

# TODAY'S WORLD

MAY/JUNE 2005





## International President's Message

Rev. Dr. Kwak Chung-hwan



# THE FAMILY UNIT AS A HOONDOK CHURCH

*Rev. Kwak's speech at the March 4 special meeting for blessed families hosted by True Parents at Cheongpyeong*

**B**eloved members, people outside of our movement are running around in confusion, because they are insensate when it comes to the existence of God and the spiritual world and to changes in providential times. Even those who call themselves leaders can neither find the precise direction the world should be going in nor the means to solving the problems people face.

Yet, True Father has celebrated his coronation as the King of Peace and Cosmic Unity; and on the foundation of that victory, True Parents are expediting the fateful moment when the dream of Cheon Il Guk becomes reality. The era before the coming of heaven has already come to an end; concurrent with a period of providential transformation, the Peace Kingdom, the time after the coming of heaven, during which Cheon Il Guk, the eternal, heavenly homeland is established, has come.

In these amazing times, since midnight of New Year's Day this year, True Parents have been appealing to our hearts and leading us as to how changes in our movement in Korea should unfold. They have been directing organizational changes, but their goal in doing so is to come into direct relationship with and dominion over our members.

Here, today, people have come from various levels of our movement, some holding high positions, elders and senior couples, but True Parents are stressing that there shouldn't be any discrimination. They've instructed that when even recently blessed couples come and with all their hearts want to be near Father, they should sit right in front of him, so that he can speak directly to them.

Beloved members, the primary duty of all our blessed members can be seen in Father's having said that the blessing—conveyed in line with the restoration of tribes and the work of hoondok family churches—is for all people up to the cosmic level. Some people may wonder about the significance of the emergence of family churches, hoondok churches and local-level outreach (*tong ban gyeokpa*), and what distinguishes one thing from another. They may wonder what the activities a tribal messiah is responsible for and why there are so many. Basically, they are all one and the same....

As we have been told repeatedly, establishing Cheon

Il Guk takes place based on families that have undergone three great revolutions, which are intimately tied to their reading the precious word as revealed through our True Parents; hence it is necessary that hoondok activities happen within the family unit.

You need to understand that Father long ago established the principle that tribes are restored based on families and that the world is restored on the basis of national restoration. He demonstrated this as a practical example, and he has led the providence from beginning to end with one principle without even the slightest change.

In line with Father's instruction to educate world leaders at the Coronation of the King of Peace of Cosmic Unity, and more generally during the fifth year of Cheon Il Guk, official memos were sent out. I want to reassure you now by summarizing the guidelines and directions for activities to be undertaken as a part of our daily lives through the hoondok church movement for the sake of the establishment of Cheon Il Guk.

### Hoondokhae in our daily lives

The confusion over how hoondok churches, tribal restoration and local-level outreach are related is caused by our having the fixed idea that hoondok churches require a room or building. If we have a room or a building, that's fine; but even without a fixed meeting place, students can gather and read the word in their college town, tribes or clans can do so in community centers, teachers can meet and read in schools and professionals can meet anywhere they have contact with other professionals. The hoondok church that True Parents desire could be described as a movement of small groups where the word is read.

It is a church, but apart from having services as a church, the word should be conveyed, Cheon Seong Gyeong should be read, in small groups that carry out activities in all imaginable fields and within the boundaries of those fields, such as among the ambassadors for peace, students on campuses or teachers.

The meetings can take any form. You might hold a seminar or a forum, start a club or a casual circle, establish a foundation or council, launch a group for hobbyists or just meet others as companions. You might have a for-

CONTINUED ON PAGE 30....**INTERNATIONAL PRESIDENT'S MES-**



**Left:** True Parents attend the afternoon entertainment for the 43rd Day of All True Things, held at the Cheongpyeong Training Center on June 7

**Right:** Kook-jin nim and Ji-ye nim at the May 14 dedication ceremony for their daughter, Shin-rae nim, born on May 7

## TRUE PARENTS

Building the Original Ideal Kingship of True Love Beginning with Me and Reaching to the Cosmos

Declaration of Jeong-gyo II

Forty-sixth True Parents' Day Speech

## INTERNATIONAL PRESIDENT'S MESSAGE

The Family Unit as a Hoondok Church

## HEUNG-JIN NIM AND DAEMO NIM'S MINISTRY

South Americans Converge on Brazil to See Dae-mo nim

## THE GLOBAL MISSION

What's So Special About Oceania?

High-Level Oceanian Delegation Answers the Call

Bringing Heavenly Fortune to Laos

My Way, My Fortune

## MIDDLE EAST PEACE INITIATIVE

Peace in The Middle East: The Role of Jordan

British Politicians and Journalists Join MEPI in the Holy Land

## SECOND GENERATION LIFE OF FAITH

A Westerner on Korean STF

## KOREA

Rally in Yeosu: A Staff Member's View and Reflections from Dignitaries

True Parents Open New Headquarters in Korea

## AMBASSADORS FOR PEACE

Seminars Afford New Understanding of Our Movement

## BLESSED FAMILY LIFE

International Relations

Rev. Sun Myung Moon 4

Rev. Sun Myung Moon 8

Rev. Sun Myung Moon 10

Kwak Chung-hwan 2

Staff Reporter 13

Paul Saver 14

Andrew Lausberg 15

Laurent Ladouce 26

Maliwan Laeyoung 28

IIFWP—Middle East 22

Robin Marsh 24

Urio Hadj-amar 32

Kim Hyung-woon; Participants 6

Staff Reporter 18

Yoon Jeong-rho 19

Choi Shin-in 34

*Cover Photo: The fifty-first anniversary celebration of our movement's founding, May 1, in Yeosu*

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# ***Building the Original Ideal Kingship of True Love Beginning with Me and Reaching to the Cosmos***

**The fifty-first anniversary celebration of the founding of HSA-UWC/FFWPU, on May 1, at which Father gave the following speech, was attended by some 34,000 members and guests, many of whom traveled long distances to Yeosu to participate (see also page 6 overleaf).**

**R**espected leaders of the Mongolian Peoples' Federation for World Peace who have come from around the world, distinguished guests from Korea and abroad, beloved leaders and blessed Unificationist families:

On this significant day fifty-one years ago, May 1, 1954, I founded the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) here in the Republic of Korea.

Korea had just been ravaged by three years of war. At that time, the vast dream of the Holy Spirit Association, to unify global Christianity and restore humankind's relationship with God by bringing all the religions and ideologies of the world into unity, seemed an almost impossible idea.

I was only fifteen years old when I received the call of Heaven to take up this work. While walking this path, I

received cold stares and endured misunderstanding from the people of the world, but I could not pay them any attention. My entire life's work has been dedicated to fulfilling God's providence in accordance with Heaven's mandate.

My dear distinguished guests, human history began on the wrong footing, starting with Satan's treacherous betrayal. God, the True Parent of humanity, created Adam and Eve as our first ancestors. He wanted them to grow and mature to become His true son and daughter through their taking personal responsibility. Nevertheless, Satan induced Adam and Eve to commit the Fall. In so doing, Satan completely destroyed the path of true love, which is God's most precious and noble gift to the human race. The Fall was caused when Satan ensnared our original ancestors by an act of immoral love. It was the world's first and greatest tragedy.

Please pay attention to the decadence that is raging



throughout the world like a wildfire. Satan is the king and god of immorality. This fact is recorded in the Bible. The people of the world became slaves to Satan; as a result they lost their sense of direction and have been struggling throughout history. Now the poison mushroom of free sex has infiltrated even your own living rooms in the shape of wife swapping.

For that matter, what shall Heaven do with the countless young people who reject their sacred right and duty to give birth to children or who become homosexuals and pursue lives of extreme individualism? These actions are destroying the highest and noblest order given by God—the family. How can there be any atonement for the despicable crime of incest committed between a grandfather and granddaughter or a father and daughter?

Today let us carefully look at ourselves. Let us reconfirm our noble duty to establish true families through preserving and fulfilling true love, true life and the true lineage as given by God. The status of the six billion people on earth has reached its absolute nadir. Let us advance the movement to restore it.

Of first importance is educating the younger generation to know and practice Heaven's will. Our young people have to deal with a culture of extreme individualism, a culture lost in a swamp of free sex and homosexuality. For this reason, we have to teach them thoroughly about purity, pure love, pure lineage and a pure lifestyle.

Dear guests, if we lose the younger generation, there is no way to guarantee the future of humankind. And yet, an educational movement of this kind cannot be carried out only by employing human theories and human effort. If we consider history, we can see that Heaven, in the background, has been guiding humanity to this day.

Even though God lost Adam and Eve, His first son and daughter, He never abandoned humankind. Underlying history is His unfathomable grief and tear-filled course. God raised central figures of His providence, only to watch as they made mistake after mistake and repeatedly betrayed Him. Yet, God has continued to advance the work of restoration. Beginning by setting Abel apart from Cain in Adam's family, God guided the history of separation from evil. Now, on a worldwide level, God is effecting progress in the restoration of His lineage by bringing together and uniting the Cain-type realm, which represents the evil side, and the Abel-type realm, which represents Heaven, the good side.

What is the purpose of the movement for finding our roots, which I announced a few days ago? It seeks to establish the true love, true life and true lineage of Heaven, because therein lies the fundamental root of the human race. For tens of thousands of years we have lived as false olive trees. The True Parents came as the true olive tree. Now the human race can be engrafted through the blessing to the True Parents and receive the root of the true olive tree. This represents a revolution in God's providence.

For this purpose, I have designated the homogenous race characterized by the Mongolian birthmark, which embraces over seventy percent of the world's population, to represent the Cain-type realm, and designated IIFWP to represent the Abel-type realm. I am having them explore the path to reconciliation and unification. This will constitute a movement to create a new heaven and new earth. Through the blessing given by True Parents, humanity will be recreated as a realm of kinship, that is, a realm of families bearing the Mongolian birthmark and sharing the blessed lineage.

Dear guests, more than half a century has passed since I first hung up the Holy Spirit Association for the Unification of World Christianity sign. At that time, having received Heaven's seal of approval, I emerged on the earth as the horizontal true parent. Only God knows how much blood, sweat and tears I have shed for the sake of fulfilling His will. Now, a new heaven and a new earth are emerging. The kingship of peace centered on God is beginning. Please realize that today we live in an era when we can realize a new heaven and a new earth. In this era, even Satan, who had reigned since the beginning of history as the king of betrayal and falsehood, has surrendered to Heaven. We have entered the realm of restorative grace.

Peace does not come about where there is conflict. Reconciliation and forgiveness are prerequisites of peace and an ideal world. What we should do now, in concert, is break down all walls, even up to abolishing national borders. First, you should remove the wall of conflict that divides your mind and body. The moral training of Confucianism can be understood in this light. You strive toward the original state in which the body completely submits to the mind and thus one is free from pangs of conscience. We should break down walls, satanic remnants, in every field, beginning at the level of the individual and extending through the levels of the family, society, ethnic group, nation and religion. You should establish Cheon Il Guk, the Peace Kingdom on earth and in heaven, which is the ideal God envisaged at the time of creation.

A year ago today, I declared to heaven and earth that the era before the coming of heaven had passed and the time after the coming of heaven had arrived. Now, a year later, the world is going through many rapid changes. Countless leaders throughout the world are stepping forward in response to my call for a peace movement based on true love. Middle-school-aged, high-school-aged and college-aged representatives of our second generation make up the core of this true love movement, which is spreading throughout the world under the banner of Lasting Love. Satan, the evil power, has surrendered, so there is no one who can stop this pure love movement. Hundreds of billions of our ancestors have been mobilized to help us from the spiritual world. It is only a matter of time before the eternal Peace Kingdom is built on earth. You should all have hope and march forward determinedly.

The more effort you make, the sooner that day will come. In Matthew 16:25, Jesus said, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." You should invest all of your effort to expand the realm of families having the blessed lineage, who are in a direct blood relationship with God. With solid resolve, let us race forward for another half century toward the higher ground of peace. Heaven will protect you all. You will be victorious!

Today, through me, each of you has been given this noble mandate from Heaven. From now on, wherever you go, whatever you do, please remember that you are one true family, united around the central axis of God and True Parents. Please remember that Heaven will work through your conscience, and that you can mobilize your good ancestors through living an altruistic life of true love.

May God's blessings be eternally with you and the true families you newly create.

Thank you very much. ♦



# Rally for Education on Attending and Pro



Rev. Kwak's morning presentations were a daily feature



Rev. Jeong Yoon-suk

Soon after returning from the U.S., Father called members to attend a special rally in Yeosu on April 27; following the rally, under the same theme, education continued through April 30. This was followed by the celebration of the anniversary of the founding of HSA-UWC on May 1, at which many dignitaries who are in contact with our movement spoke. Kim Hyung-woon here gives his views as a staff member; the testimonies of guest speakers are on the facing page.

The directive for national delegations of the Mongolian Peoples' Federation for World Peace from around the world to send three representatives to Yeosu from April 27—May 1 was sent out via international memo, while locally word filtered down that Father expected 34,000 to be at Yeosu on May 1. For whatever reason, Father has pressed for a specific number of people to be at Yeosu on certain dates over the last year or so. Fortunately, this was a Sunday. Were that many people in Yeosu on May 1? You can judge for yourselves by looking at this issue's cover photo. One participant had his own method of estimating the crowd size. He said that after having watched an unbroken line of buses pass by for an hour after the event, he realized that wrapping all the way around the bay, until the buses were nearly too small to see, that line stretched as far as he could see in either direction. He thinks it is not inconceivable that 500 coach buses converged on Yeosu that day.

I had led a team tasked with welcoming people to Incheon International Airport from countries around the globe and guiding them to airport limousines that carried them the forty minutes to Seoul's domestic airport, Gimpo. There they were passed off to the Gimpo team, who helped them board flights to Yeosu. In Yeosu was yet another airport team that arranged transportation from the airport to Blue Sea Garden. After all our work was done and the Incheon and Gimpo teams had traveled down to Yeosu, I

followed with the national leader of Kazakhstan.

We took a taxi from the Yeosu airport to Blue Sea Garden. The taxi driver asked how many foreigners had come to this small city on the southern coast, and I told him that about 150 had. He was surprised. He thought that was great. With a feeling of pride, I arrived at Blue Sea Garden. As I arrived, I could hear singing. It sounded like a song competition. I saw a banner that said something about a festival, so I thought some festival was being held.

I went to the room where I would stay to deposit my bag, and then went down to the seaside with Kentoku Hamasaka, a naturalized Korean of Japanese descent, who'd spent part of his youth in America. He was in Yeosu to translate from Korean into English. On the beach there was a group playing yute. My father and mother were there. I greeted them and then headed back to my room.

The next day began with hoondokhae, which foreign leaders met in True Father's living quarters for. I spent some time setting up a transmitter to broadcast the translation and when hoondokhae began, I did the translation from Korean to English.

In the afternoon, some people were chosen to give testimonies to everyone about their activities. Even though it was a rainy day, everyone's desire to listen was strong. I was impressed by people willing to attend in rain gear or standing under umbrellas.

In the evening, Rev. Kwak gave a speech

to the leaders in English. Outside, other people watched a movie on a large screen that had been set up.

It rained heavily all day Saturday, and the winds were strong. Perhaps fifty identical, blue and white tents had been erected as sleeping quarters for the overflow of people who were working on the staff of the event. Some tents flooded and members were drenched. The tentmates of Elder Jeong, who is the father of Wonju McDevitt, True Mother's personal assistant, were fortunate. As the storm intensified and the wind blew harder, he called a friend who invited them all to spend a dry night in a new house that he had just moved into the day before.

Miracles happen. The rain was so strong on Saturday that it seemed likely it would still be raining during the commemoration of the HSA-UWC anniversary. One woman staff member said that if the rain stopped, she would believe in our church 100 percent, and stop it did. It was so strange. She said she would now have absolute faith.

Among others, the mayor of the city of Yeosu gave a congratulatory speech on the anniversary. He welcomed everyone to Yeosu. It felt good. I could see the power of our church.

After the rally, I went to Cheongpyeong with the Cheon Seong Gyeong translation team. ♦

Kim Hyung-woon

Today's World Magazine





# Protecting the Root Ancestor (King of Peace)



These parents took leaders out fishing



Arriving at Yeosu



A game of yute on the beach

## Reflections Shared at the Rally in Yeosu —by representative leaders in Korean society

Before my father passed away, I heard from a famous Korean geomancer that he traveled across the nation to find the region with the best feng-shui and discovered it to be none other than the hillsides of Jangdeung, right in this city. I bought about a 1,000m<sup>2</sup> of the land, but I failed to have my father buried there. Instead I had him laid to rest at the catacombs in Iksan. My point is that Rev. Moon of FFWPU is developing a grand Ocean Project in this region, which is said to be the very best land in all of Korea. Since Rev. Moon is a strong-willed man, I have no doubts but that the project will be successful. ♦

**Kim Seong-gon**

*Member of the National Assembly*

What also came home to me was that the way the Bible is interpreted is ultramodern. As I confessed to you before, I don't know much about the Bible. I am ashamed to admit it, but the modern interpretations of those passages that I had doubts about, those that were illogical, those that could not be scientifically proven, and those that were downright unbelievable amazed me. In those interpretations were also expressed, though not in actual words, criticism against the existing Christian faith. Instead of coercing arbitrarily to "believe with your faith," these interpretations suggested solutions in realistic terms so we can understand and feel for ourselves and persuaded us to believe. I want to tell you here and now that in the process of learning about them, I felt something that I had never experienced in other Christian denominations. ♦

**Pak Shil**

*Three-term National Assemblyman,  
Former Speaker of the National Assembly*

How could the Unification Church have swindled its way into achieving something as great as this? It could not. Therefore, anyone who slanders the Unification Church is confessing to the world, "I am a fool and do not know anything about the ways of the world. ♦

**Jang Gi-pyo**

*President, Green Social Democratic Party of Korea*

Of all the places we visited [during a PWPA seminar in America], the place that touched me the deepest was East Garden, the home of Rev. Moon. I had heard that Rev. Moon had made a lot of money and made his residence into his personal palace, with dozens of maids to wait on him. What I saw and heard at his place was totally different: leaders from around the world working for world peace came to his residence to discuss matters, converse, and make promises to him. His home was a meeting place for world leaders. Discovering that caused me to deplore the fact that people outside the church were spreading unfounded rumors and wrong notions of so innocent a man....

We were received cordially and were given words of wisdom and knowledge. On our way out, each visitor was presented with precious volumes of Cheon Seong Gyeong... The name of the book suggests images of the Bible or the Sutra, so I expected to find phrases like "as Jesus says," or "according to the words of Buddha..." but not one such phrase could I find. Instead, it explained ways to pursue peace in our everyday lives, ways to trust each other and to love each other, ways in which children should view their parents and the citizens their nations.... Having read what's in the book, I wondered to myself why such a book has stayed hidden from the world. ♦

**Lee Seon-min**

*Lieutenant General, Army Reserves*





# Declaration of Jeong Gyo Il

*At hoondokhae on January 9 this year, Father announced Jeong-gyo Il had been achieved on the previous day, which is why he speaks here of the significance of the number eight. We feel a central mission of TODAY'S WORLD is to connect its readers with True Parents. There are times, though, when what Father says—in speeches and more often when he is immersed in prayer—is difficult for translators to grasp and editors to render adequately into English. There is some such content among the following excerpts, but we offer them to you with the expectation that a prayerful heart can bring illumination.*

**T**oday is designated Jeong-gyo Il ( ĳ § ±³ ĳ œ). Jeong meaning “proper; right,” and gyo meaning “to teach.” ... Yes, Jeong-gyo Il! Which gyo is it? This is gyo meaning “to teach.” The character for this gyo is written as a combination of the characters for *hyo* meaning “filial piety” and *bu* meaning “father.” So father and son are becoming one. The proper way that father and son must go is to commemorate this day especially centering on the eighth day, so that the heavenly kingdom, the spirit world and the blessed families in the heavenly realm support the right way of the father and mother ....

Because the number eight had become Satan’s number, from here—one, two, three, four, five, six, seven, eight—he occupied this center. So, from this point, as this is the day being established that restores this center through indemnity, the conditions for the new father-son relationship are brought back to the right side.

Vertically, this is the father—son relationship; horizontally it is centered on the path of the conjugal relationship represented by the relationships between the mother and father, mother and children and father and children. The principle is the same for all families; for a grandfather’s family, a father’s family and a grandchild’s family.

The arrival of the eighth day of the fifth year makes possible the commemoration of all these things on this day, based on the model of the father—son relationship. Since all Unificationists throughout the world are brothers and sisters through an above—below relationship, left—right relationship, older—younger brother and sibling relationships, they can all be connected if they rise from the position of a son to that of a father.

As everything in the father-son relationship can be resolved, all the families blessed in the spirit world until now can come to the earth and attend True Parents based on the designation of Jeong-gyo Il. It is a big change around. By correctly making the father-son relationship, an original new beginning can be seen based on the eighth day of the fifth year! Amen! We have designated this Jeong-gyo Il. Do you understand? Jeong-gyo Il, opening the proper way for a father and son, wherever....

It is the time when those in the spirit world will return to

the earth. As they return, remember to commemorate this day, Jeong-gyo Il, and that it is to begin, from the fifth year, for the sake of the realization of God’s will. From now on, other things such as making money or the like do not matter. You can aim for success or further your studies after you fulfill this work of changing your lineage and rectifying the right of ownership [from belonging to Satan to belonging to God]. Over this next four years, put aside other matters, and remember this is a time for correctly teaching the achievement of this.

Yes, everything is included in *jeong-gyo* [right teachings]. Also, the unity of mind and body is a proper father—son relationship. Isn’t that so? Based on the foundation that was completed centering on the proper relationships between father and son, between subject and object, between above and below, between front and back and between siblings—and centering on the will of the whole—the family, nation, world



and heaven and earth can all be brought to into order and set straight using the same principle. Jeong-gyo Il, a special day that has not previously existed, is the day when this is made possible.

You cannot do as you like. Remember that we have grandmother, grandfather, mother, father, husband, wife, and children in a family. By father—son relationship, we mean the mother—son relationship as well. Above—below relationships, front—back relationships—all are included.

Owing to the significance of Jeong-gyo Il, we will be celebrating its first anniversary next year. As we greet a new spring and new summer, you can ruthlessly assess whether you are growing normally and whether you are situated normally. You can cut away anything that is not of heaven—you should know how to perform surgery on yourself—and commemorate this day of being able to see that which you have put right in yourself.



The characters for Jeong-gyo II mean stopping the things that are wrong.... Please take pride in the fact that the era in which we can stop evil things and establish the proper position through the way of father and son has dawned. Remember this principle on the eighth of every month, and, on this important day of the year, evaluate whether you have established the way of a devoted son who attends heaven and earth....

We should be moving forward powerfully, banishing words like “undevoted.” Push them aside and continue with the duties of magnificent, devoted sons. This is the path everyone in the Unification movement should follow, the path every family should follow and the path every nation should follow. Then heaven will always be the place where the heavenly lineage is unified and heaven’s realm of ownership is established properly. This is our conclusion. We are offering this as Jeong-gyo II.

So, even people in the spiritual world can enter into relationships with people on earth in which people on earth are in the position of their elder siblings or parents. Spirits would attend earthy people in a parental position for the purpose of realizing jeong-gyo as a part of their own course to develop filial piety. In this way, the physical and spiritual worlds would progress together based on Jeong-gyo II and the owners of the Kingdom of Heaven on earth and in heaven, where we can experience liberation, would be true parents. Once that occurs, a Savior, Messiah or a Second Advent of the Lord would not be necessary. Jeong-gyo II, therefore, exists to liberate the Savior, Messiah or Lord at his Second Advent, and in the end, it will become a historic day that everyone will commemorate.

Jeong-gyo II can be set up based on the existence of the Kingdom of Heaven on earth and in heaven, under the super-

should be corrected by a righteous, devoted son, so that the devoted son and his father, who is the king and owner, can continue the lineage from then on. Past, present and future are connected through a father—son relationship. If this is distorted, all will go wrong. We are connected to jeong-gyo through the ties of the father—son relationship. Amen!

From now on, it should become our tradition to emulate the life history of families who have fulfilled their duty to embody jeong-gyo and to be patriots, saints and holy sons or daughters. New traditions for the ideal world should replace our traditions from the time of indemnity. These should become eternal traditions in a heavenly nation. We should be blazing the path of devoted sons and daughters, where “true” is always included—the path of a true patriot or that of a virtuous woman—and prepare to fulfill the duties of a family of saints and holy sons and daughters.

Hence, this is an era in which we can live in our own kingdom of heaven, where we can enjoy liberation with the authority that springs from a righteous father—son relationship and authority that flows unimpeded from the Kingdom, in heaven and on earth, by honoring Jeong-gyo II. This calls for billions of cheers, not just tens of thousands.

Education; jeong-gyo! You should be educated in the heavenly world. The duties of a father and son are equal here. So, what is this year’s motto? “Let us complete the ideal of internal and external Cheon Il Guk.” That is what it means. It embodies the substance of the father—son, conjugal and sibling relationships. It is a path you absolutely have to take, and which can be fully completed based on commemorating Jeong-gyo II. That is my conclusion.

The history of Korea is stained with blood from fights between patriots and villainous, insincere, disloyal, dishonest people. There is no traditional ideology to correct that. The fact that this new day of commemoration for the Unification Church was made based on indemnity conditions means it becomes something like a safe haven or sanctuary. Do you know what I mean by sanctuary? During the Exodus, if one person were to have made a mistake, they could all have been wiped out. If such a man among those who are faced with possible annihilation enters a place of sanctuary, no one would be able to catch and kill him there even if the rest of his people perish.

Observing this holiday, Jeong-gyo II, would benefit you in the way a refugee castle would. To the degree that you attentively observe Jeong-gyo II, you will be able to cut off from history and your ancestors will not be able to hook you and drag you into hell. This is illustrative of the Korean saying, “Devotion moves heaven.”

Groups of satanic spirits are working on earth during the Last Days to help us return to heaven, by sacrificing their own earthly descendants and creating a bridge that helps us, and in turns helps them, become purer. Even the shadow of the archangelic world will be erased with the help of the whole archangelic faction.

Even the satanic elements are following us and becoming purer. They are following good people. There will be an overflow when everyone comes, won’t there? Since the father—son relationship is distorted there should be some place or some way for all to straighten out the father—son relationship to the point that they feel it is aligned with a reasonable purpose like that of Jeong-gyo II. Without there being such a place, liberation will never come.◆



vision of True Parents. On Jeong-gyo II everything is clean. This clear conclusion can be reached based on the Principle.

What kind of day is Jeong-gyo II? [Father is analyzing the Chinese characters of the name.] It is the day on which the son and the father sit on the seat of righteousness. The characters for filial piety (*hyo*) and that for a father (*bu*) form the left and right sides respectively of the character for *gyo*. When they are seated where God’s righteous teachings exists, a father and his sons and daughters are one. This would be a place where the Fall does not exist. Jeong-gyo II triumphs over history and is absolutely necessary. Any entity that goes to heaven passes through earth and all entities on earth and in heaven exist for those who embody jeong-gyo. So, a righteous, devoted son and a righteous father uniting is one way of entering or initiating the realm of liberation, the ideal that God held at the time of the Creation, the Kingdom of Heaven. Amen!....

Jeong-gyo. This is absolutely necessary. All forbidden things



# 46<sup>th</sup> True Parents' Day



*Father's prayer and brief excerpts from his speech  
at the True Parents' Day celebration at East Garden on April 9*

**B**ELOVED Heavenly Father! Today is April 9 in the fifth year of Cheon Il Guk. This morning we are gathered here to offer our bows to you in commemoration of the forty-sixth True Parents' Day, a day observed with keen interest by heaven and earth, and by blessed families around the world.

Forty-five years ago today, You established True Parents on earth after passing through an era of global indemnity on the levels of the individual, family, tribe, people, nation, world and universe, in the painful course of restoration through indemnity that began when the ideal you held at the time of the Creation was lost. They are the victorious basis of the ideal family You had originally envisaged. This day marks the forty-sixth occurrence of True Parents' Day, through which You can concern Yourself directly with this world, based on True Children's Day and the Day of All True Things on the foundation of the existence of True Parents.

You prevailed in offering innumerable conditions of indemnity in the course of history and chose this immature son to be at the forefront on the path of pioneering; You also mobilized all saints and sages and angels in the spiritual world in order to prepare once again the foundation for the ideal You held at the time of the Creation. After passing through such a process, if this son of Yours had been successful in beginning to establish the blessed families of God, centered on the seven nations of Great Britain, the United States, France, Japan, Germany, Italy and Korea, immediately following World War II, Your providence would have been fulfilled by 1952. If this had come to pass, a True Parents' Day, True Teacher's Day and True King's Day would have been inaugurated right there and then. We would have ushered in an era of liberation and complete freedom in all nations, and that ideal would have been fulfilled. That ideal was to connect the life and blood lineage centering on the love of the spirit world and the physical world, and we would thereby have become the lords of all nations in a liberated and completely free world where heaven and earth were completely united. You would have been enthroned as the King of love, the eternal King of kings.

In the efforts to restore all that was lost, You extended Your toilsome course by a second forty-years, and the history of indemnity has continued until this day, the forty-sixth anniversary of True Parents' Day. Based on this day, which has arrived six years after the conclusion of that forty years, it was finally made possible for the new institution of the ideal of God's Kingdom for the family to be established, an institution through which a new dawn of bright victory and love can shine on the spirit world and the physical world in this new universe, centering on the love of the family.

We have now entered an era in which, for us to go beyond the age of salvation on the individual level and to obtain salvation on the level of the family, tribe, ethnic group and universe, we need to establish a global sphere of victory on the level of the individual, family, tribe, race, nation, and universe. We need to go beyond what was supposed to have been established by Adam's family—the victorious supremacy of Your blessing in all nations and all ages, in a world where heaven and earth are united as one and the vertical and the horizontal lines have formed right angles, thereby enabling it to rotate clockwise.

We are truly grateful for Your allowing us to celebrate this forty-sixth anniversary with a world of peace and equality within our grasp, wherein all walls of suffering have been torn down and national barriers transcended.

Many religions stemmed from the religious realm based on Your promise to send the Messiah to this world, but You set it up so that the foundation for the Messiah should be established in a world transcending nations and cultures. Thus, together with the families of children of direct descent centered on the Commander-in-Chief of the spirit world, we were able to succeed in laying down the foundation on the family level, after treading the path of suffering on which the family, tribe, people, nation and world stood opposed to the religious realm.

Centering on the global realm transcendent of religions and nations, we overcame the schemes of Satan to oppose us and to block and destroy the path followed by True Parents, and passed through the supra-religious and supra-national realms to the realm of transcendent liberation and unity, where grounds



for global and cosmic conflict cannot exist. Thereupon, standing on the foundation of a family of complete oneness and love, where separation between mind and body cannot be found, Your ideal of love—the love of true parents, true owners and true kings—was established and the will built with Your own hands, the realm of liberation and complete freedom for all nations and all ages, fulfilled through the revolution of indemnity, revolution of conscience, and revolution of heart. And now, at the very summit of the transcending of religion, nation, world, universe and unity, and the central place where the upper and lower have become one, the left and the right become one, and the front and back become one, the basis of the original ideal of the Creation has been firmly established.

In order to prepare once and for all the place of settlement in which Your hopes of all ages can finally be realized, representatives from the seven nations of Great Britain, United States, France, Japan, Germany, Italy and Korea will hold a rally on April 13, through which those that transcend religions, peoples, nations and the world will be drawn together to become one in mind, body, ideology and soul in our common goal to achieve Your purpose of the ideal of creation, and the peaceful Kingdom of Heaven. This rally of the final preparation, through which we will cross over to a new world of unified settlement and liberation, will be held three days from now.

Therefore, Heavenly Father, help us make this rally a great success under your supreme guidance, so that this glorious victory will forever shine over the world and the parent, teacher and king centered on love. All this I report and proclaim on this day from the bottom of my heart in the name of True Parents! Amen! Amen! Amen!

### Father's Speech (excerpts)

**A**MONG all true days in the world, the very best are days when we can pass the time laughing out loud and singing in joy, rather than living in an environment where we cry and fight and wear a frown all the time! Is that true or not? [It is true.] If you don't agree, stand up and I'll give you a prize. Why isn't anyone standing up, even though I said I would give anyone who disagrees a prize? Children love to be given prizes, so I thought at least they would stand up, but even the little tots are remaining seated, which shows they are better than adults. How about God Himself, then? Would He stand up in disagreement, or not? He would not. That is because everyone agrees that such a day is a good day....

Everyone, look at your palms. You'll see that there are lines running across them. How many people are here? 3,500? How many? [3,000] If there are 3,000 people here, there are 6,000 hands, half of them being right hands. If you were to look closely into your right palms, all 3,000 of you, could you find even two that are identical to each other, or not? [We couldn't.]

Since all kinds of people are in our church, you should not judge others thoughtlessly, nor should you criticize others, listen casually to them, sniff them, or treat them roughly....

Something that changes is not something true. Do you understand? During the thirty-four years I stayed in the United

States, did you ever see a change in me? The world raised a clamor; whites, blacks, in fact all five races, prayed endlessly for me to die, didn't they? After Stallings learned about the Unification Church, not even the most confident person on earth could compare with him. He loves his wife—is she here by the way?—and his son; the three of them love each other. In that respect there is no one who can rival him, is there?...

If you asked what kind of person I am, I'd say I am someone who can see with my eyes. Though they are small, I try to see the truth through them. I am determined to be a king in seeing the truth, and I will not be outdone by anyone in the world. ...

If you got to meet True Parents... Do you know what a true person is really is? The prominent people seated right here are all religious leaders, but can you claim to know your true selves? Well, can you? Stallings, do you know yourself? You could give a description of your facial features, which you can see for yourself, but do you know what is happening in your mind, and that your mind and body are in conflict right now? Though the fact that the mind and body are in constant struggle is true, our eyes cannot see it. And we cannot hope to make everything okay by denying what is taking place, just because it is invisible to us. Unless we acknowledge this fact to be the truth, the world cannot find itself or the place of peace.

Can peace blossom where there is constant fighting? It is illogical. Can perfection come from ignorance? If you asked someone why religion came into existence, if he did not know the answer, he could not reply, "Religion came into existence for me!" Why? Who is "me"? If the one who answers happens to be a Presbyterian, would the omnipotent God have created the universe and religion for him, a member of the Presbyterian Church? People must first acknowledge the fact that before they were born the universe existed and that a master of the universe must have existed before the universe could be created.

Could a person acknowledge True Parents if he were not a true person himself?... Are you true children? Aren't your minds and bodies in conflict? What is true? Is it what the body wants to do or what the mind wants to do? You don't

even know the answer to that question. The body and the mind are fighting each other, because the body does not want to do what the mind desires, and vice versa. Isn't that so? If they both wanted the same thing, wouldn't they go for miles or for a hundred years without fighting? Ever since the Fall, they have been at odds with each other, because they could not become one. The fight has continued to the present. Without a foundation on which we can stop this fight, peace cannot be achieved.

Where does peace originate? From the moment a baby is born into the world and has cried his first cry, his mind and body begin to fight, because his mother and father are in constant conflict. Not only do the visible selves of the mother and father fight each other but, within the mother, the mind and body are fighting and the same goes for the father. So, in truth, four beings are fighting, and the baby that has inherited the love, life and lineage of such parents cannot help having a mind and body at odds within itself.



**Father speaks at the International Leadership Convocation on the subject of "The Providential Path to True Liberation and Complete Freedom," at the Washington Times Arbor Ballroom on April 13, 2005**



At the beginning of history, as a result of the Fall, our ancestors inherited a constantly fighting lineage from their progenitors. We have multiplied on earth to point where six billion people live in the world, while hundreds of billions of others live in the spirit world. All those in the spirit world ended up there without having reached a solution. Their time on earth was spent in the heat of battles and war. They were religious people, nonetheless. Jesus himself was unable to solve the essential problem, the struggle between people's minds and bodies, and passed into the spirit world without having saved the nation.

Jesus was a holy man. If he had found a holy woman, would he have wanted to marry her or not? Stallings got married because he knew the answer to this question. Did I offer to conduct his marriage? He is the one who made a fuss about it, claiming, "Oh, I must receive the blessing." He was so serious that if I hadn't blessed him, he might have demanded it at knifepoint! So in the end I told him, "You are the one who was teaching the wrong things, so you should now be the one who practices the right way. Whether you can receive the blessing or not depends on you." It was up to him to decide whether to believe in the Unification Church or not, just as it was up to him to have faith in God in his own way. I blessed him, because I felt a certain responsibility. He was overcome with joy when I blessed him.

Did God say, "Mary, you must marry Joseph"? If Mary had not gotten married, Jesus may not have had to die. Some respond, "Why on earth is Rev. Moon saying such things? This is not in the Bible." But you don't know what lies behind the Bible. Because what I know is watertight, I am ready to proclaim it to the world....

I am not eighty-five years old; I am eighty-six. We are born from our mother's womb, so why should we not include that?...

My grandson, where did he go? [He didn't come.] He didn't come? I wish he'd come. There are times when I address my

ten-month old grandson as "God." I learn a lot from him. Why? He can tell how much I liked him yesterday and how much more I like him today, just by looking at my face. He knows when I cuddle him with a more loving heart than before. Because he knows, he moves his eyes up to look at me, his grandfather. So I tell him, "Oh, I'm sorry. I'm really sorry for not greeting you with a smile brighter than yesterday's." This is what is happening in my life now; do you know how delightful it is? Underneath his feet are gold mines and diamond mines and a reservoir of mineral water just waiting to be released. If you were to submit to him, underneath would be found infinite treasures and minerals, the stream of immortality of the life of those treasures. When a pepper ripens, it is firm at first, but as it withers, it falls to the ground. It wants to go back to the ground. Fruits need to return to the earth....

Joo Dong-moon, did you send your mother-in-law off well on the fourth? [Yes, I did.] She must have had me on her mind as she passed over. As she searched for True Parents, she wept because her husband opposed her. She was one crazy woman. I was persecuted so much that most people shunned me; what was she to gain by looking for me? It seems like only yesterday that she came to me, weeping, with her baby on her back, but fifty years have passed since then, and she has passed on and left us for good. Before long, I too will pass on. An era may come in which my original mind of long ago will burn hot, and through my heart of love for God flowers can bloom in a new garden. So in my heart I said to her, go on and wait for me. Pray for her on behalf of me, and tell her this, will you?...

Great Britain, the United States and France shouldered responsibility for World War II and emerged the victors; whereas Japan, Germany and Italy lost. At that time, we had to make one nation. If Great Britain, the United States, France, Japan, Germany and Italy had accepted and attended me centering on Korea, the world would not have turned out the way it has. The

*To clarify Father's direction and to strengthen the resolve of the American movement's leadership for the final phase of True Parents' ministry, Continental Director Dr. Yang Chang-shik recently called a special "North American Leadership Summit" in Washington, DC, for church leaders*

*and leaders of all providential organizations. The invitation mentioned the crucial role of America and the call to understand the heart of the parents and act in their stead with increased faith, love and obedience.*



*Leaders of the movement in North America pose for a commemorative photo*



Vatican and the Protestants would have no reason to fight. And what's the barrier dividing North and South America...? How can Catholics and the Protestants become one?

The people responsible for these faiths have passed on to the spirit world. Did Jesus preach that we should fight? He told us to love our enemies, so why are there so many religious denominations? Americans do not have faith; they do not believe in Jesus or even God! What on earth are liberalism and individualism? You should know that I came to this country and was persecuted for thirty-four years because I worried that you, clinging to Christianity, God and Jesus, would come to ruin in the end. How many of the people sitting right here can claim they didn't pray at least once for Rev. Moon to fail?

Can you imagine how delighted God would have been after creating Adam and Eve? Consider it from this perspective: if a woman who had been thought barren became pregnant and gave birth to a healthy baby, the eldest son who would carry on the family name, how much would her heart swell with pride and hope for her child? It was the same for God. You should know that while creating Adam and Eve, He pictured in his heart a world full of dreams, images of His children, similar to what expectant mothers and fathers picture in their minds.

Though God wants to become the parent of humanity, He cannot attach the label "parent" to Himself. You should realize this. When a couple gives birth to sons and daughters, they may say, "We are their parents," but they did not become the owners of love by themselves. By being born, their children gave the parents the right to act as their parents, with parental love. The one who makes someone into a parent is not the husband or the wife, but the baby, and until now no one—not the father, sons or daughters, or siblings in a family—knew this fact.

No matter how great I might be, I still need something. What do I need? Am I a man or a woman? Since I am a man, what would a man definitely need? Priests may not know the answer.

What a man definitely requires is a woman. Speaking of definite requirements, what is it that they require from each other, the basic and fundamental needs that only the other can fulfill? What the woman needs is the man's convex part. What would the man need from a woman, her convex parts or her concave part? Well, which is it? Answer me.

What enables a man to function as the master, his convex part or the woman's concave part? Convex or concave? [Concave! ] [Father laughs.] So you do know. That is what is required. That is what gives freedom. With your wife beside you, you can laugh out loud. You cannot expect to get more complete freedom than that. Freedom is not something you can achieve alone....

God would have yearned to see the faces of the True Parents of humanity, the faces that He loves, but did He get to see them or not? Religious leaders who are gathered here! Of course He did not see them, because of the Fall. Did the Fall occur before or after marriage? It occurred before marriage; God never got to see Adam and Eve get married or their convex and concave parts unite as one. He did not get to see their faces radiating joy over their union and expressing happiness in all kinds of ways. He could not even dream of seeing them like that....

When the real True Parents appear, God wants to see their faces, see what they look like. He wants to prepare feasts for them and break bread with them. He wants to watch over them as they experience delightful festivities as husband and wife and share their joy.

As they continue to live in this way, God would observe them in their everyday lives, and see the wife become pregnant and feel hopes and dreams for her baby—finally giving birth to sons and daughters. Only then would the triple-objective purpose be realized. Only then would the four-position foundation and the triple-objective purpose be perfected. This is in accordance with the formula of the Principle.◆

## South Americans Converge on Brazil to See Dae-mo nim

The May 7 and 8 visit to the Sao Paulo church in Brazil drew 2,600 people from Brazil, Uruguay, Paraguay, Argentina and Chile. Heung-jin nim and Dae-mo nim, accompanied by the rest of the True Family members in the spirit world were drawn to return to South America two years and five months after their last visit by the sincere hearts of the South American members and by the conditions that those members had set. For the first time to South America, Lucifer came, as did 250 billion absolute, good spirits. Dae-mo nim spent sixty hours en route, so she was away from Cheongpyeong for five days.

As she had done in Europe, Dae-mo nim oversaw the liberation and blessing of ancestors, the blessing of people in the physical world to those in the spiritual world, the performance of the ceremony registering blessed couples in Cheon Il Guk, the presentation of *tongil* candles to the parents of blessed children who have passed into the spirit world and the ceremony to grant prayer-wishes.

After all of her hard work, the members honored Dae-mo nim with a banquet on May 8—Mother's Day in Brazil.◆





# What's So Special About Oceania?



By Paul Saver

*The IIFWP director for the region of Melanesia explains his view of the providential importance of Oceania*

**W**hen True Father visited Sydney in 1992, he wrote a calligraphic message in Korean that translates to read, "The Unified World Begins from Oceania." It now hangs on a wall in the Oceania Peace Embassy in Sydney, Australia.

In October 2000, our True Parents visited the Marshall Islands at the invitation of President Kessai H. Note. The president accorded True Parents a state-level welcome. True Father proclaimed the official beginning of a ten-year course, his last years of public mission, which would center on Oceania.

The inauguration of the Oceania Inter-religious and International Peace Council (IIPC) in March 2004 was hosted in Samoa by Prime Minister Tuilaepa Sailele Malielegaoi. In fact, the Samoan government cosponsored the event. In attendance were four heads of government, four first ladies, along with four former heads of government. Additionally, some of the most eminent religious leaders throughout Oceania attended. Admittedly, in Oceania, apart from Australia and New Zealand, we are talking about nations that are tiny land masses with very small populations. Nonetheless, they are sovereign states with a vote in the UN.

If you peruse the lists of prominent members of society who have attended IIFWP summit meetings and gatherings of a similar caliber since 2000, you will notice that the heads of government and first ladies of Palau, the Solomon Islands and the Marshall Islands have been regular attendees. Indeed, the president and first lady of Palau received a special visit from Rev. Kwak, who shared

Holy Wine with them and taught them about the blessing.

This February, it was publicly announced that the cabinet of the government of Palau had endorsed a nationwide initiative to deliver character education curricula to all government schools. Micronesia's IIFWP representative sits on the committee to execute this initiative.

In a speech on April 30, 2004, True Father explained the stages by which God's nation (Cheon Il Guk) is restored. It starts with the island nations. The victory then is passed onto the peninsula nations and finally to the continental nations. This means that before the Korean Peninsula can be restored, some island nation or nations must be restored. The island nations' providence is the grassroots foundation for world restoration.

In the Book of Acts 1:8 Jesus declares that the Gospel will go "to the end of the earth." In actual fact, it has taken almost 2,000 years for the Gospel to come to the Pacific Ocean region. The Bible also records that the "first will be last, and the last first." Of the Pacific region, Melanesia (including Papua New Guinea, the Solo-

mon Islands, New Caledonia and Vanuatu, whose populations consist mainly of dark-skinned tribes) was the last area in the Pacific to be missionized and arguably represents the "end of the earth."

At the Cheon Il Guk Leaders Assembly 2005, on the last day (February 17), True Father gathered the entire Oceania delegation of leaders to the front of the Main Hall at Cheongpyeong. There he spoke to us privately as if addressing a football team. His words included the following:

If Oceania becomes one, the way to unify North and South Korea will open up. I will be working on that in the background...If Oceania becomes one, North and South Korea will be united, and after that, there won't be any problem with the thirty-three nations of Asia and beyond that the African continent and North and South America. Centered on Oceania, the North—South American continent and the African continent are twins. Centered on Oceania, in the middle, the two continents will become one.

On page six of *Exposition of the Divine Principle*, it states:

First, the essences of all civilizations which developed on the land should bear fruit in Korea... Next, the essences of civilizations born on the shores of rivers and seas should bear fruit in the Pacific civilization to which Korea belongs...Last, civilizations born out of different climate zones should bear fruit in Korea.

We can see in modern-day Korea the best fruits of religion and science. However, the text refers to a three-stage process.

CONTINUED ON PAGE 16...OCEA-



*Political, religious and tribal leaders from Oceania have consistently attended local and international IIFWP seminars*



# High-level Oceanian Delegation Answers the Call

*By Andrew Lausberg*

**O**n May 16, I left Port Vila with seven participants from my home nation of Vanuatu to attend the final Oceania Parliamentarians for Peace Seminar. The first seminar was held in March, the second in April.

Most of our group had not traveled out of Vanuatu before. They had never seen a large city, never seen an escalator, never ridden on a train, let alone a jumbo jet. While transferring in the Brisbane airport, getting on the escalator was a rather serious affair. Each of our participants got on the moving steps warily and wobbled to some extent, looking every bit like someone who was riding on a surfboard in a one-meter surf for the first time. Getting off was just as much fun.

Because parliament was sitting during this third seminar, I invited participants from the provincial government level instead of the national parliament. Traveling with me to Korea were the president of Tafea Province, accompanied by a councilor, the president of Sanma Province, the president of Penama Province, the vice-president of Shefa Province, and the lord mayor of Port Vila, the capital city.

After we arrived in South Korea, I tried to get a bit of rest that afternoon, knowing that from the time of the opening banquet that evening, I would be on full-time call every day for the next four to five days. As Master of Ceremonies for the seminar and interpreter for Dr. Yong, our continental IIFWP chairman, my job

involved being with staff members and participants non-stop from 5:00 AM to usually 11:00 at night. There wouldn't be time to stop or take much of a breather. I was responsible for introducing each presentation and each presenter, for making general announcements and for coordinating all the activities that took place in the hall.

For me then, the seminars were always marathon exercises; how to maintain my physical and mental energy were crucial questions. Because of the demanding schedule, I sometimes felt like complaining (under my breath, of course!), but I did my best to overcome. In the end, when the participants boarded the bus for the airport, I felt full of gratitude and love for them. I understood; this is the nature of true love: to give and give and give, and to want to give more.

To be honest, I should acknowledge that few of the staff members had schedules much less demanding than my own. As the MC and hall director, it was a great inspiration and blessing to work with the Japanese staff (all volunteers assigned to Oceania as missionaries) and with the Korean staff. I have the utmost respect and praise for them. They were utterly devoted, very professional and unconditional in giving. Regularly, it is the support and service that comes from our Japanese staff that deeply moves our participants, because they can see the practice of true love in action.

Obviously, from the viewpoint of

the Principle, the number three has significance as symbolizing the completion stage. I think most of us were aware of this, particularly as the parliamentary seminar series was designed from the beginning to include only three seminars. The highlight of the seminar came then, on May 22, after the completion of the presentation section of the seminar. Our entire delegation of MPs from Oceania was invited by True Parents to a congratulatory banquet at their residence in Hannam-dong.

Due to poor weather, the first part of the program was held in True Parents' living room. Chairs were put in rows to seat up to one hundred guests. Father also had invited twenty or so high-level guests from Korea, who had recently participated in the IIFWP seminars in Japan, and who were greatly impressed with Father's movement [see pp. 19-21]. Apparently, IIFWP has also been breaking through new levels here in Korea.

After Father spoke to the gathering, dinner was held outside, with entertainment by two well-known Korean singers to follow. The participants from Oceania were also invited to sing a song, with

*CONTINUED ON PAGE 17....LAUSBERG*



*On May 22, a garden party was held at True Parents' residence in Hannam-dong, Seoul, for 80 dignitaries, including important figures in Korean society and 55 political leaders from nations throughout Oceania*





CONTINUED FROM PAGE 14...**OCEANIA**

The first and third stages clearly emphasize the centrality of Korea, but the second stage refers to the essences of civilization bearing fruit in the larger "Pacific civilization," "to which Korea belongs." The second stage refers to a greater entity than Korea herself, pointing to the Pacific island nations.

Why the Small Island Nations of Oceania Are Well Positioned To Substantiate Cheon Il Guk

### 1. Predominantly Christian

Oceania is the only region in the world where all the nations are predominantly Christian. This is amazing given the plurality of today's modern world. Faiths other than Christianity have only a token presence in the small island nations of the Pacific. Most of the smaller nations in Oceania are poor, yet local churches are the largest, most prominent buildings of all. In places like Samoa, it is not uncommon for parishioners to donate up to 80 percent of their income for projects such as the construction of a new church building.

### 2 Strong family and community system

Oceania has a family system that remains relatively intact, although threatened by the secular humanistic trends coming in from the outside. Traditionally such a family system recognizes the importance of sexual purity before marriage, the sanctity of the two-parent participation, three-generational families and fidelity within marriage.

In the Pacific island nations, families interact communally forming tribes and clans. Tribal chiefs and elders maintain their moral authority above national governments.

### 3. Unquestioning belief in God and the spirit world

The existence of the spiritual world and our interaction with the spirits of deceased ancestors is commonly believed and practiced. In the islands, when you speak of God and family, people relax. The motto of the Republic of Nauru reads "God First." Those that quote the Bible are seen to be more credible.

### 4. Church—State harmonization

The separation of church and state is a foreign concept for Pacific islanders. It is a rule of thumb that public meetings both within and outside of parliament, begin and end with prayer. Failure of foreigners to do so raises suspicion. In Tuvalu, the

tribal chiefs recognize the authority of the church above all secular entities. This is reflected in their meetings of tribal elders, where the head of the Christian Church of Tuvalu (92 percent of all Tuvaluans are members) is the one who speaks first and last and sits in a central position.

### 5. A vertical tradition

In most of the Pacific island nations, the traditional community structure remains intact. The structure is hierarchical whilst incorporating consensus. Elders are respected. There is clearly a structural foundation for God's kingship to be established in the Pacific island nations and for True Parents to be received. (True Father has described democracy as "brotherism": without parents, brothers fight.) In any ideal system, the parents' position must be established.

### 6. Prophecies of the Last Days

Prophecies abound in the island nations that are concerned with the Last Days and the Second Coming of Christ.

### 7. Oceania is where the world meets

Oceania is home to twenty-three nations. This includes fourteen UN member nations (independent nations) and nine territorial nations. The UN nations are: Australia, New Zealand, Samoa, Tonga, Fiji, Tuvalu, Kiribati, Vanuatu, the Solomon Islands, Papua New Guinea, the Federated States of Micronesia, the Marshall Islands, Palau and Nauru. The territorial nations are Niue, the Cook Islands, New Caledonia, French Polynesia, American Samoa, Guam, Wallis and Futuna, Tokelau and the Northern Marianas Islands. These territories remain "outposts" of some of the major developed nations of the world, that is, the United States, New Zealand, France and the United Kingdom.

In addition to this, nations that include Japan, China, Taiwan and Australia maintain a continual presence through humanitarian aid efforts and business interests. In a real sense, these small nations are points that represent the coming together of the world. It is also the intersection of the modern world with traditional cultures. Auckland in New Zealand, has the largest Polynesian population in the world.

### 8. Resource rich

The World Bank has declared that the richest nation in the world, in terms of natural resources (particularly gold, oil and diamonds) is the Solomon Islands. The second richest is neighboring Papua New Guinea. New Caledonia has 30 per-

cent of the world's nickel deposits. These nations are tropical paradises. God's ideal involves the harmonization of the spiritual and the physical to create the most comfortable living circumstances. Can such natural material blessing in Oceania, be coincidental?

### 9. Childlike nature of the people

Pacific Islanders have a childlike nature. Jesus said, "Unless you turn and become like children, you will never enter the kingdom of heaven." He was not referring to childishness but childlikeness, which is a quality of innocence and openness. People grow up in the islands where they learn to listen more with their hearts than their heads. The islands have a foundation to establish a culture of heart, which characterizes the Kingdom of Heaven.

Prophecy about the Last Days in Oceania

### The Solomon Islands

In the Solomon Islands, there is a preacher by the name of Michael Maeliau, of the South Sea Evangelical Church, a small denomination that has received revelations concerning the Last Days and Oceania. This group is praying that the Solomon Islands will establish the blueprint, or model, of God's Kingdom on earth. "We are asking God how He wants a nation to be," said Michael at a prayer meeting in Vanuatu. It is their belief that God will transform the nations of Oceania, starting from the Solomon Islands.

Maeliau said that in 2004, forty nations in the world will have elections, and "We are praying for God to establish Godly nations." Externally speaking, Melanesia is a small, insignificant part of the world, yet "Melanesia is David," says Maeliau, up against the rest of the developed world that is Goliath. Prophecy concerning the Solomon Islands speaks of the Solomon Islands "going down to the deepest valleys of her life," but that she "will come back again soon."

In July 1999, conflict between the peoples of Malaita and Guadalcanal erupted. The Solomon Islands entered the darkest hour in her history during the middle period of 2003. Eight hundred people died in bloody clashes. Then in July, when the nation was facing total anarchy, the Solomon Islands government took the unprecedented step of inviting the Australian military and police to enter the country to restore law and order. Australia responded immediately and called upon her regional neighbors to join in the efforts, hence the operation came to be



called the Regional Assistance Mission to the Solomon Islands (RAMSI). RAMSI is not only restoring law and order but also convicting people of crimes against the nation. The mood of the nation is that the majority of the people, who have nothing to hide and want to see justice come to pass, are rejoicing at such a development in the history of their nation. As if it were an act of providence, those who oppose such a seemingly foreign invasion, only draw attention to themselves and with it suspicion, from the authorities. Deuteronomy 28:1-13 is often quoted as being relevant to the Solomon Islands, indicating that if the Christians of the nation keep faith then the nation will become "the head and not the tail."

### Vanuatu

On Tanna Island, the John Frum Cargo Cult emerged back in 1939. Members of the group live separately from other Tannese and observe strict community rules. Prophecy indicates that the Second Advent of the Lord will happen in Tanna and the "hills will be leveled" to fill the valleys and thus create a "flat land."

In Oceania there is a regional prayer group called the Pacific Prayer Assembly (PPA). This group is significant for at least three reasons. Firstly, its members come from different nations of Oceania. Secondly, the principle members are high-level political leaders. The chairman is the Honorable Nipaka Natapei, former prime minister of Vanuatu. The "First Member" is Ati George Sokomanu, former head of government in Vanuatu. The "Second Member" is Janet Maki, the attorney general of the Cook Islands. The concept of religious and political leaders working closely together is acceptable and considered necessary in most of the Pacific Island nations. Thirdly, the PPA sees itself to be a movement of unification and reconciliation. Recently, following a prayer breakfast in Vanuatu, all the prayer warriors journeyed to the island of Erromango. In 1839, a missionary by the name of John Williams was murdered by locals there. Since that time, an evil spirit has held a curse on Erromango. The prayer group flew there to make reconciliation with the people and pray over the people, in order that the evil spirit would leave. Such liberation allegedly took place.

At a prayer breakfast in 2002, there was a call for reconciliation of all island groups. In Vanuatu there is an organization called Imere Christian Council (ICC). "Imere" means to "come together in peace." This is a movement on the village level to unify the churches. In two major villages this has already happened, including a village called Mele, which was the local headquarters of Christianity about a hundred years ago. ♦

**Photos: the participants are received at the National Assembly; inset, Kim Duk-kyu, vice-speaker of the National Assembly, gives a formal welcome**



May 2005

CONTINUED FROM PAGE 15....**LAUSBERG**

the encouragement that "if you sing well, you can take a photograph with Father and Mother Moon." Knowing that we would most probably be called upon to sing, I had some of our participants prepare by singing before some of the presentation sessions during the previous two days.

Because Melanesians (Melanesia: Papua New Guinea, Solomon Islands, Vanuatu, New Caledonia, etc.) share similar "pidgin" languages, and also because they are natural harmonizers, I had asked the participants from Vanuatu to sing, and also asked the participants from the Solomon Islands to join us. On the evening of the banquet at True Parents' house, we sang two traditional Christian hymns in Bislama, the Ni-Vanuatu pidgin vernacular. Although I could not directly see Father's face, I think that both he and Mother enjoyed the songs. I hope so, anyway. In the end, we took a photo with True Parents.

For Father to meet with our national and provincial government delegates from eleven nations in Oceania was significant. It is a tacit acknowledgement of the potential Oceania has to advance God's providence for the Cheon Il Guk nation.

Earlier this year, at the Cheon Il Guk Leaders Assembly in Korea, Father had declared that if we unite Oceania, the unity of North and South Korea won't be any problem, and will even lead to the unity of Asia and Africa.

Last year, during a Hoondok session, Father stated that "to unite the Korean peninsula, we need to restore four island nations first. The heavenly fortune from the island nations will then be connected to the peninsular nations (e.g. South & North Korea) and then on to the continental nations."

Through the dinner banquet and evening with True Parents, all the Oceanians, both staff members and participants, returned home encouraged and empowered. For those who understood that they were meeting the Second Coming, the Messiah and Savior, it was an unforgettable experience.

The success of the three seminars comes on the merit of the age and True Parents' foundation. In total more than 120 members of parliament and other high-level leaders participated. Moreover, by laying a foundation through continual sincere conditions and prayer, by boldly declaring Father and Mother Moon the Second Coming, and furthermore by introducing and reading the spiritual world testimonies from Jesus and the other founders of religions, we set conditions that allowed us to tap into the great potential of this age.

In Oceania, we are looking forward and upward for the building of the Peace Kingdom in our lifetimes. Cheon Il Guk *changgeon* [settlement] Mansei! ♦

*Andrew Lausberg, the national leader of Vanuatu, is originally from Australia. His family recently move to the island nation.*



# True Parents Open New Headquarters in Korea

The new Family Federation headquarters building in Korea was officially dedicated to God by True Parents on May 5. Constructed on the site of the previous headquarters, the nine-story building provides a greatly expanded area of office space. The building will also be home to organizations independent of FFWPU, such as the Women's Federation and the Youth Federation.

Cheongpa-dong, where True Parents have maintained our headquarters since 1955, is a mix of houses, shops, small office buildings and churches, all shoulder to shoulder. The new headquarters stands tall in the old neighborhood, the new shape on the skyline. After cutting the tape to mark the official opening of the building, Father wrote a special message in calligraphy: "Mansei for the Peaceful Kingship throughout Heaven and Earth." After he completed this, everyone found their way up to the eighth floor main hall for the inaugural service.

## From Rev. Kwak's welcoming speech

**T**he external aspect of this building is not so important. Rather, the mission, the internal task to be accomplished from this building, is what is important. This is the time of harvest, so we should go out and harvest the fruit of True Parents' achievements. This should manifest as the a movement that inculcates hoondokhae as a part of our daily lives. We should succeed in breaking through in our local areas (*tongban gyeokpa*), liberating this nation and fully manifesting Cheon Il Guk in heaven and on earth.

Actually, harvesting is much more exciting and enjoyable than planting seeds and raising crops. This building is the successor to the house of three doors (*saedaemun jip*) and other headquarters we've had over the years, including our previous building, which was on this site. We are finally dedicating this new headquarters building to Heavenly Father. Today is also significant as the first anniversary of the declaration of *Ssang Hab Shib Seung Il*.

Our focus today should not be on offering a building to God, but on our being determined to rededicate our lives to Heavenly Father on the basis of our having been registered in Cheon Il Guk. This should be a time to discover new depths of ambition to bring in the harvest of True Parents' achievements. I believe we share this lofty undertaking as brothers and sisters.◆

## From True Father's speech at the Groundbreaking on July 21, 2003

**Y**ou've come here to participate in this ground-breaking ceremony for the Unification Church headquarters, but there is nothing to be joyful about yet. Can this be a place where people find peace? Can this be a place where people receive the proper education and learn the proper tradition?...

No matter how many churches exist in Seoul, God wants this place, right here in Cheongpa-dong, to be a place for firmly establishing the tradition that can unite the ideal of the family, that is, the ideal family of the heavenly kingdom who victoriously establish God's tradition, education and practice.

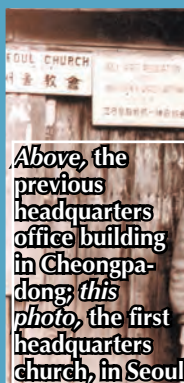
That is the hope of all the creation in the universe and all humankind. It is the hope of heaven and earth as well. You've gathered here to make a new church as the central place. You must have the right tradition, and you must become educators teaching others not only with words but also through your actions.

I hope you are participating in this ground-breaking ceremony with the heart of true builders who are creating a church and the nation where God and humanity can safely find peace; and that you are building a foundation with deep love for your nation and people and becoming those who love all humanity and God. I hope you have come here with the heart to build this church and help the nation make progress for the sake of God and all humanity.◆

The new FFWPU national headquarters building in Seoul



Father's message: Mansei for the Peaceful Kingship throughout Heaven and Earth



Above, the previous headquarters office building in Cheongpa-dong; this photo, the first headquarters church, in Seoul





# LEADERSHIP SEMINARS IN JAPAN FOR KOREAN VIPs AFFORD NEW UNDERSTANDING OF OUR MOVEMENT

## Yoon Jeong-rho

*President of IIFWP—Korea, Vice-president and Secretary-general of the Family Party in Korea*

I came back last night after holding the fifteenth seminar in Japan for prominent members of Korean society. A hundred and thirty people attended this time. Among them was Mr. Lee Chul-seung. He was an exemplary participant from beginning to end. He is a seven-term member of the National Assembly and has been working as the director of the Seoul Peace Prize Cultural Foundation for six years. Mr. Chi Kap-chong has been a member of the National Assembly for two terms. He was a battlefield reporter during the Korean War, covering the sixteen nations that came to fight here under the auspices of the United Nations. Nowadays, he gives speeches in countries all over the world. He is connected to us, so he came. He is a man of conviction.

Of the other important people among the 130 participants, I will mention a few: Mr. Jeong Won-seob is a former president of the Buddhist Broadcasting Corporation. Mr. Jeong Yong-tae is the chancellor of Cheongju University and the vice-president of the Korean Federation of Teachers' Associations. Mr. Pak Gang-su is a former chancellor of Baeje University and the director of the National Campaign for Moral Living. Mr. Yoo Yong-keun is a member of the National Assembly. Mr. Won Deok-ho is the dean of Daejeon College of Health Sciences. Mrs. Kang Ok-sung is a former vice-president of the Red Cross Central Council. Mr. Bae Jong-cheol is the president of the College of Arts. Mr. Kang Tae-young is a former chairman of the Mokpo Municipal Assembly.

On the day of admissions, people were introduced at the opening banquet and biographical information about them was read out. People's attitudes changed; they became a bit more focused as they recognized the caliber of their fellow participants. They could see that ours is not an insubstantial organization. Great people from all over Korea were there.

In a toast before we all began eating a great meal that featured lobster, Lee Chul-seung called Father a shaper of history. Mr. Lee had come to learn more about us. He was impressed by the depth of feeling with which people spoke of Father.

Usually at these conferences, after introductions, Rev. Oyamada Hideo, president of the church in Japan or Rev. Yoo Jeong-ok, the overall president of our organizations in Japan, representing the Japanese side of things, welcomes everyone. The audience learns how our movement came to be set up in Japan in the first place. In 1958, before formal relations between the two countries had been reestablished, Father had the keen insight to send a missionary, Mr. Choi Bong-chun, to Japan. Since it was impossible to travel to Korea as a legal passenger, Choi Bong-chun

*Ven. Na Yong-hwa (right), founder of Imjae Buddhism in Korea, with his Japanese counterpart in the brotherhood ceremony*



stowed away on a cargo ship but was discovered, arrested at sea by the Japanese police and sentenced to six months in prison. While in prison, Mr. Choi developed tuberculosis and was hospitalized. When he left the hospital he began his missionary activities from that point. When Mr. Kuboki Osami, the head of the Youth Department of a large Buddhist order, joined our church in August 1962, it began to develop in earnest.

Orientation follows the opening banquet. We walk everyone through the schedule and introduce members of the staff, who come out and greet the people. Twenty cheerful Korean women who live with their husbands in Japan were mobilized this time. They were happy to meet famous people they had only known by name. The seminar guests being Korean reminded them of home. The women came out in hillbilly costumes and sang funny songs that had everyone laughing. As encores they sang "Heartless Hometown" and "Ulsan Lady," and since it was May 8 [Parents' Day in secular Korean society], they gave flowers to each person. The guests asked where they were from in Korea and in some cases knew the parents of the Korean women working on our staff this time. We explained the behind-the-scenes efforts of foreign wives in Japan and their struggles with language and culture. Their overcoming obstacles is the foundation that makes these seminars possible.

Although we do not call these events workshops, a lot of lecturing goes on. Rev. Kwak Chung-hwan teaches the Principle of Creation and the Human Fall and then conducts a blessing ceremony for the guests. This is followed by a simple, boxed lunch and then more lectures in the afternoon. People are generally surprised to learn what we actually believe. Some chide us for not having done enough public relations work. People in the media say they want to help correct the public's misperceptions about us.

When Rev. Yoo Jeong-ok comes, he explains how the South-Korean-leaning Federation for Korean Residents in Japan and the North-Korean-aligned Korean Residents League have jointly



created an organization to promote peace between the Koreans.

Generally, during these conferences, we tour Yokohama, go to a place where there's a great scenic view and go to a huge public bath that can accommodate 3,000 people. One of the seminars was for religious people. We'd brought Buddhist monks and Christian ministers from Korea. Without our having arranged it, they'd never have had a chance to meet. In a bath together, differences fall away. They talked and drank tea. They realized that they are fundamentally the same and that if there is a God, they must be brothers. We asked what relationship with God they hoped to have when their earthly lives come to an end. Some people cried as they thought about it.

This time, Mr. Watanabe from the Federation of Peace and Unification came and spoke about our work in the realm of politics in Japan. Our guests included Japanese and Korean politicians. The Koreans asked why we don't increase our participation in the political sphere in Korea. They generally think what we are doing in Japan is very impressive. We ate lunch in a restaurant in the building used by the Japanese national legislature, which is known as the Diet. Then we moved back to our hotel for more sessions.

Mr. Yukio Hatoyama, who has twice been head of the main opposition Democratic Party of Japan (DPJ), came to this last seminar. He is famous in Japan. We had told him that Korean parliamentarians would come including perhaps Lee Chul-seung; he said that if Lee Chul-seung came, he would come. His father, once the Foreign Minister of Japan (1976-1977), and his more famous grandfather had both known Lee Chul-seung since he was a

young man. That is why he came.

In a speech Mr. Hatoyama gave, he thanked us for inviting him and said it was a really great seminar. He said, "My mother-in-law has pictures of Yon-sama [the Japanese nickname for Bae Yong-joon] and Lee Byeong-heon [Note: These are two Korean actors with a strong fan base among Japanese middle-aged women.] stuck on her walls. I think Japanese men have to try harder."

"I have visited Korea many times. My grandfather, Hatoyama Ichiro, started the Liberal-Democratic Party. As Prime Minister (1954-1956), he tried hard to embody the spirit of harmony and valued the friendship between our countries. A lot of Japanese culture comes from Korea. I believe Korea and Japan need to be closer. The heart of considering the situation of others is important. I think Prime Minister Koizumi is working hard as an individual, but given our history, he should avoid worshipping at shrines. I hope your seminar is a great success."

This was a seminar at which Korean politicians could gauge the depth of our political foundation in Japan. When the seminar has focused on Korean journalists, Japanese journalists have given speeches. When the audience has been scholars, academics have spoken. This has placed the Japanese movement in something of a constant state of emergency alert, as they need to bring people from certain fields of a high caliber, sometimes on short notice. Our participants bump into each other or bump into one of the speakers in the public bath, discover they have mutual friends and think it a great coincidence, but it's simply that we've efficiently organized whom to invite. ♦

## Pak Shil

❁ *Three-term National Assemblyman; former Speaker of the National Assembly*

**I**t was an opportunity for solving misunderstandings about the Unification Church and the Reverend Sun Myung Moon. Your ideological view of the Messiah differs from Christian doctrine; it's a unique interpretation, and I have come to know that there have been conflicts with other sects because of that. I empathized with your efforts to reconcile Christian ideologies, salvation in the world today and the final goal of world peace and unification. It was not easy to understand the introduction of the spiritual world, though. I cannot help admiring the unfolding of ideological organizations that totally retrace, examine, criticize and adjust the philosophical method of approaching history.

I am also surprised at the administration of huge businesses and corporations; yours is a very realistic approach. I feel many mysterious points exist about the way Rev. Moon guides you as a religious and business leader, an administrator and a patriarch. It is true that Father fascinates me. The sincerity and obedience of the members of the movement is also a subject for study.

I'm grateful for the campaign against communism and the criticism of dialectical materialism. I believe it'll bring thousands of troops' and horses' help to the healthy, conservative intellectuals of Korea who are worried about the left-wing administration of today's Korean government. I wish for the continuation of support for North Korea out of a love of humanity that distinguishes between Kim Jong-il and our poor, North Korean brethren and lays the foundation for unification. ♦



## General Song Sun-yong

❁ *Former Troop Commander; former President of the Korea Institute for Defense Analyses*

**I** feel fortunate to have been able to attend this seminar. I do not have a doubt or suspicion about what we were told here. In other words, doubts I'd had, prompted by misinformation circulated around the world by people of ill will, were completely driven off. Furthermore, I feel hope for the future of our nation, which is in crisis.

I believe there will be epochal changes in me and in my family, that North and South will eventually peacefully reunite and that there will be world peace. I will work hard so that the people around me and I are able to participate in this work. I feel profound gratitude toward those who prepared this seminar and wish President and Mrs. Moon long lives. ♦





## Jeong Byeong-woon

✿ *Television Commentator; Director, Department of Commentary, Munhwa Broadcasting Corporation (MBC)*

**I** hesitated at the beginning but am honestly glad I came. Meeting and being with people today who played key roles in vital stages of Korean history was a great benefit.

I came to know a little bit about the essence of the Unification Church. I was able to understand the portion of the world arena the Unification Church occupies and the leadership and religious views of President Moon.

I had always wondered where the passion of the core leaders of the Unification Church came from and through this seminar, many of my questions were answered. I was particularly impressed by the Unification movements' contributions to world peace and their recognition of other religions.

I still have unanswered questions. Some are in regards to your exceptional and progressive interpretation of the Bible. For example, your belief—against the intense disagreement of established Christianity (Protestant and Catholic)—that Jesus' resurrection was only spiritual and your interpretation that anyone who grasps the truth and practices true love can be a messiah are shocking.

Your explanations of the Unification Church, True Parents, and the theory of pure love are quite convincing. It would be good if your activities could be widely advertised in Korean society. A suggestion: This is the era of impressions; any idea can succeed if it makes a deep impression on the public. It would be good to apply a mission policy that leaves young people, the future of Korea, with a good impression. You should adamantly enact a publicity plan, aggressively promoting your efforts to help other churches that are having a difficult time. When the Unification Church's Divine Principle is taught to them, good things should result.

I was impressed by the sacrifice of the core members of your movement. ♦

## Kim Myeong-shin

✿ *Wife of former Mayor of Busan, Mr. Moon Jeong-soo*

**I** used to learn the Japanese language from a Japanese Unificationist who delivered the *Segye Times*. When I asked why he was delivering papers and suffering as he was, he said he was sacrificing for the unification of North Korea and South Korea and world peace; I was greatly shocked. I am really happy to be in this seminar. The leaders who attended this seminar said they were impressed, but I will be watching them to see what they say after returning home. I openly declare that I will testify clearly.

My five sisters-in-law and I have different religions from one another, but when we're together at my parents-in-law's house, we unite. President Moon is clarifying principles that are interreligious and benefit all humanity. This will lead to the harmony of religion. ♦

## Pyo Soon-bae

✿ *Retired Lieutenant General, South Korean Army*

**A** week seemed long but it has passed fast. I go to Hope Christian Church. While the number of religious people is increasing, social conflicts remain. The vicious cycle of sinning and repenting, then sinning again continues. The conflict in my heart is great, and so is the gratitude.

I have been thinking that making the world a better place is one mission of a religious person. I learned here that Rev. Moon has been working to do that in the physical world with true love. Another agony is worry for the nation. The driving force for solving the security problem had already been created by Rev. Moon while I was agonizing over the fate of the nation. When I learned of the solution, it moved me. ♦

## Hwang So-woong

✿ *Former Editor, Korea Times; former Secretary to the Speaker of the National Assembly*

**I** was surprised at the staff working so hard. Is this the true state of the Unification Church? It was a good opportunity to learn of your actual circumstances. ♦



The banner reads: New leadership and a vision of one nation and peaceful unification in the twenty-first century



# Peace in the Middle East: The Role of Jordan



## IIFWP—Middle East

**I**IIFWP launched its Middle East Peace Initiative (MEPI) in February 2003 on the foundation of more than thirty years' of work in interfaith dialogue, including efforts toward regional peace that date back to 1990. Over the past two years, this initiative has been the central focus of IIFWP conferences as far apart as Seoul and Washington, D.C., and has brought over 10,000 ambassadors for peace from 151 countries to visit Israel and Palestine in what has been called a "heart to heart" campaign for peace. The Amman conference provided the opportunity for seventy-two North American ambassadors for peace to meet, understand and dialogue with leading Jordanian figures. In a climate where the hopes for peace remain extremely fragile, IIFWP chose to invite a small contingent of ambassadors for peace from Israel to observe and participate in the one-and-a-half-day program. At the same time, it was made known that at least one session of the conference was to deal with the role of religion and the importance of protecting Al Aqsa Mosque. As a result, a very wide range of Jordanians participated—including both those who encourage active dialogue in the interests of peace and those who warn against naïve trust or what some term a premature and therefore unprincipled move toward peace.

### Evening reception and banquet

The initial program was held at the Regency Hotel on the evening of March 30. The visiting American delegation barely had time to check in and change before the banquet began. They were joined by fifty Jordanians from all walks of life, and treated to a welcoming banquet hosted by IIFWP. The evening program was introduced by co-emcees, Sheikh Haitham Bundakji, born in Jerash and now chairman of the Islamic Center of Orange County, California, and Dr. Michael W. Jenkins, co-chairman of IIFWP-U.S.A. Words of welcome and greetings were offered in turn by Dr. Hamdi Murad, Islamic thinker and researcher; Arch-

bishop G. Augustus Stallings, a copresident of the American Clergy Leadership Conference; Mr. David Fraser Harris, regional secretary-general of IIFWP in the Middle East; Dr. Ji Hee-sun, regional chair of IIFWP; and Honorable Ina'm Al Mufti, former Jordanian minister for Social Development. The visiting delegation were particularly touched by the talk given by Ina'm Al Mufti, who spoke of her own childhood in Palestine, of the harmony between Muslim and Jew in those far-off days, and of the opportunity she more recently had to return to her birthplace, where she heard Arab Jews testify to her that they owed their lives to the protection her father had provided for them.

"The Role of Jordan: Realizing Enduring Peace in the Middle East" was the title of the conference which took place on the following day, again at the Regency Hotel. The first session focused largely on IIFWP's approach to peace, and the core principles applied through initiatives such as the MEPI itself. This session was moderated by Imam Muhammad Jodeh, chairman of the Colorado Muslim Society. Speakers included Mr. Jim Flynn, secretary-general of IIFWP—U.S.A.; Dr. Yang Chang-shik, chairman of IIFWP in North America; Ambassador Samuel Zakhem, former American ambassador to Bahrain; and Dr. Masatoshi Abe, chairman of IIFWP, Israel.

The second session, entitled Jordan and the Peace Process, was moderated by Dr. Antonio Betancourt, secretary-general of IIFWP, North America. Speakers included General Mansour Abu Rashid, chairman of the Amman Center for Development; Ms. Rawan Al Bahou, acting-director of the Regional Human Security Center at the Jordan Institute of Diplomacy; Dr. Joshua Ben Ami of the Emil Frank Institute in Jerusalem; Ms. Sahar Al Fayez, national coordinator of the Euromed Youth Program at the Jordanian Higher Council for Youth; and Mr. Curtis Nielsen, a former U.S. congressman

representing Utah (1983-91). Particularly impressive was the list of peace initiatives presented by General Abu Rashid, whose presentation showed just how much can be done to put enmity behind us and work for the mutual prosperity of former enemies.

The final session was entitled The Role of Faith in the Path to Peace, with added subtitles encouraging speakers to address both the importance of religious cooperation and the importance of protecting Al Aqsa Mosque. The session was moderated by Dr. Michael Jenkins, and speakers included Dr. Hamdi Murad, the Honorable Rev. Dr. Walter Fauntroy, civil rights leader and former U.S. Congressman (1971-91); Imam Haitham Bundakji; Dr. Eliezar Glaubach, chairman of the Foerder Institute in Jerusalem; Father Nabil Haddad, executive director of the Jordanian Interfaith Coexistence Research Center; Father A. Hatoum, executive committee member of the IIFWP Peace Council; and Ambassador Musa Al Keilani, chief editor of the Jordan Newspaper. The interfaith element was particularly evident in this session; when the prominent Christian leader, Father Nabil Haddad, rose to speak, he greeted everyone with the Islamic greeting, and proceeded to explain that he had been asked to convey a message to us all from Sheikh Izzedine Tamini, Supreme Judge of the Sharia Courts of Jordan.

Before the final session concluded, we were honored to be joined by His Royal Highness, Jordanian Prince Ra'ad Bin Zeid, who briefly addressed the final session (*see photo, facing page*). After thanking those involved in the MEPI for its work, he expressed hope that those present would return home with a better understanding of the situation. He encouraged us to continue with our work, adding, "We expect results."

At the conclusion of the final session, the Amman Declaration (*see facing page*) was read out and then signed by participants. ♦





# The Jordan Declaration

March 31, 2005

As Ambassadors for Peace from throughout the Middle East, across America and around the world, we are gathered in the peace-loving city of Amman, capital of a free and sovereign state. We gather in Jordan to offer our heartfelt gratitude, praise and respect for King Abdullah II, the royal family and the central and most effective role he and the Hashemite Kingdom are playing to secure peace in the Middle East.

However, despite the dramatic and hopeful developments of recent weeks, the peace and sovereignty that surround us here remain an elusive goal still unfulfilled for our brothers and sisters beyond the Jordan River, in the Holy Land. As the cause of peace in the land of God's promise inches painfully forward, there are powers of oppression that seek to derail it; narrow minds of fear and control that wish to delay it; hearts of hatred that seek to destroy it. We affirm that these dark forces shall never again rule the day.

As Muslims, Christians and Jews who long for the peace, we call upon all the children of Abraham to leave the long and painful night of sorrow and suffering behind, and turn once and for all toward a bright future of promise together. We Ambassadors for Peace, guided by the vision and affirming the global work for peace of Reverend and Mrs. Sun Myung Moon, assemble in the historic city of Amman, Jordan, on this thirty-first day of March, 2005, and declare with one heart and one voice:

- I. The three Abrahamic faiths of Judaism, Christianity and Islam are one family, descended from our common father Abraham. We share a common heritage of faith, and common ideals of humility before Almighty God, and righteousness toward all of His children, and preserving the sanctity of our families.
- II. These shared values are the key to a peaceful and prosperous future, which none of us can achieve alone until it is guaranteed for all. Our commitment to peace, justice, sovereignty and freedom for ALL of the children of Abraham will do more to achieve lasting peace than walls, weapons or warfare ever can.
- III. The Holy Land is so named because it has been Blessed by God. It is the fruit of His work, and each of its holy sites,

though understood differently by each of the Abrahamic faiths, are the result of His efforts to sanctify a people. Therefore, this land and these shrines should be honored and preserved, in His name, for all the children of Abraham and all who revere Him.

- IV. As believers of diverse faith traditions, we voice together our unchanging commitment to honor and protect the holy shrines of all faiths. We specifically acknowledge the importance of the Holy Sites in Jerusalem—the Church of the Holy Sepulcher, the Western Wall, and in particular at this time Al Aqsa Mosque—as sacred places that must be respected, protected, accessible and suitably maintained for all believers.
- V. Our devotion is not to structures of stone made by the hands of men, but to the traditions, the faith, and the values they enshrine, and the holy teachers whom they honor. It is these great faiths: Judaism, Christianity and Islam that, when practiced as taught, are the truest instruments of peace and our greatest hope for the future. As ambassadors of peace from these faiths we join together with one heart to realize enduring peace in the Holy Land, the Middle East and all the world. Based on the Holy Scriptures of the Koran, the Bible and the Torah we find our common foundation of faith in God's Holy Word. On this foundation true believers can and will stand as one family under the one God (Allah) of all to bring the Kingdom of Peace.

On this day of March 31st, 2005, in Amman, Jordan, united in love, we Jews, Christians and Muslims, pledge to stand as one and defend the faith of all. As our father Abraham offered even his son in complete trust in God, we too are ready to offer the blessings you have given to us, this land and all that we hold holy, for the sake of all whom you love. With the guidance of God and the Blessing of True Parents, we pledge our lives, our honor, and our continuing devotion to realize one Holy Land for all the children of Abraham, and from there to build a world of justice, peace, freedom and happiness for all the children of God.





# British Politicians and Journalists Join MEPI in the Holy Land

By Robin Marsh

During a week marked by celebration of the founding of the Jewish state and the commemoration of the corresponding day of catastrophe by Palestinians, 180 delegates from twenty-seven countries, including twenty from the United Kingdom, met in Jerusalem for the fifteenth round of the IIFWP Middle East Peace Initiative (MEPI). It included media, religious, NGO and political figures and combined Symposia in Jerusalem, Gaza and Ramallah with fact-finding visits to a soon-to-be-dismantled Israeli settlement and a Palestinian refugee camp, both in Gaza. Its timing was significant as there is now a window of opportunity for peace with the ceasefire agreed on during the February 2005 Sharm el-Sheikh Summit<sup>1</sup>, just about holding.

While our European leadership had been proposing a MEPI since December, the dates for the visit changed a few times in discussions with the international IIFWP leadership. Suddenly, on April 19, Father declared that the visit should begin on May 10 and should include at least seventeen prominent members of society from eight nations—Korea, Japan, America, Germany, France, Italy, China and the UK. While the UK foundation is established sufficiently to adapt to some challenges, the short notice and the desire for as many “national level” participants as possible to be invited during a UK parliamentary election campaign meant this was a challenge we would have to stretch to achieve. I felt as if God were saying this providence is developing too slowly—“Let me give it a push.” We received many inspirations during the invitation process and great support from ambassadors for peace—“I can’t go but I have a friend whom I trust who would be great for this.” One politician was facing opposition from her staff when she tried to support our work. She had a vision of Father while praying and saw a powerful woman behind Father

accomplishing many things in the “other world.” On the basis of this vision, she decided to work with us and overruled her staff. She also came to the MEPI at very short notice. Several visas were even obtained in a single day from the Israeli Embassy. At the last minute, we exceeded our goal.

It is fascinating to see how God works once conditions are fulfilled. One recently appointed UK ambassador for peace, working with Margaret Ali, was able to bring very high-level Israeli politicians, scholars and a well known TV personality—an expert on the peace process—to attend and speak during the conference in Jerusalem.

The organizers took great pains that the tour be balanced and neutral in its approach. It combined visits to the Separation Wall<sup>2</sup> with a visit to the Holocaust Museum at Yad Vashem. A visit to the Kush Katif Settlement in Gaza was followed by a visit to the Meghazy refugee camp in Gaza. As always, IIFWP included visits to the holy sites of the three Abrahamic faiths and included religious leaders in the conferences in order to promote religious reconciliation as an impetus to the political peace-making process. The NGO leaders also extensively discussed possibilities for projects and programs that could facilitate dialogue between the two communities, especially their young people.

## Gaza Visits

At the Israeli Gaza settlement of Kush Katif, we listened to the viewpoint of Israeli settlers. That under the Disengagement Plan the Israel government has offered \$500,000 to each family to move was not significant to Anita Turner, who spoke to us in her greenhouse. She has a fervent sense of mission to develop this land, where she has lived for thirty years. She spoke of a family that had been murdered while driving into the settlement one day. A young settler told us of the



*Palestinian MP Abu Ali Shaheen with members of the fact-finding tour at his home (Robin Marsh is at right)*



*The group visit the Pontifical Institute, Notre Dame of Jerusalem Center*



*MEPI participants pray for peace at a point along the Separation Wall where it passes near Jerusalem*





dangers they have had to endure on the settlement despite the recent ceasefire. During the visit, several ambassadors for peace got into heated discussions with the spokespersons from the settlement about their right to stay on Palestinian land.

It appeared that news of our visit to Kush Katif was controversial to some on the Palestinian side. It was necessary for a group of us to go immediately into Gaza. In our efforts to be neutral, we were being criticized by both sides.

I had been working, with the assistance of the UK Foreign Office, to get visas into Gaza for several key figures from the UK for the Saturday symposium. Visas are preapproved by the Israeli Military Authority and given at the Eretz crossing, a sophisticated checkpoint into Gaza. Usually six working days are required for such applications. We had applied just three days before. Just as we left the Kush Katif settlement, I received e-mail from a senior military official saying that we had approval from that day, Friday, to enter Gaza. I reported this to Rev. Michael Jenkins, one of the cochairs of IIFWP—U.S.A., who had been asking about the visa situation of our guests. He suddenly said, "Okay. Can you all come now then?" Without any spare clothes or other traveling things, the public figures, President Song Yong-cheol (chairman of IIFWP—Europe) and I agreed.

Despite preapproval, we had to wait three hours while checks were made and normal procedures were fulfilled. Waiting along with us were a number of Palestinians who had obviously been receiving medical treatment from West Bank hospitals. The obvious tension of the Eretz crossing was relieved by the simple act of kindness of one Israeli woman soldier carrying the bags of a Palestinian older couple, one of whom was in a wheelchair.

Entering Gaza was an eye-opener: we saw a number of donkey-pulled carts; some stinking, refuse-strewn streets; many streets with families living in squalor and a number of destroyed and bullet-ridden houses and buildings. These sights were juxtaposed with the modern-looking apartment buildings built with the support of foreign investment and a wealthier area near attractive beaches. We were warmly received by Abu Ali Shaheen, a member of the Palestinian Parliament, Karmal Thabet, the Gaza IIFWP secretary-general and Stephen Gabb, also of IIFWP, living in Gaza. We were taken to a Mosque in the Meghazy Refugee Camp. Awards were presented there to Lord

Ahmed of Rotherham on the occasion of his hope-bringing visit, Dr. Yang Chang-shik, chairman of the MEPI Steering Committee and Taj Hamad, secretary-general of WANGO, which had sponsored the Play Football Make Peace football competition in Gaza.

We visited the Moon Cultural Center, which trains Palestinian young people in the use of Microsoft software. Fifty computers for Gaza had been donated by True Father. Support for three centers is provided by the local IIFWP chapter and donations from MEPI participants. There have been 250 graduates from their computer skills training course in the last year. We held a meeting to discuss the development of the centers. Steven Gabb suggested that since the checkpoints one has to go through to enter Gaza are a severe trading obstacle, the Internet be utilized to provide business opportunities to the people of Gaza.

On May 15, a MEPI symposium on "Prospects for Nation-Building and Peace-Building in Palestine: Trends of Hope," was held in Gaza and drew about a hun-



dred people. Another meeting the following day also attracted about a hundred guests, including two members of the Palestinian Parliament, Mr. Abu Ali Shaheen and Mr. Kamal Schrafi, as well as a number of academic and religious leaders from Gaza.

The message from the political leaders emphasized the need for a negotiated and just peace resulting in a viable Palestinian state. The ceasefire, they said, was barely being maintained, but continuing it would be difficult without hope of a reasonable agreement. Peace based on surrender is not possible, they stressed. The growth in popularity within the Palestinian population of the rival political group Hamas is a sign of the pressure the Fatah leadership is under to bring results through the ceasefire.

Throughout the talks during the symposium, the back half of the room tentatively did not listen but chatted amongst themselves quite noisily, in what seemed

a sign to us that they had heard too much talk and were not prepared to listen anymore.

Through the visit, we could appreciate some of the frustrations of the people of Gaza and their need for opportunities to develop. Among our group, the NGO leaders were discussing the possibility of developing programs such as a football league or of providing medical assistance in Gaza. (These plans are coming closer to fruition now.) As I was leaving, one teenage boy spoke to me saying, "Your coming here eases my pain."

The visits to the holy sites were all stimulating. It was an opportunity to pray with ambassadors for peace of other faiths. The most significant for me was the visit to Al Aqsa Mosque and the Dome of the Rock. Several ambassadors for peace had said that this was a very important part of their visit. One, a high-ranking Muslim in the UK, said it was the fulfillment of a dream he had held for twenty-five years to visit the third most holy place in Islam. While praying in the Mirage, the place of Prophet Mohammed's ascension, I had the experience of suddenly sobbing uncontrollably while praying and being told, "Please protect my people." I prayed more to understand this better and was told, "You have some responsibility!" An ambassador for peace experienced the soil crying out to her of the suffering of the people of the Holy Land. Several others had profound experiences during the week that revived their faith.

Partly as a result of these internal experiences, some ambassadors for peace are very motivated to support the work of IIFWP and the MEPI activity in particular. Having seen first-hand the tension surrounding the window of opportunity for peace in the Middle East, they are discussing various projects to support the peace process. Others are thinking of how they can support the work of the Moon Cultural Center or develop a football league in Gaza. ♦

1. Hosted by President Mubarak of Egypt at Sharm el Sheikh, a promontory in the southern Sinai Desert overlooking the Straits of Tiran, it brought together King Abdullah II of Jordan, Palestinian President Mahmoud Abbas and Israeli Prime Minister Ariel Sharon.
2. A 400-mile anti-terrorist barrier between Israel and the West Bank. While a decline on attacks in Israel has been attributed to the wall, it has created great difficulties for Palestinians who depend on work in Israel for their livelihood.



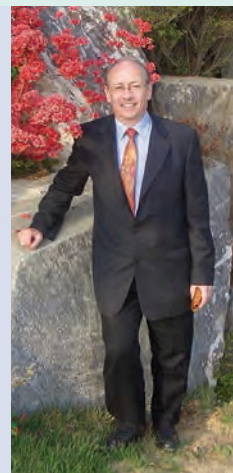
# Bringing Heavenly Fortune to Laos

By  
Laurent Ladouce



The main entrance to Pha That Luang Temple, in the city of Vientiane, capital of Laos

*Arrested in July 2000, Maliwan Laeyoung was imprisoned until January 2005. The only representative of True Parents in Laos spent the first four years of Cheon Il Guk in the lowest situation. Why Maliwan? Why Laos? What might the providential meaning of this course be? Maliwan has lived this ordeal as an offering. Making a covenant with God from prison, she felt that the spiritual world changed in Laos after a while. Let us hope that Maliwan's ordeal as a providential central figure will serve to liberate the Lao people and to bring heavenly fortune to them. [See page 28, a letter from Maliwan to Laurent Ladouce]*



**T**he Lao people themselves are gentle, peaceful and nonviolent; in the seventeenth century they enjoyed national splendor under the reign of King Surya Vongsa. Following his reign, the nation declined and could have disappeared completely. When Siam (Thailand) was about to annex Laos at the end of the nineteenth century, France "saved" Laos, only to turn it into a colony as part of French Indochina, together with Vietnam and Cambodia. In a bargain with Siam, France abandoned the Lao people on the right bank of the Mekong, as well as their territory, which are now part of Thailand. Maliwan comes from this minority in Thailand that has Lao ancestors.

During colonization, France neglected Laos, not knowing what to do with this charming, but definitely backward land. Several explanations have been provided to account for Laotian backwardness. It is a landlocked country, isolated, with a low population density, making it a vulnerable prey for its powerful neighbors. Explanations of a more dubious nature have tried to attribute the bad fortune of the country to the identity of the people themselves. A cruel proverb of the colonial times went, "The Vietnamese grow the rice; the Khmer watch it grow; the Lao hear it grow." Laotians were seen as carefree grasshoppers, while Vietnamese were dutiful ants.

Laotians themselves can indulge in self-derision. They have nicknamed their nation "the forgotten country." One of their cruel games is to blame things on their Lao-ness. Whereas Thai-ness is the cause of Thailand's success, some Laotians maintain that Lao-ness is something of a curse. When the communists took power in 1975, they set out to purge Laos of all its bourgeois, decadent Lao-ness. The socialist Lao man would be great and respected. Many communist leaders were sincere nationalists who believed that Laos could be and do something significant. They themselves had developed many moral virtues in their years' of guerrilla warfare, but after a few years in power, the Lao communists faced reality: they had made Laos even more isolated and more miserable than ever before.

This is where the ordeal of Maliwan Laeyoung is meaningful. She entered prison when the regime was celebrating twenty-five years of communism and left prison when Laotian communist rule was in its thirtieth year—thirty years in which Communism had proved unable to solve the Lao question, unable to attract the desired fortune to the country.

Maliwan has Lao blood, but has come from Thailand, a blessed nation nowadays. She has set her heart on loving Laos more than anyone else does, so as to save this country. Thais tend to be condescending toward Laotians, if only unconsciously. Having been blessed to a man from Laos, though, Maliwan wants to love Laos absolutely. This is the heart that has often been missing in those who approach Laos.

Our Principle teaches about collective and hereditary sin, which can bring great destruction. When I discovered the ordeal of Maliwan in Laos, I was so shocked that I could not accept reality. We had been doing wonderful things in Laos and had had much hope. Suddenly, years of investment were reduced to nothing. We were challenged to maintain a heart of faith and love for Laos. I asked God, "Why is this so?" I tried to find answers in Father's words. Of course, Father rarely has spoken about Laos, but he has said two things of importance, one of them being, "Why were Vietnam, Laos and Cambodia taken over by communists? It was bad fortune."

Father's statement should not be misinterpreted. He has taken responsibility to change the fortune of Japan, from being a nation on Satan's side to being one on God's side. Father's statement concerning Laos is a warning



that whoever wants to love and restore this nation should have a strong heart.

Father also said, "In Southeast Asia, I am planning to contribute to the development of the infrastructure of the nation of Laos. Airports, the railroad system, hospitals, factories and harbors are being planned and built through our company. Once those former communist nations realize that Reverend Moon has been helping America, a nation that has been his enemy for all these years, they will reassess the value of Father and his truth. That is why Laos has invited Father to contribute to the development of their nation." (June 23, 1996)

What Father said here shows that the fortune of a nation can change. How, then, can heavenly fortune come to Laos? One detail struck me when I spoke with Maliwan: in prison she taught the Principle to three people, who accepted her as their spiritual leader. This confirmed to me that the restoration of the number three is a key to reversing Laos' fortune.

### Restoring the number three

"When shall we three meet again In thunder, lightning, or in rain?" (Macbeth, Act 1, Scene 1)

The fate of Macbeth is already decided by the three witches in the prologue to Shakespeare's famous play. The witches have already made up their minds that Macbeth will be a murderer. From that moment on, bad luck is inexorably on him. Macbeth cannot act on the spiritual mechanism that is dictating his destiny.

Just as the three witches had already sealed Macbeth's fate in the play's prologue, the creation myth of the Lao people includes a curse involving the number three. Early on in the world's existence, heaven and earth were in communication. In heaven reigned Phagna Ten, while earth was ruled by three lords—Khoun Khet, Khoun Khan and Khoun Pou Lang Seung. A time came when the three lords were to make an offering to heaven, but they were late. The punishment for their tardiness was a flood. Later, redemption was possible, but only amidst extremely difficult circumstances.

Even historians take this legend seriously. The legend goes on to explain the fate of three types of people that comprise the Laotian population. The original inhabitants of Laos have been pushed into the mountains, where they are now living. A second type of people is living in the foothills. Finally, the Lao people themselves, cousins to the Thai, occupy the rich lowlands bordering the Mekong river. According to Australian historian Martin Stuart Fox, the tragedy of Laos is that it has never been able to bring these three groups into harmony. The communists were the only ones who tried to create a certain brotherhood and equality among them.

Other historians have insisted that the division of Laos, through much of its history, into three kingdoms is the main cause of the sad fate of the country. As a matter of fact, the kingdoms of Luang Prabang, Vientiane and Champassak often plotted against each other. A curse involving the

**Photo:** Laurent Ladouce with the Most Venerable Singarath, head of Buddhism in Laos, and Dr. Khamphay Rasmy, then vice-minister, Ministry of Labor and Social Affairs



number three does seem to have haunted Laotian history. Three traditional enemies, Vietnam, Burma and Thailand, have always coveted Laos. It was considered the third province of French Indochina, beside Vietnam and Cambodia. Laos was sectioned into three areas once the Vietnamese War became an international conflict—the communist area, an area under the control of the royal government and a so-called neutral area.

Moreover, three coalitions tried, unsuccessfully, to prevent Laos from falling under the control of communism, but after thirty years of insurrection (1945—1975), the fall of Vientiane followed the fall of Saigon and the fall of Phnom Penh. Tragic number three!

### Three princes, three brothers

In events reminiscent of her creation myth, in the Last Days, Heaven allowed Laos, then a French colony, to give birth to three remarkable princes, three brothers of a vice-royal family of Luang Prabang. They reached their full maturity around 1945, when all nations of the world should have received the Lord of the Second Coming, who will build the ideal nation on earth and will be the ancestor of all mankind.

Prince Phetsarath, the elder, was a right-wing nationalist, proud of Lao-ness and the Lao culture. A product of a purely French education, he rebelled against his masters and declared the independence of Laos from France in 1945 with the support of the Japanese. When France reconquered Laos for a few years, Phetsarath went into exile in Bangkok. His younger brother, Souvanna Phouma, who became the prime minister of three coalition governments between 1960 and 1975, was the embodiment of moderate statesmanship. Totally incorruptible, he advocated neutralism ("the third way") for Laos and wanted his nation to adopt French political institutions. Prince Souphanouvong, the youngest of the three, was a fiery person, a born rebel. For various reasons, he thought that Laos would gain independence only with the support of communism from Vietnam; thus he was nicknamed the Red Prince.

Interestingly, the three brothers remained quite united until 1945. Whenever I pray for them, I feel their sorrow for not having been able to meet the Lord. Their role should not have been merely political. They were born with the destiny to engraft the heavenly culture into Laos, thus bringing complete liberation. All three had cross-cultural marriages. Phetsarath married a Thai, Souvanna Phouma a French woman and the Red Prince a Vietnamese. These were cross-cultural couples, but not blessed couples. Not having met the Lord, they lost their spiritual insight and became puppets in power games. The glorious princes became losers.

### The work of restoration: 1994-1997

God's efforts to advance the restoration of Laos through the number three accelerated in 1994. At that time, by some extraordinary coincidence, Heaven worked to restore Laos through three avenues: a Korean missionary and ten Japanese sisters entered Laos and started to develop a branch of WFWP, quickly reaching out to prominent people in Laotian society. Meanwhile, the Summit Council worked very closely with Prince Saurayavong Savang,

CONTINUED ON PAGE 31.....LAOS



# My Path My Fortune

*E-mail from a sister,  
recently released from  
prison, to her Abel-  
nation national messiah*

By Maliwan Laeyoung

**D**ear Mr. Laurent, I read your reply; I understand you. I'm sorry; sometimes I am emotional because I keep things in for a long time. Don't accuse yourself. It's my destiny, which I must accept. I would like to say you were right about the last event before the police arrested me. After you encouraged me to begin living as a couple with Saykham, I tried to tell him. He was not ready, because we didn't have anything.

I thought a lot about my situation. What happened? While in prison, I asked God many times. Perhaps you noticed only I was in prison. Why? The police said they wanted only me. There must be a reason. After I fought to find a reason, God gave me an answer: God knew I could do it; I wouldn't die.

After that I accepted everything. I cannot accuse anybody or find any other cause. It's my fortune. I must pass this test by myself; nobody can help me. Because only I was blessed with a Laotian. I must take Lao nationality in the future. God chose me go to Laos for His providence. I knew I made some mistake for Laos. I cannot deny my destiny. Even though I wanted to go back home, I chose to go to prison. For what? I must take responsibility for what I did. I cannot let another person be blamed for my mistake. Especially if my spouse comes back, though I cannot imagine that. He could not accept this situation; the internal indemnity for this country is very important. I cannot let my spouse, who did not have faith, pay indemnity. It's better if I am the only one to pay. This is the love of God for this country. I cannot refuse to go this way, because I love this country.

When God chose Saykham for me, suddenly I started to love him. In the same way, when God called me to Laos, I started to love Laos immediately. Many people told me they had pity for me when they learned I have mission in Laos. But for me, this is the greatest honor God has given me. It means God believes in me. Many people believe in God but there aren't

many people in whom God can believe. Many times Saykham did not understand why I must go through suffering. He asked me about this many times; I could not answer him then. Now I have the answer.

Life in and outside of prison is not different. All must go through suffering. It's only a matter of when and for what reason. For me, I chose to go through suffering for God and for the sake of other people. And I chose this way while I was young. When I was young, I did not have much experience. That's why I dared to do something I believe others dare not do. If we just close our eyes, close our mouths, close our ears, how could the world change? What did I go to Laos for? Did I volunteer to do a lot of service work there? No! I didn't go just for service projects. I went there for the blessing and out of love for God and True Parents. It's very important to spread Divine Principle. This is my belief. Even though people said it's foolish to believe, I believe. I know God told me to pass through you. I believed you when you told me I must stay in Laos for three years non-stop. It's all right. If I had refused to stay in Laos for three years, who would pray for Laotians? Concerning a spiritual condition for Laos, it's best if we can do something on Laotian territory. Lao ancestors, Lao spirits are there. They're not in Japan or in Thailand. If I were to wait for Laos to change, I don't know when it would happen. If I had not started doing something at that time, who would do something and when? Who would dare to risk their lives to change this country?

After I had stayed in a Laotian prison for two years, many things started to change. It was not only in me. The spiritual world began to wake up. How many righteous people have come to Laos and tried to change this country? Even though it's slowly changing, that's better than it not moving. The situation is not only like this in Laos; in Vietnam many priests and monks are still in prison. Laos has many political prisoners. This is external indemnity. The important point is internal indem-

*Maliwan giving a Divine Principle Lecture*



*Maliwan conducting pure love activities in Laos*





nity. I feel honored to have carried internal indemnity. In Thailand, we have passed this stage already. During the time of change, many students died as external indemnity; seven of our leaders were in prison for twenty-one months. I'm not surprised that Thailand has received blessings from God.

Thailand is a model for change. I'm Thai; I cannot reject this course. I want to be in the vanguard. I can say this. I'm not writing from wisdom but from my experience. But I don't know if my thinking is right or not! I feel glad that God gave me this situation. It is more significant to me than if I had graduated from the best American university. It helped me understand True Parents and God, and God's blessing. Life inside prison and outside prison—there's no difference. So many more people all around the world are suffering the same prison life. Many people in the world commit suicide, become drug addicts, starve, get sick, fight wars, commit crimes, and so on. If I couldn't be happy in prison, I couldn't be happy outside either. That is why I still have good memories from when I was in prison. The bonds of true love between friends in prison are the most valuable. How much can you love evil people and love your enemies? It's not easy! People often ask me how I could stay with such people. Wasn't I scared of them? Why should I have been scared of them? They are human; they have the same heart we all do. I would understand even if Father created a Mafia Federation for World Peace. I gained a better understanding of what Jesus meant by telling us to love our enemies.

In prison, we stayed together with men. Being watched over by prison men was wonderful. I felt like a princess. After I was released, many big criminals cried when they thought of me. Some policemen treated me rudely and wanted money. They would find ways



**Maliwan with Rev. Seo Yoo-arm, Korean national messiah to Laos**

to make trouble for me if I didn't give them money. One policeman was very good; I cannot forget him. Once a policeman kicked me in the stomach and face, because I asked for justice when I felt I was being unfairly treated. When I could forgive him, I spoke to him and he regretted mistreating me. This is part of what I experienced in prison.

The deepest happiness in prison came from the stable, true love of my spouse. For four years and six months he took care of me with all his heart. It showed me how much blessing I could get from God. Now I worry about my family. I am staying with my mom and grandparents. They are too old. My mother cannot walk since she brought me back from Laos. She was falling down and has a problem with her bones and nerves. I have only one brother, but he stays in Bangkok. He has two children. The responsibility of taking care of my family is mine. My grandparents get money from my aunts, but my aunts cannot stay with them. My mother still gets a salary from the government, but it's not so much money. In another five months her job will finish and she won't get any money. The doctor advised her to undergo surgery, but I did not accept that. She is very old and not so well.

My second worry is for my spouse. I don't know how we can live together

as a couple. He is working with the government in a high position. I'm an ex-convict, a political case. I cannot enter Laos again until another two or three years' of changes take place, I think. Next month, (February) I'll ask him to visit me and my family in Thailand. I hope he can come.

After my ear recovers, I plan to meet my spouse and talk to him about starting a family. After that I want to go to Cheongpyeong for forty days, because I have a problem with my womb. Mr. Date [Japanese national messiah to Laos]

will give me the ticket, but I don't have money for the workshop or any pocket money. Could you support me through the workshop at Cheongpyeong?

Last week Silvja Manzi, an Italian girl e-mailed me. She is happy to hear I have my freedom. Perhaps she heard about it from Mrs. Thephsouvanh Vanida, president of the Laos Movement for Human Rights. Silvja and I were in prison together. When she was freed, I gave her your e-mail address. I don't know Mrs. Vanida. I've heard her name on the radio. I wonder how she knows about me.

Finally, thank you for everything. Don't apologize to me. You did nothing wrong, and I am not angry at you. I just feel pity for myself. But now, I'm okay. I understand life outside prison is not easy. I don't need you to bow to me, because I am not qualified to be bowed to by you. I am the one who made a mistake; I am responsible. I will write to you again. If you want to share my e-mail address with many people, that's okay. ♦

*Maliwan has since visited her husband and the couple are now preparing to live together.*



**After Maliwan's release from prison, she came to Korea. Following a forty-day workshop at Cheongpyeong, Mr. Joo In-ho of the World Mission Office guided her and Laurent to various sites related to the history of our church as well as some popular sightseeing destinations. Here they visit Mr. Joo's home and pose for a photo with his family.**



eign language conversation class, a study group, a Korean—Japanese cultural exchange association or a group that does volunteer work. You might meet to enjoy some leisure or sporting activity. Organize small groups by making the most of the interests or areas of specialty of blessed members and taking advantage of each member's standing in society.

The topic and text that is read can be selected and processed to be well understood; the word should be introduced in line with the spiritual and intellectual capacity of the attendants and the degree to which they understand the Unification Church and True Parents.

Whether the small group presents seminars, plays sports or prepares exhibitions, hoondok, the reading of the word, should always be the core of the group's reason for existence. Having a lifestyle in which reading the word, "doing hoondok," is perceived as a cultural imperative, a matter-of-fact activity and a ticket to a dignified life would constitute the settlement of hoondokhae in the sphere of our daily lives. This is such a divergence from the concept that hoondok church activities are to be carried out by the Family Federation or our local churches. We are to read the word as a core of small groups that mobilize the resources and abilities of all providential organizations and all blessed families.

You should eradicate the thinking that you only do what is conveyed through a system from a separately existing headquarters. As I have told you, True Parents are reconfiguring all our systems, so that they can directly control and convey their grace and directions immediately to prepared blessed families who are following the path of God's will. Hence, from now on, all blessed families, who have to concentrate on small group meetings, which are to be based on reading the word, should get rid of the thinking that you belong in a specific place. You should be independently capitalizing on all your experience and ability to expand the practice of hoondokhae. Please keep in mind that small group activities should revolve around the word, read in hoondok sessions, but that you'll be making creative use of your interests and specialties and utilizing any special foundation you have in society—for example if you've worked in interreligious outreach, have contact with politicians or have worked with NGOs or have done volunteer work.

As a rule, we are looking at a blessed family as the unit that is to be activated, but a few families can work together to begin with. You could start a group from your relatives or friends from your hometown. In whatever way you could add to the spread of these organizations, please do so. Today's meeting might be called a rally to expedite the use of hoondokhae as the foundation of our daily lives. An office to establish hoondokhae as a part of our daily lives is to be created within the Family Federation. True Parents have appointed Song Young-seok [national messiah to Argentina] its director. When appointing him, Father told him he is to be a national level "spanking stick," overseeing whether hoondokhae is being implemented or not. He is to drop in anywhere at any time to check. From now on, please fully cooperate with what Mr. Song instructs you to do in his capacity as the director. Listen to his guidance and put it into practice of your own volition.

Shall we get down to specifics? Individual blessed families should become active and will be the focal point of the work, but since you may not be able to raise the people you've connected to, a detailed, practical outline is to be sent out from Mr. Song's office. It is a step-by-step plan, an outline of how to restore relatives, people connected through the word or through local-level outreach, friends made through the Internet or those met through work by connecting them to hoondok churches on the village,

town and city district levels in order to produce a synergy effect and to engender a higher dimension of learning.

The village, town and city district hoondok churches are very important. Under them are urban wards and block areas and above them are urban boroughs, cities and provinces. Laying a firm foundation at the village, town and urban district levels is an essential factor for establishing Cheon Il Guk. Not only should there be a hoondok foundation in each of the 3,516 village, town and city districts but as Father has said, there should be a firm hoondok presence in 12,000 locations throughout South Korea.

### **The path of absolute faith, love and obedience**

We have to keep in mind the three goals of small group hoondokhae. In pursuit of the first goal, developing hoondok church leaders from among our small group members, a practicing hoondok church must first teach the word as revealed through our True Parents. No finer educational resource exists than this God-given material. That is because through this material, the lives of True Parents, their worldly foundation and their achievements in establishing a peaceful world are plain for all to see.

A second aspect of developing hoondok church leaders is that once people have learned through hoondokhae, their involvement in church activities is meant to follow automatically. Though the church is no longer the center of our focus, we, as well as people in general, still have to shed our individual fallen nature and make many adjustments in our lives. That the era of the church has passed does not mean that we do not hold services or pray. Since many things, such as repentance and the removal of fallen nature, are still to be actualized, religion and the rituals of faith are still necessary—for us as well as others.

So, we should instill the word in others; secondly, we should witness to them and guide them to sever their fallen nature and participate in religious rituals; finally, we should lead them to the blessing to help them become heavenly people. This is the minimal foundation for sparking a revolution through indemnity, a revolution of conscience and a revolution of heart. If they are raised in this way, leaders of hoondok churches will emerge from the ranks. Guide connected people to receive the blessing and teach them to lead hoondok churches. That is the first goal. New hoondok leaders will be developed through those steps.

The second goal is to educate newly blessed couples and young families. If the number of the hoondok church members you manage increases, a division of cells has to be carried out. If newly blessed people are capable of being hoondok leaders, more division should be taking place. After all, having to pass through the door of a hoondok church is the fate of each person on earth. We have to be responsible for making that possible.

If the small hoondok groups multiply like self-generating cells in this way, the third goal, gaining influence in society through the power of numbers, will be reached in the natural course of events as hoondok family churches appear in villages, towns and city districts. With such a base, our input could not be easily dismissed, and we would be seen as a key group that would have to be won over before others' plans could be implemented.

The central headquarters, namely the office to establish hoondokhae as a part of our daily lives, will support the central axis of your activities—the teaching of, witnessing to, blessing of and raising, in stages, of hoondok church leaders. Toward that end, they will consistently conduct seven-day, twenty-one-day and forty-day workshops. These will not sputter to a stop even if there are few people to lecture to. Once the schedule is decided, even if heaven itself were to collapse, we would hold these workshops with the heart that we are educating millions from the spiritual world and as a condition to lay a foundation of faith for



local-level restoration, which is to expand to our tribes and the entire country.

Next, we should have services at churches in cities and provinces, but as True Father has said, churches should be thought of as centers for training in the culture of heart. We should have services, lectures and various cultural activities related to daily life there. They are the stronghold of small group activities. It should be our custom to have seven-day or at least four-day workshops in the provincial headquarters and two-day workshops or day-time-only seminars over the course of three days in city centers. A day shouldn't go by in which lectures aren't being given. All leaders should lecture Divine Principle whether they're sitting or standing, sleeping or awake, indoors or outdoors. Divine Principle not only saves the lives of people, it has the strength of life-giving energy to save families, societies, nations and the world. The vitality element that saves leaders and other members also emanates from Divine Principle. Church centers can also be utilized to support other education programs, guidance for members and even hobby activities.

If we make headway with functional small group activities in conjunction with general local-level and tribal outreach through the Family Federation and providential institutions, the result will be firmly developed hoondok churches in villages, towns and city districts. This will result in our having an enormous

foundation on which to move society as well as influence on the high level where public opinion is formed. That point is mainly up to the Family Party and IIFWP, which will be trying to form an upper stratum of society by educating ambassadors for peace and leaders in various social circles on matters related to the frontline work toward the unification that God so deeply desires.

From the beginning of the year, there have been intense external changes—organizational and personnel changes. It would be easy to latch on to what is happening externally and to worry about your positions or what will become of your families. These changes are important, but you as individuals being one in heart, your families being united and the thrust of the work of True Parents, who are true teachers, true owners and a true king and queen are more important. This is the basis of everything else.

True Father and True Mother have been sacrificing themselves, shedding blood, sweat and tears. Having set such an example, they would be so disappointed if any of the elders they have been nurturing for decades or any of those they'd directly given the blessing to were to drop out. They view this time with loving hearts. They want us to become the eternal owners of Cheon Il Guk through our undergoing all three great internal revolutions, being born again in quality and becoming one in heart with the True Parents of Heaven, Earth and Humankind. ♦

#### CONTINUED FROM PAGE 27....LAOS

head of the royal family in exile, living in Paris. His father, the last king of Laos, had died in a communist concentration camp. The prince met True Parents several times and took part in a trip to North Korea in 1994. He understood that only Father can change the fate of those communist nations remaining on the planet. The third strategy of Heaven was to raise two Laotian students, who joined our movement in Slovakia in the early 1990's, and who then returned to Laos.

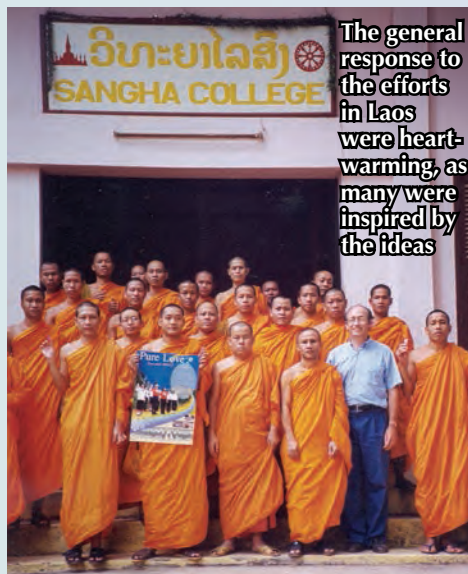
By 1997, seeds sown in 1994 had begun to ripen. Mr. Antonio Betancourt of the Summit Council made a quick trip to Paris in April, where he shared a meal with Prince Sauryavong Savang and two other princes. In the presence of the three princes, Mr. Betancourt was caught by an extraordinary inspiration. He developed a view of the future of Laos and spoke as a genuine prophet; the three princes were amazed. The unity of three princes in front of Heaven had brought grace. At the end of the dinner, they pledged to receive the blessing. I told Mr. Betancourt that I would go first to Laos, bless the communists and return to Paris to bless the princes, and that is what I did.

Three months later, three of four national messiahs assigned to Laos met in Vientiane for a forty-day condition, which ended on August 9, 1997, which Father was meanwhile declaring (according to the lunar calendar) the Day of the Cosmic Sabbath. During the forty days we were blessing couples. The unity of the national messiahs was incredible. By year's end, three hundred couples had been blessed. We started teaching many young people.

During that time we also met significant national figures to whom we introduced a project involving Pakxe, the

third largest city in Laos. We proposed that like Hiroshima, Japan and Verdun, France, Pakxe be designated an international city of peace. The Pakxe Project was conceived by the national messiahs as an answer to a simple question: What is the providential mission of Laos? When God sees Laos, what does He want this nation to do for the sake of others? Usually, Laotians ask what the world can do to help them. In the Pakxe Project, Laos is considered both as an individual embodiment of truth, which has to define its unique identity, and as a connected body, which is to serve the whole. Lao-ness therefore, should be a relational or reciprocal notion. Through the Pakxe project, a philosophy of a nation living for the sake of others should be implemented. In other words, Pakxe should live for Laos, Laos should live for Southeast Asia, and Southeast Asia should create a model of bringing harmony among cultures and religions for the sake of world peace.

The victories of 1997 are to illustrate that God can work powerfully in Laos. A pattern of success has been set, and a foundation exists in this country. The problem was that our foundation was quite fragile. The national messiahs were obligated to participate in activities in Jardim and in Korea. It was not easy to work concurrently in Laos. Our Japanese volunteers were faced with many other requests related to the providence. Moreover, we may have underestimated the burden of the past, all the indemnity needed to change Laos' fortune. The history of our movement contains many similar stories of breakthroughs followed by an apparent stagnation or decline. Nevertheless, if we maintain absolute faith, absolute love and absolute obedience until the end, God will harvest the fruit of our work. ♦





# A Westerner on Korean STF

by **Urio Hadj-amar**



*Urio with Shin-hwa nim (Ye-jin-nim's daughter) and Shin-won nim (Hyun-jin nim's son) in Taiwan*



*With his holy-song-leading team during the 76th forty-day workshop in Cheongpyeong*



*STF members in their work clothes, in Taiwan*

I have always desired to go to Cheongpyeong. When my family moved to Rome and I started to attend high school, I asked my parents to let me go to Cheongpyeong to attend a forty-day workshop during the summer, but each summer, for one reason or another, they could not let me go. So, when in my third year of high school my mother finally told me that I could go, I was really very happy.

Thus, I started my forty days, and even if the program was very tough, I was so happy I did not want to leave. Everybody had told me not to worry if the first days of the workshop were very hard, but I could only feel happy-happy to feel lighter and lighter day by day, to at last discover God, True Parents and Heung-jin nim. It was in Cheongpyeong that I finally felt as if True Parents are my own parents. Day after day, praying and repenting at the Jeongshimwon Prayer Hall and simply sitting by True Parents' picture, I felt so much blessing and love descending on me. So, after ten days, with the consent of my father and mother, I decided to stay in Cheongpyeong for eighty days instead of forty. During this period I really received so much!

I understood how my ancestors and the absolute, good spirits can want to help me and how much they affect my daily life. I discovered Heung-jin nim, his filial piety and loyalty toward True Parents and that he is always near me, like a true elder brother.

The weather was very beautiful, not cold but not too hot either; there was always sunshine and often a gentle wind blowing. We were surrounded by nature. There were many flowers. I was so happy to be there. Cheongpyeong is a very peaceful place. The longer I stayed there, the more I realized how chaotic and ugly the outside world is. I just hated the idea of reentering my school's atmosphere. Anyway, at the end of those eighty days, I found myself very changed—my faith, my goals, my relationship with God, and, of course, I'd benefited from all the grace of the liberation from spirits. During the workshop, Dae-mo nim always took great care of those from the second generation. We received so much love from her.

## Preparing to come back to Korea

When I came out of Cheongpyeong I came out with one clear thought in my mind: I want to come back to Korea. When I came back home it was somehow a shock for me to return to the outside world. To find myself back again in the secular world made me feel so bad. But I felt protected. I knew that Heung-jin nim, Dae-mo nim and all my ancestors were there with me.

Going back to school was very hard, because in my class nobody actually wanted to study, and the general standard of the school was like hell. A few days after the beginning of school, I heard from Tokwa, another Italian boy of the second generation, about a program to finish two years' of schooling in one year. This was a sort of liberation for me. The idea that I could join STF in Korea in just a year gave me hope. In Italy, high school lasts five years. I started to study hard. I attended school and did my fourth year work during the day, and in the afternoon I would study the fifth year material at home. It was really very hard. Also, some of my teachers did not agree with my decision and tried to dissuade me. Yet, even if it was difficult, my great desire to go to Korea gave me the strength to go on.

I prayed for my ancestors and absolute, good spirits to help me. I could feel them near me, helping me every moment. When I studied, before opening my book, I always prayed that my studying would benefit mankind and be in line with God's will. In the end I was able to graduate. I could not believe it. Without the help of those in the spirit world, I would have never been able to do it.

After finishing high school, I had an opportunity to go to Thailand to participate in the Service For Peace global camp along with some of True Parents' grandchildren. This was an unforgettable experience. To spend fifteen days with Shin-won nim, Shin-hwa nim, Shin-choon nim, Shin-hae nim and Shin-bok nim was incredible. I had the opportunity to get to know them a little bit, to get close to their hearts, to the purity and gentleness



of Shin-ae nim, the mother's heart and the peaceful smile of Shin-hwa nim and the heart of ownership, team work, alignment and living for the sake of others of Shin-won nim. Being with them, I felt that we are one family under our True Parents. Thanks to the Service For Peace project, I learned more about living for the greater good.

After this experience in Thailand, I finally left for Korea. It was a leap in the dark, because I did not know whether I would be able to join Korean STF. Nevertheless, I felt my heart was calling me there, so my father and mother decided to send me. I spent my first month in Korea with IIPC in Seoul. This was also a special experience for me. Living with the first generation representatives of all providential nations and trying to help them was a beautiful experience. I received so much love from all of them and I learned that peace comes through unity of heart. Also, I felt as if those eighty-four people, chosen by True Father, were my heroes for all the work they have done until now (and they keep working so hard) for God's providence, True Parents and the Kingdom of Heaven.

This first month was also difficult because I didn't know what I would do after IIPC. It was not easy to find the information I needed. After my father came to Korea, with his great help we could contact STF Korea and in October I finally joined it. It was at this point that my real Korean adventure started. Every time I think about all I have experienced and received in Korea, I feel so unworthy and not grateful enough. From the time I came to Korea, God gave me many blessings. Because of Korean STF, I was able to attend all the holy days in Cheongpyeong, to visit many parts of Korea, to participate in a rally organized by Hyun-jin nim and, best of all, to do hoondokhae with True Parents around ten times.

Meeting True Parents so many times, it was possible for me to taste their love and experience True Father's daily way of life very closely. I was able to watch True Father from three meters away, to look at a thousand types of smiles he has, to watch him laugh, sing with True Mother or dance. When his eyes are looking at you, they seem to penetrate. When he scolds you, I could directly experience 100 percent unselfish love. Even when he was drinking juice and suddenly threw the juice at us, or when he sneezed in the faces of the members, we would just become happier and laugh. He is a True Father. It was also beautiful to see his grandparental love, how he becomes totally intoxicated in love when he holds one of his grandchildren in his arms.

Moreover, with STF Korea I was able to learn Korean. All these things are such a blessing that I know I could never have received if I had stayed in Italy. One lesson I learned is that our responsibility is really so small compared to the blessing that God gives us. Studying those two years in one, though it was so difficult, was nothing compared to the blessings that God gave me after graduating. I truly don't know how to thank Him and I just hope what I'm receiving here can be given by God to others.

### Experience with Korean STF

I just would like to add something about my experience with STF Korea. Living all year with only Korean and Japanese people was something that I will never forget. Being confronted every day with totally different characters and a totally different culture was very challenging, especially when there were eight of us in an MFT van.

Having to live with people whose character and culture entirely differ from mine through thousands of small, daily misunderstandings has been truly precious. It is easy to hurt each other's feelings and not being able to communicate well is quite difficult, yet it has been an experience from which I have gained a lot. With the passing of time I have started to understand the heart and motivation of my Korean brothers—why they would do certain things which before seemed incomprehensible to me. Little by little, I have started to understand the Japanese and Korean characters and this has given me so much happiness. It is beautiful to know that God made all of us the same, though with different colors; each one of us is the image of a special and unique part of God. We are bound to each other for eternity, because without others, we cannot know a certain aspect of God's nature and make it our own.

Despite all the difficulties, the other team members and I, who are striving for one goal (bringing victory to God, True Parents and Hyun-jin nim), could become one in heart. Such moments have been the most beautiful, because we feel absolute peace and joy and God could come and dwell with us.

One last thing: After seven months in Korea, I recognized that Eastern and Western members from the second generation don't know each other well enough. We do not have much contact with one another. I feel that my time in Korea has been precious. I wish everyone were able to have a similar experience. Soon Cheon Il Guk will be built and we will be able to live together. We are all God's children.◆



*Graduation photo: 74th forty-day workshop*



*Twenty-one workshop to launch STF in Korea*



*April 2005, STF members take on Europe*



*STF responds to the cataclysmic tsunami that hit countries around the Indian Ocean last Christmas*



# International Relations



## *A Korean–Thai couple's formula for success*

**By Choi Shin-in**  
*Blessed Family Department, Korea*

**T**he passage in the Bible about God's bringing Adam and Eve together as a couple at the beginning of the world is based on unconditional acceptance of a spouse. The various aspects of the story are as pertinent to us today as they were to our original ancestors. There was Adam's loneliness: Adam, a man not without pride, felt lonely. God had prepared him to play a role in His plan by causing Adam to feel lonely. Another key highlight of the story is the creation of Eve, the moiety: God created Eve to take her place beside Adam. She was the complete supply of Adam's needs by God. And there was then, as there is today, a call for absolute obedience: Adam absolutely accepted Eve as a gift from God.

Through the story, which everyone knows, we observe the absolute acceptance of a spouse. Adam did not say, "Eve is not my type," and reject her. He absolutely accepted her and did not put any conditions on his acceptance. On her end, Eve did not complain about Adam being short or financially incompetent but accepted him, a gift from God, in whom she had faith.

Reminiscent of God's hope for prelapsarian Adam and Eve, another Adam and Eve are enjoying a beautiful married life after having accepted each other based on their belief in True Parents. I'm writing of Su-il and Gawinee Park, a Korean and a Thai, who were blessed among the 360,000 couples. I'd like to share the true story of their family, which came into being with the birth, six years ago, of their son Hanseo and expanded with the birth of another son, Hanju, four years ago.

"I wished to be born again as the Adam that God purposed at the Creation. When I prepared for the blessing, I thought of what thoughts would have gone through Adam's mind were he matched to Eve. I aspired to the attitude of pure Adam receiving pure Eve," Park Su-il said to begin his story.

And though her pronunciation was not perfect, there was no mistaking Gawinee's message when she added, "Do we have a list of qualifications for accepting the

babies that are born to us? Do we say, 'This one looks too weak,' or 'I could never live with such an ugly child'? That kind of thing doesn't apply to the parent—child relationship. Why should it apply to the conjugal one? We look at our children as gifts from God. Why not look at the conjugal relationship as the same sort of blessing? What occupied my thinking as I came from my far-away home to be married in Korea was expressing belief in True Parents and being purely determined to do my best."

They said that when they first met, they were surprised at the similarity of their views on the blessing, which caused me to think that people who are prepared go to a spouse that is prepared.

Mrs. Park is a beautiful woman. When I told her that I didn't think she looked like a foreigner, she explained that her family has Chinese origins, so because of her light complexion she was often mistaken as a foreigner in her native Thailand and in Korea she is often mistaken for a Korean.

When I told Mr. Park that he has a beautiful wife, he meekly responded that he feels sorry for her. He added, "Whenever I tell her that she is very beautiful, whereas I have thinning hair and am not as good looking, she responds, 'I know, I know. Our matching must have been some kind of mistake by True Parents.' In any case, I am a lucky man."

He is the eldest of a family of two boys and two girls; she is the eldest of a family of two boys and two girls. Being the eldest, they both have a well-developed sense of responsibility. Mr. Park explains that his wife is also the eldest daughter-in-law. "She plays her role very well; she has won my parents' hearts. She takes good care of our children. She's very meticulous. She's

quite intelligent, having majored in accounting in Thailand. As you can tell from her Korean language skills, she's a fast learner. And, as you can see, she's beautiful.

"People around me were curious about my having a Thai wife. They might have thought she was just someone from a poorer country that I'd made my wife, but when they meet her they seem to envy me and teasingly call me a thief."

Many blessed couples struggle because of a difference in their

**The Park Family**





respective levels of faith, but this couple does not suffer from this. Mr. Park grew up in a conservative Methodist family. In a revelatory dream during his senior year of college, he heard, "Go to the Unification Church!" This he did, and he says it's the best thing he's ever done. His wife was brought to the church by her sister. She says that no one can guess how deeply happy being a member has made her.

Even in raising their children, they have made faith a priority. They have a pledge service after the children get up and before they go to bed every day. They've instilled in their boys the habit of bowing to God and True Parents before leaving and after returning to their home. "I think that faith and life should be connected to each other. I wish the faith of my children to be bone deep. So, my husband and I try to set the example," Gawinee explains. "Have you heard the American term 'Sunday Christian'? It refers to people who do all the Bible forbids during the week and ask forgiveness on Sunday. We try not to develop bad habits."

The Parks seem happy, but that doesn't mean they have not had difficulties.

Mrs. Park spoke about how it was in the beginning. "Communication with my husband wasn't that difficult, because he speaks English; but he does construction work for the railroad and is often busy. I was left to fend for myself. I'd go to the post office and bank and do the marketing on my own. I would go for my prenatal appointments alone during pregnancy. In the beginning, I would cry sometimes, and I missed my country. Now, I realize doing things alone helped me learn Korean quickly.

"Whatever type of trouble I encountered, I could always turn to our church leader and his wife, whom I see as parent figures. This helped solve problems. I also fulfilled conditions and prayed while trying to adjust and learn.

"Dedication to church life has meant I didn't need to make much additional effort to learn the Korean language, Korean cooking and Korean culture. It's all part of a woman's participation in the church here, especially through doing hoondokhae and developing relationships with church members. I credit church life with our problems being solved as a matter of course, much as our babies followed one after another. I believe everything we want comes when we believe in and follow True Parents."

I asked Mr. Park what advice he has for other blessed couples and he spoke of attendance. "The most elementary advice given about school or company life is to attend school regularly and to not be someone who doesn't show up for work. The starting point for religious life is also to attend each Sunday service and important workshops we're called to at Cheongpyeong or elsewhere. If we're asked to go to Yeosu, to Yeosu we should go. Everybody knows this, but it's the most difficult thing to put into practice. So, by doing it, we become tough, too tough to be swayed by the wind. In the event that the husband isn't up to it, if the wife does her duty sincerely, the children will naturally follow their mother. I'd think that the husband would eventually come to the church out of curiosity. Don't you think so?" I told Mr. Park that what he'd said was wise, which seemed to please his wife more than it did him.



When I told her it was time for a bit of wifely wisdom, she poured out her feelings for couples like hers. "The wives should jump into learning Korean culture, language and cooking. Even those who've been in Korea for more than ten years cannot make kimchi or speak the language well if they haven't made a concerted effort. Once they can communicate and share common cultural bonds with Koreans, other things will develop. I see some Thai woman members who came here recently and are not trying hard enough."

Mrs. Park speaks Korean fluently indeed. It must have been hard for her Korean to reach this level in just five years. "At first," she said, "I couldn't do anything, because I didn't speak the language. I felt I'd end up being a stay-at-home fool, so I enrolled in a language institute, where I studied for seven months. They taught Korean through English. I also studied in classes run by the church. All this time, I was also trying to understand True Parents' speeches. After a while, I was able to catch the meaning."

Love of her children motivated her Korean studies. "If children recognize their mother cannot speak the language properly, it will influence them. It wouldn't harm me if I couldn't speak the language, but I wouldn't want my children to appear backward because of my example."

Maternal love has also driven her to teach her children the Thai language. "I've been concentrating on my children's Korean, so their Thai language skills are weak. Nowadays, I intentionally speak in Thai to Hanseo and Hanju. When it comes to starting to learn a language, the younger the better. I decided to speak Thai from now on, so my boys will be bilingual." Her boys understand Thai but cannot speak it.

There would be another benefit of her boys' speaking Thai. "I cannot go to my parents' home often," Gawinee explains, "but I do sometimes go. Hanseo has been there twice. Hanju has not yet visited. When I saw that Hanseo couldn't communicate with his grandparents, I thought it was wrong, because they are half his roots. We are planning to go in a few months. I hope they can communicate this time."

Finally, I asked them about their future plans. Mrs. Park said that there isn't some void she feels needs filling, because she's confident she can do anything she has to, as long as she feels she is with God and True Parents. The number of Korean-Thai blessed couples is growing throughout the twenty churches in southern Gyeong-gi Province. As a Thai leader, Mrs. Park is taking responsibility for the Thai wives. She feels a sense of duty and wants to continue that work. She is happy the number of couples has increased. She is translating into Thai at Sunday services. The women share information with one another. She wants to create a nationwide network and lead trips, Korean language classes and cooking classes for them.

Mr. Park said he wants to be a stout financial pillar for his family.

Through this family, which is establishing a stable four-position foundation, I sense a bright future for such cross-cultural couples. ♦

*Translated from the Korean*

**Mrs. Park at a meeting of foreign wives blessed to Koreans**





