

TODAY'S WORLD

JUNE/JULY 2001



**Breaking Ground for the
Building of Heaven.**

**Settlement of God's Father-
land Speaking Tour**



Message from the Publisher

Reverend Hwang Sun-jo

The Work of the Holy Spirit Two Thousand Years Ago and Today

This is the sermon given by FFWPU international president Rev. Hwang Sun-jo at the early morning service at the headquarters church, Chungpa-dong, on June 10th. Continuing Father's tradition, kept over many years, of a six o'clock service every Sunday morning at the main church (similar to that also kept at Belvedere in America), church leaders and others nowadays gather there to hear the Korean church president speak. (Father sometimes still comes.)

GOOD morning brothers and sisters. I believe that you are in the midst of making conditions during this period of mobilization for the day of Pentecost, which started on the seventh of this month. I am grateful to all the blessed families around the world who have held nightly prayer meetings and fasted, or have done a hundred and twenty bows with their utmost sincere heart as we take part in the providential new beginning.

Today is the first Sunday since the Pentecost providence began. There isn't any need to emphasize how important it is for us to bring the victory that True Parents desire at this providential moment in history, the Pentecost. Today, I would like to talk to you about how we can successfully carry ourselves through this period to contribute to True Parents' victory.

Christianity's early theological dilemmas

Many things were unclear in the early Christian church. The Apostles Creed declares, "I believe in the Holy Spirit, the holy catholic Church [meaning the church universal, the Body of Christ], the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." The Holy Spirit mentioned in the Bible has been a subject of disputes among Christians, however, for two thousand years. After the direction concerning the Pentecost was given by Father, one of our church leaders asked me, "When will the Holy Spirit come?" I would like to give you a clear picture of what the Holy Spirit means to us.

After Jesus died on the cross, he resurrected spiritually to do his holy work for forty days and then went up to heaven. Near the time of his ascension, Jesus promised his followers that he'd send the Holy Spirit. The Holy Spirit came at Pentecost as the fulfillment of his promise. The Bible records that when the Holy Spirit descended, people began to speak in other tongues. What languages did they actually speak? No one knows. It is questionable whether speaking in tongues was necessary. Nevertheless, whoever wrote

the Bible surely wanted to say that what had happened could not have been caused by human power but something far beyond that.

After the Holy Spirit came, followers of Jesus who had been scattered around came together to make one community. A new unified community was born, which was the starting point of Christianity. All they longed for at that time was Jesus' return. As he had told them he would return before they had visited all the towns of Israel, how could their faith not be eschatological? "Will he come today or tomorrow?" Even an oddly shaped cloud would make them wonder; thunder and lightening would intensify the longing of their hearts. But Jesus did not come. Seventy to eighty years passed. The followers, especially those who had directly met Jesus, started to have doubts.

They started to fight among themselves. The more difficulties they had within their own communities, the faster the spirituality that had originally made them Christians vanished. And then the Church started to develop its own theology. That was the age of the early Fathers. The church leaders started to change the main focus of their teachings from eschatological expectation to the actual words of Jesus' and to systematize the church structure. In about 100 AD, the institution of the Church established itself.

That church, however, was shaken by an outside force, Hellenism. Those whose ideas were influenced by Hellenistic philosophy tried to find the truth based solely on reason: "How on earth could it be the case that Jesus is God?" Arguments on such matters first took place within the Christian community and intensified the more the Bible was being shaped and the more the church was becoming institutionalized.

Who was Jesus?

In the meantime, philosophers influenced by Hellenism started to attack Christian thought, which led Christian intellectuals, such as Clement [head of a theological school in Alexandria, northern Egypt, died circa 215 AD] and Tertullian [a priest in Carthage, ordained circa 200 AD] to come on the scene in defense of their faith. Debates raged on the Holy Spirit as well as on the identity of Jesus. Who or what was he? Was he God Himself? How much of him was God and how much of him was man?

Those who were in positions of authority within the Christian community chose to emphasize Jesus'

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Congratulations to the True Family...

...on the birth of Shin Kwang nim, a new baby grandson for for True Parents and son for Hyun-jin nim and Jun-sook nim. He was born on July 18, 2001. "Kwang" means broad, vast or wide open.



KEN OWENS/NFP

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Cover Photo: Father and Mother share the joy of the success of the "Settlement of God's Fatherland" speaking tour, at a victory celebration they hosted at Hannam-dong official residence on July 13th (Photo: Seil Studio/Seoul)

PUBLISHER: Rev. Hwang Sun-jo
 EDITORIAL ADVISORS: Chang Kwan-hyun
 Kaye Allen
 MANAGING EDITOR: Julian Gray
 ASSISTANT EDITOR: David Beard
 TRANSLATION: Lee Sunjin
 ADMINISTRATIVE ASSISTANT: Kim Hyung-woon
 LAYOUT: Julian Gray
 USA OFFICE: Alberto Faccon
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TODAY'S WORLD editorial offices. Address: 12th floor, Dowon Building, 292-20 Dohwa-dong, Mapo-gu, Seoul, Korea 121-040; Tel: (82-2) 6383-3203 Fax: (82-2) 6383-1500 E-mail: todayworld@tongil.or.kr

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Groundbreaking Ceremony for the Original Temple Holy Ground and Interreligious Graduate School of Theology

Reverend Sun Myung Moon - July 8, 2001, Cheong Pyeong

WHAT day is it today? It is the day of laying the cornerstone of the Original Temple Holy Ground (*Bon Jeon Seong Ji*) and Interreligious Graduate School of Theology [official names in English are yet to be confirmed]. It is also July 8, 2001. If you think of the numbers seven and eight, you may realize that those are providentially very important numbers.

When God created the universe, he made people on the sixth day, but because of the fall of man, He could never really rest. He could not claim the number seven and had to make a new beginning on the eighth day.

We have the four seasons and twelve months. The central number in the changes of the seasons is thirteen. Thirteen. Do you understand? You can also find examples in the Completed Testament Age that are like Jesus' twelve disciples and Moses' twelve elders. The Unification Church, centering on the number twelve, tried to restore the twelve of Moses in the Old Testament Age and the twelve of Jesus in the New Testament Age and to create the foundation of the family in the Completed Testament Age.

The universe is in motion according to the natural laws created by God, centering on the number thirteen. It works the same way in perfecting individuals, families, nations, the world and the universe. Neither in your carefree daily life nor on your days of more seriously seeking eternal life, have you been able to stand at the center of the universe and administer your life as a responsible and free master. That means that you have not experienced the world of freedom and liberation. However, centering on the number thirteen, the culmination of the providence of salvation, of humanity fervent longing, and of all the cultures and traditions in which people take pride, can be actualized.

Centering on the number thirteen, people had to find out how to serve Heavenly Parents, the center of the whole universe, to serve the Kingdom of Heaven, to restore the relationship with God as the only absolute, eternal and unchanging Lord and to finally complete the providence of restoration in this fallen world. Families, tribes, nations and the world ought to belong to God. We should raise filial sons and daughters to heal God's heart, which was betrayed by His children who fell. We should also raise patriots for God's nation who can work one in heart with those patriots in history who are now in the spirit world, so that they can raise and train many people to be holy children and saints for God.

You should understand that we must educate people by setting up the tribal realm according to God's providence of salvation. No religion has clearly explained that what humanity lost is God's nation and God's family, the foundation on which God could freely love humanity.

Having restored the fallen ancestors, Adam and Eve, who could not create God's family in the Garden of Eden, the True Parents of the Unification Church have the representative family. They have substantiated God's ideal. No one in all of human history could ever go beyond the fallen realm, because no one knew how. Our own parents and all of our ancestors were born and lived in ignorance and confusion. Adam and Eve made a relationship with Satan in the middle of their growth period. Originally they were to grow to the perfection level from which they could know God entirely. True Parents have created the filial family of God that has restored that mistake and achieved the perfection level of the growth stage.

You must understand that religions are institutions of training to restore the unfulfilled ideals of God for His children and to raise filial children for God, and patriots for

God's nation. Do you understand?

Jesus was in the position of a filial son of God. He also came as a true parent. Originally Adam and Eve had to create unity centering on God's love, life and lineage. Adam should have represented God's love, life and lineage as the subject and united with Eve. There should not have been any conflicts in their unity. That man and woman, Adam and Eve, who were directly related to God were supposed to grow from the stage of being in God's womb through the stages of childhood, of being brother and sister, of engagement, of being husband and wife, of being parents, of being grandparents and finally of being sovereigns—all eight stages. The original plan for Adam's family was for this.

With the right environment, a tree grows tall and wide. Likewise, in the original Adam's family, the children were to grow to be filial sons and daughters naturally. Such children were to multiply and create a tribe and then a nation. That entire nation must have the right family values directly inherited from the first ancestors, the father and mother, Adam and Eve.

Families of the proper, traditional family values would have been like the bones. And the flesh, the descendant families, would collectively comprise the body, a whole nation. The nation expands to become the world, the world of the filial families of God. In such a world, one on earth experiences boundaries between the physical and the spiritual worlds. They were not supposed to be separate as they are now. Originally, the Heavenly Kingdom was supposed to be built on earth first and then expanded into the spiritual world. All of that was lost due to the fall.

So who is the Messiah or Savior? He is the one who can restore all that was lost. Religions represent all these stages: the individual, family, tribal, national world and cosmic stages. A religion represents one of the original eight stages of Adam and Eve's growth and development. True Parents were to come and unite all religions and to create perfect families of filial sons and daughters of God, the perfect nation and the perfect world of God's original ideal and heart.

The only one who can truly be our Father and King has been God. We did not know that until now. We face the final stage of the providence, and we have not really understood the most important truth connecting a family to a tribe, the tribe to a nation, the nation to the world, the world to the cosmos, the cosmos eventually to God. Do you understand?



DAVID BEARD/TW

Father and Mother arrive

Adam and Eve were supposed to be connected to God in blood, as God is the seed of life and the center of true love. God's love, life and blood lineage are all connected. That is the problem. Do you know what God's blood lineage is? Do you know what the original root of God is? How many people here can really say that they are in complete unity with God's love, life and eternal and unchanging blood lineage? How many? This is a big problem. Do you understand?

In terms of the blood lineage, no one can really achieve individual perfection without the proper understanding of God's providence. It is very confusing for people; no one clearly understands how to perfect oneself individually. It is a crazy time in terms of finding God's true love, true life and true lineage. Why? People can be swept away here and there. If you have a month until your wedding day, would you be longing for that day or not? Yes? Even in the secular world [they long for it]. Then how much ought one to long for a wedding day that is so valuable one cannot exchange it for even God or the entire cosmos? One might go nearly crazy with yearning.

In the fallen world what do you call a person crazy because of love? It's called lovesickness. Do you think that someone's love for God should be weaker or stronger than any secular degree of lovesickness? I am asking, Hwang Sun-jo! [Stronger!]

Have you ever heard this kind of speech before? Where will the lovesick heart go? Where? What is its final destination? You men, rascals, where will you go to find true love?

Which part of a man is the most important? Lives are contained

in the sexual organ. Do you understand? Through which door is a man's sexual organ to enter? It is through his wife's sexual organ for the procreation of their sons and daughters. You have to say Amen. [Amen.] Do you know how important that is?

Let us now look at women. Women's bodies do not belong to themselves. Why do they have big hips? Why do they have big breasts? They are not for women themselves. Those who sell their bodies or do whatever they want with them are out of their minds.

Some people might ask how Rev. Moon can say words such as "sexual organ" on an official commemoration day. They might then think that the rumor about people dancing around naked in the Unification Church must be true. Well, I do not care

The ribbon cutting just before the groundbreaking





what they think.

Will women run away or not, hearing what I have to say? Will you women obey me? Have I educated you to be obedient and blessed you? Those who will not do what I ask, raise your hands. Those who *will* do what I ask, raise your hands. What I want to say is that you should be the best at loving your own husbands. That kind of woman would surely be one of the ten most important women in the Heavenly Palace.

You are not confident enough to say “no” to me, right? So you have to listen to Rev. Moon because you do not know the way yourselves. If you have to go by yourselves, the difficulties would be too much for you. All the roads are crooked and winding. You can imagine how difficult for you Satan has made those paths to heaven. If you just hold on to the thread I give you, you will surely find the way to be in the top of God’s nation. Do you truly believe that?

It is really hot today. You may be only half-conscious. Are you listening to me with the right mind? I felt sorry when I

saw you walking up here sweating while I had a ride. I wished that I could have given all of you rides. I am not proud that I was in a position to take a ride while you are walking. I am not that kind of man.

As soon as parents have children, the parents become their children’s servants. They give and forget, give and forget for thousands of years. Parents want to give their children everything until they have nothing left. That is a parental heart.

When we understand that God has such a profound parental heart, do you think that God would not have wanted to see His first man and woman create a true family together? Did God ever see that happen? No. Satan may come into your minds and control you at any time. So I will have to have you answer me again. Did God have the experience of seeing His first man and woman create a true family or not? Say it loud. [He did not!]

The most precious gift Heaven allowed us to have is the palace of love, the palace of life and the palace of lineage. That is the most precious thing a person has. Do you understand? [Yes.]

To a husband, love, life and lineage exists only in his wife’s sexual organ. To a wife, the only ideal place of settlement is her husband’s sexual organ. What is an ideal family? It is where the grandfather, grandmother, sons, daughters, grandchildren, daughters-in-law and sons-in-law can cherish and sing happy songs about God-given sexual organs and can be eternally thankful to God. That is the family of God.

Only by becoming patriots in God’s nation, saints in God’s world and holy men and women in God’s cosmos can people be completely one with God. In that realm, God’s life is our life, God’s love is our love and God’s lineage is our lineage. So whatever belongs to God belongs to us and whatever belongs to us belongs to God.

The family is the basis of the greatest happiness in the world. God has prepared and created our families and

Breaking New Ground for Heaven

Mutoh Katsukiyo
Seoul, Korea

At 10:30 on the morning of July 8th, high in the foothills in which Cheong Pyeong Heaven and Earth Training Center nestles, True Father took to a stage erected among pine trees, and spoke before two thousand brothers and sisters who had sweated their way four kilometers on foot to join him under the bright sunshine.

Father and Mother had arrived at ten o’clock that morning to launch the construction of the “Original Temple Holy Ground” and an “Interreligious Graduate School of Theology” with a groundbreaking ceremony, holy salting and dedication calligraphy. The ceremony had begun with Reverend Kwak, looking dapper in his navy blue suit and snow white running shoes, taking the part of emcee. The Korean national anthem was played while Father and Mother, right hands over their hearts, stood at attention. Rev. Hwang Sun-jo then prayed, thanking God that through True Parents’ course of suffering through the victory of the vertical and horizontal eight stages, the Coronation Ceremony could be held on the 13th of January, culminating in the restoration of God’s sovereignty.

Rev. Kwak then gave a report on the history of the Cheong Pyeong holy ground and how amazing spiritual works have taken place during the four hundred and sixty-five workshops

held up to then. He explained that much perseverance had been required to receive permission to build the Original Temple. The Graduate School of Theology was expected to open in 2003, he said, and construction of the Temple would begin that very day with the expectation that it will be offered before Heaven by December 2005. He concluded by saying “We have now greeted the age of God’s sovereignty, so please make a new determination to realize a world of *shimjung* culture, transcending national boundaries in order to build God’s homeland.”

Following Father’s speech, True Parents offered a short celebratory prayer, and then various leaders lined up with them and cut a ribbon that had been stretched in front of the rows of seats that members were by then standing on to get a better view. Much to the crowd’s surprise, fireworks then shot overhead exploding in a brilliant display of color. Moments later True Parents spread holy salt and the symbolic groundbreaking took place: various representatives followed True Parents’ lead in digging into a pyramid of sand that had been specially prepared in front of the stage. As a children’s marching band struck up a lively tune, hundreds of balloons were sent into the blue skies. Father then returned to the stage to put brush to paper in creating a calligraphic banner that read, “Please inherit the heavenly fortune of true love and complete the realm of the liberation of heaven and earth.”

Lunch was served as musical entertainment resounded

blessed us. Out of sheer joy and a grateful heart, we should dance with God along with the entire cosmos.... God lost His family's inheriting His blood lineage, He has had to restore this. That is the kind of families the Unification Church has been raising. What families? [Blessed families.]

Does God want to come into the blessed families or not? God lost everything with the fall. Human beings lost the freedom to move about anywhere in the cosmos with heavenly authority. Furthermore, we lost our Mother and Father. We lost the position of God's sons and daughters. We did not know any of this. Now we must clearly understand this in our hearts.

We have to restore what was lost and to realize the freeing of heaven and earth, liberation, unification and the establishment of God's nation in the world. Those are what our original human desires should be. Our grandfathers, fathers and we should all be kings. Our grandfather is the king of the past, our father is the king of the present in this world. We of the grandchildren's generation are to receive love from our grandparents and parents, both generations, our grandfathers and fathers strongly embracing us.

Such a family should have the traditions of both the spiritual and physical worlds. God has limitless power vertically. We have limitless desires horizontally. We should unite our human desire with God's. In that way, God and people can merit the trophy of love, life and lineage. That is what the blessed married life should be. Amen.

Do you want that or not? [We want it.] Then where is the foundation for that to happen? All depends upon precious manhood. Gold or diamonds are incommensurable in value with that. No one can exchange that for even the entire cosmos. Where blessed husbands, wives, sons and daughters love each other is where God's love palace lies.

God's love, True Parents' love, God's life and True Parents' lives, God's lineage and True Parents' lineage are all centered upon the vertical king of heart, our Heavenly Father....

Fallen people have desires based on their physical bodies. Who has ruled the world? There have been so many monstrous dictators in history. We all have to restore that centering on the one unified essence that can unite all the families in the entire cosmos. That essence is the bones of God's love and it is made of filial families. God's love should be the only base for our families so that our families can be the foundation of the Heavenly Kingdom on earth as well as in heaven. The starting point of building such a heavenly kingdom is our blessed families.

If we have thousands or tens of thousands of blessed families, we can build a tribe. If we have a million blessed families, we can build a nation. If we have a hundred million or billions of blessed families, we can build a heavenly world. What we should remember here is that we should start a movement on earth.

The family is the basic unit of a nation and the world. The nation and the world are expansions of a model family. So, an individual must be a filial son or daughter in a family and then become a patriot. After that he or she should be a saint and holy man or woman on the cosmic level. That is the perfection level. Then, God can totally acknowledge that person as being His true child who can inherit everything He owns. Only then can one be the sovereign of the heavenly world where God's sovereignty extends over the earth and settle in peace forever on earth as well as in heaven. Amen. [Amen.]

So what should you do as the parents of your children? The answer is simple. You should raise them to be filial to you, their parents, to be loyal to their country, to be saints in the world and to be holy people in the cosmos. That is the right way of fulfilling all human aspirations.

We have to restore the entire world from being the satanic dominion in which the world of the mind and of the body are struggling. And we should inherit the family tradition of true love in order to create the unification foundation to inherit God's nation, world, and cosmos. To achieve all that, we abso-

through the hills. The entertainment began with a Korean *nongak* performance said to "purify past evil," followed by songs by Yumiko Ueno who lives in Korea, singer Seiko Hatano Lee from the United States and Korean singer Na Hyon-jae.

As special guests, Archbishop Stallings, Bishop Johnson and Rev. Jenkins offered the gospel song, "Amen," interjecting "*Chompumo-nim*," "*Abonim*" "*Omonim*" and "*Hananim aboji*" in succession. Archbishop Stallings, who sang the Korean part added "*Daemo-nim, kamsahamnida*" in clearly-pronounced Korean. This was followed by "This Little Light of Mine" referring to *Chompumo-nim*, the True Family and victory in the Fatherland.

In the end, True Parents were called to the stage, and after singing several songs, in response to loud calls for an encore Father sang, "*Kohyang Mujong*" about there being no one the singer knew when he returned to his hometown. After singing, Father said, "I wish I could go to my hometown." With the final song, "*Sanyuhwa*" (Flower Blossoms in a Field), Father gave Mother a kiss on the cheek and the audience broke into hearty applause.◆



Father writes a dedication in commemoration of the great providential significance of the day

lutely need to inherit royal authority from God. Say, Amen. [Amen.]

Therefore, with your sexual organs, you must conceive, give birth to and raise filial sons and daughters. And then you should educate and train them to create patriotic families that you can proudly offer to God's nation. That is the highest human aspiration. That is the only way to repay God's love.

Your sexual organs and your conjugal lovemaking are for conceiving and giving birth to potential saints. All filial children, patriots, saints and holy people were born into families, right? So your family should help your children fulfill the role of holy people in the cosmos. Jesus could not marry. Because he could not marry, he had to have the feast of the lamb, which is holy matrimony, after waiting for two thousand years with sorrow in his heart. Because humanity does not have an exemplary family that can be the origin of all lives, the root of all humanity, the entire human race cannot take the right path as families. We can easily be swept away by all the waves and winds from the various typhoons in life.

If Jesus had married, do you think we would need the Vatican? Presbyterians and Methodists say all sorts of bad things about the Unification Church.... And they would be shocked to hear this: Religions are simply a result of the fall. What I am telling you now is that we should create families that are expressive of the ideals of God's original creation. We should find and actualize God's absolute love.

Water that drips into this valley someday will go out to the ocean. The water drops all want to go out to the big sea. Not all can reach the ocean though. However, in the sea, the water evaporates, becomes tiny little droplets. And then these end up coming back to the valley, where they started off. The water moves in a big circle, the unchanging circle of love for thousands and tens of thousands of years. In these kinds of cycles, following universal law, we can see unity, peace, and therefore freedom as well.

As a nation, what does Korea want the most? Peaceful unification. What next, after realizing unification? We have to find the realm of liberation in which each one of us can declare that the family, the nation, the world and the cosmos of God belong to "me". We have to discover the purpose of the human conscience, the desire of the mind, the desire of the body and more. We have found all of these thanks to God and True Parents. Therefore, we must love God, True Parents and the nation by sacrificing our own families. Even if we have to sacrifice our own nation, and even the world to realize God's liberation with total freedom, that is the way we should go, following the heavenly law of the ideal of the original creation. No political power, no money, no knowledge can make this happen. Only true love.

Give and forget, give and forget for eternity. This is the only way to realize God's liberation—through unifying the mind and body, unifying tribes, unifying nations and unifying the world, to settle God's love throughout the cosmos. What



DAVID BEARD/TW

is this that we are building here? The original holy palace. What does "original" mean? It is the original home, the original palace for God. We have to overcome all difficulties on our way. You have to have the mouth and ears of a king to be victorious. You have to listen well and talk well. Only God knows the way. Only the Second Coming, the Messiah, True Parents know. Do you want to enter the realm of perfection or not? The position of the king is that of the third stage. Grandfa-

thers, fathers and grandsons are all the same in love. Those parents who give birth to and raise princes and princesses... If their children enter heaven, they can also automatically enter heaven. What do you think? The three generations can enter heaven. Do you understand? [Yes.] Those who want such a blessing raise your hands. Those who fell asleep are flunked!

Heavenly Father Mansei! True Parents Mansei! We all are truly honored for being able to participate in the holy ceremony of laying the cornerstone that marks the beginning of the liberation of God's nation and the beginning point of God's original land which all people on earth and in heaven will honor. We should give three cheers of Mansei to extol and glorify Heaven. Amen. (Applause)

Father's prayer at the ribbon cutting

At this point when Heavenly Father, who is the center of earth and heaven, has made one unity with True Parents, we would like to have the ceremony of laying the cornerstone of the heavenly palace for the first time ever in human history. Please accept this ceremony in which the pure hopes of the entire world are contained, with a joyful heart. We sincerely hope and pray that You will accept this ceremony with joy as it is the beginning of our effort to enable You to settle. With True Parents, all the things that need to be done in history should be realized with the help of the spirit world and the physical world, and there should be no obstacles for our descendants. We promise to offer You the completion of the building. As we proclaim our promise, please accept this with a victorious and joyful heart.

I hereby proclaim this with the earnest heart of True Parents. Amen, Amen, Amen.◆

[Edited for Today's World]



COURTESY TONGIL SEGYE

Grace, Thunder, and Lightning

Heavenly visitations at the
Unification Theological Seminary



*Tyler Hendricks
President, UTS*

THE crowd that jammed the seminary chapel was cheering before True Parents' entrance was even announced. They filled all the chairs we could squeeze in, and the extra rows in the balcony, and the pews from 43rd street that lined the walls front to back. The Seminary Board members and faculty had entered, and then the class of 2001, led by Hyun-jin nim and Jun-sook nim. Everyone turned toward the entrance and cheered because they knew that True Parents were about to enter.

Rewind two months. "We have to grant True Parents honorary doctorates," I proposed, "They have intro-

duced the vision of a world based on true love. They have created a theology of heart that resolves the chaos of theology and philosophy. They are leading humankind centered on the living God and the love of family. They have..." Case closed. Our academic dean, Dr. Andrew Wilson (UTS '78), discovered that UTS does in fact have the authority to grant honorary doctorates. Although we are unworthy to present such to our True Parents, it was without doubt that the first honorary doctorates must be offered to them.

At the 25th Commencement of the Unification Theological Seminary, on June 21, as True Parents entered the chapel, the cheering of the 500-plus crowd intensified. Present were graduates' family and friends, church leaders from around the world, including Rev. Kwak Chung-hwan, Rev. Hwang Sun-jo (UTS '96), Rev. Oyamada Hideo, and Rev. Michael Jenkins (UTS '77), continental directors, national messiahs, UTS alumni, and church members from the local area. The organ played majestic themes as our Reverend and Mrs. Moon, dressed in academic gowns, marched up the center aisle. As they

turned their gaze above them, they viewed the symbols of the world's religions on twelve colorful eight-foot banners extending outwards from the chapel walls under the 20-foot stained glass windows. Light shimmered as hosts of heaven representing all religions joined the welcoming throng.

Honoring the True Family

How could we recognize the leaders of our movement's new generation, Hyun-jin nim and Jun-sook nim? Our continental director, Dr. Yang Chang-shik (UTS '96), answered this as he created a new tradition for our commencements, beginning with this one. This tradition is that church elders will commemorate the re-entry of the new graduates immediately upon their receiving the degree. They will do so by moving the tassel on the "mortarboard" hat from right to left [*symbolic of the conclusion of one phase of life and the beginning of the next*]. In the case of Hyun-jin nim and Jun-sook nim, Father himself would move the tassel.

The forty members of the graduating class felt that Father and Mother had come just for them. Indeed they





had, on this, the seventh time the Seminary's founders had participated in a commencement ceremony, and the first since 1987. The choir performed inspirational works by Mozart, Thygeson and Mendelssohn, as the honorary doctorates were conferred. As president of the school, the honor fell to me to present the diplomas, written in Latin according to ancient university tradition, in which theology is the "queen of the sciences."

Placing True Parents' hoods upon them were Dr. Lee Kyung-june, president of Sun Moon University, and Dr. Neil Albert Salonen, president of the University of Bridgeport. This represented the bonds of kinship between the three primary institutions of higher education built by our True Parents. Joining Dr. Lee and Dr. Salonen were Farley Jones, Esq. (UTS '78), chairman of the UTS Board of Trustees, and Dr. Kathy Winings (UTS '85), dean of the UTS Extension Center in New York City. True Parents beamed amidst the luxuriant flowers and foliage that bedecked the stage of the chapel.

Rev. Dr. David J. Billings, III, archbishop of the United Fellowship of Churches, and Dr. Kwak Chung-hwan, president of the Interreligious and International Federation for World Peace (IIFWP), offered congratulatory remarks to our True Parents and to the graduating class. Rev. Kwak moved the audience to tears as he recounted True Parents' course of triumph through suffering. Dr. Billings reminded the graduates that beyond academic degrees, their mission is to be servants of humankind.

During the program the audience recognized Dr. David S. C. Kim, the school's first president and president emeritus (1975-1994) and Dr. Theodore Shimmyo (UTS '77), its second president (1994-2000). Acknowledged with great applause in addition was Dr.

Joseph MacMahon, professor of Religious Psychology and Counseling for twenty-five years, now retiring as professor emeritus.

Words fitting the occasion

The first degrees were conferred upon Hyun-jin nim and Jun-sook nim. Responding to the encouragement of True Parents (whose direction it is that *all* church leaders should gain the spiritual credentials of graduating from UTS), both had completed, with high grades, all the required courses during the two years since enrolling—despite their increasing public responsibilities. Hyun-jin nim, it was noted, had the highest grade point average in his class, and Jun-sook nim the second highest. Both graduated *magna cum laude*.

As the students received their degrees, they were welcomed and congratulated first by Dr. Yang, who moved their tassel, and Rev. Michael Jenkins.

My own remarks as president were punctuated by the unveiling from the balcony of a fishing net made by Father on the Seminary grounds in the spring of 1977. Rev. Hyun-jin Moon's remarks followed. He noted that God's purpose is not simply to establish institutions, but to create harmony in all humankind, in which His love embraces and develops through true families.

The culminating speaker was True Father himself, who delivered the traditional Founder's Address. He summarized his teachings on the recent 50-state speaking tour of America, and the core content presented at the Coronation Ceremony for the Kingship of God on January 13th of this year. Upon this structure he attached numerous related themes and concerns, amounting finally

to a speech of nearly four hours. This was a record for seminary commencement and probably for all graduation ceremonies. It was not a very hot day, but those wearing robes felt they were in a steam bath, as did Father, who consumed at least eight full glasses of water during the speech. A small group of seminary wives served cool drinks to graduates, board and faculty.

Father issued a call for the Seminary to maintain its founding vision as an interreligious school, emphasizing the importance of thorough knowledge of all the world's religions. They serve, indeed, as the necessary foundation for recognizing the significance of True Parents' teachings and ministry. He also explained the importance of lineage, and challenged the school to provide its students a grasp of the innermost core of God's heart and truth, that which culminates in His true love and true life being incarnated and carried forth through the joyful expansion of and engrafting into His true lineage.

The ceremony concluded with an impassioned prayer by His Grace Archbishop Emmanuel Milingo, former Archbishop of Lusaka. He honored with respect our True Parents and the school of theology that they have founded.

Celebration

The evening proceeded joyfully with a dinner shared by the over 800 people in attendance. The Seminary events merged with the celebration of the 39th Day of All True Things at that point, as the crowd made its way into the Seminary's new conference center. This room, formerly a martial arts *dojo*, has been restored to its original glory as the facility's premiere hall. With its extended stage it holds 600 com-





fortably, and all seats were filled for David Eaton's production of the holy day entertainment, featuring inspiring performances by second generation members among others. The finale was a duet from Rev. Phillip Thomas of the Church of God and Saints of Christ and Rev. Levy Daugherty. As they sang, UTS alumni, friends, faculty and finally Archbishop Milingo came dancing up onto the stage. This liberated moment was capped when Dr. Yang invited Dr. David S. C. Kim to give his benedictory remarks, present a gift honoring the Coronation Ceremony for the Kingship of God, and lead us in concluding cheers of Mansei.

The evening concluded with many hugs and handshakes. Rev. Jenkins remarked that he had never experienced an event so joyful at the Seminary.

Liberating the Cross

This report cannot end without mention of the lightning strike of the Seminary cross. On the evening of June 11th, there was a thunderstorm in the mid-Hudson Valley. A bolt of lightning struck the five-foot high stone cross that has stood at the top of our Seminary for its 70 years of existence. The

cross is not grounded, so the energy had no place to go but out horizontally. This snapped the cross at its base, separating it from the building, and blew off both arms. Pieces of one arm fell upon building parapets and to the ground 60 feet below. One car suffered damage, but no one was hurt.

As a symbol of Christ's suffering and salvific love for all humankind, the cross is heroic and magnificent. But as a symbol of humankind's malice toward God expressed by crucifying His son, the cross induces pain and sorrowful grief to God. While a symbol of God's victory, it is also a symbol of human sin. In 1974, Father Moon directed that the cross remain atop our Seminary. Upon hearing of its demise this June, he said that it is now time for all crosses to come down.

In its place, the Unification Theological Seminary will help raise up a banner of the oneness of God and humankind, culminating the expectations of all religions, beyond the cross into the resurrection and life eternal on earth and in Heaven. For this cause we gratefully offer our 25th Commencement Ceremony.◆

[Edited for Today's World]

Photos: the 39th Day of All True Things celebration at East Garden (June 21); at left, a special prayer at the leaders meeting (June 22) blessing Rev. Kwak's family as setting a model standard for blessed families worldwide; below, an official flower arrangement that Father presented to the Kwak family on this occasion



PHOTOS: KEN OWENS/NFP

Modern Day Fishing Miracle

Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. (John 21:11)



Rev. Pak with the fish that made history

have netted a prize not hooked by anyone but which had more volunteered itself, hauled the fish aboard. In a state of mild shock they began to measure the catch. The team's surprise and amazement was only intensified when they discovered the length of the fish—a full 42-inches. It was the largest striped bass to have been caught in the Hudson River for over ten years.

After a few short minutes (required to make sure they were not dreaming), the crew called East Garden to report to Father, only to learn that Father had spoken of such a fish only moments before the fish itself appeared. Father was very pleased with the report, especially given the significance of the fishing trip in connection to the providence of saving and restoring the United Nations. Everyone felt a condition had been established for new hope and a new beginning.

The grace with which the fish had entered the net led to it receive the nickname “The Living Offering Fish,” since it was not caught by the hook, and caught without shedding blood. Who then caught that fish? God and True Parents did. Usually the Hudson River in New York is a river of muddy water. You cannot see any fish in this water, especially the striped bass that move mainly on the bottom of the river. But this special fish came up to the surface, and even though the net was rather small, went straight into it. That really is unbelievable. This was a true modern day miracle.

Later that day, the team arrived in East Garden to present True Parents with the Living Offering Fish, and to celebrate together. The experience was a testimony to Father's desperate heart to save all of mankind, and a testimony to the miraculous age we have entered—the age of the Cosmic Level Pentecost, which follows from the Coronation of God's Kingship. During this new age, if we strongly believe and pray to God and True Parents, and if we work together united as brothers and sisters, many more miracles will come.

When we arrived at East Garden, many church leaders were standing at the door waiting to welcome this fish. We carried it to the second floor, to True Parents' living room. True Parents were so excited and amazed. We reported the story of the catch and gave the honor and glory to True Parents for this victory, because they spiritually caught this fish in front of the UN while in East Garden, as if by

CONTINUED ON PAGE 23...**MIRACLE**

*Rev. Pak Joong-hyun
Vice President, IRF (New York)*

ON the evening of June 17th, True Father was fishing in front of the United Nations Building in the East River (a branch of the Hudson River) off the New York City borough of Manhattan, and caught 9 striped bass.

On June 18th, in the morning, True Father's group caught 18 striped bass in front of the UN—the biggest being 38 inches long, caught by Father himself.

The following afternoon, a group, without Father, again fished in the waters off where the UN building is located and caught 11 fish, striped bass and bluefish.

On the final day of fishing, the 20th, a crew of seven again fished in the same spot. Spiritually, the team members could feel True Father's desperation connected with the international providence through the UN, and his concern with the results of the day's efforts. Everyone was extremely serious and prayed with

desperation, hand in hand, for victory.

Shortly before 12:30, one of the team members hooked a bluefish, and reeled it close to the boat. The boat captain maneuvered a net towards the fish. A stunning event was about to take place, causing all present to question their own eyes.

It was discovered later in the day that just minutes before 12:30, True Father, who was at East Garden, had commented about the fishing crew, “They must catch one over 40 inches long today.”

Moments later, as the net was maneuvered into place for the hooked bluefish, a huge striped bass emerged from the depths, broke the surface of the water, and dived beautifully into the center of the net. It was as if it had been trained all of its life to do so.

The disbelieving crew, seeming to

With True Parents and the 42-inch striped bass at East Garden are members of the team present when the fish was caught: (left to right) Rev. Pak Joong-hyun, national messiah of Switzerland; Rev. and Mrs. Chang Chung-keun, national messiahs of the Democratic Republic of Congo, Rev. Lee Seung-dae, national messiah of Iceland



The Grandchildren of God

Some feel no barriers between themselves and True Parents

Charles Kannal
Terenos, Brazil

We are grateful to Charles, missionary in Terenos, for sending us this testimony about Father's latest visit to New Hope East Garden, in early June.

ON Friday June 1, Campo Grande missionary Koichi Sasaki called. "Father's coming to Jardim. We expect him tomorrow morning." We missionaries from the 33-city area hurried to Jardim, many arriving late at night, or early in the morning. Brazilian police were at New Hope East Garden providing security for True Father. This had never happened before. Later I learned that Father's arrival at the Campo Grande airport was televised. The media were making a big deal about the security arrangements. A police spokesman said that Rev. Moon's international status warranted such treatment. When Father arrived, it was strange to have armed police standing between him and the members. Spiritually, I did not feel comfortable.

It is not easy to meet the Messiah. Rev. Oyamada talked about members' reactions to meeting Father. It is natural to be excited and express joy, like little children, when we meet Father. But actually it is better to maintain a steady spirit whether Father is present or not. One sign of maturity is to not fluctuate or depend on others in order to maintain a consistent spirit. Rev. Oyamada explained how leaders may experience three different levels of treatment from True Father: On the first level, Father treats you well, recognizing your efforts. You feel Father's love and concern in raising you. On the second level, Father may scold you mercilessly. You feel wretched, forlorn. The third level of treatment is even worse: Father ignores you. You have important things to say and you need to report to Father, but he says, "Not now, another time." But another time never comes. No matter how desperate you are, even if you plead for an opportunity to report, Father has no time for you. You feel neglected and worthless.

Rev. Oyamada said Father deliberately puts you through such courses in order to train you and test you. What will your reaction be? Can you be self-sufficient, consistent and reliable in any situation? No matter how well or how badly you are treated?

A grandfather's conversation with Veronica

"Who were the original ancestors? [Adam and Eve.] Who were their ancestors? [God.] What was before God?"

There was a long pause, during which I was wondering how you can you speak about something being "before God" if He is the Origin of everything. Then a small, high voice spoke up from the third row, "True love."

It was Veronica, second daughter of Ted and Dorothy O'Grady, missionaries to Bonito. She is about 10 years old. She was sitting with her mother, sister and little brother. Father's attention latched on to Veronica. He would return to ask her some pointed questions later.

"Who lost true love? Women lost true love first. Then men lost true love. In the spirit world Dr. Lee met with the five great saints.



God asked Dr. Lee what he thought God needed most. Dr. Lee said he thought that God was seeking His son. God answered, "Oh, you understand." God has left a silver thread of tears in the search for His son. He has been seeking His grandchildren.

Father began speaking frankly about conjugal and family relationships. He turned to Veronica, "Do your parents ever argue?"

"Yes," she nodded with little hesitation. 'Oohs' and 'Aahs' went up from the audience everywhere. Her mother smiled and hid her face in embarrassment for a moment.

Father smiled, "It is good to be truthful. If you tell lies, you go to hell." A little later, True Father asked, "Would you like to trade your parents for True Parents?"

Veronica had to think a little longer this time, then shook her head, "No."

"True love is to love everything. A good husband can kiss his wife everywhere. He can even kiss her dirty feet. When a husband comes home from working hard, and he has been wearing the same socks for a week, his wife should be able to kiss even his smelly feet. To love only part is false love."

To Veronica, Father asked, "When your parents fight, can you tell who is wrong?"

She thought for a moment, "No, I can't tell."

"When little children fight, can you tell who is wrong? Usually you ask who started the fight. The one who hits first is wrong. If you ask children whom they love the most, father or mother, it is natural for them to reply 'mother.' Children are naturally closer to their mother. They learn to come close to the father through the mother. If a child answers that he loves the father more, then the mother gets a failing grade. A father and mother always need to testify about each other. Children like to see love between their parents. True parents are unique, absolute, eternal and unchanging. Husband and wife should treat each other as king and queen.

God is the champion of patience and long-suffering. We should inherit such traits. A good mother is patient. Who are more patient, men or women? Men tend to have more patience than women.

Remember the three heavenly laws: 1. Absolute purity—don't fall 2. Don't violate human rights 3. Don't misuse public money. If you maintain these three laws, you will become the champions of Brazil; you will be the seed of seeds for a world of goodness.

Jardim should be a garden. [Jardim means 'garden' in Portuguese.] I would like to see you plant many fruit trees and flowers here....Make this place the garden of the world."

Later, Rev. Oyamada commented to us on how True Father teaches us and trains us in many ways. True Father expressed the heart of a grandfather in the give and take with Veronica. And he is teaching us, his children, to become good husbands, wives, and parents in our families.

Rev. Oyamada concluded by revealing that, on the way to the airport, True Father had changed Rev. Oyamada's mission. He has become president of the church in Japan, trading places with Rev. Otsuka, who will come to Brazil. ♦



[Edited for Today's World]

Settlement of God's Fatherland

Christian leaders rally behind True Family speaking tour



BETWEEN July 3rd and 12th, Father, Mother and Jun-sook nim delivered the keynote speech at twelve very well-attended events covering the entire republic, on the theme, "The Settlement of God's Fatherland" (*Hananim Choguk Jeongchak*). Held in major hotels, these were invitational events aimed at leaders and socially concerned representatives of society. Each evening consisted of speeches, followed by a banquet, plus the appointment of Ambassadors for Peace.

From July 3rd to 6th, Father and Mother each spoke separately and virtually simultaneously in four major cities, and the following week, from July 9th to 12th, Hyun-jin nim and Jun-sook nim traveled to a further four cities with the same message: Hyun-jin nim offered words of brief greeting to the audience before turning over the podium to his beloved wife, who gave the main address. As a finale, Father spoke to the Korean political leadership at Congress on July 13th.

At each of these events, special support was given by representatives of the Christian faith from the West, Archbishop Emmanuel Milingo and four American evangelical ministers—Archbishop George Stallings, Bishop Dan Johnson, Pastor Jesse Edwards and Pastor T. L. Barrett. These were men who had been among the most prominent in their participation in the 50-state We Will Stand speaking tour. They had drawn from that experience such inspiration that they came to Korea to stand publicly once more with Father and Mother. They came to tell the Korean people about what they'd seen, to proclaim that a time for a great revival, renewal of the family, and coming together is now at hand, and to testify directly to True Parents as being an anointed instrument of God in bringing this to pass. When they spoke, the energy and power in their words glided across the language barrier (thanks to gifted interpreters of both their meaning and spirit), seeking every avenue into the hearts and minds of the audience. And not only words of evangelical fervor, but words of joyful appreciation, were offered—perhaps most notably by two

Archbishops (Monsignors Milingo and Stallings) whose life courses changed dramatically after receiving their eternal soulmates from True Parents. All the ministers in fact testified to new realizations on personal and family life. The atmosphere warmed up another notch when these newly blessed couples stood side by side on stage as testimony to the presence of God in the holy union of man and woman.

Forming two small teams, the ministers traveled the length and breadth of Korea by plane and by car, sacrificing personal comfort and sleep to reach venues on time, and returning to the hotel in the late, late night. Some of them in addition were zooming off to Japan to do the same with Hyun-jin nim's world tour that had begun just days earlier. At times these valiant souls were visibly tired, but always remained in good humor despite the strain of making so poignant a contribution to God's providence in what for them were surely unusual and, at times, inclement surroundings.

With True Parents undertaking an overwhelming schedule (as usual), Dr. Yang Chang-shik and Rev. Michael Jenkins were on hand twenty-four hours a day to personally assist their special guests—organizing, guiding, explaining, translating and sharing the rigors of the journeys and events.

Those ministers who attended the groundbreaking ceremony in Cheong Pyeong contributed their hearts and singing voices to make the occasion memorable. In his letter to members worldwide following that event, Rev. Jenkins testified how two Korean grandmothers had met Bishop Johnson on the ride up the mountain, and had just held his hand and wept. For those who have walked alongside True Parents as they braved their lonely course, words cannot describe the feelings of hope these Christian leaders bring.

Surely they brought hope and joy to True Parents through their courage, conviction and public-spiritedness here in Korea, and are most deserving of God and True Parents' continuing blessing on their ministries. ♦

Julian Gray/Editor

An American Pastor Speaks to the Korean People

Association of Religions in Korea Banquet, Shilla Hotel, Seoul, July 7, 2001



*Rev. Jesse Edwards
In Seoul, Korea*

LADIES and gentlemen, Christian friends and leaders: Praise the Lord! I'm so happy to be in Korea. We've heard so much how the Christian faith is burning so brightly in Korea. I'm here tonight to testify that our Lord Jesus Christ has anointed Rev. and Mrs. Moon to bring a healing, a great healing and a blessing of marriage, to all families.

The Bible says, in Acts chapter two, verse seventeen, that "in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." I have come to you tonight to tell you that a Pentecost is occurring in America and it is spreading through the whole land.

Father and Mother Moon traveled to all fifty states of the United States bringing the word of God, healing the racial divisions of America and fulfilling Jesus' prayer in John seventeen, verse twenty-one that all may be one.

Brothers and sisters, the fifty-two city tour of Reverend Moon brought one hundred and twenty thousand Christian leaders together in fifty days. Every race, every religion was bound together as one. I know that many have

struggled with this message of Reverend Moon. I was one of those Christian leaders who struggled because things that I heard were new to me. However, with prayer and the leading of the Holy Spirit, I came to feel that the anointing of God was on this ministry. God told me in prayer one night as I asked him, "God, why does Reverend Moon keep talking about true parents?" From deep within my heart, that night, an answer came. "Jesse," the Lord said, "I've been trying to tell you this

for thirty years. Reverend Moon is right. You have to become true parents." Amen!

Brothers and sisters, revivals are going on in all fifty states now representing every denomination, every race and nation of Christianity. Those walls are coming down!

Last night, Mother Moon spoke and she brought the message that can take the walls down that divide us. I ask you tonight to open your hearts and let those walls come down!

We, as Christian leaders of the Second Israel, come here to call out to the Second Israel of Korea, "Let the walls come down!" We believe that if Christianity comes together as Jesus prayed, that the walls between North Korea and South Korea—they will come tumbling down! Amen!

American Christians are rising with you. Let us proclaim the love of Jesus forevermore. Jesus and the Holy Spirit are the True Parents and they have anointed Father and Mother Moon as True Parents. We are all here to become true parents. Your fatherland of Korea should be reunified at any cost. God's love for this nation is abundant. The foundation that Father and Mother Moon have established in America and at the United Nations must be mobilized, so that Korea may emerge as a

burning torch for Asia and as a shining light to guide the entire world. As your favorite song goes, "Our cherished hope is for unity, unity, nothing but unity." Let us tear down the walls that stand between the North and the South, between the different faiths and the different denominations!

I would like to close by saying tonight that in the last thirty-three years of my ministry, I have never experienced such a glorious experience with God as on the fifty-state tour of America. It was a glorious miracle to see different denominations coming together to pray together and different races coming together to pray together. And weeping together and becoming one in a common cause.

I would like to say that this experience has brought me closer to God, has allowed me to understand and realize the need of my family more than ever before. And the love of my wife of my thirty-one years, now is the greatest that I have known in my life.

May God bless.

Thank you very much. ♦



PHOTOS: SEIL STUDIO/SEOUL

Challenging the Leadership of a Nation



Father speaks on
"Restoration of God's Fatherland"
at the Korean Congress

Mutoh Katsukiyo
Seoul, Korea

ON July 13th, Father delivered an address in the Grand Hall of the Congressional Office Building on Yoido Island, which lies in the 524 km.-long Han River at the point where it bisects the city of Seoul. More than 40 congressmen from the ruling and opposition parties, including Lee Man-sub, the chairman of Congress, over 60 members of various Korean city governments, 70 former congressmen, and other political and religious leaders were present. A total of 700 people had driven beneath the two *haetae* (imaginary beasts that are said to drive away evil spirits) that face the main gate, on their way to hearing Father speak.



The theme of the meeting was North—South Unification and a Vision for Unification in the 21st Century and Father spoke in his capacity as the

chairman of the IIFWP. The Grand Hall filled quickly and those congressmen—identifiable by their gold lapel pins—who were unable to find seating in front were forced to occupy the standing-room only area at the back of the hall.

Before the speech, True Parents chatted with congressional chairman Lee Man-sub and several other congressman of the ruling Minju (Millennium Democratic Party) and vice-president of the main opposition party, Hannara (Grand National Party), Choi Byung-yol. True Father asked, "Who is the eldest congressman now?" to which someone replied, "Honorary President Kim Jong-pil of Ja-min-yon (the United Liberal Democrats).

"That makes me the oldest one here, so I must give a good speech," responded True Father.

Rev. Hwang Sun-jo, president of IIFWP in Korea, announced the entrance of True Parents and the audi-

ence welcomed them with warm applause. After the national anthem, dignitaries were introduced, including Korean political and religious

leaders, Archbishops Milingo and Stallings and their wives.

In greeting True Father, Kim Ho-il, a congressman with the Hannara party, had this to say: "Today, we must fulfill the dream of unifying the seventy million people of our race. However, it is the cold reality of international society, that considering the situation of the Korean peninsula in which the interests of world powers such as the United States, Japan, China and Russia are mingled, North South unification will not be accomplished by our desire alone. Against such a backdrop, President Sun Myung Moon of IIFWP has built a foundation among leaders in over 190 countries. He is someone who has won diplomatic credibility that will facilitate the North—South unification of our race. Most notably in the United

States, as owner of *The Washington Times* and UPI, he is pursuing world peace in the capital of the world."

Dr. Yang Chang-shik, (Family Federation, North America continental director) reported on the victory of True Parents in the U.S. through their thirty years of hardship there, saying, "While staying in America, President Moon provided valuable help whenever there was difficulty on the national level in Korea. Some 144,000 churches, which represent half of all Christian churches in the U.S. today, have been presented with the unification flag, [referring to the Family Federation flag] and through the great victory of the 50-state, 52-city tour, a broad foundation has been laid in the U.S. Congress and the UN."

Following a video introduction of True Parents, Father stood to speak amidst thundering applause and delivered "The Restoration of God's Fatherland" taking approximately an hour. Before starting to read, he stated, "Today I am grateful that representatives of various sectors have welcomed me at this historic home of the fatherland, the Congress of Korea. For lack of time, I cannot convey the things I wish to, but I would just like to say one thing: That is, that the parents, couple, son and daughter of true love were lost through what is known as the fall of man. Then, the shortest course to restore this is the introduction of a true family, centered on the ideal of God."

"It took several decades to come to the Korean Congress in this manner. No one here knows the content of this dispensation. You opposed us and our international joint weddings, didn't you?" Touching on God's suf-

fering course and the worldwide movement, he said, "Now, God's sovereignty rules over Korea. God did not have a homeland until now. Thus, I created the slogan, "The Settlement of God's Fatherland" for these rallies. With this understanding, let's give God, not me, applause of gratitude.

The content Father read, which was frequently interrupted by applause, was drawn from the "Coronation Ceremony for the Kingship of God." In particular, when he referred to the three essential laws declared at the coronation, of preserving a pure lineage, forbidding the violation of human rights and of the abuse of public property, he emphasized. "Your lineage is the most valuable," and asked everyone to repeat "hyultong" (blood lineage)!

Father spoke to the audience very seriously: "Your families are more self-righteous than I can say." He then also said, "You're probably rolling your eyes in amazement. Who else would say such apparently self-serving things? But these are not my words. They are God's. Please pray about it." He then asked, "Can you keep them [the three laws]? To which the audience gave a big "Yes!" True Father said, "Thank



you. I pray God's blessing will be with you....If you keep these, you can enter Heaven without believing in President Moon's Unification Church. The age of religion has passed. You cannot enter Heaven through religion."

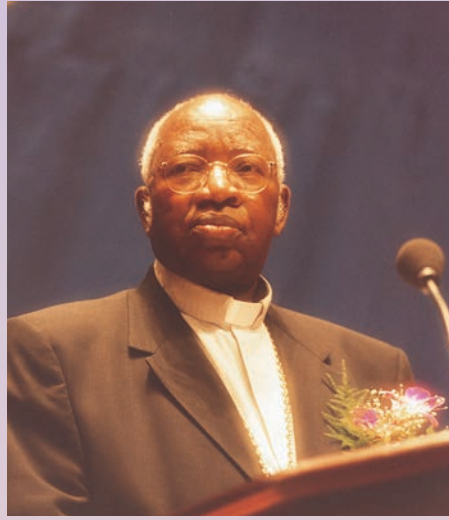
True Father spoke with power from beginning to end, gradually wrapping the audience up in a whirlpool of amazement and inspiration. In the end he emphasized, "God does not have a homeland!" and "Let's fulfill the restoration of the fatherland!" The two-hour event closed amidst excitement that lasted well after the speech. ♦

Photos: facing page top, Father is welcomed at the Congress by its chairman, Lee Man-sub, who has long been supportive of True Parents' work; middle, Father giving the keynote address; bottom left, Congressman Kim Ho-il welcomes Father, drawing attention to the work Father has done on the international level for Korean unification; this page top, Mother sits beside the stage at the front; bottom left, Father delivers his message to congressmen, local government representatives and other invited guests; bottom right, congratulatory remarks from Congressman Pak Yang-su



PHOTOS: SELL STUDIO/SEOUL

True Parents & True Family “Settlement of



“God’s Fatherland” Speaking Tour in Korea





The photos arranged across the tops of pages 20—23 show True Parents at the Hannam-dong victory meeting following the conclusion of the speaking tour at the Korean Congress

Today's World Special Interview with Archbishop George A. Stallings, Jr.

Archbishop George Augustus Stallings, Jr., was one of the five Christian ministers who came to Korea in support of True Parents' speaking tour. His image has appeared in many of our movement's publications and videos, speaking passionately, and sometimes bounding from pew to pew in the midst of a revival! We were intrigued to find out something about the inner Archbishop Stallings, to know where he was from in terms of faith and life experience, and what he saw that inspired him to take the stand alongside True Parents—despite it not being a decision popular with everyone. We finally caught up with him during one of the few free moments of his sojourn in Korea—the half hour at Incheon International Airport before he boarded his flight back to the US. He shared open-heartedly and personally about his roots, his ministry and what he has experienced with Father.

Today's World: Archbishop Stallings, what first led you to become a priest?

Archbishop Stallings: I was born March 17, 1948, at New Bern, North Carolina. God has always been at the very center of my family's life. That's what made my call to the ministry very expected on the one hand, on the other hand very extraordinary because I'm the first member of my family that is in the ministry and the only person who ended up becoming a priest in the entire history of the black, Roman Catholic parish to which I belonged—St. Joseph's. It's phenomenal that that parish lasted for about sixty years and I was the only young man to become a priest.

I remained in New Bern until sixteen when I went off to preparatory seminary in Asheville, North Carolina, five

hundred miles to the west, where I finished my last two years of high school. Then I did my college years in an all seminary environment in Kentucky. I went on from there to do theological studies at the North American College in Rome, Italy, next to the Vatican.

My first year was at the Gregorian University because prior to my arrival in Rome, all North American college students went to the Gregorian University. But in our efforts to have greater diversity in theological offerings, I was one of the main students that lobbied for alternative theological universities in Rome. As a result of that I went to the St. Thomas Aquinas University to finish my theological studies.

TW: What were the roots of your faith?

Archbishop Stallings: It was very strange how Roman Catholicism came into my family. At the time that I was born, less than one percent of the population of North Carolina was Roman Catholic. So, you can imagine if just one percentage of the entire population was Roman Catholic what percentage within that percentage would have been black....My maternal grandmother worked as a housekeeper and cook in the black Roman Catholic parish in New Bern. There was also an elementary and high school for black students in New Bern. So, as a result of working as a house-

keeper and cook for the Catholic nuns in the black parish, my grandmother had her children, her two daughters and son, attend the local St. Joseph's elementary Catholic schools. My grandmother, until the day she died, remained a Baptist, but she allowed her children to become Catholic. And so when my mom married, the policy in the Roman Catholic Church was that if a non-Catholic married a Catholic, the non-Catholic party has to agree to raise the children in the Roman Catholic faith. So, that's what my father was required to do. That's how I and my brother and four sisters were baptized Catholic.

But even though I was a cradle Catholic, my parents were not taking me to the Catholic church because the Roman Catholic church frowned on bringing little babies to the mass for fear that they would interrupt the service. The service was only thirty-five to forty-five minutes long. So, what happened is my parents took turns babysitting—while

one went to mass the other would babysit and when the one would return the other would go to mass.

However, my grandparents did not want me to be staying at home. They wanted me to go to church with them, which was the Star of Zion Missionary Baptist Church, to worship and also to show me off to their church members. They





wanted to introduce me to the congregation because I was their first grandchild.

And it was in that setting that I had my first encounter with religion, with the magnitude of worship and the power of the preaching and all that. So, one day—I guess I must have been four or five years old—I told my grandparents that I wanted to be a preacher. And they were excited! They told my parents I wanted to be a preacher; and then my mom, while at mass one Sunday, mentioned it to one of the priests of the parish. And he was very upset that I was not being brought to mass and was being brought to a Protestant church. At that time, when I was growing up, Catholics could not participate in Protestant worship. All we could do was sit. When they stood, we had to remain sitting. They didn't kneel, but when they would be singing, praising God, we couldn't participate.

My parents were very close to the priest. He belonged to the religious order known as the Passionist fathers.

My very first exposure at an early age to religion, organized religion came through the Baptist experience at the Star of Zion Missionary Baptist Church. I got caught up in the gospel music, the hymns, the spirituals, the affective style of worship in the Baptist church, the spontaneity, the call—response in the preaching—all of that kind thing of caught me. The preaching of the pastor must have been spellbinding, because I remember being caught up in it. I wanted to be like that preacher, to have that gift and power of persuasion over people, to move them...

But then, when my grandparents told my parents and my parents told the priest, he said, "You've got to bring him to the Catholic Church now so that he'll want to become a Catholic priest."

I started going to the Catholic mass. And remember, back in that time, back in the fifties, the priest had his back to the people; everything was very secretive, the altar and everything. When I started going to the Catholic Church, I must have been caught up in the solemnity, the pomp and the ceremony. I saw that priest standing there and the way the priest presided and conducted the mass and I said, "I want to be like that."

Here I was, having first been exposed to organized religion in a Baptist church and then being taken to the church of my spiritual rebirth in Catholicism and here I was caught up in wanting to be a priest. I think what really made me want to be a priest was not only how I saw the mass but that priests were very close to our community, the black community. Remember this is segregated America. I was arrested as a teenager for blocking the driveway of a root beer and hamburger establishment, because blacks were not allowed to go inside the business. We had to order at the window and take it to eat somewhere else. I not only grew up in the segregated South; I participated in the civil rights movement as a teenager. It's real to me.

I grew up in a poor family in the projects [*government funded and run apartment buildings*]. So when I saw how these white priests came into the black community and saw how they related to us, played games with us, and really bonded with us, I wanted to be a priest to be able somehow to have that kind of an affect on people. So, it was a combination of all of those things that brought me to this point. Obviously God had His hand on me long before I would realize it because all those experiences somehow converged to become the priest that I became in 1974, when I was ordained, and a pastor in 1976 and

ultimately breaking with the Roman Catholic Church to establish Imani Temple African American Catholic Congregation. I never realized that all those experiences would be indispensable in preparing me for the ministry I have now undertaken.

We define Imani Temple as an autonomous, independent and African-centered Catholic expression of the Christian faith. All my experiences led me to want to bring Catholicism to a fuller expression of the Christian faith.

TW: How did things come to the point where you did make the break?

Archbishop Stallings: In a very dramatic way in the spring of 1989, I went to my then religious superior, who was the Cardinal, and stated to him on Mardi Gras that I had reached a crossroads of ordained ministry in the Roman Catholic Church and I felt I had to leave. I believed God was calling me to something different, to create something independent. The Cardinal Archbishop was very upset because he said he was just as sure of my Catholicism as that of the Pope and his. He had been my rector in the seminary in Rome for four years. We were the only class he was in charge of for those four years. He went with us on the ship, the Michelangelo, a fabulous cruise liner, from New York to Naples. From Naples to Rome we went by bus. The first place we went in Rome was to St. Peter's Basilica, the very heart of Roman Catholicism, to the tomb of St. Peter.

I mean, there was a lot of emotion involved in going to my Cardinal, a man I had known during my formative years. In 1980, he became Archbishop of Washington, where I had been a priest already for six years. And then finally having to approach him in 1989 and say, "Hey, this is it for me in the Roman



Catholic Church.” It was very painful. It was very difficult.

He talked me out of it initially. Then, over a period of a couple of months things turned drastically the other way, because he had got upset that I’d gone to an independent Catholic newspaper and told them my story about how I had difficulties in the Roman Church, especially over matters to do with people of color. And he got upset and wanted me to retract the story and I refused to do it.

When I’d first gone in to see him and told him I wanted to leave, he’d asked me to pray about it and asked me to speak to a black bishop and a black priest about it and I had done so. By the time it got to the fourth meeting, I was already leaving. I was trying my best to work with him, but that story in the National Catholic Reporter, a very liberal, independent Roman Catholic newspaper, was a major crossroads.

TW: How did your ministry develop?

Archbishop Stallings: Back in 1985, the Cardinal-Archbishop as he was then—had wanted to transfer me out of a black parish that had been built into a major black church.

It had been dying out when I went there, back in 1976. It had been a white parish, but it was a changing neighborhood, whites were moving into the suburbs and blacks were moving into that urban setting. And so, it was a dying parish. I think that’s why I think I got it at such an early age. I became a pastor after only two years, when normally it would be fifteen years or so before a priest in the archdiocese of Washington could become a pastor.

I was given this opportunity because I had challenged them to try to have black priests in a predominantly black city, even if most of the Roman Catho-

lics were not black. I’d told him, if we were to bring blacks into the Roman Catholic Church, we’d have to have black pastors. There were no black pastors at that time, and because of the challenge that I made to the archbishop at that time. That earlier archbishop was very open and, in fact, if he had still been the archbishop in Washington when all of this happened I would probably still be in the Roman Church. But that was not God’s will. When you realize how God works putting people in places and situations to make things happen, it’s overwhelming.

So I became a pastor at the age of twenty-eight rather than at, say, the age of forty. And I began to inject elements of black worship, spirituality and culture into the Roman Catholic mass. And it got me into trouble with the Roman authorities. I put a baptismal pool in a Roman Catholic Church so that people could be baptized by immersion rather than just by sprinkling; I put an image of a black Christ up in the dome of the church. I didn’t get permission when I did renovations on the church. If the people are paying for it, I shouldn’t have to go to the authorities for permission on how to spend the people’s money. All that got me into trouble; it made me a very radical priest.

I had been assigned as pastor of St. Theresa of Avila Church, in the heart of the poorest section of Washington D.C. I built a very strong ministry. They had had less than two hundred members when I first got there and by the time I left twelve years later, we had over two thousand.

So, in ‘85, when the archbishop realized he didn’t have control over what I was creating, he tried to remove me. And I was going to go along with it, but the people objected and a lot of black priests around the country objected. So,

I went back to him and said I wanted to remain in the parish. He was very upset. People threatened to march on his office if he didn’t allow me to stay there. So, to make a long story short, he allowed me to stay, but he was very upset with me from that point on. Then in ‘88 I realized I’d reached a point when I realized I couldn’t be productive in that setting, with him not allowing me to advance some of the programs I wanted to do. So, I just told him, “I’ll leave.”

I knew that I would suffer tremendously by making this break, by doing this in a very public way, but I never realized the extent to which I would suffer and the rejection I would experience from other Roman Catholics because I’d made this decision. But I knew in conscience I had to follow where God was leading me.

In the Roman Catholic Church in America there are approximately 50,000 priests, but only 300 are black. There are 1,100 predominantly Roman Catholic Churches in the black community, but only 60 are pastored by black priests. Out of 54 million Catholics in America 1 million are black. So, that tells you right there that if the black population of America is about 12 percent, you’d think that percentage would be mirrored in the Roman Catholic Church, but not at all. There’s a reason that Roman Catholicism is not appealing to people of color for the most part. Because it doesn’t resonate with their profound spiritual and cultural needs. And that is what I was trying to address in the Roman Catholic Church.

TW: In light of all this, what brought you to feel close to Father?

Archbishop Stallings: I think that what really drew me to the Reverend Sun Myung Moon was the magnitude of what he has accomplished even in the



TONGIL SEGYE

midst of tremendous misunderstanding, persecution and rejection. And to see that he remains firm in his convictions and yet still offered himself to the world as a man of God committed to world peace, to rebuilding the family, restoring the community and renewing the nation and the world, which later became part of the theme of the We Will Stand tour. I grew from seeing him as the Reverend Sun Myung Moon to *Abonim*, to becoming a cherished father figure, a spiritual leader, a True Parent. As I saw him from a distance and then came to know him up close personally I came to discover that this is a man who has such a "heartistic" relationship with God, that he and Jesus really mirror each other. He is consumed, he is almost obsessed, with the sole task of establishing the Kingdom of Heaven here on earth and he will do anything and everything, even make any sacrifice to see that he becomes a principle agent for that to happen.

So, what initially drew me was the beginning of an odyssey of discovering

a person who is so in love with God and in love with God's people that he would desire to fulfill His call to restore what was lost. That moved me to explore, to get know just who this man is. How can he do this, especially the way the U.S. government had persecuted him? How could he still desire to accomplish his work and remain so focussed? And the more I came to know of him, and to discovered him, I realized here's his place in history: This man is so unusual and so uncharacteristically generous and compassionate, embracing of others, that for others to talk about him being the messiah or to, in any way, see that designation in him—that the qualities of the messiah are very much reflected in him. I mean the qualities the compassionate heart to live for the sake of others and to love one's enemies. It's paramount to looking for the messiah who comes with those qualities.

You know, I'm still learning about Father. I'm still discerning this life that is uniquely his. I've come to dis-

cover that he is the most extraordinary human being... put it this way, he is the most extraordinary divine manifestation, or the most extraordinary physical manifestation of the divine that I've ever seen—an extraordinary man. I thank God that our paths crossed. I know that it has not been totally revealed to me as of yet all that Father is and all that he brings to humanity—his heartfelt desire for all of humanity. I know that he's for restoration, for restoring Creation back to its prior existence before the fall. He is speaking a message that no one else on earth is consistently speaking—no one else. No one. No teacher, no preacher no pastor is consistently and passionately addressing issues of family of the importance of true love, the call to divinity, the call to become the people that God originally predestined us to be. No one is as consumed with that singular mission or task as Father is. ♦

[Edited for Today's World]

CONTINUED FROM PAGE 12...**MIRACLE**

remote control. We took a special picture with True Parents, and all the leaders together happily offered cheers of Mansei.

Finally, True Father directed that this Living Offering Fish be a special offering on the offering table for the Day of All True Things ceremony. Father showed the fish to all those who attended the ceremony. We are now having the fish stuffed as a trophy to keep in our museum.

I am most honored to report the story of the Living Offering Fish and testify to this modern day miracle at the time of the Cosmic Pentecost to brothers and sisters around the world. ♦

Father fishes for striped bass against a backdrop of the New York City skyline and UN Headquarters





Hyun-jin nim's World Speaking Tour Launched in Japan



Workshop for CARP Members

Hyun-jin nim launched a new World Speaking Tour on the theme *Service for Peace* with rallies in Fukuoka, Kobe, Nagoya and Tokyo between June 29th and July 9th, followed by one in Manila later in the month. *Service for Peace* intends to provide the impetus for many young people to become involved with service activities, and thus exemplify living for the sake of others.



On July 12th, the day Jun-sook nim completed her four speaking engagements in Korea, Hyun-jin nim spoke at the fourteen-day national Korean CARP members workshop. He was presented with a framed cartoon sketch of Jun-sook nim and himself as a souvenir.

Applying the New Leadership Paradigm

A participant from Hyun-jin nim's third 21-day workshop looks forward

Marianna Chernykh
Russia



THIS was a very important workshop for me. We actually don't fully understand the significance of these workshops. I really feel that Hyun-jin nim is raising us so that we can take the leading positions in the movement. Before this workshop started

I had set several goals: 1) to understand Hyun-jin nim's vision, 2) to be reborn and to inherit Hyun-jin nim's spirit, and 3) to understand the "winning strategy." Total investment was my strategy.

During this workshop we faced a lot of challenges—physical, spiritual and emotional. These challenges helped me to understand my limitations and also gave me confidence. I realized that I could do far more than I expected. And now it is very important not to lose this winning spirit and to continue to work on my limitations in order to make the "new leadership paradigm" a reality. During this workshop I've learned to work and to unite with people of different nationalities and races, with whom I couldn't communicate verbally. In my group we needed three translators in order to talk. I could see very clearly that it doesn't matter if you can't talk, because the most important thing is internal unity, unity of heart. Even if you are apart, if you can reach this kind of unity there is nothing that can stop you. I experienced this very acutely.

I felt that during this workshop my determination was growing; step by step I was gaining "ownership" over the providence—it is my desire to build the Kingdom of Heaven and it is my responsibility to do so. Hyun-jin nim's vision is my vision. When we pledged ourselves to be true leaders, I did it with the utmost sincerity and confidence. I know there will be moments of weakness and fear, but whenever they come I will have something real with which to confront them—memories of this workshop and my pledge.

Now that the workshop is over, I have evaluated the results and I can see that I have fulfilled my goals.

I've learned a lot from my older and younger brothers and sisters and now I want to apply this knowledge and want to embody Hyun-jin nim's vision. The combination of internal guidance from Rev Sudo and other elders, and "external" guidance from Ken Bates and other practical presentations, was very useful. Another good point is that we had a chance to find ways for cooperation between regions, for usually we don't have the opportunity to exchange ideas with anyone from other parts of the world. I believe we should not think that if we are "chosen" people then we just have to follow and God will provide everything. To some extent it is true, but now is the time when we have to be responsible and *do* things in order to bring victory.

When you see Hyun-jin nim and hear him speaking you realize that this "new leadership paradigm" is real and substantial. We are very lucky to have such an example of an elder brother and true leader. He is an extension of True Parents. I could see and feel his urgent desire to change this world and to make God and True Parents happy. I could sense his expectations.

And there is one question asked by Hyun-jin nim is still resounding in my mind: Are you working for the providence or just blocking the way? It makes me think a lot and evaluate myself.

And it was fun! For when things are difficult and you overcome them, afterwards you don't remember the tough part, you remember the pleasant feeling of victory over yourself and circumstances. I'm very grateful for this experience to God, True Parents, Hyun-jin nim and the staff members and I'm

determined to return joy and glory to them. This workshop was just a good start. Now it is time to work. ♦

Photos: top, Out for a little "exercise"; middle, the determination expressed here will translate into global action; bottom, an evening of reflection, candlelit prayer and new beginnings



TONCIL SEGYE

divinity rather than his humanity. They believed that God existed as a trinity, that the Holy Son had existed before Jesus' birth on earth and through Divine Providence made his appearance among men. Thus, the theory of the trinity is also called the theory of identical essence. They rejected the idea that the Holy Son could be someone created by God. The early trinity theory entirely focused on Christ's transcendent quality. Church leaders wanted to differentiate Christ from people.

However, modern theology, especially Christology, is changing. Theologians are asking themselves, "What transcends God?" They want to find out the essence of God within Christology. "What is the meaning of God's existence for people? People are suffering, but what is God doing about it?" With these questions, they are trying to understand God's love and grace Christologically. Theology started with the attempt to find God living within Jesus, who was believed not to be one of God's creatures, but rather a part of God. It later changed directions to finding God in the relationship between Him and His creatures.

The historical Holy Spirit

It is quite easy to understand the relationship between the Father and the Son, but what about the Holy Spirit? Christians say God exists as the Father, Son and Holy Spirit, but what exactly is the Holy Spirit? The Holy Spirit is said to be the spirit of God and that God reveals Himself to His creatures not in His own essence but as the Holy Spirit. The appearance of the Son is also understood in that way by some. It is disturbingly difficult to understand.

What does the Holy Spirit do? Christians say it works in five different ways: It teaches. It performs miracles. It predicts the future. It discerns the incorporeal from the corporeal and it speaks in different tongues.

Christians themselves, though, have not been able to explain clearly how the Holy Spirit works as part of the Trinity. They describe it as "breath," "breathing," "air," "wind," and "smoke." God, the Father, has personality. So does Jesus, the Son. Christians can talk about the function of the Holy Spirit but cannot talk about its personality.

The idea of the Trinity did not exist in the beginnings of Christianity. It developed from the idea of one entity of God to the concept of two, that is, the

Father and the Son. The Holy Spirit was added later. Though this idea is still disputed, both Protestant and Catholic theologians adhere to the concept of God as a trinity.

The forefather of the theology of the Trinity was Tertullian who said, "*Mortuus est Dei filius; credibile est quia ineptum est; et sepultus resurrexit; certum est quia impossibile est*" (The Son of God has died, it is to be believed because it is incredible; and, buried, he is risen, it is certain because it is impossible.) This was his final conclusion.

Chapter 7 of *Exposition of the Divine Principle* emphasizes the crucial nature of these questions: "For fallen people who seek salvation, perhaps the most important questions among the many they must resolve concern Christology. Issues which fall within its scope include the Trinity....Until today, the controversies surrounding these issues have never been clearly settled."

The Principle attempts to clearly define the Holy Spirit. What is the Holy Spirit? It clearly has a role.

The cosmic Pentecost

We can never clearly understand the Holy Spirit within the Christian doctrine of the trinity, the essence of which is one is three and three is one. To a certain degree, the Principle's view is quite similar to the view of Arius [*a senior cleric in Alexandria; lived 256-336 AD*] who was excommunicated for heresy by Church authorities. The oneness between the Holy Father, the Holy Son and the Holy Spirit may be understood when we understand the original value of God's creation.

The Holy Father is God, the Creator. The Holy Son is he who was born without original sin, having the value of an original human being, created absolutely by God and standing in the position of the Messiah. The Holy Spirit is spiritually in the position of the Messiah's wife, thus allowing believers to be reborn. Who is the Holy Spirit for the Second Coming? True Father has told us that the Holy Spirit is a feminine being taking the role of the bride of the Second Coming.

The Holy Spirit had a tremendous impact two thousand years ago; many people's lives were irrevocably changed. We cannot help but wonder what kind of role the Holy Spirit will play in this, the cosmic Pentecost. Many brothers and sisters may have a vague expectation that events similar to those that occurred during the first Pentecost

will take place now: two thousand years ago, Peter's weak faith was strengthened, Saul was converted and Stephan was martyred.

Brothers and sisters! We are at the forefront of the Completed Testament Age providence. Blessed families are scattered all over the world. We have different nationalities, skin colors, cultures and ancestors. However, all of us started the new providential beginning with that one day of fasting on June 7th in obedience to True Parents' direction. This in itself shows that the Holy Spirit is working through all of us. One could not dream of this kind of worldwide, unified action two thousand years ago. That is today's miracle.

Catholicism taught that the most virtuous life of faith was one in which the faithful kept celibate, waiting for Jesus; to be single throughout one's entire life was exemplary. However, today, leading figures of Catholicism have received the blessing from True Parents. This is indeed no less a miracle than those that happened during the Pentecost of two thousand years ago. Don't you see that this is proof of the Holy Spirit working with us?

You cannot just expect the same kind of experiences as that of two thousand years ago. We do not have to depend upon some ambiguous spiritual phenomena. God's message as revealed by True Parents is testimony of the living God and of the Holy Spirit's work. True Parents' teaching is the most vivid work of the Holy Spirit for us—the most essential subject of concern during this cosmic Pentecost.

The message of True Parents, which is far greater than those coming from the spiritual world, is testimony of today's Pentecost. We do not need to have a revelation from the spiritual world to call us together in one heart, because we have had it from True Parents, who told us that June 7th was the first day of the cosmic Pentecost. If we had not received that direction from True Parents but had had to depend upon the spiritual world, the blessed families could not all have started the Pentecost at the same time and with the same heart.

God's living revelation

The way that people thought two thousand years ago is totally different from how we think today. If we had received the same revelation that was given two thousand years ago, our church community might have been destroyed. Everyone would have had

a different opinion about the message received. That is to say, there is no way all the blessed families in the world could have begun this providence on the same day. That we were able to is thanks to God's guiding us through True Parents' words, which are truth, life and revelation given us by God. True Parents' words are the core of this Pentecost; that is how we can understand how revelation comes to us during this cosmic Pentecost.

As this providential age begins, we can imagine there are similarities with two thousand years ago. At that time, revelations from Heaven changed lives. People whose self-interest had been the center of their lives were able to make God their center. They started sharing things with one another and created unified communities of love. The more they shared with one another, the more the power within those communities increased. They could proclaim their faith to the world and begin witnessing. An invisible force actualized a substantial community—that's what the Pentecost was.

Today is the same. We should focus on that point. We received a revelation from God not through the spiritual phenomena of speaking in tongues but through the words of our living True Parents. The question is not how we received God's message but to what degree we put the message into practice. Just like the early Christians, we must mobilize ourselves to witness, to give love and to create a community of love. That is the kind of change we must bring into this world.

True Father has told us that now is the age of unification between the spiritual and the physical; that in each individual, the mind and body will unite and on the cosmic level, the spiritual world and the physical world will unite. What he meant was not that the spiritual world should become the center of our work, but that True Parents' direction uniting the spiritual and physical worlds is the center of the providence. Their words are the sole center of the providence, the central message of the Pentecost today.

The only task we have is to actually implement what we have learned from True Parents. If we start moving in the right direction, we can create a community of love, creating evermore dynamic power among us. That is what you must understand. How are we to bring about this Cosmic Pentecost? It is wrong to harbor vague thoughts that the Cosmic Pentecost will take place and we will

all be victorious thanks to spiritual phenomena. We already have all we need: the words of the living God unifying the spiritual and physical worlds.

The Pentecost should manifest through our following Father's direction, through Father's words and through making actual changes in our lives, such changes being works of love that generate dynamic power. Lastly, the Pentecost will come about through support from the spiritual world.

The community of love we must create

The spiritual world is not the center of today's Pentecost but Father's words are. Through Father's words, changes in our lives should take place that compel us to witness, to sacrifice and to strengthen our faith. On that foundation we ourselves oblige the spiritual world to help us.

We should expect help from the spiritual world after we have worked hard, not before. We have already received revelation and inspiration from God through True Parents' teachings. Of course, this was not possible two thousand years ago. People's understanding of God was still ambiguous and the Messiah wasn't there to help them; spiritual phenomena were necessary to inspire people to do what had to be done for the providence of God. Our experiencing the same kind of spiritual phenomenon, such as speaking in tongues, would only cause tremendous confusion.

We have True Father's words, the inspiration and revelation from God. What we need to do next is to create a community of dynamic love centering on those words here on earth. Help from the spiritual world is not central, but subsidiary. Only when we have our own foundations on earth, will the work of the spiritual world have the correct and original value.

Two thousand years ago, followers of Jesus experienced heaven at the Pentecost. Those who had scattered reunited. They regained power and courage. They were not afraid of martyrdom. Theirs was a community alive and vibrant. They were able to create their own heaven on earth.

Read Father's words. Can anything be clearer in describing the Kingdom of Heaven?

"When you have your own spouse, you must

be able to selflessly put your spouse before yourself. Human beings are created to live for each other. Parents live for their children and children live for their parents. When they live for each other, a circular movement is created. The greater and faster that circular movement becomes, the more they do things for each other. That is the ideal form of love—not square but round and in four dimensions. Living for each other means reciprocating. Therefore, if people live for each other, they interact more and more, creating a spherical form that leads them to eternal life." This is the truth, a revelation from God.

Creating the Kingdom of Heaven on earth requires that we live for others, just as bringing about a new Pentecost requires living for others. How can we build a community empowered by dynamic love? The answer is in Father's words. "The more we live for others, the faster our circular movement becomes. That is the ideal." That is true. The more we create a culture of living for others, the more power our community has. If we volunteer to take on more responsibility and even to suffer more on behalf of others, we can surely create a community of the Holy Spirit.

The purpose of the Pentecost is to create the Kingdom of Heaven. The Kingdom of Heaven is the fruit of True Parents' lives and words. This is the central message Father wants to convey to you. You must remember that.

We need to change. Our entire community must go through changes. Then the spiritual world will help us to complete our providential tasks. How can we rejuvenate our community to the point that it becomes divine? What is "my" role in helping our community become so powerful and dynamic that no member of it is afraid of suffering or even martyrdom? I pray for all of you to find and to follow your calling—to stand as the central figures of the cosmic Pentecost centering on Father's words. Thank you.◆

[Edited for Today's World]



Sharing Love... with Our African Family



...and Joy



Moon Lan-young
International President, WFWP

AFTER True Parents established the Women's Federation for World Peace, True Mother toured from country to country setting up a worldwide organization.

Today, we can see the result of the efforts of Japanese volunteers who were dispatched to 160 countries in 1994 in Asia, Africa and other parts of the world. I visited Africa with Mrs. Kyoko Furuta, the vice president of WFWP in Japan, who is responsible for international service activities.

On May 13th, we arrived at Jomo Kenyatta International Airport in Nairobi, Kenya's capital. I could sense the freedom of Africa through the vastness of the land, the beautiful cloud formations and the freshness of the air. We were enthusiastically welcomed at a dinner given by the warm-hearted

members of the local chapter and their president, Helen Rotich, a magnanimous woman and a good speaker.

I first met True Father in 1955 and so have been following God's will for 46 years. The speech I gave to the women there made them miss True Parents and seemed to leave some impression of True Parents' endless love, so I was happy. The dinner was potluck—each woman had brought one dish, which she described before we sat down to share the meal. Though the women had cooked the food, the meal was held in the Safari Hotel, which is owned by a Korean. I genuinely felt that the whole world is one family. I felt like I was eating out with old friends, surrounded by those Kenyan woman leaders.

The following day, we visited the a secondary school in the Lugari district about seven hours by car from Nairobi. In August of 1997, Japanese volunteers

were in Kenya at the opening of a well in the city of Kisumu, which was built with support from the WFWP Water Project. At that time, they toured an area of the district of Lugari that had been chosen for development by the president of Kenya. While touring the district with its governor, they came across the Marakusi School, which had been abandoned in the middle of its construction. Volunteers had built the outer walls, but interior work still needed to be done and a roof added. With WFWP support this was done, and support from the WFWP continues.

When it opened in 1998, there were 36 students; today, there are 130. The day that we visited there was a ceremony for the opening of a new science laboratory. We were welcomed with song and dance by students in neat uniforms. Government officials, parents and student leaders greeted us with



thanks and expressed how much in need they are of our support. We felt a heavy responsibility. In fact, they have no water and are short of electricity. The still poor conditions and the shortage of education materials reminded me of my own refugee school just after the Korean War; I felt sad.

Our Kenyan chapter had invited woman leaders representing the fourteen tribes from the vicinity and after the dedication of the science laboratory a sisterhood ceremony was held.

I said goodbye to Kenya and arrived in Uganda on May 17th, where I was interviewed at the airport by a Ugandan television station. It was nice to be able to introduce the intention of the Women's Federation and that of our True Parents to the people of Uganda.

That night I attended a sisterhood ceremony with a deputy prime minister and Jane Francis Kuka, the minister of state cultural affairs. I had met Jane once before, so I was happy to see her again. Sixty women representing various tribes took part. I became a sister to Dr. Speciosa Wandira Kazibwe, the vice president of Uganda and the only woman vice president of a country in Africa.

The next day I visited a kindergarten and preschool and met many cute children. In the afternoon, we visited Kizinda Vocational School, a five-hour drive from Uganda's capital, Kampala. The school had 18 students when it opened in 1995; now, there are 560. They study sewing, carpentry and electronic technology. The students have used their skills to produce products that are sold with the resulting money used for the



school building. They have paid for the school brick by brick. I was impressed by their independent minds. I was also moved to see a picture of True Parents on the desk of the principal.

That night, Elena Rutangye, president of WFWP Uganda as well as vice president of WFWP Africa, invited me to dinner. It was she and her husband Martin who had felt the Kizinda School to be a worthwhile project for us to participate in. I will never forget that traditional African dinner, shared under the warm glow of alcohol lanterns.

On Sunday, we attended Sunday service with Ugandan members. Then, there was a farewell party with music and dancing. I saw the hope of Africa in the sparkling eyes of the children.

We next visited Rwanda, where a tribal genocide during the months of April to July, 1994, cost between half a million and 1.2 million lives. There are so many widows and orphans there. It is indeed sad. I felt happy though to see the clean New Hope Technical Institute,

where sewing, hairdressing and weaving are taught.

The principal, a Japanese sister named Marie Nozaki, has poured her love and affection into that school. When I grabbed her hand, I had tears in my eyes. I could feel the strength of her true love. While we were visiting, the students held a fashion show of clothes they'd made themselves. It was beautiful.

After the show we got together with the Rwandan members. Even though they've never met True Parents face to face, they long to see them. I could see again that True Parents are the center of love and life for

everyone.

Before leaving Rwanda, members took us to visit a memorial to those who were massacred, where we left flowers as a wish that love and peace can abide in Africa and the world.♦

Mrs. Moon and her husband Rev. Pak No-hi are also national messiahs to Nicaragua.

Photos facing page, top left, Mrs. Moon and Mrs. Furuta with a Ugandan —Japanese blessed family; right, Mrs. Moon dances with students at the Marakusi School; bottom left, with Women's Federation members in Kenya; right, at the Kizinda School in Uganda; this page top, blessed children dance at the members gathering in Uganda; bottom left, students at the Marakusi School sing at the celebration; middle, sisterhood ceremony in Uganda; right, fashion show of students' designs at the New Hope Technical Institute in Rwanda



Women and Dialogue Among Civilizations

WFWP International President at the 5th Women's Conference for Peace in the Middle East



Excerpts from
Mrs. Moon's
Keynote Address

*Moon Lan-young
International President, WFWP*

HISTORICALLY, the Middle East (Mesopotamia, Greece and Egypt) has been seen as the cradle of human civilization. Also it was in this area that Judaism, Islam and Christianity originated. We can say therefore, that the Middle East represents the world....

We have entered the 21st century, and yet there are still more conflicts among races and religions. Although religions stress love and mercy, many wars continue to be fought over religious differences.

Let me share with you my personal experience during the Korean War. I was born in North Korea. In 1950, when I was eight years old, the Korean War broke out. My family fled to the south, but my father was captured by North Korean soldiers during our flight, and we never saw him again. We have had no news of him for fifty years.

In February this year, I had a chance to visit Pyongyang in North Korea. Ten Korean women NGO leaders including myself were invited by one of the North Korean government organizations. For the first time in fifty years I was able to visit my homeland. We had longed to visit our homeland, the North, ever since we left during the war. My emo-

tions were mixed, as I had dreamed of my hometown for so long, but harbored hatred for the political leadership of the North. I was a little afraid but extremely excited.

We stayed for seven nights in Pyongyang, and had meetings with the Citizen's Council of North Korea, the Asia-Pacific Committee and the North Korean Women's Federation. We discussed aid to children and women, promoting reconciliation and exchange programs. As we held these talks, got to know each other better and witnessed the situation in North Korea, I could not help but change my anger and resentment 180 degrees to forgiveness, even if they had wrought havoc on the Peninsula and killed so many, including my father, during the war.

I resolved to myself that we must love and embrace the North with unconditional motherly love. After making this determination, I felt surprisingly free and liberated from



sides can hold a Sisterhood Ceremony for reconciliation and healing. I met the co-founder of WFWP, Rev Sun Myung Moon, in 1955, following the terrible Korean War. As I was deeply moved by his teachings, I have been following his peace movement since that time.

We women who possess creativity, sensibility and experience are in demand. The patience and wisdom we have accumulated throughout our history of suffering should be brought into focus to open and build a new century and new millennium of peace. Since the 1995 Beijing Forum for Women, many developments for women have been implemented; however, there is still much left to do in improving the

status of women worldwide. Resolution 1325, adopted by the Security Council in October 2000, urges "increased representation of women at decision-making levels in conflict resolution and peace processes." It requests that "progress on gender mainstreaming throughout peacekeeping missions and all other aspects relating to women and girls" be reported. For these steps to be put into action, we must first understand each other and promote communication and

exchanges. It is truly timely that the important role of women in resolution of conflicts and in peace-building can be focused on through these Conferences. Secretary General Kofi Annan has also said regarding the UN Year of Dialogue Among Civilizations, 2001, that without dialogue, no peace could be lasting and no prosperity secure. He has also emphasized in particular, partnership of the UN and NGOs.

I pray that the 5th Women's Conference for Peace in the Middle East can bring tangible, fruitful results. I wish your families and your neighbors much peace and happiness in the 21st century. ♦

[Edited for Today's World]

One of the conference discussion groups



resentment. Without this, it is impossible to overcome conflicts and create unity between North and South. Someday in the future, I hope and pray that women from the two

Island Nation Celebrates Gift of Boats

True Parents' gift to a nation inspires state ceremony

Chihiro Midorikawa
Tonga

ON June 30th 2001, the commissioning of two fishing boats was held at Masefield Naval Base in Tonga in the presence of His Majesty, King Taufa'ahau Tupou IV and Her Royal Highness, Princess Salote Lupepau'u. Also attending were about eighty distinguished guests, including a former prime minister, the speaker of the house, the deputy prime minister, presidents of Christian churches, Christian ministers, and NGO and media representatives.

At 11 o'clock in the morning, His Majesty and the royal party arrived and were welcomed by the Guard of Honor consisting of 120 service men of the Royal Tongan Defence Service: 40 men from the Navy, 40 men from the Army and 40 men in the Army Band.

Rev. Luke Silkalu, president of the Free Constitutional Church of Tonga offered the invocation, which was followed by opening remarks by Hon. Baron Vaea, former prime minister of Tonga and participant in four International IIFWP hoon dok hae conferences.

As national leader of Tonga, I introduced True Parents, the purpose of their donating the boats, and the meaning of the Ocean Challenge program for giving new hope and direction to the youth. Following this, I read True Father's speech "The Path for Tonga and Humanity in the New Millennium." The audience listened to the speech very carefully, including the 120 servicemen who were standing to attention throughout.

King Taufa'ahau Tupou IV delivered his address, expressing his thanks to Rev. Sun Myung Moon for donating the boats. He offered some ideas regarding the utilization of the boats, suggesting that the boats be used not only for fishing but also as emergency transport for the more remote islands. Through his speech I could feel his great expectation for the Ocean Challenge program. In fact, the king had already come to see the boats on two

occasions while we were preparing them for the commissioning ceremony. After the ceremony, several people commented that it was the most inspiring speech the king had ever given. His Majesty named the two boats Atu and Valu after two fish that are common in Tongan waters.

After the ceremony, all the guests were invited on board a Navy patrol boat, together with His Majesty. The Prince and Princess, the grandchildren of the king, boarded the Good Go boat and the two boats cruised side by side around the Nuku'alofa Harbor.

I was moved to see this heavenly rendezvous because I felt it symbolized the restoration of the relationship between parents (God) and children (humanity), and between true husband and true wife. The whole ceremony was broadcast live on radio, and TV Tonga filmed the entire event, which was broadcast on television the next day.

A few days after the commissioning ceremony the media (three local newspapers, one government-owned, two private) wrote about it. One private paper wrote negatively and cynically. It devoted two and a half pages to the article and

quoted from two interviews—one from the Roman Catholic bishop of Tonga and the other from a Member of Parliament. In the article, the bishop encouraged the paper (*Taimi O Tonga*) to interview the president of the Free Wesleyan Church (the biggest Christian denomination in Tonga, to which the King belongs) and which has opposed the Unification Church for a long time.

On that day I heard quite an interesting and encouraging story from my Tongan friend who belongs to the Free Wesleyan Church. He told me about the church's annual conference that was held just a week before the

Chihiro Midorikawa (standing at left) reads Father's speech to the assembled dignitaries



His Majesty the King cuts the tape (photo courtesy Chronicle Tonga)



boat commissioning. The biggest issue during the conference was whether the FWC should oppose the Unification Church or not. A three-day heated discussion took place. Hon. Baron Vaea, Princess Nanasi, and WFWP Tongan delegates were on our side and the result was that the majority voted not to oppose us, but to embrace us as a brother church. And that decision was approved by the king.

We are so grateful for our True Parents. This could not be possible without the incredible, victorious foundation that they have established. Their love and concern for Oceania, and the world investing so much blood sweat and tears... Our hope is that this can be the beginning of a great new future for Tonga in bringing this nation under God's heavenly sovereignty.

We are also grateful for our brothers and sisters who invested so much in the making of the boats and the work to have them shipped to the islands. We appreciate the precious offering of your hearts. May God's blessing be upon the Oceania providence! ♦

Chihiro Midorikawa (6,000 Couples) was missionary in Samoa for some years before moving to Tonga in 1998

Maiden voyage



COURTESY C. MIDORIKAWA

Memories of My Sunday School Teacher

An elder of our church reflects on earlier days

Park Kyung-do
Seoul, Korea

Park Kyung-do met Father earlier than almost anyone else in our movement outside of Father's own family—before Mother was born and eight years before Rev. Kim Won-pil joined Father in Pyongyang.

IT WAS in 1938, when I was in the fifth or sixth grade of elementary school, that we moved from the Sobingo neighborhood of Seoul to Heukseok-dong [just south of the Han River in Seoul]. It was then that my parents acquired a house to use for student lodgings. I met True Father that year. He arrived in Seoul from Pyongyang to begin studying away from home, at Kyungsung Industrial School. As a student, he lodged at my parents' house for almost a year and a half. My mother and older brother, who also worked with the railroad during that time, did most of the work of caring for the student lodgers. There were around twelve students lodging in the house. After this Father moved to the lodgings that are now kept as a memorial to that era of Father's life.

There was a Pentecostal church in Heukseok-dong that my family used to visit, but when the Han River was frozen we would walk to one in Sobingo. On warm days, people would have to walk a long distance to cross the Han River by bridge, but when the river had



Park Sonsaeng-nim: a man with a mission

frozen over they could just walk across the ice.

Then the small Jesus Church worship hall was built in Myungsudae [part of Heukseok-dong]. Father became a Sunday school teacher there and I was a student in his class. There were three classes divided according to age: the youngest students were in the "love class," the next age level in the "hope class," and then the oldest were in the class Father taught, the "faith class." Altogether there were twenty or thirty students.

Most students in middle school want

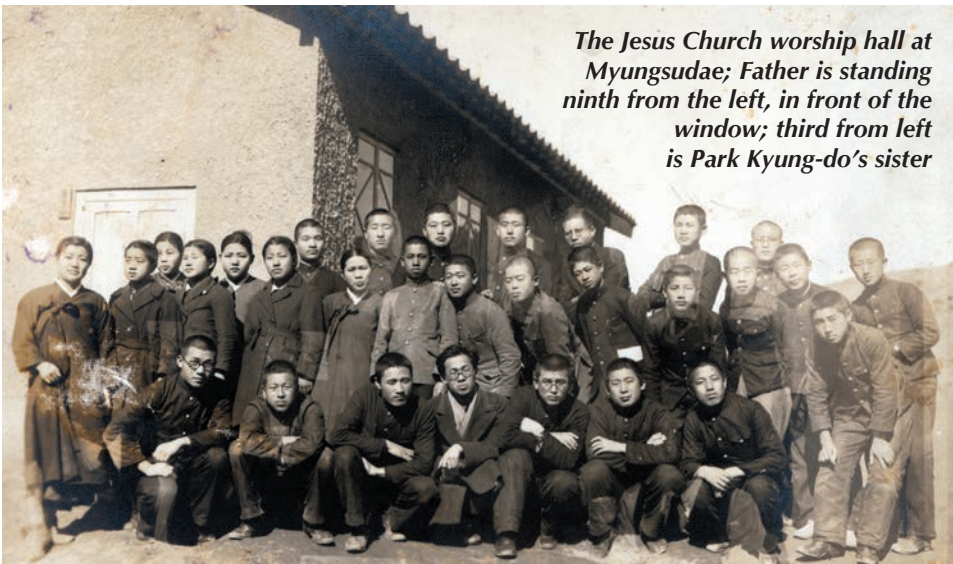
to want to meet people who are older. They do not want to meet younger people. But when he was a student, Father loved the younger children very much. He played very kindly with children, and felt a lot for them. He would hug them. Father made strong connections with many people very well. If someone asked something of him, he would never refuse him. He accepted and embraced people spiritually.

As I remember, Father did not speak about his own revelations and spiritual course during Sunday school, but whenever Father met his friends, other students of his age or older people, he would always talk about the providence, and about God's Kingdom. This was the era of Japanese colonial rule. On Sunday, Wednesday and Friday evenings we had meetings at the church. Other than the Sunday school students there were about fifty or sixty members. Many of the women congregants listened to Father's words more carefully than to those of the pastor or the witnessing leaders. After the service, from 9:00 or 9:30 P.M., they would stroll around Heukseok-dong for an hour or so. While they were walking, Father would speak about God's providence, and they would listen with interest.

Before he went to Japan to study, Father lodged at our house. Such lodgers paid some rent money. If a student skipped meals over the course of a week or ten days, my father returned some money to the student. True Father lent his own rent money to other students—one or two *won*—and he would not ask for it to be returned; instead, he would go without meals. He would fast and would spend his time praying on a small pine-covered hill across from a public cemetery near the Kyungsung Industrial School where he studied. This hill was razed in the course of Seoul's development and no longer exists.

Father's main area of study was electrical engineering, but Father never spoke about this. He spoke only about the content of the Bible. It was the time we were under Japanese domination, and the Japanese policemen persecuted Korean Christians. In general, most people, including church ministers, carried

The Jesus Church worship hall at Myungsudae; Father is standing ninth from the left, in front of the window; third from left is Park Kyung-do's sister



PHOTOS: COURTESY OF HISTORY COMMITTEE ARCHIVE



Park Kyung-do (right) with Kim Baek-moon (left) and Han Sang-kul (middle, Ambassador Han) at an outdoor Sunday service on Mt. Incheon Mountain, north of Seoul, in the late 1950s. Father had made them into a family

just the New Testament with them, not the Old Testament, but Father always carried the Old and New Testaments together. Father always spoke about God, and he said, "Korea will be the second Israel." Only a few people who had contact with Father in those days remain. Many have since passed away.

If I had attended the church I could have been blessed among the 36 couples, but because I did not attend regularly I was not able to join in.

Korea was liberated in 1945 and Father remained in the South. He married Sung-jin nim's mother and in 1946 he went to North Korea. I thought it was to find food for his family. Sung-jin nim's mother was a friend of my sister. My sister helped with the delivery of Sung-jin nim when he was born.

Later I worked in the United States embassy in Seoul, and for the U.S. army. I was also working for the Korean Economic Support Delegation. That is how I learned English. In 1951, Father came down from North Korea to Pusan. He wanted to meet Kim Baek-moon [leader of the Israel Monastery, of which group Mr. Pak was once a follower himself, and who is said to have held an important John the Baptist position], and persuade him. But Mr. Kim was too proud and did not accept Father, so Father continued his activities by himself. In 1952 I went to Pomnetkol in Pusan [where Father had built the little hut out of cardboard]. I was a student of English literature. Because of the Korean War my university had moved its headquarters out of Seoul to Pusan [Pusan was never captured by the North Korean advance and its population

was swollen with war refugees].

One day after class, I was walking in front of the Pusan City Hall, and met an American distributing Christian flyers that were written in Korean. Because of the war there was normally no one witnessing on the street. I went up to the man. He was happy and grateful to see me, because I could speak English. He was a pastor in the US military. His name was Clayton Wadsworth. I brought him to meet Father, and later I took a photo of him with the members at Pomnetkol.

I told him that Father was the Mes-

siah. But he said there are also one or two people in America who say they are the Second Coming of Christ, so he did not accept my words. We usually accept what Father says completely. He had graduated from a seminary, and he could not accept Father's words 100 percent, however.

In the mid 1980s, when I was PWPA international director, we held seminars for overseas ministers, inviting them to Korea. I invited Clayton Wadsworth to attend but, sadly, he declined to come.

Over the course of three or four months in 1952, Rev. Wadsworth had come to see Father five or six times. With my help as an interpreter, Father had spoken to him about the Principle and told him that Korea was in the position of the second Israel.

In 1957, I participated in the first summer 40-day pioneer witnessing condition [upon which many have been modeled] in Mu-an. There I witnessed and taught young people English. ♦

Now in his mid seventies, Park Kyung-do Sonsaeng-nim devotes himself to running the international department of the Korean church headquarters. His expertise on immigration matters, coupled with genuine concern for others, has proved invaluable for non-Korean members assigned to mission work in Korea, and for those visiting from overseas for the blessing, conferences, etc. His work has been a notable contribution to the integration of the international movement with the movement in Korea.

The famous picture of the members outside the cardboard hut, taken by Park Kyung-do in 1952. Clayton Wadsworth is standing to Father's left



Keeping Safe the Record

The History Committee and Archives

Ryu Seo-eun

Vice Director, History Committee

FATHER proposed at a meeting of the Korean Blessed Family Department that a church committee be established to collect, organize and store church material and to compile a history of the Unification Church. Thus, the History Committee came into being a little more than a week later.

The following words from Father help put into perspective the significance of the work we aim to do:

"When I was freed from Heung-Nam prison, the only thing I brought out were my work clothes. They were shabby, covered with patches and filthy from ammonia. They looked worse than the clothes of a beggar. I told one member in Pyongyang to preserve them carefully. However, on his way to finding refuge, he lost them. It was a treasure that cannot be bartered for heaven and earth. We may not move people's hearts with everlasting eloquence, but we can with such precious historic articles."

We presently have a publishing team that records and transcribes True Parents' speeches, compiles books of their words, and publishes a periodical on historical aspects of our movement. Our speech research team researches historical speeches given by True Parents (see photo below of a member's notes from one of Father's early sermons). They also research the life course of True Parents and the earliest periods of our church history. As a complement to these teams, the investigation team collects, arranges, preserves and stores books, artifacts and any items of historical interest.

It is not easy to collect original

source materials, especially from nations all over the globe. I would like to represent the work of the movement in each country, but I cannot because of a shortage of materials. I would be so grateful if members in each country could send material that is significant to the advancement of the work of True Parents in their nation. The types of material that would be useful are anything directly related to True Parents' life, a brief history of the mission work done, pictures, pamphlets of church events, maps, documents, letters, testimonies, articles and historical church publications from the country.

If members were to send material, I would be able to use it in compiling the history of God and True Parents' providence of salvation. I want to make something that would be like a window through which future generations could view the work done internationally.

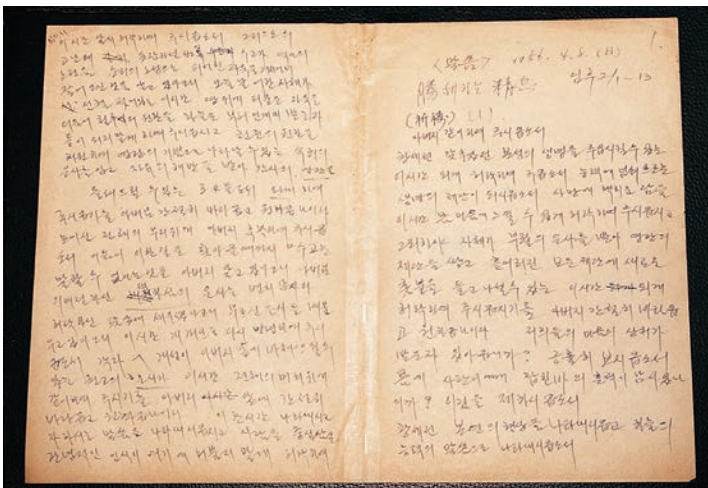
My plan is to publish the record of the path True Parents have walked, and the history of our church in the context of the history of each nation. I intend to digitize all the material in our archives making it easier for members to access.

A major component of my dream is the establishment of a history center, a place where all historic items are arranged and managed efficiently. This would be an educational resource for members from around the world. ♦

The History Committee is located in the Segye Times newspaper complex in Seoul. Please contact Today's World office in Seoul if you wish to send materials to the History Committee, or for more information about its work.



Photos: above, movable space-saving shelves for documents; below left, hand-written notes of Father's prayer from perhaps the earliest recorded sermon, entitled "Victorious Troops of God"; right, Wolli Haesol, a Principle book first published 1957





National Messiahs Regroup

Korean national messiahs (now working in a special supervisory role in Korea) attended a meeting for the second period of mobilized Pentecost activity, convened by Rev. Hwang Sun-jo on July 30th. Father has said that the restoration of God's Fatherland requires first the restoration of hometowns. These elder brothers will now mainly relocate to their home towns throughout Korea. New leaders from among their number have been appointed to guide these changes and the resulting developments. ♦



The Providence of the Blessing

True Parents came to give the blessing. The announcement of the September ceremony for religious leaders confirms that they will continue, undaunted, to expand the limits of this holy endowment of grace—and that our support will always be crucial in the furtherance of this. In a recent letter to leaders worldwide, Rev. Hwang Sun-jo mentioned the importance of the blessing in redeeming humankind from immersion in sin, and as a means to find those prepared to commit their lives and families to the cause of true love. ♦

Photo: *The international holy wedding ceremony held at the Little Angels in Seoul on July 29th*

Accepting and Preparing for the Mission of Ambassador for Peace

In response to True Parents' work to find twelve hundred "Ambassadors for Peace" worldwide, Korea has recently appointed a significant number through the recent "Settlement of God's Fatherland" speaking tour. From July 18 to 21 more than two hundred newly appointed Ambassadors for Peace convened at a hotel near Sorak Mountain for a seminar sponsored by IIFWP and WANGO on the subject of what their new position will entail, and how they can develop it to its full potential. ♦



Participants of the seminar for 205 Ambassadors for Peace take a commemorative photograph





Blessed children perform a play at the entertainment for the 7.1 Jeol holy day celebration in Korea, July 1st

The age of mother-son cooperation has passed and the age of father-son cooperation has begun. Korea and America should therefore become one. Those who persecute the religious sphere are in the younger brother position. The spirit world is coming to earth and will cooperate with the blessed families, who are in the elder-brother position....To receive this cooperation, each person must completely deny and thus re-create himself. You must become an object partner of God for the purpose of your re-creation. Then, as a re-created, perfected blessed couple, you can freely come and go in the world.

REVEREND SUN MYUNG MOON
 7.1 JEOL SPEECH (DECLARATION DAY OF GOD'S ETERNAL BLESSING)
 JULY 1, 2001
 SUTAEK-RI, KOREA