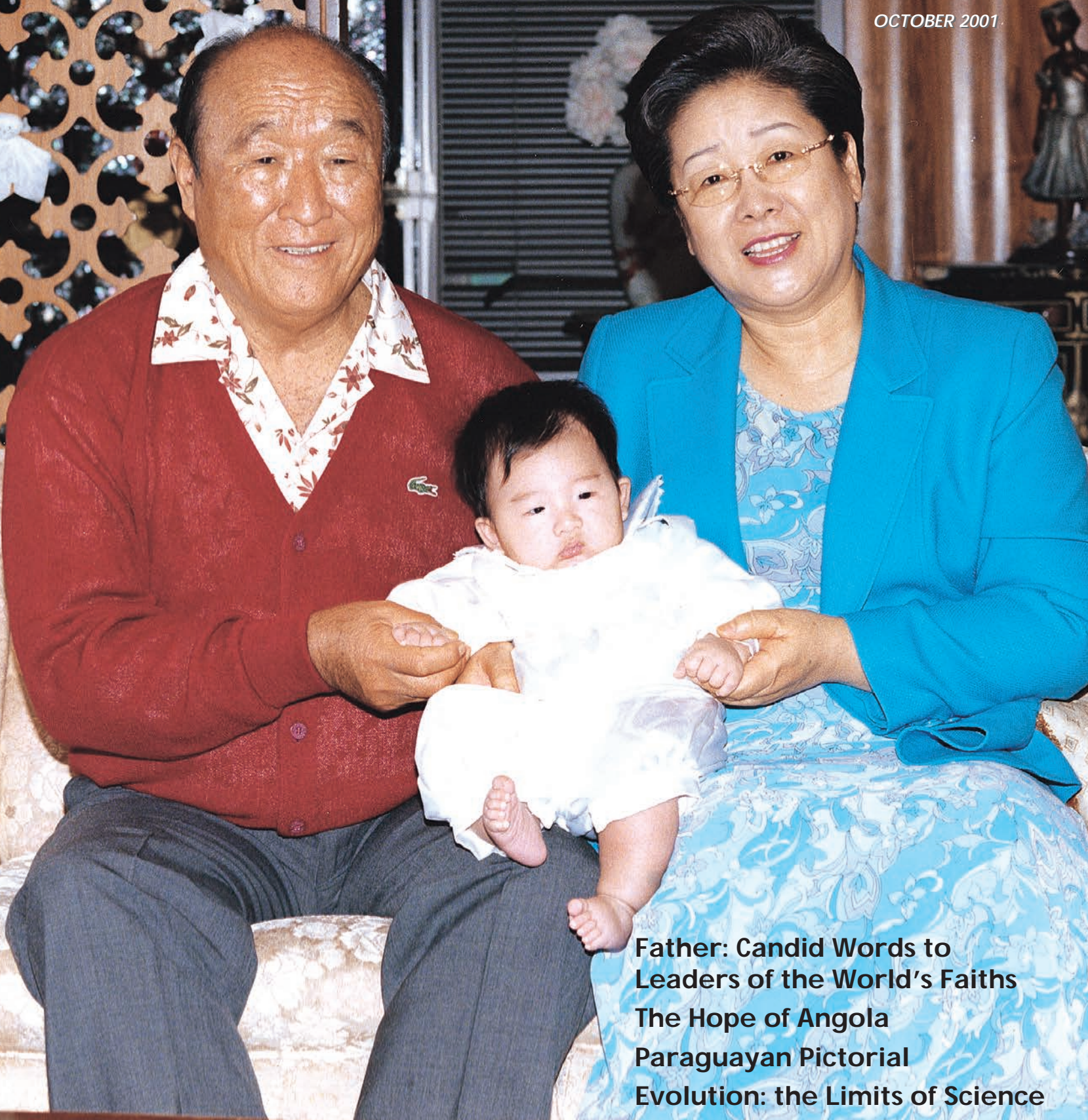


TODAY'S

# WORLD

OCTOBER 2001



Father: Candid Words to  
Leaders of the World's Faiths  
The Hope of Angola  
Paraguayan Pictorial  
Evolution: the Limits of Science





# Message from the Publisher

Reverend Hwang Sun-jo, International President of FFWPU

## Speech to Headquarters Staff Members

*Rev. Hwang's words to leaders and the staff of the Korean church headquarters, the HSA-UWC (business) Foundation and the international office of FFWPU, on September 26th at the Dowon (International Headquarters) Building, Seoul.*

**H**UMAN history, as a whole, has been a history of God's providence of salvation. When we examine history, there are times when it seems that God remains silent, as if He did not exist. There was even a time when the Israelites offered their full devotion to God, while going through immense suffering, but God did not answer them for four hundred years. There has never been a time when God has ceased to work for the salvation of humanity. Having developed through the Old and New Testament ages and come into today's Completed Testament Age, God's work for salvation has culminated in the life course of True Parents. To elaborate on the meaning of True Parents' life course, it can be said, providentially, to represent the whole of human history. A day in the Bible, just like a day now, was twenty-four hours, but a day in this era holds the same providential significance as one thousand or ten thousand biblical years. True Parents' course, which is restoring through indemnity the whole of human history, is a course that has never stood still but has continuously developed towards a goal.

### Four conditions of the registration blessing

In a world where God's will is fulfilled, people must live like True Parents. This means we have to become original people, original Adams. The name Adam can be used as a normal noun. That's why Jesus is an Adam and True Father is an Adam. They're the second and third Adams, right? So another way to say we need to become original people is to say we must become fourth Adams.

There will never be a fifth Adam. The fourth Adam era is the final stage of human restoration. This final stage is being realized through the registration blessing. So, how great is the providential significance of the registration blessing? God's providence began at the beginning of human history. From that time until now, the final conclusion of the providence of restoration is the era of the fourth Adam. That's why Father said, "If you receive the registration blessing and become fourth Adams then we can separate." That means becoming independent. Receiving the blessing was restoring the blood lineage and being born again.

Then we become tribal messiahs. Receiving the registration blessing is like getting married after we have consciously inherited our faith. Marriage is when we become independent and take care of our own family. The registration blessing represents this stage of life.

In principle, there are a few conditions necessary for us to receive this blessing. A family-level four-position foundation is needed. A four-position foundation is the completion of God's purpose of creation. The family is the smallest unit of the realization of this purpose. We must have persuaded a hundred and sixty families to receive the blessing; we must become tribal messiahs. We must have participated in the Ideal Family Education in Jardim, Brazil. The main points of this education are absolute faith, love and obedience. This is the order of the original world. Even if we are not within True Parents' realm of direct dominion, if we maintain a standard of absolute love, faith, obedience, then no matter what the circumstances, we will not fall. We also have to make the Total Living Offering. There are two reasons for this: one is liberating God; the other is transferring the right of possession back to Heaven. These conditions symbolize the entire history of the providence until now. They also symbolize the whole of an individual's course of faith. So only after receiving the registration blessing on the foundation of the completion of these conditions can we become fourth Adams.

### Establishing God's fatherland

After receiving the registration blessing, we stand in front of Heaven with the name of a central blessed family. We come to stand in a position of reporting, rather than praying. We receive the right to directly bless the second generation. True Parents, on the foundation of restoring all of the humanity, creation, and spirit world, conducted the Coronation Ceremony on January 13, 2001. In providential terms, the year 2000 ran from True Parents' birthday in 1999, by the lunar calendar, to their birthday this year.

And now this year's providence is also advancing. This year we have to work to establish God's fatherland. This is the task we now face and also the goal of the providence. The time period we have is sometime between 2004 and 2010 at the latest. Though we don't know the scale or the content yet, I'm sure it will be revealed within a short time. The problem is our not being aware of everything we have to do to establish

CONTINUED ON PAGE 28...MESSAGE



True Parents returned to Korea on October 28th, and are here pictured with leaders at the welcoming gathering at Hannam-dong. The following day Father embarked upon the first of three historic speaking tours True Parents would hold (in Korea, Japan, and the U.S.A.) on the theme of the Nation of Cosmic Peace and Unity.

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Cover Photo: Father and Mother with Shin-kwang nim, youngest child of Hyun-jin nim and Jun-sook nim (Seil Studio)

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# Let Us Return to Nature

14th Foundation Day for the Nation of the Unified World

REVEREND SUN MYUNG MOON  
OCTOBER 3, 2001; SUTAEC-KI, KOREA

**W**HERE are you from? [I'm Japanese.] I told you not to think of your self as bound by a nationality. You are a blessed family member who was born in a place called Japan. That should be the way you think. Do you understand what I mean? [Yes.]

In the recorded providence, there is no longer any such thing as "Japanese." The more often people meet each other, the stronger are the feelings that can grow between them. Who do you miss the most in the world? Who? Your Father. What Father? [True Father!] That father is neither a Japanese father, nor a Korean father, but rather, *my* father....

It is indeed precious and unforgettable truth. Has there been one moment in which a person could say, "God belongs to me?" Probably, before the fall, one might have said that.

Can you really say that about God and us now? We lost everything due to the fall. People lost all things and even children. If we think of God as the first generation, Adam and Eve were the second generation. God never had His third generation. Since God lost Adam and Eve, do you think that God could use the word "we"? Do you think that God wants to have something to be proud of? You would like to be proud of yourself, too, right? Without exception, everyone innately wants to be proud of him- or herself. This is no less so for God. However, does God have anything that He can pride Himself in? No. Not only does He not have anything He can be proud of but also He cannot even have a sense of Himself. He has lost everything. He poured everything of Himself into His ideal and lost it all. He really cannot claim His own existence. That is how miserable God is. Do you get it? [Yes.]

When you think of God, who could not have anything of His own and who could not speak of the things that were connected to Him, how should you evaluate your lives? How sacreligious you have been: "Mine! My father and my mother! My spouse! My children! My house! My country!" No one knows how heavy are the sins people commit everyday by living their ordinary lives thinking of and claiming these as their own. I am uncovering a truth you do not see.

This cosmos we live in is grand. Do you know how big the solar system alone is? Perhaps a hundred billion solar systems exist in the grand cosmos. Think about it. Light travels three hundred thousand kilometers in one second.

How fast sunlight is! It can travel around the world seven times in a second. But it takes billions of years for light to travel around the entire cosmos. Can you take in the unimaginable scale of the cosmos God created? Why did God, who created this massive cosmos, make this world? Because of love that can embrace the vast cosmos. He had wanted to bear the fruit of love through His objects of love, Adam and Eve, but He lost them. With that loss, the world of creation became the symbol of His sorrow, like an open wound in His

heart. Think how sad and miserable God must have felt. You can never find this truth in any book in any library in the world. Reverend Moon is the first one to speak of this.

Brothers and sisters, whose face is this? Whose forehead is this? We say, "my forehead," and "my eyes." What about the nose? [My nose.] What about the mouth? [My mouth!] What about the ear? [My ear!] What about the hands? [My hands!] What about the body? [My body.] What about a woman's sexual organ? (laughter.) It's hers. What about a man's sexual organ? It's his. It is actually a real blasphemy to claim ownership in the world....

How should you rearrange and recreate the way of finding your true selves, your true partners and true children? That is the problem. We have found the God of love through absolute faith, absolute love, and absolute obedience. Have you ever thought of having the kind of heart God has, even in your dreams: investing infinitely and yet forgetting everything you have invested? God created the vast cosmos and yet has more creative power to create an even bigger one. Have you ever dreamed of wanting to have such a grand mind as God's?

Knowing what you know, you, members of the Unification movement, cannot ask for blessings from God. I can't pray to God to grant me blessings. Even

when I did not have any money, I could never ask God for money. How can a person who does not have his own nation ask for money for the sake of the world?

One must shed his own blood and sweat. He must risk his own life instead of money. Only then things can break through in front of him....

I have gathered religious leaders from various religions and national leaders representing various peoples of the world and made an offering. No matter how great America is, it has no other way of surviving except through Reverend Moon. Nobody can go to heaven without following my words. Japanese, Koreans, Chinese, Russians, even those who are trapped in hell must be willing to follow the flag of Reverend Moon. If they just do whatever they want to, there is no way for them to prosper. Why? Because God cannot be present in their lives. It is not enough just to believe in God. If it were enough, why wouldn't God do anything about this world being destroyed? What kind of incapable God is that? You must understand all this.

With the full understanding of that, what is today? Foundation Day for the Nation of the Unified World! The world! Today you are celebrating the day of a nation's opening, right? All the nations are satanic. There is not a single nation that can connect people to the world. We should have a nation. Obviously, we should have the world. Heaven on earth and in heaven is where God can claim all things. It is where God can love His own sons and daughters, His nation





and His world.

That indeed is heaven for God! It is the perfection of the ideal of creation. A-what? [Men!] A-Let God's hope and wish come true forever and ever! You should say Amen. [Amen.]...

God lost everything and was completely devastated and alone. He had nowhere to go. He was a prisoner. How could you call God your Father? To call Him your Father, you should be willing to put yourself in worse situations than God. Can you really consider yourselves deserving to call God your Father? You should call him Father only when you experience a worse situation than His. Those who want to die? [Will live!] Those who want to live? [Will die!] This is absolutely logical. You should be willing to die at anytime. You must clearly see the fact that God has been imprisoned for thousands of years and that you are miserable sinners who cannot live real lives until the day of God's liberation. Some of you are so proud of yourselves, putting on airs. You're nothing but riff raff. With that kind of attitude, you will be lost sooner or later.

You should know that such an attitude has nothing to do with us or me. Why? The cosmos should be under God's dominion. However, God lost the position of the Master. This world is therefore doomed. We must patch up this doomed world and liberate God to make this world into a world of prosperity. The doomed must turn into the prosperous. ...

Does Foundation Day for the Nation of the Unified World have anything to do with you? God does not have ownership of the world. Does Japan belong to God? Is Japanese culture God's culture? [No.] Is America God's nation? [No.] Korea is not God's nation. We should turn everything upside down and repair it. Nothing belongs to God at the moment.

You may think I am lying to you, but if I am really telling you the truth, there is no hope without me. There is absolutely nothing else; you might as well just give up.

Have we now completed the establishment of God's kingship? [Yes.] Do you understand the full meaning of the establishment of God's kingship or not? [We do.] How much do you know? Do you know as much as God does or as I do? Or do you know as much as those who do not know and who are going to go to hell? What relationship do you have with kingship?

It doesn't sound true but it is. You can figure out whether what I say is true or not when you go to the spirit world. You will know. A hundred out of a hundred: things will just fit right in. There is no way to run. You will be caught in one way or another. I am investing everything to liberate all of you, but you think that I am trying to destroy you. You scoundrels!...

What do you pray about when you pray? Where do you Japanese members center your hearts when you pray? Do you not pray centering on so and so's name of a central blessed family? It is not a prayer anymore. You needed prayers in the fallen realm. You must say that you are sincerely reporting to God. It should not be a prayer but a report to God.

You cannot report anything unless you have done something better today than yesterday. You can never again pray if you live your life just as you did yesterday. Without progress, without improving towards God's concept, you cannot pray. That is your position when you pray in the name of a central blessed family.

How are things different from ten years ago? How are

things different between this year and last year? If you pray when nothing has changed from the past, you are simply becoming increasingly impudent....

You should be able to make God proud of you. You should have that kind of relationship with God. God should freely call His son, "my son;" God and His son can be "we," but that is not enough. Two entities is not enough to make a nation or even a family, so God needs a daughter. The first son and the first daughter should have united based on love. Only then can God's dual characteristics become the center. A man can be in the center through a woman, even when he turns to the left. They can be right and left....

You have to make yourselves ones who are included in the equation when God proudly uses the word "we." Your couple should be "our couple" for God. That is the true unity of "we." Originally that "we" should go beyond the family level. There should be grandparents, parents and children, the three generation four position foundation, and finally, starting from the next generation—the fourth generation—a clan from which seeds can emerge. Based on a family of unity, a nation and world can come about. We haven't been able to find a family that God can call "our family."

How can you define the history of Christianity? It is the history of brides, isn't it? Christians have longed for the coming of the groom and to wed. They are in the position of Cain waiting for Abel. There is no other way for them. There is no other way.

Do you have families? [Yes.] Are they on God's side or Satan's side? [God's side.] You say that you belong to God, right? Then can God address you as "my son"? Adam and Eve fell at the age of sixteen. They were totally lost. Have you ever been so much better sons and daughters to God than Adam and Eve? Have you or not? [We haven't.] Because you haven't, you are not in the position to be called God's sons and daughters. Centering on a man called True Father and a woman, True



Mother—that is, centering on True Parents—God began to talk about His son and His daughter. You must understand this point. Centering on True Parents' family, their sons and daughters, God started using the term "Our Family."

However, there is no such thing as God's nation, nor His tribe. In order to create the new tribe, I blessed you throughout the world. But the blessed families turned out to be such fakes. You have all become miscreants. It's a total disaster. Do you know how hard it is to be blessed? It took six thousand years for me to be blessed. There are only six thousand years of providential history, but tens of thousands of years of history since the creation of the universe. History is full of struggles to solve the conflicts between Cain and Abel. It developed into conflict between the democratic world and the communist world, the right wing and left wing.

In Adam and Eve's family, Abel was on the right side and Cain was on the left side; the younger brother was in the position of the elder brother, and vice versa. Things were upside down. The mother and father were upside down, so their sons and daughters were upside down, too. How hard it is to straighten things out....

Nobody really understands why life is as it is now unless they look at it from the historical view of restoration through indemnity. People can clearly understand all of this history on earth as well as in heaven through learning the Principle.

I am teaching you such valuable knowledge. The time has come for you to be the masters of yourselves and of the

world, but you have lost yourselves and lost your own families. If you are not leading your families toward the righteous way, can you really go to where True Parents are? No way. There were paradise and hell, but there will be family-level paradise and hell. You will go where you deserve to go. Those of you who have followed the Unification movement can move up. According to the Dr. Lee Sang-hun's reports [from the spirit world] they treat our members differently there. We go up and up. God, our ancestors and all the angels in the spirit world support and open doors for Unificationists to rise. Hell is where you descend and continue descending.

Are you going to learn Korean? Are you going to learn English or Japanese? [Korean!] Why do you need to learn Korean? To follow True Parents. To be like True Parents. To be the people whom True Parents want you to be. You can understand only seventy percent of my words through interpreters. In the academic world, the scholars who know the original language have so much more authority than those who do not. Can you promise that you will definitely master Korean within three years starting from today? You can't? Those who say they cannot, raise your hands. Those who say they can, raise your hands. You said so.

If you really believe that everything of yourself belongs to God, you must naturally think that your body belongs to God. A man's and a woman's sexual organ belong to God. Your sexual organ is not yours. It is a treasure you must offer for the sake of God's nation. People think that their sexual organ is theirs and do all sorts of evil. Knowing what you know now, is it possible to practice free sex, homosexuality and lesbianism?

It is the tenth month, October, the third day—which signifies the number thirteen. Do you know what January 13th was? [It was when True Parents held the Coronation Ceremony for the Kingship of God.] It was the day of establishing the kingship of God. Twelve is the central number for the twelve months of a year that include spring, summer, fall and winter. Then, the 14th celebration of this holy day is on its 13th anniversary. Everything fits. Since the establishment of God's Coronation Ceremony, we have now passed from January to September, it is now day three of the month of October. You should always discern based on the number three. When you have a new opening of heaven and earth, you should always think of the number three; three days, three years or thirty years and so forth. That's the main point.

Today is October what? [The third.] What's tomorrow? [The fourth.] What is special about the fourth? [It is the day of your being released from prison in South Korea.] I hope that tomorrow is also a day of heaven's opening. [Whereas in English we use the translation "foundation day" for the *Kae Cheon Jeol* holy day on October 3rd, the literal meaning is "opening day of heaven."] What kind of day of heaven's opening? It was the day for the heavenly gate to open at Seodaemun prison. That was what it was. What is special about the fourteenth? [It was the day you were released from prison in

North Korea.] It was the day for heaven and earth to open at Heung Nam prison. So, it is also a day of the opening of heaven! When you die and there is a *seunghwa* ceremony, that is also a day of heaven's opening. It is the day you can start to go anywhere you want to go and joyfully run around in the bosom of God. Isn't it a day of heaven's opening for you? Don't you feel happy just to hear about this? [Yes.]...

Our time has come. Is the Unification Church a church or a nation? [It is the Unification nation.] It is the Unification family, the Unification church and the Unification nation all at the same time. Why? Because a church symbolizes tribes. When you talk about transcending religion, it has to do with ethnic groups [*minjok*]. That is what you should remember.

Religions have only one root. That is God's true love. So many religions do not understand this point. God is the Father of each one of you. He is the root. What is God again? [My Father.] God is our Father.

Now you are blessed and know everything you need to know. Your family is a central blessed family. So your husbands know about God better than I. Isn't that what it means to be a central blessed family? If you were to race with me, would you win or not? If an Olympic champion wants to be a champion forever, he is a thief, isn't he? Records must be broken. Don't you think so? Shouldn't you break records? [Yes.] Are you confident enough to break them? [Yes.]



I have paved the road for you to connect to God on the individual, family, tribal and the worldwide levels. But I have not been able to establish the nation, the nation of the world, the heavenly nation, or the nation of unity. That can only be done when you can unify one hundred and twenty nations or one hundred and eighty nations. Only then can the world automatically participate and automatically perfect itself, and heaven and earth automatically unify, too. The problem is how to establish a nation.

What I did with the establishment of God's kingship and God's liberation is to set the victorious condition indemnifying all the failures in history based on the conditional foundation of indemnity. On God's victorious foundation, I made a ladder for you to go up and down freely from the individual level to the heavenly realm. But you cannot ride in a car or a plane to travel this course that I have made. Do you understand? For you to be able to ride on a plane along this course, all the nations in the world should be one nation.

There are always ways to go in the sky, aren't there? Likewise, there are always ways in heaven and on earth. All of the nations combined together can make up a world and the combination of worlds can make up the cosmos. Once we find a nation and connect it to the world, because we have already paved the way to the nation, world and cosmos, the world can automatically connect to the heavenly world. Do you understand?

### You must not be shameful masters of nature

We originally planned to have a workshop in Kodiak, but



instead we did it in Cheju Island for fourteen days. What did I say then and there? I told you to “be determined!” And how should we live in the end? We should all return to nature! You must now become one with nature.

Being one with nature includes being one with the fish. Do you think God created fish first or land animals? [Fish!] [Land animals!] (laughter.) There are always animals in water and on land. Fish live in water and other animals live on land. How many kinds of animals are there? There are insects and birds and other kinds of animals. How many legs do insects have? [Six.] Six. And how about birds? [Two!] And animals? [Four!] How about people? [Two!] Which one is the master, birds or people? [People.] One of the results of the fall is that we have not become masters of nature.

So, the most important thing is how closely we can live in and with nature. That kind of life is needed in the religious world: people should train themselves to love fish, love insects, love birds, love animals and then to love other people. People should love other people more than they love any animals or plants.

Therefore, a man must love his wife more than he loves nature. Parents must love their children more than they do nature. And children must love their parents more than anything in the world. Only then can they qualify themselves to be the ideal masters on behalf of God! Amen! Do you want to be the masters of such a world? Do you want to try to be exemplary masters of the world? What do you think? [We want to be masters.] To be masters, you should be ready to live lives on behalf of God. All things want to have God as their master. So we should all return to nature! What should we do after returning to nature? We must equip ourselves to be qualified masters, first for the fish in all waters, and next for plants, trees, and animals on land. You must not be shameful in front of plants, animals and fish....

What kind of place is the Pantanal? The creatures there are still raw and primitive. It is where one can truly celebrate victory and where I planted the notice board of love. The Pantanal is the original holy ground. And what next? [The root holy ground.] And next? The holy ground of victory.

Will you go there or not? I would not have named the place the original holy ground, the root holy ground and the holy ground of victory if I had not liked the place so much. There is nothing lacking in that place. Everything is there. I have been to so many places throughout the world. There are always some kind of restrictions with animals, plants and the environment, but in the Pantanal everything is limitless. Everything exists in a pair system.

Did we, in the Unification Church, not coin the phrase “pair system”? [Yes.] Are you using it? Aren’t eyes in pairs or not? Pairs should fit together to create perfect harmony. If a nostril closes what will happen? The nose is crippled. If your lips are twisted around by just about two millimeters, you

really can’t talk properly. Your ears are the same. You can hear things when there is the right give and take between the sound and the eardrums.

After returning to nature, if you can fit right into any situation there, the boundaries of the natural environment you can experience in heaven will be so much wider.

So I am telling you to worship the sun as the original creation. You might say to the sun: “You have seen all the horrible things happening everyday in the fallen world, haven’t you? You must have suffered so much to shine on all those dreadful people on earth.” You should be able to say that to the sun, “Here I am the king of the world looking at you, the light of liberation today!” To do that, you must greet the dawn sun earlier than anyone else. You should be the first to say “Good morning!” to the sun.

There are many poems about the morning but none about noon. You can also find many poems admiring the sunset. In the morning, you should greet the start of a new day; and in the evening, you should greet the time of rest. Animals do the same. When you look at animals such as birds, they welcome and cheer the rising of the sun in the morning, and at night, males, females and their young all get together to sleep in their nests. Sunset is the time to get together.

Birds greet each other in the morning and then they go off in all four directions to hunt in rivers and mountains during

the day. They hunt for themselves and to feed their young. It is much the same for people.

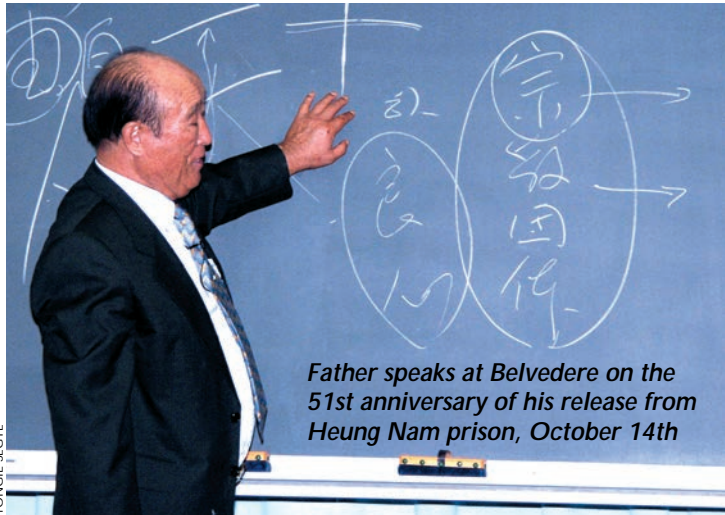
Why do swallows fly south and come back north in early spring when it is still chilly? In the winter they shrink and contract, trying to survive so they can produce the next generation. We must also possess such strengths and weaknesses. That is why all the birds living in the south cross the ocean and moun-

tains to come north.

The legs of the table here are made of some gnarled branches. Nature reveals such majestic things. In your own homes, if you carefully look at your home appliances, they are all derived from nature. People are supposed to harmonize with nature and our lives are supposed to be deeply intertwined with nature. Those who ignore nature cannot walk the path of a life of faith, of righteousness and of conscience. So we should all be masters who can love the sun with an original heart of love! Do you understand? [Yes.]

You should experience working with sweat from morning to evening in a tropical country to understand what your ancestors must have experienced and your brothers and sisters experience today. If there is a large gap between the way people live in a tropical area and the way you live, you should develop the heart to narrow the gap. You should be able to help out people in poorer areas. By supplementing your hobbies, you should be able to straighten out many hills. Without going through the training to unite with nature, you cannot be well-rounded people. That is how I see it.





*Father speaks at Belvedere on the 51st anniversary of his release from Heung Nam prison, October 14th*

Have you ever thought that you would like to be a person who is like air? Air is essential for all living things. When there is low air pressure in the south, the air at the North Pole can come to the south instantly. Does it move that way or not? [It does.] The bigger the difference, the faster the air moves.

There are points of low pressure and high pressure in nature. The air always wants to reach a state of balance. When there are quiet and peaceful streams and reservoirs in a warm climate, the wind comes, because the air wants to create harmony by moving over the surface. That is what air is. Water works in the same manner. It moves from the higher ground to lower ground and finally to the ocean to level it out and to create a world of equal balance. People feel cool by the sea in the summer. Land is hot, therefore wind from the south blows onto the land. That is also movement to create balance.

Sunlight is the same. Sunlight also shines into any space there is. It comes right through any space, even in a wall. Those things that are central to our lives have very strong penetrating power to balance things out. Sunlight is one of them. When the sun comes up, it shines on the east and the west equally. It has the power to equalize.

Water is the same. When there is a difference, water always tries to level it out, make it even. Air works in that way, too. It moves to even things out. Sunlight works in the same way. The most vital element of life is love. Love is faster than air, faster than water and faster than sunlight. It has even stronger power to penetrate anything.

Water has adhering power. It exhibits capillary movement. You know about capillary attraction, right? It can stick to just about anything. When there is some space in a tree, it can flow up to the buds of the tree and come back down. It can circulate.

### **The reason that we must return to nature**

To preserve life, the sun works that way. Air possesses the entire world and water lays the foundation for new lives to begin. The laws governing all the movements of life elements stem from love. You must therefore love water, love the air, love the sun, love the land, love plants, and love trees at all times, day or night, adjusting to any environment. That is the way to adjust the balancing standard of all the kinds of forms and figures of nature. Within nature there is natural balancing power. That is why, today, I am advocating a return to nature as soon as you turn sixty-three.

All beings are interconnected horizontally and vertically. Through the various and harmonious relationships, they can exist and develop. There are so many different and complex species in nature. When we enter into such a world and become part of that harmony, we can actually become one with God's mind, the original divine nature of creation. Therefore, in returning to nature and living our lives in harmony with nature, we can become so much closer to being masters representing God. That is why I conclude that we must all return to nature.

So what is the meaning of this day, the Foundation Day for the Nation of the Unified World? It is the day of opening the gate of heaven. The door is closed not only for people but the plant and animal world. Our environment was supposed to be one where all things were sustained by inhaling and exhaling love, but because of the fall, everything is upside down. No matter how high one goes [in the fallen world], no matter how good one thinks he is, he is destined to fall into hell.

However, if we return to our original position, in harmony with nature in living for others, resembling God's everlasting creativity and love as true masters, we can reflect more and more of God's integrated nature without even consciously realizing it. Only nature can give you that opportunity. That is why I say to you members, "Return to nature!"

Is there any atheism in the world of nature? Is there a need for an inter-religious movement in nature? Is there an inter-ideological movement there? All things depend only on true love. Water, air and the sun cooperate in complete unity. They make up all living things. They also make it possible for us to go to heaven. So can we live without nature or not?

What do you consume everyday? [Water!] And then what? [Air!] After air, what else do we have? [Sunlight.] To whom do they belong? Are they mine or do they belong to nature itself? [They belong to nature.] Yes, they belong to nature. Who is the master of nature? [God.] Everything started from God. You should be His children and experience His love; only then are you supposed to live through consuming things made of His love. However, you are offspring of the thief, the enemy of God who has inherited Satan's blood. That is why all things are in agony. All things, animals, people and the spirit world are all in agony for eternity. To liberate them all, we should return to nature and come to embody God's original, creative love.

What I am telling you is that we should live our lives loving all things that God loves, as true masters! Do you think nature would like that or not? [It would like it.] Of course it would like it. That is why you must go to the original holy ground, the root holy ground and the holy ground of victory. On this celebration day every year, out of the huge popula-



*True Parents celebrate the Korean holiday of Chusok at Heung-jin nim's tomb*



tion of the world, those who swear that your families will not miss the celebration, raise your hands!

Today is the Foundation Day for the Nation of the Unified World. The time will come when we can go anywhere we want to go regardless of national boundaries. We have assigned peace ambassadors. We will create places in the world for people to go—anywhere you want to go—beyond national boundaries.

We can learn everything from nature. I discovered more than 80 percent of the principle in nature. I loved to spend nights in nature. One moonlit night I was walking through some pine trees. There were pine tree branches crisscrossing like intertwining arms. A half moon was shining through the branches. Words cannot express such mysterious beauty. You have no idea how magical it was to hear the wind blowing while I was meditating in the midst of those drooping pine trees. I will never forget it. You must feel the joy. Do you understand? [We understand.]

Farming can be fun. Digging with sweat can be fun. Can you really work with so much sweat for your entire life? It can be fun carrying luggage. There is almost no labor I haven't done. It will take up too much time if I tell you everything about that sort of thing. In harmony with nature and in a sound relationship with your environment, if you embark on projects, there isn't anything you won't be successful at! Amen! [Amen!] God likes that kind of person. Do you understand? [Yes.] Because you have that kind of nature innately, you come to like me. You want to follow wherever I go, right? [Yes.] Those who want to ride on my plane at least once raise your hands. (Father laughing) Not just anyone can ride on my plane! (laughter)

I do not pride myself on flying in a private plane. I am

actually embarrassed by it. There are too many places to visit, too much to do and too little time, so inevitably I have to use it. Would it not be much better if I took the time to travel by car? I could actually see this and that town, and compare them. That sounds like more fun to me.

You should love the ocean. There is snow in the upper part of the high mountains in Alaska and grass at the mid-level height. Flowers are blossoming there. In the lower part, you can fish and sail. How magnificent the view is! There you can sing 'Do-bee-do-bee-do my love!'—there is no song that does not fit that scenery. Pop songs fit right in. Classical songs or any country-western song feel just right there as well. It's so refreshing. Wouldn't you like that? You have no idea how fresh you feel when you wake up in the morning. This is the best time of year in Alaska.

You should make deep, joyful friendships with nature. That way you can be God's friends and partners, masters of nature on behalf of God. You can be the kings of all creatures God created, and inherit them all. I hope today's Foundation Day for the Nation of the Unified World motivates you to do so. I do hope that I have given you an unforgettable theme for your life! Amen! [Amen!] (applause)

Should I pray? [Yes.] Shall I make it short or long? [I think it is fine if you make it short.] (laughter) Okay, then I simply pray that we should love God and perfect the Foundation Day for the Nation of the Unified World! Amen! That's it. [Amen!] (applause followed by cake cutting and three cheers of *Mansei*)◆

*This content is excerpted and translated from the full transcript of the words Father spoke at the holy day commemorative service.*

## The Providence of the Ambassadors for Peace

At events in different countries the work of designating Ambassadors for Peace is continuing. In the United States, the IIFWP Assembly 2001 saw True Parents confer the title on dignitaries from the spheres of religion, education, and politics. In Korea, more than 1,400 such appointments had been made by October this year. True Parents hope that many women will consent to take up this calling, and in Korea special seminars for women are being held.

*Photos: right, Father and Mother present a new Ambassador for Peace with his certificate at IIFWP Assembly 2001, held in New York (October 19–21; see page 10); below, Women attend a seminar for (Korean) North-South Unification and World Peace (October 15–16) at which several hundred pledged to work as Ambassadors for Peace.*





## Father Speaks to the Major Religious Leaders

...from among participating leaders from various spheres

*Father recently shared his heart with some religious leaders. What follows are notes from Father's words compiled by Nadine Andre (IIFWP) with edits and suggestions by Dr. Frank Kaufmann.*

ON October 19th-21st, nearly six weeks after the horrible events of September 11th, IIFWP and the World Association of NGOs (WANGO) convened Assembly 2001 under the theme "Global Violence: Crisis and Hope," in New York City. More than four hundred international leaders from political, diplomatic, religious, media, academic and NGO communities throughout the world attended. Events of September 11th colored virtually all conversations and discussions.

During the conference, the IIFWP founders, Rev. Dr. and Mrs. Sun Myung Moon, invited top religious leaders present to a private luncheon. Those present included, Minister Louis Farrakhan (Nation of Islam), and his son, Mrs. Mohini Giri (Guild of Service, India), Chief Rabbi Izhak Bar-Dea and wife (Ramat-Gan, Israel), Dr. Manjit Singh Jathedar (Anand Pur Sahib, India), Reverend Junsei Terasawa (Nipponjan

Myohoft, Russia and Ukraine), Chief Reuben Silverbird (Nedni Apache, Cherokee, Navajo), Father Nithya Sagayam (Bishops Council, India), Imam Muhammad Maqsood Ahmad Qadri (Dept. of Religious Affairs, Punjab, Pakistan), Dr. Allama Muhammad Idara Minhaj-Ul-Hussain Akbar (Idara Minhaj-Ul-Hussein, Pakistan), Chief Rabbi David Brodman (Savion, Israel).

Archbishop Stallings of the Imani Temple in Washington D.C. included in his prayer the names God, Yahweh, Allah and the Great Spirit in the grace he offered to begin the meal. Dr. Neil Salonen, president of the University of Bridgeport, noted that with the kosher, vegetarian and other cooking restrictions, meals couldn't even be prepared in the same kitchen! Father implored everyone to eat well and enjoy the meal, and then spoke to them from his heart.

### FATHER SPEAKS

When you are in a stiff formal setting, the best thing to do is simply be yourself, like children. That's what I do. When we go to the spiritual world we can remember that we had this lunch together. When you go to the spiritual

world you may see Reverend Moon with the founder of your religions. Very few people feel toward the founder of their religion as children feel towards their Father. This has to do with the question of lineage. Lineage links love and life. In other religions people try to find out who is in the direct lineage of their founder.

This meal is a god-given opportunity to get acquainted with one another so that we can work together for peace. Regardless of your cultural background, think of this as a family gathering; that makes it is easy to relate to one another. In the spiritual world you do not talk to one another based on doctrine or belief. The only issue is whether or not God is our Father, and we are brothers and sisters.

Do you think God sees anyone as His enemy? God has no relationship with the concept 'enemy.' You cannot go to God if you have such a concept. As we age we inevitably begin to think, 'Am I ready to go to the spiritual world without any regrets?' The most critical thing is that we not hold any grudges or resentment toward anyone. I knew this truth long ago. I never held any



grudges because I knew that if I did, it would keep me far away from God.

Persecution has been like oxygen for me throughout my life, but I knew from a young age that if I felt resentment, I would not come close to God. Ironically, as we sit here in the Hilton Hotel, in this great country of America, I must tell you that this is the country that gave me the most persecution. I was incarcerated and accused by many including by the IRS. Maybe even Bishop Stallings opposed me at one time, but now he is here sitting with me!

In the midst of the American government's harshest persecution of me, I never thought of destroying New York or the capital, Washington. Instead, I repented and prayed about how I could bring America back on course. I invested everything, my knowledge, my money, resources from all over the world and my prayers. The first check to begin *The Washington Times* newspaper was written while I was sitting in court. I simply wanted to save America, and its Judeo-Christian foundation. I know that Christianity has inherited the history of Judaism and is a Christian nation, so I wanted to protect the nation for the sake of Christ. That was my heart. Suppose all American people had that heart; they would have no enemies. Six times I was incarcerated, but God always protected me. People say I am a businessman with hundreds of millions and billions of dollars. I don't care

about money. I spend for the sake of the world. My motto has always been to live for the sake of others.

There are those who say that Rev. Moon is rich. He has his own land and money stashed away. He even has hundreds of bodyguards. But eventually the American government confessed that Rev. Moon had never taken any money home. In the 1980s, at the time of the worst persecution, I was indicted in America but was staying in Korea. Since Korea and America had no extradition treaty at that time, most people presumed that I would not return to face the charges. If I had stayed in Korea, I would have been safe, but I immediately returned to pray for this country and face their accusations. At the end of the trial, there were those who wanted me deported, but to everyone's surprise the judge said, 'No, that is not fair.' That is the way God works.

Minister Farrakhan has received persecution. Other religious leaders have received persecution at different times because of their faith. Do you think God feels good when there is persecution from those who believe differently? It is the job of religious leaders to come closer to the Almighty God. If you persecute someone, you will be embarrassed when you see him in the spiritual world. No matter how much opposition you receive, if you are a true believer, all your oppressors will one day repent. Where do you think Rev.

Moon lives now? I live in America, where I have received the most persecution about my teachings. People have come to respect me here in this country, they seek my guidance, because I never held a grudge against any American.

Each individual life has god-given value. In this country many people now love me, because they have found that I came to America to teach how to live for the sake of others. America and American people now know that during the last thirty years, I have been working tirelessly for this country. Many have considered me their enemy, but I have never changed my heart towards them. God has only one strategy: keep giving love. God keeps pouring out love, even towards Satan; God even embraces Satan as a family member.

Love your enemy. What is the destination of that love? Suppose God has His children, and Satan has his children. God's way is to have His children marry Satan's children. If you offer that level of heart, it is the starting point for the Kingdom of God. The end of the road of hatred is death. The culminating point of life is love. The final victor will be like God, who can embrace the entire world. Even Satan will repent!

I have absolute faith in God. God is using me to build a world of peace, like his son, messenger and errand boy. I am God's errand boy. Every minute, and wherever I go, I am thinking about where I can plant a seed of true love.

*Photos: left, Chief Rabbi Izhak Bar-Dea of Raman-Gat, Israel, greets Father, while Sikh leader Dr. Manjit Singh Jathedar talks with Rev. Kwak; right top, questions during the conference seminar; below, In-sup nim and Sun-jin nim at an Assembly session*



## The Reconciliators

### Some faces from Assembly 2001

*Rev. Kwak  
Chung-hwan,  
International  
President,  
IIFWP*



*Minister Louis  
Farrakhan,  
President,  
Nation of Islam*



*Chief Rabbi  
David  
Brodman,  
Savion,  
Israel*



*Grand Imam  
Muhammed  
Masqsood  
Ahmad  
Qadri,  
Religious  
Affairs Dept.  
Punjab,  
Pakistan*



*Imam Hamad  
Ahmad  
Chebli,  
Religious  
Director,  
Islamic  
Society of  
Central Jersey,  
U.S.A.*



*Rev. Jerry  
Falwell,  
Chancellor,  
Liberty  
University,  
U.S.A.*

What could be more precious? The reason I am telling you this is because those sitting here represent the world's major religions.

Are you willing to work together? Who is willing to go beyond the boundaries of their own religion to shepherd America, Russia, China and even North Korea? Kim Jong-il, the leader of North Korea, knows the value of what we're doing. I was almost put to death in North Korea in the early days of my ministry, but I have never hated or wanted to harm them. Now they welcome me.

If I leave America, who will take my place? China has 1.2 billion people; the U.S. has 260 million. America is small compared to China. The Chinese tell me to come to China; they will help. They know I have the power to convert even the worst criminals. Why, then, do I stay in America? God has planted many seeds here. This is God's country. I will leave after the harvest time. That is why I am here. In China and Russia we will keep repeating the process, all over the world, we will plant the seeds of true love.

When I went to Russia I prayed and planted seeds in Siberia, so Russia could become a country of God's children. I planted seeds of true love in Russia and Communist China. How can we tear down the boundaries of religion? Boundaries stunt our heart. We are impeded by the boundaries of our own religion. God cannot find anyone without boundaries. How can we practice true love as God's children with boundaries?

Through these international conferences, I am giving guidelines, guidance from God. I have the heart to go to hell in order to open gates, to liberate those there so they can go to God. I have met all the founders of your religions in the spirit world.

Over time, we will see the way to save humanity. Never worry about your enemy. Plant seeds of true love in their hearts and in their countries. The enemy world has been riddled with weeds for thousands of years. We have to pull out the weeds and plant the seeds of true love.

I interrupted your meal. I'm sorry. However, I hear the voice of God, who tells me that you can eat at any time, so this is an important moment!

Rabbi there are many millions of Jews in the world. There has been a lot of conflict, religious wars and racial wars. There shouldn't be such a concept as 'enemy.' Everyone will lose as long

this concept exists.

Minister Farrakhan, you are my friend, so I will speak frankly: you are a good and honest believer in Allah, but sometimes you show your anger and animosity. We need God's family, God's tribe, and God's nation. The world has no hope unless we build love and abandon the concept of 'enemy.' And when the harvest comes, we must harvest the fruits of true love. At harvest time we do not need denominations. With denominational walls you cannot unite the world of true love.

Pray to God to see if I am telling you the truth. If I am lying, come and destroy me. If you cannot get an answer easily, then do what I say, and see if that helps you find out. If I am wrong, come to me and we will repent together.

We do not need religious wars and denominationalism. Without denominationalism we must go to God.

[Again to Minister Farrakhan:]

You're a good man, a man of God, a powerful speaker. But you allow yourself to express anger. This is not good.

[Min. Farrakhan responded politely: Look at how you are speaking to us.

You are passionate, not angry. That is how I speak. I am passionate too!]

[Father smiling] Yes, but you point fingers at others. The highest way is to take responsibility; that is the only way.

[To everyone] If you don't believe what I'm saying, go to the spirit world; you will see I am telling the truth.

We must protect true love. What if Bishop Stallings started a movement to protect white people? My followers are trying to follow my lifestyle. Could you accept their marrying your sons and daughters? Show your hands. You cannot have lines that cross one another in your lives. You cannot have obstacles. Walk in parallel; walk in peace.

My followers emulate my life and my heart. If I send them to you, will you accept them by marrying them to your young people? It happens like that. We will regret that we didn't educate our young children against boundaries and walls. We have to open the gates. If we all walk in parallel, we won't have any conflict. If our minds and bodies are united in true love, there won't be any obstacles. There are twelve major religions in the world. I propose an international marriage-blessing early next year. Will you join me? I ask you all to bring 12,000 young people, future leaders. Together, that will total 144,000.

The world will look upon us, and there will be spiritual power beyond



your belief. It will guarantee that the boundaries are broken. That my friends, is the secret of God and the marriage-blessing. People have thought that the marriage-blessings I conduct take advantage of innocent victims, but look at Neil Salonen sitting here. He used to be a hippie! Now he is president of the University of Bridgeport. Look at Archbishop Stallings sitting here. He used to oppose me, but he has received the marriage-blessing and now is a champion of marriage! All religious leaders should push for this. At the United Nations last year during Assembly 2000, I declared that the world should do away with national and cultural boundaries. We are now building peace embassies on the model of this principle to be an example for others throughout the world.

It was time to conclude. Once again Father apologized for interrupting the lunch. He personally greeted and hugged each leader. The leaders then began to hug each other, representatives from the world's most prominent religions. There seemed to be a feeling of respect and admiration for Father's having the courage to bring them together, and for his speaking without fear or favor. He told them that God had told him to invite them together after the world had spun into turmoil. This is the time that they must lead. The conference itself had reflected many viewpoints and positions; however there was an overall sense that tolerance and understanding were necessary and that the historical resentment in people's hearts must be healed.



#### The Religious Leaders Respond

It seemed that no one wanted to leave the room after the luncheon. Rabbi Brodman, chief rabbi of Savion, Israel, said he was surprised and impressed by the scope, organization and content of the conference, including Rev. Moon's lunchtime talk. He said that he had heard of the conference three days before it was to begin, but knew he had to come. He had met god-fearing people of different colors and religions. One government dignitary from Africa asked him if he could take his picture because his daughter had never seen a Jewish rabbi. The Rabbi

had a full beard, and was wearing a black hat and a decorated black and gold robe. He seemed surprised, but gladly complied. He said, "Being unknown is being unloved."

It was not as if no one had any questions. A rabbi said, "Surely we have to love our enemy, but to love even Satan? What about Hitler and Osama Bin Laden?" In speaking about the international marriage, the rabbi's wife said, "Theoretically, men and women are contradictions by their very natures. To bring harmony and unity in diversity is good, but I have a hard time with the concept of mixed marriages. Mixed marriages take people out of the fold."

Father Nithiya Sagayam, from the Franciscan Capuchin Order of India said that it is true that we must pray for our enemies. "In speaking about sacrifice, Rev. Moon has created a thinking point about a certain morality." As for the international marriage proposal he said, "As long as the partners are willing, it's okay; different polarities have been lacking in Christianity."

A Roman Catholic archbishop said, "It's true, we are all created in the image of the Almighty God. The Jews are waiting for the Messiah and the Christians are waiting for the Second Coming." He smiled jocularly and said, "It's all right with me, whoever comes first!" ♦

[Edited for Today's World]



Father speaking  
at the luncheon

TONGIL SEGYE

## IIFWP Assembly 2001

### Speaker Hon. Jose De Venecia

*The Speaker of the House of Representatives in the Philippines Hon. Jose C. De Venecia, spoke during IIFWP's Assembly 2001. Mr. De Venecia is also national chairman of the nation's ruling party, which is a merger of Christian and Muslim democrats. In 1995 he notably played a major role in securing a peace agreement with the secessionist Moro National Liberation Front and has been instrumental in other work for conflict resolution. In 1998, Mr. De Venecia was a gracious runner-up in the presidential elections in his country.*

*The Assembly 2001 participant list comprises religious leaders, diplomats, members of government and administration from a complete cross-section of the world's nations and cultures. Some of those present from the sphere of government are presented here*



Hon. Jose C. De Venecia  
Speaker of the House;  
Chairman of the ruling  
party; The Philippines



H.E. Ramiro De Leon  
Former President of  
Guatemala;  
Vice President of Congress

**E**XCELLENCIES, Rev. Moon, our friends and colleagues from more than one hundred nations, ladies and gentlemen: Brothers and sisters in the Almighty, we are gathered here at a perilous time for our planet. Even now a global coalition led by the United States is engaged in a twilight struggle against international terrorism. This is also a time for nations to choose sides and a time for nations to be counted. And—like most other peoples in the global community—we Filipinos have stood up to support the diplomatic, political and military actions America, the United Nations and the international community have taken. My country, though militarily weak and away from the theater of conflict, has offered its air space and its sea- and airbases to facilitate the transit of logistical support to where they are needed. We have done so because we Filipinos do not regard the unfolding events in the Middle East as a clash of civilizations, although misguided people on both sides of the cultural divide would make them appear to be so. We regard no culture as being superior to another. We do not regard Western civilization as superior to Eastern civilization or to Islamic civilization. And we do not regard facile comparisons of civilizations as being particularly useful since we realize we must understand cultural patterns on their own terms.

We also recognize Islam, whose essence is surrender to the will of God, to be a religion not of violence but of peace. And we believe to equate Islam with terrorism is to distort, to pervert, its sacred meaning. Those fanatics who would do so are turned not toward the future but toward the past. They brood on historical memories of humiliation and disgrace. They would purge Muslim societies of the corruption these societies have imbibed by adopting Western secular values. And now their leaders rejoice in how September 11th

and its consequences have divided the world into two camps—the camp of the faithful and the camp of the infidels. If they succeed, our world faces a future of endless terrorist attacks and economic depression.

What lesson is the world community to draw from September 11th? The greatest lesson from the terrorist attacks is that the global community cannot allow conflict in any one part of the world to fester, because it will, sooner or later, generate dangerous complications elsewhere. This is why we agree America must reengage itself in the Middle-East Peace process. It must help to break the cycle of violence in which the opposing sides there have been caught.

We in the global community, you and I, cannot allow the bitter conflict between Jews and Palestinians to continue. We must not allow religious, ethnic and historical hatreds to rankle in the land sacred to Christians, sacred to Jews and sacred to Muslims alike. We must help the antagonists to make this historic breakthrough now to enduring peace. Now, because this decisive moment may not come again. The unprecedented anti-terrorist campaign, we believe, the global coalition America

leads should open dialogue between religions and cultures, between civilizations, because understanding among them is the only basis for the security of the global community. America and its allies should conceptualize and carry out a long-term political, social and cultural program—using the global mass media—on themes of reconciliation and cooperation among all the world's people to achieve a more just and more prosperous global society.

I recall John Monnet, the father of the European community, saying that were he to start his unifying mission all over again, he would begin by initiating a dialogue among cultures and civilizations. In this same spirit, the democracies should elevate this confrontation with Islamic extremists from the level of bombs and violence to that of the heart and the intellect. We need to reduce political, religious and economic tensions throughout the world [Mr. De Venecia here gave many examples of places where such tensions exist].

The only way we can do so is by commencing the dialogue between civilizations and cultures that is being encouraged by the United Nations and by the ecumenism being promoted by

*Some prominent participants and staff members together with Father and Mother*







Rt. Hon Hamilton Green  
Former Prime Minister of  
Guyana; Mayor of  
Georgetown



H.E. Rodrigo Carazo  
Former President of  
Costa Rica



H.E. Abdurrahman Wahid  
Former President of  
Indonesia



Hon. Dan Quayle  
Former Vice President  
of the United States



H.E. Stanislav Shushkevich  
Former President of  
Belarus

his Holiness Pope John Paul II. To this end, we must mobilize churches; we must mobilize temples, synagogues and mosques, Buddhists, Hindus, Confucianists and Jews no less than Christians and Muslims, as well as political parties, non-governmental organizations and the whole of civil society. If there are historical grudges that remain, let us bring them out into that open, so that they may be threshed out by reason, debate and compromise.

You and I—I believe—our goal should be a hundred years of peace, so that we can wipe out mass poverty, not only in Asia not only in Africa, but also in the back streets of the G-7 nations. Because it is poverty that ultimately breeds alienation, envy and resentment. It is poverty that breeds the rage that expresses itself ultimately in terrorist action by such groups as the Shining Path in Peru, the Abu Sayyaf in the Philippines, and Sri Lanka's Liberation Tigers of Tamil Nadu. We should reach out particularly to youth in the Muslim world. I have come to believe that one way to outflank the Islamic extremists is for the democracies to try to reach out to the hearts and minds, the imagination, of young men and women in the Muslim world. You and I, we must communicate to them the promises of modernity, the opportunity it offers them to realize the fullest possibility of their lives.

In its own small way, my political party in the Philippines is trying to promote dialogue and cooperation between cultures, guided by the wisdom of the Eastern philosopher who said that "all men are brothers under the canopy of heaven." Our political party, the National Union of Christian Democrats–United Moslem Democrats of the Philippines (UNCD–UMDP) is unique. It puts together Christians and Muslims under one roof in a common political house.

We have tried to spread this movement to South Asia, to South-east Asia,

to West Asia to the Middle East and to North Africa. My friends, last week, we had the privilege to exchange views with the Thai prime minister, Thaksin Shinawatra. I believe the original Buddhist-Muslim dialogue in Southern Thailand, which has a common frontier with Malaysia, is working for there are hardly any Muslim extremists in the Thai south, thanks in part to the aggressive agricultural modernization and anti-poverty program of the Thai king and the Thai government.

Meanwhile, the Philippine state, under the initiative of President Gloria Macapagal-Arroyo, has itself begun a ten-year program to bring together its Christian and Muslim populations. My country makes a good strategic model for such a reconciliation program. While we are one million Catholics and we have a large Muslim minority that can reach out easily to co-religionists in Malaysia and Indonesia, which makes up one of the largest Muslim populations. With President Arroyo we are drawing up an action program with political, economic and cultural components. It ranges from projects to increase the number and quality of Muslim-Filipino representation at every level of administration, including the president's cabinet, to affirmative action for Muslim-Filipinos, not only in the form of school and college scholarships but also as preferences in local business and industry.

The program also encourages our popular music and film industries to develop Muslim-Christian themes, which could be exported to Indonesian and Malaysian markets and hopefully to other Muslim countries. We in the Philippines envision inter-religious cooperation as taking place initially at the level of non-governmental organizations, political parties and specific religious groupings. By working together these groupings can reduce tensions and conflicts, destroy greed, hatred and

delusion and reconcile separated ethnic and religious communities in our part of the world.

In closing, let me invite you to join us in this dialogue of civilizations which is starting in response to a crisis of values that pervades so many regions of our world.

For our pluralistic national societies, this dialogue among civilizations is an urgent necessity because interaction and understanding across cultures is both our best safeguard against war and our only basis for political and economic cooperation, partnership, and eventual community. To summarize, we must (1) reach out to the hearts and the minds of Muslim youth, strengthen the moderates and outflank and isolate the extremists. (2) Let us now set the stage for the emergence of the global Christian-Muslim coalition. And our conference today, under the aegis of the International and Interreligious Federation for World Peace, provides such a setting. (3) Let us announce a sustained program of dialogue among civilizations, cultures, so that together, you and I, can create a hundred years of peace in this century. I do not know, just now, where this dialogue will lead us. I only know that there must be an alternative to so much global violence and hatred. I also know that every great religion arose from this wellspring of faith accepting for its central belief God's direct and decisive intervention in human history by revealing Himself to humankind. In this sense, in our troubled times, we can all join in prayer in the spirit of Psalm 122 "For the peace of Jerusalem":

May those who love you be secure,

May there be peace within your walls and security in your citadels."

Come excellencies, my dear friends, in these first years of the twenty-first century, let us now begin to gather God's people from one end of the earth to the other. ♦

# Korean Speaking Tour Nation of Cosmic Peace and

October 29 to November 8, 2001



## Citizenship Training

Julian Gray  
Seoul, Korea

I HAD been longer than I could remember since I had attended an official “tour” speech by Father or Mother. Then a long term contact of mine, one Mr. Eun, responded to my inviting him to hear Father on True Parents’ “Nation of Cosmic Peace and Unity” speaking tour. Father wanted those who attended to be leaders in society, but that was hard to achieve across the board in the very short time available to prepare. In his younger days Mr. Eun had made his contribution: training young policemen in martial arts, some success in a clothing business—he once made me my own personal *tae kwon do* outfit, complete with (unearned) black belt—and chief of security in a downtown

office building. In the bleak early days of my time in Korea, his family’s tiny shack had been like a home away from home. I called him *aboji* at his request. He spoke broken English and what he lacked in vocabulary he made up in warmth. On visits to Korea in the early 1990s my parents were welcomed like royalty.

He had always respected Father. I would always let him know what Father was doing, how he had met Gorbachev and Kim Il Sung, and what our movement stood for. He had a natural understanding and sympathy. “He’s a great patriot,” he would say of Father. This was very encouraging to me as a hesitant missionary.

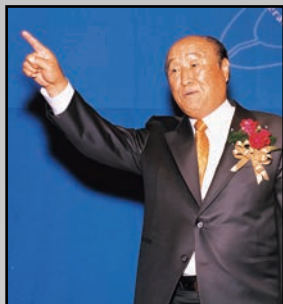
And here he we were together a decade later, at a table at Seoul’s Hotel Lotte, perhaps Korea’s primary venue for

such an event.

The evening began at 5:00 p.m., with emcee Rev. Hwang Sun-jo welcoming everyone warmly. And I mean warmly: Rev. Hwang is one of those rare folk who can carry a crushing level of responsibility but still preserve for each present moment a heart apparently at ease in life, embracing all those who cross his path with an uplifting brotherly warmth. Despite being responsible, as Korean church president, for the success (or failure) of the arrangements for True Parents, he radiated an uncluttered good humor from the podium, with a twinkle in his eye worthy of Santa Claus. He asked us all to wait patiently for a few minutes as the hosts negotiated the rush-hour traffic, assuring us they would be with us soon.

And so they were. “Please rise and





give President and Mrs. Moon a very warm welcome,” beamed Rev. Hwang, and everyone did, as Father and Mother walked in a relaxed manner through the audience to their table in front of the podium.

Then everything began. A few words formal welcome from Rev. Hwang, a video introducing the founders, and Rev. Kwak reading some of Father’s beautiful prayers. The video presentation began with the footage of the terrorist attacks on the Twin Towers in New York. In the elegant surroundings they were newly shocking, like watching an execution. Yet these are serious times and True Parents were surely desperate to yank open the eyes of a somnambulant society.

Sometimes we get attached to symbolism. But there is nothing symbolic about True Parents. When they are there in front of you, their life course, their commitment, their conviction, their words and their warmth are expressed in anything

but symbolic terms. Father wants to simultaneously touch people’s hearts and knock their socks off (“Can you do this, Mr. Mayor?!”). Just when I had thought we were at a nice banquet for a nice evening, I suddenly remembered that Father doesn’t host banquets. He hosts training sessions. This was a training session for those who are to build and inhabit the Nation of Cosmic Peace and Unity. And it seemed to Father that we were not quite ready for that yet.

Father spoke for two hours, embracing, cajoling, joking and scolding. He spared no one from chastisement—not even the city officials on the front tables! But he didn’t spare his good humor either. It was like a speech to our members. Father seemed to feel no barriers between himself and his guests, and the guests were alternatively lifted up by Father’s playfulness and pummeled by his deadly serious calls for action.

It was a bit of a marathon, and yet no

particular moment seemed too long. Father seemed to carry everyone through the evening. To my amazement virtually the entire congregation sat and listened to Father without budging. Some made trips to the bathroom, but they came back (I watched to see if they did). At one point, a man yelled out from one of the tables, “That’s two hours already!!” Father said something like “So it is. But this content is just so important. I will decide when to stop!” There was applause!

We had been seated for four hours by the time the banquet was served at 9:00 p.m. I must admit to having been concerned about Mr. Eun. Two hours—and the official speech still unopened on our laps! The thought came: “Father will skip the prepared speech today. He won’t add it on after all this time, with all these dignitaries.” I don’t know Father.

It was just then that Father said, “Well, now it’s time for my speech.”

CONTINUED TOP OF PAGE 35...SPEAKING TOUR



# Celebrations of Life

True Family celebrating  
together in America...



## Marking Shin-kwang nim's 103<sup>rd</sup> day of life

On October 22nd, at East Garden in America, True Family members took a little time from their busy schedules to be together to mark the occasion. In Korea, this milestone in life is traditionally celebrated by families on the 100th day.



...and in  
Korea



## Anniversary of Father's release from prison in Seoul

Following the international leaders meeting on October 4<sup>th</sup> at Sutaek-ri, True Parents invited guests to their Hannam-dong home to celebrate the anniversary of Father's release from Seodaemun prison in 1955. After a buffet meal served in the garden, guests were invited inside (the overflow gathered outside the French windows on the patio).

Father called people to come up and sing. One strong-looking local church *ajuma* sang in the traditional *pansori* (wailing) style, changing the words to ones of gratitude for what True Parents have done for humankind. Such was the festive spirit that Father and Mother were moved to sing a final song together.



## Ilhwa Cheonma Soccer Team Win League Championship

When Father and Mother returned to Korea on October 28th, almost the first thing they did was to sit in front of the TV at their home in Hannam-dong—accompanied by a good number of the welcoming party—to watch the Ilhwa Cheonma Soccer Team play its final game of the season, a game that secured their position as the Korean league champions.

Korean professional soccer teams are increasing in number along with the popularity of the sport. It was recently decided that all the major teams should be associated with a city. Ilhwa are now based in Seongnam, a commuter town just south of Seoul. The mayor of the city was initially pressured by Christian lobbyists who did not want their home town team to be connected with our church.

Ilhwa's winning the championship, however, will certainly warm the hearts of the Seongnam citizens.





# A Man Who Loves His Work

Responding, Befriending, Helping

*Intrigued by the grittiness of a small but determined organization, the International Relief Friendship Foundation (IRFF), we sought out one of its most active representatives, European director Massimo Trombin. IRFF's doggedness in going anywhere and dealing with people in the most difficult of circumstances is in no small part a reflection on those who carry out its work. When not in Luxembourg (the nation of which he is national messiah) Massimo can be found in the field working with the kind of people most in need of what IRFF offers. His conviction is compelling, and we are very glad that he was willing to express his thoughts and feelings when we contacted him.*

**Today's World:** IRFF seems to increase its activity as the years go by. How have you developed the scope of IRFF?

**Massimo:** One of the simplest secrets for success is to be constant, to persevere. IRFF was able to stay alive, particularly in the 90's, by cooperating with Religious Youth Service (RYS) and later discovered a way to stand on its own feet through donations from sympathetic sponsors. Especially within the Unification community, IRFF is perceived as a relief organization only, but this is a limited understanding; for the name International Relief Friendship Foundation implies not only relief but friendship as well. For relief we intend to serve and create opportunities for those in need and for friendship we reach across cultural divides and connect particularly well with the motto proposed by UNESCO and later adopted by the UN in the year 2000: "Culture of Peace."

So, to make a practical statement in this regard, IRFF organized an archeological project in Slovakia in cooperation with the Ministry of Culture and UNESCO, a project coordinated by the Slovak Director Dr. Magda Balentova, in 1999 and done again the following year. We helped excavate a medieval monastery. We unearthed a graveyard and found ancient skeletons.

From that point, we organized several other projects with the theme "Implementing, Empowering the Culture of Peace" in Africa and Eastern Europe.

So now there is a clear understanding

among the IRFF community that we are a relief and cultural organization—we both help and befriend.

Through this, more people became interested in IRFF and we received more support and endorsements. At the same time, among brothers and sisters, more found that through working with us they could maintain and strengthen their lives of faith. So, more chapters were created around the world and more local projects initiated. Basically the personal involvement, creativity and talent of each IRFF director determines the development and expansion of IRFF activities.

The IRFF web site has also helped to expand our contacts and understanding. There is a section accessible only to directors through which we all discuss issues, ideas and projects and receive reports on each other's work. Connected with the web page, a newsletter I created now reaches more than 70 nations. The subscribers are former presidents, congressman, religious leaders, NGOs, youth leaders, academics and so on. This electronic tool has greatly helped to expand awareness of IRFF.

**What makes IRFF different from any other service organization?**

In our world today we have thousands of NGOs that do work similar to IRFF's. In some countries, Bangladesh for example, the NGO community has become so big, influential and well organized it surpasses the government in terms of controlling society. It has established a new standard for relations between men and women, thus creating a new social conflict between the local tradition and the empowering of women.

An NGO can do a lot of good, but also a lot of damage if things are not done in harmony. The approach of IRFF in its activities is always to cooperate with the local people, and try to understand their real needs. On those bases IRFF can offer very effective programs with a small budget. For IRFF the first assets are the people themselves, not funds or infra-

structure, but people with their talent and hopes.

We work in the areas of disaster relief, education, medical aid, community development, conflict resolution, rural assistance and others. We are a recognized tax-exempt charity in the United States and several other countries.

As an NGO, recognized as such since 1990 by the United Nations Department of Public Information (UN-DPI), IRFF can offer a background of more than twenty-five years' of work experience and one of the best youth training programs on character building and relating to others. IRFF was founded in 1976 and has about eighty chapters registered around the world, though not all of them are active.

**So what is at the core of IRFF?**

For IRFF the root idea comes from inspiration given by True Parents. Our by-laws state that IRFF is to fight poverty and disease, but from a practical point of view, eradicating those scourges requires having a change of worldview.

Major organizations connected to the World Bank, the International Monetary fund, the United Nations and other humanitarian organizations that work on a global level, such as the Red Cross, have been unable to respond to these crises in a way that brings about lasting solutions. The fundamental reason for this is that they tend to approach people or situations from a pragmatic point of view: people become statistics. In reality we need to apply a more holistic approach. This is a fundamental difference between IRFF and many other relief organizations.

IRFF always tries to find a way to







*IRFF donating clothing and gifts to orphans in Slovakia*

involved have a real spirit of volunteerism and selflessness. Only people with a real commitment to the spirit of IRFF are able to achieve this type of result.

**Did you ever have the experience of arriving at a project site to find problems that seemed insurmountable?**

Well, the most recent experience that I remember that falls into that sort of category was the IRFF project in Honduras in August of 2000. In that program, there were thirty-five participants, all from among the second generation from the U.S.A. and my own daughter, Luisa, from Europe. When we arrived at the site, the small island of Junara, nothing was ready, not even the food that had already been paid for by Dr. Kathy Winings of IRFF in New York. None of the materials had been delivered to the site, in part because the boat transporting them from Florida had broken down and in part because our partner organization in the project, Christian Disaster Response (CDR), was receiving some difficulties concerning import tax of the material into Honduras. We were supposed to start the building of a local hospital.

What transpired is that the CDR representative, Eric Hamm, a UTS student named Matsumoto Yasushi and I had to "invent" a project on the spot. In the beginning it was not that simple and basically day by day we needed to find a new project and program. In the end, everything turned out fine; the weather started to cooperate with us and Eric even testified before the whole group that God was really blessing us and that because of his experience with us that

*CONTINUED ON PAGE 33...MASSIMO*

empower the people, seeking solutions within their own capabilities. Without the vision with which True Parents have inspired us it is extremely difficult in our world today to see clearly and find the most fitting response to challenges.

Like water, IRFF adapts itself to whatever container it is placed in. That is our strength. It can also become our weakness if it prevents people from seeing our true character, our personality. What is IRFF? Each IRFF chapter has its own character, based upon the level of interest, character and capacity of each chapter director. You'll find some chapter stronger in relief effort, another in AIDS prevention, education or working with young people. We work with religious and non-religious people, we reach political and civic leaders, and we teach in schools or work with the elderly. No other organization in all of the Unification movement has this kind of character. There is no other organization with such a nature and potential.

**What obstacles do you face?**

Most of the time, the obstacle is lack of funds. We receive sponsorship funds from IIFWP as well as some other organizations and agencies. The way we will go in the near future will be to seek official recognition from governments and other agencies, and from that receive financial support, though this will take away a great degree of our independence in acting accordingly to the providential call.

Our way of operating is very effective in the utilization of funds. For example,

in a project in Romania sponsored by the vice-president of IRFF Luxembourg, Dr. Paul Frank, we organized a program for forty participants from France, England, Germany, Luxembourg, Italy and elsewhere, including fifteen people from the European Second Generation Department. We planted 14,000 trees; cleaned a local park reservoir; organized a one-day conference and both an opening and closing banquet for less than 3,000 Deutschmarks (\$1,400). A project of ours in Uganda in which a week-long rural seminar was organized for the resettlement of eighty former rebels cost about \$6,000.

With good management of funds you can do more; you can diversify your effort and be very cost effective. This is always possible when the people

**Children are inevitably a focal point of IRFF work**



# Nation in Anguish: Angola

What happened there and how our movement grew anyway

*Pedro Kinambutu Sambu  
Luanda, Angola*

**B**OTH my father and mother are Angolan. My province is Uige in North Angola. I belong to the Congo kingdom which originates in Angola and whose people live in the Democratic Republic of the Congo (Congo-Kinshasa), the Congo Republic (Congo-Brazzaville) and Gabon.

During the period when Angola was under Portuguese colonization, many Angolans fled to the DRC (known then as Zaire) as refugees and created an independence movement in that brotherly and friendly country. Angolan refugees formed three political entities: the National Front (FNLA) in Zaire, the Popular Movement for the Liberation of Angola (the Soviet-supported MPLA) in Congo-Brazzaville, and the Union for the Total Independence of Angola (UNITA, which was aided by America and South Africa) in Zambia.

Though I am Angolan, I was born, grew up, studied and met our church in Zaire. I was born on July 5, 1965, the fifth of a family of six children. When I first met the church in 1978, I was studying electro-technology and was a member of the Ntulanist Church [a well established Christian church in the DRC]. I actually joined the Unification Church in 1982 with my elder brother, also once a member of the Ntulanist Church, who is now blessed to a Brazilian sister. In 1990, we were sent to Korea and trained at Tongil Heavy Industries.

During the time I was in Korea, only underground-witnessing activity was

possible in Angola. Due to the socio-political situation of the country, years of civil war and Communist control, there was a general climate of danger and suspicion until the first tentative



*Rev. Pedro and his wife  
conduct a holy blessing  
ceremony in Angola*

peace accords were signed between the MPLA and UNITA. Prior to that time, religion was looked upon as an opiate of the people, but with the collapse of international communism the circumstances changed and our work could be done more in the open.

After returning to Zaire in 1993, I worked at the national headquarters for a year. Our regional leader Rev. Kwon requested that Rev. Kim, the leader of Zaire, allow me to pioneer in Angola. Rev. Kim selected three other Angolan brothers to pioneer there as well, but two of them turned down the assignment because of the state of war that existed in Angola at the time. Ultimately, only Alberto Capita, a brother from Cabinda (the tiny, coastal patch of Angola in its northwest corner that is separate from the main body of the country), came with me.

We left Kinshasa, the capital of Zaire and went to Boma, in the province of Muanda in Cabinda. From there we ventured to the capital of Angola, Luanda. At first, it was very difficult because I could not speak Portuguese [He spoke two local languages, Kikongo and Lingala, plus French and English!] I had to use a translator to teach the Principle, and I felt unable to reach out to the people I was teaching. I decided to study Portuguese and

after about three months of intense effort I was able to teach in that language.

Another problem was the compulsory military service for young Angolans. Though a national unity government took control in 1997, only a year of relative peace ensued before heavy fighting began again. Hundreds of thousands of people have been displaced and no longer have homes. Young people are arrested in the streets, on buses and in their houses in the middle of the night and sent straight to the battlefield. I have been arrested several times, but have always managed to escape in order to fulfill my main responsibility.

Before we came to Angola, one Brazilian couple, Carlos and Dora Irlan, was pioneering there (and another couple before them), but in 1992, after the elections, they had to leave Angola, leaving behind three members who have remained faithful to this day. We are witnessing and teaching based on what earlier missionaries have accomplished here—various Korean men and Japanese women through the years and more recently the Adam, Eve, Abel and Cain national messiahs; we feel that the indemnity foundation was really laid by the blood, tears and sweat of the preceding missionaries.

Staying in Angola has not been easy. If it had not been for the love of God, True Parents and my homeland, I would not have been able to stay. The political and military situation, the constraints and infringements or denial of basic human rights and the absence of religious freedom have been really appalling, but I had to overcome these for the sake of the love of my nation. In Zaire, where I was born, religion is an essential part of the culture, something people have in their blood, but in Angola there are many Marxist-Leninists who deny the existence of God. In Angola, many people lost their lives just because they talked about God. In such an atmosphere, it has been necessary to teach the Victory Over Communism content as well as the Principle.

We have been having Principle seminars, and public conferences with top-





ics such as spirituality and moral and universal values. As FFWPU, we have participated in national public television educational programs on several occasions. This being a former Communist country, it is necessary to win the trust of the government, to demonstrate that our purpose is to help the country and the people through practical activities. For that reason, FFWPU-Angola is looking for partners to build a hospital or health center and hopes to build a school.

As we all know, as much as we have to establish a spiritual foundation, we also have to create a solid economic foundation, but in this country, fundraising is sabotaged by the national police. Besides, due to the civil war that lasted twenty-six years, the country's infrastructure has been completely destroyed. Many of our members are unemployed. Since there is always the danger of being attacked by soldiers while traveling by road, when we want to organize a workshop in the interior of the country we must go by air. This costs at least US\$200 each for the round trip.

It is also difficult to mobilize young people for economic activities because they hide in fear of conscription that could ultimately cost them their lives or end in their being physically mutilated. Despite the difficulties connected

directly or indirectly to the war, our members are investing their energy to attend God and True Parents and their nation. We have a small foreign language center where English, French, Portuguese and Korean are taught (particularly for the sake of our members). Day and night we are striving to achieve something. The church is active in Luanda and in the Benguela, Huila and Cabinda provinces. Because of war in some other provinces, we have not yet opened missions there; we are waiting for peace accords, which we feel are



*Members and Japanese missionaries with national messiah Rev. Ha Jong-ho in Angola*

very near.

The Angolan providence has more than 5,000 members and more than 3,000 blessed families—870 blessed children according to recent reports from around the country. Each family here has been

given a 360-home area in which to work. We've begun working with IIFWP, have appointed Ambassadors for Peace, and developed a plan to have local conferences and peace projects.

Even though the country was seriously influenced by Communist ideology, more and more Angolans are open to God's providence. Particularly those who never left Angola and have no biblical foundation are very serious after they commit themselves to the church. Those who were part of the diaspora sometimes have difficulties understanding our teaching or have some preconceived ideas about us. Thus, we have two kinds of members.

This is a country with a history of suffering—around five centuries under colonization, more than fifteen years of Communist control and what seems an endless civil war: up to a million and a half people have been killed here in the last twenty-five years. The spirit world is very harsh because of resentment. Work in such a country is not easy.

As Angolans, and as True Parents' representatives, we accept this mission in order to bring about a turning point in the nation's history of tears and blood. ♦

*Rev. Pedro Kinambutu Sambu was blessed with Makiese Monica Donfak of Cameroon in the 30,000 Couples Blessing (1992).*

## The Purity Message Crosses the Indian Ocean

*by Jessica ChungTo/Mauritius  
Her work continues...*

**A**LTHOUGH I have lived in Mauritius for the past fourteen years, this was my first time to go to Rodrigues, our sister island [several hundred miles further out into the South Indian Ocean]. The population there is about thirty-five thousand, 95 percent of whom are Catholic.

I arrived there on October 10th. Because the schools were busy with examinations, I went to the administrative office to inform them that I would like to offer Pure Love education to youth and

women's groups. The person in charge was a great help and arrangements were quickly made.

The Creole language is widely used there. I did my best to make myself understood. Many felt that other groups should hear the pure love talk as well. Through this, I met many youth leaders, women running health programs, priests holding workshops, and the Rotary Club. They all arranged for me to do my twenty-minute presentation. Word spread that this talk was a *must*. Each time the pure love presentation was given, I gave holy candies to the participants, symbolic of their keeping their purity and—for those married—fidelity. I asked everyone to vow to maintain a pure lifestyle. Almost all of them did. ♦



*The response to the ideals of pure love is enthusiastic*



*Dedicating a new center to help promote family values and family health, for which WFWP gave money for TV and video equipment*

# Battling for the Soul of Science

A look at a book, its author and the controversy they address



Julian Gray  
Seoul, Korea

WHEN the Berlin Wall came down mankind saw the beginning of the end of what for millions of good people throughout the world had been a reign of numbing oppression, and for others the cruelest political system in history. In the years that have since elapsed, most have come to think of communist thought as a relic of less enlightened times.

Yet the main philosophical ingredients of communism have a life (and a following) of their own. The partnership of atheism and materialism remains firmly entrenched against the idea that human beings have a spiritual nature, and that the universe came about and developed through anything other than pure chance. All this would be less of a problem if the debate were conducted only at the highest academic levels. But it is emerging with increasing clarity that an ideological assault is targeting the younger minds among us. If you are a parent, and you were to find that ideological conditioning was being subtly applied in the guise of your children's education, how would you respond?

A number of scientists (notably within the United States) say that this is exactly what is happening with the teaching of the theory of evolution. The theory of evolution was coined in the work *The Origin of Species* by nineteenth century scientist Charles Darwin, and views the development of life in terms of descent from common ancestry through natural selection ("survival of the fittest"). Some scientists and others now charge is that much of the evidence commonly presented—notably in many leading high school and university textbooks—to show that living things evolved through the workings of natural selection, is in some cases misleading and in other cases even false.

One such scientist, Dr. Jonathan Wells, set out to shake up the scientific community as a whole and inform the world at large. His book *Icons of Evolu-*

*tion: Science or Myth?—Why much of what we're teaching about evolution is wrong* (Regnery, 2000, and coming out in paperback this December) was the culmination of some years of research on the strengths and weaknesses of the evidence in support of Darwin's theory, and has been welcomed by many who question the way the subject of how life began and developed is taught.

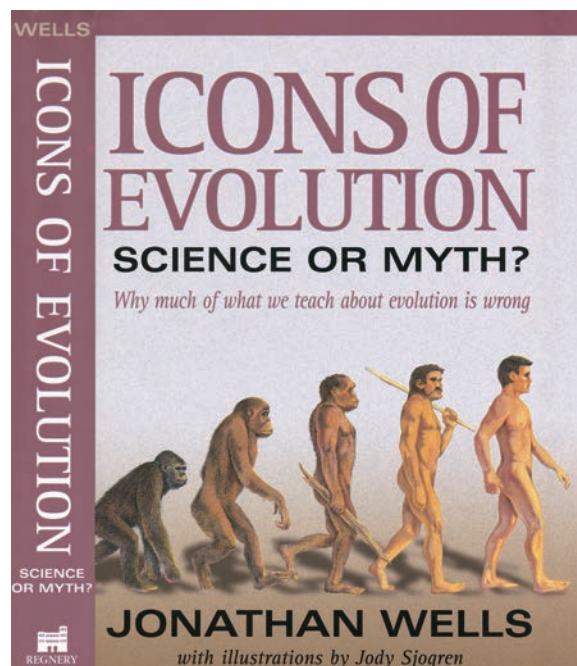
The book adds fuel to the already

"intelligent design" [the main tenet of which is that evidence of design within the universe is detectable through standard scientific methods of empirical investigation] and that man is therefore more than matter in motion. It was, of course, Darwin's ideas that contributed in part to the Communist Manifesto, the mission statement of a system whose appalling abuses are now well documented. There is division among scientists over the validity of Darwin's conclusions and the conclusions of subsequent research as an unassailable explanation of our origins.

There is more to the conflict than a difference of opinions over scientific methods and conclusions, therefore. Underlying it is a broader ideological rift that mirrors that of the Cold War in its diametrically opposing views, its intensity, and at times its incivility. Yet there is nothing cold about the way in which the feelings and opinions held are expressed. The issues are indeed ferociously contested. The meticulous, dispassionate white-coated researcher of the popular stereotype seems out of place on the battlefield of the evolution debate, where the academic quality of the argument appears increasingly overshadowed by ideological ambition.

In that Jonathan Wells's book is a contribution to the scientific debate, it is inevitably a contribution to the ideological one. After detailing the problems he has found with the scientific evidence for evolution, Dr. Wells concludes that much of it has been manipulated (but not necessarily deliberately) to fit the assumption that evolution simply must be true. It is this aspect of his work, aimed to squarely challenge the academic and educational status quo, that gives the book its dramatic quality. And you don't have to be a scientist to find this exciting!

*Icons of Evolution* is written so that the layman with little or no experience of the issues involved can grasp them as long as he or she is willing to invest a little time in a quiet place. The issues are complex but the author has ambitiously attempted to make them under-



**"The is one of the most important books ever written about the evolution controversy. It shows how devotion to the ideology of Darwinism has led to textbooks which are full of misinformation"**

Phillip E. Johnson  
Author, *Darwin on Trial*

well-stoked fire of a controversy that has been raging since Darwin first announced his theory in the middle of the nineteenth century, and highlights the inevitable division between those who believe life developed autonomously—through random natural forces—and those who believe that development was authored and guided by a creator, or at least instilled with



standable without the oversimplification that he feels is part of the problem in the school texts. Those unfamiliar with the territory will likely need to ratchet up their attention span a notch. The effort will be worthwhile.

It is fair to Dr. Wells' critics to mention that some of them do take issue with his assessment of the scientific evidence itself and make the counter-accusation that he is himself manipulating the evidence to tacitly promote the Creationist viewpoint. It is abundantly clear, however, that Dr. Wells is not trying to hide his belief that the truth is beyond the confines of Darwinism. He has decided to save for other occasions detailed explanation of his views on what he believes science will ultimately show. Ironically, it is this very restraint that has caused some to unfairly assume he has a covert agenda.

Dr. Wells is not timid about responding to the words of those who would dismiss his work, or disparage his motivation, and the debate is enriched for this. The following is from his letter to the Editor of *The World & I*:

"In his review of my recent book, *Icons of Evolution*, in the February issue of *The World & I*, University of Kansas paleontologist Larry Martin concludes that although the book is full of sound and fury, it doesn't signify much. But Professor Martin has ignored or distorted my main points.

*Icons of Evolution* relies on published scientific reports to show that biology textbooks systematically misrepresent the evidence for Darwinian evolution, substituting "icons" for facts. It also points out that many biology textbooks

use Darwinism to promote an anti-religious philosophy and argues that this has no legitimate place in publicly funded science education.

Some dogmatic Darwinists have attacked me personally for bringing these textbook misrepresentations to public attention—accusing me of being a dishonest scholar or a religious fundamentalist. I am happy to say that Martin does not descend to this level; he even graciously acknowledges that I have gotten my biological facts straight."

Dr. Wells continues with a rebuttal of Prof. Larry Martin's review that allows one an insight into how he views his battle as separating the scientific from the ideological. The following is excerpted:

"...Martin turns repeatedly to theological arguments to justify his belief in evolution. For example, he writes: 'Either there is a Creator who operates according to the old motto "if at first you don't succeed, try again" or there is some mechanism, like evolution, to replace lost diversity....

This mode of reasoning was also used by Darwin. The *Origin of Species* is full of arguments of the following form: God wouldn't have done it that way, so it must have been caused by evolution. But this is philosophy, not science.

Now, philosophy is fascinating. I think students should study it. But I do not think it should be propped up with

distorted evidence and then presented as though it were science...

Martin completely misconstrues my position when he accuses me of "crusading to take the teaching of evolution out of schools." I do not advocate the removal of evolution from biology classes. But I insist that it be taught truthfully. Students deserve to know about the faked illustrations in their textbooks. They deserve to be given the real evidence, and they are entitled to make their own judgments about it. Let's educate them, not indoctrinate them.

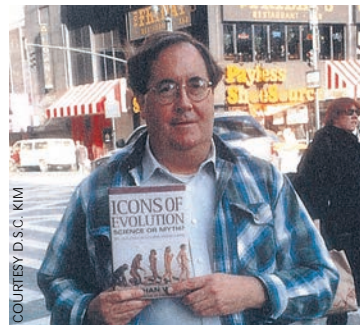
Martin also misconstrues my position when he claims that I am attempting "to suppress philosophical viewpoints" that disagree with my own. I am not advocating anything of the sort.

I affirm the right of all people to hold and defend whatever philosophy they choose. But I object when any particular philosophy becomes a government-supported orthodoxy.

Ironically, if anyone is suppressing contrary viewpoints in the present situation, it is the Darwinists. Dogmatic defenders of Darwinian evolution rely on dis-

torted evidence and theological arguments to promote an antireligious philosophy, yet they claim that theirs is the only viewpoint that can legitimately be taught—at taxpayer expense—in science classrooms. Criticism of Darwinian orthodoxy is discouraged or even pro-

CONTINUED ON PAGE 35...EVOLUTION



Dr. Wells in New York with his new book, in a rare casual mode

*A summary of Dr. Wells' answers to questions taken at a speech at Western Michigan University in earlier this year.*

**Q: [from someone who had been handing out material for an atheist group at the beginning of the event] First, isn't it bad science to postulate the existence of a designer and then go out looking for evidence of design? Second, there were no physical intelligent designers billions of years ago, so if there was a designer at all, it must have been God. But then who designed God?**

**Dr. Wells:** Actually, the approach of Intelligent Design does not involve first positing the existence of a designer and then going out to look for evidence. Many biologists have stated very candidly that living systems appear to be designed for a purpose; one starts with that evidence, which is

available to anyone and can be seen without any assumptions about designers.

As far as the question "who designed God" is concerned: Christian theology maintains that God is self-existent and needs no cause. If this were a theology discussion we could have a fun time debating whether that is a verbal dodge or a telling response, but that's not the issue tonight. But in any event, the same question can be raised about the universe itself. So there are some metaphysical puzzles here for everyone in the discussion, theist and atheist alike.

**Q: What evidence do you find in the Bible to support ID?**

**Dr. Wells:** I don't go through the Bible in order to find evidence for design. When the Bible and science show parallels, that is interesting, but as a working scientist I look

first at the scientific facts and try to fit them together reasonably.

**Q: Don't you think we should teach ID in science class alongside of Darwinian evolution?**

**Dr. Wells:** In my book, I don't defend ID: that's not the purpose for which I wrote it. It's a good question whether it would be best to teach ID and evolution side-by-side. But fundamentally, I'm in favor of teaching the truth, and what we have here isn't it. In the case of one teacher in Washington, the ACLU [American Civil Liberties Union] threatened to sue not only if he discussed ID but even if he handed out articles written by Darwinists that showed there are problems with the things said in the textbooks. This sort of censorship of the discussion is what I'm chiefly concerned with. ♦

# Cutting Through the Wilderness

Mark Bramwell  
Frankfurt, Germany

European CARP director Mark Bramwell attended the CARP Leaders workshop in Kodiak Alaska (October 30th to November 3rd), which immediately followed a five-day “Challenge Workshop” that tested the mettle of CARP leaders in the wilds.

A portion of what he recorded from the talks and discussions appears below. It is largely derived from an explanation of Service for Peace (SFP) given by Ken Bates (World CARP Vice President) and comments from Hyun-jin nim interjected during the workshop presentations.

## The mission

Through SFP, CARP should be transformed into an organization which emphasizes what we do rather than what we say, because actions speak louder than words. The victory of the Coronation Ceremony of God marks the era in human history when members take ownership over the Unification movement. SFP, and the opportunities it presents to create our own projects, is the way to take ownership. Just as God, True Parents and True Children are working together, so SFP offers the way for God, parents and children to work together on the basis of service. The fundamental ideas of True Parents will be executed through SFP. All of our organizations convey the key message of living for others, which SFP will practice. SFP creates a clear identity for CARP and a central theme.

## A task for the second generation

SFP creates a new vision—families working together for world peace through service to their community. We carry out our local service, but as an international organization SFP adds value to it. Young people discover that there are opportunities to express themselves, their genius, their individual character and creativity in our movement. This is the opportunity for the second generation to gain ownership over our movement. They not only inherit their parents’ faith, but they sub-

stantially experience that faith, experience God and have a “dedication experience” rather than a conversion experience, which only the first generation needs.

All members can be involved in an ongoing project that is constantly developing. They can develop relationships with key local figures with ease by sharing in a common activity. Many have drifted away from our movement. SFP can bring a revival of heart and a natural desire to be connected.

It is not enough to keep one’s purity and receive the blessing. We must go the way of serving others. SFP gives people the public mindset of serving people. By serving others, nationalism and all kinds of prejudice can be broken



COURTESY K-CARP

down. By serving others, we come to feel that we are one family of brothers and sisters. Blessed children sometimes feel isolated in their schools. But by being involved in local service, they can become the center of a group of good children.

## For conscientious people

CARP is first and foremost an outreach organization, connecting people to the True Family, and helping them to become core members of God’s extended family. Since many will not become core members in the short term, we must inevitably create the opportunity for people to become associate mem-

bers. Through service projects, a very large number of people will be able to naturally come into contact with CARP. All of them should be considered associate members of CARP and guided and educated as such. CARP is a group of conscientious people who take initiative. Such people are in great demand. Our service activities are the best witness to God’s existence and the reality of His love. Analyses show that for every two thousand contacts one person will join as a core member. SFP enables a large number of people—especially conscientious people—to remain in contact with us through involvement in projects, and thus to gain more understanding of our principles.

When people serve in an underdeveloped country, they do so through the local CARP chapter. This boosts the local center. At the same time, when people go there, they are naturally being exposed to CARP and its ideas. Many people of other faiths appreciate our values. Now they can all get involved under the banner of SFP. SFP is not just a service organization. At its core, it is teaching people how to live for the sake of others. This is ultimately a deeply religious message.

## A new approach

We need to create a new image for our movement. Through many of our activities until now, such as VOC, the public could not easily see how we are serving humanity. Sometimes it happened that the more active we became, the more we received persecution. Centering on SFP, however, the more active we become the more friends we will gain. SFP helps our organization to go beyond being a denomination or institution. Rather, we become a movement that can be universally recognized as being good, while promoting the core concept of True Parents: living for the sake of others.

The words “service” and “peace” mutually explain one another. Service is the only way to peace, while the desire to create peace will inevitably lead a person to serve.



## From the Words of Hyun-jin nim (on various occasions)

**F**ROM the beginning, God Himself practiced absolute faith, absolute love and absolute obedience. Therefore, man, as God's offspring, must also practice that. SFP tries to capture that ideal.

We are supposed to be the headwing and in the position of parent to unite opposing camps. We are no longer just in the position of Abel toward Chris-

tianity. Due to the failure in 1945, Cain and Abel had to be separated, which is why the Unification movement had to be separate from Christianity. Now is the age of settlement, when the whole family comes together.

Blessed children are in the Abel position. Abel exists for the sake of Cain. That is, Abel exists in order to bring his brothers and sisters to God. That is the mission of Abel. The Unification movement is in the Abel position toward the rest of the world, so we cannot focus

inward on ourselves. Yet we see leaders focusing on their own organizations. Everyone seems to like position because you are all thinking institutionally. However, I am a son, with a sense of ownership, and my covenant is written in blood. Therefore, position does not mean anything to me.

True love, which means living for the sake of others, is the glue that keeps the family together. Even the second generation has lapsed into thinking about its

CONTINUED ON PAGE 29...CARP & SFP

## A PERSONAL VIEW

*Jang Sung-yong*

*Vice President of CARP in Korea*

**T**HIS year, following the coronation ceremony, CARP reached a new milestone with Hyun-jin nim taking on its direct leadership. He held three special 21-day leadership training workshops in the early part of the year and international rallies to launch Service for Peace (SFP) that I feel gives hope to True Parents and the Unification family.

From October 24th to November 3rd, fifty leaders from ten international CARP chapters met in Kodiak, Alaska to evaluate Hyun-jin nim's recent world tour and to make policy decisions that will determine the future of CARP. Most impressive for me was the opportunity we had to see True Parents, who stopped in Alaska on their way to their speaking tour in Korea, to feel Father's heart as he spoke to us about God's longing and the later grace of being able to watch Father [through satellite relay] as he spoke in Korea.

There were two phases to our Kodiak experience—five days of physical exertion that were our "Challenge Workshop," followed by a five-day Leaders Meeting. The main program was the Challenge Workshop, which comprised sea fishing, river fishing, hiking and mountain climbing. In the leaders' meeting we discussed viable projects for SFP, heard a report from World CARP headquarters and presentations of two-year through five-year plans by representatives of each nation present.

Staff members of our world head-

quarters, who had been trained by Hyun-jin nim for forty days prior to our meeting, acted as team leaders in the Challenge Workshop, during which our physical and conceptual limits were put to the test. It was like personally discovering the footprints of True Parents.

We camped in the snowy mountains of Alaska and we conquered a summit with only one piece of bread to eat. Our experiences together helped us feel like brothers.



The most important item on our agenda was deciding how best to expand the worldwide activities of SFP. We spent three days evaluating Hyun-jin nim's world tour that included presentations from service organizations such as the International Relief Friendship Foundation (IRFF) and the International Educational Foundation (IEF), reports from SFP chapter representatives, a question and answer session with Hyun-jin nim and Hyun-jin nim's consultations with the chapter presidents. We arrived at numerical goals and policies for a rally in each nation in 2003.

During this period, Hyun-jin nim

stressed that we have to sacrifice everything for God's will, assume ownership and, as True Parents practice, live for the sake of others. He instructed that we have to develop our expertise and accomplish our goals; he stressed that we have to liberate God and True Parents through actual practice and achievement.

Hyun-jin nim's vision and determination toward Service for Peace stirred the leaders who attended. Through our discussions Hyun-jin nim developed a strategy for SFP. He feels our main activities should work toward resolution of problems such as racial, religious and national conflicts as well as the breakdown of families and the decline of sexual morality.

This was our first World CARP meeting since Hyun-jin nim was appointed its leader. Hyun-jin nim has trained himself in Alaska, where mountains and sea harmonize. At one point during the workshop, Hyun-jin nim went hunting with a few second-generation members. I watched this elder son making a lot of difficult conditions.

During this meeting and workshop, the chapter president of each nation was able to further develop his heart to heart relationship with Hyun-jin nim. He ran with us; we lived together. He made me think of what Father might have been like as a young man. I was impressed with his filial mind that longs to serve True Parents and unify countries on the basis of Service for Peace.

His resolution to overcome the difficulties that we face together with his conviction and passion inspired the chapter leaders to find new determination and march forward. ♦

CONTINUED FROM PAGE 2...MESSAGE

God's fatherland. The first step is creating a culture of heart, which means first building such a culture within our own church.

## The settlement of culture

If we look from a historical and realistic viewpoint, we can see the reason for this. Let's look at the Israelites. Although after four hundred years of slavery in Egypt they finally made it to the land of Canaan, they could not settle and so were unable to establish God's kingdom. This is a lesson for us who live in the age of settlement today. During their four hundred years of slavery, they went through many struggles. Then God called Moses to lead them to Canaan. On the way, there was a forty-year course through the desert. Through those times of hardships, God was able to plant within the Jewish people Yahweh's culture and faith.

When the Israelites entered Canaan, they attempted to destroy the tribes within. They met with various difficulties, however, and instead of solving these they began worshipping the god Baal. In the end, they lost the purity of their faith. They were unable to settle substantially in the land of Canaan. This is an example and lesson for those of us in the present settlement age of the providence. We need to instill our faith substantially into our way of life, our culture of heart, but we are still weak in this area. That's because creating a culture is not easy. What is a culture? This is a way of life for all people. Through our way of life, faith has to be bound into a common culture. God's nation is the same way.

The realization of God's nation is the expansion into society of a culture of heart. Even if people are Buddhist, they can still realize the nation of God. This is possible when they share a common culture of heart. If people share a true family culture and purity, then the kingdom of God can be realized. That's how settlement works. The reason the Israelites failed to settle themselves in Canaan was because they did not settle their faith centered on Yahweh's culture of heart, and were crushed under the culture of Baal. It's the same for us. In this era, our settlement means entrench-

ing our faith towards a culture of heart within our community.

Next, let us look at the history of Christianity. Christianity started out as an "observing" group. They had experiences with Jesus and lived with him, but this group was not a church as such, because they did not profess Jesus to be the Messiah. In the end, after Jesus' death, the group scattered. If they had accepted Jesus as the Messiah, then they would have become a "testifying" group. After Jesus resurrection, they truly realized he was the Messiah. Theologically speaking, the Christian church did not begin with the people who followed Jesus, the "observing" group; it



Rev. Hwang speaks at an event jointly organized by FFVPU and the Seodaemun Local Government office held at Independence Park to honor Korean woman patriot Ryu Kwan-soon as one of 1,684 independence fighters who were martyred

began in the that upper room, with the beginning of the "testifying" group. The church began from that event on that Passover.

Thirty to forty years after Jesus' death, two tasks had to be undertaken. One was the work of creating the scriptures, and the other was that of creating the organization of the church. That is why the "observing" group developed into the "testifying" group. They organized communities and formed one culture, Christianity. When we see this, our task becomes clear. We have to accomplish these things while True Parents are with us. We have to finish the work of creating our scriptures and the work of establishing and working out the problems of the church organization.

During its two-thousand-year history, Christianity went through many changes and struggles, and through the years denominations became separated and divided from each other. But we can't let that happen. The division of Catholics and Protestants, the division of the Western Church, Eastern Church, and Latin Church, the many different religious factions all add to True Parents' burden. In the end, however, True

Parents will establish our culture while they are on earth.

## Passing culture on

Brothers and sisters, what era are we now in? The same era as when the Israelites finished their forty-year course in the desert and the second generation entered the land of Canaan! So as one era goes and another era comes, those that are left until the end must open this new era. That is what the settlement age means. That's why, in the end, we have to establish God's culture of heart on this earth. In the center of that culture of heart are True Parents and the True Family. The way of life of the True Parents will be our way of life. For example, if True Parents wake up at six to do *hoon dok hae*, then all the citizens of that nation will follow. That's not the way it is now, however. This is because we are separate from their culture of heart.

To establish a culture of heart, there are two important things we must do first. We must inherit True Parents' life as our own. We must become completely one with True Parents, and from within our own life the value and

nobility of True Parents must stream forth. But looking at our present state, how close are we to this?

The second point is that culture is settled through a community. Faith is not given, but passed on [bequeathed]. Culture is also not just given, but passed on. Bequeathing is only possible when you stand in the middle as a mediator. You must stand in the central position. The person who bequeaths is the person who, through their own life and actions, plays the role of conveying True Parents' life and spirit. Faith is the same. How is the faith of parents passed down to the children? Is it given? It is learned through life and heart. The conclusion is that the life and spirit of True Parents, the center of the culture of heart, can be settled through the role and responsibility of a person who passes them on. This will come to pass according to the passage of time and the age, so that God's kingdom can be realized on this Earth. Therefore, the position of a central person is very important.

You who have gathered today are among those closely attending True Parents. A few days ago, the business leaders and the leaders of the various provi-



dential organizations also attended an event like this. Those people have the closest experience of True Parents. Those leaders share with you the characteristic of being in the position of those who bequeath the culture of heart centered on True Parents. Through your effort and devotion, the center of the culture of heart, which is True Parents' life and essence, can be conveyed to the members and leaders wherever they are.

If the internal aspect is the settlement of a culture of heart, what would the external aspect be? That would be the building of God's fatherland. How will it be built? If we go by Father's words, he said it was possible through the victory of all blessed families as tribal messiahs. In other words, when we get our tribes in order, then we can build a nation. If that's true, how can we organize our tribes? There are two ways: through the blessing and by working at the grassroots level.

### Action in a time of urgency

There are two meanings of the word "tribe." A tribe by blood and a tribe by faith. A tribe by blood refers to your family and relatives. A tribe by faith refers to spiritual sons and daughters. So, the way to gather your tribe "by blood" is to set up your tribe "by faith" through finding spiritual children, the

blessing and working on the level of your local area.

This year is the first year of the building of God's fatherland. True Parents have elevated us to fourth Adams by opening the door for the registration blessing and setting the standard through the Coronation Ceremony. They have directed us to build God's fatherland with our own hands. This is an incredible new start. The foundation for this is the accomplishment of blessing 12,000 single men and women. There are only three months left. From October, all blessed families must take part in a movement to find one couple, two single people, to attend.

In order to succeed, who should be the first to set the example? The central figure has to. The central figures are the leaders and the people working at the headquarters. After them, it's the church leaders and those working in the providential organizations and businesses. The number of people working in these central places is at least 1,200. You 1,200 should go out first, and ignite a fire in the hearts of all the members.

Now we really have to open our eyes. They should be popping out of our head. Starting from the church president, regional leaders, department heads, and leaders of the providential organizations, we should take responsi-

bility with strong determination. Then this movement will develop. I beg all of you to be mindful of this call, and participate in your local community. Representing the members, the church president, department heads and regional church leaders will come to bear this burden. We are now in an emergency period when we must act.

The World Culture and Sports Festival and blessing ceremony will be held at the time of our True Parents' birthday next February. So, during the next three months, I want you to witness to one couple—preferably two single people—so that we can present to Heaven an incredible victory in the blessing.

If we can succeed in witnessing to one couple, then the blessing will be a success. If you who are gathered here succeed, then the church leaders throughout Korea will also succeed. The people in the businesses and providential organizations will also succeed.

When those in the headquarters demonstrate an effort to accomplish a new goal, then the church leaders and the members working in the field receive strength. They become ignited. That is the power of inspiration. Let's make this a day of strong determination and a new beginning that leads to concrete activities.◆

[Edited for Today's World]

CONTINUED FROM PAGE 21...CARP & SFP own interests more than about others'. The purpose of second generation education must be not only to prepare for the blessing through purity. The Pure Love Alliance has focused on purity, but more fundamental than that, and at the root of purity itself, is living for the sake of others, true love. This is the prime teaching. We should teach young people that they are not just representing themselves, but all their ancestors and descendants as well....

I am doing all that I am doing now for the sake of God and True Parents. I am not worried about institutions. On the other hand, blood relationships, meaning the relationships between true parents and their children, and between brothers and sisters, stay forever. Because they have not experienced those relationships, many of our mem-

bers have never had the concept of ownership over our movement, which means to have a sense of responsibility for the destiny of our movement.

The covenant between God and man used to be based on the Ten Commandments and on faith, but in this age the covenant is written in blood. CARP members will feel the sense of ownership that we are creating, and this will create the revolution of heart.

The reason I brought you to Alaska is that this is a place to renew oneself, and recharge batteries. Kodiak has no atheists. Because they could die at any moment. Alaskan waters are the most hazardous in the world. To have dominion over creation you first have to find God. Here you have a raw relationship with creation. The most profound spiritual experiences happen in nature. Then your hope for humanity can be restored.



You focus on your original relationship with God and True Parents.

True Parents like the ocean because it is so vast and we do not know what is inside—rather like the spirit world. When in nature, you learn how much God prepared the world for mankind. You learn most of all about yourself. You learn gratitude and many other virtues. The best way to learn about someone is to take them into the woods. All their original nature will come out. If you are freezing, but you are the only one with an extra jacket, you should give it to the skinnier guy. Even if you die through such a dangerous situation, at least you have died trying, so spirit world will welcome you.

True Father was inspired by my talk about nature and hunting—so much so that for the first time he suggested we go out hunting together!

Experiencing Alaskan nature liberates your spirit and soul through your intense concentration and focus. Your baggage falls off and the surrounding din and doubt fade away. Then you start seeing only the possibilities.◆

[Edited for Today's World]





*True Parents visited the pioneering Japanese national messiahs during the early days of their mission at Leda.*

*Their first home here had a leaky roof, but the pigs they shared it with didn't seem to mind. The pigs were not as bad as the poisonous snakes, poisonous ants and voracious mosquitoes. Photo below: the early pioneers hold hoon dok hae together in their simple accommodation.*



PHOTOS COURTESY K. SHIBANUWATOKYO

*When the pioneering group arrived, they washed their faces in the river, washed their dishes there and drank river water after boiling it. The people in the surrounding area have been doing the same. This has led to problems of hygiene and especially sickness among children. After a period of research, the national messiahs built a water purification system, which they plan to replicate in neighboring towns.*



*Donating books to a local school*

# Thrust Back

**Special National Messiah Project**

**From a report by S**

This is the area known as Leda, which lies in the department (province) of Alto Paraguay in Paraguay and in the midst of the Pantanal—14,000 square miles of swamps, lakes and floodplain. It was to this area, which Father has called the most difficult place in the Pantanal, an area with no electricity, no running water, no roads and no means of access other than boats or small





*The national messiahs were given the goal of creating an ideal city, one where people and nature coexist. Their challenge is not to repeat the mistakes of the past: to develop the land without destroying the natural environment. This city should be place where people are able to commune with nature and with God. As Father once put it, "When people live with nature, their spirituality returns to a state of normalcy."*



*The purification plant adjoins a building housing generators that provide electricity for the streetlights that line well-laid-out roads between the wharf and the lodging house for workers as well as that for the national messiahs. An official residence for True Parents and a guesthouse for visitors have been constructed. Nearing completion is a training center, where young people can come to experience the beauty of the Pantanal, feel the presence of God and participate in volunteer projects to benefit the local villages.*

*When Rev. Ahn Chang-seong (36 Couples) visited Farm Leda during its first months, he expressed that it was only due to the call of God that the national messiahs could remain in a such an inclement environment. On a second visit more than a year later, however, he said, "This place is heaven! Hell has become heaven. Now I will be happy to come!"*

*At Farm Leda the national messiahs are pioneering a different kind of leadership, a stewardship of the land. Father entrusted them with becoming first class laborers, creating a place where Heavenly Father could find liberation. To do this they would have to bring harmony among races and between themselves and the creation. In April this year, Father gave Leda the name "Il Yang Won," which means a new garden of Eden.*



# Back to Nature

Project Touches a Local Community  
Shibanuma Kunihiro

airplanes, that, on August 1, 1999, he assigned the Japanese national messiahs to cultivate the land of Leda. The first four pioneers arrived in the middle of that month and in September, Rev. Kamiyama Takeru was appointed to lead the project. With fourteen other national messiahs he established a holy ground there on October 1st. This was the official beginning of Farm Leda.



# Thrust Back to Nature

Continued...



Paraguayans have suffered greatly throughout a history marked by civil wars, dictatorships and political instability. Particularly disastrous was the War of the Triple Alliance (1865-70), waged against Argentina, Uruguay and Brazil, which left two-thirds of Paraguayan adult males dead and led to the occupation of the country by Brazil.

Some of the men pictured here, who have been hired to assist in the work at Farm Leda, are Indians from along the Pantanal River, others are citizens of the department capital, Olimpo. There were difficulties stemming from differences of culture and language between local workers and the national messiahs in the beginning, but little by little, as the men observed their Japanese bosses, all over fifty, working hard from early morning till late at night, a sense of community and even family has developed. When Father visited last November, he declared the Japanese and local men brothers and a brotherhood ceremony was held.

The local men had greeted Father with a full bow. He then spoke to them for two hours. Many have attended the 7-day workshop at Jardim or are studying the Principle.

Photos, top, a recent ariel view of Farm Leda, with the main house and the new training center visible; above, a some of the Paraguayan laborers with one Japanese national messiah; middle, construction materials being brought in by boat; below, sunset at Farm Leda

The first order of business was the building of a wharf for boats to land at and better living quarters. The former owner had only used the twenty-kilometer by forty-kilometer piece of land for grazing animals; everything had been left in disrepair. The Eve national messiahs threw themselves in to building a wharf that today features a boathouse large enough to accommodate eight motor boats and lodging for themselves as well as the local workers—a total of a hundred men building an ideal city in what had been desolate prairie.

*"In contrast to the struggle of daily life, we would see the beautiful river running past, and at night we would be surrounded by a huge starry sky. It is a life embraced by the greatness of nature."*





CONTINUED FROM PAGE 21...**MASSIMO**  
week he needed to reconsider his opinion of the Unification movement and Father.

As I said before, it's important to persevere with a positive attitude; everything will be okay. To this day we have never had to cancel a project after we have begun the activity. If you do your homework well, this will never happen. The Honduras was an exception and the preparation was not handled by my office. This was another lesson for me in how all the pieces need to be in place and operating.

I have had some negative experiences in the past when I have delegated delivery of some relief supplies to other organizations that have taught me that I should not start if I'm unable to foresee that IRFF is able to verify everything from A to Z, every letter, every step of the process. Again, to succeed you also need to be able to rely on the groups you are cooperating with in the field.

#### **What's IRFF's relationship with our church?**

We are both integrated within and independent of the church. Over the years this has sometimes been an issue for various church members and leaders. As I said before, IRFF is a recognized organization in its own right in countries around the world. In Japan for example, IRFF basically is only a fundraising organization without a project focus. In its history IRFF has helped several relief, educational and medical efforts started by church missionaries. In the last decade IRFF also built cooperative relationships with a multitude of other NGO's and associations, other than those within the Unification movement. Generally speaking, the church organizations are very strong on educational matters and are mostly focusing on the evangelical and providential call.

Particularly in the last several years, the movement has become known by the public and by leaders not just for its mass weddings but as a conference organizer and sponsor. Quite often those conferences are perceived to be basically events in themselves, without a constant follow-up in the field, strategy and final goal that can be seen clearly in society. So for IRFF it was difficult to find a very constructive way of cooperating with church-related organizations in this context, because our programs need planning

toward a long- or short-term outcome, the direct involvement of other partners and the delegating of responsibilities and decision making. This attitude change started in the last few years, from the time in which Father began speaking of the Settlement Age and emphasizing more strongly the need to substantiate a nation for God and start to work more closely with the leaders of society.

In this arena, you can't approach people and issues armed only with ideology and a personal life of faith; you need to have substantial facts, action and achievements that express those ideas and that do so as an approach to problem-solving.

We have been quietly working and step by step gaining the respect of people, this only because of our actions and substantial projects, things that people can

*Near a recent project site in Zambia*



see and that have had a radical effect on their lives.

There is increasing improvement in the level of cooperation we have had with the church side of things. After all, no project is done without the participation of FFWPU members. That is because, at the end of the day, they are the most reliable people for this type of work. Our core is brothers and sisters, though we cooperate with other groups.

The deepest relationship we have had with a church-related organization is the one we've enjoyed with RYS since 1986. They cosponsor about fifty percent of our projects worldwide and their director, Rev. John Gehring, has been one of my best friends in the church for many years.

The inner nature of IRFF is service. If you want to convince someone that your

faith (whatever your faith is) is good, you do that through deeds rather than words. IRFF is a way to show True Parents' vision through action, not through theological debate or dialogue. It is a practical tool.

In a sense, IRFF is a Cain-type, not an Abel-type organization. In order to be successful we always need a vertical connection with other organizations. This means that if you get involved with us and have only a horizontal perspective, it will become very difficult for you to work. You will face a wall, because you will see the suffering of people, their difficulties and needs and will feel frustration that money to fill those needs is not forthcoming or is being spent on other projects within the Unification movement. Without a connection to those orga-

nizations and a sense of their value it would be very easy to become resentful, lose hope or become discouraged.

The nature of IRFF work is Cain work because you are going to help needy people and face many practical problems in order to help them. But then if you have vertical input, spiritual internal tension, you can be extremely successful, you can really make an impression. That is a very fundamental point.

#### **Which areas of the world could most benefit from IRFF?**

This is in a way a difficult question, simply because we need to see the internal need of a society and the external need to be able to give an objective response. Materially speaking, there are several nations at the

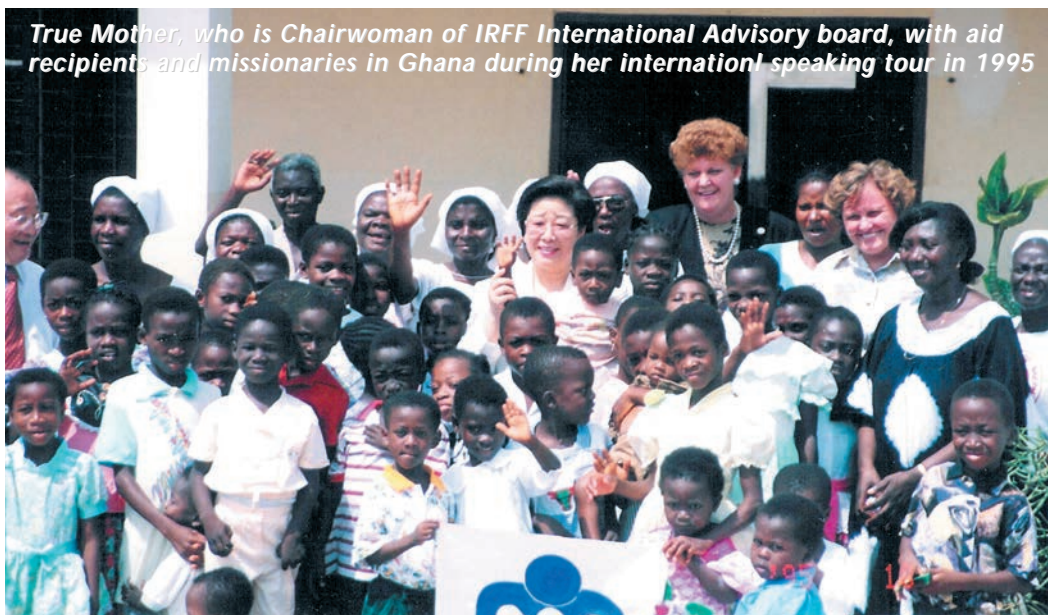
bottom, but at the same time, the people living in those places are extremely rich in their spirit and human nature—let's say that are still "natural." So in those places hospitality is a genuine attitude and you can sense that the human interaction is honest. In other countries you may see wealth, but the spiritual-cultural condition of the society is quite poor, the standard of the young people quite worrisome. IRFF can help in both places, applying the two approaches: relief (service) and friendship (culture).

To be very effective in the field of relief, you need to be quite strong financially—able to intervene when a disaster strikes someplace. IRFF can't provide this type of intervention. We don't have the infrastructure, the logistical ability or the money to do so. For this reason, we have





Above: an environment related project in Romania last year



True Mother, who is Chairwoman of IRFF International Advisory board, with aid recipients and missionaries in Ghana during her international speaking tour in 1995

created a series of projects that will yield results in the long-term, by involving young people in short programs of ten- to fifteen-day youth volunteer camps. For example in the last project of this type held in Kenya, we started the building of a rural clinic with the participation of forty volunteers. The program, which included a two-day orientation and one day for reflection and closing, lasted about twelve days, but the clinic will help the rural community for a long period of time and will support the long-term development of that area.

#### What does follow-up entail—for example in Uganda?

We have been able to resettle about 545 of the former rebels through our program. The local IRFF chapter helped them to create a local NGO named “Agents of Peace.” They have started to work well, bringing stability to the entire region in the north. I was able to go into the interior territory this year without any problem.

So follow up is based on empowering the local people to do the job.

#### How would you say working for IRFF changed you as a person?

My first contact with this organization was in 1985 in the U.S.A. At that time, I was a city leader in North Dakota, the American Siberia, and all over the United States we had received trucks to start social programs. In reality those trucks and mobile homes that were given at about the same time crippled our capacity to be effective because they were too expensive to run for our small center, and there wasn't a program with a strategy,

plan and coordination. At that time, I was able to do some work on a local Indian reservation and with some food banks. My real involvement started in 1988, when after returning to Europe from the U.S.A., the assistant Italian national leader asked me if I was interested in preparing an international project cosponsored by RYS and IRFF. I did and in 1989 the project was held in Italy.

The experience of working for the RYS-IRFF project in 1989 basically saved my spiritual life. Coming back to Italy from the U.S.A. in 1988, I encountered quite a dry situation, again—no planning, no clear goals and so on. I was in a real internal struggle to see clearly in which way I could keep a public life, serve God and True Parents, and at the same time be able to take care of my family. The 1988-89 projects energized my spirit again by my doing something substantial and related to the providence. I can say that from that time I fell in love with this line

of work and mission. I took the initiative to start IRFF in Italy and I have stayed in this field to this day. I have to say that it was often difficult to relate with the brothers and sisters and sometimes I received a kind of persecution from within, but all that makes me more determined to do what I want to achieve.

Originally I was an artist, and I still do some painting, but my other area of specialization was in social science. In IRFF I found a great area for experiment and application of methods, for solutions and challenges. I find myself completely involved in a field of work that brings me incredible happiness and satisfaction. This is because you have a real opportunity to do something for others. ♦

*Dr. Massimo Trombin and his wife Silandia are from the 6000 Couples Blessing (1982) and currently live in Luxembourg.*

#### Corrections from the September 2001 Issue

The official translation into English of *Cheonju Pyeonghwa Tongil Guk* is “Nation of Cosmic Peace and Unity,” rather than the translation used in Rev. Hwang's letter to members in the September 2001 issue (p. 2).

p. 5 The Declaration of *Pal Jeong Shik* and the Realm of the Ideology of Heavenly Father were on August 31, and September 1, 1989, not 1988.

p. 12 We wish to clarify that the VIP breakfast in Samoa was held at the initiative of the Prime Minister of Samoa (photo, right: Rev. Kwak offers a gift to the prime minister's party).

#### The Prime Minister's Breakfast





CONTINUED FROM PAGE 17...*SPEAKING TOUR*

I turned round to my guest, trying to gauge his mood, expecting that I would have to say something comforting. But

nothing needed to be said. "Oh, this is very important content. This is really very good," enthused Mr. Eun, smiling. He meant it.

*Mother reads along with Father and guests*



Father went through his written speech with equally remarkable speed and zeal. It was amazing, and moving that Father, at nearly 82, could stand and speak for two hours and then read with such impeccable clarity of expression. If he was exhausted, his

spirit allowed his body no means to express it. Father invoked all the passion of his calling into that culminating thirty minutes. And the audience stayed with it. Father took loving dominion over the evening through the sheer goodness he exuded.

As the banquet was finally served the mood was upbeat, as if the occasion had been memorable rather than a test of endurance. My guest's main struggle of the evening was working out which knife and fork to use among the vast number arrayed by his plate.

As we finally strolled from the ballroom, Mr. Eun said cheerfully, "This has been a great evening. I learned so many valuable things."

The "Nation of Cosmic Peace and Unity" is surely gathering its citizens. ♦

CONTINUED FROM PAGE 25...*EVOLUTION*

hibited in the public schools. This sure looks like suppression to me. If we want to resolve the growing controversy over Darwinism, we must acknowledge the difference between materialistic philosophy and empirical science and rid biology textbooks of their falsehoods. Let's teach students the truth about evolution."

Whatever criticism Dr. Wells has had to field (and it is notable, considering that the whole question has to do with the objectivity of scientific inquiry, how much of this criticism focuses on Dr. Wells's religious faith, rather than on

the merits of his work) there is certainly room for a book that challenges all sides to let the scientific evidence do the talking. In candidly pointing out the problems that are, paradoxically, denting the credibility of Darwin's theory, Jonathan Wells is doing science—and therefore even Charles Darwin—a good turn. Dr. Wells may rightly be called an activist, but he is an activist for the truth rather than for any one unproven theory. His book calls for the playing field to be leveled and open to all so that good science can be free to operate, and results of that made plain for the benefit of all. ♦

*Jonathan Wells joined the Unification Church in 1974, attended Unification Theological Seminary from 1976-1978, and went on to earn a Ph.D in theology from Yale University. He was married to Lucy Mas-sengill (U.S.A.) in the 1982 blessing at Madison Square Garden, and served as Director of the International Religious Foundation from 1985-1988. In 1989 he returned to graduate school to earn a second Ph.D, this time in biology, from the University of California at Berkeley, where he was a post-doctoral research biologist from 1995-1998. He is currently a senior fellow at the Discovery Institute in Seattle, a think-tank not affiliated with the Unification Church.*



*(Near) Nagasaki, Japan  
October 17 to 21, 2001*

The First Sports Fishing World Championship was an ambitious attempt to hold a fishing competition whose participants truly represented all the nations—in keeping with Father's emphasis on developing leisure-related projects that could inspire people to rediscover their original nature.

By all accounts the ingredients were well mixed, and despite the fact that a typhoon limited the fishing to a single day, some good fishing, and a good time were had by all.

The overall winner, an American, said, "We had a lot of people who were afraid to travel, but luckily our group wasn't going to be deterred...I write for the magazine *Saltwater Sportsman*, and cover a lot of fishing opportunities all over the world; and this has been a wonderful one." ♦

## The World Cup of Sports Fishing



*The awards ceremony*



GRAPH SHINTENCHI/TOKYO

*Ideal Family Education Workshop participants take a boat up the Salobra River during the pilgrimage to the holy grounds that forms part of the second half of the workshop.*

So we should all return to nature! What should we do after returning to nature? We must equip ourselves to be qualified masters, first for the fish in all waters, and next for plants, trees, and animals on land. You must not be shameful in front of plants, animals and fish....

What kind of place is the Pantanal? The creatures there are still raw and primitive. It is where one can truly celebrate victory and where I planted the notice board of love. The Pantanal is the original holy ground. And what next? [The root holy ground!] And next? The holy ground of victory.

Rev. Sun Myung Moon  
October 3, 2001  
Sutaek-ri, Korea