

TODAY'S WORLD

JULY 2006





Dr. Kwak spoke to Ambassadors for Peace on May 9
at the Millennium Hall of the JW Marriott Hotel in Seoul

Respected ambassadors for peace and leaders of various fields in society, I would like to extend my appreciation on behalf of the organizers for your participation, despite your busy schedules, in this Save-the-Nation Seminar for Ambassadors for Peace in Preparation for a Joint Election between North and South Korea.

With all the commotion about the upcoming local elections, we are at a time when many people are furiously calculating the gains and losses that will arise once the election occurs. I think this is so because the local elections are regarded by many as a stepping stone to next year's presidential elections and further to the general elections that are to take place the following year. Furthermore, depending on the issues that arise within the sphere of life of the local governments and the grass-roots political movements and people that emerge into the mainstream, the elections this time will have more or less influence on the presidential elections and general elections. Consequently, I understand that each and every one of the political parties is placing their hopes for the party fate on the upcoming local elections.

Rev. Sun Myung Moon, on the other hand, is not interested in exerting political influence on the presidential elections or general elections or in expanding the influence of a certain political party. Rev. Moon is a person that does not live with his focus on the situation of the people today or on the present circumstances; rather he is working twenty-four hours a day to understand what God's focus is and where heavenly fortune is heading. Based on this understanding, he is constantly exerting himself and working hard to introduce the reality of heavenly fortune and the details of God's will to as many people as possible.

Already, from many years before, Rev. Moon has foretold the coming of the fortune that would permit reunification of the Korean peninsula and that would allow for the unity of the lands of the Republic of Korea with those in the North. Major and important issues such as the reunification of Germany or the liberation of Korea in the past do not come about according to what people prepare for or expect. The fate of a nation is not decided by the whim of a handful of leaders; rather it is controlled by heavenly fortune and rides the current of history. When we consider these things, I think that you, as ambassadors for peace, should pay extra attention to what concerns and draws the interest of Rev. Moon.

If you look back a few decades into Korean history you will recall that in half a century, Korea achieved tremendous growth and development in various areas including its economy, politics, culture, and level of academic offerings, which have pushed this nation to the top levels of the world. The reasons for this can be found in many areas, but we have seen from firsthand experience that this nation, which had lost its sovereignty and everything else, suffering under colonial rule, grew to become a nation that now competes with other powerful nations and even leads the world in certain fields such as the automobile, ship and semi-conductor industries and in biotechnology and state-of-the-art technology.

Aside from our economic growth, we have indeed achieved remarkable growth in the extent of the democratization of Korea and its promotion of human rights; and in the area of culture or sports, Korea has hosted the Olympics and the FIFA World Cup.

Such success is of course due to the hard work and diligence of our people and contributions of our leaders. Yet, this was not achieved by human effort alone. It was because of the heavenly fortune and the expectation God had for our country and our people. That is why we should be more aware

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Guests and Hannamdong staff members pose on July 24 with Father; To Father's immediate right: In-sup nim and Kook-jin nim's in-laws; To Fathers left: Ji-yea nim and Shin-mi nim

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Rev. Ahn with affection shares a few memories of him.

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Cover Photo: True Father on the Chil Il Jeol holy day, July 1, at the Cheongpyeong Heaven and Earth Training Center

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Members and close associates of the Family Federation generally address or refer to Rev. and Mrs. Moon as Father and Mother.

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The Second Anniversary of Ssang Hab Shib Seung Il

May 5, 2006 Excerpts from Father's Speech



When I got off the plane the other day what came to my mind was "I want to go to Yeosu right now! Where am I going?" I was going to Hannamdong! Hannamdong means "the neighborhood denoting the end of bitter resentment." [Korean pun] This is what Hannamdong can mean! I'm going to Hannamdong to release all my bitter sorrow and after that where am I going? As Hannamdong is the final place of departure to heaven, I felt that I had the responsibility and destiny from now to teach about the realm of the new spirit world.

How am I going to carry out on the earth the things of the future, which can remain from now, rather than the things of the past, before I die? My wish is to have such achievements be seen and cherished by people eternally, to be admired and remembered eternally as the fragrance of one's hometown among all hometowns or nation among all nations, and to leave behind a homeland that can be loved eternally as the final destination. This is something that anybody regardless of who they are would wish for in their lives.

Can this Mr. Moon of the Unification Church become the first person to fulfill all such hopes? When I think about this question...When I think about how I wasn't welcomed by the circumstances and events that occurred within the course of seventy years and the decades after I was sixteen, I do not wish to step into and go to that world again.

Well that's how a person would think. [People think that] sorrow would only remain at the end of greater and greater suffering; yet at the end of greater suffering should come a day of greater joy. What kind of day would that be?

What if you had lost your parents a thousand years ago but were able to find and meet them again? What if you were separated by death from your beloved wife some decades, but could meet her again? Or what if you could recover the days after your son or daughter ascended to the spirit world and be reunited with him or her? Such a day would be a day of joy in which all members of a certain family could be reunited, and further, be able to meet with their ancestors from thousands of generations in the past or their descendants thousands of generations in the future. When I ask myself if there could be such a person who could bring about such a day of glory on the earth with such joy, nobody comes to mind. We'll just have to wait and see.

If Rev. Moon is unable to do that and if God had a wish, it would be for Him to raise such a person who can carry on this task. If such a future awaits Rev. Moon, a double responsibility—a calling and destiny—to raise such a person from my

children before my death or even after going to the spirit world awaits me and is pushing me to my fate. When I thought about this I was not happy.

So when I go to Hannamdong who there will be the first to meet me? I have come back without Mother who was always at my side. Since I have returned alone, I don't feel so good entering that valley.

Shin-joon, the little toddler, is with me but he is also feeling grumpy. He was always happy to return to this place holding his grandfather and grandmother's hand, saying "grandmother-grandfather, grandmother-grandfather." But now he is sitting here alone with his grandfather and he does not want to be cuddled by his grandfather. He remembers the time when he was safe in the embrace of his grandmother. Seeing him so moody and taciturn I think, "Ah, these are the things that come up in life."

When you calculate all such events and the whole of the course of your life, how many days can you say were spent in joy? I regret that such days in my life have not been many; that is why God was the Lord who could not stand in the position of the Lord for all eternity. If we were in a place where we could serve and attend God, all the things that God, who created everything, could find joy would be able to feel God's heart of joy that He felt after creation. Furthermore, all the things that God desired and created while experiencing that joy can become His objects of love and can return glory to God while rejoicing in that glorious value that surpasses their own existence.

Not only that, just as God created over a course of tens of thousands of years, His children of tens of thousands of generations can rejoice with greater intensity than the joy He felt when creating all things; all existing beings can be joyful more than God, and the creation itself can rejoice even more than God Himself. If such a future awaits us, then I'm sure all the ancestors who lived on this earth and all of humanity living on this earth are looking forward to that day. Our descendants that are to be born in the future would also feel that way. Such a place would be a place of jubilation and joy to which we can go to at the end and a place where we can live with the Lord who exists eternally and with absolute authority.

When I think that I am headed for that world I find strength in my heart though I am old. "Wow, I'm sure such a world exists. I had better head towards that world." I felt that the emotions that have followed me to this day and manifested themselves at this time—the emotions I harbored from yesterday and today were completely wiped away.

In that sense, people can head towards a place with greater value, a Utopia-like homeland. If such a deep, high and vast world continued into people's lives, there would be no greater happiness or joy than that of those already living in that world! Can such a place which is but a dream within a dream—something a sleepwalker would envision in his dream—actually exist? Do you think such a place could actually exist or not? What is your answer? [Yes!] Does it exist or not? [It does!] I don't think so! [It does!] Then you should say, "I believe it does exist!" (laughter) Who do you think is right?

A person's dream may be infinite and even if you were to die with that dream, the world of dreams awaits you on your path with an even greater dream. When you think about this, dreams can be found in an infinitely great place, an infinitely vast place though the road leading to it may be small, and an infinitely far place though the road leading to it may be short. The realities of such dreams that are infinite beyond infinity and that are beyond imagination emerge from there to stimulate me. If it is in the distance to sing songs and dance in happiness, and if one could reach that stage where one would not only be happy but



Nearly all heads are covered in Geneva, Switzerland, where Father is speaking to Rev. Yu Dae-haeng, True Parents' overall representative to Japan

also be able to sing and dance in complete oblivion to one's own identity, what would you say: no-men or Amen? [Amen!] Amen, no-men? [Amen!]

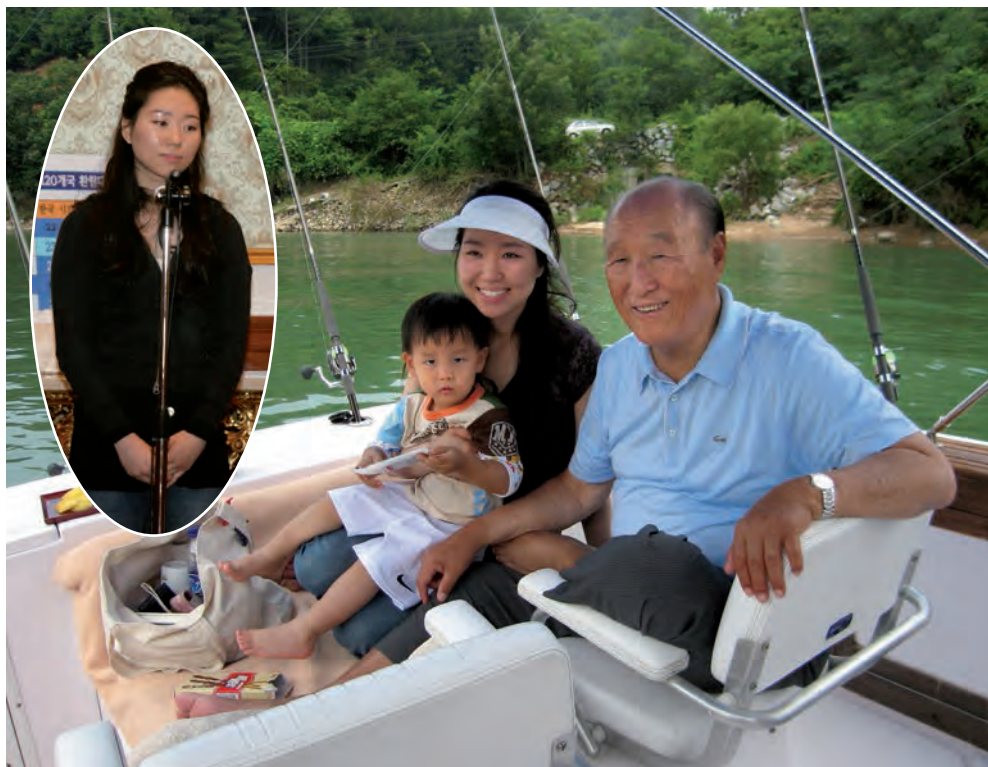
You all seem to be younger than me. Seeing all of you saying "Amen," my "Amen" seems to be smaller than yours. While you gradually grow I must steadily grow small. Can you instead take hold of this old man who lost his dream, have sympathy for him and harbor a lofty dream that can inspire him?

The Unification Church and all of you have appeared in relation to Father's dream. I had wished for many young men and women, and older women and men who can have a greater dream than Father, who can lead people to the Utopian world of Father's dream and in such a way that people would be happy to follow them on their path. However, there aren't that many people.

Who am I? I am the son and daughter of God the Father! Say it! [I am the son and daughter of God the Father!] Regarding the question, "Who am I?" you must know that when a man and woman form a dual structure they become God; they become God's husband and His wife! Do you understand?

So, who are you? [We are God's sons and daughters.] You can become God's son. "Who am I?" I am God's son and the lord who can create God's family. Then what should be done in order to become such a lord? You cannot become a lord without finding the owner of the position of love! Who is the first to become the owner of the position of love? It must be God. It should be the Father. Do you understand? The person who is next in becoming the owner of love is the husband. Then after that it must become the eldest son among the children. That is how it is.

God is the first to assume the position of love, then the father and then the son. The unity of these three generations consists of formation, growth and perfection. A true olive tree can bear fruit only after it goes through three stages, three years. Before that



True Father with Shin-mi nim and Shin-joon nim on Cheongpyeong Lake, July 24: During Hoondokhwae on July 23, when True Father asked Shin-mi nim to talk about herself and sing a song (inset), she said, "My father is Sung-jin... I am still young and many things have happened in my short life of 22 years, such that I feel God and Grandfather have always protected me. I think a life of faith is very important. Whenever I feel in difficulty, where there is no confidence, I pray and ask God; and God shows me the answer in every difficult situation. I have felt this many times. When I was young I did not come to see Grandfather, but as I grow up I want to be a granddaughter and be helpful to him with all my effort. I will do my best to become the granddaughter whom you can be proud of." In response, Father said, "You pray such a prayer. After you offer such prayer, you will be supported on earth."

everything is still unripe.

In the human face, the mouth corresponds to the age of the womb, this [the nose] corresponds to the age of air and what about these [eyes]? They correspond to the age of the sun. Man is born during the age of the womb, this [the nose] corresponds to the hundred years of man's life on earth, and the eyes correspond to eternity. They are the eternal world. What has enabled all this? The life that was given to us: where did it come from? This life which was born from love must go through the three stages of life—life in the womb, life in the air, life under the sun. Only then can you fly! Your life entity must fly off.

Today I have shared good words with you! Where can absolute value be found? The absolute value of a mother or father can be found only in their children. The entity of absolute value for children is none other than their mother and father.

The mother and father are the lords who love their children. The children—not the parents—who let out their first cry at the time of their birth are the ones who create the lords, the owners of parental love. Who is the first to create an owner of love? The parents are not the first to become the owner of love. The children enable the parents to become the owner of love and from there the parents come to love their children. That is the order of things.

That is why the secondary being in the position of Abel, rather than the primary being, commences the initiation of the owner.

What about men and women? Which is quicker to mature emotionally, men or women? Was Eve quicker to mature emo-

tionally than Adam or not? [Eve was.] Wasn't Eve Adam's younger sister? She was in an Abel-like position. The woman was quick to mature emotionally.

What would have happened if Adam and Eve had not had a son in the Garden of Eden? That household would have perished. Their household would have perished. You cannot be proud just because you're the grandfather; you have to value more the wife of your grandson and son. Your household can prosper only when you value them more than your own wife. Didn't you know that?

A man will like his mother more than he likes his grandmother; he will like his wife more than he likes his mother; and he will like his eldest daughter more than he likes his wife. Did you know that? That is how a man is, emotionally. Why? They all enable him to become the owner of love. You should be aware of this.

Who enables the mother and father to become owners of love? The mother and father by themselves can never become owners of love. The moment their son or daughter is born, the moment the baby takes its first breath, is when the mother and father become the owner of love. Because of that baby who cries, pees, poos and cries for his mother's milk, the parents can take off as the owners of parental love. Am I right or wrong? [You are right.]

That is how it is between women and men. A man is the one who enables a woman to become the owner of true love. A woman who receives love from a man would discover the taste of love from her lord for the first time. There is nothing

that exceeds the taste of one's first love. Nothing. The taste of one's first love is made to last for eternity. It is at the center and thus does not move about.

A true man—not a man who changes—enables a true woman to become an owner of love. A son of filial piety grows [under his parents' care]. The more the days go by the stronger the order of love should become, never weakening.

If a married couple has been living together for ten years, the first love they felt ten years earlier through each other as the owner should enable them to feel greater love within their family life ten years later. When they love their children, their love should develop so that they even think about the other children in the world and the people in their nation. Only when they have that kind of heart can future generations emerge from that nation's king and be connected with his lineage.

Consequently, a husband and wife cannot become owners of love by themselves. The husband, for example, who loves his wife so that he may eternally preserve that first love and nurture it to become a greater love, can become the true owner of love. If the person is a woman, she becomes the owner of her husband's love. No other can become that owner. The owner cannot change to someone else.

I spoke about three things: the grandfather, father, husband and then the children! There are four stages. These four stages should be connected. Only then can the family establish itself.

A man and woman, the two of them, simply living together

does not create the value of an owner of love. Why? Because of heaven above them and the nation below! Married life should be for the sake of serving heaven and raising a nation of Heaven's desire. When a couple live together, they must become owners who can create the three great owners: an owner who can love his or her spouse, parents and children as if he or she were loving the nation's king. Only then can they love and be loved by the partners of love of those three great owners.

Otherwise, these relationships will be severed away. That is what it is about. The value of absolute love begins from living for the sake of others! Say it! Living for the sake of others!

When you go back now what will you do? The lineage is the source of the life line. If you respect the lineage you cannot neglect your grandfather and grandmother. You cannot neglect your mother and father's lineage. Isn't that two generations? After that you cannot neglect the children born from your lineage. You must love those children more. You must love them more than your grandfather and father. Why? It is because they continue the life line of the nation. You must love beyond the three generations. Only then will this become a path for loving one's nation.

You have the responsibility to realize the owners of love of three generations! You must create the owner of parental love. If you are somebody's wife you should create the owner of your husband's love. If you are somebody's husband, you should create the owner of your wife's love. Then you become a couple and go up. You must resemble your parents. That is why you can develop only when you love the future parents—your children—more than your grandfather and grandmother. That is how you grow.

Among the young clansmen, for example, if there are ten siblings, and you are checking to see how many children or grandchildren there are among those ten siblings, the question is who among the children of those ten siblings know God's will and know how to love the nation the most. To be the best, the mother must be virtuous. Then where will you bring this mother? In Korea, don't people marry based upon the other person's family? The blood line is important! Blood line. Say it! [Blood line.]

When you come to understand the preciousness of the lineage, you will be compelled to love the grandfather and grandmother even if you are told otherwise. You cannot help loving your mother and father. Try as you might you can never become an unfilial child. As a husband you cannot help loving your wife. Yet this all went wrong; this habitual system did not take root and thus became the cause of national decay.

Once you make your mother and father the owners of love, it is eternal. You must create owners of your mother and father's love even after going to the spirit world. That is why the children must manage their mother and father even after going to the spirit world. If a husband or wife have made each other an owner of love then they should know how to protect the value of an owner of love, the value of being the owner of one's first love for eternity.

Once people give birth to their first son or daughter, the eldest son or eldest daughter, they will receive their parents' love and



True Parents received gifts at the conclusion of the fourth World Assembly of the Mongolian Peoples' Federation for World Peace, in Geneva, Switzerland, on July 14

be loved as their children. Children are the second selves of the grandfather, mother and father, and of the couple themselves. The qualifications of those who are the owners of love must always and in all fields be acknowledged. Only then can they become a family that can be registered into a peaceful and eternal heavenly nation. They can become a member of that family. That kind of nation will become the heavenly nation and the people will become the citizens of that heavenly nation without doubt! Amen! [Amen!]

Therefore, in your families you should be intent on creating the owners of love of three generations. In ten different nations create fathers and mothers on behalf of your own parents and love them more than the way you loved the husbands and wives from those ten nations. Furthermore you should lead a life through which you can be loved with a greater love than that which would be received by children. The person who leads such a life will go to the highest heaven. He will be at the center of the heavenly kingdom. He will yearn for that love and live putting that kind of love into action.

Know this, and lead a life different from that of yesterday or from the way you have lived until now. When you do so, the things you possess when you go to the spirit world and your status there will be different. On this commemorative day, know this as the absolute values...

It is a subject-object partner relationship. God's main attributes are absolute and unique, like a plus charge; His attributes are eternal and unchanging, like a negative charge. When these two groups are combined they form the inside and outside of a complete four position foundation. The people who understand the composition of Shib Seung Il should follow it as the heavenly way! Those who obediently follow the heavenly way will become filial children, patriots, saints and divine sons or daughters in their families! Amen! [Amen!] (applause)

Those who wish to become such a family, raise your hands! Wow, wow, wow, wow, wow, woowooooow! (applause)

On the occasion of this day, I pray that God's blessings be with you even more from tomorrow. This old man grows weary if he speaks too long; I shall now bid you farewell! (applause)

(Three cheers of Eog Mansei)◆

True Mother Speaks to Members in Kenya



Mother's Message to Members in Nairobi, Kenya, at Hoondokhwae on July 19

Have you all been fulfilling your mission as tribal messiahs? You should not lose this tremendous opportunity for blessing from Heaven. If even one person in your tribe is unable to hear the message during this time in Africa, it will be difficult for you in the spirit world.

When you hear the messages, and the deeper you go into what is being said, you will not be able to read them at hoondokhwae without shedding tears. I'm sure you all know what is written in Divine Principle. God created Adam and Eve for the purpose of assuming physical form and because of His dream of establishing three generations.

What happened to those objectives, those dreams, of God's? History has continued for thousands of years since the Fall. You all know that in the midst of this course God carried out the providence of restoration without abandoning humankind. To each age, God has given the opportunity to embrace humankind in a different way by choosing a central figure and working through that person. But what was the result? Has there been anyone to this day, among the now 6.5 billion people of humankind, who has understood God's circumstances and heart and has come forth saying that he would liberate God? Working with the Israelites, God educated the people, but this ended in failure. Did not the people of Israel become wanderers in the world after they were unable to accept Jesus? Due

to Jesus' death on the cross, a condition was established for Christianity to be established on the earth. Christianity has continued for two thousand years, waiting to greet the Lord who comes with the knowledge of Heaven's circumstances. The foundation and circumstances for Christianity to fulfill God's will with that Lord was established in 1945. At that time, God was revealing the work of heaven through small Christian groups consisting of believers who were alert to God's efforts. Heaven had prepared them so that they might immediately recognize and attend the expected Lord and build a foundation for him. Yet it was difficult for True Father to connect with this base. Heaven even prepared the clan from which Father was to be born. Yet, what resulted came about because of many unfulfilled conditions. You are all educated in the Principle. You know that one person is not enough. If the lord of a nation is to find his place, there must be people for that nation. By the same token, in fulfilling God's providence, a group of followers must fulfill their responsibility. When they failed True Father, the Lord, the circumstances were such that Father had to begin from the bottom of hell. You already know about Father's course in the wilderness. It is the most profound of miracles that he went through that entire indemnity course and that he has now been able to usher in the sixth year of Cheon Il Guk. It is the realization of a tremendous dream.

In this message, Father talks about how we are living in a



Tanzania: Dr. Kwak accompanies a guest to meet Mother



Kenya: Mother reaches Father through the Internet

truly blessed time. Your responsibility must also be taken into account. Blessed family members, once you are blessed you should not stop there. God is giving great blessings and grace to the entire world through the True Parents during this world speaking tour, out of His love for humankind. This time, I am doing this tour with the true sons. It is a time for the Cain and Abel of the entire world to become one. United they will come to the occasion of the blessing. In attending True Parents they are living in this tremendous age, which is like a dream within a dream, in which they can serve and attend God manifested in the flesh.

We are infinitely happy people. You cannot feel happiness all by yourself; you need a partner. This means you need to multiply and to create an environment of sharing. Isn't this country ridden with many problems, both externally and internally? Family problems, AIDS-related problems and problems of young people are severe in Africa. In his teaching, Father says that there is no perfection in ignorance. Since people do not know this and they do not know how they were born or why they were born, such unfortunate things exist in the human family. You must show people that there is a good world and that good things exist. I said that the times have changed; in the past you don't know how much indemnity was needed to receive the blessing and give birth to blessed children. For example, there was a member who waited twenty or thirty years after joining the church, yet passed away to the spiritual world without receiving the blessing. In contrast, how difficult is it to receive the blessing today? Such priceless and infinite grace is being given to you. If you fail to take part in this period of blessing, think of how much historical resentment will remain with your descendants after you go to the spirit world.

This speaking tour is the beginning rather than the end. As true olive trees, you who were blessed should engraft all the wild olive trees to yourself. In the early years of our movement, many of the elder members witnessed events beyond their imagination occurring in reality. It was such a blessed time.

You should read this message for hoondokhwae every day. While you do so the state of your heart will be different. Father, the source of these messages, reads all five of these speeches every day before taking part in hoondokhwae. Why would he do that? You must be deeply grateful to the love Heaven gives infinitely to humankind and be able to share that love with others. Depending on how you prepare the standard of your heart, this message will become your guide and textbook every

day. As you are aware, I visited many nations before coming to Kenya. This message is spawning many miracles.

Until now, Africa was unable to free itself from difficulties. Members have lived through difficult times both spiritually and physically. But now, through this message, you can be reborn. It is a great opportunity for you to become someone who can make a contribution to the world. It is a great chance. If you lose it, yours may forever remain an underdeveloped country. Do you wish your nation to remain like that?

I am told that only the leaders have come here today. In the 1960s Korea's spiritual standard and the external situation of the nation were in shambles. It was a difficult time; only about a decade had passed since the end of the Korean War. Only a scant number of years had passed since Father had established the church, after being released from Heungnam prison. The movement was still small and consisted mostly of students. These students went out witnessing and to enlighten the people during their school vacation periods. Father actually began the New Village (Sae ma-ul) Movement at that time. There were more middle and high school students than college students at that time.

Raise your hand if you have been to Korea. I see that many of you have been to Korea. How is modern Korea? For thirty or forty years, Father invested his love and devotion in Korea. We know that Korea was truly blessed with heavenly fortune during this time. However, it is also true that not all Korean people know this fact. Through the recent seminars for Korean leaders, many people are seeing Father in a new light and have come to understand this. We must continuously inform and help people understand this. In your public relations efforts do not hold back from helping people gain a correct understanding of Father.

In terms of the providential history of restoration, it is the time of harvest. It is time to reap the fruits of our efforts. We are planting the seeds in this new era of Cheon Il Guk. You must nurture these seeds and make sure they grow healthily, so that you can harvest their fruits. You must do your best until 2013. You are not alone. Your blessed families are not alone. Billions of blessed families reside in the spirit world, along with the four great saints and countless good ancestors. Think about how long they have waited for this age. Do not envy the advanced nations. It is written in the Bible: The first shall be last and the last shall be first. You must not miss this time of Heaven's blessings... Raise your hands and make this pledge.◆



Ethiopia: hoondokhwae with Mother Hyo-jin nim and Yun-ah nim; Mother and Hyo-jin nim lead the recitation of Blessing vows

True Mother's Mother: Faith through Suffering

This is a continuation of a series of articles on the early life of True Mother's mother. It is based on material compiled by the FFWPU History Committee in Korea.

Immediately after Hong Soon-ae returned to Chuncheon, she was imprisoned in connection with the sudden death of a patient that she had laid hands on in prayer. Here is a summary of the incident, based on an account by Shin Ok-soon, who joined the church a month after Hong Soon-ae and who stood by her through good times and bad as a sister in faith.

Three years earlier, Lee Doo-young, a young man in the second year of high school, had been emotionally stricken with unrequited love for a girl in his neighborhood. This developed into mental illness. With no signs of improvement in the boy's state, Hong Soon-ae was called. With the help of the patient's father, they took the young man to the headquarters church in Seoul. True Father instructed Hong Soon-ae to take the boy back and pray for him. The next day, they returned to Chuncheon with old lady Kim Jae-geun and Shin Ok-soon. On the way, Lee Doo-young would beat his head against the car and repeatedly make attempts to run away. They were forced to bind his hands and legs. They took him to Hong Soon-ae's place by truck.

At that time, Han Hak-ja had grown to become a lovely girl, as beautiful as a fairy. The walls of her small room were filled with drawings she'd done that had won awards at school. Around 4:00 PM, Hong Soon-ae had her daughter go out to buy two dishes of beef. Miss Shin and old lady Kim, who had recently finished fasting, quickly consumed both dishes between the two of them. It was only later that Miss Shin realized that Hong Soon-ae had only enough money to order two dishes to be shared by everyone. She expressed tremendous regret at having eaten everything without understanding the situation.

At 9:00 PM, they went to the patient's house in Nammyung, Chuncheon. Though it was early March, the weather was extremely cold, so they started a fire of pine wood in the fireplace. After the evening meal, Hong Soon-ae prepared for the laying on of hands and prayer for the patient. Her uncle, a Catholic, stood by to assist her. After the service, around 1:00 AM, the visitors slept in the upper part of the room, while the rest slept in the lower part of the room, closer to the fireplace. Flames and ashes rose from a hole in the flooring that covered the traditional under-floor heating system. At 4:00 AM everyone woke up to find the patient burnt and dead on the floor. Hong Soon-ae's uncle was nowhere to be found. The police came at 9:00 AM. By Hong Soon-ae's bedside, the police found branches from a peach tree that had been used to expel evil spirits. They found wounds on the patient's body and concluded that bodily injuries caused his death. The boy's father showed them a log of firewood that he claimed the



three women had used it to kill his son. In anger, he kicked and stomped on the women, seriously injuring them. The incident was written about on the society pages of the next day's *Gangwon Daily News*. Hong Soon-ae's uncle never reappeared, and she had to suffer the consequences of the false charge.

Mr. Hong Soon-jeong at that time was serving as a lieutenant colonel in the army; he was the commander of a unit in Chuncheon. He was informed of his sister's imprisonment the next day but couldn't believe the news. He went to the judge dealing with the case and asked what had happened. The judge told him that he understood that Mr. Hong's sister had accidentally caused the death of a person and was in confinement because of the bereaved family. The

case was to be sent to the High Court of Justice. If a formal request was made, it was possible that she would be released soon. Relieved, Mr. Hong went to Hong Soon-ae and told her the news. His sister took the view that what came to pass was in line with God's will, so she would not agree to being artificially released. A public hearing was held, and Hong Soon-ae was sentenced to three years and six months in prison, which meant she would be imprisoned for at least two years and six months. At a time of such severe hardship, Hong Soon-ae worried that she might cause trouble for True Father, but she had no concern or fear for her own well-being.

In prison, she and the other two women played leading roles. They were regarded as model prisoners and led church services. A month after entering prison, Shin Ok-soon began receiving a series of visions while she slept.

On the first night, she saw a table. In the center of the table was a bowl of water that had been drawn from a well at daybreak. On either side of the bowl were a red and a blue adzuki bean. A great dragon descended from the eastern sky, and its tail touched the red adzuki bean, splitting it in half. This symbolized the collapse of communism.

The second night, grandmother Jo Won-mo, Hong Soon-ae's mother, appeared in Shin Ok-soon's dreams, weeping bitterly. She asked for forgiveness, saying that they were suffering because of her failure and Eve's failure to fulfill their missions.

On the third night, True Father appeared amidst a dazzling display of lights from heaven, wearing the ceremonial attire worn by the groom in a traditional Korean wedding. He made two full bows to Hong Soon-ae, who was wearing a golden dress of the traditional Korean style. On the third bow, Hong Soon-ae returned True Father's bow. After these visions, countless spirits came to protect Hong Soon-ae during the church services.



A memory of Grandmother Hong with the True Family, back row left to right: Grandmother Hong Soon-ae (who since her ascension is known as Dae-mo nim), Hyo-jin nim, Un-jin nim, Heung-jin nim, Ye-jin nim, In-jin nim; front row left to right: True Father, Sun-jin nim, True Mother, Kwon-jin nim, Hyun-jin nim and Kook-jin nim

With great devotion Hong Soon-ae took care of old lady Kim Jae-geun out of concern for her age. Each month, Hong Soon-ae saved 10,000 won, which was quite a lot of money in those days, to buy sesame oil and chicken. These were passed to his sister through prison officers. Old lady Kim became healthier than before her imprisonment. In the evening, Hong Soon-ae would save the precious water that was given to them and used it to bathe old lady Kim. She would also buy biscuits and give them to the prison officers. She never ate the biscuits herself. She satisfied herself with raw beans mixed with rice or barley rice; she never used a dime for herself.

Shin Ok-soon described Hong Soon-ae as "someone who would even sacrifice her own flesh for the sake of the greater good." Hong Soon-ae was extremely sensitive to whatever was going on around her. If something untoward happened, she would pray without food or sleep until it was resolved. For Shin Ok-soon, it was heart-wrenching to see Hong Soon-ae like that at her side. Regardless of her own circumstances, Hong Soon-ae was always magnanimous and serious toward her daughter, Hak-ja. Hong Soon-ae also set spiritual conditions unknown to others. Even while in prison, unseen by others, she offered bows in the morning and evening.

Eventually, her term was reduced. After two years and two months, she was released from prison. Shin Ok-soon recounts that she suggested on the day of their release that they go to Seoul, because she was sure that Hong Soon-ae would immediately be promoted to an important position. She remembers encouraging Hong Soon-ae to overcome any difficulty or

persecution that she might face in the future. She said these things as if she was already aware that grandmother Jo and Hong Soon-ae had parts to play that were predestined by God and that they embodied the essence of a life of faith based on spiritual effort.

Hong Soon-ae's imprisonment was actually an indemnity condition that was paid on behalf of Han Hak-ja, so that she could meet the Lord. Later, Father explained this incident saying, "Although her [True Mother's] mother had to experience prison life, it was all a blessing. Unification Church members who go through prison and suffer hardships should not harbor resentment after their release from prison; they should understand that their having to suffer was because of their own faults. Rather than complain, they should strive to further enhance their loyalty to God. In that sense, everything will have been sorted out based on the principles of restoration."

Meanwhile, Han Hak-ja enters school in Seoul

Mr. Hong Soon-jeong was transferred to Seoul and was on duty at the Army Headquarters. He was a section head in charge of medical supplies. One day he went to Chuncheon out of concern for Han Hak-ja, his niece, and found that she had not been able to advance into Middle School because of Hong Soon-ae's imprisonment. In haste, he took her in his military jeep to Seoul and found a school that was still enlisting students. He was able to have his niece enrolled in that school. It was Sungjung Girls Middle School and was located in the Sajik district of Jongro borough. Han Hak-ja was admit-

ted into this school on April 10, 1956 and graduated on March 25, 1959 in the third graduating class. During this time, she commuted to school from her uncle's house, which was at first in Donam district and later Shindang district.

In February 1981, this school was relocated to the Gallyeon district of Eunpyeong borough. The name of the school was changed to Sunjung Girls Middle School in 1984. In April 1987, True Parents acquired both the middle and high school. In April 1989, the school was merged with the Sun Hwa Academy, an educational foundation, and again in 1997 with Sunmoon Academy. In March 2003, the school name was changed to Sunjung Middle School.

The school records show that Han Hak-ja received awards for excellence and for outstanding marks in her class during the second and third year of middle school; in the first year the records show that she was absent for an excessive number of days due to illnesses. During these three years, she continued to exhibit artistic talent as she had in elementary school. She served as her class representative. In her third year, she was the head of the class management committee. Her school records state, "Han Hak-ja has good manners and is kind. She has a strong sense of responsibility and is a model student in her class. She is very composed, yet can be cheerful at the same time." An overall evaluation of her expressed that she "has excellent marks in her studies and always exhibits exemplary behavior. Her body is frail causing her to miss classes at times. Her family environment is gloomy."

In March 1959, she was admitted into the Saint Joseph Nursing School (now known as the Catholic University of Korea College of Nursing), located near Seosomun. From 1957, Col. Hong Soon-jeong served as the head of the depot of medical supplies at a base in Busan. His superior officer had helped Han Hak-ja with enrollment. He was worried, however, about his niece, because she had no close relatives around her who could protect her. He consulted his military superiors and learned that the school dormitory was secure. He had his niece assigned to live in the dormitory. He did his best for her but regretted that he couldn't get her into a better school.

In later years, Mr. Hong reflected that at that time his niece spoke little. She was very composed for a young woman and showed intellectual brilliance. She was pretty and gentle. Many of her teachers loved and cared for her. She enjoyed reading or listening to music in a comfortable, quiet place isolated from the surrounding environment. The initial impression that she made on others was that she was a cold person, because of her image as an intelligent and intellectual young woman. Men avoided even looking at her or engaging in activities with her. She led a pristine life, like that of a nun. She was a lone flower blossom growing in a greenhouse. She held no preconceptions of her own, her life was carried out under the guidance of Heaven.

When Hong Soon-ae was not by her side, Han Hak-ja learned from her grandmother's life of faith. Her grandmother always told her that God was her father and that if she had God in her thoughts, she would always find comfort and peace. Han Hak-ja did not have any particular anguish about life or resentment toward her relatives. She grew up dreaming of leading a celibate life in the country with a like-minded



While living at East Garden and caring for the True Family, Grandmother Hong Soon-ae was sometimes visited by elder Korean members who knew of the noble life of faith and sacrifice she led as True Mother's mother

friend.

After her imprisonment, Hong Soon-ae worked as a day-time housekeeper in Seoul while continuing a devotional life of prayer. She knew about the importance of a life of setting conditions from her church days in North Korea. She became a committed member at the headquarters church. Hong Soon-ae was in charge of preparing True Father's meals. Shin Ok-soon was in charge of preparing the members' meals. Eight months into her new duties, Hong Soon-ae fell ill and had to receive medical treatment.

While Hong Soon-ae was in the hospital, Kim Si-jong saw a vision in her dream. In it, True Father was wearing a crown and golden ceremonial clothing. To Kim Si-jong's amazement, Father was bowing to Hong Soon-ae.

Hong Soon-ae also saw a vision in a dream. Women members of the church, wearing white ceremonial clothes and holding pink flowers, were entering True Father's room, where other women stood with flowers in their hands. Seeing this, a thought came to Hong Soon-ae's mind, "God has finally found the woman that has been lost for six thousand years." At that point, Hong Soon-ae saw her own daughter approach True Father, who was seated. Suddenly, the room reverberated with thunder. Lightning, crashing down from heaven, merged at the spot where her daughter stood in front of True Father, while countless people looked on with envy. Hong Soon-ae did not understand at that moment what the vision meant. It never occurred to her that her Hak-ja might become True Father's bride.

On March 31, 1959, Hong Soon-ae registered her address as being the same as her brother's, 118 Yongdu district, Dong-daemun, Seoul. From December 21 of that year to January 30, 1960, she and her daughter took part in the third forty-day Workshop for National Evangelists that was held at the former headquarters church. Shin Ok-soon took part for eighty days in the nighttime group.◆

and attuned to these aspects.

I would like to take this time now to explain to you about God's desire for our people, what He intends to do through this nation and in what way heavenly fortune has now touched this nation. This gathering today is a seminar for ambassadors for peace for the purpose of making preparations for a future joint election between North and South Korea.

Ultimately, reunification must be brought about through a joint election between the two Koreas. Our wish is to ensure that the reunification is a peaceful one. In spite of this, I am deeply concerned about whether the leaders of our nation and its people are truly focused on and preparing for peaceful reunification, which is the desire of heaven.

The division of the Korean peninsula is intrinsically different to that of Germany, Vietnam or Yemen. The division of this country was not simply a separation of land or a division in the fields of politics and economy; rather it encapsulates the division between good and evil, between worldviews, value systems, ideologies and systems that have been in conflict and confrontation throughout the history of civilization.

It is a division between theistic and humanistic worldviews, between theistic and atheistic value systems, between right- and left-wing ideologies and between capitalism and communism. In the end, the division of this nation encapsulates the division that was manifest in the history of civilization and is its fruit. As such, it has emerged as an issue that must be resolved by all of humanity. The eradication of this division will become the model and key for resolving the world's problems that have arisen at this time and further for all the problems that gave rise to confrontation and conflict throughout the history of civilization. I believe that the Korean people have a mission of creating such a model and becoming such a key.

In resolving the problems on this peninsula, overcoming the separation and advancing toward peaceful reunification, the Republic of Korea should present an alternative system of government that can resolve the confrontation and conflict between value systems, world views, ideologies and systems that are prevalent in history and in the world today. Through this, God's desire—the culmination of God's providential efforts—is to see all of humanity led to a world of eternal peace. We must keep this in mind.

For these reasons, the division and conflict between regions, generations, classes and the sexes that arise chronically during election times, and which only lead to the decline of this nation, all go against God's desire and His providence. Therefore, we must break down all manner of walls that manipulate such confrontation and division to bring about the peaceful reunification of the peninsula. Rev. Moon is teaching us that God's will, the current of heavenly fortune, is a path to harmonious unity, interdependence and unification rather than confrontation, conflict and struggle. ...

God created all things; when we observe the resultant world based on the correlation among all things, we should be able to see how precious are harmony, cooperation and interdependence that come from head-wing thought. This is formed from the true love doctrine centered on God. That is why, the head-wing thought can be called Godism or a parent-centered philosophy.

For this reason, ambassadors for peace should teach head-wing thought, this ideology based on true love, and set the example for practicing head-wing thought in all fields ranging from politics, society, economics and culture. By doing so, you must consider yourselves pioneers in bringing about the reunification of the Korean peninsula and ultimately the fundamen-

tal and harmonious unification of the world.

Many people of the world disregard and do not take much interest in this aspect. Yet, when we observe society, not only Korean society, we must seriously consider the severe situation emerging from family breakdown and the collapse of morals and ethics in individuals within modern society...Yet people are not paying enough attention to these issues.

When we read the newspaper or listen to the discussions of ordinary people today, we usually see or hear about how the economy is slumping; the press is in a uproar about the economic situation and people are attuned to these matters. Yet, what use do we have for economic prosperity and growth when families are collapsing and ethics and morals are so low that people are becoming like beasts?

In Korean society today, the sex industry takes in 2.4 trillion won annually. This is equal to the entire production of Korea's agriculture and fishing industries combined. This is incredible. Korea ranks first in the world in the percentage of women of child-bearing age who are involved in prostitution. Korea is also first in terms of its divorce rate, and this morning I read in the newspaper that Korea has the lowest birth rate of any nation in the world.

More than the market cycle, our ambassadors for peace should take the lead in deliberating over how to restore the family, which is in tatters due to the collapse of morality and ethics. An economic recession can always turn around and opportunities to recover are abundant. However, it is extremely difficult to restore morality once it is lost or to restore a family after it has collapsed.

For these reasons, Rev. Moon has dedicated his entire life to upholding and promoting the ideals of a true, blessed family and the familial tradition of ethics and purity in the world. We should once more appreciate the course of his life. You should be aware that even now Rev. Moon and his wife are devoting their utmost sincerity in addressing these problems.

Therefore, with feelings of true love our ambassadors for peace should go beyond their party interests or individual ambitions for social success to set the example of committing themselves to promoting the importance of purity in the family and the blessing marriage centered on the principles revealed by Rev. Moon. ...

God's desire for the Korean people and the Republic of Korea is that all the people of Korea can attend God as their parent and fulfill Korea's mission as the elder son nation in leading the rest of the world. In order for our people to fulfill their mission as the elder son, this nation must become a nation guided by head-wing thought; a nation that draws its strength from its ethics and morals centered on the fundamental principle revealed by Rev. Moon. Unless we prepare for this, a ceremonial reunification of North and South Korea is meaningless.

We should not wish for unification just because we vaguely think of ourselves as the same race as the people in North Korea. It is more than obvious that we would be divided even after reunification. Why then should we wish for such reunification? That is why this nation must become a nation of ethics and morals and should be reunited with those at the center who are armed internally with head-wing thought. In that light, our ambassadors for peace should be concerned with the unification of our race and a truly peaceful reunification and speak about them whenever we have the opportunity during the local elections. I strongly believe that you should educate and guide the people, telling them that reunification should not be just for the sake of Korea but should become the cornerstone for world peace and further for the sake of creating a global society of mutual prosperity and universally shared values.◆

Revisions to the Translation of the Family Pledge

By Julian Gray and Andrew Wilson

TTrue Parents bestowed the Family Pledge in 1994, on the occasion of the reconstitution of the Unification Church as the Family Federation. The initial English translation of 1994 was substantially revised and improved in 1996, both in terms of its accuracy and the quality of expression, by a committee convened by Dr. Pak Joong-hyun, then Continental Leader of North America. Its members included Dr. Andrew Wilson and Dr. Tyler Hendricks of the Unification Theological Seminary. Their painstaking efforts produced the English text that has served as the official English translation for the past decade.

Meanwhile, True Parents continued to make additions to the Family Pledge; for example the addition of pledge number eight, and later the words “the owner of Cheon Il Guk” to open each pledge. This new content was immediately translated into English by the international office and disseminated by official memo. However, it became clear in the years following that not enough about Father’s intended meaning for these changes was understood in the first days and weeks after they were announced. Only with the passing of time, and after Father had discussed the altered content of the Family Pledge in his speeches, was it possible to discern accurately their meaning. Furthermore, the translations of these additions were not crafted with the same care for English syntax as was achieved for the 1996 translations. Finally, even the 1996 translation had places which on closer examination would benefit from revised phrasing. For these reasons, it was inevitable that the translation of the Family Pledge would at some point require review.

With the recent effort to translate the Cheon Seong Gyeong into English (and other languages), the time was ripe for a re-evaluation of the English translation of the Family Pledge. True Parents have ordained the Cheon Seong Gyeong as a scripture of the Cheon Il Guk era, and the last of the sixteen books that make up this 2,500-page volume [the English version] contains Father’s words pertaining to the Family Pledge. It seemed to the translators that it would be appropriate to make the

needed adjustments on the Pledge and incorporate them into the Cheon Seong Gyeong. Despite constraints of time and the considerable challenge of preparing the Cheon Seong Gyeong for publication with just months remaining, the decision was taken to do the necessary research and to seek Father’s approval for the changes that seemed appropriate.

The Cheon Seong Gyeong Committee, headed by Rev. Dr. Hwang Sun-jo, president of FFWPU and IIFWP in Korea, and Dr. Kim Jin-choon, president of the Cheongshim Graduate School of Theology, had been advising the Cheon Seong Gyeong translation team on difficult questions of language and theology. The committee was naturally well positioned to play a major role in the task of reassessing the English version of the Family Pledge. The committee’s international membership included two professors from the Cheongshim Graduate School: Dr. Yoshihiko Masuda (formerly of UTS and Sun Moon University) and Dr. David Carlson (also formerly of UTS). In addition, three members of the Cheon Seong Gyeong translation team served on the committee: project coordinator Chang Kwan-hyun, Korean advisor Kim Il-hyon (who had also worked on the translations of the first volumes of Father’s speeches a decade earlier) and Julian Gray (who worked on the English translation).

The committee made a thorough reappraisal of the entire Family Pledge for the integrity of both its theology and the English expression. Dr. Kim Jin-choon sought out examples of Father’s own explanations of different parts of the Pledge, going beyond even what is available in the Cheon Seong Gyeong. He was able to show that in certain areas our English translation was not in keeping with Father’s intention, even if the Korean itself was ambiguous in meaning. Dr. Andrew Wilson of UTS offered suggestions and advice on English phrasing and choice of words. Dr. Pak Joong-hyun—who together with Dr. Wilson co-authored True Family Values, a major commentary on the Family Pledge—attended a lengthy committee meeting and shared valuable insights about the 1996 transla-



tion. After careful consideration of various suggestions for rephrasing the translation, the committee came to a consensus on a new official English translation of the Family Pledge. It has received Father's approval.

For members who rely on the English, it is challenging to have new words to express the concepts we have become used to over the years. At the very least, those who have memorized the English translation and assume it to be a complete expression of the Family Pledge may feel puzzled: if these points required expressing differently, why wasn't the work done properly at the outset? However, it is important to note that the English version of the Family Pledge is a translation. It is not the original, but an attempt to express the meaning and heart of the original in another language, traversing the cultural divide. Even the best translations can convey at best about 80 percent of the meaning. Inevitably as members become capable of delving more deeply into the Korean, and as they make further study of the meaning of Father's teachings about the Family Pledge, they will discover richer aspects or finer nuances of meaning that could not be conveyed in the translation.

At the same time as they strove for accuracy, the translators also were mindful of the importance of good English style. Reciting the Family Pledge, which stands at the center of Unification liturgy, should be an uplifting and aesthetically pleasing experience. To achieve this, the translators sought to craft the Pledge using English phrasing of the highest quality, mindful of how English rolls off the tongue of a native speaker. In some cases it was not easy to reconcile the grammatical requirements of English with the wording of the Korean original. In each case the committee weighed the competing demands of accuracy and good English and made its best judgment.

Many differences between English and Korean bedevil the work of the translator. English demands precision, while Korean is a multivalent language which conveys by a single phrase or even by a single word several different levels of meaning. Good English style prefers short, compact sentences, while Korean uses long and complex sentences full of intricately connected clauses. Hence it is inevitable that any English translation will only be able to catch part of the meaning.

Thus, if we view the English translation as an absolute in itself, we will always be disappointed. If we see it for what it is, a reflection of the original, and a reflection that can be made clearer and more precise as knowledge and heart deepen, we can always welcome a new translation that hones the language while approaching the meaning of the original language with greater accuracy.

Explanation of the changes made

It was decided to alter the beginning of the pledge to make it more precisely resonant with the Korean syntax. Thus, the words "As the owner of Cheon Il Guk, our family..." have been changed to, "Our family, the owner of Cheon Il Guk....". This places the words "Our family" at the very beginning. This may seem a big change in wording to cover a small change in nuance. Yet this nuance is important: by placing "our family" first, it stresses the central responsibility of the family that is reciting the Pledge.

Another relatively minor change that was made throughout

Family Pledge

1. Our family, the owner of Cheon Il Guk, pledges to seek our original homeland and build the Kingdom of God on earth and in heaven, the original ideal of creation, by centering on true love.
2. Our family, the owner of Cheon Il Guk, pledges to represent and become central to heaven and earth by attending God and True Parents; we pledge to perfect the dutiful family way of filial sons and daughters in our family, patriots in our nation, saints in the world, and divine sons and daughters in heaven and earth, by centering on true love.
3. Our family, the owner of Cheon Il Guk, pledges to perfect the Four Great Realms of Heart, the Three Great Kingships and the Realm of the Royal Family, by centering on true love.
4. Our family, the owner of Cheon Il Guk, pledges to build the universal family encompassing heaven and earth, which is God's ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering on true love.
5. Our family, the owner of Cheon Il Guk, pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.
6. Our family, the owner of Cheon Il Guk, pledges to become a family that moves heavenly fortune by embodying God and True Parents, and to perfect a family that conveys Heaven's blessing to our community, by centering on true love.
7. Our family, the owner of Cheon Il Guk, pledges, through living for the sake of others, to perfect the world based on the culture of heart, which is rooted in the original lineage, by centering on true love.
8. Our family, the owner of Cheon Il Guk, pledges, having entered the Completed Testament Age, to achieve the ideal of God and human beings united in love through absolute faith, absolute love and absolute obedience, and to perfect the realm of liberation and complete freedom in the Kingdom of God on earth and in heaven, by centering on true love.

was to render "heaven and earth" without uppercasing the first letters. Consistent with usage in the Cheon Seong Gyeong, whenever "Heaven" is capitalized, it refers to God; whenever "heaven" is in lower case—as is always the case in the Family Pledge—it denotes the spirit world.

Changes were also made to the individual pledges, as outlined below:

Pledge Number One Previous

1. As the owner of Cheon Il Guk, our family pledges to seek our original homeland and establish the original ideal of creation, the Kingdom of God on Earth and in Heaven, by centering on true love.

Revised

1. Our family, the owner of Cheon Il Guk, pledges to seek our original homeland and build the Kingdom of God on earth and in heaven, the original ideal of creation, by centering on true love.

Here, “the Kingdom of God on earth and in heaven” rather than “the original ideal of creation” is the direct object of the verb *chang-gon* (build) in the Korean. We have changed the relationship of the clauses to reflect the Korean more precisely.

Moreover, out of a desire to adhere more closely to the literal Korean meaning, we have changed the word “establish” to “build.” The Korean word *chang-gon* is used to mean “to build” in the physical sense. It also has spiritual applications, much as the English word does (e.g. building your character). It is a better choice of word.

Pledge Number Two

Previous

2. As the owner of Cheon Il Guk, our family pledges to represent and become central to Heaven and Earth by attending God and True Parents; we will perfect the dutiful way of filial piety in our family, patriotism in our nation, saints in the world, and a family of divine sons and daughters in Heaven and Earth, by centering on true love.

Revised

2. Our family, the owner of Cheon Il Guk, pledges to represent and become central to heaven and earth by attending God and True Parents; we pledge to perfect the dutiful family way of filial sons and daughters in our family, patriots in our nation, saints in the world, and divine sons and daughters in heaven and earth, by centering on true love.

In the Korean text, the phrase “pledge to” directly operates on the verb “perfect,” a connection that was made only by implication in the previous translation. Thus we have changed “we will perfect...” to “we pledge to perfect...” The different levels of spiritual attainment in this pledge are consistent in that they all designate people, rather than qualities. We have therefore made changes in the English to reflect that consistency: thus “filial sons and daughters in our family, patriots in our nation...”.

Furthermore, when Father added the words “family of” (Korean, *gajeong eui*) to this pledge, the English was first translated “family of divine sons and daughters.” However, on examining excerpts from Father’s speeches in which he mentions this part of the Family Pledge, the committee determined that the added words are actually connected with the phrase “dutiful way” (Korean, *dori*). The pledge has been recast to reflect this: thus, “we pledge to perfect the dutiful family way (Korean, *gajeong eui dori*) of filial sons and daughters... patriots... etc.” In other words, our vertical duty to attend the higher level at each stage is a family duty, and our family together offers its attendance to the nation, world and to God.

Pledge Number Three

Previous

3. As the owner of Cheon Il Guk, our family pledges to perfect the Four Great Realms of Heart, the Three Great Kingdoms, and the Realm of the Royal Family, by centering on true love.

Revised

3. Our family, the owner of Cheon Il Guk, pledges to perfect the Four Great Realms of Heart, the Three Great Kingdoms and the Realm of the Royal Family, by centering on true love.

We have made no changes specific to pledge number 3.

Pledge Number Four

Previous

4. As the owner of Cheon Il Guk, our family pledges to build the universal family encompassing Heaven and Earth, which is God’s ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering on true love.

Revised

4. Our family, the owner of Cheon Il Guk, pledges to build the universal family encompassing heaven and earth, which is God’s ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering on true love.

We have made no changes specific to pledge number 4.

Pledge Number Five

Previous

5. As the owner of Cheon Il Guk, our family pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.

Revised

5. Our family, the owner of Cheon Il Guk, pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.

Pledge number five elicited considerable discussion, because the Korean words *jeonjinjeok baljeonul jokjinhwa* do not correspond word-for-word to the English phrase “strive... to advance.” Nevertheless, the various efforts to rewrite the English wording seemed to add little to the meaning and resulted in clumsier wording that detracted from the flow. After much discussion on both sides of the Korean-English language divide, it was agreed that “strive” quite adequately captures the meaning implied by *jokjinhwa*, which literally means “to accelerate, promote or push forward,” as “strive” evokes the feeling of effort made and the heart behind it. The word “advance” adequately captures the meaning of “forward-moving development.” In the end, and for lack of a better alternative, the committee decided to retain the previous phrasing, with its poignant simplicity. Hence, no changes were made specific to pledge number 5.

Pledge Number Six

Previous

6. As the owner of Cheon Il Guk, our family pledges to embody God and True Parents; we will perfect a family that moves heavenly fortune and conveys Heaven’s blessing to our community, by centering on true love.

Revised

6. Our family, the owner of Cheon Il Guk, pledges to become a family that moves heavenly fortune by embodying God and True Parents, and to perfect a family that conveys Heaven’s

blessing to our community, by centering on true love.

In this pledge, there are three stages of development being pledged: (1) to embody God and True Parents, (2) move heavenly fortune, and (3) convey Heaven's blessings to our community. The committee determined that there was a need to improve the expression of the causal relationships between these three stages. Thus, the content has been rearranged to more clearly reflect, for example, that being able to move heavenly fortune is on the basis of embodying God and True Parents. Moreover, the word "pledges" is not limited to our family being able to "embody God and True Parents"; it pertains to the entire content. For these reasons, we recast pledge number 6 as a single sentence reflecting the integration of the points to be achieved.

Pledge Number Seven

Previous

7. As the owner of Cheon Il Guk, our family pledges to perfect a world based on the culture of heart, which is rooted in the original lineage, through living for the sake of others, by centering on true love.

Revised

7. Our family, the owner of Cheon Il Guk, pledges, through living for the sake of others, to perfect the world based on the culture of heart, which is rooted in the original lineage, by centering on true love.

Here the phrase "through living for the sake of others" has been brought forward in the sentence for the sake of smoothness.

Pledge Number Eight

Previous

8. As the owner of Cheon Il Guk, our family pledges, as we enter the Completed Testament Age, to achieve the ideal oneness of God and humankind in love through absolute faith, absolute love and absolute obedience, thereby perfecting the realm of liberation and the realm of being completely free, in the Kingdom of God on Earth and in Heaven, by centering on true love.

Revised

8. Our family, the owner of Cheon Il Guk, pledges, having entered the Completed Testament Age, to achieve the ideal of God and human beings united in love through absolute faith, absolute love and absolute obedience, and to perfect the realm of liberation and complete freedom in the Kingdom of God on earth and in heaven, by centering on true love.

Father added pledge number 8 to the Family Pledge in February 1998. It was originally translated in the FFWPU International Office with support from Ambassador Sang-gook Han and Dr. Tyler Hendricks. On close scrutiny, we found a number of points where we felt adjustment would improve the accuracy and readability.

First, the Korean seongyak shidae maji-ha-yeoh is best rendered, "having entered the Completed Testament Age" rather than "as we enter the Completed Testament Age." It more accurately fits the reality and in fact is a more accurate translation.

Second, there were two errors in the translation of shin-in-ae ilchae isang: First, rather than "the ideal oneness of God and

humankind in love," it should read "the ideal of the oneness of God and humankind in love." Second, we should understand that this ideal oneness is to be achieved by each family, yet the English word "humankind" is a concept that refers to the global population rather than individual people. It was therefore felt that "human beings" was a more appropriate choice of wording. Altogether, the committee decided to replace the awkward phrasing, "the ideal of the oneness of God and humankind in love" with "the ideal of God and human beings united in love."

Third, we have removed the word "thereby" as it may connote that one thing automatically follows from another, which would be an incorrect statement. Consistent with the conjunctions in almost every case in the Family Pledge, we have left the conjunction between the two main aspects of pledge number eight simply as "and."

Fourth, Father added the words seokbang gwon in 2004. In Korean the word seokbang has the literal meaning of "release"—for example, from prison. However, Father has specifically indicated that the word release is an inappropriate translation for the meaning he intends. He has compared the meaning to being set completely free from the bonds that tie us to the past. Even though we may live in a realm of grace through having received the Blessing and even though we are offering ourselves on the altar of God's providence, we are still imprisoned by our fallen nature. The realm of seokbang is thus the realm where we are truly free of all that would hold us back spiritually. After evaluating various suggestions for the English translation of this term, the committee decided on the expression, "realm of complete freedom."

We should understand that the phrase "realm of complete freedom" points to a realm where we are free from any relationship with the Fall and the residual nature that it left within us. It is not "complete freedom" in the sense that we can behave in any way we like without regard for the Principle. Rather, it is the kind of freedom that enables us to live naturally, as in the original ideal of creation, in harmony with God's principles and love. The era of Cheon Il Guk is a time of new creation rather than restoration; therefore it is appropriate that the translation of seokbang reflect that enduring ideal reality.

We recognize that the word seokbang may require further thought and explanation at some later time. Given that it is the nature of a pledge that its language be succinct, we believe that as long as we are mindful of the deeper meaning, this translation catches the meaning Father seems to intend.

Finally, the committee was asked to determine whether the realms of liberation and complete freedom were ultimately separate or one and the same. Its members felt that the realm of liberation would expand to embrace the qualities of a realm of "complete freedom," and thus the Pledge uses a phrase that views them as one: "the realm of liberation and complete freedom."

Although these changes are a step in the right direction, we cannot claim to have arrived at the definitive rendering of the Family Pledge in English. We are nevertheless pleased to be able to offer these improvements, especially at this time when True Parents have been recognized as the King and Queen of Peace and the Cheon Jeong Palace has been officially dedicated for this era of the New Creation.◆

Dr. Andrew Wilson is a professor at the Unification Theological Seminary. Julian Gray is editor of Today's World monthly magazine

Opening a New Era in Europe

By Carolyn Handschin

True Father landed in Europe in Switzerland on July 8 and remained for ten incredible days, shaking up any remnant neutrality in this historic “sanctuary,” as he referred to it himself. It was his first visit outside of Korea after the entering the Original Palace, announcing upon his departure that he was not just going to visit True Mother, but “to start a new world providence.” During his stay, True Mother and Kook-jin nim’s party returned each evening to Geneva and departed full of vitality again after hoondokhwae for their tour venues throughout Europe. True Father remained with Shin-joon nim, speaking long hours with leaders and members and continuing to set conditions while fishing in Lake Geneva. After resisting the discouragement of local fisherman, Father’s elated party caught twelve fish, three of them more than a meter long.

With barely five days notice, True Parents called twenty-six Swiss canton representatives, three ambassadors for peace from each European nation and continental leaders to Geneva for a special convocation, the fourth World Assembly of the Mongolian Peoples’ Federation for World Peace, to be held on July 14 at the Hotel Inter-Continental. We were overjoyed, as we organized the mobilization in Switzerland and could realize how many of the very influential guests that we were inviting (and had invited on many occasions) were no longer attracted to our profound and relevant titles, but by the fact that Reverend Moon would be there in person! Their curiosity about the “mastermind” of all the organizations, projects, events and businesses was tipping the balance away from their fears.

Last minute changes were made to the program when True Parents felt that the short time together should be used for more intensive educational purposes. The half day program included brief messages from our key European peace ambassadors, representatives of European UPF and WFWPI projects, but also True Parents’ recent speeches read by Rev. Song, Rev. Kwak, True Mother and finally, True Father.

To a thrilled audience, True Father, rarely reading from his prepared text during the first forty-five minutes, supplemented new details to our understanding of the Abel UN as a realm of “true freedom and liberation.” He said that Switzerland has been the historic “sanctuary and refuge” for many, both Abel and Cain, and had created the conditions for the Protestant Reformation to begin there. “To liberate all humanity, we start here from Switzerland. You should become the traditional ancestors of this “escape castle” and change it into God’s sanctuary or Cheon Il Guk.”

During his speech, in front of two hundred and fifty ambassadors for peace, True Father continued to elaborate on the role of Switzerland as a country of four languages, representing three providential European countries. He gave credit several times to the hardworking Swiss ancestors and the many world headquarters located there, including the World Council of Churches, Olympic Committee, FIFA, Lutheran HQ, Red Cross, United Nations (Health, Trade, Labor, Human Rights, Intellectual Property and Refugees, etc.). True Father also spoke vulnerably of his past efforts in Europe to establish a financial foundation and stressed that we must work with ambassadors for peace to create such a foundation for our future work here. He spoke with such intimacy in some moments, explaining to the audience about the 1985 conference on the “Fall of the Soviet Empire,” held in the same building that we were now sitting in. Just across the street

is the Russian (then Soviet Union) Embassy, which was aghast at the time. He continued to explain so many profound details about his life and the providence, weaving back and forth to the prepared speech that he had in front of him. Many were in tears when he told us that the prodigal son is finally coming back, and the very significant role that women will play as ambassadors for peace in this new era. We were all asked to pledge our commitment to live with a heart of revolution and intensity during the remaining seven years until 2013, which we wholeheartedly did.

At the next morning

hoondokhwae, True Father “anointed” one representative from each of the twenty-six cantons in Switzerland to work with peace ambassadors and build up the foundation in their area. During hoondokhwae the following morning in the high mountains of the Alps, True Parents announced the opening of a new providence, identifying twelve continents and opening the age for the world to become twelve tribes, which we would join by lottery. Switzerland and adjoining nations, as well as Canada would become the two new continents to reach twelve. Rev. Pak Joong-hyun, Korean national messiah of Switzerland will become the new continental (regional territory) director for this new Central European continent. With so much more that could be said, True Parents could spend their final day in Switzerland in what we all hoped they would feel was a “honeymoon” (albeit brief and not very private) in the mountains near the Matterhorn.◆



Local fishermen suggested it wasn't a good day to go out, but Father's boat caught fish of a size rarely taken from Lake Geneva

Gratitude to a Disciple and Teacher

Rev. Ahn Chang-seong 1925–2006

By Tyler Hendricks

Rev. Chang Seong Ahn was a beautiful man in my experience. He was a great teacher of the Divine Principle.

At the end of a national leaders meeting in the New Yorker in August of 1987, Father announced that all the church leaders were released from our positions and were going to stay right there for a forty-day workshop taught by Rev. Ahn. I was regional coordinator of New England. In came Rev. Ahn and in crisp, almost military, fashion he assigned us each a seat, gave us the daily schedule and a notebook and asked if there were any questions. We were to write down in our notebook exactly what he said, just as John Pace wrote it on the blackboard. Upper case and lower case, with the diagrams exactly as he drew them on the board. Then memorize it. Then be tested. I was number two on each test, as I remember. Kathy Winings was number one. Girls!

We drank just water. Big containers of water. We were counseled not to leave the building. I loved it. The Word was so powerful to me. He was not dramatic; he was not cute; he was not emotional. He just read his notes. Once in a while he would stand up and elaborate. He spoke from his struggles to our struggles.

He reorganized the presentation of the Principle based on the paradigm of the seed and the growing period. I opened up to spirit world and had give and take with Heung-jin nim, through the mediation of Jim Stephens. I reported everything to Rev. Ahn, and he supported and protected me. I was channeling because of his support and protection spiritually.

He remembered the essentials about each person. When he would see me, he would say: "Hendricks." "Yes," I would respond. "Tyler Hendricks." Yes. "Vice President." Yes. "American movement." Yes. "Oh, big job. Heh heh, you have a big job. Father many times gives difficult orders." Yes. "Father's orders change; you can't follow; impossible." Yes. And he would smile and walk away.

Many times after that workshop he took me out to lunch. He would question me, poking, prodding, pointing out fallacies and failures in the movement on every level, and laugh. I interpreted it based on my reading of Gotthold Lessing, a puzzling figure in modern European church history. Lessing dismantled the rationalist props for Christian faith. Some thought he was a skeptic, an atheist, anti-Christian. But in fact he was a deep Christian, and he wanted to show that Christianity did not rest on human reason, but on revelation, faith and grace. Rev. Ahn was the same. We don't believe in True Parents on the basis of reason, rationality and it all making sense. It's revelation, faith and grace and something called true love.

Thank you Rev. Ahn. You gave me the best summer of my life.♦



Rev. Ahn was blessed among the 36 couples. He was a national messiah to Ecuador. Father wrote, "A person who placed great emphasis on upholding Heaven's will." Right: Rev. Ahn's son, Ahn Jin-seon





WFWP and the Era of Women

By David Beard



Mrs. Alexa Ward,
President of WFWP-USA

The South American leg of Father's tour last year began in Uruguay. It had taken Father, Mother and those traveling with them eighteen hours to arrive there from Auckland, New Zealand. Father met first with the Uruguayan president and later that same December afternoon with one of the president's rivals, a man who had been president twice in the past. His speech to the people of Uruguay was the next day. Sometime during the course of his stay in Montevideo, Uruguay, Father called Dr. Moon Lan-young, president of the Women's Federation for World Peace International, and told her that he thought they needed to hold a conference in Montevideo for women from all Latin America and the Caribbean. It's an area of the world that FFWPU has given the administrative title "South America." It includes thirty-four countries.

Putting together the seminar wasn't easy. Distance and financing were two hurdles they faced. In the end, Graciela Rompani de Pacheco, a prominent social worker and widow of Jorge Pacheco Areco, who had been president of Uruguay from 1967 to 1972, welcomed women from nineteen nations to Montevideo this past April. That Father set all of this in motion while traveling from country to country seems to show that he feels work done exclusively among women is important.

WFWP is a bit like the moon. We feel we are familiar with it, but we see only the side that is turned in our direction. Just as there is a far side of the moon, hidden from view, much of WFWP activity is not turned in the direction of the other organizations of our movement. The 85,500-some members of WFWP International are involved in various activities, and the level of success they've achieved as an organization suggests we might learn something from taking a closer look at how they operate.

Recently, the United Nations renewed WFWP's status as a consultative body in relation to the UN Economic and Social Council (ECOSOC). Among non-governmental organizations that have been accepted as consultants, there are further distinctions. WFWP continues to be in the General Category (once known as Category One), which is reserved for those few, usually large, geographically widespread groups that are "concerned with most of the activities of ECOSOC and its subsidiary bodies." Those who work closely with ECOSOC in only limited areas are in the Special category, and those who work less closely generally are in the Roster NGO category. Though a huge number of NGOs exist in the world, as of this year there are only 122 on the General Category level. Among those 122, WFWP is the only organization founded by True Parents.

When I asked her about this on the sidelines of a UPF-sponsored seminar in Seoul last month, Mrs. Alexa Fish Ward, a vice-president and UN representative of WFWP International, said that she felt WFWP service projects—particularly schools established by Japanese woman volunteers in African countries—were the reason WFWP was granted that status from the United Nations when they first applied for it in 1997. She added, "You have to have a broad based, interna-

tional, grassroots, self-funded service foundation.”

In practical terms, having that status means WFWP is allowed to express more of its ideas and views to ECOSOC. Roster NGOs are not allowed to circulate statements on issues at ECOSOC meetings; statements from Special NGOs are limited to five hundred words, while General NGOs, like WFWP, are permitted to issue statements of up to two thousand words.

Maintaining that status requires sincere investment in the United Nations. WFWP women attend meetings held by ECOSOC and its affiliates that might last days and conferences that might last weeks. To speak at these conferences and meetings, as they sometimes do, they would have had to develop a genuine stance on whatever issue is being discussed.

WFWP also sponsors its own conferences and co-sponsors conferences with other NGOs that are in line with the themes and objectives of ECOSOC. ECOSOC-affiliated leaders are often invited to speak at these gatherings. In short, WFWP has a substantial life in relation to the United Nations, where it contributes to discussions involving issues such as human rights, poverty eradication and disarmament.

Mrs. Ward told me that WFWPI President Moon Lan-young speaks of the founding spirit of WFWP as coming from the desire to strengthen the family—“because the family is the cornerstone for peace in the world”—from service to others as part of a lifestyle of living for others and from the desire to heal those in conflict, to reconcile, to make peace. Mrs. Ward pointed out that WFWP International expresses its desire to serve through thirty-nine projects worldwide and that it promotes peace through its work with the UN and through its Bridge of Peace Ceremonies. She went on to say, “Each national chapter, of which there are 120, can choose—within that framework—where to focus and what to do.”

Several years ago Father gave WFWP the direction to “become like True Mother; keep the pioneer spirit; and go one step higher in your programming.” “For WFWP leaders and members throughout the world,” said Mrs. Ward, “President Moon Lan-young is our elder sister who represents the loving heart of our True Parents, and keeps us connected to their vision for what women can do in the world.”

As well as being the vice-president of WFWP International, Alexa Fish Ward is the president of the American chapter of WFWP. Within the United States, WFWP has twenty-one regional branches holding a thousand dues-paying mem-



Far right: Dr. Moon Lan-young, President of the Women's Federation for World Peace International, pictured here in Uruguay in April

bers. They also have several hundred donors. President Ward explained that within the framework outlined by WFWP International, their national chapter is focused on five areas:

Women of Faith—Some months before the September 11, 2001 attacks on the World Trade Towers in New York City that struck at the trust between people of different faiths, exacerbated prejudices and generally rearranged the world we live in, WFWP-USA began bringing Christian, Jewish and Muslim women together to explore one another’s religious beliefs and to develop mutual respect through woman-to-woman contact. They’ve held seminars where scripture passages are shared. They met to discuss raising children of faith and to share personal testimonies. “We received the inspiration and we established this project,” President Ward said. “After 9/11, we realized we were right where we should be. We’ve continued this over the years. It’s a very meaningful project.”

Benefits for the Schools of Africa—WFWP-USA supports two schools in Uganda and one each in Equatorial Guinea, Guinea Bissau, Kenya, Mozambique and Rwanda. Each of their regional chapters holds at least one event each year to raise money for the specific school they have adopted. “It’s wonderful outreach,” Mrs. Ward explained, “and it’s a wonderful way to present the founders as genuine humanitarians, because the foundation is substantial and speaks for itself.”

Interracial Sisterhood Project—In 1995 and 1996, twenty thousand Japanese women traveled to the U.S. to pair with American women through the Bridge of Peace Ceremony. In the years that followed, some regional chapters of WFWP continued holding the ceremonies for women of all races. This developed into the Interracial Sisterhood Project (ISP), which brought together women for a conference or a single lecture followed by the Bridge of Peace Ceremony. In a program called One America: The President’s Initiative on Race, Mr. Bill Clinton, the president of the United States (1993–2001), highlighted ISP, particularly focusing on events in Hayward and Los Angeles, California.

“The ISP received well-deserved



In 2004, women from 46 countries took to the emotional front line, going house to house consoling Arab and Jews who had lost loved ones; here, they rally in front of Al Aqsa Mosque



A phone call from Father to Dr. Moon Lan-young, president of WFWPI resulted in this conference in Uruguay of women from nineteen, mostly Spanish speaking, nations

attention," President Ward said. "We continue it today primarily in the form of a Youth Forum, in the San Francisco Bay area, where once a year we bring together high school students from several schools for a long weekend to explore the roots of racism in their own lives, and consider how they might work together to overcome it."

I asked Mrs. Ward if there is ever follow-up between the women who cross the bridge as sisters, and she explained that though they encourage it, they don't press the idea nor do they provide the means for people to keep in touch with each other. Whatever happens happens voluntarily. She recalls a friend she brought to a Bridge of Peace Ceremony in 1995. "She met a Japanese woman and crossed with her; and until she died, four years ago, they corresponded with each other every year. They exchanged birthday presents. Each year the boxes got a little bigger, the gifts a little more expensive. It was an expression of their friendship and it lasted for many years."

NGO Networking—"The purpose of this area," said Mrs. Ward, "is to set up opportunities to work with other NGOs, especially with our peers in Category One. Many are household names, American Red Cross, United Way, United Nations Associations. I encourage our regional chairwomen to become involved with some of those organizations. We are investing ourselves in their work and helping them, and in that way learning more about them. We are working together as partners."

Women's Middle East Peace Initiative—WFWP-USA began this project in January 2004. "The first project we did was very interesting," continued Mrs. Ward. "With the help of Norma Foster, the president of the United Nations Association, Pacific Los Angeles Chapter, who also serves as the national advisor for WFWP-USA, we wrote a Declaration of Peace in the Middle East from a woman's perspective." [facing page]

WFWP-USA coordinated a campaign to collect a million signatures within eighteen months on their Declaration of Peace. Thirty-eight national WFWP chapters participated, and rather than a million signatures, they gathered 12 million. As we prepare this issue of *Today's World*, bombs are falling again, rockets once again rain down from the skies between Israel and Lebanon and Israel and Gaza. We pray that those 12 million voices

can reach the many who despair of ever seeing peace in the Middle East.

Frontline work in Israel

It seems that that first large-scale infusion of feminine spirit by WFWP into the Middle East equation set spiritual wheels turning in 2004. "That's the year we made a goal to hold a women's conference in Israel," Mrs. Ward said, "and that's the year that Father gave the direction to organize a women's conference in Israel. Sponsored by IIFWP and WFWPI, Karen Smith and I served as co-chairs of the Organizing Committee for the Women of Peace program, which brought 526 women from 46 nations to Israel."

Father had entrusted a very difficult role to those sisters. He asked the women to go from house to house and to comfort bereaved families whose suffering resulted from the ongoing conflict between Jewish Israelis and Palestinians. They were not always welcome. Writing in *Today's World* in June 2004, Mrs. Oh Soon-seok, a Korean leader among the second generation,

expressed how both Arab and Jewish Israelis would come up and shout in their faces, "No peace!" and use "many unpleasant words to express their opinions." There were even reports of our sisters having to flee areas where people had begun throwing stones. They persevered. They met people going from door to door who had suffered physical and mental anguish, and they did what they could to soothe the hearts of each one they encountered.

Mrs. Ward explained that they also found ways to lend support to people who are insistently striving toward peace despite the sometimes-stifling atmosphere. "We visited a couple of organizations that were established by women, ones we felt some kinship with in terms of their purpose and mission." They visited Hadassah Hospital, which was started in the 1930s by an American women's Zionist organization founded by Henrietta Szold of Baltimore. "At Hadassah, they have a policy of not discriminating in hiring practices. It's very moving. You could have an Israeli and Palestinian side by side doing surgery." At the hospital, the women took time to visit patients and give them gifts.

They also visited the Yad B'Yad [hand-in-hand] Bilingual School. It's an experimental school, where Palestinian and Jewish Israeli students study all subjects in both the Arabic and Hebrew languages. Pairs of teachers, one Palestinian and one Jewish Israeli, guide the classes, and the school is led by a similar pair of school principals.

WFWP-USA gave a financial contribution of \$1,000 to both facilities, and they explained about the mission and work of WFWP. That evening they held a Bridge of Peace Ceremony. There were more than five hundred people on hand at the time. "We didn't know how it would go," President Ward said. "You can't force anyone to participate in the Bridge of Peace Ceremony, so we thought, 'If twenty couples cross, it will be a successful night.' About ten or fifteen minutes into the process, one Israeli woman asked if we could find a Palestinian to cross with her. We did, and they did [cross together]. Something opened — everyone in the room crossed. It took from 9:15 in the night until 12:15 in the morning. Every single person crossed. That's the magic of the Bridge. My personal feeling is that the Bridge

of Peace holds something of True Mother's heart of reconciliation in it every time we do it—no matter where we do it or under what circumstances.”

Iraqi overseas election

In January 2005, the estimated 150,000 Iraqis living in the United States were given the opportunity to cast ballots in the Iraqi national election from five American cities. Iraq recognizes dual citizenship, so even Iraqi-Americans could participate; any eighteen-year-old or older, foreign-born children of Iraqis were eligible to vote as well. Mail-in voting was not allowed for fear of vote fraud. This meant that in the vast United States, some people had to travel long distances to reach voting areas in Detroit, Los Angeles, Chicago, Washington or Nashville in order to participate in what the Los Angeles Times called “their native country’s first competitive election in fifty years.”

This was good news to WFWP-USA. “We realized that we could do something for Iraqi women and their families in the U.S.” In the Washington DC area, they helped transport people to the polling places, which were open January 28–30. In Los Angeles, they had a hospitality tent. “We served Iraqis free food and beverages [that had been donated] by local places.”

They not only witnessed history in the making but also had close-up interaction with Iraqi people. “At one point,” Mrs. Ward said, “two men showed up at our tent. They were in their fifties and had been best friends as children but hadn’t seen each other for fifty years.”

Through the effort in the Washington DC area, they met several interesting Iraqi women. One in particular was Dr. Katrin Michael. She is a Christian Kurd from northern Iraq who was involved in the freedom fighting movement. She was hurt in a chemical attack, left the country and eventually settled in the U.S.”

As a result of that chance meeting at the time of the Iraqi elections, Katrin Michael has worked with Caroline Betancourt, a vice president of WFWP-USA, to set up a panel of woman speakers, and to establish the Women’s Peace Initiative in the Middle East and South Asia, in the Washington DC area. “We have a panel of women from those areas, each of whom can give a presentation on the status of women in their respective countries. The beautiful part of the story is that WFWP is helping them go beyond national origin, eth-

Women’s Federation for World Peace, International

United Nations ECOSOC/DPI/NGO/General Consultative Status

DECLARATION FOR PEACE Women’s Middle East Peace Initiative

We, the women of the world, representing 191 nations and bridging all religions, cultures, political, professional and civil society backgrounds, gather as daughters, sisters, wives and mothers to call for **PEACE** in the Middle East and the world.

We, the women of the world, as the guardians of the family, must become an essential part of the leadership of the peace process with the skills of mothers, nurturers, and educators.

We, the women of the world, convinced that hardened political views, un-tempered by a true mother’s nurturing and forgiving heart, leave no room for the urgently needed but fragile stirrings of peace, do hereby:

1. **Determine** to become exemplary women of deep, forgiving love allowing those lives we touch – in our homes, in our communities, and in the world – to be exposed to and healed by such love and compassion; and
2. **Commit** to becoming peacemakers, because only through the selfless heart of women who deeply care for all children as their own will peace emerge in the Middle East; and
3. **Urge** all leaders in the region and world to draw upon the strength of forgiveness and the tools of reconciliation, and work courageously with women and youth to resolve conflicts and build world peace; and
4. **Determine** to expand the “Bridge of Peace” to reconcile enemies and to build partnerships for peace, freedom, equality and plenty under the Universal Creator; and
5. **Resolve** to present this Women’s Middle East Peace Initiative to world leaders and the United Nations for recognition and implementation.

Now, therefore, we acknowledge the launching of the Women’s Middle East Peace Initiative in Jerusalem, on May 27, 2004, and hereby as signed below pledge to courageously work together to build peaceful families, communities and nations in the Middle East and the world.

This is a living document to be endorsed by women as individuals, institutions, Non-Governmental Organizations and private organizations to work for world peace.



A WFWP Assembly from the Middle East meeting recently in Europe



Women from around the world, both Unificationists and others, meeting at a UPF seminar in Seoul on June 12; the following day many of them were at the opening of the Original Palace

nicity, race and religion to become sisters. They are beginning to understand that that is actually a significant story in terms of contributing to world peace. Mrs. Betancourt has arranged speaking opportunities for them in the DC area, as well as in other states," Mrs. Ward said.

Leaders in the women's era

At hoondokhwae in Korea recently, Father has been saying that we are now living in the era of women. Mrs. Ward was at East Garden in New York in late April when Father spoke on the same subject. "He said that because he and Mother are now equal on all levels, the era of women has arrived, that women's organizations will grow and develop, and that women will be appointed and elected to high positions all over the world. When I hear things like this, I think, 'What does that mean we have to do?' Part of what it means is that we have to go through a process, one by one, to become more able to lead. Otherwise, the era just passes you by. It's a special time for women."

I spent just an hour interviewing President Ward. As well as being savvy, she seemed a warm-hearted person. I suspect that despite the constraints of her responsibilities, she enjoys life. I was only later to discover that she grew up in a family with a history of public service that stretches back to the time of the American Revolutionary War. Her own birth was a minor news item in the New York Times, though her parents were in far away Ireland, where her father was at the time the U.S. vice-consul. I can imagine that in some measure she developed a natural sense for taking responsibility just by growing up in such a family, but during the interview she spoke only of a quite different model of leadership. She spoke with verve about what she'd learned from watching Father during his last world tour. She was moved by how much—at more than eighty years of age—he was simply pouring out his heart to his audience night after night. She realized from this that "a true child pours out her heart." Translating realization into action, she has set a goal of delivering a speech, pouring out her heart, around the United States on a hundred occasions this year. As a person pursuing not just the traits of leadership, but the heart of a true daughter, it's fitting that she's positioned to help the women of WFWP respond to the demands of the times.

It's work she says she holds dear and that she devotes a lot of time to. "Helping women to become leaders," she said, "is a process of very quiet, long-term, gentle, encouraging train-

ing. I made a decision that I did not want to do WFWP alone; I wanted to work and grow in leadership together with a group of women. There are more than one hundred women in various volunteer leadership positions in WFWP-USA. We work together very closely, as sisters. We laugh together and cry together. We share so much in common as mothers, wives, sisters, and daughters. It is a precious experience."

This year, Mrs. Ward felt that the WFWP chapters ought to be able to raise more than they have done in past years in support of the schools in Africa. She realized that the level of confidence in leadership was a portion of what has kept the results of their fund raising events low. She's developed an eight-month, online course in how to organize a benefit. More than a hundred women—Unificationists and others—signed up to take the course. She sends them a lesson once a month covering some aspect of running a benefit. The students have three weeks to do the homework, and then they have a conference call. They are preparing for as many as twenty events that will be held this coming December for the African schools. She's watching over them as they raise one another up in order to be more effective.

"Most of the women in our movement are used to being helpers," she said. "It's not easy to cross the line and see yourself as someone who's leading—not just helping—but the age is calling for that. Women are stepping up all over the world in terms of leadership. You have to cross over. You have to bring your helping spirit, but you have to be able to lead."

President Ward mentioned that those who have become leaders of national chapters of WFWP interact with one another a lot. "We have an international workshop that we attend together once a year. It's just for WFWP leaders. We look forward to it all year long. Father started this seven years ago. He chooses the country and we organize the workshop. Father is introducing us to the world and the world to us. We went from Cheju Island to Cheonan to Japan. Then we went to the U.S., then Vienna, Austria, followed by Moscow, Russia. This year we are going to Bangkok, Thailand." Father does seem to have special affection for WFWP. It's natural to look back and conclude that True Parents began preparing women for the era we are just now entering when they founded WFWP back in 1992. Unobtrusively, the women of WFWP have been accumulating both experience and substantial results. A lot has been happening on the far side of the moon.◆

Good Times and Bad in Lebanon

By Thomas Schellen



About one year ago, *Today's World* magazine asked me if I would write an article about my experiences as a parent raising children in a mission environment and of my children's experiences growing up in a foreign country. Although that story did not progress beyond a collection of notes, I found myself reflecting at the time on how lucky we were to live in Lebanon and to have followed the messianic invitation to assume responsibility in that nation.

The thought struck me very strongly as I was sitting with my wife Hermine and our children, Natascha and Sergej, at the 2005 school graduation ceremony of the Greater Beirut Evangelical School (GBES), in the Ashrafieh district of Beirut.

I watched some twenty-five students in the class, Natascha among them, walk onstage and receive from the principal their Brevet certificates (an intermediate certificate at the end of ninth grade).

The graduation speech for the older students who had finished their high school education with the Baccalaureate exam was delivered by a girl from twelfth grade, who spoke of the faith in God and the spiritual foundation that the school had provided her with. Her words were very sincere. I sat there thinking how special it was that my children attended a Christian school, striving for high academic and moral standards, having three languages on the curriculum from grade one, where they moreover shared the classroom with Armenian, Druze and Muslim kids and went to chapel every day.

The teachers, it seemed to me, some-

times went overboard in telling students to line up quietly before class or not switch from winter to summer uniforms before a certain date, regardless of the temperature. But we were glad to face such issues when hearing terrifying reports of rampant immorality, violence and drugs in European and American schools. In Beirut, these sounded to us like worries from a distant planet.

Although the reach of social evils afflicted Lebanon, and the school was

fully consider the German or any existing culture as my native and natural comfort zone, after over eight years in the Middle East, I felt I could confirm from evidence that living in a country where we were not part of any of the many local communities helped us to remain a close-knit team and gave us an edge in finding our own way as a family while seeking principled direction in our lives.

This year, on Friday, July 7, it was again graduation time. We were sitting in the evening sun, listening to speeches and saw Sergej and his classmates receive their Brevet with a bit of pomp and circumstance. As our son and his friends went out that evening to celebrate, what was equally important to me on that day was that I felt no reason for existential worry about our children's resolve to maintain their moral standards when interacting with their peers.

Apart from the loneliness that sometimes arose for our kids from being in a place where the nearest workshop center with any HARP program is five hours away by plane, I felt again that accepting the national messiah responsibility in 1996—the big national messiah candidate workshop will have its tenth anniversary this August—and living in Beirut had been a tremendous blessing in the guise of the sacrifice of going to a strange country and surviving in a foreign culture.

This sense of having found a home in our nation was also rooted in our freedom to work toward the implementation of Cheon Il Guk through

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Dr. Walsh is flanked by local guests from Lebanon, who had come to hear True Mother speak in Beirut on June 27

clearly not a perfect one, I felt that our children had been able to receive as good a school education as one can get in a world that is overloaded with spiritual and societal problems.

At this point, I felt I had an answer to a question that a Lebanese friend and colleague had asked shortly after we settled in Beirut in early 1997. "Do you think it will be good for your children to grow up in this country, outside of their native culture?" he had asked.

Affirmative. Not only did I never

Universal Principles Inspire African Leaders

In the few months before *Today's World* ran into him at a UPF conference in Seoul in early June, Rev. Tokuno, continental director of Africa, had held eleven important seminars in his region. These were significant for their presenting the content we know as Divine Principle in an undiluted form, with only minor adjustments made to make the terminology more easily understood. Taken as a whole, the conference series represents a great step forward for the African region. On the basis of the lecture series that nearly a thousand African leaders heard, Rev. Tokuno spoke movingly to them about True Father's life course.

Rev. Mwalagho Kililo, who works under Rev. Tokuno as secretary-general of UPF for the African continent, explained during a break at that same seminar that they do not desire relationships with public figures just to gain something from them. They have something they wish to give. "We wish to educate them on the basic principles," he said. "That is our sincere, genuine desire. That has shown up in the kind of seminars we are having. These seminars

are not just for public relations. We need to impart the basic principles, the universal principles, or if you wish, Divine Principle."

Two of these seminars focused on political leaders. They drew active politicians as well as political figures not currently in office in nations surrounding the location of the two events, one on the east coast in Anglophone Kenya and the other on the west coast in Francophone Benin.

The Republic of Kenya

May 12 to 14 were the dates covered by the special seminar for mainly political figures in Nairobi, Kenya. There were people from twenty East African countries. Five of the participants had served as prime ministers; four were heads of government ministries at the time of the seminar. Thirty-three parliamentarians came. There were city mayors, provincial governors and media representatives. A total of seventy guests attended. Dr. Thomas Walsh, secretary-general of UPF International, spoke about True Father's achievements and about the vision, mission and agenda of UPF.

At the interview in Seoul, Rev. Kililo explained that the bulk of the presentations were on the Divine Principle. "We taught exactly what we have in the Divine Principle. We presented it as universal principles and showed their universality. We also explained the implications. For example, dual characteristics imply that God is the parent of all mankind, which implies interdependence—give and take action—we must live for the sake of others. All the political leaders appreciated this point and said it is what they needed for their own energy to move forward and to be able to work for peace." Rev. Kililo went on to say that our own members were surprised by the eager response from seasoned politicians.

At one point during our short interview, we pressed Rev. Kililo, a large man with a dignified, spiritual demeanor, about whether there was an African focus to the presentations. He replied emphatically, "Universal principles are truly universal; they don't apply only to Africa, they apply everywhere. We definitely have examples in Africa to give for the universal principles. When we

Left: A group photo following the event in Kenya, Right: Mother receives a gift of local art in Tanzania



look at God as a parent of all mankind, we see that a lot of conflicts happen when people are missing that point—conflicts between tribes, conflicts between clans, conflicts between races—are all centered on not recognizing this point. God is the parent of all mankind and we are all brothers and sisters, there should be respect between the divided races, the divided religions, the divided tribes. That is applicable in Africa as it is applicable elsewhere in the world.”

The *Today's World* magazine designer, Alireza Alhoui, an Iranian brother, who that day was taking photographs, pressed Rev. Kililo further about whether adjustments had been made for African Muslim participants. “In our conferences we had Muslims and Christians and Hindus and they all appreciated that universal principles cut across all religions. That was the beginning point of our conference. Universal principles are truly universal—beyond religion.... We took a lot of time to explain that point and to emphasize that they are true in Islam as they are true in Christianity and they are true in any other religion. That was the beginning point—the universality of the principles themselves. We showed through all those sub-sections, the structure of the creation, the mode of creation and the purpose of creation. All those things are true in any religion. That point having been understood, we were all completely united together across religions. We realized there was something that can bind humankind together. It is already there, the universal principles.”

As Mr. Geoffrey Gichuki, who heads the continental office, based in Nairobi, described it, following the event in Kenya, “the political luminaries held a powerful press conference, where they gave an inspiring testimony on how they have been transformed in becoming peace ambassadors.”

The Republic of Benin

For the three days of May 19, 20 and 21, the Benin seminar was held at the Marina Hotel, within sight of the translucent green waters of the Gulf of Guinea, in the capital city of Cotonou. Cotonou is a port city that serves as a gateway for products moving to and from West African nations. The conference was held under the patronage of Beninese



President Thomas Boni Yayi, who had taken office only a month previously. President Yayi, despite his lack of political experience, had emerged from a field of twenty-six candidates to win by a landslide through a campaign that emphasized the need for change. He is a former president of the African Development Bank.

Minister Albert Agossou from the Ministry of Foreign Affairs, whose position covers the areas of African integration and inter-African relations, opened the seminar on behalf of the president. He mentioned True Father by name and that Father and those who were working with him were seeking peace and responsible leadership “to eradicate the causes which are the sources of human suffering and to give priority to the principles of dialogue and reconciliation.” He quoted Félix Houphouët-Boigny, who for more than thirty years was the president of Côte d’Ivoire, in saying, “Peace is an attitude.” He indicated that this concept needs to be part of our education and that it has to occupy our daily consciousness. He ended his remarks in something of a *mansei* style, calling for “long life for African’s solidarity for real and lasting peace; long life for Africa; long life for UPF; and long life for Africa, so that each of our nations may be a country of change for the renewal of Africa and new hope for the world.”

Minister Agossou was accompanied by Minister of Justice Abraham Zinzindohoue and Minister of Primary and Secondary Education Colette Houeto. Other participants included a king, three ministers sent specifically as representatives of their head of state, many parliamentarians and ten political party representatives. While a third of the eighty participants came

from Benin, there were high-level representatives from Cote d’Ivoire, Chad, Mali, Mauritania, Senegal, Republic of the Congo, Democratic Republic of the Congo, Cameroon, Guinea, South Africa, the Central African Republic, Burkina Faso, Ghana, Niger, Nigeria and Togo. The presentations were in French with translation into English for the several guests from countries such as South Africa.

While Thomas Walsh represented Dr. Kwak in Nairobi, John Gehring, director of the UPF Department of Inter-religious Relations, fulfilled that role in Cotonou. Mr.

Gehring, who made three presentations, explained that he was surprised by the content of the seminar. He also appeared elated by the encouraging responses. “The sub-regional director [Zinsou Lin Sosie Paterne] made a days’ worth of presentations, largely Principle-based, not with all the theological terms, but pretty straight Divine Principle. I was surprised. It was a pretty strong dosage. They were interested in it. Even when it was finished, they were really interested in peace councils. They kept on meeting and trying to work out the details.”

West Africa is one of the most troubled of the world’s regions. In wealthier, more stable regions, there is some room for error. West Africa is far less able to absorb economic miscalculation or the loss to nations that comes with corruption.

“They’re serious,” John Gehring said, “because there is so much conflict in many of their countries. They are looking for somebody that can bring some answers. One of the things that I tried to point out is that *they* are the solution. They are the network. The ambassadors for peace is an incredible network that is being set up with all different resources. They have to network among them and take responsibility for bringing solutions. We’re actually small; the power comes with their ability to network and work within this vision. I had one ambassador almost crying. He said, ‘We have three guerrilla groups fighting and our government is corrupt. We need this.’”

Following the seminar in Benin, Mr. Gehring, Rev. Zinsou and a small group of ambassadors for peace called on President Yayi, who has been an ambas-

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A Visit to the Land of Upright Men



By Jacqueline Sou Aber

April 20–26 were special dates for members and ambassadors for peace in Burkina Faso.

Our subregional leader, Rev. Zinsou Lin Sosie Paterne, visited us. It was an opportunity to discover who Rev. Zinsou is. I had read about him—how he gave moral and ethics education in Benin, how he contacted the Beninese president, how he set up a newspaper project in Benin and recently how he received True Parents' award for 2005 and 2006 as the best member on the African continent.

In the beginning, some members were not very enthusiastic about his coming to Burkina Faso, but I certainly knew there was something special about Rev. Zinsou that could help us in the new tide of the providence. Before he left Burkina Faso, most members felt the same.

We must be grateful that God prepared such a person for this continent and support him in all ways, so Africa can be offered to True Parents. In the past, many good leaders came to Africa but got entangled in the African situation. Most of them ended up failing. Rev. Zinsou teaches members directly about some African ways that don't permit development. Let us use the teachings and guidance that he gives to educate our people and even to settle the many problems that exist amongst members, and between leaders and members, because the time of Cheon Il Guk is a time to live crystal-clear lives. Hope is dawning from the western part of Africa. Let us wisely use it and avoid mistakes that will cause prolongations.

In Burkina Faso, where he came after visiting Togo, Rev. Zinsou spent about seven hours educating leaders, besides brief education given on a daily basis, and about ten hours in the education of



blessed families, who came from all over Burkina. Also, any short period of free time between what was scheduled he always spent for either members or leaders. He dispatched blessed families into the provinces—through a lottery process, these became their tribal messiah areas. He went on to coach us in how we could concretely go about our new missions. His desire is that we accomplish our goal for 2006 and find someone who could win the 2007 award, not for him to decline and another person to rise, but for someone to rise together with him. Testimonies shared showed how some members had deep jealousy and some hostility toward Rev. Zinsou, but in the long run those were transformed into love. He carried out a ceremony for reconciliation and canalization of ancestors. After the ceremony, unexpected rain fell. In the dry seasons in Africa, this is regarded as a blessing.

We had been increasing the number of ambassadors for peace in Burkina Faso, but how to educate them and integrate them into our system in a structured manner are big challenges.

Because of these obstacles, our ambassadors for peace had not been active.

Inspiring our ambassadors for peace

At the first one-day seminar for the ambassadors for peace, they were all overwhelmed by what their mission entails. Many confessed that they had not understood much about their mission or about True Father. Others did not hesitate to say that Rev. Zinsou is a man Africa needs. During lectures, I could vividly feel the spirit of True Father, as if Father were speaking to the ambassadors for peace.

Rev. Zinsou left no stone unturned. He taught clearly about the problems in Africa and how we are responsible for most of them. Among other topics, he spoke about polygamy, continually receiving aid, blaming our problems on others instead of taking responsibility for them and having a disordered lifestyle. The ambassadors for peace were very inspired and promised to work harder.

There was also a conference for CARP at the university, where many peacemakers were recognized. The conference was like a miracle. Rev. Zinsou announced it a few days before it was to take place. Many members and ambassadors for peace said that holding this conference would not be possible. Even the CARP president thought so. Rev. Zinsou said he had already declared that the conference would take place, so even if he were alone in the conference hall, he would hold the conference. The conference turned out to be very big and very successful.

Rev. Zinsou was wanted back in Benin to organize a three-day seminar for important people there. All his time in Burkina Faso was spent meaningfully, and before leaving he managed

to put in place a skeleton structure for the ambassadors for peace. He knows how to work with the ambassadors for peace to achieve a goal. While in Burkina he managed to make important contact with Mr. Compaore, an important ambassador for peace.

After the three-day seminar in Benin, Rev. Zinsou came back to Burkina as he had promised. This time he carried out three important activities. He appointed Moogho Naaba Baongho, king of the Mossi (one of the largest tribes in Burkina Faso), as an ambassador for peace. The ceremony attracted a lot of media coverage; it made one of the headlines of the news broadcast. Now in Burkina Faso, many people want to become ambassadors for peace, and the media is getting more interested in our activities.

We also carried out a seminar for woman leaders. Participants were very inspired and they asked that we arrange a seven-day seminar for them. The conference at the university for peacemakers was also well attended.

Personally, I learned many things from Rev. Zinsou. During his stay in Burkina Faso, we forgot our habitual schedules and meal times. We sometimes had one meal a day and went to bed at 2:00 AM or even 3:00 AM. I realized how much time we waste on our other daily routine activities. Rev. Zinsou is very internal; he eats less (no meat),



Following True Mother's speech in Tanzania, Dr. Kwak (center) Rev. Tokuno (second from right) and Dr. Walsh pose with newly inducted Ambassadors for Peace

talks less (only when necessary) and sleeps less than we do.

Another remarkable quality of Rev. Zinsou is his level of determination. Once he declares something, he accomplishes it no matter what. His style of working is "be organized, work together and take action," then leave the rest for spirit world to react to. He works mainly by inspiration, rather than strict, outlined programs. It is important that leaders learn this way of working,

because the results are unbelievable. For example, one brother asked him, "How are we going to give the holy wine to the king?" and he answered him, "Why do you think that way?" In the palace, at first we were told that the king's ministers could drink the juice but the king would not. As we went on, the king himself accepted the juice and participated in the unity drink. There was an active spirit world moving the hearts of the people.

The providence in Burkina Faso is now taking on another dimension. Bags are being packed. We are heading to the provinces. Conferences are being organized almost every weekend. Sisters are going out to collect funds. Members give donations every now and then. Peacemakers are increasing at the university, and everywhere that we talk about ambassadors for peace, people want to listen. The seeds have been sown. All depends on how well we can work to push the providence to a different level. Once we unite with Rev. Zinsou, there is nothing to be afraid of. Nowadays, once ambassadors for peace here learn that the subregional leader is in the country, they want to gather and learn more.

Let us be grateful to our Cosmic True Parent and the Parents Of Heaven and Earth for preparing, in this time in history, such a leader who is devoted to preparing Africa as a continent to be offered to True Parents. ♦



Left to right: Burkina Faso CARP President, Burkina Faso National Leader, Rev. Zinsou Parterne, the Minister of Education and Mr. Compaore, who is an Ambassador for Peace

In the Mossi and Dioula languages, "Burkina Faso" means "Land of upright men."

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various mission activities—doing social work, offering a contribution through my work as a business journalist, sending well-known Lebanese people to international WFWP and UPF conferences, having students participate in the Mister and Miss University events, and most of all and most recently, welcoming True Mother and Kook-jin nim to Beirut on June 27 for an event with five hundred participants.

Through the work of many ancestors, saints and patriots in the spirit world as well as that of people on earth, the campaign for True Mother's visit was victorious. A host of Japanese sisters, missionaries assigned to Lebanon and other Middle Eastern countries, had come to Beirut and brought their hearts and the funding to hold the event in a top hotel. Mr. Higashimori, our Eve-nation national messiah, and Mrs. Kano, the leader of our Japanese team in Nagoya, had organized their participation and the entire financial side of the effort, while my wife Hermine directed the invitation activities and mobilized participants in coordination with ambassadors for peace.

As we were so short on experienced coordinators, Michael Lamson, Abel-nation national messiah to Cameroon responded to my e-mail solicitation for support and offered his work as event manager. With Setsuko Halmdienst, Cain-nation national messiah to Egypt, Naoko Fujino, Lebanese members Alfred Karam and Marie-Therese Bond, and UTS students Masae Higashimori and Heather Kim who had come from America, from a Lebanon task force of two parents and two children on June 1, we grew to a team of thirty by June 27.

We completed the preparations of the stage and event hall at Beirut's Metropolitan Palace Hotel for True Mother's speech with just twenty minutes to spare. While we did not have all bases fully covered (I could not find a security coordinator and we relied heavily on hotel security, for instance), the UPF event had a working platform.

Equally important were our ambassadors for peace. A core group of almost twenty ambassadors for peace worked with us, providing invitation lists, contacting their friends in high places, their family members, translating speeches into Arabic, advising us on protocol,

helping to find entertainers, and much more. When we needed to design a new stage, Pascale Abou Moussa and her fiancé Anestass El Murr put in many hours to have the stage custom-build. University administrator Nicolas Birak connected us with the security forces at Beirut airport, and with many VIPs. Rola and Fatme Osseily, daughters of a ranking Shia Sheikh, helped with phone calls. The wife and daughter of Sheikh Salman Masri, a Druze leader, did prayer and study conditions together with my wife to prepare the event spiritually. In addition, prominent ambassadors for peace—Dr. Claudia Abi Nader, Ambassador Fuad El Turk, and Sheikh Masri—stood onstage and addressed the audience in support of True Mother. Altogether, more people than I can name, representing all of Lebanon's



Kook-jin nim speaking with Thomas and Hermine Schellen in Beirut, Lebanon, where True Mother and Kook-jin nim spoke to an audience of five hundred

religious communities and many backgrounds, made up the group of ambassadors for peace who from the start of preparations to the finish took ownership of the event and made it succeed.

As with other victorious events on True Mother's world tour, we could count dignitaries—five members of parliament, the second in command of the Lebanese army, representatives of ministers and officials, two princesses, well-known religious leaders—and a great number of other personalities among our participants.

This provided a platform to celebrate True Mother's first-ever visit to Lebanon. What was most rewarding was that this entire Middle East tour of four cities went extremely well and that perhaps for the first time ever our region

was able to receive True Mother with warmth and deep appreciation at every stop.

It was only an incredibly short time afterward that the situation in Lebanon turned into scenes of fighting and disaster. We had been making plans for summer mission activities and the next international events, when in the course of less than seventy-two hours, violent conflict between Israel and the militant organization Hezbollah engulfed Lebanon. It was a moment when I flung my Bible open and my eye fell on verses in the twenty-fourth chapter of Matthew admonishing one to flee and not to take time to gather belongings when the abomination of desolation is seen standing in the holy place.

These are famous Bible verses from one of the most dramatic chapters in the gospels. It is a chapter whose content one can easily relate to the current situation in the Middle East (as well as to many spiritual and substantial crises of the past), and I had read them often. But weighing the risks and challenges of our options, it was the first time in my life that I felt these words address me with urgency as a mandate and sound advice in our immediate situation. While not sensing an immediate danger for us in our Christian neighborhood of Beirut, we felt that the inescapable traumata of being under attack and the dangers of the situation would be too big. Thus we accepted the offer to travel with the first emergency bus convoy to take Italian and Austrian nationals out of Lebanon and evacuate them to Europe.

Exposed to this situation, it was with rare intensity that I felt how being a refugee has been one of the recurring, fundamental experiences in the human condition. It's an experience that should never have existed. No human being should be forced to flee from war and man-made destruction in the age of Cheon Il Guk, I thought, while we stood for hours at the dusty and desolate customs station on Lebanon's northern border, while we were sitting in an Italian air force plane that brought us to Larnaca in Cyprus—a thirty-minute journey from Beirut which took us over eighteen hours—and again later in the comfortable tour bus ferrying a small group of Austrians and dependents from Rome

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sador for peace himself since before his election. "He seemed very comfortable with us," Mr. Gehring said. "He knew some of the ambassadors for peace. He has genuine respect for what Father is doing. Not coming from a political base, he's trying to find solutions for his country and if we have some, he's interested in what they are."

The eleven seminars held on the African continent between March 4 and May 21 attracted prominent members of society in Cote D'Ivoire, Ethiopia, Zambia, the Republic of Congo, Burundi, Cameroon and Liberia as well as Kenya and Benin, but it was the two seminars for political leaders that attracted the most attention.

"During this time," Rev. Tokuno said, "I was able to interview the Burundian president for an hour, and we could install the incumbent vice president of Liberia as an ambassador for peace. We were able to give lectures on True Par-

ents' course to former presidents and prime ministers, government ministers (present and former), congressmen and other VIPs. They were deeply moved and came to respect Father all the more when we gave testimony about Father's course of suffering, especially when we explained how even though he was imprisoned he forgave and loved even his enemies. As they were very touched by True Parents' concern and depth of



love, they gained much hope over the work of True Parents and our organizations to solve the many problems Africa is facing."

Nine-hundred and eighty civic and political leaders heard the Divine Principal and True Father's life story in advance of True Mother and Hyo-jin nim's tour of Africa.

Rev. Tokuno also explained that the events in both Kenya and Benin were carried on the main national television news in those countries. He said, "It was very influential. In Kenya, the former Zambian prime minister, who's now chairman of UPF in Zambia, stressed the greatness of True Parents' vision and philosophy and True Parents' suffering in front of the media people. A former Tanzanian prime minister, who is also his nation's UPF chairman, expressed how much Rev. Moon invested for the realization for world peace. It was very influential, so historic, amazing."♦

Prepared by a TW staff member

to Vienna, courtesy of the Austrian Foreign Ministry. This should not happen to anyone—no Jew, no Arab, no German. This is the twenty-first century. No one from any nationality, religion or civilization should be forced to flee from attacks and war in this century. Reality, however, proved different, even though we had just witnessed what we saw as a great victory for the providence and for the mission of building peace. Of course, in such a situation, one feels the urge and the need to ask if there is a meaning behind such immense calamities and existential challenges.

Were the conflict makers on the two sides, Hezbollah and Israel, just delusional warriors, wrongly believing they have divine will backing them? Hezbollah leader Sheikh Hassan Nasrallah certainly declared such a conviction in his speech on the third day of the confrontation, and the Israeli side was no less certain of its right to wipe out Hezbollah using all means available. Or was this war just a result of evil forces and conflicted spirits who have held control over this ancient land for so very long and who would rather lay the whole Middle East to waste than surrender to the sovereignty of Heaven as the era of Cheon Il Guk is widening and permeating the Middle East?

Unificationist scholars and researchers of the principle and providential

history will have insights and opinions on the background of the new conflict in the Middle East. Already in the first week after the crisis erupted, there were divergent views on the conflict and its justification or lack thereof.

However, in this instance and in the face of war, the destroyed quarters of Beirut and broken bridges of Lebanon are not strategic targets or Hezbollah strongholds to me. These are the areas of my city and our country where my wife and I walked, drove or prayed, where she visited people and at times did social work, where I explored the new campus of the Lebanese University, interviewed the owner of a chocolate factory or investigated numerous other business stories. Like every patch on planet earth, these are places where human blood, shed in hate or shed in cold determination, rises to add more pain to God and humanity.

As the fighting rages on, talks to end the crisis do not look promising at time of this writing. Hezbollah says that it will attack deeper into Israel. The Israeli government says that it will not stop attacking Hezbollah. I don't know when we will be able to return or how we can continue our life as a family and as UPF workers in Lebanon in the coming few years. Longing from as deep as I can reach into my original being that the war will be over by the time July turns

into August, I can only wish that developments to end the violence and start rebuilding Lebanon will be better and faster than I anticipate today.

While we are waiting and working toward our next step, I feel confronted by questions about the ability of our world, our movement, and ourselves to realize the era of peace that we have been seeking. The mental examination into the meaning in all that is happening and the inner debate on how we will approach our future work for the Middle East is the central challenge among the issues that we have to deal with, but it seems to me that one cannot avoid those questions. I want to use them as tests to review my convictions and gain a further portion of understanding of the complications and setbacks that God suffered in history and the burdens that True Parents have been wrestling with in their ongoing course.

This soul searching not withstanding, I can say without any doubt or hesitation that these past ten years of being able to live and work in Lebanon with my family were a tremendous gift from God and a fantastic part of my life. Within the reflection on essentials and future options, I consider myself lucky for being able to seek meaning in the future and for being able to forge a plan with my wife and family to work again in the Middle East.♦



The Matterhorn, in the Swiss Alps, which True Parents visited in the midst of Mother's global tour