the atmosphere that is developing. For this reason, Father has asked that the seventeenth of every month¹ be a day for conducting blessing ceremonies. Please remember that. All families need to be aware of this. That's the day every month to give bring your neighbors, immediate family members and other relatives and clan members and everyone else. In the past, for a time, we gave the Holy Wine and passed on a conditional blessing. We made the conditions. Now, Father is talking about our holding actual Blessing Ceremonies.

Father is instructing us to organize ourselves centering on this point. So, we have groups organized for our Unification Church members, we have groups organized for members of WFWP, for the woman ambassadors for peace and for the ambassadors for peace generally. We have all sorts of groups and organizations. Father has directed that we bring all those organizations in Korea together under an umbrella organization. I received this instruction from Father, and I have instructed everyone to gather the documentation from all directions and put it together statistically.

Father instructed that WFWP too has to have one capable and qualified WFWP member in each of the rural towns, villages and city districts (3,563 all told) and instructed WFWP President Moon Lan-young to make sure they do. Up until now, WFWP has only been able to put together a list of 2,200 members who can fulfill this role. Father told them to quickly bring it up to speed. He also instructed that the ambassadors for peace, both the men and women, be organized to create a

1 Implementation of this outside of Korea was not discussed on this occasion.

protective fence around this network.

Father gave us this very serious instruction. So, we have to quickly follow the procedure Father laid out for our families in each of these administrative units (block, ward, district, rural town, etc).

All of you should therefore record the information in as much detail as you can, what your address is, which urban town or village, city district and ward and even which block area you belong to. Write all this down and hand the information in. We have to reorganize the various places to which you were all assigned previously and create one complete, organized system. That's our situation. Write down your contact details, including your phone number. Write down your spouse's name because you are a family. I want you all to write this down and pledge in your hearts to become model families.

Father also spoke about the governing party and opposition parties. From Father's point of view, the nation is also an expansion of the family. What role then does the governing party play? It's the husband in a couple, the father in the family. What about the opposition party? It's the wife. In family life,

the husband and wife don't always have the same opinion or point of view; they will have disagreements. Nevertheless, if they don't agree, would they just go at each other with hammer and tongs? For the family to move in a good direction, the couple have to come together harmoniously to deal with the family's problems, discuss the issues and adopt the best ideas. Doing that makes a family successful.

In the same way, Father doesn't like it when all a governing and an opposition party do is fight. He also doesn't like criticism for the sake of criticism. Father wrote the lyrics for the Cheon Il Guk national anthem while he was in Pyongyang, but there is nothing in it about struggle, conflict or hatred. In the same way, Father has appeared on earth as God's substantial body, resembling in substance God's original nature, and in God, you will not find any

boundary, barrier, conflict or struggle. This is Father's dream; we have to model ourselves on it, and accomplish it.

All of you district church officials and pastors here should know I have already spoken to the head offices and instructed them to quickly draw up a list for assigning leaders to the city ward and block areas. However, in reality, right now, under the current conditions, make a final decision on your actual assignment to city ward, block area, village, rural town or urban district within the areas you are now guiding.

Beloved brothers and sisters, blessed families, as well as the relatives of some people who traveled here, thank you for your effort in coming all the way here at dawn this morning. At the same time, I encourage you to have deep gratitude that you could come and see True Parents as they depart on their journey and receive this information about what path we all need to follow.

Each of you, without exception, please become exceptional models as the heads of your families, and establish model families in your own right. I pray that you become the recipients of even greater blessings from God. Thank you very much.◆



Sun-jin nim and In-sup nim at Cheongpyeong during a meeting Father held of local-level woman leaders on November 1

The Dominion of the Skies: A gift of love and technology for Korea



On the afternoon of October 18, 2007, an ambitious new high-technology initiative was launched when Times Aerospace Korea (TAK) marked the completion of the first phase of construction of the Gimpo Aerospace Industrial Complex, just a year and four months after the groundbreaking.

Around six hundred people were at the event. As an indication of the level of expectation for what TAK will develop into, Mr. Lee Yong-sub, who heads the Korean government's Ministry for Construction and Transportation, Mr. Kim Moon-soo, the provincial governor, and Mr. Gang Gyeong-gu, the mayor of the city of Gimpo, all gave speeches.

Within its broad vision and beginning during its first phase, TAK is taking on the role of a customer-support center for the U.S.-based Sikorsky Aircraft Corporation. Mr. Frank DiPasquale, Sikorsky's vice-president for worldwide customer service, was on hand and conferred a certificate on TAK as an official customer support center for Sikorsky's S-76 model helicopter.

In his welcoming speech, TAK CEO Joo Dong-moon said, "The Gimpo Aerospace Industrial Complex is taking its first steps, becoming a helicopter service center equipped with state-of-the-art facilities and equipment." Expressing the company's vision, he continued, "From here, we will go on to help make using helicopters as a means of transportation...a part of the average person's experience by promoting it in a variety of ways. We will also build the largest helicopter base in Asia at the Gimpo Aerospace Industrial Complex for the benefit of helicopter users. Our one-stop services will include helicopter operations, maintenance, re-modeling operations, the sale and lease of helicopters, the lease of helicopter bases, the production and development of aircraft parts, and education and training for pilots and mechanics."

Before beginning his founder's address (*excerpts of which are on the facing page*), Father asked Hyun-jin nim, who was among the True Family members at the event, to sing for the guests. Hyun-jin nim responded with "If I Can Dream" and then introduced Father. To commemorate the occasion, Father wrote a calligraphic message: "The creation of God's homeland and the perfection of returning the hometown to Heaven."

Following the official ceremony, guests of honor were taken on a tour of the facilities.



A bird's-eye view of a portion of the Gimpo Aerospace Industrial Complex

EXCERPTS FROM THE FOUNDER'S ADDRESS

Today, Times Aerospace Korea (TAK) is taking its first steps. It is a meaningful occasion, from which a new base will be built in Korea to launch this nation's aviation and space industry, which will go beyond Asia and toward the world. Now that I have concluded thirty-four years of conveying God's message outside of my homeland, Korea, and have returned home, I decided to offer a product of Western civilization as a gift to my homeland. This gift comes from one of the most advanced science- and technology-related industries.

Coming here today, I took the S-92 helicopter developed by the Sikorsky Aircraft Corporation. In less than thirty minutes, I flew a distance that would have taken three hours by car. It was an experience that allowed me to feel firsthand the benefits that science and technology, in particular aviation technology, have rendered in our lives.

God blessed humanity to have dominion over creation and gave science and technology as tools for humanity. Thus, everyone has the right to utilize these tools and enjoy their benefits....

Science and technology are connected both directly and indirectly with certain harmful consequences—such as pollution, climate change, the development of weapons of mass-destruction, and warfare—that can destroy the human race.

The problem is not in science and technology themselves; rather, it lies in the mind-set of people who make use of science and technology....

The fundamental problems of society today reflect human limitations. We have all but forgotten the original value and purpose of the use and management of technology because of ignorance of or indifference to that fact that there is a spiritual and ethical aspect its application.

Indeed the struggles between religious denominations and faiths have led people to withdraw from them and to focus on the development of science and technology and other material aspects of life. The severe imbalance, discord and conflict between the material reality and spiritual reality are driving people into an unpredictable state of destruction.

True love is loving even those you cannot love, even your enemy. My investment in Pyonghwa Motors in North Korea, which was recently made known through the inter-Korean summit, is a manifestation of such true love....

The Eastern civilization gave rise to the world's major religions while the Western civilization, centered on America, served as the hotbed for the advancement of science and technology. These two civilizations are now converging within the Pacific Rim. It is truly significant that the headquarters for TAK has been established with the cooperation of Korea and America.

God's principles for the restoration



of His original ideal, through reversing the tide of history, dictate that civilization must bear fruit in the Pacific Rim region, centered on the Korean peninsula....

We are meant to enjoy the benefits of this age. Now let us fully advance science and technology for the sake of realizing the blessing God gave to us to have dominion over creation. Let us improve the quality of life and create a world where people can live in greater affluence while making sure we do not repeat the detrimental effects of the unrestrained advancement of material civilization that we see in developed nations.

Let us all become entities of true love and evenly distribute the world's advanced technology. Furthermore, let us bring that technology to its highest level in order to establish true peace and a source of happiness on the Korean peninsula.

With the completion of the Gimpo Aviation Industrial Complex, TAK will focus on developing helicopters using improved materials, in order to meet the public demand for the transportation of large groups of people. We will be remodeling and improving the performance of the machines to enhance the economic utility of helicopters; expanding into the fields of aviation supplies and logistics to become Asia's largest helicopter logistic center, while opening new horizons in the helicopter industry....◆

Sikorsky Aircraft to Open Support Center in Korea for S-76* Helicopters

SEOUL, Korea - Sikorsky Aircraft Corp. made an impression at the Korea Aerospace & Defense Exhibition in mid-October with a flurry of news announcements and booth activities that provided strong evidence of the company's growing presence in Korea over the last several years.

Among the major announcements the establishment of a customer support center with Times Aerospace Korea (TAK) in the Gimpo Aerospace Industrial Complex in Korea.

The 200,000-square-foot, state-of-the-art maintenance facility has been constructed on 125 acres. The support center will provide technical support, spare parts, avionics and general maintenance for rotor aircraft.

"Asia has become a significant region for Sikorsky's commercial helicopters, and we are excited that this new facility will increase our capacity to support current and future customers," said Sikorsky President Jeffrey Piro.

For more news from the Seoul air show, visit page 2.

Top: Father shaking hands with Sikorsky Vice-President Marc Poland, as Times Aerospace Korea CEO Joo Dong-moon and Sikorsky Vice-President Frank DiPasquale look on; **Middle:** Father; **Below:** The opening of the Gimpo Aerospace Industrial Complex as reported in an online newsletter for Sikorsky customers



I was very privileged to spend ten days in Columbus, Ohio, with my dear sister Evangelist Cynthia Hill from Winston-Salem, North Carolina. We went there to help with outreach for Mother's event on her twelve-city tour throughout America. It was a very wonderful time. The whole experience was like a romance with God. I am talking about the love we experienced in the host families, the work with the second-generation members, the outreach to ministers, the work on campuses, the fellowship with other blessed central families, the dancing and the laughter—even the cold and the rain, and the car problems!

I am thinking of the luncheon with Mother, the heavenly spirit during the event, hoondokhae in the morning together with Mother and Hyun-jin nim, the serious words of Rev. Jenkins about the importance of hoondok family churches, and the minister prayer breakfast with Hyun-jin nim.

And, last but not least, there was the drive home through the mountains of West Virginia with Pastor Fermin and Cynthia. The beautiful trees, the colors, the love and unity among us—it was heaven on earth. I wished that love would never end.

—Burgi Hutcherson, North Carolina State Leader

One Family Under God Tour

Bringing Peace from the Community to the World

From November 11 to 21, True Mother traversed the United States, pouring out her heart in twelve different cities. She was accompanied by Hyun-jin nim, who gave her a spirited introduction at each event, and by representatives of different faiths who helped audiences connect with her in heart. Here, we present testimonies from a small selection of those whose hearts she moved.



I have been to numerous public speeches by True Father and Mother. The one in Los Angeles on November 11 was different. The program included more than previous events. The pre-program was wonderful, with a young lady as the MC. She was imperfect yet confident and so lovely that she got the audience with her in all that she did. That laid a great foundation for the main program when Rev. Michael Jenkins, a veteran MC, took over. He began by acknowledging the 120 new ambassadors for peace who had been appointed that afternoon. That was an extraordinarily large number. But I mainly wish to mention something that occurred while True Mother was delivering her speech. She began to read in her wonderfully controlled manner while the audience followed. About halfway through, she came to the passage that touches upon all the persecution and difficulty that her husband, Rev. Sun Myung Moon, has received during his years of ministry. She could not hold back her emotions. Tears began to roll down her cheeks. First slowly, then more and more voluminously. Members of the audience were captivated and sitting on the edge of their seats. All two thousand participants were absolutely quiet. My tears began to flow also. It was very moving. That glimpse into the private life of determination and all the struggles and sacrifices that it requires was more memorable than any testimony, round of applause or polished protocol. It allowed us in the audience to identify and perhaps gain some additional emotional impetus to live in the image of True Parents in our daily, private lives.

—Rev. Staffan Berg, Arizona State Leader

This was one experience that I will treasure forever! From the time I left home to the time I returned, the power of God was real and the Holy Spirit revealed to me new ways of how to experience God's true love. As I heard the message, "One Family under God," my heart clearly resonated the words of Jesus when he said "I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one." (John 17:11) It is clear that it was never God's intention for his people to be divided into so many groups, to be self-absorbed and self-centered. His intention was that we live in harmony under one God and Father of all, who is over all and through all and in all. (Ephesians 4:6) I am glad to be part of this movement, which seeks a common understanding among all faiths, races, and ideologies, so they may live in peace in this generation and those to come.

—Pastor Fermin Bocanegra, Iglesia Cristiana Wesleyana

I want to give honor to God, the Father, and the son, Jesus Christ. And I want to give honor to Father Moon, Mother Moon, Hyun-jin Moon and the Family.

And I want to give honor to the ministers of the American Clergy Leadership Conference.

God bless America, standing upon God's promises, empowering the vision God has poured out by his spirit on Father Moon.

My stay in Columbus preparing for Mother Moon's visit was an opportunity to see the vision of God move in the ways of love, compassion and obedience. I believe a lot of souls were saved. It was a wake-up call connecting with other churches and pastors. In the Ohio Family Church, I saw the saints in one accord. My heart was filled. Young people were there to join in.

We went through the whole city of Columbus, Ohio. We went to the streets, knocked on doors, speaking words of peace, winning souls with faith and heart. I was reminded of Proverbs 11:30 where it states that those who are winning souls are wise.

Mother Moon's speech lifted the spirit high. We are building one family under God!

—Evangelist Cynthia Hill, St. John's Baptist Church



Rebuilding Inter-Korean Sisterhood

Moon Lan-young, President of WFWP International

In light of the WFWP Women Leaders Convention being held in North Korea, Mrs. Moon kindly shared with Today's World about her work to develop relationships with North Korean woman leaders.

First Lady Kwon Yang-sook invited woman leaders to the Blue House¹ before she and President Roh Moo-hyun visited North Korea. Our WFWP secretary-general was invited; I was in the United States at that time. She invited woman leaders so that she could listen to their opinions.

After the president and first lady returned from the North, she again invited woman leaders, so she could give her impressions. I was one of the leaders invited. That time I went. She explained her personal feelings to us about their visit to North Korea.

I sat beside her and explained about the Pyonghwa Motors Company, which the president and she had visited, and the Potonggang Hotel, where fifty presidential aides had stayed.

She told us that the relationship, the atmosphere, between North Korea and South Korea is much better than before. Even so, she felt communication was still very difficult, and she expressed how sad she was about that. In light of this, she said she felt it must have been very difficult for Rev. Moon at the very beginning. She understood that. That's what she said. So it was a good meeting.

Three of us from WFWP went to Kaesong² in early October

and met North Korean woman representatives to discuss the WFWP workshop and convention. We met to discuss the plans in advance. They asked us to send our full program, which we did. (When I last went to Pyongyang, we held a meeting at the Potonggang Hotel. After meeting delegations on a number of occasions, things fall into place.)

This time, three of us went, including the brother who drove us. They sent three people to Kaesong from Pyongyang. We took my car! At the border, they covered the South Korean number plate and attached a special red visitors' flag to our vehicle. Kaesong is two hours' drive from Pyongyang, but very near the border. So they suggested that we hold our meeting with their delegation at Kaesong. It is much closer to Seoul than Mt. Kumgang is. It took us just over an hour to drive there from the Women's Federation office in Seoul.

So far, including visiting Mt. Kumgang this time, I've been to North Korea eleven times. I've been there for discussion meetings. We also met North Korean representatives in South Korea, and have built a good relationship.

Since I went to North Korea in 2001, it had been my dream to have this kind of event. Last year I asked Father, "How about North Korea?" Father said it was too early. Then in May this year, I went to Mt. Kumgang to discuss the One Percent Love-sharing.³ When I reported to Father about that visit, he said "Why don't

joint North-South industrial complex

3 WFWP encourages people to donate 1% of their unused money to aid the North. The money buys goods that are donated to North Korea.

1 The government mansion in Seoul assigned to the use of the South Korean president

2 Capital during the Koryo Dynasty, currently site in North Korea of a



Hoon-sook nim (first row, fifth from the left) who gave the keynote speech, with WFWP leaders from all over the world and a delegation of ten woman leaders who came from Pyongyang to participate in the WFWP convention, taking a commemorative photograph. The delegation included the Vice-Chair of the Choson Democratic Women's Alliance Kim Kyeong-ok (seated, in the brown hanbok), whose speech is on the facing page; Assembly Member and recognized Heroine of the Democratic Republic, Jang Kum-sook (seated, in the red and blue hanbok); and Section Chief of the North Korean branch of the Korean National Council for Reconciliation and Cooperation (KCRC) Kim Sook-hee (standing, in the blue hanbok)

you have your workshop in Mt. Kumgang?" I was so inspired. That was going to be a big job! How many people should we invite? Father said five hundred! At the time, it seemed too difficult. The relationship between North Korea and South Korea was rather tense....

The North Koreans always speak about the Korean people doing things, meaning they don't want foreigners involved. They say, "We have to drive away foreigners and reunify under our own power." They always emphasize this. I always have to explain to them that there are many wonderful foreign people who want to support reunification, like us, because they are working with President Sun Myung Moon. There are many Japanese members in Pyongyang to support our projects, such as the Potonggang Hotel and Pyonghwa Motors, I explained. I told them I wanted to bring such good people to Mt. Kumgang.

The North Korean side was curious. So they worked at it, and although they had some worries, they could trust us because of True Parents and because of WFWP. So we were able to go ahead. So far, only a few dozen foreign people have ever visited Mt. Kumgang, and those were just tourists. I emphasized to the North Koreans that people from other countries should come. People travel to see all the world's famous places, like the Eiffel Tower, don't they? I said, "People from all over the world like Mt. Kumgang." The Hyundai Asan⁴ representative would ask, "Are you sure you can bring that many? Five hundred must be difficult...." Usually in October we hold our WFWP International workshop, and in November our WFWP Korea workshop. So I thought, "Let's do them together this year!" So I knew we would easily be able to gather five hundred between them. In fact, seven hundred came! It was amazing.

One problem was that we thought Mt. Kumgang didn't have enough hotel space to accommodate us. When I was at the Blue House, I met Hyun Jeong-eun, the chairwoman of Hyundai Asan, and asked her to please take good care of our guests from overseas. I also asked the Hyundai Asan president, Yoon Man-joon, as I know him. They said they would take good care of them, and it was arranged.

We not just sightseeing; we were going to have a convention. We had to get permission from the North Korean government. We needed permission from our own government too! We had to negotiate the details until we received permission. The North Koreans always ask for all the names, and copies of all the passports! We were basically just sightseeing, so we didn't want to send so much information, but they always asked more and more!

CONTINUED ON PAGE 25.... KOREAN SISTERHOOD

4 The branch of Hyundai that built Mt. Kumgang Resort

A Warm Welcome to North Korea

By Kim Kyeong-ok



Hoon-sook nim, Moon Lan-young and Kim Kyeong-ok lit candles; the candlelight was then passed to all the women in the auditorium.

I am the vice-chairperson of the Choson Democratic Women's Alliance; I also served as the vice-chairperson for the North Korean committee to promote the implementation of the June 15 Joint Declaration.¹

I would first like to express my pleasure in being able to discuss matters concerning the promotion of peace and the reunification of my homeland with the officials from the Women's Federation for World Peace here at this celebrated mountain, Mt. Kumgang, which is a symbol of the harmony and unity of our people. To you who have displayed such love for this nation and its people, I would like to extend my warmest greetings. ...

During the past seven years, since the historic announcement of the June 15 Joint Declaration, the movement to promote the autonomous and peaceful reunification of our people has entered a new, historic transition period.

In the past, meeting someone from the other side of the border or discussing solidarity or reunification with anyone was considered a crime, and subject to capital punishment. Such an era of being closed off, and of confrontation has passed, the

doors connecting North and South are now open, and the path to our meeting, entering into dialog and promoting cooperation is wide open.

New paths have opened connecting the skies, land and sea, which in the past would not have been imaginable. Laborers, farmers, women and people from all walks of life are now coming together and hand in hand are building solidarity. The movement for promoting reunification by women, which hitherto had been limited to sporadic activities by a handful of organizations, has now developed to become a nationwide movement bringing together women from a variety of backgrounds....

Ladies, sixteen years ago, the Rev. Dr. Sun Myung Moon and his wife Dr. Hak Ja Han Moon, the founders of the Federation for World Peace came to Pyongyang in December 1991 and met with our esteemed leader, Kim Il Sung.

They, who so love this nation and her people took these first steps, and General Kim Jong-il, whose politics have been focused on promoting unity of the nation's people, has carried them forward with great interest and attention.

I hope that from now each of the WFWP officials will display their ethnical uniqueness, aligning their hopes and hearts in persistently investing their effort toward unification. I am confident that such efforts will be make a unique contribution in strengthening the solidarity, unification, unity and partnership of the people of this nation.

Though our skin color or language may not be the same, I know that the WFWP officials who have come from different parts of the world have committed themselves to the promotion of the peace and unification of our nation. I would once again applaud, and to them express my appreciation. ♦

1 A five-point declaration signed by then South Korean president Kim Dae-jung and North Korean National Defense Commission Chairman Kim Jong-il at the conclusion of their June 13-15, 2000 Summit

By Fran Ichijo

The Green Fence

Impressions of My Trip to North Korea

It was drizzling on October 27 as I left home, my husband driving me to Dulles airport to take flight KE 094 to Seoul, on my way to join seven hundred other women bound for North Korea. Once we landed, fourteen hours later on October 28, we unfolded ourselves from the crowded plane and found a few other conference attendees waiting for the buses to the Cheongpyeong Heaven and Earth Training Center. Even though we were exhausted, the excitement was building as we chatted in the airport lobby and on the bus, finally arriving at Cheongshim Youth Center, which was quite comfortable. Our energy spent, we slept on Korean mats on the warm heated floors.

We awoke at 3 AM on the twenty-ninth to take buses to hoondokhwae with our True Parents at the Cheong Jeong Peace Palace. It was a profound experience for me, seeing True Parents again and in this clean, crisp, celestial setting, thinking of Father building his humble church of cardboard some fifty-five years ago.

Father seemed excited about us going to North Korea on a peace mission, and spoke past the time allotted in our schedule, of course. We had such a precious experience with True Father, who danced, cajoled us, spoke deeply to us of the providence and told us to love our husbands. Leaving the palace, the view from the mountain was breathtaking, the glorious fall colors varied and bright; my husband would have loved it!

We started the WFWPI annual convention at 11 AM in a huge gymnasium in the Youth Center, where we listened to field reports from around the world of all the national and local WFWP activities. These women have made ground-breaking efforts to bring enemy factions together, provide well water and food to starv-



Seventeen buses carrying seven hundred WFWP members leaving the Cheongshim Youth Center for the border with North Korea

ing people, build schools in Africa, and educate about AIDS prevention in many locations, all by networking, using volunteers and gathering donations. It is quite gratifying to be a small part of it all. We had more reports in the afternoon, including one from America and the very active Korean chapter, which has accomplished a lot since its inception in 1992. Later, at a group photo shoot, we each received a lovely pink pashmina, a gift from True Mother, to send us warmly on our way the next day to North Korea.

The evening surprises were not yet over. We were treated to a speech and a monastic session by Hyung-jin nim, True Parents' youngest son, and his lovely wife, Yeon-ah nim. He asked her to speak first. She glowed while speaking in Korean lovingly and respectfully of True Mother, recalling how Mother had apologized tearfully to Hyung-jin nim for her so often being away busy with the world providence as he was growing up. Hyung-jin nim is like a charming movie star, without the complications, in a sweet, yet dignified and confident way. With humor, he teased us, saying, "You will return from North Korea, you *will* return."

We heard closing remarks, mostly tips and warnings about what to do and not to

do in North Korea—to be on time, to always stay with the group, to ride the same bus always, to not to lose our ID cards, to wear them all the time, to not speak too candidly with North Koreans, to not point at things we are looking at, to not bring any literature, magazines or sermons into the country with us and to not wear blue jeans. We learned there would be no mobile phones or internet access there. That we were to enter this mysterious and much maligned country the following day seemed surreal.

We received the photo ID badges¹ that show on which bus and in which seat we entered the North.

We traveled first to an immigration facility in South Korea, where once processed, we climbed on Hyundai tour buses and met our guides. We set off, and our guide, a cute, young South Korean lady explained the rules again, translated by Mrs. Sook Il Seipp. As we were going, she suddenly called out, "No photos here." We were passing the MDL (Military Demarcation Line)². The landscape was stark, barren with big round blocks of granite.

Once in the North Korean side of the MDL, we began to see North Korean soldiers stationed regularly. They stood stiffly, seriously; they were rather dark skinned.

North Korea's immigration facility was dingy white, not at all like the South's bright, modern facility had been. We obediently queued up as our young guide instructed us—according to seat number. For a large group of women, it was amaz-

1 Officials check passports and luggage at both immigration facilities. They stamp only the ID badges, which North Korea retains when the tourists depart.

2 The MDL is the point of division between the two Koreas as determined by the July 27, 1953 armistice agreement; an area two kilometers north and south of that point is referred to as the Demilitarized Zone or DMZ.

ingly quiet.

We breathed a sigh and even applauded for the journey once we were back on our bus. We were making our way to Mt. Kumgang, our North Korean destination and the focal point of the resort run by one component of South Korea's Hyundai conglomerate as a joint effort to begin trade or dialogue with the North. It is a first step toward opening up non-political relations, and Hyundai is investing a lot of effort.

Once past the immigration facility, there was a ten-foot tall steel fence, painted green, on either side of the road. It was a very bright green as might be used on children's toys, such a cheerful innocent color, perhaps a sublime statement that we are all "okay and happy here." It was odd to have this obvious fence all along our route, wherever we went, to separate the Northerners and us.

I noticed not a single automobile, although I saw an occasional bike; there were train tracks running parallel to our bus route, but not once did a train go by. The tracks were near enough for me to see lots of weeds from apparent non-use. The trip to Mt. Kumgang resort took about forty-five minutes. There were many farm fields, right and left, which should have recently been harvested, but they looked dull and overgrown, unused. This barren land seemed painfully full of potential. The mountains beyond the fields were gorgeous, majestic; granite boulder hills continued to roll past in a unique display of God's handiwork.

We were still in a military zone, so pho-

The "coming of the women's era" is the flow of history towards peace. Many great women leaders have stepped forward in the world to lead their countries, and many women NGO leaders are striving to change the world. This trend will continue to expand in the future. In that respect, we believe that all of the international leaders of WFWP are "apostles of peace" who will work their way forward to the very front line.

—Hoon-sook Moon, Keynote Address,
WFWP Convention at Mt. Kumgang, North Korea

tographs were not allowed. I saw a single ox-drawn cart with bundles of rice hay piled on it. There were people on bikes, a donkey pulling a small cart, a wheelbarrow. Most people were walking. With one exception, everyone I saw wore dark clothing. Sadly, no one was overweight.

We got to our (seemingly) four-star hotel after 4:30 PM and settled our bags. Our hotel room was nice and clean, with large sliding glass doors to a tiled deck facing the mountain.

Our dinner, souvenir shopping and the main conference event were all near each other and just five minutes from our hotel. The schedule was rather rigid; we had to be on time or a whole bus would be held up. I saw the concierges constantly checking their wristwatches.

The same tall green fence gaily lined the little road on both sides from our hotel to the plaza where the restaurant, souvenir shops and domed theater were. An occasional stiff military guard stood stolidly at any break in the fence where a small road would lead to somewhere in the woods. The guards were stern, still and barely looked right or left as we

passed by though I did spot a small glance in our direction as the bus moved past one guard's little station hut.

Once at the main plaza, we could use our US\$10 meal coupons for a buffet dinner. It was quite delicious, and I ate well, wondering how the North Koreans were doing without much food, as I have heard.

After eating, we could shop—all seven hundred of us—before our important

meeting with the North Korean woman leaders at 8 PM. The sales girls were all either Chinese or South Korean. North Korea apparently does not want its people to meet South Koreans or other foreigners. At the souvenir shop, I bought some nice things for my husband and children and hoped that the money would go to help feed people. Interestingly, they accepted only U.S. dollars and not South Korean currency.

Ten North Korean woman delegates were at our convention there. We heard an address by our WFWPI president, Mrs. Moon Lan-young, a keynote speech by Julia Moon (Hoon-sook nim), and a speech by the vice chair of the Choson Democratic Women's Alliance, who had come all the way from Pyongyang, the capital. She wore a Korean traditional dress (*hanbok*), as did all the North Korean ladies. She possessed an intelligent air, clear and pleasant. She mentioned True Father quite respectfully as having met dear Kim Il Sung in 1991, when they bonded as brothers. After Hoon-sook nim spoke eloquently in English, Caroline Betancourt and her Korean counterpart



Those women who came from afar had the chance to experience both Koreas during the workshop, which began in South Korea at the Cheongshim Youth Center before moving to the Mt. Kumgang Resort in North Korea.

recited a declaration of peace.

Then there was a photo session of leaders on the stage with the North Korean women. We finished with a candlelight ceremony, lighting each other's candles, starting onstage, until all the auditorium was awash with flickering beams. It was a poignant moment; both President Moon and the North Korean leader were teary during this ceremony. It is interesting to note that such a meaningful, profound, unprecedented event took place on such an unadorned stage with a simple wooden podium and no flowers.

October 31 was our day for hiking up beautiful Mt. Kumgang. Hiking was invigorating or exhausting depending on your level of fitness. For me it was meditative and thoughtful as I climbed up the mountain with a friend, Sara Melchiorre, covering almost all our family struggles and joys in between breaths. It took about two hours to climb to the first "stop", a Buddhist pagoda. We took lots of photos of the fantastic views and bridges, including wiggly suspension bridges that gave some a fright. One of my goals for this trip was to make a North Korean laugh. I did this at the pagoda. When I asked a stern North Korean what the huge ancient Chinese characters chiseled into the mountain face meant, he finally answered "Bud-dha" after uttering some Korean terms first which I did not know. I proceeded to make my perfect Buddha closed-eyes face and placed my thumb and forefinger in the correct position with my bent elbow. They let out a belly laugh at my antics that made me so happy. Perhaps we can win the heart of the North through humor or a performing troupe of some kind.

At the top of the second peak, my legs quite tired now, simultaneously my spirit uplifted, I sat down on rock and tried to read one of these red-letter signs. Suddenly, a young lady guard/guide popped in front of me and said in a North Korean accent, "*Cho-sun mal ha shi yo?*" [Do you speak Korean?] using the ancient Korean from the Han Dynasty, not the term "*han-guk mal*" that the South uses. I was surprised and a little shocked. Even though I can converse in Korean, I said in English, "Only a little" because we had been warned not to talk to the North Koreans as we might get in trouble or give out information that they might use against us. Although I was longing to chat, I withheld my normally active tongue and

Before all else, in regard to the unification and peaceful prosperity of South and North Korea, women should, through love and understanding, stand in the vanguard to break down the distrust and estrangement that have deepened among the Korean people in the half century since the division, and pave the path of reconciliation and harmony. From 1999 until now, I have spoken with women representatives of North Korea on more than ten occasions, on my visits to the North or when they visited the South, and confirmed the possibility that, "We women can do it."

—Moon Lan-young, President of WFWP International
WFWP Convention at Mt. Kumgang, North Korea

turned away. This actually pained me.

We returned rather late for lunch from the mountain hike. I managed to hit the famous noodle restaurant by 2:00. Cold buckwheat noodles that were actually meant to be cold! Later that afternoon, we marveled at the acrobatic skill, precision and strength of a North Korean circus.

That evening, we had our closing event, a nice closing ceremony with some group songs and a little dance thrown in. It was fun and we felt the warmth of ladies having worked together to bring some light and peace to the cold North.

The next day, after a last Korean-style breakfast buffet at the hotel, with some scrambled eggs alongside the kimchee, yams, rice, spinach, acorn gelatin, and noodles, we sat in our buses, all on time for our next destination. The choice of

tours on our final morning after checking out was either another mountain hike or a seaside stroll. I opted for the ocean to save my knees.

To get to the ocean, we had to drive through the countryside, where again no photos could be taken. There was only a lone human here or there, doing something out in the field. Several people were just squatting by the side of the road. There was the same green fence on either side of the road; we could not get close to them. They could not come close to us, even if they

had dared. On one side road, a guard sternly stood watching us pass, unmoved. In the distance, a group of people, all in the same dark blue pants and tops, waited behind another guard until we passed, then flooded the narrow road on their bikes or on foot moving to their destinations. We had a car in front of our bus caravan and one behind.

We saw another ox-cart man, slowly making his way, a train track with no train, and not one automobile. There were little villages with a few houses, all identical, and what looked like an army barracks. All the curtains of each house were the same color, teal or turquoise blue. All the doors were painted this same teal. The tall green fence always separated us. Karen Smith said she saw tanks parked in the distant hills.

These surrounding hills were starkly beautiful and pure, with clean air. One thing growing nicely was their cabbage for winter kimchee. Bright green with full leaves, they popped up hopefully every once in a while where we could see. The cabbage patches stood out against the brown dreary fields.

At the lovely ocean, there were small fishing boats in the distance. We finished our morning tour, returned to our buses to head south and eventually home.

One last anecdote: Although the rules and rigid system of moving people around in North Korea is all about control, they did do a good job of efficiently moving seven hundred of us from place to place on seventeen buses.

After the tour, I came from Cheongpyeong to Seoul with five sisters. The mere six of us could not agree how we were going to travel to where we had to go! What should have been a one-and-a-half-hour trip took five hours. I laughed at the irony and actually enjoyed the chaos and adventure. ♦



Anticlockwise from Fran Ichijo (center): Kikuno Allen, Kimiyo Anceney, Jennifer Ang, Hannah Alexander and Sara Melchiorre

When we applied to the government here in the South, after they studied our materials they realized we weren't just going to hold a simple rally. The South Korean Ministry of Unification was happy with our initiative. They suggested we have this kind of convention again not only in Mt. Kumgang, but in Pyongyang. I told Father that, but he said he would like to give the North Korean women the chance to go to a convention somewhere else.

We had a beautiful convention. They had a positive impression of us. Pak Sang-gwon⁵ always worries about this kind of event. This time he told us many times that what we did was beautiful. He was happy.

We had said we were going to hold a "woman leaders convention." In the North, they didn't want us to use the word "leader" in the Korean version of the signs, a word they use only for their nation's leader Kim Jong-il. They wanted us to use the word "worker" or "laborer," but I couldn't do that! I told them our delegates are not laborers or workers. "Forgive us," they said, "That's our own culture." They are very sensitive. They also don't want religious words, such as "God." They don't want religious ceremonies. We didn't use those words, except for the word "leadership" in the Convention banner. But I mentioned to them about globalization, that they must open their hearts to people from other countries. They need to do that.

For the opening and closing, and for the whole workshop, we used English, because we had simultaneous translation into Korean and Japanese. However, in Mt. Kumgang, for the sake of the North Korean delegation, everything was done in Korean, even the MC spoke in Korean. The exception was Hoon-sook nim. Because Hoon-sook nim referred to "God" in her speech, and some other things, in the Korean version we changed the word "God" to *Changjo-ju* (Creator). I asked them to please understand us. I asked them, because I want to give some kind of spiritual benefit to them. "Globalization! We have to open our hearts. There are many good foreigners." There are many young students in the North who speak beautiful English. I asked them, "You hate America, so why do you speak English?" And they said "That's different!"

They don't like certain words referring to North Korea and South Korea, and the Korean language, and if we use those words, they say so at once; "President Moon, please correct that!"

Also, they did not allow anything that had not been discussed in advance. But they know I was born in North Korea, so they say, "You are different."

We have held meetings with North Korean delegations many times, but sometimes it didn't work. They would stop the meeting. They might accuse us over some perceived error, and if the South Koreans could not accept it, the meeting would be postponed. As for me, Father is teaching us to love, to embrace; we still feel we have True Parents' love in our hearts. Even though they might be upset, I try to say, "Sorry. We will try to do it bet-

ter next time. Please understand our side. You know my heart!" Something like this—you know. And they'd say "Hmm...."

Gradually, step by step, I try to explain things to them. We have overcome many sensitive incidents in this way.

Also they have said, "If you would like to have our continued cooperation, please stop your support of North Korean escapees." You know we have an annual project. They have asked us not to support North Korean refugees with scholarships. But I say to them, "That is different; we have a scholarship steering committee. I have to discuss it with them. In South Korea, I cannot decide by myself. We have to discuss it." I tried to make them understand.

In the beginning, in 2001 when I visited the first time, I was sad, and I was afraid to talk and discuss anything with them. I had to be very careful in what I said. Seven years have passed.

We have met together on several occasions. Gradually I have tried to understand their situation. They are, also, I think, changing little by little. I think we can overcome the obstacles. Now I sometimes miss them. They've told me that they also miss us. When I visited Kaesong, they cried out excitedly when they saw me coming. Other South Koreans working there were surprised. They asked me, "Who are you? They are so glad to see you! Who are you?" I told the North Korean ladies delegation, "We're so pleased to see you!"

They said, "We are so happy to see you. You don't look happy like us. Are you unhappy?"

"Oh we are so happy," I laughed, "but in front of others...." There are many small side stories. I cannot tell them all.

Every time I visit North Korea, passing through Immigration Control they ask, "What's your position? What is your title?" As soon as I say "World Peace..." almost everyone knows. "Ah, you are from the Unification faith.

How is President Sun Myung Moon? How is his wife? His wife is so beautiful.... This time he's not coming with you?" Something like that. I am so happy.

Even in South Korea, the situation is changing slowly. In the beginning when I started with the Women's Federation for World Peace, I was so sad because people would say, "WFWP? Is that an NGO? They are not an NGO, they are missionaries of that Unification Church!" Nowadays, however, people have a lot of respect.

This time there were so many women from different countries. The hotel manager in the North said, "This group is special, this group is amazing. They don't complain; they always smile." ♦



Left to right: Ing Keng Brandner, WFWPI President Moon Lan-young, Hoon-sook nim (with an unidentified woman holding her arm), Elizabeth Baatenburg de Jong and Sachie Yagawa at Mt. Kumgang Resort in North Korea

As a recognized woman leader in Korea, Moon Lan-young was recently appointed joint chair of the National Council for Reconciliation and Cooperation between South and North Korea (KCRC), an organization that exists on both sides of the border, and which, in the south, comprises more than two hundred NGOs. She is also a representative of the 6.15 North-South Joint Declaration Action Committee (South Korean branch), which stemmed from the North-South Korean summit in 2000. In addition, Mrs. Moon is an associate professor of theology at Sun Moon University.

5 Pak Sang-gwon is the president of Pyonghwa Motors

The Missionary Road

An East African Story

By David Beard

"The Last King of Scotland," a fictional movie that takes great liberties with Ugandan history during Idi Amin's dictatorship was the initial inspiration for this article. Space constraints narrowed its focus to the activities of early missionaries. The first person I spoke to worked in Uganda long after Amin had fled, but epitomized a missionary's heart.

Asking Dr. Colette Takigawa how she and her husband ended up in Uganda produced a laugh and a brief answer. "Rev. Kwak," she said. "It was Rev. Kwak's desire, so we just went. Simple! Our faith was very simple. Both my husband and I were like that."

In fact, the couple had already worked in other African countries and it would seem destiny had connected Colette with Africa at an even earlier stage. Before joining what is now FFWPU, she had gone on summer holiday there with a friend. They had gone to Burkina Faso (then known as Upper Volta) and from there to Cote D'Ivoire. "I was very moved by Africa and by African people. I thought, 'These people who are so poor look so bright. Why are they so bright?' In France we think, 'Africa-poor people.' They were poor people, but actually they looked much brighter than many European people. I thought they must have

some secret, so I wanted to go back and I wanted to do something for Africa."

Two months later, back in France, Colette, a Catholic, had quite uncommonly refrained from going to church one fateful Sunday. It was a special day devoted to missionaries in the church she attended, but she stayed home, drawn to experience mass via television broadcast from Cote D'Ivoire. And so it was, while driving later that afternoon to visit her brother, that she was predisposed to being more sympathetic than usual when approached by a girl at a traffic light selling hand-painted cards to support missionary work. "Contrary to my habit, which was not to buy anything in the street," Colette explained, "because I hadn't given any donation to the church that day, I did buy her little cards and I gave her four times more than she was asking of me." In response to Colette's generosity, the girl added the second issue ever of *New Hope* magazine¹ to the cards Colette had bought. "I read the magazine and was very moved. It was about God in France. I didn't know it was from a church. It announced three lectures, three days in a row, and I went there. Following the three lectures, I went to a three-day workshop and a seven-day workshop, and I joined right away. It was quite quick," she said.

Colette was already a qualified medical doctor when she joined. "I was doing my third year of specialization in dermatology," she elaborated. "I completed my specialization after joining the church." As a member, Dr. Takigawa established the French branch of the International Relief Friendship Foundation (IRFF) in 1979. The following year, she was part of an IRFF medical team that delivered medical supplies to Zaire (today's Democratic Republic of Congo) and treated patients. "I first went to Zaire in 1980 for a short time," she said, "after that, in 1981, I went again to Zaire, for about three months with the European medical team."

1 A magazine produced by members and used as a fund-raising product.



Left to right: Ulf Ingwersen (who ascended in the 1990s), Kamiyoshi Hideaki, and William Connery, first Unification missionaries to Uganda, in Kampala

1982 found her in the Central African Republic, in Bangui, the nation's capital. This time she was with a mixed team of Europeans and Japanese medical professionals. On a "honeymoon" Father would have approved of, she was working with her husband Dr. Yasuhumi Takigawa. They had been blessed in 1982 in Madison Square Garden, on July 1. "We left New York on the fifth and we just passed over France and went to Africa directly after the blessing," she said, "and for the first time, I worked with my husband." Colette, her husband, two dentists, an ophthalmologists and a few nurses worked in Bangui for two months.

From the Central African Republic, the Takigawas spent four years in Zambia where they set up a clinic—something they knew Rev. Kwak had been thinking about for some time—in Barlaston Park, a suburb of Lusaka. They spent just a month in Kenya en route to Uganda.

A missionary family

Uganda today is a youthful, vibrant country with the energy to confront the challenges it faces. Most Ugandans were not even born during the worst years of its recent history. The nation has traveled such a long distance from the gloomy past that young Ugandans are probably unaware that their country



was the first Commonwealth² Nation the UK ever severed ties with when it closed its embassy and withdrew its diplomatic personnel in July 1976. The U.S. had done the same in November 1973. Yet, quite recently, President Yoweri Museveni was at the White House with a Ugandan delegation for talks with the American president, and a month later, he welcomed the Queen of England to Kampala for the Commonwealth Heads of Government Meeting, which Uganda hosted. Much has changed.

When Rev. Kwak's letter reached the Takigawas in Zambia in September 1986, Yasuhumi was hoping to return to Japan for additional medical training. Colette was hoping to attend a long workshop in the U.S. "Rev. Kwak understood our concerns, but he urged us to go to Uganda. We knew there was no running water, no electricity, no this and no that—no sugar, no nothing. We had two small children at that time, about three and one-and-a-half."

They knew the practical situation included dangers for the health and safety of their own family but they had to find trust in their hearts that allowed them to be guided by someone else's intuition. A missionary's life calls for putting impressive faith into practice.

"At that time, the news was not so good about Uganda. The month before Rev. Kwak sent us," Colette continued, "Mr. Shirao, a missionary in Uganda, and David Magola, a Ugandan member, had been tortured. The police found some old military outfits in a cupboard somewhere. They thought they were involved in some kind of revolt. They were tortured for one day. Especially with small children, we were a little bit wary, worried, scared or whatever. But it was Rev. Kwak's desire, so we just went."

Colette, who has a sharp memory when it comes to where she was when decades ago, easily gave the date of their arrival in Uganda as November 25, 1986. To understand something of the Uganda that greeted their arrival, it is necessary to look back a few years.

The man whom Idi Amin overthrew

² An association of sovereign states, the UK and some of its former colonies

to become president in January 1971 was Milton Obote. Obote set up camp in Tanzania and fought from there to regain power. Ugandan rebels accompanied Tanzanian Army units that drove out Idi Amin in April 1979. For twenty-one months following Amin's departure, there were three short-term presidents (including Godfrey Binaisa, who's long been connected to our movement) and one military commission before Obote returned to power in December 1980. As the Library of Congress Country Study of Uganda describes it, "the early 1980s became a time of revenge-seeking and despair under the second government led by Milton Obote.... The Obote government's four-year military effort to destroy its challengers resulted in vast areas of devastation and greater loss of life than during the eight years of Amin's rule."

Yet, when the time came, Brigadier

capital."

The rebels moving toward Kampala manned the National Resistance Army (N.R.A.), led by Yoweri Museveni. In December, Gen. Tito Otello signed a peace treaty with Museveni. In late January 1986, the N.R.A. took the capital and the same Museveni in power today began his presidency.

Colette and her family arrived ten months later.

"There were roadblocks," she said. "There was still shooting at night. In fact, in the center where we lived, the windows were full of bullet holes. It was not a secure place." She can't forget going through a roadblock where a policeman used the barrel of his rifle to move her son. "'Get out of my way'—like that." He had pushed him with the side (not with the open end) of the barrel. Nevertheless, she pointed out "with a three-year-old boy, he was about that height [she indicates about 60cm], so it

was close to the shooting end." She did not think the man intended to do more than get to the trunk of their car and check for weapons. Still, of the atmosphere in general she said, "We felt very insecure."

The Takigawa family spent two years in Uganda. They renovated a clinic, where Yasuhumi Takigawa worked half-days dealing with the same kind of diseases he might have in Europe; only malaria was additional. "Originally, my husband trained to be a surgeon, before going to Africa, but there was no way he could practice as a surgeon, so he just did

general medicine," Colette said. "I didn't work in Uganda; I worked a little bit in Zambia as a dermatologist, but very little. I was always pregnant or nursing babies."

For a while, Mr. Takigawa was also the temporary national leader, because a month after their arrival, Ulf Ingwersen, the German missionary who came in 1975, had to leave the country. All the members lived together. There were four couples blessed in the 6,000-couple group, David and Ritsuko Margola, David's brother John, Raymond and Tomoko Otika, and Cise and Margaret Mugide-Kone. There were also single mothers with children. They stayed



Clockwise from missionary Kim Jong-dug and daughter; Chizu Yamaguchi, Mrs. Erinah Rutangye, Colette, Irene Wangwa, Watanabe Asako (Mrs. Kim) and child; Juliet, Hayashi Kazuko, Livingstone Kyeeyune and Tony Rutangye

General Basilio Olara Okello removed Obote from power in a single day (July 27, 1985). Two days later, Brig. Gen. Okello handed the reins of power over to the (unrelated) Army Commander Gen. Tito Okello, who became chairman of a military council. Those were chaotic times. In early December journalist Edward A. Gargen wrote in the *New York Times*, "Robbers, often dressed in khaki and carrying Kalashnikov automatic rifles, are looting houses and stealing cars with increasing frequency. "Kampala itself has been hewn into four parts with private militias occupying each quarter. A well-equipped and disciplined rebel army is pushing to the outskirts of the

together for safety's sake.

Colette returned to Uganda in 1994 to help with Japanese missionaries to the country. She commuted for forty-day stints between there and Japan from 1994–1997. She returned again in 1999 to welcome True Mother to the country, an event she'd had a dream about years before. Despite her security concerns, she obviously has deep affection for the country. "Ugandan people are very warm," she told me, "very spiritual and quite gentle.... The majority of Ugandans are actually peace-loving people. They have kings; they have traditions. They are very giving, forgiving, and they believe in God."

Colette cautioned me not to have a simplistic view of Africans. "They are not all the same," she said, "just as Europeans are not all the same, and Europeans are not like Americans."

Missionaries dispatched in 1975

There are geologic factors that contribute to Africa's diversity and they are evident in Uganda itself. Seen by satellite, Africa differs from other continents. It has no extensive mountain ranges because there has been no collision of tectonic plates beneath Africa as there has been beneath the other continents. Instead, as East Africa's Rift Valley System indicates, the single tectonic plate beneath Africa is subject to opposing pressures, stretching the plate and causing cracks to develop. Simply put, the land sags into those rifts.

Although Uganda has mountains in the east and west, most of Uganda is a plateau, an elevated tableland, through which run two branches of the Rift Valley System. It is relatively cool in temperature despite Kampala being half a degree north of the Equator, and there are few areas of heavy jungle or steep mountains to impede travelers. Over the centuries, these factors have attracted various groups to Uganda, where they have settled.

No one anticipated that independence from Britain in 1962 would unleash forces that led to the bloody decades that followed. Expectations were that Uganda would develop into a stable nation much sooner than it has. In retrospect, there are divisions between language groups; farming tribes compete over the best land with herding tribes; hierarchical groups organized under a king vie with groups organized according to familial clans; Muslims, whose fortunes diminished under the British, were set against Christians, whom the British favored; and there are groups that have traditionally fought for dominance or



Colette Takigawa, far left, with Ugandan members welcoming True Mother to Kampala in April 1999, at Entebbe Airport

over territory.

Nowadays we often hear about transcending boundaries such as those these conflicts represent, and like Ugandans today, we enjoy the benefits of a world with less friction and satanic enmity than in past decades. True Parents brought together elements to create this current foundation through the 1,800-couple blessing and the dispatch of missionary trinities, who struggled for harmony among themselves even as they bumped up against the culture of their assigned nations. Later missionaries added to this foundation.

As Father explained at Lancaster Gate, in London, on May 20, 1978:

Before I sent out all the missionaries, I blessed 1,800 couples.... Where did the number 18 come from? Eighteen is six times three. Six is Satan's number. The lost number, six, was taken away by Satan; restoring the number six in three different categories resulted in 1,800 couples, which includes all the satanic families. In other words, any kind of satanic family can come to God, can come to truth, can be saved. I laid railroad track in 1,800 directions so everybody finds a track, finds a direction. Any nation can find a direction to come to God and the True Parents. We are now moving on those rails.

What I find remarkable about these men and women is how quickly they had to go from plebeian single member to blessed foreign missionary. The 1,800-Couple Blessing Ceremony took

place in Seoul on February 8, 1975.

Father announced, in Tokyo, four days later, that members of their blessing group were to become foreign missionaries. William Connery, then barely twenty-six, remembers, "Both Rev. Moon and Neil Salonen (president of the American Church) emphasized the importance of the 1,800 Blessing for the work of world-wide restoration. We had a special meeting on February 12: a list of 95 nations was read out and we were to pick out 3. My choices were French Guyana, Rhodesia and Singapore."³

From Tokyo, Mr. Connery went back to the U.S. and invested himself in his usual work until he began a workshop for missionary candidates at Barrytown, which lasted from March 3 to May 14. "During that period, Rev. Moon came to speak to us at least 10 times. His advice was always strong and fatherly," he recalled.

William described the workshop schedule as "strenuous." Along with attending many lectures by Rev. Ken Sudo, they set conditions of preaching on public streets for thirty-hours at a time, twice in New York City and once in Washington DC. "The personal commitment of each missionary was being challenged," he wrote. "My own greatest challenge started on April 5.... Mr. Salonen took me aside and asked if I would be willing to go to Uganda. Without much hesitation, I said yes. Actually, I knew very little about Uganda but my information soon

³ All quotations of Mr. Connery come from a seminary thesis he graciously provided. He had written it based on diary entries.

grew."

What had happened in Uganda that might have come to William's attention? An American journalist and a university lecturer disappeared there together in July 1971. The story of their murder by soldiers emerged in April 1972. In August 1972, President Idi Amin announced that eighty thousand South Asian merchants had ninety days to leave Uganda, where many of their families had lived for three generations. The missionaries would later see the economic devastation that this mass deportation caused.

In July 1973, it was mere coincidence that Idi Amin was in Entebbe Airport as a plane that had refueled began taking off. As if on impulse, he shouted, "Who is on that plane?" When told the plane held members of the U.S. Peace Corps, he bellowed, "Bring them all back!" Immediately, his orders were acted on. The control tower radioed the pilot and ordered the plane back. The plane would be pursued by military jets if the pilot failed to obey. As a crew member looked out his window, he saw two combat aircraft coursing through the skies above Entebbe. Newspapers would later report that the 112 Peace Corps volunteers were being held prisoner by Amin on suspicion of being mercenaries en route to an infiltration mission somewhere in Africa.

This occurred only days after Amin had sent a telegram to the man he called Brother Nixon wishing him a speedy recovery from the Watergate scandal, and it added to Amin's reputation for being volatile, erratic, tempestuous—"the wild man of Africa." All over the globe, this leader of a relatively small country was making headlines.

Perhaps embarrassed at having to release the Peace Corp volunteers "unharmful and unalarmed," after receiving assurances that they were legitimate aid workers, President Amin lashed out again a few days later. *The Washington Post* reported that in a radio broadcast, he said "he would not stand for any 'dirty tricks.' He said he was shocked to learn that 22 minor religious sects had infiltrated Uganda from the U.S. in the past two years." Certainly, that was not a report to calm the heart of our young missionary, who had said "yes," to Uganda.

How did William respond to what he learned? "I gave my fate to God, praying in my mind: 'Well, if You want to get rid of me, this is Your chance. Anyway, I will go because someone must bring Your New Word to the Ugandan people and it is better for me

to die than for some worthier brother or sister to go and die.'" He flew to Uganda in mid-May 1975. That first step caused apprehension. Of the flight to Entebbe Airport, he recalled, "My stomach was turning over like a person awaiting execution."

One of his fellow missionaries would later testify to the strong conditions William Connery set while in Uganda. "Rev. Moon told us to make special conditions for our nations," William wrote, "My first started as soon as I left the plane—I began a seven-day food fast. I felt that God was protecting me from the very beginning."

By chance, he met the Germany missionary, Ulf, soon after his arrival. The last of their trinity, Kamiyoshi Hideaki, they would not find until late September. Mr. Connery's testimony describes their efforts to get work permits and employment, but it is not a dry account of young men job hunting. There's palpable tension from opposing forces—their desire to make a mark on the country and the awareness that they must remain hidden from predators who could put an end to their mission, or their lives. "As our circle of friends grew," he wrote, "more people told us stories of the beatings and killings that were taking place. Our hands were tied: if we did anything to help our friends, we could be easily kicked out of the country. Our only solace was the word of God we could teach people through the Divine Principle."

William chronicles many instances of teaching people, beginning from his third day in the country. It was while

teaching the Principle of Creation, quietly, one-on-one, in a small park, on July 27, 1975, that he was descended on by an officer of the State Research Bureau, Amin's secret police. Papers confiscated, address revealed, he headed quickly home once released; but like hounds on a scent, S.R.B. officers rapidly were at the door. He, Ulf and Abdul, a Bangladeshi they rented a room from, were arrested and put into the back seat of a car. The driver took them to a vacant building. He went in, came back and kept driving. "Next, we were driven to the three-story building, which had the external appearance of a motel, where most of the S.R.B. victims were beaten and eventually killed. Our driver again went in and again he came out after a few minutes and drove us away." Even after darkness descended, the car continued to wander the city streets. They reasoned it was just an attempt to throw them off-kilter, an intimidation tactic. But how were they to know? Ugandans were not the only ones who had "disappeared."

Eventually, they were taken to a small ground-floor room beneath S.R.B. living quarters. There, officers interrogated them, hurled wild accusation at them but did not beat them. It is the uncertainty that must have worked on their hearts.

Many have speculated as to how many thousands the S.R.B. killed. No figure has been offered for how few walked away. On Tuesday afternoon, the three men were taken to meet the Permanent Secretary for Education, who may have intervened because Abdul was a college lecturer. They had been released, physically unscathed.

William's daily life, as revealed in his thesis, continued thereafter in a focused, determined manner as he spread Heaven's "New Word" up until the day in 1978 that he was called to attend the seminary. The other two missionaries continued in his absence.

All of the missionary trinities carried out their world-level mission against the backdrop of their assigned nations. Sadly, some missionaries were overwhelmed by the internal difficulties they confronted. Many are remembered with fondness in the nations they served.

We have no way of measuring to what degree the effort of these pioneers contributed to freeing the world from national and lesser boundaries. What we have is Father's word that they were part of a railroad track to freedom, hope and the original world, which he laid "in 1,800 directions." ♦



The Takigawas in 1986 with their first two children, with whom they entered Uganda; Their four children were born in Zimbabwe, Zambia, Kenya and Japan.



Turning Hell into Heaven

The developing work of RYS

By Daniel Bessell

The following content is based on a presentation given by Daniel Bessell, International Director of the Religious Youth Service (RYS), at the UPF leaders capacity-building workshop held in New York in September.

Many of you were involved with RYS before I ever knew it existed. I don't think I need to tell you much about the concepts RYS is built around. But what I do want to tell you is a little about what we are currently doing and how you might utilize the RYS service-learning model in your nations.

We specialize in interreligious relationship building. RYS provides service opportunities for young people from all around the world to work together and learn from and about each other. Unlike learning from lectures given at the front of a classroom, students learn through an experiential cycle. A plan is presented, we do service work according to the plan, reflect on what we've learned through our common experience, and then apply the learning to a new plan. In that way, every single experience participants have leads toward a positive outcome. They learn through doing and can apply what they've gained in a very practical manner every time.

We've done so many projects this year; it is difficult to name them all. But I want to tell you about the project I just came back from in Honduras. Honduras was exciting because we went to a little place called *El Infernito*, which means "little hell," and it really was. Our project developer was assaulted a week before the project began, and there were people around us carrying guns. It appeared to be a somewhat dangerous area, but the *maras*, the gangs of the area, actually helped us, once they realized we were there to do something for the community. Our project was to build a little kitchen for the neighborhood kids. The social dynamic was fascinating. The gang sent two guys, one named *Buitre* and the other named *Condor*—that's "vulture" and "condor." They were practically our bodyguards, and they made sure that nothing happened to us. Even gang members can be helpful. They helped by escorting the girls involved in the project safely back to the homes where they were staying.

One development that came out of the project in Honduras was the idea of having the volunteers stay with families in the local community. Consequently, the families became involved with the project, and then through these families, the wider community became involved. It was just a ten-day project, but in the end everyone was involved from the gang to the Catholic Church. The Catholic Church (and I'm sure this will sound familiar for those who live in Latin America) had a *misa para el proyecto*. The local church conducted an entire mass just for the project, which demonstrates the enormous power in service. The mass was

Left: Daniel Bessell, who speaks English, Spanish and German fluently, being interviewed;
Right: Rev. John Gehring, RYS senior advisor and educator, with participants at the Suriname 2007 RYS project in August



held in the Basilica of Honduras.

We've done RYS projects this year in Sri Lanka, Ghana, Ivory Coast, Suriname, Australia, Honduras, Indonesia, India, and the Netherlands—everywhere. It's exciting for young people to learn about one another by working side by side rather than in a boring classroom. I believe RYS has the potential to make a real difference with the young people in your regions.

Currently we are developing a curriculum on how to implement our RYS methodology. Drs. Ron Burr and Sherry Hartman-Burr, who participated in Father Moon's early conferences in the '70s and '80s, have been a serious driving force behind developing the methodology we have been using thus far. They have also served as consultants and trainers for Fortune 500 companies. They have done excellent work in developing programs that give people the opportunity to hone their skills in leadership, in service and in communications.

Our programs provide youth with opportunities to work together and to grapple with problems, going beyond their linguistic, cultural or religious barriers. It's exciting. I want to invite all of you to get involved in some of these programs and to organize them yourselves, depending on what is needed in your region or nation.

Our programs are up to 75 percent funded by in-kind or local donations. The Universal Peace Federation (UPF) grants make up 20 or 25 percent of the budget for a local project, which translates into between \$2,500 and \$7,000 for each project. The local community, the people living in the immediate area, and businesses donate the rest of the money and materials needed. This is a great way to bring the whole community together in service.

And it can be done continuously. In Honduras, we've been doing programs since 1996. Another interesting aspect of our service work is that many times after a project, the government or different municipal or state agencies come in and further develop the program. In 1998, after Hurricane Mitch ravaged Honduras, destroying 70 percent of her infrastructure, RYS began building a barrier against the water that was coming in. But we could only begin the project. Every single day while we worked on that barrier, newspapers in Honduras wrote things like, "These international volunteers are coming to work in the dirtiest areas—people here should follow their example." We were all over the news. After RYS left, the government came in and finished the entire project. It was quite impressive. There are always possibilities to start in areas, even those that are somewhat hazardous—like El Infernito this year. We can inspire and empower people in the community to continue developing projects after we leave.

We have developed a global network of people from different religions who are interested in this work. There's a common thread that runs through religion. That is to say, in any religion, at some point, the religious follower has to go beyond doctrine. You can't sustain belief in a religion if you confine yourself to its doctrine. Religious leaders will tell you that at some point you can't just read the Bible or the Koran or the Bhagavad Gita and believe only in that doctrine as it is. You have to make a leap of faith; you have to believe in something beyond doctrine.

In RYS projects, participants can harmonize based on that leap of faith that each has had to make. On that basis, they can unite in a very special way. They develop friends in different communities and from different countries, which develops into an amazing network of people who believe that peace is possible. Nowadays many people think, "World peace is never going to be possible. We can't produce it; we can't do it." RYS is time-tested. After going through an RYS project, many young people have come to feel the hope and optimism that world



Top: RYS participants in a group-building exercise in Guyana, July 2005, **Second:** Foot-washing ceremony in Malaysia, June 2006, **Third:** Mixing concrete in Guatemala, July 2006
Bottom: Building a kitchen in Honduras, August 2007



RYS Sri Lanka, September 2007

peace and peace in their communities *is* possible.

In RYS, we don't just talk about world peace. We talk about the local situation; we try to make the peace issue relevant to the local community, so that it's socially and locally relevant. For that reason, we try to work on programs that can be continuous, that can be duplicated or perpetuated by ambassadors for peace, government officials or participants who take the RYS idea home and develop their own projects based on their RYS experience.

Our programs are usually ten to twelve days long. During those ten or twelve days, we have eight or nine days of service work. Most of our volunteers are students. They aren't necessarily the type of people who can work all day with shovels and paint brushes. They may not be the best workers, but if they work together and inspire others to follow their example of service, the programs can develop. The following year, the program may be run again, and a new group of people can be brought together, often friends of those who came the year before. That is how the amazing network of people has developed and continues growing.

What a great opportunity it is to speak to all of you, especially all the regional presidents! We would very much like to work in countries where there is an interreligious population and where interreligious tensions are high. In Europe, for example, the Netherlands, England and France have been struggling to relate harmoniously to their Muslim minorities. This difficulty is going to be a serious concern for the next few decades.

It is sometimes challenging to do service programs in Europe; you can't just start building a school. That is considered the government's job. For that reason, under the guidance of Rev. Carol Pobanz, we have developed a program called the Peace Park Project, which brings people from the community together in service through art. These projects are distinct from other RYS programs in that artistic activity constitutes the service. Participants look to the creative process for lessons in harmony and peace building. These projects also provide an opportunity to look at all of life as a creative process and to study art as a means to express the highest values. The RYS Peace Parks provide a context for interreligious youth to put aside doctrinal differences, unite in activities of spirit, creativity, worship, and service-learning, and showcase a model of peaceful community. In these projects, participants often create mosaics. We were working on a mosaic at a mosque in England during the London bombings. It's a cooperative process and therefore a great way to

promote better relations. It was amazing because in our community we were overcoming barriers, while in the larger society problems escalated. In such situations, the relevance of RYS becomes obvious. It's into situations like these that RYS fits very well.

I think it's important to understand the practical difference between our affiliate, Service for Peace, and the Religious Youth Service program. The Religious Youth Service program is an interreligious program that uses service as a medium to bring people into contact across divisions. We specialize in interreligious dialogue and action, while Service for Peace is much larger and tries to serve the broader society. RYS wants to focus on interreligious relationship building and conflict transformation. Countries that have an interreligious demographic such as Sri Lanka, Malaysia, France, Suriname, India, Jamaica, Guyana and the Netherlands are ones where RYS can be utilized to

bring local communities together. If you have countries in your region where interreligious tension is on the rise or where interreligious tension has already escalated in some way, RYS should be active there.

We are currently building two types of programs—base projects and roving projects. A base project is one that continually develops in the same location, using the same networks, building upon those networks and expanding its foundations. Roving projects are ones that go from one place to another in search of a good location for new base projects.

If you have countries in your areas that would benefit from RYS, please consider using us as a model program. We can send you experienced international educators who have been applying our methodology for the last twenty years. We can help you put together a very practical program. Your project does not need to be very expensive. With the Honduras home-stay concept, we have eliminated almost 40 percent of the actual cash needed during a project by having our participants live in the community. We are confident we can do many projects with a very small budget. This program can provide practical education, in an exciting format for young people from all different religions.

And that's really cool. Check us out online: www.rys.net ♦



RYS participants at a work site in the capital of the Republic of Honduras, Tegucigalpa, with its mayor (standing, first row, center) in 1999

Youth March for Unity



By Cho Yea-eun

There isn't much one person can do for unification. But if more and more young boys and girls begin to create unification from their environment, while maintaining an undiluted and consistent passion for unification, I believe North-South reunification will come, just as the waters of different rivers joins to create an ocean.

Namely, we can expand the culture of true love. We can set our minds on seeing the reunification of Korea. We can live for the sake of the others, beginning with our neighbors.

If we can do this while maintaining our intellectual skills, and actively take part in related activities, I'm sure all these efforts will become a stream leading to unification!

A number of the young people who took part in the great march across the Fatherland were not interested in church activities or didn't often take part in them. There were some who said they

decided to join the march because it was something of an outreach activity that they wanted to experience or because their parents encouraged them to go.

Things did not always go smoothly during the three days we spent together. We were sweating and drenched with perspiration as if we had been hit by rain. The march felt as if it would never end.

Because of the way we conducted the march, most of the actual activities were done in streets; we were face-to-face with people. In the middle of crowded streets, we shouted our hopes for the reunification of North Korea and South Korea. We spent nearly half of each day walking outdoors. The blisters on our feet were battling one another for dominion as they spread between our toes. In this situation, a strong bond gradually emerged between the participants. Under such difficult circumstances, it was natural that the marchers

began to feel respect for their fellow marchers who were also enduring.

The kids ranged in age from thirteen to eighteen (the first year of middle school to last year of high school). They were still-growing students and were different from each other in height and appearance. There were short little young girls, and there were tall hulking boys; for them, all moving together toward one goal probably felt great. I marched with them, and I couldn't help feeling that the kids looked so young but were actually quite amazing.

Three hundred young boys and girls converged at Imjingak, seven kilometers south of the point of division, where they shouted "Unification of Korea!" That was really a touching moment. I'm sure that even someone as emotionless and detached as a piece of wood would have been moved in that emotionally charged atmosphere. ♦



Asking for donations in aid of Korean reunification; a service project (some paint did get on the wall); Hyun-jin nim's son Shin-joong nim (in front) was among the marchers.

True Love Is for Everyone

By Yoshi Ichijo

The Special Needs Ministry began in 2003, under the Blessed Family Department in the United States. Since most brothers and sisters throughout the world may not be familiar with our ministry, I would like to introduce who we are and what we do.

My name is Yoshi Ichijo, and my wife's name is Frances. We were blessed at Madison Square Garden, New York, in 1982. We have three children, Erika (twenty-four and blessed), Kenji (twenty-two and blessed) and Carlina (eighteen). Our second child, Kenji, was born with Fragile X (chromosome) syndrome, which is somewhat similar to Down syndrome.

We were living in Korea when we started our family. However, as soon as we realized that something was not quite right with our son, in 1986, we decided to move back to the U.S. to care for him and get the help we needed. In an effort to heal him, we conducted a long and rigorous physical therapy with guidance from the Institutes for the Achievement of Human Potential. We went to Cheongpyeong a few times to accomplish sincerely any healing that we could. Fortunately, Kenji eventually learned to speak, but his intellectual level is still at the age of six or seven. Today, we live in Maryland, outside Washington, D.C.

In 2003, when I was attending a husbands' workshop in Cheongpyeong, I bumped into a brother I used to know when his family had lived in the Washington, D.C. area. We started talking about our families, our children and matching and blessing. He has a Down syndrome daughter, Sonya, and the idea came to us that a match between our children might be a possibility! Soon after the workshop, we decided (with our wives' active input) to match my son and his daughter. They met each other and were both happy with the matching. We then reported to the headquarters for the authorization of their matching, including sending photographs of Kenji and Sonya.

On the afternoon of June 15, 2003, Dr. Yang called and told us about Father's reaction, the day before, to seeing the photographs of our son Kenji and his fiancée, Sonya Yoder (daughter of Steve and Susan Bergman Yoder). Dr. Yang had told Father the whole story of how we matched them, including that they wanted the blessing and were happy with each other. Of course, Father knew of their special needs situation. He was moved and happy for them, as any parent would be. He spent a lot of time looking at their photos and talked extensively with Dr. Yang about them—and most importantly about finding others in the second generation who are disabled and making sure that they have the opportunity to receive the blessing. He instructed Dr. Yang very specifically and emphatically to make effort to find all blessed children with special needs who are of matching age and to help them get matched. Dr. Yang was surprised by Father's directive, but he took action by calling us.

Thus, as probably the first couple in our movement to match their special needs child, my wife and I were asked to accept the responsibility of coordinating the Special Needs Ministry for all special needs children in America. Since information related to our Special Needs Ministry is posted on the American Family Federation web site in the Blessed Family Department's area (www.familyfed.org/bfd/special.html), some members from different countries contacted us and registered their children with the ministry. We have over thirty families registered, and our ministry reaches worldwide.

As one of our activities, we completed our first special needs family camp this past summer, at New Hope Farms, which our True Parents established in 1989 in Port Jervis, New York (120 km. northwest of New York City). Eight special needs children from seven blessed families attended. We had horseback riding, games, scavenger hunting, arts and crafts, karaoke, etc. We gathered sixteen precious volunteers, all blessed children, so that each camper might be able to have two helpers, especially when he or she was horseback riding. While they were riding a horse, or trekking in the woods, we parents had meetings and gave testimonies about our children. These testimonies sometimes brought tears to our eyes, since we all shared similar struggles and issues. Listening to other families' testimonies was comforting and encouraging. It became a place of heal-

Kenji and Sonya



ing for the parents' hearts. We were also gratified to provide a place for the parents to find comfort, encouragement and hope.

In addition to the families deep sharing, there was a side benefit for the blessed children helpers, more than we could have imagined. While helping the disabled campers they were assigned to, the blessed children volunteers realized how blessed they are. They were totally dedicated to taking care of their campers. It was heartwarming to see such a scene. The parents felt supported and loved and a bit liberated, while their children were nicely cared for. Our primary mission in the ministry is to facilitate the matching of disabled blessed children. However, we found that we could also revitalize those blessed children who had come as volunteers, through our activities with the special needs blessed children. Often, a volunteer found new meaning in life, or just appreciated the chance to live for the sake of another who can not perform simple tasks for himself or herself.

This time, since we did not know each family's situation, we decided to camp out, so that if something happened to a special-needs camper, his or her parent could deal with any situation right away. Also, it was fun to camp out right next to the main house under the stars. It was my first camping experience.

The United States is such a large country. It is impossible for all families to get together in one place. Some time ago, we had local meetings in New Jersey and in Washington, D.C. We would like to create more opportunities for the families to meet and get to know one another for support and friendship as well as to be able to meet future matching candidates for their children.

Before being matched to my son, Sonya had asked her father, "Will I ever get blessed?" He could not answer the question; privately, he wept. My wife also had a similar feeling toward our son. For a long time, she wondered if anybody would accept him. She thought he would probably have to wait to be blessed in the spirit world. The desire of mankind is to receive the blessing. There is no exception with special-needs blessed children. Everyone wants to love and be loved by a special person.

All matching and blessing are ultimately the responsibility of blessed

families, whether they include a special-needs blessed child or not. Therefore, each family is responsible for all aspects of the blessing and the choices that have to be made regarding them. While we do not expect or desire for Kenji and Sonya to have children, others may choose to take care of grandchildren from such a couple. It depends on many genetic, familial and practical factors. True Parents have not yet addressed the issue of progeny for special-needs couples, and although we, in the Yoder and Ichijo families, understand the four-position foundation, we have to use common sense. We know what Kenji and Sonya can handle and what they cannot, as well as the tremendous responsibility a grandchild would be for us, for them and for their siblings. This private matter must be decided by each family, together with God. There is also the option of adoption, of asking for a spiritual blessing, of remaining single. True Father himself encouraged the blessing for these special members of the second generation, but in the end, each family lives with the decisions they make. I think you can find research to support any position that you take regarding a disabled couple having or not having a child.

We are also working toward establishing a group home where several special-needs children or a few special-needs couples live together. They would be taken care of by a young

blessed couple who feels called by God to do such work as their mission.

I would like everybody to know there is such a ministry in America. We have children registered from Europe, Africa, Australia, South America, and Japan. One day we received a phone call from a parent in Europe, who was told by the European headquarters that they did not have any organization to help her with the problems she had. They suggested she call the American movement. Since then, we've learned that Europe is making progress toward establishing a Special Needs Ministry and that there are similar organizations in Japan and Korea.

In America alone, there are many special-needs families, but the news about our ministry has not been disseminated throughout the country. We are making every effort to get our ministry known through various organizations. If any special-needs family would like to share their opinions and ideas, we welcome all.

I pray that this article may inspire all the parents with special-needs children to make an effort to get them matched and blessed if they choose to do so. God bless you all! ♦

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Both sets of parents with the happy couple in Chicago, on the shores of Lake Michigan

