

TODAY'S WORLD

SEPTEMBER 2004



**Father Speaks to Society Leaders
Engrafting to Cheon Il Guk**

**A Pan-Mongolian Revival
Second Generation Issues**



International President's Message

Dr. Hwang Sun-jo

Engrafting to the Trunk of Cheon Il Guk

The following content is Rev. Hwang's sermon at the early morning service for the new month, given on September 1, 2004.

THERE is a poem that I quote when the first day of September comes around. I recite a poem called "Beside the Chrysanthemum" by So Jung-ju. "It seems that the owl must have wept so, thus to make a single bud of the chrysanthemum bloom." This verse is saying that the fruits of autumn do not just come automatically; someone has to plant seeds in spring for the harvest to be reaped in autumn. I believe that this verse is saying that the single chrysanthemum flower did not just bloom; there was effort and preparation in spring for the coming of autumn. The aspect of the providence that will bear fruit in September of the fourth year of Cheon Il Guk is also not something that just fell into our laps; it has been in preparation for six thousand years, or, if looked at in the short term, for the eighty years of True Father's life. More immediately this providence stems from the coronation of God's kingship in 2001, or more recently still, the beginning of spring on February 4 [according to seasonal divisions in the Korean calendar].

Based on what True Parents have said about seasons, I would like for us to think about what sort of providential understanding we should have in welcoming autumn and reaping the fruits of this season.

This year True Parents are reaping so much visible fruit. Unlike in the past, in starting the New Year, True Parents emphasized the flow of the seasons. There is no year without four seasons in Korea, but this year, True Parents are more sensitive to this flow of the seasons than ever before. They are making advances in the providence according to the flow of the seasons....

On the third *Ahnsi-il*, True Parents declared an absolute value system. These values are nothing other than the way of heaven [*cheon do*]. What sort of heavenly law are we to adhere to in the era after the coming of heaven? The time of the coming of heaven that True Parents have proclaimed is one of peace and unification. This land will be a world of harmony centered on God. People's mind and body will be one. Husband and wife will be one. Parents and children will be one. There will be unification between groups, races, and nations to ultimately create a unified world with one heart, one body, one mindset—one core-centered on God.

This is the time after the coming of heaven, but what are the absolute values that will characterize a time like this? This is something that True Parents have strongly emphasized and also asked about in public appearances. It is a fact that the people one loves make it possible for one to be an owner of love. The state of perfectly embodying love is not attained in isolation; it is possible only through

a partner. This is why it is imperative to have a partner....

Couples cannot become parents by themselves. Without children, couples could not become parents and parental love could not emerge. These teachings of True Parents are important. If love were perfected and the ideal of creation were to bear fruit through one's partner, since it cannot be done by an individual alone, we could be sure that the world would be a peaceful place overflowing with love. Hence, the absoluteness of God does not just arise but is only possible upon a foundation formed by a mutual relationship between heaven and earth.

Notably, today is the anniversary of the day that heavenly parentism was proclaimed. In 1989, there were many providential events such as the Day of the Settlement of Eight Stages on August 31, but all of these were gradual steps toward the future. All the providential events until now contributed to the gradual change from the formation stage to the growth stage, from the growth stage to the completion stage, and likewise through the formation, growth, and completion steps of the completion stage. The change that topped these changes was the Coronation Ceremony for the Kingship of God. It is hard for us to grasp how significant an event this was.

During the three years that have passed since then, True Parents have been causing the roots of Cheon Il Guk to grow. Now Cheon Il Guk is visible above the soil and will most likely be perfected in three stages. This entire process will be completed by True Parents over a twelve-year span. Thus, the period from 2001 to 2003 was the period for the formation of the root. What is this root? God's kingship will be the center, established as the kingship of the blessed families. To each of us Father has given the responsibility for our tribes, neighborhoods and block areas, while on a larger scale he is creating a borderless world of peace. That is why he created the Peace UN [IIPC, a project of IIFWP].

Simply put, the providence during these three years was to vertically establish the axis from God's kingship to the kingship of the blessed families, with the root right beneath. On the horizontal level, Father gave us all the responsibility of becoming the owners of Cheon Il Guk, of taking responsibility for our tribes, wards and block areas.

On the whole, Father has brought all the institutions together into the Peace UN and is creating a borderless world—a world without any boundaries between religion, race or culture—so that as this axis is vertically and horizontally aligned the root is formed....On this foundation, this process is to be completed in three stages by 2012. Most essential in bringing about this completion is the formation of the trunk. The process for the formation of the trunk is the providence in 2004. Father has often said that after

CONTINUED ON PAGE 8....**INTERNATIONAL PRESIDENT'S MESSAGE**



Left, True Parents' youngest grandchild, Shin-joon nim, son of Hyung-jin nim and Yun-ah nim
Right, Conferences for Korean and Chinese women have continued, taking advantage of the modern conference center facilities at Sun Moon University in Asan



INTERNATIONAL PRESIDENT'S MESSAGE

Engrafting to the Trunk of Cheon Il Guk

Hwang Sun-jo 2

TRUE PARENTS

Let Us Build a World of Peace through True Love

Rev. Sun Myung Moon 4

Loving the Creation as an Owner

Rev. Sun Myung Moon 6

CHEON IL GUK BLESSING

Clan-level Blessing for Registration in Cheon Il Guk (photos)

8

THE PROVIDENCE FOR PEOPLE OF MONGOLIAN DESCENT

Tackling the Issues of Race and Responsibility

David Beard 10

MIDDLE EAST PEACE INITIATIVE

The Continental Delegations: An Accumulation of Effort in Israel

Editors 14

PHOTO SECTION

A Window on the True Family

18-19

THE SECOND GENERATION EXPERIENCE

Experiencing the Healing Power of a Loving God

Harumi Kawamura 20

Drawing Out the Second Generation's Potential

Thomas Schrämli 22

Exploring the Nation in a Travelling Workshop

Chung Hee U. Bessell & Leonidas Belliard 24

INTERRELIGIOUS PEACE SPORTS FESTIVAL

Sports as a Bridge Between the World's Faiths

John W. Gehring 26

CHURCH GROWTH: KOREA

Korean Church Shake-up Enters a New Stage

Editors 31

CHURCH LEADERSHIP

Bringing the Church Home

Irma Körtvélyessy 32

IIFWP AFRICA

Grappling with the Specter of the Slave Trade in Benin

Kathy Rigney 34

Cover Photo: True Father writes in calligraphy on September 28 (the Chuseok holiday in Korea), at the Hannam-dong residence. Father said: "The number 3 is the vertical number of heaven, and 4 the number of earth; together they make 7. [The calligraphy reads:] The path for the sake of the numbers 3 and 4 is the path for the sake of the king of love." Underneath, Father wrote "Chuseok day, new morning."

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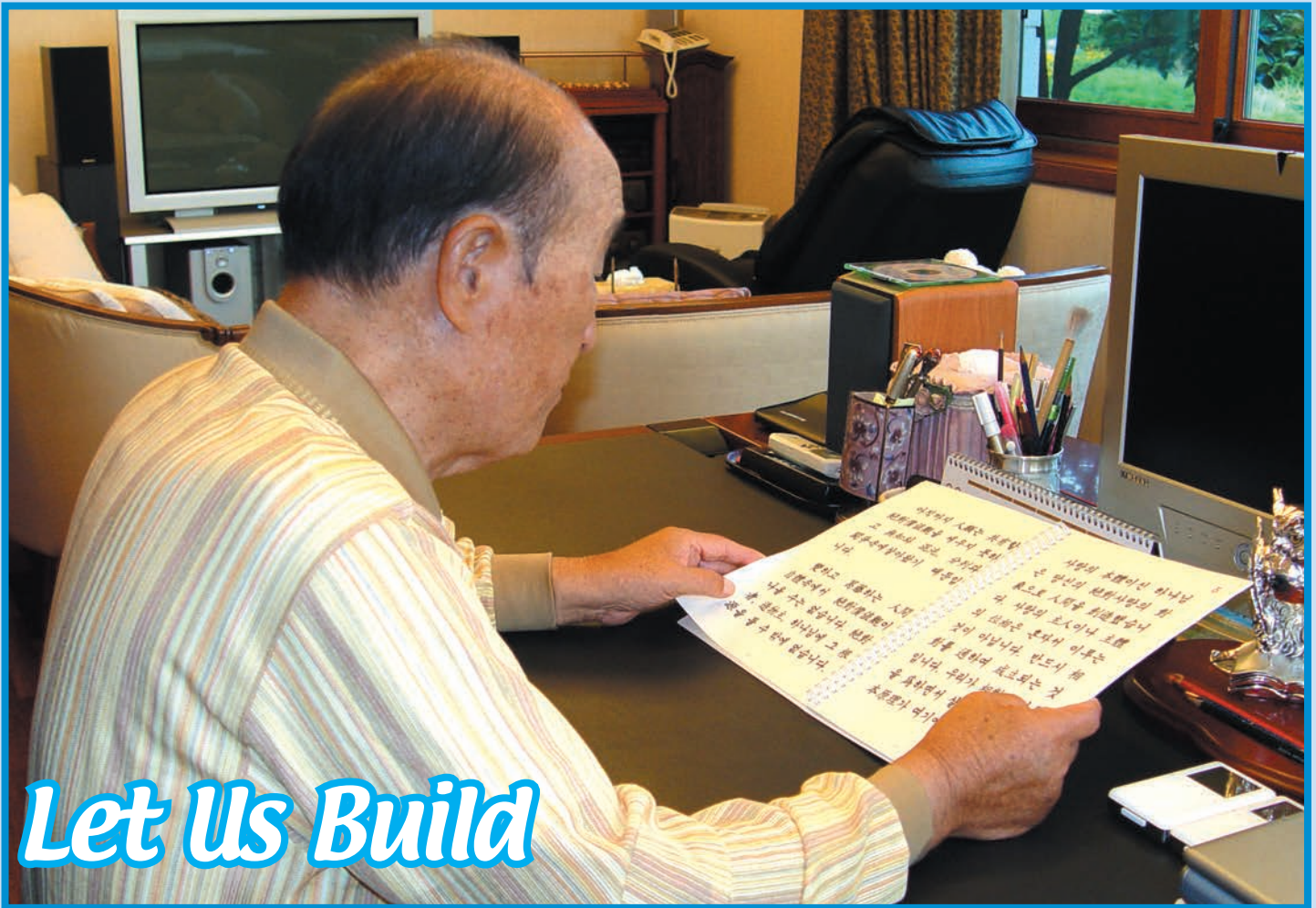
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Let Us Build a World of Peace through True Love

Father gave this speech in mid-September at a banquet for prominent members of society (mainly Korean but some from overseas). Although he had prepared the speech in advance, Father occasionally departed from the text to add extra comments. We have included some of these in the translation reproduced here. (Photo above: Father preparing the speech)

DISTINGUISHED leaders from the Republic of Korea and overseas, ladies and gentlemen: I have lived my life under an absolute value system centering on God. Not wavering from the call from Heaven throughout my entire life, I have persevered for the sake of the realization of a world of peace. A world of peace, which can only be established through service and the giving of true love, is what everybody wants. However, this cannot be achieved by human beings alone. There is a central figure in the cosmos, and if human beings do not form a relationship with this central figure, we cannot establish such a world.

Today, many experts from society are present here, so it may be discourteous of me to say such things as a major religious leader, but I want to tell you that God created the universe—both the spiritual world and the substantial world. We were made in the same way, with a body and mind; whoever is centered on the body

must also take the mind into account and vice versa. You must understand that a person has dual characteristics. That is why if we only know about the material aspect, we know only half of the reality. We must also know about the spiritual world and about God, and if a central figure of peace exists in this world, that person should also know about him. I believe that it is only reasonable for a person to be prepared to know both the internal and the external aspects of this world.

Consistent through history has been mankind's desire to achieve the ideal of peace. Yet eternal peace has never been manifested. This is the problem. Unable to establish an absolute value system that can be shared by all people, mankind has lived in ignorance, chaos, division and strife to this day. An absolute value system cannot arise from man, who is always changing and harbors internal conflicts. The root of this system can only be found in God, the absolute being and the Creator. God, who is the essence of love, created man to be the recipient of His absolute love. The status of an owner or master of love is not determined by oneself, and that is true for God as well. That status is determined only by one's partner. Herein lies the fundamental principle that one should live for one's partner and neighbor. This absolute value

system of love stands above any political ideal or principle of economics. It is the heavenly law that transcends all ages.

What kind of being is God, who created this universe and the heavenly laws? God has manifested Himself in the universe as the quintessence of living for the sake of others. Though He is the king of knowledge, He does not ask us to come to Him through knowledge. Though He is the owner and king of power, authority, money and material, He does not ask us to use these as means of coming to Him. God says that anybody can come to His side as long as they live for the sake of others. Only those who live for others can become the counterpart of the center, and stand in the position of a central figure.

God is not an egocentric dictator. Rather, because God invests Himself for humankind's sake, throughout tens of thousands of years man's original self has sought to follow God.

All beings must exist for the sake of other beings in order to maintain their places of existence in this universe, as governed under the laws of Heaven. The principle that one should live for the sake of others is valid throughout all ages and in all nations. An egocentric and self-centered way of life will bring about evil, but a life of living for the greater good will bring about prosperity. All things can be brought into harmony by living for the greater good. This opens all doors—to individuals, families, tribes, races, nations, the world and heaven.

The self-evident truth of the benefit of living for the sake of others must be put into practice along the path of a true life. This principle is valid no matter where you may be; it is unchanging and eternal. If God were to appear before such a sage as Confucius, Jesus or Mohammed, asking him what he thought about this principle, he would surely reply that this principle is true. Do you feel the same way? Please keep in mind that this is the law of the universe, which needed for man to live in his truest form.

What kind of standards set by people in history do people of today aspire to reach? Only the standards of people who lived for the sake of others with a spirit of sacrifice remain as something worth striving toward in the world today. Those that set such standards are remembered as saints, great men, patriots and sons of filial piety. That which was accomplished through a spirit of self-sacrifice is remembered. Sacrificial effort benefits the greater good. Please think about this.

The reason my teachings will be able to emerge as the dominant ideology of the twenty-first century is that I have been espousing a world where people live for the sake of others, which is directly opposite of a world where people are living for their own sakes. Consequently, the hope of mankind can be found in the Unificationist movement. You may think that I am being overbearing in saying this, but what you must understand is that I take full responsibility for such an assertion. The world of the future, for countless years to come, will follow in the footsteps of this group that chooses to live for the sake of others rather than itself. The world does not follow those who live solely for the sake of themselves. The world doesn't like such people.

How will harmony and unity be achieved? It is not achievable through force, money, power or knowledge. Everything can be resolved by living, based on love, for the sake of others. We can conclude that by living based on true love and for the sake of others, the devilish world will be recreated as the heavenly world. You will see for yourselves. Is there anyone here who opposes me? Individuals, families, nations and the world united against me. Now there is not one person who cannot acknowledge me, because you can see the results! You can see the results in the sky, on the earth, in the people themselves, and in the winds of peace. Please don't be offended by the conclusions I'm expressing.

The way to make a person come over to your side is not

CONTINUED ON PAGE 13....LET US BUILD A WORLD OF PEACE

Father and Mother with grandson Shin-joon nim at Hannam-dong



Loving the Creation as an Owner



Brief Excerpts from Father's speech on the 42nd Day of All True Things: June 18, 2004 at Blue Sea Garden

WHERE is the True Father? Where did he originate? What is his origin? What? [Sun Myung Moon] You should not think like that. It is God! The origin of the concept of the True Father is eternal and unchanging. The concept existed before the Creation; it existed after the Creation. Even during the course of the age of indemnity, God worked hard not to lose his appearance as the True Father.

In terms of the standard of restoration through indemnity, the internal significance of establishing the kingdom of the true parent, the kingdom of the true teacher, and the kingdom of the true king, which God originally had envisioned, begins from the True Father. You have to know that this is the central root ideology that transcends the course of history from God—not me—to the end of eternity. [Amen.] You said amen. [Yes.] Then that's concluded.

The Day of All Things, Parents' Day, God's Day are all included in the root of this principle. Even God went through hardships to reach the position of the fruit by going along the root. If that original path to the position of that fruit had existed there would have been no need for the providence of salvation and restoration through indemnity. Indeed, "providence of salvation" is an unpleasant phrase. Think about it: the Providence of Salvation. The way to becoming God's true sons and daughters was through the providence of salvation! Then where does God fit in? Do we wish for the happiness and complete settlement of God's family? How miserable God has been, dealing with orphans, the sons and daughters on the side of Satan! He has had to believe that they were His sons and daughters when they were not even in the son or daughter position, but in a position where the family of God did not exist....

So what is behind the Day of All True Things? It is simple: all the things man consumes in order to live, from the elements to all created things whether mineral, plant and animal.

The motive for the creation of all beings was God's love. Some may ask, "What is God's love? Away with such fabrications! Rev. Moon is saying those things to become the king of pickpockets, a man who gets his hand into your pocket by saying sweet, deceptive things." Yet the created world would not agree with such people.

Then where is the owner who can become a real owner? Throughout the ages of history, creation has been in lamentation. Look at chapter eight of the letter to the Romans: All of creation is groaning in travail. Men cry out to the father and long to become adopted sons. Yet God gathered up this discarded material. No mat-

ter how great you may think you are, all you Unificationists would acknowledge that you are now here with your real names only after having discarded your label as "garbage."

Those who are confident that they can stand before the creation without shame raise your hands. These days, the mountain hiking club members are going out to nature and learning all kinds of things. The grass, the rocks, the animals and the soil in the mountains—all these are seen and understood in a new light and can begin in that way. Thus the mountain hiking club members will grow into owners who can love nature.

If all these things were created through love, what did God do? With a heart of absolute faith, absolute love, and absolute obedience, God created even the fragments of the microscopic molecules of the minerals, the crystals of a diamond and the grains of sand. [Amen.] God created even the grains of sand with such a heart. With a greater level of faith, love and obedience, God created the larger creatures. If there are hundreds of levels of the creation, at the higher levels God would have invested with a heart of absolute faith, absolute love and absolute obedience in proportion to the higher value.

True obedience, true love and true faith become the official standard and model. Thus, before we talk about love and before we talk about faith, if we can fully attend all the created things of the world with absolute love and absolute obedience, we can move into a position of a king greater than God.

At the time of the Creation, which God had so longed for, all the fundamental principles and formulas of His absolute faith, absolute love and absolute obedience were constantly the same. Consequently, the creation could become an object partner of man's liking and form a reciprocal relationship of love with humankind, with man as the subject partner and creation as the object partner.

What is the center of the absolute value system? You must clearly understand what this is. Absolute love that prompts people to live for the sake of others is important. That absolute love must become the foundation for an absolute value system, eternally. Neither God nor man nor woman would be able to fall away.

There is no way to find an owner of love among subjects or objects that have no partner with which to share love. The nature of God is such that, by Himself, He has no way to perfect love. Is this correct, or not? [It's correct.]

You become a mother or father the minute your newborn baby cries out. What does this mean? Even though the mother gives birth to a child and raises the child, the newborn baby is the one that

causes the parent to become an owner of love. Do you understand?

That is the root of eternal, unchanging values....Who is the owner of love that makes God, the king of life, into the king of love, the king of the lineage and the owner? We have lived in ignorance of the fact that sons and daughters—newborn babies—are the ones who determine the position of ownership held by the parent.

Thus, what you need to know here is that God created man based on woman as the model, even before man was created. When God was about to create man, He modeled him after woman, who thus existed as a precondition for man. Man was born in accordance to the standard of this invisible concept that existed previously and conditionally. Then how was man born? Since he was born with woman as the precondition, woman could be regarded as the blueprint for man. She was like a blueprint. Man was born in accordance with this. Thus, we cannot deny the fact that man was born for the sake of woman.

Men were born for the sake of women, and women were born for the sake of men. Why? Without a woman, man cannot secure the position of a man as the owner of love who loves his woman and his sons and daughters. Thus God first established woman as a precondition and created man using her as a model.

The question is where the standard of absolute values lies. Absolute values and establish themselves permanently in the central position through the perfection of the ideal of love. God alone cannot do this; man alone cannot do this; the elder brother alone cannot do this. This can be achieved by having a younger sibling, a wife, sons and daughters and these uniting on the foundation of natural law—the same formula of absolute faith, absolute love and absolute obedience in the position of living for the greater good, representing God. In order for God to stand in the position of the parent, His son and daughter, Adam and Eve, must proceed into relationship with God's love....

I recently told you all to carry holy salt and holy wine with you. Those who did, raise your hands! Did you bring them with you? Those who didn't raise your hands! You should carry holy salt and holy wine in your handbags. If you are of the Kim family, you should stand at the doorway of the house of a Kim and tell them to receive the blessing and that you are telling them this because they are in your clan and tribe who are as close in heart to you as a brother in front of the heavenly law. Even if they don't listen to you, give them the blessing—even if you have to argue with them. Sanctify them with the holy salt and have them drink the holy wine.

That's the rebirth ceremony. What's next? [The ceremony of resurrection] The ceremony of resurrection. What follows that? [The ceremony of eternal life]....

We need to graft to the root before it bears fruit and branches out. That's the rebirth ceremony; then comes the resurrection ceremony, and then the ceremony of eternal life, where single men and women marry. We need to arrange this, bring every single person, the tribes of Korea and Korean nationals in other countries and conduct these ceremonies centering on the authority of the government. Unless we do so we cannot revolutionize this world.

The lineage was stained. Since the lineage of this thief would otherwise continue forever, we need to do these ceremonies swiftly on this path of the struggle....

Evil people need to be educated. They would only become more evil, but good people must be trained to go the opposite direction by disciplining their bodies and creating the environmental conditions to unite with the absolute realm of the subject to the body, to discipline the physical body. In achieving this, an owner cannot become an owner on his own. This will never happen. Only through the partner is this possible. Thus, we must be educated and naturally submit to the person who can make us the owner of love. That will be the start of the kingship of peace, and where the realm of the establishment of peaceful life based on peace in the family of God's

love can manifest itself. Amen! [Amen!]

Do you love your wife? Why do you love her? Do you love your husband? Why do you love him? Because you know the standard of absolute values. Though history may flow and the world may change, since this principle is based on the standard of absolute values, you are created to love your spouse. You cannot separate from him or her.

Those who know this principle, can you abandon your wife who would make you the owner of love? Can you abandon your husband, who makes you, the woman, the owner who can love man? And if you have children, you can become a father who loves his children; and because there is a father there can be children who love their parents. Each respectively creates the position of the owner for the other.

Heung-jin's adopted son and daughter—are they here? Shin-chul, you have to become a real older brother to your sister Shin-wol. If you cannot become a real elder brother we cannot establish the way of the tradition of God's love in our home. Do you understand? [Yes.]

It is the same for me. There is no way to return. If I had not set up the condition to love the chosen sons and daughters more than my own sons and daughters...Jesus said to his disciples that they had to love him more than their own family members. We have to go beyond the cross, and the families of enemies must be brought to natural surrender. If we do not accomplish this there is no way to go to heaven.

My neck is on the line because of this principle of absolute values, so now—I am eighty-five years of age—I have to complete all this by the age of ninety-two and then say goodbye. That day when I can depart is approaching....

The victor of the absolute value system must stand on the eight stages of this value system from the individual to the family, tribe, and so forth, and must be able to give for the sake of his partner, invest and forget, love and forget, submit and forget in order to create that owner. The realm of love based on absolute values will not appear unless this tradition of love is established. It will be manifested through the realms of the family, tribe, people, nation and world! Beings that comes in contact with that kind of value system will automatically be welcomed.

What makes a devoted son? There is no way for a parent to become a devoted son. When one filial act of a crippled, devoted son is based on absolute love, absolute obedience and absolute faith, and people say how precious that is, then a friend of that devoted son, a friend of a patriot and a friend of the family of a divine son of heaven will be waiting for him. [Amen!]

If couples in future generations live in accordance with this principle will they go the way of becoming the royal family of heaven or not? The way will be there. Mansei! Amen! Hallelujah! Praise the lord! Lord of glory, true parents of eternity, true teachers forevermore, king of kings! That future world will be a peaceful world of the kingdom of heaven on earth!

Under the absolute value system, each person helps each other with authority of the owner. Thus, we must clearly know today that we need subject and object partners, left and right, and front and back. In such a value system based on love, if you can have faith in this world, have absolute love for mankind, have absolute obedience, invest and forget more than the owner who represents God, then surely you will become a representative and heir who can do greater works for the heavenly kingdom.

When you appoint a representative in this world, no person in his right mind will appoint a representative that is inferior to himself. Anyone would try to appoint a representative better than oneself. God's will was to set up one exemplary heir among all representatives.◆

Clan-Level Blessing for Registration in Cheon Il Guk and Crowning Ceremony for the King of Peace



The Blessing for Registration in Cheon Il Guk and crowning ceremony for the King of Peace (in which crowns were offered to True Parents by the clans) for the Kwak and the Hwang clans were held during the month of September. Rev. Hwang explains that the period to create the root of Cheon Il Guk lasted for three years from God's coronation until the end of 2003, and the trunk of the tree of Cheon Il Guk is now being established by True Parents. The holding of the blessings for registration in Cheon Il Guk and the offering of the crowns of peace to True Parents on the tribal and national levels constitutes the joining of the branches to this central trunk. This engrafting process is the work of expanding Cheon Il Guk, for which a time period until 2012 is given.

CONTINUED FROM PAGE 2....**INTERNATIONAL PRESIDENT'S MESSAGE**
God's coronation and his own coronation as the king of peace, there is nothing more for him to do.

Of note, by investing his lifework, Father opened the era after the coming of heaven in July, after which we held the World Culture and Sports Festival. On the last day of WCSF, Father made an important statement about holding an event on August 20.

At the event on August 20, True Parents bestowed the special grace of registration in Cheon Il Guk to all the those present and to those participating through the Internet. This blessing ceremony was held along with Father's crowning as the king of peace. Father gave instructions that this event be replicated all over the world. He added that he would rest after the August 20 ceremony. He officially announced that there was nothing else he needed to do. Thus, we can see that a crucial change in the providence occurred.

What this means is that there is a portion that True Parents have to accomplish, and there is a portion that we must accomplish on our own. On the foundation of this root, in other words, True Parents will conclude this by 2012. This is the last part of providence to be fulfilled by our True Parents. Next, it is our turn. True Parents have made the root and trunk for us. What is the next stage? It is making the branches that will bear fruit. How will these branches be made? There are three stages in making the branches.

Father became the king of peace on March 23. Wearing this

cosmic crown of peace, he began to engage in a creative process from April 19 (True Parents' Day) with the authority of the king of peace. Twelve days later, on May 1, he spoke of four components for realizing the time after the coming of heaven: the declaration that we are to use *Cheon Seong Gyeong*, the perfection of the Family Pledge, the designation of Ahnshi-il and the opening of the era of complete freedom from past sins and accusation [*seokbang*]. He explained this on the first day of May, which was also the fiftieth anniversary of our church. From then on, the second stage was formed during the period from the first Ahnshi-il, on May 5, to July 21, which was five days after the tenth Ahnshi-il. These eighty-five days represented True Parents' lifelong investment for the sake of opening the era after the coming of heaven. For each of the first several occasions of Ahnshi-il he gave a special message. The greatest message among those messages was the designation of an absolute value system—the heavenly path.

Third, during the period from July 21 to August 20, Father had every ten days represent a different period—the formation stage Old Testament era, the growth stage New Testament era and the completion stage Completed Testament era. On that foundation, the king of peace ceremony was held on August 20, and Father became the king of peace on earth. Through these three stages, the trunk was formed.

What happens next? The branches are to be created. How do

you make a branch? The branch is not created from the trunk. The branches are grafted onto the trunk. Father talked about this as grafting the false olive tree to the true olive tree. We must now graft ourselves to the trunk. True Parents have given us forty days from August 20 to the end of September to do this. They have said that they will give a providential blessing of tremendous magnitude on October 3, the anniversary of the Foundation Day for the Nation of the Unified World. It is clear that October is the season of liberation and fruition. Father had declared the Foundation Day for the Nation of the Unified World in October, the season of liberation. Father has said that he will engage in great providential works in October of the fourth year of Cheon Il Guk.

[The following paragraphs seem to pertain more immediately to Korea than elsewhere, at present.]

What are we to do during this forty-day period? It is the period to engraft ourselves as branches to True Father, who is the king of peace. How are we to do this? We must be engrafted along with our clans and tribes. That is why Father earlier stated that 12 family clans have to engraft to True Parents, and then 30 family clans, 72 family clans, and 120 families clans. All two hundred and seventy five family clans must engraft themselves to True Parents.

Therefore, this period of engrafting one's relatives and the root of one's clan for the purpose of attending the king of peace is the period from August 20 to October. This is the period to engraft each clan to the trunk of True Parents. The Eu family of the first Korean church president Eu Hyo-won had done so before the previous coronation of True Parents. So did Rev. Yoo Jung-ok. People from their clans held rallies where their clan resolved to attend True Father as the king of their tribe and clan. They presented a crown at the rally that was later brought to True Parents. True Parents were very happy for this. Still they said that first twelve family clans should attend True Father, the king of peace, as the king of each of those family clans. In relation to history, this pertains to the process of settling in Canaan.

How are we going to settle in Canaan? There are many ways for this, but the vertical method is to re-establish the order set by heaven. When God created us, He gave us creativity. Through this creativity, re-creation is accomplished. Everything in the world is made by people. Among these there is one thing that cannot be determined by man's choice, one thing that is not the fruit of man's creative activity. That is the blood relationship, or lineage. The relationship of blood was not created by man. It is not something we have a choice about. The relationship of parent and child is a blessing given by God. This is the vertical way. Thus, a vertical, revolutionary process reestablishes order on earth through the lineage. On the horizontal level, this is expressed in *tong ban gyeokpa* activity, that is, activities in the officially defined districts. Through the recovery of this vertical and horizontal order, Canaan can be perfected as God's possession. Presently we are in a process of engrafting the tribes—the branches—to the trunk, where each family clan is to attend True Father as the king of peace.

Currently many Korean family clans are

preparing for this providence. Rev. Kwak is preparing to do this on September 3; the Yoo family and Hwang family are making preparations *[see photos opposite]*. All family clans must attend True Father as the king of family clans—the tribes must engraft to the trunk of Cheon Il Guk, that is, the True Parents, who are the subject of true love, true life and true lineage. This providence is what we are facing today. Once engrafted, these branches will bear fruit, completing the ideal of Cheon Il Guk.

In this regard, although September is in autumn, providentially speaking, it is in spring. September is the month for engrafting to this tree, receiving the resin coming up from the root to bear the fruit of Cheon Il Guk. We are in an amazing and inspiring time of the providence. It is indeed the time to reveal the ideal and identity of Cheon Il Guk on earth to all the people of the world. That is why it is important to be self-reflective at this time. On the individual level, we have to ask whether we have become a true person in relation to Heaven. On the family level, has ours become one of those true families we always talk about? On the organizational level, have we become a true and ideal heavenly organization? It is time to seriously ask ourselves these questions, because we need to reveal our substance. In the past, it wasn't the time to reveal identity. It was the time for True Parents to manifest themselves to the world, but now is the time for us to directly come out and to show the world what Cheon Il Guk is, what true love is, what true families are. Now is the time to reveal these things.

True Parents would like to see the branches and fruit come forth from the root and trunk they have nurtured over the course of their lives. Thus now is the time for us to ask ourselves if we can bring the providence and God's will to substantial and tangible fruition. In the relentless progress of the providence, we were constantly faced with something new. Autumn in 2004 has approached us in a totally new way. This year, True Parents have brought changes in the providence during the periods of spring, summer and autumn. In that respect, autumn this year is different from any other we have experienced in the past. It means that we have come to a time where we have to change in order to be acknowledged as belonging to the tree of Cheon Il Guk by our tribe, block and neighborhood. Consequently we need to offer greater devotion and prayer, and take time to reflect.

True Parents will return again *[to Korea]* this month. They will give us many tasks in preparation for October. But this providential undertaking will be one marked with hope. With these expectations I hope that you all can spend the coming month in joy and in health both in spirit and body. ♦



Photos: left, distributing Cheon Il Guk holy candy in Korea to bless different age groups; below, two of the local level Blessing for Registration in Cheon Il Guk ceremonies that were either concurrent with or followed on soon after the main ceremony



Conference for Mongolian Leaders from Around the World and Inaugural Assembly of the Mongolian Peoples' Federation for World Peace

September 21-24, 2004, Seoul Korea



Tackling the Issues of Race and Responsibility

David Beard

WE have heard a lot in recent years about nations that were formerly enemies and of sisterhood ceremonies as a symbolic means of overcoming hostility engendered through conflicts between nations. We trust that since True Parents have directed these be done, they are a part of the effort to eradicate sometimes deep-seated enmity between nationalities and groups.

One day, when people study the methods True Parents have used to extirpate problems buried deep in history, alongside the sisterhood ceremonies, they will surely study conferences held for mainly Asian groups who come under the umbrella term "Mongolian peoples." The first such conference took place in Seoul from September 21 to 24.

In the conference, True Parents seemed to be asking people to hark back to a time of unity before conflicts existed, to find a shared root and to concentrate on values they hold in common—much as they have encouraged God-believing people from religions that have had conflicts to do. As the readers can see for themselves through the following extracts and summaries of four of the presentations given, in the same way that some distance has had to be crossed to bring together Baptists and Shiites, a change of perspective is being asked of people, some of them elderly and set in their ways, that is not less than revolutionary.

The View from Ulaanbaatar

The International Peace Conference for Mongolian Leaders from around the World brought people with a variety of perspectives

on what defines a Mongolian to Seoul for four warm autumn days. A professor at the National Mongol University, Dr. Sendanjav Dulam, spoke of the Mongolian culture in terms related to people living in present-day Mongolia. He spoke of songs and funeral rites, wedding rituals and rural customs that have been lost over the years. He went on to say that a plan exists to do further academic research on Mongolian customs and to train government employees in the Mongolian provinces to help disseminate information on traditional Mongolian ways.

One's Roots in Times of Crisis

A septuagenarian professor, Kim Choong-yeol, had a rather different tack on what it means to be Mongolian. He spoke of what was apparently a seminal experience for him: He was teaching at the University of California at Los Angeles (UCLA) in 1992 during the Los Angeles riots, after which people of Korean ethnicity came to him with questions related to their identity. As he put it, "Korea Town in L.A. was devastated by arson and plunder by AfroSpanish people and Korean immigrants there lost their home and workplace. Astonished by this tragedy, Koreans started to feel left out, threatened and estranged by foreign countries and different peoples and cultures and instinctively missed their country and countrymen." Professor Kim began offering a lecture for people of Korean origin living in Los Angeles. In it, he focused on the idea that the origin of the Koreans is the Eun, "a strong and mighty people who



moved west from Mongol[ia] to Joongwon, China." There, they defeated the Ha nation, which had been built by those of the Han race. In its place they erected the Eun empire. This empire existed for about 600 years (1600—circa 1000 BC) but eventually came to an end. The Eun were forced out of the land they'd occupied and moved down to what today is known as the Korean peninsula. Professor Kim taught that the Eun were "anti-alien," and that their inability to assimilate with other peoples brought about the downfall of their empire. The professor states that the Eun were a people "worshiping only the gods of their clan and earth and thinking that they were special people selected by God and that only they can rule the entire world." This attitude apparently did not endear them to their neighbors.

Another point that Professor Kim wanted to make to those that attended his lecture in Los Angeles is that Confucius was a descendant of the Eun race and that Confucius was able to see its strengths and weaknesses, so he incorporated the more broadminded tolerance of the Hwaha race in his teachings. Professor Kim stressed that, contrary to what is commonly thought, "Confucianism...is not from the Hwaha race but from [the] culture and philosophy of the Eun race, which Confucius refined and developed based on [the] religion of the Eun race and by supplementing the weaknesses of the Eun race—sense of superiority and anti-alienism—with [the] strengths of the Han race, which are harmony and tolerance."

Professor Kim's lecture, he reports, had quite a galvanic effect on people. While the demand was such that he had to give the lecture fourteen times, he did receive criticism from some quarters, especially from Christians. A research institute under Christian sponsorship brought pastors and scholars from Korea to hold an academic conference at which Professors Kim's ideas were lambasted.

Among Professor Kim's critics was one St. Peter figure, Kim Ho-cheon, who, though once a harsh opponent of Kim Choong-yeol's theories, later received divine messages that were in line with Professor Kim's ideas. The two men met after Professor Kim Choong-yeol's retirement and decided to start a Pan Mongolian movement. They see that whereas Western cultures and religions have often entered into violent conflict, "if we... revive the culture and philosophy established by Mongolians ...and spread them widely, we will be able to contribute to realizing world peace and the happiness of

human beings in a surprising way that has never been expected." The two Kims started the Pan Mongoloid Center but have lacked the funds to make much headway. Professor Kim was therefore appreciative of the chance to take part in this conference. He said, "Where there is a will there is a way! Who could have dreamed of this! Sun Myung Moon, who promoted this meeting today, had a remarkable insight into our causes and supported the opening of this kind of conference."

Shock and Awe, 13th Century Style

Dr. Shin Hyun-duk, in a presentation entitled "The Mongolian Strategy for World Domination in the 13th Century and the Dissemination of the Mongolian Culture," highlighted the military tactics of the Mongolian hordes. He explained that when 20,000 cavalymen descended on Iraq, each with ten horses at his disposal, they, in effect, invented the military concept of "shock and awe." And their merciless tactics meant that enemies were left with the prospect of either joining them or facing near certain death. Whole armies surrendered without a fight.

Dr. Shin pointed out that though "the English speaking races have gone so far as to call those born with Down Syndrome 'Mongoloid,' to belittle the Mongolian people," the Mongolians "dominated the largest amount of territory in history." Remnants of Mongolian culture, Dr. Shin explained, are evident from "Europe to Iran and even [in] the Arab cultural spheres."

As to the dissemination of the Mongolian culture, Dr. Shin stated that they had a policy of respecting the local culture while simultaneously conveying their own, superior, culture. Thus, "remains of their advanced culture, left behind by the Mongolians, have been discovered... in both the Eastern and Western worlds." He cites that when the 1984 winter Olympics were held in Sarajevo, in what was then Yugoslavia, a footnote on Olympic advertisements explained that the pronunciation of the city name comes from Mongolian.

Dr. Shin complained that nowadays China would like to claim that the Yuan dynasty (AD 1271—1368) is a part of Chinese history, but that "historians of the world know fully well that the Yuan dynasty was an age in which China was conquered by the Mongolian people who were of a different race.... They state that not only Mongolia but also the Qing dynasty all had blended into China, becoming part of the Han race. Thus the Chinese call themselves the Republic of China and say they are the center of the world."

Russia too, according to Dr. Shin, was influenced by Mongolia. Moscow grew during its occupation by Mongolian people. More-



over, Communist theory “advocates the principles of co-ownership, co-production and co-distribution,” ideas long held by Mongolian people. Dr. Shin asserts that Lenin “was a descendant of the Mongolian people and believed that the three principles that came from the customs of the Mongolian people would bring equality to society.”

Dr. Shin concluded his remarks with the point that “the basic framework of the world was built by the Mongolians.”

A Matter of Perspective

Dr. Kwak Chung-hwan, to his eternal credit, reminded the audience that “the first human ancestors were Adam and Eve, born in the Garden of Eden,” and that God had “endowed them with true love, true life and true lineage. He then delved into some of the subsequent history and comes to focus on Noah’s family:

Sadly though, mistakes were made in Noah’s family, and they too came to stand in a position related to Satan and evil. God had to begin all over again to restore the good family and separate it from evil. The eldest son from that new start is the ancestor of the Mongolian people today. The descendants of Shem were divided into areas of Southeast Asia and Indochina, on the one hand, and the Middle East, North East Asia and America on the other hand....

The position of the first son holds great significance within this providence and the laws of creation. The first son is the fruit of the parents’ first love and is the center of the lineage.... God has always searched for this first son of goodness, and has guided the providence of salvation centering on elder-sonship.

From a providential point of view the elder son must protect and preserve the purity of God’s lineage of goodness, and attend God, the invisible true parent, and the visible true parents on earth. He has the responsibility to live for the sake of his younger siblings and the entire creation through true live. The life-patterns of this providential elder-sonship is inherent in the history and roots of the Mongolian people worldwide. For example, the Mongolian people have a deep reverence to heaven, love toward mankind, and the awareness that nature and man are one.

Historically, the founders of the world’s major religions, such as Christianity, Judaism, Islam, Buddhism, and Confucianism are the descendants of Shem. Furthermore, many ancient civilizations that came forth and developed from the Sumerian civilization also belong to this lineage.

Having pointed out a common root in Shem, Rev. Kwak went on to rally the support of those in the audience. Calling on them to “overcome all barriers, forgive the resentments of the past and be the first to sacrifice and love the other.”

How deep those resentments are, how high the barriers, comes as a surprise to some Western members who come to live for a time cheek by jowl with Asian people. We have heard or read about these historical clashes from



The offering of crowns of peace is accepted on behalf of True Parents by Rev. and Mrs. Kwak

afar, without realizing how entwined with each person’s national identity and pride in what he or she views as a separate, homogeneous lineage are the feelings of rancor these struggles have produced.

The Past in the Present

As a simple matter of observation from someone living in Korea and who believes that the work of True Parents is not divorced from current events in the world around us, two recent issues have arisen here that seem less coincidence and more a sign that the time has come for horizontal restoration through indemnity. The past has bubbled to the present surface and demands to be dealt

with.

The present government in Korea is currently set on investigating collaboration with the Japanese during the occupation years, which came to an end nearly sixty years ago. Though some allege that the motivation of the governing party is simply to discredit the leader of the main opposition party, the daughter of Park Chung-hee (who was at one time, under the name Takaki Masao, an officer in the Japanese army), in quick succession two high-profile leaders of the governing party have recently stepped down because of revelations that their father’s played some role in the Japanese occupational government in the 1930s or 1940s.

Meanwhile, the Chinese government—allegedly as a means of heading off future border and territorial claims to present-day Manchuria that might be made by Korea once it has unified—recently launched its Northeast Asia Project, a regional study of Northeast Asia, which has sought to incorporate the history of the Goguryeo people into Chinese history. Not only have Korean people always considered Goguryeo part of their own ancient history but for many Koreans Goguryeo represents the best of Korean history. That China wants to call Goguryeo its own has caused considerable friction between the two governments.

The first of these two problems involves the sins of the fathers; it is an issue involving the bloodline. The second is a matter of nationality, but, on closer inspection, is a matter of ancestry, a matter of blood. Father seems to be taking responsibility for incredibly sticky regional issues that do not seem to go away. These are just two examples of lineage-related issues among people who would likely not be surprised by someone being unable to forgive and forget acts committed against even a grandparent or long-dead ancestor.

As usual, Father seems to have gotten to the very core and offered perhaps the only means of permanent solution. He has called an audience that included 242 Koreans, 70 Japanese, 60 Chinese, 70 Mongolians and 42 other “Mongolian people” together as brothers and sisters. He has bid these people, who have traditionally taken great pride in their lineages, to have even stronger pride in their shared heritage and to take responsibility for the world as its eldest son and as the descendants of Shem.◆



Rev. Kwak Chung-hwan meets with President Natsagiin Bagabandi of Mongolia in Ulaanbaatar at the end of September

David Beard is the assistant editor of TODAY’S WORLD magazine

CONTINUED FROM PAGE 5 ... **LET US BUILD A WORLD OF PEACE**

through struggle, but by first thinking about that person from the position of a parent, teacher or owner. That is the way to be successful. I ask you to sincerely live for the sake of others for three years. Then you will come to understand what I am saying. You must be aware that acting in line with the principles of the universe is what moves the original mind of man.

You must live more for the sake of others. Those who do so will become people who can be entrusted with responsibility. If there are ten people, the person who loves and lives most for the sake of the other nine will become the central person. All nine would go to that person. In general, people think that living for others entails loss or is not beneficial to oneself, but you must know that this principle enables you to become the owner, the central figure and heir. This is how heavenly law works. More and more world leaders are welcoming me and what I do. People in the economic sector, for example, have not understood such things, but one cannot live on material things alone; the spiritual aspect is also necessary. It is the spiritual aspect of a person that brings about peace and happiness. Think of those couples who break up over material possessions...

(Father pauses momentarily) Older people need to take a breath of air after every word they say. Young people can't know or understand that, so as a grandfather I should forgive you!

Distinguished guests, renowned leaders of Korea, I have been able to create a global foundation that transcends race, religion and nationality in 191 countries in my lifetime—despite constant misunderstanding and persecution—and have been recognized as the true parent of mankind and king of peace by God, the spiritual world and the earth. The reason for this is that I have practiced the heavenly way of true love that calls one to be the first to give, and to live for others. I did not ask to be made the king of peace. This title was given to me.

Harmony and unity can be achieved and the ideal of peace can be realized only when we are motivated by genuine love to live for the benefit others. I have guided humanity under this practical principle of true love, true parents, and true family according to the heavenly way. I now find myself close to ninety years of age, but I am not worried, because there is the spiritual world to go to afterwards. Do you understand what I'm saying?

The ideal family movement, which is based on the marriage blessing ceremony, and peace initiatives that transcend nationality, race and religion are aspects of the true love movement, which calls us to invest ourselves to the advantage of others as a matter of a personal, exemplary lifestyle. The various educational institutions established in a number of nations worldwide were created through my sacrificial investment in an effort to manifest the founding ideals of loving heaven, loving mankind and loving one's nation. The global media institutions including the *Washington Times* and the *Segye Times* that form part of News World Communications, were created for the sake of correctly guiding the world in true love through a responsible, just and fair press.

You young people! Don't feel bad because I call you young people; you know very well I'm well over 80. Look around you, and try to find ways to protect your nation and the world....

Interreligious peace initiatives, education in life's philosophy, projects showcasing culture and the arts, the promotion of technology transfer, activities in the fields of education and science that bring people together across the religious and national divides, service activities, guidance for youth, the women's movement, the

cultivation of sports, and all the other projects I have founded, are grounded in the principle of true love.

I engage in my activities with a clear sense of purpose and direction under the ideal of the interdependence of all humankind, based on absolute values that are above the pursuit of personal gain.

Some people may think it's ridiculous for a religious leader to become involved with such things, and ask what can possibly change in three years or even in a decade. I know it may seem improper for me to be speaking to you like this when I know that you are charged with important tasks for your nation, but it is for that very reason that I do so. If you would spend forty days to learn about the Unification Church, you would understand.

Man must walk the path of the truth and true love in accordance with heavenly law. Do you know what the way of heaven is? Do you know what the path of truth is? There is no way of heaven or path of truth in economics. All nations who send ambassadors to other nations do so in pursuit of their own profits, and that is why fights between nations cannot cease. The path of true love is the fundamental root that takes priority over any activity or undertaking by man.

If this old grandfather were younger, would you look at me that way? You young folks, don't ignore me because I'm an old man. Even at this age, I am someone who seeks a new way if something does not work, and rectifies mistakes. I have returned to Korea after 34 years. The foundation I have established in America has been passed on, and I have come to Korea to find something that I can help with. I am ready to devote all my resources.

No matter how great your fortune or power, without the foundation of living for the sake of others, all those things are transient and are destined to disappear. On the other hand, a life of giving and living for the sake of others automatically enables a person to become the subject and central figure.

If your work can be focused beyond self-interest and on the macroscopic ideal of peace, and further on reconciliation and peace on the Korean peninsula, then I truly believe you will be able to attain something of greater value than just material benefit.

In accordance with God's principles for the providence of re-creating His original ideal, the era before the coming of heaven that was shaped by the living of egocentric lives has passed away, ushering in the time after the coming heaven which will bring about the ideal fruits of this absolute value system. People who said they will live self-centeredly will remember their words when they cross the dividing line between the time before and the time after the coming of heaven.

All barriers will be eliminated in the era of God's eternal peace kingdom in which people who live with true love become the owners and central figures of that age. Conflicts arising from narrow-mindedness and self-centeredness over differences of skin color, language, customs and geographical territory will disappear. Now is the time to build the ideal world in which we can live for one another together, based on a system of absolute values. You must know the absolute values. There are some people who say that you should not go to the Unification Church because we are "the Moonies." But in order for you to understand the absolute values, you must go of your own accord and learn about them.

In conclusion I pray that God's eternal blessings be with you all as you engage in your work in the spirit of altruism in accordance with heavenly principles. Thank you.◆



Middle East Peace Initiative

The Continental Delegations: An Accumulation of Effort in Israel

William Selig – World Peace Pilgrimage Staff

Brothers and sisters, I don't have the words to adequately describe what is happening here; frankly, the full spiritual implications of these pilgrimages elude my comprehension. I can only report the reality of what I see.

Those who come here, whether they are members or guests, have deep spiritual experiences. There's the old joke that phoning God in Israel is a local call, not long-distance—it's true. The nation has the smell of biblical figures and stories, and twisted, blood-drenched attempts to overcome Satan's fallen lineage and culture. From where Abraham was willing to drive a knife into the heart of his only child, to the Hall of Tears in the Yad Vashem Holocaust museum, from the ruins of Capernaum to the stations of the cross, it is impossible to come here and not be affected. And if the ancient history of this region doesn't crack away your secular armor, a visit to the Palestinian-governed areas to see homes bulldozed or concrete walls built through neighborhoods, and the presence of so many young Israeli men and women carrying machine guns even in their civilian clothes will do it. This land is custom-made to break your heart.

There's no doubt in my mind that our members, guests, and ambassadors for peace have been meticulously prepared by heaven to come here, deepen our understanding of the Principle, and to be the peacemakers between the sons of Abraham. After all, if not us, who?♦

Since July of this year delegations of representatives from each of the continents have visited Israel and Palestine on pilgrimages for peace. They have taken part in marches and rallies, visited religious organizations and hospitals, and reached out to the local population—both Israeli and Palestinian—with the desire to foster hope for peace and to comfort those who are grieving. Representatives of more than one hundred nations have come, including not only Family Federation members but also many ambassadors for peace who joined in the activities as well as the visits to holy sites. Some members have remained in Israel for these past months to maintain the continuity and momentum of the effort.

Sheikh Manasra – Muslim leader in Nazareth

Prophets are all brothers, though with different mothers. Mohammed and Jesus are brothers because the Creator is one. The Creator sent all the prophets. The teachings of all faiths emphasize peace. God is called "peace" in the Koran.

Today many peace organizations are growing in size and influence. This includes Father Moon's organization. As a Muslim leader I do not see a difference between a Muslim, Christian or Jew. I will put out my hand to any great man who calls for peace—even if this man is not of God. I was brought up on this path. I made my own choice at forty-five years of age when I went down the road of Sufism. Welcome to the city of Nazareth, the city of Jesus. Jesus is connected to anyone who seeks peace. I hug you all. I love you all.♦



The First Prime Minister of Tuvalu (and Former Governor General) Sir Toaripi Lauti comes up to speak to a gathering of Muslims in Nazareth

Politician from Australia

What do I mean by brothers and sisters? Those who are united in love centered on God and His principles. I want to speak of Rev. Moon. I want to recognize and uphold him. He has done so much good on so many levels—in politics, academia, civil society, religion, etc., and established networks to multiply goodness throughout the world. During this pilgrimage, my faith has been reaffirmed and strengthened. I am so grateful to be given the opportunity to be a part of this project for world peace.♦



Reaching out to the people of Israel out of a desire to heal and bring hope: Here, Bishop Kim Ki-hoon visits a family in Bethlehem

The Yad Vashem Ceremony

On September 12, a ceremony of repentance and forgiveness took place at the Holocaust memorial “Yad Vashem” on mount Herzl in Jerusalem.

Early morning the day begun with a short orientation given by Prof. Eliezer Glaubach, president of PWPA, Israel in order to prepare the world pilgrimage participants for the ceremony.

A short time later, some 1,200 participants from all European nations and from North America arrived there, spending the next hour and a half looking around the place. Group by group guided by the local tour guides they walked through each one of the museum halls and the different memorial sights.

At 10:30 they gathered in a special memorial ground dedicated to the Jews who resisted and fought against the Nazis, at the western part of the compound.

Dr. Antonio Betancourt who is the director of the World Peace Pilgrimage in the Holy Land opened with a reading of a repentance call, emphasizing the responsibility of the Christians and the Muslims who forsook their Jewish brethren during the holocaust.

A response of forgiveness was read by Mr. Hod Ben Zvi the secretary General of IIFWP, Israel (see below).

During the reading, Jewish representatives from among the group and some of the local Israeli Peace Ambassadors assembled near by the big rocks of the monument, which formed the shape of the Jewish star.

Then a procession of all participants moved slowly in a long line climbing up in front of the monument. There pausing for a moment they bowed their heads and offered flowers one by one. During the procession Psalms were sang and read alternately by Prof. Ian

Hall from Oxford University in English and Mr. Ben Zvi in Hebrew.

Finally several Native American Chiefs offered special healing songs and music bringing the entire solemn event into a moving conclusion.

Response of Forgiveness (Hod Ben Zvi)



Ambassadors of peace, brothers and sisters,

Today, September 12, 2004, I stand solemnly before you here in “Yad Vashem” as a Jew—a son of both parents whom are Holocaust survivors

My family is very small since my grandparents and all uncles and aunts died in Auschwitz. Wishing to have a big family please allow me to reach my arms out and embrace all of you as my extended family.

Had we, Jews, Christians and Muslims, embraced each other like we do now, some 60 years ago, the terrible tragedy of the Holocaust could have been prevented.

My brothers and sisters, your tears and sincere apologies touch our hearts and blend with our tears of forgiveness. Yes we forgive, wishing to comfort together the broken heart of our Heavenly Father through total reconciliation among the entire human family. Let us liberate our ancestors our descendants and ourselves. We are grateful to the IIFWP founders Father and Mother Moon for teaching us to forgive, love and unite.

Let us pledge now together before God our parent that we will never allow evil to take control again of our common destiny. Let us emerge from the depth of heaven’s sorrow with a renewed determination to build together the peace kingdom for all mankind. ♦



The Oceania and Africa delegates on a peace march through Jerusalem

Middle East Peace Initiative

The Continental Delegations...

Gregory Stone – IIFWP Oceania

On August 19, a bus filled with participants from Oceania and Africa, guided by Dr. Antonio Betancourt and Mr. Bill Selig visited the Khalil Abu Raya Rehabilitation Center in Ramallah, a facility for the disabled among the Palestinian Community specializing in spinal cord injuries. After a formal welcome and introduction by the director and staff, we visited the patients, offering gifts, smiles, love and song. The patients broke into song with us as we sang "We are the World" and other beautiful and joyful songs of peace and brotherhood. Patients were clapping, rocking and swinging in their wheel chairs, some playing the guitars along with us.

One ambassador for peace, a Member of Parliament from Africa, who himself was permanently on crutches, delivered an inspiring and spontaneous message of encouragement to the many disabled young men, "You should never consider that you are less or can do less than anyone else" he said. "Like many of you, I was unable to walk but now I am an MP and my next goal is to be president of my nation. You can do it too." What an inspiration for them all; the message was perfect. As we departed many came out and waved the bus goodbye into the distance. As we departed many came out and waved the bus goodbye into the distance.

At the Khalil Abu Raya Rehabilitation Centre in Ramallah



We also visited the Greek Orthodox Church of Ramallah for an international friendship exchange with its Bishop and about 100 parishioners. This was a first, and what a success! After welcoming speeches from the Bishop and parish leaders we were treated to a beautiful lunch which also commemorated Jesus' transfiguration. Towards the end of lunch the African and Oceania participants stood up with guitars and bongo drums and broke into spontaneous songs of thanks for our gracious hosts. The joy was contagious and it wasn't long before the parishioners grabbed the bongo and joined in. The meeting was a great success and we were invited back for another visit.♦

At the Greek Orthodox Church in Ramallah



Ambassador for Peace, Barbados

Actualizing the concept of peace by IIFWP and IPC is a noble one toward the resolution of conflict within the Middle East. This initiative conceived by Father and Mother Moon should be advanced at the United Nations and used as a model for world peace everywhere. Efforts should be made to include practicing politicians and religious leaders and then significant persons in the various nation states. The vision of Father and Mother Moon is holistic. It focuses on the key institutions of society, family, church, temple, synagogue, community, and nation. It gives practical solutions to problems of all kinds that confront society. For me the pilgrimage was an avenue to develop in my heart a culture of tolerance and spiritual love for all mankind! It is an inspiration to create a family of oneness that will influence the community and my nation.♦

Ordained Minister, Antigua

This World Peace Pilgrimage is a very positive effort that will eventually change the course of hatred, bitterness, and animosity. Because of our presence here in the Middle East, I have seen great improvement. People from different religions came together, ate and danced together. Tears fell and my heart felt so happy to have seen it. I believe that IIFWP and IPC are the bridges of peace in the Middle East. IIFWP is imperatively important because of its courage and conviction. I believe it was divinely appointed for this purpose.♦



Hod Ben Zvi – Secretary General, IIFWP–Israel

Our delegation met with members of the parliament today. One of the Knesset members we met is willing to embrace us. He brought us into the parliament where they were voting. There, the legislators come and go, but at that moment the prime minister was sitting in the front. Our contact requested a special intervention announcement. This was done in Hebrew. He clearly specified the work of IIFWP and the work in Latin America. The Prime Minister recognized our dedication. This spiritual victory was based on your prayers and spiritual foundation. Thank you for your investment of heart. ♦



Ruth Cleaver – FFWPU–New Zealand

Being a Unificationist with a Jewish background, this trip to Israel has a special and profound meaning for me. When I looked out over the wilderness where the Jews had wandered I could feel that the bones of my ancestors lie deep in the ground. Being in Israel for this peace initiative is the first time in my life that my two spiritual identities (Jewish and Unificationist) have really been able to be expressed and converge in the same place. Therefore in many ways it is so liberating.

The Old Testament view of God is one based largely on fear. Jesus' message of love and forgiveness is not really part of the Jewish psyche. In order for the peace process to advance, I feel it is necessary for the Jews to be able to experience the love of God in a deeper way and to feel His divine grace and forgiveness. Where there is forgiveness there can be hope. This is what we can offer them.

Yesterday I feel we witnessed a miracle. In a small Arab village we watched a Muslim IIFWP peace ambassador give an interfaith blessing to his clan in the village school yard. The explanation and blessing vows were read in Hebrew by a young Israeli woman. The old men of the village would not be used to women participating in important spiritual activities. For them to receive what was occurring was truly a miracle. The couples being blessed looked so joyful. It was a scene beyond my imagination. ♦



There is something higher than our divisive beliefs and doctrines. That is love. To love each person like my own son, my own brother, my own father, my daughter, sister, or mother is what religion teaches. Every religion teaches us to love human beings infinitely and eternally. Therefore, when the spirit moves and we find a priest, a rabbi and an imam embracing in tears, and devoting themselves to one another love, it tells the world, "We have found the way to become one beyond even the deepest and greatest difference." It tells the world, "There is no difference on earth so great that it cannot be harmonized by the power of love." When leaders of the world's great religions show their oneness, it effectively declares, "Nobody can claim that their own differences are too great to resolve, or that their walls are too high to take down." – Frank Kaufmann, IIFWP Office of Interfaith Relations



Delegates from Europe and the United States join in a peace rally in September



Shin-wol nim, daughter of Heung-jin nim and Hoon-sook nim, at the September 25 celebration of her first birthday at Hannam-dong



below: True Parents and members at Heung-jin nim's grave at the Wonjeon on Chuseok (Sept. 28), the day when Koreans traditionally visit ancestral tombs to pay their respects



A

True



Father with Rev. Hwang Su Sea Garden in the background



Window on the True Family



n-jo and Blue
and



Family boating in Alaska in August; inset,
Holy selling a new boat



Father and Mother walk with one grandchild at their home in Seoul

Experiencing the Healing Power of a Loving God

Harumi Kawamura

How one second generation sister rediscovered her faith and now helps others to do the same

I had my conversion experience in 1992 at the first American second-generation-run workshop at Camp Sunrise. Since that time the path paved by the church was a given in my life, and I dutifully went to the summer and winter workshops, the forty-day overseas pioneering and finally two years of STF.

Everything came crashing down with my blessing. I was blessed in 1997 to a Japanese guy. While the first few months were happy, after he entered the University of Tokyo a change seemed to take place, and he began struggling with many issues. I remember praying every day that the situation would make a turn, that God could somehow do something. I couldn't believe I would turn into a broken blessing statistic.

And as the days turned into months and finally years, and my life just became a waiting game, while I breathlessly waited for him to come around, somehow, I stopped believing in a God of intervention, a personal God that could touch me and my life. I was a World Religions major at the University of Bridgeport. I took up the studies because True Father said second-generation members should study religion. And while I began my studies in order to equip myself for the providence, as the years passed I began to use what I was learning against God, in my mind as well as in conversation with others.

I graduated from the University of Bridgeport and entered Harvard Divinity School, embittered with the church, with True Father and with God. And while a part of me was ecstatic that I was studying exactly what I wanted to study, and I had met a nice group of friends in Cambridge¹, I was deeply unhappy. At the back of my mind was a yearning for the days when



Harumi Kawamura

life was so simple and pure and God was everything. Still, I was convinced that God did not care about me personally. He was focused on His providence, while I was simply a tool for indemnity conditions. I wanted out of that.

I began to look for holes in Unification Theology.

I called up Dr. Anthony Guerra² who was living in Cambridge at the time. We had lunch and it was a nice conversation, but then as we were leaving, he turned to me and said, "You know, sometimes people have intellectual questions, but what they really have are emotional issues." It was like a light shone through from the heavens; and

As I watched participants go up, one after another, to give their testimonies, all in tears, I knew without a doubt that when we take one step toward God, He comes flying toward us....

I knew that that described my situation exactly. Satan was so smart, attacking me in my most vulnerable place.

But as I look retrospectively, I see that God is smarter.

Somehow, during that short lunch Dr. Guerra convinced me to take a year off from Harvard to study at UTS. While I chose to go to UTS, trapping myself by not turning in my Harvard financial aid forms, my primary reason was to study Unification Theology. I was not able to explain Unification Theology to my classmates, because I did not know its intricacies.

Developing a relationship with God was the farthest thing from my mind.

When I arrived at UTS, I was still miserable and determined not to do anything "spiritual." Still, after about two weeks I decided to make the best use of my time there and began to attend every hoondokhae and every evening prayer meeting. Somehow, through the weeks and months, all my resentments, all my doubts and struggles simply melted away.

The healing I experienced at UTS made me feel alive again. On those UTS grounds God healed my heart. Not just my wounds from the blessing but from my entire life—I was finally happy enough with myself to be able to love others. It was there that I began to trust God, and to realize that He loved me, that I was His daughter, and that when I prayed to Him, He was only looking at me.

As God healed me, I in turn heard my calling to heal the second generation. Although we are taught from an early age to live for the sake of others, the true reality is that many of us are too hurt to look beyond ourselves. I don't view that as selfishness, but as the state one is in when wounded. Thus, my mission is to "heal, advance and drive the second generation to become emotionally healthy, competent and public-minded people." (We made our own mission statements in Dr. Hendricks' class³)

It was during this time that I began an internship supervised by Dr. Hendricks visiting area mega-churches. What I saw, what I experienced there, astounded me. In the darkened rooms of the churches, listening to the praise and worship, I was so moved, ready to convert on that very spot, if it weren't for theological differences.

I came out of that internship envying all that the Christian churches had tapped into with their praise and worship sessions. It was then that I heard that some college kids were organizing a college

workshop. Out of the midst of what was being said, I heard Mr. Kimikami Miyake's name. When I asked him about the workshop, he asked if I was interested in helping out. I tentatively agreed.

Bringing together the needs we both saw in the second generation, the retreat was born. While I had had experiences with God during STF, it was during the retreat, tapping into youth culture, utilizing the elements mega-churches implement in their young-adult ministries and bringing in our own experiences growing up as part of our movement's second generation that I met God.

I had invested my time and energy into the retreat and believed it would help college kids in their lives. But the reality was that I saw lives changed in the retreat. That God could use me in such a way was overwhelming. On the last day of the second retreat Kimikami and I had organized, as I listened to the testimonies during the closing ceremony I was speechless in front of God, awed by His total grace and awesome love. Knowing how limited I was in my capabilities, my love and my determination, and yet seeing how He could use something so small and turn it into a life-changing experience left me astonished and thunderstruck and all those non-existent words that can describe experiencing God.

The most recent retreat

What I saw at this last August retreat was the deep yearning for God that second generation, from all backgrounds and family situations, have. As I watched everyone register and drive in to the retreat site, I could see, beneath the surface, their individual quests for God.

The retreat elements—the testimonies, the praise and worship sessions, the small group discussions—were leading them to a certain place, I knew, but it was the genuine reaching out, crying out, to God, that I knew was foundational for the experience each one had with God during those four days.

In my studies on Generation X it has become clear to me that young adults, in their formative adult years, need to feel accepted. Thus, during the retreat period the comfort and acceptance among the staff and the participants was very important. There was no judgment and there was no expectation of anything other than meeting God. At the end, when participants went up to recount their experiences during the retreat, some expressed their appreciation of the "non-judgmental" atmosphere during the retreat.

Another very important element was the praise and worship sessions. These

*...life is full of hope
and the changes I see
possible in the second
generation make the
goal of the restoration
of the nation realistically
achievable...*

were song sessions in which the lights were dimmed or turned off completely and recorded Christian music was played, with the words displayed on a big screen in front. Through singing, participants were able to sing to God, to talk to God, to communicate with God. Some recounted that they had never felt closer to God than during those praise and worship sessions. Generation X is a participating generation, and so through the uplifting of hands and swaying to the music, sometimes the bowing of the heads in surrender to God, participants were able to have deep emotional experiences with God. This was truly one of the most important retreat elements.

Testimonies were also conducive to the retreat experience. The second night I shared my testimony with the group. Authenticity is very important to this generation and I struggled beforehand about the amount of content I wanted to share. I took the leap and decided to share what I had learned, the mistakes I'd made, how they'd affected me and how God had brought me out of the darkness. Someone told me later that this was important for allowing the participants to feel a sense of acceptance with their own shortcomings and mistakes. Not in an "anything goes" kind of way, but for a sense of com-

munity, in a "we're all in this together, and we all make mistakes, but it's turning to God that is the most important" kind of way. Kwak Mi-sook and her husband came on the third night to share their own testimony together. The guys especially appreciated the honesty in the testimony; there were many laughs as well as points for hope regarding faith and the blessing. Finally, on the fourth day Kim In-soo shared his ideas about Hyun-jin nim's core values and how he directly implemented them in his daily life.

Other sessions included a Life of Faith Road Map session, which charted out the faith journeys Generation Xers commonly take, a Leap of Faith session, which encouraged participants to locate their blocks from God and push to let go of those blocks in surrender to God. There was a mind—body session and lots and lots of games as well as a session encouraging participants to remember the dreams they have for their lives and a sharing of those dreams. The retreat ended with the formation of small groups according to geographic location. It is hoped that through these small groups and through CDs distributed with the music used during the praise and worship sessions that participants can continue, or for some, begin their journeying toward God.

Since then young adult ministries have begun in Bridgeport, New Jersey and New York.

Personally, in the May retreat, I met God. In August, I was nervous that God would not come down. As I watched participants go up, one after another, to give their testimonies, all in tears, I knew without a doubt that when we take one step toward God, He comes flying toward us. It was an amazing experience and I am grateful that I could be a part of it.

Of course, life is still full of those everyday struggles; I find myself falling into selfish and petty pits, but life is full of hope and the changes I see possible in the second generation make the goal of the restoration of the nation realistically achievable in my eyes. It is a matter of healing the hearts of the second generation, so that they are ready to run for the providence. ♦



Praise and worship sessions at the retreat led participants into an encounter with God

1. Harvard University is located in the city of Cambridge in the state of Massachusetts.
2. Anthony J. Guerra received his doctorate from Harvard and has been a tenured professor at the University of Bridgeport.
3. Dr. Tyler Hendricks is President of UTS (see his article on Church Growth in the July 2004 issue of TODAY'S WORLD)

Drawing Out the Second Generation's Potential

By Thomas Schrämli, President of World—CARP Brazil



This is the third of Thomas Schrämli's articles about his creative workshops for the second generation members in Brazil.

ONE of my motives for taking responsibility for educating members of the second generation in Brazil is to help this great country to find its sense of true pride and national identity, which have been generally missing because of its difficult heritage. At the conclusion of my eight years of investment, I am entirely convinced that Brazil has incredible potential if we understand how to apply Divine Principle to the actual reality inside and outside of our movement. Perhaps this report will be of interest to others involved in educating our second generation.

Hyun-jin nim initiated the Special Task Force (STF)—Latin America at the end of last year through a forty-day workshop in Argentina with the participation of 36 Brazilians among the 150 Latin American participants. For the moment, the activities of STF—Latin America are concentrated in São Paulo and have given an important boost to the second generation here. I feel deeply grateful for this initiative of Hyun-jin nim's, which he is carrying out through his representative the elder second generation leader, Rev. Kang In-dong, whom he sent to Brazil to lead Latin American CARP and STF. Many younger members of the second generation here are already longing to be part of STF.

In this context, we coordinated two five-day workshops for members of the second generation here in July. The coordinators and the participants felt unanimously that these were the best workshops so far. One of the first things I tell the participants is that the purpose of our workshops is to train them so that their spiritual standard might inspire Hyun-jin nim to come to Brazil. Certainly he must be thinking about our nation of 170 million people, but we need to train now to be able to have the correct internal and external attitude to receive him.

Everybody is being trained to take precise notes, which can be used again as hoondokhae material after the workshop. Also, in our workshops we don't use chairs. Everybody sits on the floor, which is training to establish dominion of the spirit over the body. Our teenagers, generally gratefully, accept physical suffering, which is an excellent means to separate from Satan. I insist that all assistant coordinators remain standing during the lectures. They have the position of archangels to protect the spiritual atmosphere and need to show a higher standard of dominion of the spirit over the body than any of the participants. The result is very obvious: the spiritual atmosphere is very clear and receptive in our workshops.

To gain experience in establishing the dominion of the spirit over the body and to acquire the ability to totally focus on a specific task are essential conditions to prepare to receive the word of God. For this purpose, we always begin each morning with some insights and exercises involving Karate or Tongil Moo Do, which proves to be very helpful in creating a principled spiritual atmosphere.

As a result of the workshops in January 2004, we initiated a Divine Principle study and lecturing group with thirty participants. We are using the 300-diagram Divine Principle manual of Mrs. Sa Gil-ja'. I developed a creative and interactive method to motivate second generation to study and teach Divine Principle. Since January the group has been meeting every four weeks in the São Paulo headquarters. In order to be admitted to the course, the participants had to promise to study seven pages of Divine Principle per day and to give one lecture per week at home. The course will last over a period of two years. Participants will acquire the ability to teach the main chapters of Divine Principle. Three of the top lecturers from the Divine Principle lecture course have been chosen for each of our workshops. On the first day, they presented model lectures for their peers, serving as a very inspiring example for them.

Divine Principle study and lecture practice are the standard ingredients in our workshops. We experienced that a good foundation has been laid already. Each time it gets easier to have each of the participants give a lecture in front of a group.

On August 15, as a result of the July workshops, the second group of thirty participants started studying and lecturing Divine Principle. My goal is to form a third group of thirty after the January 2005 workshops and a fourth one after the July 2005 workshops. Once we have four lecturer groups, we will have about 120 members from the second generation in the São Paulo region involved in this program. Every six months a group of thirty participants will be concluding the two-year course. The idea is to make this a permanent program, and we will invest everything to get there. I know that this program is challenging for our teenagers, but I tell them to confront all the difficulties with the attitude of preparing to receive Hyun-jin nim in Brazil.

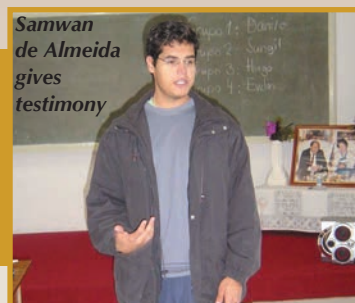
Until now I have been focusing on educating those of the second generation, but in November we are organizing a two-day workshop for their non-member friends. Each of the participants of the two lecturer groups have to bring one guest and the top lecturers from the first group of lecturers will do the teaching. To not



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Lecture practice



Samwan de Almeida gives testimony

only bring the guests but also to teach them is a very important development of the lecture training and will focus it more distinctly on reality. More workshops like this are being planned for 2005 with the enthusiastic support of the second generation.

Several adults have asked me to organize the same Divine Principle study and lecture program for adults, so I will be starting two groups for adults in November. The main reason most adults have or little no result to offer in terms of finding new members is not that they don't understand their responsibility, but that their heart is not free to confront the responsibility with confidence. That's why the external purpose of the program for adults is lecture training, while the internal purpose is inner liberation. I am sure that gradually we will reach the point where our workshops are full of new guests each month. Nowadays we can mobilize an incredible merit of the age if we work in the right way, because of the great victories of True Parents, Heung-jin nim and Dae-mo nim.

An important contribution to the first day of the workshop was the testimony of Samwan de Almeida, the oldest member of the second generation in Brazil, about his pioneer experiences on STF. His sincerity and dedication moved many to tears. At the end of the first day we made a circle and each of the participants shared something about themselves. I was moved that they were already making deep and very responsible statements on the first day of the seminar. Normally it takes several days to achieve such deep harmony among workshop participants.

One of the highlights of our seminars is always the prayer walk up to athletic fields, which are in the middle of the Brazilian rain forest and are on the grounds of our workshop site. The walk concludes with unison prayer, individual public prayers and testimonies. This time it was raining, and the climb to the fields was very challenging and muddy. We had only a small light from some torches to guide us. It was the first time in our workshops that even on this challenging trail everybody remained focused, singing holy songs all the way up to the athletic fields. Always, some participants have spiritual experiences, seeing ancestors supporting them or feeling the presence of angels. Many of them experience tearful prayers. One sister offered such an incredible pure and deep public prayer after our unison prayer that I felt as if Jesus were speaking through her. Hyun-jin nim speaks a lot about learning through experience, and these prayer walks always turn out to be a source of deep inspiration that nobody would want to miss.

The main teaching of the workshops centered on the motto *Owning the Culture of Heart* (the title of Hyun-jin nim's recently published book of speeches). Through three hoondokhae sessions and two morning lectures, I shared with them about the vertical tradition, Hyun-jin nim's life experiences, core values, his vision for STF, and Service for Peace. I described his focus on learning through experience, alignment, leadership and other topics, using quotes from the speeches in his book. All the PowerPoint slides were printed out and posted on the back wall of the lecture hall. They hung there throughout the time of the two workshops, so anyone could copy the entire content in a notebook during breaks. This could be used later as material for hoondokhae at home. It

was a very nice to see our second-generation members copying the missing parts of the lectures off the back wall without being asked to do so.

In educating members of the second generation, we first need to understand their internal family and social situations. For this reason, it is important to create an atmosphere where they feel free to open up and communicate their feelings and thoughts. Through liberation meetings in our workshops², where they freed themselves of painful experiences, learned to forgive others and asked for forgiveness for mistakes they had committed, 90 percent of our second generation revealed, through tears, their painful and sometimes traumatic situations. Their reality has not been deeply enough understood by a significant portion of the parents. After two years of including this internal healing in our workshops, the participants are now in a much more stable situation internally.

On the third day of the workshops, we had a special meeting in the evening. Sam gave a moving testimony about how he'd prepared himself internally for the upcoming blessing. He'd kept himself pure despite very challenging situations at school and his growing up missing the love of his parents, who are working in leadership positions on the front line. His testimony deeply moved everyone's heart, and the participants were very eager to attend the blessing at the headquarters in São Paulo. I asked them who would like to be able to stand here in front, giving the same kind of victorious testimony to your younger brothers and sisters when their time came. Of course everybody wanted to. On that foundation, I started to explain about all the mistakes that can prevent them from reaching that goal. We had a public confession, done with great sincerity and seriousness, which purified the atmosphere. I strongly encouraged them to share all these things with their parents after the workshop. After the third day of the workshop, we could feel that victory had already been won.

This victory was clearly expressed in the atmosphere that existed during the writing of reflections on the last day. The time for writing reflections was a very holy moment of making an offering of gratitude to Heavenly Father unlike any I had experienced in previous workshops.

The workshop finished on July 24, and the following day all the participants attended the blessing ceremony. The center of the blessing was Brazil's first second-generation couple, Sam and my daughter Emanuela. They entered the blessing hall to the thundering applause and cheers of the entire community. Now our second generation has an example of great hope and potential.

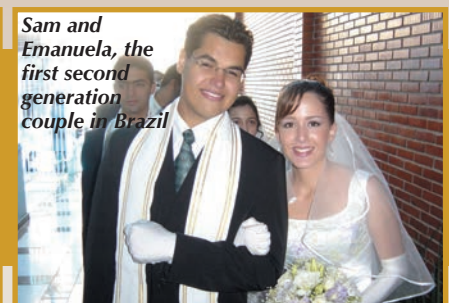
Four days after the blessing, they both left with other members to be trained in the U.S.A. on STF. They'll return after a year to assume important responsibilities for the providence in Brazil. ♦

1. Sa Gil-ja is the maiden name of Mrs. Eu, wife of Eu Hyo-won who wrote the Korean version of the official Divine Principle book. It is she who, under True Parents' guidance, created the Diagrammed Lecture Manual series that is in increasingly wide use in our movement today.

2. TODAY'S WORLD Mar/Apr 2003: "Group Interaction Brings New Dimension to Workshops." A later article, in the Aug/Sept 2003 issue, covered the further development of these second generation workshops.



Morning exercise



Sam and Emanuela, the first second-generation couple in Brazil



Exploring the Nation in a Travelling Workshop

by Chung Hee U. Bessell and Leonidas Belliard

THE second national twenty-one-day workshop for the second generation in the Dominican Republic was held from July 25 to August 15 this year. It was a special event, because the workshop program was organized by the participants (all together thirteen youngsters, all either twelve or thirteen years old) with minor involvement of elders and parents. The project included lectures given by Chung Hee U. Bessell on the culture of heart, on diverse subjects revolving around the relationship between parents and children and on the desire of God for a global family. A variety of educational activities such as fundraising, witnessing, and social service projects, during which Leonidas Belliard and Bernardo Cruz helped as coordinators, took place as well.

Three groups, led by Esperanza Gomez Yamaguchi, Teodoro Lai and Tamara Gomez Yamaguchi were formed. Each one of the groups took responsibility for particular tasks during this twenty-one-day period—such as accounting, meal planning, trip organization and fundraising. This proved to be a very good system, allowing every single participant to contribute his part to the experience of the whole.

One of the workshop goals was to create a deeper connection between the participants and their own country. Part of the schedule; therefore, called for traveling extensively, fundraising and witnessing in all the different areas visited, in order to understand the heart of the people. Each week we visited a different province. During the first week, we were in the capital, Santo Domingo, and the surrounding areas. We made a trip to the eastern part of the country near Higüey and held a two-day workshop program for younger blessed children (aged seven to eleven years old).

For the second week, all participants of the twenty-one-day training course traveled to Santiago, which is considered the second capital of the Dominican Republic, and which is an important area for the Uni-

Teodoro and Anthony Lai pool their strength on the workshop service project in Palmar de Ocoa



Witnessing activity as part of the workshop



Witnessing in Pedernales, near the border with Haiti

fication Movement. Most of the current members and blessed families [in the country] come from within and around this area. During the third week we ventured into the south, which, to most, was unknown territory and therefore proved especially exciting. The main base of operations for this stage was Palmar de Ocoa. On several occasions we met pioneer families in cities farther away, like Barahona. Many participants formed deep impressions during their time in the south, especially since we were right around the area that borders Haiti. Historically, the relationship between the Dominican Republic and Haiti has been strained, making this an important place to visit.

In all stages of the workshop, we were always grateful to all blessed



On the way to fundraise



Organizing a workshop for even younger children

Graduation: front row, the organizers I to r, Leonidas Belliard, Chung Hee Bessell, Bernardo Cruz



families, who gave us such wonderful support through testimonies or by providing help in the organization of service projects.

Other than lectures, fundraising, and witnessing, there were also many other fun activities, which created a great family environment, such as swimming in one of the numerous beautiful rivers of the country or visiting a replica of a colonial city in Altos de Chavon.

The training course concluded with a graduation ceremony to which all the parents and many other friends were invited. Several participants shared about their experience during this almost month-long period and everyone received a diploma—including all the younger children—for their participation in the two-day program.

Through this seminar, our basic goals of education, action and ownership were most definitely met. Many thanks to all the participants for their investment into this project and of course praise to God and True Parents for paving the way. ♦



Chung Hee Bessell and his wife Sonja currently reside in Guatemala with the larger Bessell family, who are national messiahs to Guatemala. Leonidas Belliard is the national HARP coordinator in the Dominican Republic. He, his wife Miho and two children, live in Santo Domingo.

What's going on in TODAY'S WORLD?

Our Web Site: www.todaysworld.org

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

Subscription information is of course included, plus various ways to contact us easily. Information is on page 3 in the magazine.

TODAY'S WORLD Breaking News Service

We have an occasional e-mail news service to bring you fast news of happenings in Korea. Please keep us informed of your up-to-date e-mail address.

How the providence is moving and who is moving it

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

Publications from FFWPU International

The offices of FFWPU International have produced a number of books that can be ordered and received by mail. These include children's hoondokhae books and three books of Father's words (Philosophy of Peace, Philosophy of Education, North—South Reunification). See the TODAY'S WORLD website: affiliated publications



Sports as a Bridge Between the World's Faiths

A close-up of an orange basketball with black lines, set against a light blue background.

could fulfill this purpose.

insight into how our small international IPSF team of three worked to respond to True Father's direction and support Rev. Kwak's effort to fulfill True Parents' hopes and expectation. In addition, we want to convey to you the power, joy and creativity that is springing out of this festival as a result of responding to Father's request.

In September, 2002 Rev. Kwak announced that Religious Youth Service (RYS) would take responsibility for

recruiting athletes for IPSF. This came as a huge surprise to its staff. The RYS team of Carol Pobanz, Daniel Bessell and I had had no experience organizing sporting events and not all of us had a serious interest in sports. Before the creation of the sports festival, RYS simply focused on creating and expanding its international outreach by offering its interreligious service projects worldwide. In 2004, RYS and IPSF became part of the newly formed Department of Youth and Sport within IIFWP.

Despite what we saw as its disadvantages, Rev. Kwak realized that the RYS staff had a unique foundation in the Unification Movement as a result of its two decades of work in which it completed 132 interfaith service projects in 47 nations. This work has resulted in the development of a substantial interreligious network of colleagues committed to the practice of world peace through interreligious action.

The RYS network of graduates from their programs in the various nations would prove the wisdom of Rev. Kwak's trust. They would step up, recruit the majority of athletes for the festival and take on major roles in running its education, culture and service components.

Clarifying the Vision

In the early stages, each member of our staff naturally wondered what kind of event we were bringing the athletes to. What was the real meaning behind Reverend Moon's direction to set up a religious olympics? True Father must desire something unique and of providential importance, but what would that include? We had to think beyond the framework of a simple sporting event. What was the role of culture to be? Would service projects be an option for athletes? What kind of educational opportunities would we offer? What experiences would be given to worship and learn about other religions? How were we going to get the quality athletes needed for this event? How could we present this to the world when it was hard even to explain it to our own membership? We had to ask both God and Rev. Kwak many questions during this time period.

Over a period of time, clarification gradually came. Early in our preparations, Reverend Kwak clarified that the athletes and teams coming to IPSF were primarily selected to represent their religions and only secondarily their nations. We were promoting competition between

Christian and Muslim teams, between Hindu and Sikh teams and teams representing each of ten major religions.

We were asking these teams to compete wholeheartedly on the field, but to then turn around and share in friendship and service during the rest of the program. This requires a sensitivity and insight into the hearts and minds of those representatives from each religion. For this reason the graduates of the RYS projects had been chosen to play a major role in staffing IPSF. They worked hard to promote the spirit of understanding and the free exchange of ideas through the cultural, religious, education and service programs of IPSF.

The Korea-based volunteer IPSF staff from Sun Moon University served as hosts of IPSF, prepared all the sporting events and provided for the food, housing and transportation needs of the athletes and staff. The hosting staff also worked on local promotion of the event and helped organize a variety of tours and experiences that the participants could enjoy.

The IPSF Program

Through a combined effort from the RYS alumni and various Unificationist representatives and ambassadors for peace, we could attract nearly none hundred athletes from ten religions to the first IPSF. Once we had secured the applications from these athletes, we had to seriously ask ourselves who was going to take care of all these people from so many religions and what kind of programs we would create for them.

We began to add elements to the IPSF program as we came closer to the

July 2003 event. Realizing the importance of providing elements of education that would empower the athletes when they returned home, we created a variety of educational programs that would focus on three major themes:

1. *Character Education as Training for Life*
2. *Peace and Development: Taking steps in developing the foundation for peace*
3. *The World is Our Home: Building religious and cross-cultural understanding*

Once the education themes were set, our IIFWP office was able to draw a wide variety of speakers to make presentations; they included actors, professors, motivational speakers and religious leaders.

We drew from the IIFWP network and the ACLC network: Dr. Kene Holliday is a Hollywood actor and also an ACLC minister, and he was been a part of our team for the past two years. Prof. Sharifah Shakirah (a Muslim RYS leader from Malaysia) worked to bring university speakers on sports and character. We were able to get Dr. Michael Mickler and Alan Saunders to speak on character education. Paralympic champion Pier-Angelo Beltrami and others gave motivational talks, and RYS leaders who had done projects in Asia, Africa and Europe—Fazida Razak, Ratna Thiaigaraja, Ravi Galhena and Marshall D'Souza—

shared their service experiences.

In addition, we wanted to offer experiential models of education in the form of service projects and cultural and religious programs. As part of the learning opportunities offered at the festival, our athletes worked with Service for Peace on a project with disabled Korean children. Our cultural programs became a nightly highlight of IPSF as a wide variety of nations offered traditional and contemporary music, dance and performance. At times, the whole auditorium would join in and celebrate with the performers.

Our Internal Purpose

Our internal purpose for IPSF also became clearer as we moved toward the opening ceremony. We are working to see that sports be properly offered to God, that the desire for physical perfection be put in an objec-



tive position to the desire for spiritual perfection. Thus, the spiritual elements of the festival became integral to the event fulfilling its providential purpose. Each morning, devotionals from a variety of faiths were offered, so that people could attend a session with those from their own religion or they could visit the morning devotional of another tradition. This was one way we could promote understanding and spirituality at IPSF.

Newspapers are filled with unfortunate stories reporting the excesses and corruption within the world of sport. In part, this corruption is a result of sports deviating from their original purpose of bringing joy to God and to humanity. IPSF is our movement's providential attempt to link the natural love for excellence in sports to the more internal quest to give joy to God. IPSF draws religious athletes together and provides a model for how sports can fulfill that original purpose. Athletes and teams compete as representatives of their religion and strive to model the values integral to that religion. In this way, they help religion in the quest to fulfill humanity's age-long desire for world peace.

The 2nd IPSF: a Time for Expansion

After completing the first IPSF, the international staff evaluated ways to expand and improve the second IPSF scheduled for July 2004 at Sun Moon University. Since our staff now had a much clearer understanding of what the Interreligious Peace Sports Festival was, we could envision many ways in which we could raise our standards. At Sun Moon University, we would have the advantage of working and living at a modern facility with the ability to create an environment of a "Sports Village."

Our staff had internal and external goals. Recruiting efforts focused on bringing 1,200 athletes in 2004 and we were determined to include more athletes from Israel and the Arab world to support the Middle East Peace Initiatives of IIFWP. The most important of our internal goals was to have the festival come much closer to fulfilling the hopes and expectations of

its founders.

Historic Internal Victory

The providence is now in an age when the religions of the world will cooperate in order to advance the cause of goodness. On certain occasions religious leaders have come together and offered prayers based on a common theme and this is a good and valuable step toward coming closer to the spirit of the time. IPSF staff took this providence a major step

forward with a sixty-day long, unified prayer condition.

In our case, the international staff representing each of the world's religions, offered prayers on five key points consid-



ered central to the success of the sports festival. This effort required a deep heart-to-heart connection as a unified family; for we were all concerned about the proper growth and success of IPSF. The ability of the staff to offer their sincere hearts in prayer, planning and action was a qualitative leap in our relationship. We were moving closer to the spirit of the new age.

One of the central goals of the World Culture and Sports Festival is to usher in a new culture of heart. WCSF is at present held annually in Korea, but it will someday spread to each region and eventually be held in every nation. The seeds of the new culture need to be brought out to the world and visibly demonstrated, so that the new culture can take root in all areas of the world. Various organizations inspired by True Parents are working with WCSF to help to establish that quality of heart as the norm in our relationships. IPSF is striving in its unique way to make this vision into a reality.

One of the points we prayed for was that IPSF could be filled with a joyful, creative, resourceful spirit, rich in respect, understanding, tolerance and ultimately love—and that this spirit would be shared with the local community through effective cultural and service programs.

Indeed, participants from some countries where religious violence was occurring were very nervous. However, we have two decades of experience (Youth Seminar for World Religions and Religious Youth Service) in working to create the spirit of a global family based on the philosophy of parentism. We were confident that with our internal unity—diverse religious staff praying together and really loving each other—that the spirit of joy and celebration would come..... God is so anxious to pour down His love, having waited thousands of years for this event.

.Another landmark accomplishment occurred with the team of Religious Advisors that was formed and which helped organize each morning's devotional services. Daily, the team met at 6 AM to pray, discuss and plan how to create the best spiritual environment for the festival. Based on these discussions, which were often intense, they would come up with common ground in which to guide the devotional programs.

At 6:30 AM, athletes and staff would gather outside and take part in the morning devotional of their choice. During this time, most of the IPSF participants attended services from their religion, visited another religion's service or joined special interreligious activities. The morning would often offer spiritual options including, meditation, prayer, prayer walks and reflective time. This helped set up a strong foundation for the rest of the day.

Cultural Programs

Culture is such an important element in bringing peace that the Russian author Nicolei Dostoyovsky claimed, "Beauty will save the world." Our cultural programs were a vital element in demonstrating the power of beauty and the creative energy that is a necessary foundation for both art and life.

The festival cultural programs were offered every evening at the university or publicly on "Global Family Day". In the spring, the national IPSF representatives began working with coaches and athletes to prepare traditional and contemporary performances for the festival. These performances turned out to be very popular and often generated energetic responses from the audiences. National delegations presented songs, dance and skits and often they encouraged eager-to-learn

athletes to come out onto the stage so they could teach them their dance moves. Many of the dances and songs served to pull everyone together. Yet, there were also performances so different from the cultural experience of some that they held the audience in quiet, appreciative, amazement.

Imagine the reaction of viewing so many nations' cultures when you had been so long in a region of the world that had been isolated by war or poverty. One participant from Washington D.C. shared, "I have never been outside of my neighborhood before and now I have had a chance to experience the whole world as a result of this festival."

Support for the Competitors

Among the teams that were selected to participate in IPSF were the National Championship soccer team (19 years and under) of Sri Lanka who represented Christianity. This team of Tamil youth came from an area in Sri Lanka that had been isolated from the rest of their country for more than a decade. They raised over \$8,000 from their poor village community, including a \$1,000 donation from the local Bishop, to support their airfare. A press crew from Sri Lanka came to Korea to cover the event and they sent daily progress reports to radio stations and local newspapers back home. Even though the team from Sri Lanka did not win a medal in the competition, they were able to reconnect their community to the larger world through their wonderful experience in Korea.

A Buddhist soccer team from the poverty ridden mountain region of Sikhim in Northeast India came to IPSF. Walking around our "Sports Village" neatly dressed in their uniforms, they joined in as often as possible the wide variety of programs the festival offered and presented an exciting cultural performance. The team came with the blessings and full financial support of their provincial government.

Over one hundred athletes came from each of these nations, U.S.A., Korea, Sri Lanka, Taiwan, Thailand and Malaysia; and between fifty and one hundred athletes came from Russia, India, the Philippines and Japan. Athletes from a total of fifty-two nations participated and they represented eleven religions.

It should be noted that IIFWP provided scholarships associated with hosting the event, while the weight of raising funds for international travel was on the participants. This year athletes received partial sponsorship and vital support from many organizations including: Taiwan and Thai-

land national sports authorities, the Olympic Sports Association in southern India, the Afro-American Center in Colorado, the Police Athletic League in New Jersey, the Northeast Regional Government of India, Sikh and Hindu Organizations in Malaysia and various civic organizations and businesses. The Family Federation in the United States also provided a grant for some of the U.S. athletes

Educational Programs

IPSF is concerned about providing its athletes with insights into how to improve their leadership abilities and gain a foundation to become young ambassadors for peace in the field of sports. Our educational programs focused on three central themes:

1. *Healthy Lifestyles*
2. *Young Peacemaker Initiatives*
3. *Building Religious Harmony*

These programs were provided to give



athletes active options to participate in during the day or when they finished practice or completed their competition. The content of the programs was aimed at a range of issues such as AIDS prevention, examining the role of religion in promoting peace, sports and its role in building character, and the role of service in promoting peace and cooperation.

Lectures, performances, a religious exhibition and displays were all designed as a part of the approach to support the educational thrust of IPSF. A handbook on the educational presentations was printed in Korea and given to all participants.

Orientation Programs

This year the international staff organized a participant orientation as a way to help newly arrived athletes and coaches adjust to the new surrounding and pre-

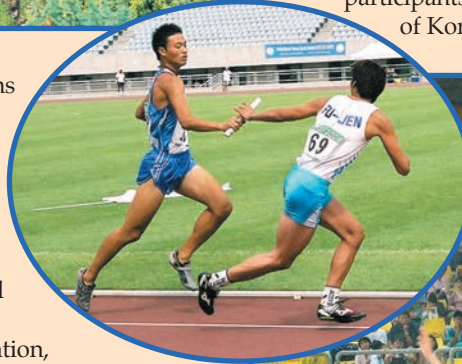
pare them for the week ahead. This orientation program was offered eight separate times over a two-day period. Orientation included the WAIT Team, a performing arts team from the U.S.A. promoting purity, and made up of members of our second generation. The project is directed by Mrs. Kate Tsubata. These young performers added energy and dynamism to a serious orientation in an effort to visibly demonstrate a number of the central orientation themes.

Additional Program Efforts

The IPSF staff worked with the Mister and Miss University pageant leadership to coordinate a presentation on MMU to IPSF during one of our cultural evenings. We also worked to have a delegation of our athletes and coaches attend the finals of the Mister and Miss University pageant, which was held in Seoul. This partnership was very good for both organizations and is important in creating a more unified approach to the World Culture and Sports Festival.

Global Family Day

A Global Family Day was designed and created through the efforts of a wide coalition of organizations including Service for Peace. This event was partially sponsored by IPSF and included the active participation and attendance of most of the IPSF delegates. The Global Family Day was a special opportunity for our participants to mix with the people of Korea and have a good



time together. We were able to prepare a number of cultural performances for the residents—which the audience greatly appreciated.

This event was enriched by the full cooperation of the hosting staff from Sun Moon University and the support of the IPSF international staff; the good result is an indication of the level of cooperation that occurred.

DMZ Service Project

At our IIFWP international office's request, the Korean chapter of Service for Peace worked to organize a visit and service project in the Demilitarized Zone. Mr. Khorrem Omar of India served as the IPSF service director, and he coordinated with Service for Peace in bringing sixty IPSF participants and sixty Korean participants from the Service for Peace group together. The athletes labored in fields actually inside the DMZ, picking certain plants that were spreading pollen that causes allergic reactions.

The testimonies of those athletes that participated in the event expressed that seeing the reality of the DMZ was really a painful reminder of there being two Koreas. Many enjoyed being able to serve and only regretted they could not stay longer.

Public Relations and Media

The International Office also helped invite journalists from Jordan, Sri Lanka, America, Bulgaria, Mongolia and Australia. A TV crew from Bulgaria and Mongolia were present making an IPSF document-

tary. Simon Kinney (a TV producer) and Peter Lewis helped film and interview athletes, coaches and advisors for a promotional tape (copies available from IPSF offices).

The Korea-based IPSF staff worked on outreach to Korean media outlets and prepared a media room with computers and Internet links for the press. We had a good press conference at the office of the mayor of Cheonan as a result of good relationships that had been built. To date, radio material has been broadcast in Sri Lanka, a program for Miami TV was prepared and a thirty-minute TV program was shown on national TV in Mongolia. These steps mark a beginning of a more serious media approach aimed at reaching the broader public with the vision of IPSF and the larger World Culture and Sports Festival.

Awards

This year we rethought the issue of announcing the total point scores of each religion at the closing of IPSF. The fact that Christianity scored the best results in both years may be a comfort to those Christians involved but it could be easily misinterpreted as; "The Christians defeated the Muslims." To adhere more closely the spirit that the founders envisioned for IPSF, we decided to present awards to each religion for the individual that best demonstrated "the spirit of sportsmanship." The religious advisors selected the top athlete of each religion that best demonstrated—both on and off the field—the true spirit of IPSF.

The *Spirit of Participation Award* was an additional award set up to encourage teams to go beyond their sporting preparations and fully invest in the festival. This year's winner was the Christian soccer team from Sri Lanka. The Buddhist soccer team from Sikkim in Northeast India received an honorable mention.

The Meaning of IPSF

The age we live in now is one where

all religions are to work together as one family. It is natural that IPSF be part of IIFWP because it stands on the foundation of True Parents' work with the global religious community.

The Interreligious Peace Sports Festival is a providential development that is integrated into the World Culture and Sports Festival (WCSF). IPSF is a tool that God has to help promote and establish a new culture of heart. In a sense, IPSF is a microcosm of the entire World Culture and Sports Festival, for it contains within its program all the elements of the WCSF. Those that participate are from all areas of the world and represent various religions; we are a diverse sporting event; we are a unique cultural event; we have an academic and service component; some athletes participate in the International Blessing; and we strive to embody the spirit of a new culture.

IPSF is working to sow the seeds of a new approach to sports and to life. It is vitally linked to the longing of both God and humankind. This vision is being offered to young men and women. IPSF thus strives to pass on to the upcoming generation the wisdom gained from this interreligious tradition, in the hope that they will harmonize with the best aspects of the various teachings and create the basis for a world of peace.

The IPSF philosophy blends the rich spiritual tradition of a love for God with currents of humanism that hold the human form in high esteem. Both approaches to life offer something precious to humanity, but clearly the spiritual quest is in the subject position in that it is the most fundamental. For this reason, we ask each athlete to offer up their love of sports to the Source of Life and then compete with a desire to draw the best out of themselves and others. This deep respect for the spiritual and appreciation of the physical is the basis for harmony within the individual, family, nation and world.

In upcoming festivals, a greater emphasis will be placed on the centrality of marriage as a building block for world peace, and more of the athletes will be encouraged to be part of the International Blessing, the central event of the World Culture and Sports Festival. ♦

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Korean Church Shake-up Enters a New Stage

DRAMATIC changes in the Korean church began with a lottery Father held at the February leaders' meeting in Cheongpyeong (see March 2004 issue of TODAY'S WORLD). Leaders that chose red or black slips of paper were asked to leave their current positions and go to work in their hometowns, where they either took over an existing church or started a hoondok family church. Those who drew a blue slip were "to remain in their current positions—or if a hometown-bound leader were to take over their church, to transfer to a nearby church that had lost its leader through the draw."

The February changes had the effect of flattening and broadening the hierarchical Korean church structure. Whereas 518 leaders were on hand for the February meeting, Father's plan called for 3,516 hoondok family churches to cover every town and urban and rural district in the nation. While many ordinary congregants were assigned—through a later, similar lottery—to fill the many newly created openings for hoondok church leaders, leaders of the main churches experienced a corresponding reduction in the size of their congregations.

The Next Level

Six months have passed since those changes were first put into practice.

Based on the foundation created through those first months' of activity, from September we will enter a new stage, which calls for the implementation of a Cheon Il Guk itinerant worker system. This is intended to further invigorate the hoondok church effort. In his report to the Family Party on these new developments, Rev. Hwang Sun-jo stressed that this is not to be seen as a regression to the previous system.

The church headquarters has identified select individuals whose tangible results indicate they would be able to efficiently carry out providential activities as public figures, who would enhance sound administration and who would fill a vacuum that exists in the spiritual guidance being imparted to members and guests. These people, who are to ensure that *tong ban gyeokpa* and tribal restoration are carried out and who will be responsible for all members of providential organizations in their area, are to be appointed Cheon Il Guk itinerant pastors.

The itinerant pastors will obviously be drawn from among the most successful of the leaders in the first stage of the family church outreach, and they will continue the work that they have been doing in their assigned areas. Additionally, they will be asked to educate the other leaders in the area they will cover as itinerant workers. They are to be spiritual advisers

to members and witnessing contacts, and they are to supervise the use and care of existing church buildings.

In the event that someone who had been the supervisor of a main church during the February–September period is not appointed as a Cheon Il Guk itinerant pastor, he will continue to do hoondok family church activity in the area, but his duties as a church supervisor will come to an end. Those leaders who would prefer to apply for a different public mission may apply to the church headquarters' office of general affairs.

Pioneer Church Status

Some of the hoondok satellite churches that sprouted up following the February changes will apply for and receive approval to become independent churches on their own; these pioneer churches, as well as other satellite churches that will remain under the wings of a main church, will be overseen by the Cheon Il Guk itinerant pastor.

The pioneer churches will hold their own services once a week. Those satellite churches not yet recognized as pioneer churches will hold their own services once a week, except for the final service of the month, when their members will attend the service of their areas' main church.

CONTINUED ON PAGE 33... CHURCH GROWTH



Left, Can the Korean members respond to the changes sweeping through the church and stimulate new growth? Right, church members in the southern provinces of Korea open a voluntary service center, which will enable them to connect closely with local society for *tong ban gyeok pa* activities



Bringing the Church Home

**A ministry to our own members, based
on the small-group principle, shows
encouraging results**

by Irma Körtvélyessy



AT THE beginning of 1994 there were about thirty families in the city of Giessen. Due to some difficulties we suddenly had no center, which meant there was no place for us to meet for Sunday service. Because of this, we decided to split up into small groups that met in homes. In coordination with the families and according to their wishes, we separated into groups of three to five families. Each group elected a leader and met weekly at the home of one of the families for Sunday Service.

In May 1994, I was elected the church leader of Giessen. The development of the smaller groups was very important to me, and it soon became obvious that the effort of arranging the family groups had been worth it. Through meeting in groups of families, our community grew much stronger and closer together, since it was easier to get to know each other and build up relationships in smaller entities.

After some time, it became so important to the members that even when we finally got a new church center the following year, we decided to alternate having Sunday service with our smaller family groups in houses one week and together with the congregation as a whole in the church the next.

The main responsibility of a small-group leader was to organize Sunday service in one of the member-family's homes. Our regional leader helped by giving guidance on how to give sermons. The small-group leader also stayed in contact with the members of the group and acted as a bridge between them and the church leader. Taking the position of continuing the smaller family groups afforded us the very good and welcome opportunity for some members to take on more responsibility. They profited a lot from the work; they learned how to act independently and came up with many ideas for developing the smaller groups.

For some members, though, being a small-group leader was too much responsibility, so another person had to take over. One group broke up and the member-families were "adopted" by other groups. Through this flexibility, strong groups developed and our whole community improved.

Sunday Service in the homes was more informal

than the regular services with the whole church community, and there was more leeway to address individual needs. It was easier in the home-based groups to break out of the usual Sunday service mold and discuss topics that are important to

the members but that could not easily be included in the more formal church sermon.

Many times we used to sit in the living room or out in the yard until late afternoon eating and talking, sharing our thoughts and worries. This was also been a great opportunity for our children to get together and build up intense friendships.

As the church leader, I, of course, had the responsibility of giving spiritual guidance and instruction to the members and of encouraging them to take part in the providence. This I did when giving Sunday service to the whole community, as well as through other meetings.

I especially learned to appreciate the support of the small-group leaders. Because of them, I knew that every family was being taken care of and received the latest information. Most of all, I was grateful that I had brothers and sisters with whom I could organize and discuss everything, and who felt responsible as well.

In contrast to that, the smaller groupings turned out to be a means of taking care of the more personal needs of the brothers and sisters. There was an enormous demand to simply talk and share about one's personal difficulties and family issues. I realized that there was a lot to catch up on.

After some time we could see that we had found a wonderful combination, which enabled members to be much more active in their mission fields, because they also had a place to come together, develop relationships and get the power they needed for their missions.

Of course, we looked for other ways to enforce our community. Most of all, our weekly "support groups"



A gathering of families in Giessen

were helpful in achieving that goal. These meetings, which many members took part in, enabled a very personal and intense level of sharing and of helping each other, which provided precious support for the internal growth of many brothers and sisters.

The structure of our church was very helpful to me as the church leader; I especially learned to appreciate the support of the small-group leaders. Because of them, I knew that every family was being taken care of and that every family was receiving the latest information. Most of all, I was grateful that I had brothers and sisters with whom I could organize and discuss everything and who felt responsible as well. They were an incredible help to me personally. This actually made my work possible, and I was very thankful for this support.

In my opinion, the combination of normal Sunday services and meetings in groups of several families, plus support groups is the reason why today there is a great willingness to do missions and participate in mobilizations in Giessen. There is

a balance between the external structure for passing on “spiritual food” and a recognition of the importance of the internal needs of the members.◆

So successful was the work in Giessen in creating an environment of spiritual support for families that Irma was later asked to bring her methods to Frankfurt.

From members who participated in the small-groups

Small-group leader

In our smaller Sunday services, we don’t just need to sit still and listen. We discuss the topic of the sermon afterwards. This is very precious for me. Another good point is that not only the leader is responsible for organizing and leading the Sunday services. All families take turns organizing and holding a service in their homes.

Japanese brother participant

I am very happy about the house-based system for several reasons. In our small group, we could share deeply with each other, so it was easier to get to know and understand each other as brothers and sisters. Deep friendships could develop; now we can work together well in our missions. We are helping each other practically, as well. In a group of a few families, it is possible for everyone to contribute somehow—by giving a testimony or helping to organize, for example. My children liked the house meetings very much. Through those gatherings, they could develop deep friendships.

CONTINUED FROM PAGE 31...CHURCH GROWTH

Those pioneer churches that have a full-time minister will be donating ten percent of their church collection to the regional headquarters, while those whose minister has a job will be donating thirty percent. The family hoondok churches that are still dependent on one of the main churches will be donating ten percent of their collection to the main church. Regional leaders are being advised to identify churches that are qualified to become pioneer churches and to encourage them to apply for approval from the church headquarters.

Monthly reports through the membership management system will continue as in the past regardless of whether the churches are pioneer

churches or still dependent on a local church. The work of the Cheon Il Guk itinerant workers will be reviewed periodically according to a prearranged timetable.

Beyond Words

The main source of this short article is a memo, written in outline form, that was sent out to churches around Korea. This rather dry memo deals with various contingencies that might arise; and the implications of the changes for various

groups within the Korean church are delved into. It is clear from the memo that a good deal of forethought went into these organizational changes. Less apparent, but discernible between the lines, is a certain sense of anguish that the church has fallen short of Father’s expectation. Also felt is the utter determination of the Korean leadership that the religious arm of Father’s foundation here reflect the vision, hope and vigor one would associate with the Messiah, the Savior and the Lord of the Second Advent.

The Korean leadership has tried to identify those who are genuinely inspired by God and who have been successful at expressing God’s heart, love and vitality to those around them. These Cheon Il Guk itinerant pastors are expected to turn the main churches into centers of spiritual and cultural nourishment for the hoondok satellite church leaders, church members and the community at large. They are being asked to infuse new life into tong ban gyeokpa activities and thus to set the nation afire spiritually.◆

Photo: Guri Family Church (just outside Seoul)—one of several large regional church centers built in recent years in Korea. With the ongoing creation, in Korea, of many new churches more widely spread in local communities, one challenge will be how to use these large facilities well



Grappling with the Specter of the Slave Trade in Benin



AFRICA is said by geologists to have been the center of an original, giant continent from which all the other continents broke off and drifted away. It is also believed by archeologists to have been the birthplace of modern human beings, who eventually spread out to populate all the rest of the earth. But in recent history there was another movement from Africa that still occupies the spirits and hearts of both Africans and the people of African origin around the world—the slave trade.

For roughly four hundred years, from the time the first Portuguese explorers started probing the coasts of Africa for fortune and conquest until slavery was banned in the nineteenth century, between 10 and 14 million Africans were sold into slavery and carried thousands of miles from home to Europe, to North and South America and to the Middle East.

The collective human suffering and misery caused by this “commerce” is impossible to imagine. Human beings

who love freedom and take pride in their homeland, culture, traditions and their own family name, were suddenly torn from their homes, stripped of their humanity and their dignity, forced to deny their languages, traditions and family identity, and were treated as animals.

Africa, as had most of the ancient world, instituted slavery in the forgotten past as intertribal wars brought conquest, spoils and captives who became the slaves of their conquerors. But Christian nations took advantage of this system, armed allied kings and chiefs with modern weapons and encouraged them to make war to collect slaves that they could sell for a good profit. This most un-Christian behavior went on for generations until finally, France banned slavery during the French Revolution, England outlawed it in the beginning of the nineteenth century and America fought a terrible bloody civil war to bring slavery to an end in North America.¹

But the memory of the slave trade has lived on as one of the three greatest events to affect the lives of Africans in modern times—namely, the slave trade itself, followed by nearly a century of colonization, and finally nearly fifty years’ of struggle in the quest to build fifty-one new, stable and prosperous independent African nations.

The Republic of Benin is one of these fifty-one new nations. It is a tiny nation

of 6.7 million people located on the western side of Africa, west of giant Nigeria on the Gulf of Guinea coast. Its ancient city of Ouidah is famous as the birthplace of Voodoo and also as a major export center in the slave trade. At least three ancient European forts still stand in the area where tens of thousands of souls were loaded onto ships bound for a living hell and where UNESCO has erected a most heartrending monument called “the gate of no return.”

At the time of its independence, Benin was known as Dahomey, but in 1975 its president, Mathieu Kerekou, embraced Marxist revolution as the hope for speedy development and changed the country’s name to the People’s Republic of Benin, after the former Nigerian kingdom that once dominated the region.

By the late 1980s, the Marxist experiment was declared a failure, “people’s republic” was dropped from the name and Kerekou stepped down peacefully to allow a democratically elected government to take over. Within a few years, Kerekou became a born-again Christian and was reelected president—something never before seen in African politics.

The new, more popular Mathieu Kerekou, whom Benin citizens affectionately call “Kerekou-2” came up with the idea in 1999 that a good way to help the develop-



Front row, left to right, Rev. Zagery Oliver (a Christian minister from the United States), Katherine Rigney (IIFWP’s Director of African Affairs), Rev. Angelika Selle (Interfaith prayer and reconciliation ministry based in Washington DC)





The Gate of No Return (above) at Ouidah marks the place where countless people had their last look at their homeland before being loaded onto the ships from canoes; right, a memorial erected on the site of the slave auctions.



ment of his country and the rest of Africa would be to mobilize the support and partnership of the millions of Africa's "lost children" around the world—descendants of the slave trade. So, in December of that year, he held the "International Leaders' Conference for Reconciliation and Development."

This represented part of the change in the man Kerekou; during the revolution, it was common for Kerekou-1 to accuse the West and the white race for its inhumanity toward and exploitation of Africa. Now Kerekou-2 was telling a story that resembled the story of Joseph in the Bible. Jacob's son Joseph was sold into slavery by his jealous brothers, but after life as a slave and a prisoner, he rose to a position of power like a prince or prime minister and used his position to feed and take care of the very brothers who had sold him into servitude. Now many of the great-great grandchildren of slaves sold by their brothers to greedy European and American slave traders have risen to the power and positions of princes compared to the brothers they left behind. Kerekou wanted them to come home and to reconcile with them before asking for their support.

At the end of the 1999 conference, it was decided that a yearly festival should

be held in the Benin Republic, organized by the Benin government and called Gospel & Roots. Each year the festival would focus on the African diaspora located in a different part of the world. Leading members of that community would be invited

as special guests of honor amid a host of other guests and delegations. Cultural groups from all over Africa would gather to perform for them and their delegations, so that they could rediscover their roots. Reflecting President Kerekou's new faith as well as the faith that brought comfort to those who were long ago carried away from Africa, most of the performers invited were Christian Gospel singers who combined

African Gospel music with African traditional dance and rhythm.

The first of these festivals wasn't held until 2002. The second was held last year and this year saw the third festival, focused on the Caribbean region. This year's festival was co-sponsored by former UN Ambassador and former Atlanta mayor Andrew Young as well as Ms. Hope Sullivan, whose family foundation has already created technical training schools and other projects in Benin and other African countries.

The festival opened on the afternoon of Monday, August 2 with an official ceremony presided over by President Kerekou and the Benin Minister of Planning coupled with musical performances by Jean Viegbe of Benin, Diane Cameron of the United States, Tanya St. Val of Guadeloupe, the Pan African Orchestra of Ghana and Manu Dibango of Cameroon.

For the next five days there would be a conference or a ceremony to attend in the morning and press conferences and musical events in the afternoons and evenings. This included several excursions to visit neighboring villages and, especially, the forts and monument at Ouidah.

Several breakaway conferences and workshops were also set up by organizations attending the conference. These included a special

Right, Four hundred participated in an IIFWP breakaway session of the Gospel & Roots Festival that included a ceremony of reconciliation between Africans and representatives of the African diaspora; Left, Kathy Rigney, who contributed this report, and, far left, President of IIFWP in Benin, Patern Zinsou

meeting with about 400 members and friends of the Unification Movement of Benin on Friday morning, August 6 and a meeting of IIFWP ambassadors for peace on Saturday, August 7, at which several new peace ambassadorships were awarded.

As Special Assistant to the Executive Director for African Affairs and the HIV/AIDS projects in Africa, I represented IIFWP. My delegation included my assistant, Mr. Kevin Winter, and representatives of IIFWP—Benin, Mr. Patern Zinsou and Mr. Serge Guili. The IIFWP delegation was joined in the two main breakaway events for IIFWP by Reverends Zagery Oliver and Angelika Selle of the American Christian Leadership Coalition. For Rev. Oliver, this trip represented the first time any of his lineage had returned to West Africa, from where his ancestors were taken by force nearly four hundred years ago. At the Unification Movement gathering, Rev. Oliver and Rev. Selle offered moving speeches and acts of contrition representing the reconciliation of three parties involved in the slave trade—Africans who sold slaves, whites who bought them and the people made victims of slavery.

The second meeting sponsored by IIFWP brought together nearly a hundred VIPs from political, religious, academic and NGO backgrounds including Health Minister J.P. Aziadoume, Professor Jean Dossou of Calavi University, Rev. Hounbedji of the Celestial Church of Christ and Rev. J. Houedjissi of the Methodist Church. I reported to the assembly about the recently held Convocation at the World Culture and Sports Festival in Korea and gave the assembly encouragement to continue supporting the government's efforts to bring greater unity between Africa and Africa's children of the diaspora. ♦

1. Dates that slavery was abolished by some other nations: Argentina 1813, Mexico 1829, Canada 1833, Brazil 1888, Iran 1906, Saudi Arabia 1962





Blue Sea Garden from the water

The principle that one should live for the sake of others is valid throughout all ages and in all nations. An egocentric and self-centered way of life will bring about evil, but a life of living for the greater good will bring about prosperity. All things can be brought into harmony by living for the greater good. This opens all doors—to individuals, families, tribes, races, nations, the world and heaven.

Rev. Sun Myung Moon
September 2004
Seoul, Korea