

TODAY'S WORLD

MAY 2008



Hyung-jin nim Speaks at His Inauguration as World CARP President

**Rev. Hyung-jin Moon
gave the following
speech, in Korean,
on May 2.**

World CARP leaders, students and other members who have come here today! I thank you with all my heart.
It seems as if there have been events almost every day for the past two weeks. I'm sure among those who are here today some of you have already participated in previous events. It's my pleasure to see you again.

Today I am taking office as the international president of World CARP. I was appointed as the person responsible not only for World CARP but also for our church internationally and the Korean church. Up until now, we have been involved in many providential undertakings in attendance of True Parents. We have carried out many educational activities and carried out many campaigns within society. Yet, the most important mission for me is the development of the church.

This is the mission True Parents personally gave me. True Father specifically used the expression "transform people into family members" when explaining this new mission to me. In this new era, finding many members for the Unification Church is the new providential mission. True Parents gave me the mission of creating a church where members increase in number, rather than just a church that holds providential events and provides education.

All providential organizations should work together for this mission. It is not a question of whether we want to do this work or not; True Parents have given us this mission, so we must carry it out.

I will continue to serve as the pastor of the Headquarters Church as I have been doing. This is the fourth time I have come to the FFWPU Headquarters Building. I am responsible for the Korean Church Headquarters, but I will focus on ministerial activities at the Headquarters Church rather than work from this building.¹ Unless someone is working in the field, doing pastoral work, he won't know what to do to help the church develop.

We have done much work while covering over the fact that we are the Unification Church. I'm tired of hiding. We should harvest the fruits that allow us to proudly say, in society, that we are members of the Unification Church. Our church culture and our capability should cause people of society to look at us and exclaim, "Unification Church members are really amazing!"

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¹ The Headquarters Church, built in the mid-1970s is located half a kilometer from the FFWPU Headquarters Building, which houses, among other organizations, the Korean Church Headquarters.


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Cover Photo: From an oil painting by Kim Dong-hyun, an artist blessed among the 1,800 couples; *Above:* Dae-mo nim with members in Cheongpyeong during the Azalea Festival; *Back Cover:* A view from the Cheongpyeong Training Center during the Azalea Festival

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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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TODAY'S WORLD

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Become an Inheritor

Thinking of this beautiful young man and woman standing here, representing Korea, the world, and furthermore the cosmos, I believe they are people you can take pride in. They will become the pillars of our house in the future. It is my hope and wish that the dutiful way of filial children, patriots, saints and divine sons and daughters will be fulfilled in relation to them. With that hope and wish, I, as a parent, am looking upon them with a heart full of anticipation that surpasses yours. So I fervently and earnestly hope you will offer your support so that these intentions can be quickly fulfilled. Aju. [Aju!] [Applause]

A blessing prayer should not simply consist of words. With this blessing prayer there is the form, the substance, and the central core of three ages—the Old, New and Completed Testament Ages representing formation, growth and perfection; all these are connected, brought together and related centering on the basis of that prayer. If, or when that relationship is established, you will know how to embrace and digest the realm of your ideal love partner. I am letting you know that once you become such people you can become historical representatives such that all you do leads to success.

Therefore, True Parents would like to convey everything, but the first thing that we would like to convey is the word—the historical word, the word that True Parents have loved, the word that God has desired, which is given through True Parents. These are not simply words for their own sake; they are derived from the core of the word, from its substance, and reach the realm of its counterpart that has external form. I will pass on the word—the word expressive of God's hope and the word that True Parents have put into practice centering on the standard of that hope—that you become the representative of that word.

When you become the owner of the word and not only read the text but also approach its deeper content, you will discover the words “achieving victory over resentment.” If you go to America and open the first door you see at East Garden, you will see the inscription: “Achieving Victory over Resentment.” Whose bitter pain are you relieving? It is the bitter pain of the cosmos, of heaven and earth. You have to overcome the bitter pain in the root, trunk and shoot, the resentment from three eras—the Old, New and Completed Testament Ages. Later you must go beyond the bitter pain of the realm of the heart of the fourth Adam.

Members of the Unification Church have, of course, attended me in person and followed the path that allowed them to become one with me. However, they must surmount the hill that is the realm of the heart of the fourth Adam together with me; yet I do not have much time left to do that with you. In that the hill of the heart of the fourth Adam is one that you should render eternally vanquished, the foundation you lay for realizing hope and finding success in whatever you do—which allows you to become a representative¹ and inheritor centering not only on me but also on God while living in that realm—should cause that hill to be substantially overcome. The world where you should live together eternally is the world of the realm of the heart of the fourth Adam.

The hope God had for Adam and Eve in the Garden of Eden—everything God cherished in His heart, His wishes for His son and daughter, who could have become the son and daughter He had hoped for, His representatives and inheritors—was lost due to the Fall. Consequently, a false lineage emerged. A world with a false form was created. It became a world whose substance is false. God became a king

¹ Hyung-jin nim has indicated that he receives this title in the spirit that he is to be a bridge between members and True Parents.

of suffering with nowhere to stand, live or subsist; that is the truth. That king was actually our Heavenly Father. While He was cherishing that hope of love, the rope connecting them to Him was severed when they were sixteen years old. God could not reconnect it. It was not something He could do. Nothing would be left from the ideal of creation.

The person who is to reconnect this is the True Parent. [Humankind] abandoned the True Parent, and the world came to be this way. Therefore, in order to liberate God from His bitterness and sorrow, the True Parent must come and resolve this. Otherwise, God can never be liberated. You must be aware of what has come to pass.

He is not a passing guest, a passing friend, a passing teacher, a passing parent, not just some very precious person. He discovered God the Father and great master of the lofty and precious heaven and earth, God the owner, God the teacher, and God the parent that none of these people had been able to come to know. Knowing this, he is to establish a relationship with the great universe through which the world of the realm of the heart of the fourth Adam can infinitely expand and release God from His sorrow so that He will live eternally in happiness in our homes. Once God is in a position where He cannot be driven away, He will determine in His mind that He wants to live.

Therefore, even if devoted sons, patriots, and the great queens among the saints rise to high positions covering tens of thousands of generations, they can go further toward a state of peace, the ideal hometown that awaits them. When you know that such a hometown awaits you, you will regard going beyond the realm of the heart of the fourth Adam as a task everyone is fated to accomplish. Your life up until now is not the problem; you must now stand in that position, that central position, where you can connect with and harmonize with the spirit world.

At that time, those ancestors who were unable to enter that world with me—the ancestors who have gone before us—should come down again to the earth and receive training for seven years. When you too grasp this principle, you'll understand you must pass through a seven-year period of tribulation, a seven-year period of indemnity, and a seven-year period of atonement and liberation at the end of your remaining time on earth. Otherwise, we will not be able to breathe the same air in the world in its original state.

You can become representatives and princes of the world of the transcendent realm of the heart of the fourth Adam, which God views as the ideal hometown. While yearning for such people, all things of creation have the hope that you will become a radiant sun, moon and star within the actuality of the spirit world. God and His creation are looking upon you with that kind of loving heart.

If you enter the heavenly world with me, the world that awaits you is one where the days are filled with hope greater

than that which God had for any created being; such a world is awaiting you. If you have not fulfilled that hope in accordance with that world, a task that you are destined to fulfill and which you should embrace in hope is awaiting you. I hope you will not forget this.

Therefore I have assigned this son and daughter here on our behalf and I want to give them something of substance while giving them the word. At the same time, I want to give them the remainder of what should be done so that they can go to the heavenly world and become the second persons of happiness, liberated beings, and a prince and princess of liberation and complete inner freedom. In order to become that, you must know about the realm of the heart of the fourth Adam, that there is a world of the second inheritor, the path of a representative of the sons and daughters that can inherit that world, which no one knew of or completed.

This world is transient. It passes away. What relationships can you establish with this passing world? The parents whom you meet in this world, the teachers whom you are connected to in this world, the kingship, and anything else, will all disappear. Do not be hesitant over leaving

this world. Surmount the final hill that heaven requires of you, become

the representative of the victor, the inheritor of the victor,

and inherit the key position of the root of the heart of the fourth

Adam. From there you must go to the world of the heart of the third liberation, where you can serve and attend Heaven.

True Parents, too, are walking up that path.

Still you must know that a path remains along which you must overcome, with vigor, the borderlines between the second Cain and second Abel who are preparing for the world of heart. Do you understand?

On this occasion, I am giving the word and am also passing on the substantial realm of what True Parents have actually practiced. The word is precious; the reality of True Parents is precious, too. However, I ask that you have the conviction that you will become the representatives, prince and princess, and inheritors that can climb the hill of heart that is God's reality. Do you understand? [Yes.]

Then, in light of this, I am conveying this (the word) to you. [Applause] I must cooperate with my son and daughter so that they can become one with the word.

[To Hyung-jin nim and Yeon-ah nim:] Come forward. Place your hands here.

Now, please be aware that the three generations in heaven and on earth who represent the authority of the representative and of the inheritor are with us here, and know that I am giving my blessing.

PRAYER

Heavenly Father, we welcome the era of a tranquil evening. The era of night, in which the creation may sleep and find rest, has come. Father, people were unaware that when mid-



True Father's, True Mother's,
Hyung-jin nim's and Yeon-ah nim's
hands resting on a cloth-wrapped
copy of Cheon Seong Gyeong as
Father prays

night comes, following the early evening, the shining hope of tomorrow that is the True Parent, the True Teacher, and the True King, the representative of the kingship of hope, and the authority of the inheritor of that kingship, is here.

Nothing will remain for the Unification Church. Everything from the days gone by shall pass. What we should live for now is having our families carry on the foundation of a family of joy, which was not established in Eden centering on God and True Parents. We know that this responsibility remains not with God or True Parents but with us.

Know that they have inherited all the foundations enabling the conditions of indemnity to be laid, inherited the authority of the representative and inheritor whom True Parents established with all their strength and inherited True Parents' altar of victory, which allows them to become—without blemish—owners, as individuals, in front of the Republic of Korea, owners of a blessed family, and owners in the position of teachers who can govern a nation.

In order to dissolve the traces of the shadow of the Fall from babies that will be born from the womb, a time of the mother and father must be ushered in when God can pray for, protect and raise them with greater devotion from the time of caring for the unborn child in the womb more than we have, more than any parent on earth has. Let this couple be the son and daughter who should undergo labor pains while embracing this world again and who can carry on in the way of loyalty and filial piety with the intention of inheriting the realm of inheritance of True Parents' liberation and inner emancipation.

Hyung-jin Moon and Yeon-ah Lee, these two, this son and daughter, a couple, are standing in front of the True Parents. At this time of transition today, this occasion is one where they can inherit authority as the representatives and inheritors who can attend to everything on behalf of True Parents. Therefore, let that realm of heart, which You were unable to experience, of blessing the son and daughter that did not Fall in Eden, be carried on again in the era of the ideal heaven of the fourth Adam and all the way to that era where we can enter a time where we can assert ourselves in liberation and complete inner freedom and govern everything centering on God. This, Father, I fervently pray.

True Parents know that it will not be easy for these two, this son and daughter, to convey the authority they inherit and hold on True Parents' behalf. At the end of this life, with little to remain, let these two offer all they can to become a representative point that can teach the people of all nations about the path they should take from this time on. I pray that you will let Hyung-jin's family show each family what it means to be a pivotal point that inherits from True Parents—from the time of infancy and beyond the infinite years in life, so that they can inherit the kingship of the victory of the representative who is unchanging in mind and body, and the kingdom of heaven in which God can exert His autonomous

right of victory, and—as the sons and daughters of that liberated and internally emancipated heaven—that they can personally embrace and love those children who grow up in that kingdom.

In terms of three generations, True Parents, the mother and father, and the Unification Church should be connected in one heart centering on this little child called Shin-joon. Everything that is related should begin from this child, and in going beyond the pass of the realm of the heart of the fourth Adam in the new age, in going beyond that critical point, which is heavy with the responsibility of the parents, the nations and God of this world, I sincerely wish that You let the parents offer protection and become a protective fence so as to make this free environment into a welcoming garden of liberated freedom and peace that can carry on the inherited authority.

The spirit world was divided into Cain and Abel. Heung-jin, the younger brother, together with True Parents, has asserted himself to this day in giving form to that counterpart world. Those who were placed in unknown environments in the realm of our ancestors were beyond Heung-jin's governance.



Korea, Japan and the U.S. are considered regions in FFWPU administration; Hyung-jin nim is now the International President of FFWPU and the Regional President of Korea.

Hyo-jin goes there in the position of the elder brother and with the title of the lord who opens the gate to loyalty and filial piety in the garden that opens the way to the deepest, highest realms of heaven. Through his going there, he will acquire all the internal and external aspects of True Parents, and go to the heavenly world. Heung-jin, who was in a position of being unable to govern, will become one with his elder brother to create a realm of unity and expedite the return of the spirits to earth. Let the spirit world and physical world become one on top of all these developments, geared toward the era of the restoration of the homeland, and with the lord of the love of the liberation of harmonizing oneness, be allowed to surmount this hill.

Let God come together with them to the earth and be free to put Himself forward; let True Parents' glory be revealed and the future glory of the True Children be exposed in its fullness. Let the preparations be made and the required period shortened and hastened to allow God to become the

owner, the king of kings, who can reign as the king who is the Lord with all-pervasive, all-encompassing, full authority.

This True Parents fervently, fervently, fervently hope and pray and report to You. Let the future of this couple, this son and daughter, be entrusted to You and placed under Your guidance. Aju! [Aju!] Aju! [Aju!] Aju! [Aju!]

Let them become a couple and family that can establish the kingships of the Old Testament Age, New Testament Age, Completed Testament Age, and of the world that is the realm of the heart of the fourth Adam. Aju! [Aju!] [Applause]

FATHER RESUMES SPEAKING

Work hard. This is now completed.

For you now to live in the ideal world of the heart of the fourth Adam, you must completely settle your right of possession. In order to cross over that mountain, you must understand that Adam had no right of ownership in Eden. Do you understand? You should not have your own right of ownership. From now I hope that you comply with this through your actions.

I do not have a single penny left of the emergency funds

must go as far as that position.

In order to do this, you must not have the right of possession, or any symbol, image or substantial object in front of you. It must all belong to True Parents. Once it belongs to True Parents, it belongs to the true elder brother, it belongs to True Parents, and it belongs to the True God. You must go to that place that can transcend the position of the true parent, true teacher, and true king of the liberated heaven. How great is that?! This is not a fantasy.

As you who must take up this responsibility today, make your preparations, do prepare well, just as a person who aspires to take up a doctorate course would prepare from elementary school. I ask you to become blessed descendants that can be with me anywhere on the mountain I am crossing. Do you understand?

Say it: "Resolving the right of inheritance." [The right of inheritance!] You will be snagged if you have any inheritance. When it becomes evening and nighttime you should align yourself vertically so that there is no shadow. Know that the final goal of the blessing remains and awaits you—that you establish a horizontal and vertical world of the liberated heaven

that casts no shadow as the original sunlight of heaven that knows not the fall, and radiates even in the middle of the night. Make haste in going up this path. You should have the resolve to go forward with the intention of investing everything—your personal belongings, those of your clan, nation and world—even if it means learning or creating something so that it can be invested.

These two, this couple, who have just been appointed with this conviction! It is an era of opening doors. He is thirty years old. Jesus was thirty; I fought during my thirties in Pyongyang in order to hold the religious world in my hands. I was unable to take my family. If my family had been with me at that time, it would have been so difficult. As the family was not united at that time, I had to leave my father and mother's



True Parents pray for Hyung-jin nim and Yeon-ah nim during the inauguration, April 18

accumulated until now for our work. If I had money, I would have distributed it all to the world. I gave away all the items that I had that preserved the memories of my life. I have nothing. The world of liberation and inner emancipation of the heart of the fourth Adam is found in a place where you have nothing.

Even if the Republic of Korea is liberated, there still will be a prison. Only when you are connected to the place wherein lies the central root of God's heart, which that is more than sufficient to establish the standard of the constitution, can we create a world of heart in which everything is liberated and completely free. That is what we must do. Do you understand? [Yes.]

The blessed families must take up this task today and carry it with them. It is the families. Do you understand? Say family. [Family!] The family of the Old Testament Age! [Family!] The family of the New Testament Age! [Family!] The family of the Completed Testament Age! [Family!] The family of the world of the heart of the fourth Adam! [Family!] You

hometown, give up the circumstances of being able to live with my beloved wife² and forge a path, which was filled with tribulations. I am now in the eighty-ninth year of my life, but that is connected to this morning where we can step beyond the number eight of the third stage. I pray you can be people who can assimilate the blessed world. I sincerely hope you become a representative, a proxy, who can inherit the blessings that can be absorbed and still have something left to give.

If you welcome this with that kind of heart, raise both hands with an accepting and embracing heart, and pledge in front of heaven. [Applause] I fervently beseech God that Heaven's blessings be with all nations. Aju! [Aju!]

[Rev. Yoo Chong-gwan led three cheers of eog mansei, to which Father added a fourth:]

For becoming the owner of the liberated realm of the heart of the fourth Adam, eog mansei! [eog mansei!] **STW**

2 Choi Sun-gil, Father's first wife, and mother of Sung-jin nim

First Months Back in Korea



September 30, 1943–May 4, 1944

The following is from the sixth chapter of an English book about True Father's life. The book was prepared (at some speed) from a collection of autobiographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World.

I had gone to Tokyo to study, but they graduated us six months early so students could do military service. Under the Japanese, students of subjects related with engineering were graduated six months early.

By the time I graduated, the war in East Asia was in full swing. Because Japan needed people to support the military effort, they graduated us in September rather than in March.

A ferry that was sunk

After I graduated, I bought a ticket on the ferry from Shimonoseki to Busan. From Busan I was to travel overland to Seoul. I would have boarded the Konlin Maru ferryboat on October 4. En route to Busan, the Konlin Maru, which I should have been on, was sunk.¹

I had gone to the bus stop to catch a bus for Shimonoseki, but my legs wouldn't move. If I had been onboard that boat, I would have been killed, but Heaven stopped me from catching it. I know about such happenings. My mind told me to go back to my lodgings.

I didn't telegraph home saying I wasn't coming. I went off to the mountains with my friends. It was autumn. I told my friends, "Let's go to Busa Mountain," and we went hiking in the mountains. Our trip lasted several days, and we finally arrived back after a week.... My whole family was in a panic, especially my parents. Their son, who had said which boat he would be on and on which date and at what time he would arrive, hadn't arrived. You can imagine what an uproar my house was in. There was absolute pandemonium. My family spent two days in and out of the Chongju Police Station in North Pyong-an Province trying to find out what had happened.

It's about eight kilometers from my village to the town of Chongju. My mother ran those eight kilometers barefoot. Do you think she was of a mind to worry about what clothes or shoes she was wearing? She thought, my son has been killed! She ran barefoot to Chongju and then traveled immediately down to the Maritime Police Station in Busan for information.

She couldn't find my name on the list—what could she do? She had thought her son was dead. Her heart propelled her toward the police station barefoot; she didn't even notice when acacia thorns pierced her feet. She didn't realize thorns were in her feet until they

¹ The *New York Times* reported on October 8 that an Allied submarine had sunk the ship at 1 am on October 5 and that broadcasts intercepted from Tokyo indicated only 72 of 616 of those on board survived.



The harbor in Shimonoseki during the time Father was in Japan



Left: The Tokyo that Father left behind; with wartime production it had become an industrial center; **Right:** The Strait of Shimonoseki, the beginning point of Father's trip back to Korea; while staying in Japan he sometimes crossed the strait en route to Fukuoka.

festered and burst. When I arrived home ten or fifteen days later and heard what had happened, I realized that I had made a mistake. My mother had gone the 230 km from Chongju to Seoul, which took ten hours by train. From there, she traveled on to Busan. Imagine how frantic with worry she must have been. She is truly a great mother. I was not able to demonstrate filial piety toward her. I believe my mother loved me more than any other mother ever loved a son. I was unable to show her the proper respect. Why was that? I had to love you first....

Thoughts of Japan

When I had returned to my home in Korea, I thought of Japan; I will surely return there in twenty years. "Let's meet again then. I left not yet having evened the score with the Japanese Emperor, still unable to relieve the bitter pain of the Korean people, but the time will come when I will teach and lead the young men and women of Japan. Let us meet again then."

I did return to Japan twenty years later. On my return, I wondered most about the number of young men and women attending the Unification Church I visited. There were about five hundred young people gathered there. They had all come from wealthy families. I asked them what they wanted to do in the future and they all said they would go wherever I guided them. This was quite moving for me. They don't worry about the Japanese emperor; they just need the Unification Church and Rev. Moon to succeed. I asked those members if they were willing to be guided by me, and they said they would.

Sung-jin nim's mother

I married Sung-jin's mother² in accordance with Heaven's will. I did not marry her just of my own free will. I receive the command from the spirit world. She was

also following instructions from the spirit world when she met me. Her name was Choi Sun-gil. The meaning of the Chinese character for *choi* (최) is "high." *Sun* (선) means "first," and *gil* (길) means "happy." It's like a boy's name. Why did they name a girl *Sun-gil*? It was something the spirit world instructed them to do. Her name meant she was to be the first person to be happy. She was to be the first happy woman. It meant she would be more blessed than anyone else connected with God's providence.

Sung-jin's mother is a very smart lady. She's extremely good, and she is good around the house as well. The Choi clan was quite a famous clan in the Chongju district. She was the daughter of the head family. She was thrifty as well and being extremely strong-willed. She didn't like to be indebted to anybody. She graduated from elementary school, with only seven or eight years of schooling in all.

It was Heaven's will that we met. Even from the worldly point of view, Sung-jin's mother should have realized that there was nothing more important than her husband. Despite her shortcomings in every area she needed to adapt to the situation. She should have willingly accepted any sacrifice that might have resulted from her husband's working for the larger purpose. From the individual point of view, I chose Sung-jin's mother to be my bride because I thought the greater our differences, the more God's will would benefit.

She had a strong Christian faith. She was a model Christian. From that point of view, she represented the world and Korea, not in the position of a male John the Baptist but in the position of a female John the Baptist. The mission of Christianity was to prepare the bride for presentation, connecting her to God's will. Sung-jin's mother even spent some time in prison because she refused to bow to the Japanese Emperor's shrine. I had found that kind of woman, that kind of virginal woman.

I was the twenty-fourth person to be suggested to her as a potential husband. The person trying to find her a husband had searched throughout the whole



Choi Sun-gil was from a devout Presbyterian family.

2 Choi Sun-gil is the grandmother of Shin-mi nim, Shin-il nim and Shin-sook nim. Shin-mi nim was blessed in 2000; Shin-il nim and Shin-sook nim were blessed in 2006, in a blessing ceremony for members of the third generation of the True Family.



During the Japanese occupation, village pupils spend long hours weaving rice sacks.

district for a suitable man. Sung-jin's mother's family was also spiritually open. They had prayed with my photograph and had been taught by the spirit world. They received many revelations at that time. They saw two mirrors appear, in the east and in the west. In the center of heaven they became one; from its center, the sun rose and shone its light all over the world, and the moon and all the stars in the cosmos from the east, west, south, and north surrounded it. Under the light shining from the moon, all of creation was transformed into a flower garden. They received many incredible revelations like that.

After praying, they were taught all these things. In light of this, do you think she had some other man in mind? No, she was determined to marry me.

A woman—a distant aunt twice removed or so—just appeared one day because she felt determined to find a match for her nephew. She was quite a famous matchmaker. I like joking and I used to like teasing her. [Laughter] If I was hungry she would buy noodles for me. So I said to her, "If you are such a good matchmaker, why don't you go ahead and try?"

Soon after that, I left my hometown. Somehow or other, with this and that, it was a year and eight months before I returned. I thought that since I had been out of town, enough time had passed that the lady might have married someone else; she might not be interested in me. On the contrary, when I arrived home, my aunt yelled at me and said the lady was so charmed by me she had resisted marrying another man. She only wanted to marry me. [Laughter] As soon as I arrived my aunt said, "Let's go," and walked ahead of me. My mother came, too.... I became a topic of conversation in my town. As I recall, about five of us, including my uncle, went to the lady's house...

Meeting the prospective in-laws

We arrived from Seoul at night and walked twenty-eight kilometers without sleeping. The road was not even paved; there was a lot of gravel on it. It was horrible to walk twenty-eight kilometers in shoes. When the sun rose, we could see an inn. We went there and asked where such and such a person lived and the innkeeper said her house was the one right in front of his building. The house was a good, tile-roofed house. It was the biggest house in the village.

I offered a bright greeting to the owner of the house, "Please forgive our rude intrusion as passers-by." Can you imagine my being so cheeky? Can you be so bold if you have walked all night long? "Could you please give us a room? I have not slept for three nights." My mother and aunt slept in one room and the others slept in a room in another part of the house. Because I was a prospective groom, they allowed me a room to myself.

However, we hadn't even woken up by noon the next day. [Laughter] The owner of the house had already prepared breakfast. What could she do? We finally got up around one-thirty or one-forty. I folded my bedclothes and



washed myself, since it was someone else's house and she had already prepared a bowl of water and some salt to clean my teeth. By the time I finished washing, it was already two-thirty, so I had no choice but to eat something. I quickly ate everything they had prepared for me. I didn't leave a thing. I asked her for some water and even some fruit for dessert, which they had not prepared.

A rumor began circulating. News that a prospective groom had come to see and interview the potential bride spread quickly all over the Choi village, which had about a hundred and fifty houses. The villagers talked about all kinds of things, such as how long the candidate-groom had slept...

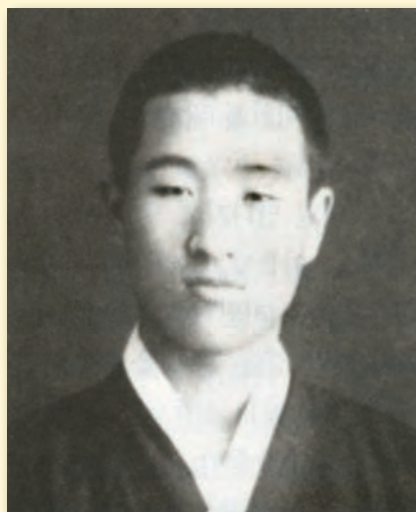
I wanted to know how magnanimous they were, so I asked them to cook a chicken for me. They had to catch and cook all the hens they had. They even caught a distant relative's hens for my family. They probably caught about fifty hens in all! So many people came to visit and eat with us. One ate and left; then another ate and left. [Laughter]

Then we had dinner. I had gone there to meet the prospective bride but I didn't say anything about meeting her. What kind of person acts in that way? [Laughter] I just told some interesting stories. [Laughter] I told them how Tokyo was and how the Japanese lived. I told them everything. I spoke until two o'clock. I mean two o'clock in the morning.

Engagement (December 1943)

It was past three in the morning. Past three! I thought that I should not wait to take some action. So, I said, "Though it's very late, please let me meet your daughter." I may have been the first prospective groom to ask to see the bridal candidate at three o'clock in the morning on the issue of marriage. I asked her to come in and had her sit down. I asked everyone else not to leave. Then I led them into a pleasant mood. I spoke about how school is, and other things...

Then I arranged to meet them the next day, when I would



True Father at about the age he was when he became engaged

test them in earnest. If I stayed with them for two days, which became three days... If someone stays for more than three days, he is sure to be spoken ill of. [Laughter] So, I asked them detailed questions, and told them I would go the road of the Unification Church. I went as far as telling her that she may have to live alone for five years after the marriage and that it might end in five years or seven years. Even at that time, I told her she should be prepared to live alone. Knowing her own situation at that time, she was in the position where she had to accept everything—that was the price, wasn't it? She had to meet whatever this other person asked. She said she would do anything. In this way, we married. After the engagement ceremony, I returned home.

And so we were engaged in December.

Sung-jin's mother was nineteen.

Change of plans for Manchuria

North of the city of Harbin³ there is a place called Hailar. At that time, I was accepted to a job at an electric company in Jonup, and I planned to live there when I returned from school in Japan. Why did I want to go to Hailar? To learn Russian, Chinese and Mongolian. I planned to go there with the intention of later creating a continental base in Asia, and to spend three years learning the languages.

Jonup was in Andong-hyun in Manchuria. However, while I was planning to visit the branch of the electric company I was to work for, I saw the situation was not favorable and I decided it was not a good idea to go to Manchuria. So I went there to return everything related to the job I had gotten in Andong. I went there with a letter of resignation and all the necessary expenses and met the head of the branch.

³ Today Harbin is the capital of Heilongjiang Province, China, one of three provinces traditionally referred to (collectively) as Manchuria. Japan invaded Manchuria in 1931, declared it the (largely unrecognized) nation of Manchukuo in 1932 and installed Pu Yi, the last emperor of China as its nominal ruler.



The years that Father's testimony covers were difficult ones for Korea, especially in rural areas. These photos were taken in the 1930s.

Left: The banner reminded Korean farmers of the percentage of their harvest that had to be offered to the Imperial Army; **Middle:** Farmers personally delivering rice to a government station, where it was loaded on containers; **Right:** Rice was weighed at this inspection center at Kunsan Port, from which it was shipped to Japan.



A visit to Kwaksan (February 1944)

Kwaksan⁴ is a city between Chongju and Sunghyon. I remember it was around February. This time I was visiting in order to set the wedding date. Because of the bus schedule, I couldn't get there until it was already evening. It was about six when I got off at Kwaksan. The sun was already setting slowly. It was a fifteen *li* [1 *li* is equal to approximately 0.4 km] from Miss Choi Sun-gil's house. It was early February and there was snow. It snows until March in Pyong-an Province.

My oldest brother-in-law came out and said to me: "In our family, there is no such thing as a bridegroom-to-be coming and behaving like this before the wedding." He meant his family couldn't welcome me, and I had to go back home. This shows that his family was a good one, because what he said was based on the traditional standard. So, I had to go back down the seventy-*li* (twenty-eight-kilometer) road to Chongju with the snow coming down in large flakes. It was a poetic scene.

After I left, my mother-in-law-to-be returned and an uproar ensued. From her viewpoint this had created a big problem. Thinking the engagement might be broken off, she criticized her son. "How in the world could you do that?"

That was the situation, and Sung-jin's mother heard about it while visiting her uncle's house. She got dressed and left the house immediately. She caught up with me and insisted that I go back to her house, asking me how I could have just left. She said that she would take responsibility for whatever was happening in the house. I came to understand her character at that time. Oh, this woman was unusual—most unusual. Nevertheless, how could I possibly return to her house under those circumstances? So I told her I wouldn't go. She insisted she would go with me the remaining twenty kilometers to Chongju. She thus traveled with me the whole night, all the way to Chongju, telling me about her life on the way.

My uncle lived in the rural town of Chongju. We went

⁴ Kwaksan is Choi Sun-gil's hometown.

there and I asked for breakfast for her. My intention was to send her back by bus. Still, she would not go back on any account. She asked my uncle's mother to be a witness and take her along to my father's brother's house, would you believe. There was no choice, so my uncle's mother took her to my house, where she stayed for a week. During that time, my father and mother saw her as affable, sensible and broad-minded. So, everybody including my parents, older sister and younger brother were taken with her. In that way, she mapped out her plan.

Kashima-gumi Construction Co., Seoul (around March 1944)

Kashima is a big Japanese construction company. I got a job working in their Electrical Department. I was the earliest to arrive in the office in the morning, and I worked the latest, too. In this way, I trained myself. It's pleasant to be the first one in the office. In the long run, it is a valuable experience. A person who works in that way becomes a successor and a master. Likewise, a person who gets up early in the morning because of Heaven's will and continues to do so all throughout his or her life is a master. That person becomes a master of the heavenly nation.

Marriage (May 4, 1944)

I married prior to Korea's liberation from Japan. I did so in response to Heaven's command. As you know, my bride became Sung-jin's mother.

Since the marriage was sudden, my mother and father had to prepare more than ten rolls of cotton cloth within two months. There are many stories I could tell about all the preparations. My whole life was pioneering. Everything I had done up to the time of getting married was pioneering. Even finding a horse.... Taxis were not available at that time. In order to fetch a wife living seventy *li* [28 kilometers] away, one had to go by horse. That was prohibited at the time of Japanese rule, but as I couldn't do that on foot, I got the horse myself.

We arranged the wedding date, but then my father-in-law passed away a week before the marriage....

We had observed Easter on April 17. On May 4, the wedding day, it poured with rain! As you can see, there was a great deal of difficulty in everything. It was a road of indemnity, full of twists and turns.

I knew many famous Christian ministers very well, including Rev. Lee Ho-bin, Han Jun-myung and Park Jaebong. They were quite close to me. So before I married Sung-jin's mother, I went to the New Jesus Church and got Rev. Lee to officiate for us. We were that close to each other. We were close because every time I dropped by his church in Pyongyang, which had a Sunday school membership of about a thousand, I taught that Sunday school. The Sunday school students thought I was famous. Since I had become close to ministers in that way, I Rev. Lee Ho-bin was well known to me too. That is why he officiated at the wedding. *TW*

Note: Father refers to Choi Sun-gil as "Sung-jin's mother." Koreans might refer to or address someone as their child's parent.

CONTINUED FROM PAGE 2....**INTERNATIONAL PRESIDENT'S MESSAGE**

I'm not saying we should walk around in T-shirts with "I am a member of the Unification Church" printed in big letters to boast of the fact that we are members. But we must show the world our success and achievements. Yet, if we can remain honest and humble, the world will come to respect us. If we can have the heart to elevate people who are greater than we are, I am sure people will want to come and help us.

I have done many interviews recently. Whenever I do an interview, I try to express humility. I treat the journalists as if they are members. Although I am the president of the Family Federation for World Peace, I do not tell the journalists how I'm going to create world peace. I honestly tell them I am still a young man who is short on experience and has a lot to learn. I tell them I would like to grow while constantly making effort with a humble heart.

After beginning my ministry and visiting some of our members' homes, I realized there is a lot to be done. Whether meeting members in Japan or in Korea, I found our members are all worn out. They have no power. They seem to have doubts about being in the church and think, "What kind of person am I? What's the purpose of the work I have been doing in the church?"

A shortcoming of our church culture exists in the care of our members and in having genuine concern for them. Our church leaders should genuinely lead honest lives in front of other members. The time where leaders could say "Listen to me, because I wield power in the church" has passed. If you can truly live and work for the sake of the members in your charge, you will be respected as a leader.

True Parents assigned special responsibilities to me, but I'm not doing this on my own. We will create a good system in each field of responsibility. We will create a decision-making process that will facilitate wise decision-making. I will not be the one giving instructions; rather, I will listen to and take into account many people's opinions and move forward with them. The members of the True Family in particular will be united in the decisions we make. If anyone were to move alone, he or she would be extremely lonely. What True Father desires is that we all move together. We are one family.

Brothers and sisters! If people ask what religion you belong

to, what will say? When you fill out a family survey sent from your child's school, what will you write in the space for "religion"? Do you write "Unification Church"? If a young Korean man enlisting in the Korean Army writes "Unification Church" as the religion he is affiliated with, it is said he is marked as someone needing "special attention." I have heard people have been ostracized at school once it became known they are members of the Unification Church. That is the reality we face today.

We say we are members of the Family Federation for World Peace and Unification or World CARP members. Fundamentally, though, we are Unification Church members. If as Unification Church members we do not know the Divine Principle, how can we testify about True Parents? To be incapable of testifying about True Parents means we are losing our identity. We are losing that which is everything to us. In everything we do, we must go forth centered on True Parents.

I have met many members who are like saints. They have offered everything they have for True Parents. These people are truly leading sacrificial lives. I would like to offer a sincere bow to such members. In particular, I respect our Japanese members.

Our church really needs to become transparent. Being transparent will allow us to know who truly lives for the sake of others. Bad things do not spontaneously emerge from pristine water. In order for our church to become transparent in its operations, I will work with my brother, Kook-jin hyung-nim. This applies also to World CARP.

Transparency will be our strength. We will disclose all aspects of the church, in other words, everything from our ministry to our finances. We will create a mature church and church culture.

Hyo-jin hyung-nim, [Park] Jin-hun and Hyun-jin hyung nim have done important things to bring World CARP to where it is today. They sincerely worked hard for the sake of the leaders and students. On their foundation, I am now to take the position of World CARP president, which is really an honor.

My greatest responsibility is church development. In order to bring success to the providence led by True Parents, we should first move to revive our faith. When True Father gave

Korean Rally to Declare the Launch of the Abel UN

May 28, 2008

Marriott Hotel, Seoul





Shin-kook nim's first birthday celebration on May 2, at the Hannam-dong residence

me this mission he used the expression transforming people into family members. In order to increase our membership, we must first create an atmosphere in our church conducive to welcoming the people of the world. We must develop the church in a transparent way.

When we hold educational or social activities under a name other than the Unification Church, the people who take part in these activities will not attend True Parents unless they are transformed into family members. It is a painful reality that we have been unable to bear substantial fruit, results, from the undertakings we invested in. Yet, as Kook-jin hyung said, we must face this reality.

As you all know, the results from the recent elections did not reach our expectations. We were involved in numerous activities, but the results were not good. Yet, we learned an important lesson. That is, people will not genuinely support True Parents unless they become members.

The Japanese members would be familiar with this; there is a large religious organization in Japan called Soka Gakkai. They currently have about six million followers. On the foundation of their religion, their members ran for election and had good results. Their political influence in turn played a positive role in expanding their religious foundation.

We need to bring in members who can enter into the realm of True Parents' love. In order to do this, primarily, we must transform our church culture.

Currently, our church has an "in-group mentality." It is as if we are holding hands in a circle but with everyone facing inside the circle. If you have an in-group mentality, you end up creating an in-grown culture, which limits a group's growth.

We must have an outward-looking mentality. We should hold hands but face outward. We should prepare our hearts to welcome anybody. Without this mentality, our membership will not increase. We will be unable to fulfill True Parents' dream. I know you have been working so hard, but we must work even harder now. We must show evident results to society rather than just words.

We are working toward a common goal. We are working for True Parents. I get strength from the dedicated members who are working hard. I will work diligently until the day our members can genuinely feel they are in an era of liberation and complete freedom.

I will work to create a fair and transparent church, a church that puts what True Parents say into practice. We shall succeed. Yet, we will always have humility in our hearts. I will work harmoniously with others. We sincerely need devoted children, loyal servants, saints and divine children who can project True Parents' brilliance.

You have all been working hard for God's providence. Yet, it seems that our personal faith, which in a sense

is most fundamental to us, has declined. Still, I am not worried because a faith-revival is happening at the Headquarters Church. Whenever I go to the Headquarters Church, I feel I am really alive. My heart is elated whenever I work with the members. I've discovered True Parents' love and their way of life within the members. We must make these members, who are dear to us, into people who can shine.

Before my inauguration, True Father told me that the person at the top must go to the lowest position. Leaders must live with a humble heart. They should make effort to be genuinely humble when loving the members.

After I took office as the [FFWPU] international president, I had the room that was reserved for me at the Headquarters Church made into a prayer room, and I moved my office to a small room in the house adjacent to the church. I will try to be more humble. I am determined not to become arrogant. True Father has talked about "servant leadership." He has talked about the position of the servant of servants.

After I was inaugurated as the FFWPU International president, somebody told me I was the fourth Adam. Brothers and sisters! There will not be a new Messiah, a new True Parent or a new center. I am not a new center. I am not a new Adam. Brothers and sisters! Has True Father failed? No. He is victorious.

If leaders in public missions tell members "I represent True Parents. You have to attend me as if attending True Parents," things will become difficult in the church from that day on. That leader will fail. A leader must become a bridge allowing members to advance toward God and True Parents. They must love and guide the members with a humble heart.

True Parents have always guided us in this way. Though they are in the highest and most exalted position, they always come down to the lowest position to serve. We must inherit that precious tradition from True Parents.

All the organizations must sincerely engage in discussions with one another. We must not think about what we should do for ourselves but for the sake of God's kingdom. We must

think about what we have to do to expand True Parents' realm of love.

From now on, no decisions will be made centering on a leader's ego; all decisions will be made centering on the organization's mission. This is so that we can safely carry out our mission even when the leader of a church or providential organizations is changed.

In an interview, I told a journalist, "I am now the international president of the Unification Church and the leader of the Korean Unification Church. Yet, I will reduce my power." It is easy to become a tyrant if one seeks power. When you are in a position of power, you can accurately see yourself only when you let go of your authority. Then you can truly work for the sake of the members. If you seek to obtain power, you will end up focusing your thinking on yourself.

Brothers and sisters! Have you seen the movie "Lord of the Rings"? I think I am in a position similar to that of little Frodo, a character in the movie. We must destroy that ring that wields absolute power and authority. No single person should ever wear that ring. Absolute power should not be given to a single individual.

In that sense, the organization must stand strong and upright. That is why True Father instructed Kook-jin hyung to make the organization stronger. Kook-jin hyung is born with a gift in terms of organization management. He turned the Foundation, which only three years ago was losing a ₩100 billion each year, into a profit-making organization.

Our Japanese members have made too many sacrifices to support the operations of the Foundation, which was struggling in the red. Whenever I go to Japan and meet the members, it pains my heart. I do not want our Japanese members to continuously suffer. The Japanese members should be the first to enjoy the era of liberation and complete freedom. In order to facilitate that, we will move to make all the providential organizations financially independent in their operations. It is time for the organizations to grow up. The entire church must grow up and become mature.

Church growth is our collective responsibility. Let us create a strong church, a culturally mature church, a church to which

we can invite and welcome the people of the world. Of course, this is something that cannot be done by one person. The True Family will move together. True Parents are the only ones who can give directions. Within the True Family, we will first have discussions and dialogue before we do anything. It will be the same in the organizations.

Church development and faith revival are the areas that all churches and providential organizations should concentrate on. We must go forward as a church that sincerely attends True Parents and as members of the Unification Church that can further illuminate True Parents' names.

When I heard of the accidental oil-spill off the Tae-an Peninsula², I took our Headquarters Church pastors and staff to take part in the volunteer activities [cleaning up the oil-spill]. If we had gone there representing the World Wildlife Fund, our activities would not have anything to do with the church. I went and took part in the volunteer activities on the Tae-an Peninsula as a member of the Unification Church. If we can do such good works in this world under the banner of the Unification Church, the perception the people of the world have of our church will change. They will come to say, "Wow, the Unification Church is doing these things." However, if we go under a different banner, we will not be able to change the social perception of our church.

When Kook-jin hyung and I went to Harvard University, we made it clear that we were members of the Unification Church. When we introduced ourselves in class, one of the first things we said was that we are sons of Rev. Sun Myung Moon. I hope you too can have that kind of courage.

Any of us could say, I'm a member of FFWPU. I'm a member of World CARP. I belong to this providential organization. I'm an ambassador for peace. However, the fundamental aspect of our identity is that we are Unification Church members. We are members of the Unification Church who received the blessing from True Parents and inherited their tradition of faith.

I majored in the Comparative Study of Religion. Our move-

2 Half-way down the west coast of South Korea

True Family members and the crowd at Hyung-jin nim's inauguration as World CARP President demonstrate hearts full of love.



ment has all the elements of a religion. The Unification Church has its doctrine (the word), religious rituals, liturgy and other qualities that clearly make us a religious organization. Everybody views us as religious people. Do not hide the fact that you are a member of the Unification Church. As a member of the Unification Church each of us represents True Father.

Brothers and sisters! Please take pride in being a member of the Unification Church. No other religious organization in the history of religions has grown as much as we have in the lifetime of its founder. The Unification Church is the most successful religion in history.

Our responsibility is to expand the number of people who can experience True Parents' realm of love. We must practice a genuine and pure leadership style. We must live honestly. When people who are in a public mission live for the sake of the members and to illuminate God's kingdom, they will be respected. No longer will people find success by lining-up behind a particular person. We will be impartial when reporting to True Father.

From now on, words will not be enough. We must put what we say into practice. We must show the world in a transparent way what we are doing. We must work not for the sake of one person but for the good of the whole. We must return the glory to True Parents. We must fulfill the mission of transforming people into family members. We must continue with this faith-revival movement.

Please help us. All the organizations should cooperate, work and move together with the church. We must move forward together with one heart, mind and spirit. Many of our providential organizations should move centering on the church. The church and these organizations have the same mission.

Let us create a church where people can experience more of True Parents' love. Our church leaders and those in a public mission should go to the lowest position in serving other members.

Let us work together. Let us create a church that we can be proud of; let us make the Unification Church one that, from everyone's perspective, shines out. Let us make a church where our children can be proud that they are members, at any time and wherever they live. I truly hope that day will come soon.

Thank you very much.

HYUNG-JIN NIM'S PRAYER

Beloved Heavenly Father! The eternal True Parent of the cosmos, of heaven, earth and humankind!

Today we have received yet another important mission. We know very well that the path we should take from now is one that does not solely belong to us. We will live for the sake



True Family members and church leaders on May 1 at the FFWPU Headquarters Building following the celebration of the 54th anniversary of the Unification Church's founding

of our church and its members. As leaders, we will help our members shine out even more. We will make sure the members become people who can truly love True Parents and who can truly attend True Parents with greater devotion.

We are not proud of any position or proud of power. As the persons given this responsibility, we will go down to the lowest position. We will follow the leadership-style exemplified by True Parents and initiate servant-leadership in front of all humanity.

We will march forward for God and True Parents, and we will succeed. We will be victorious. Yet, none of our victories is ours to keep. The victories that we gain are not for the sake of elevating ourselves. Rather they are for us to return the glory to God and True Parents from a humble position. Please guide us so that we may cultivate that kind of universal heart.

We are convinced that a revival of faith will begin from our church and from our blessed families.

Heavenly Father! I truly thank you for this day. We have come to realize anew how precious are our blessed families, the second-generation members and the members in all the nations. Guide us so we may understand the true value and identity that has been bestowed on us, that we may be victorious for God and True Parents and that we may return glory to them.

True Father gave us the mission of reviving our faith and the mission to transform people into family members. We are now taking the first steps in fulfilling that. We will give everything to create a church that serves the members. We will make sure that an increasing number of the world's people experience True Parents' love through the Unification Church.

Please guide all our members so that they may become true, devoted sons or devoted daughters, loyal patriots, saints and divine sons or daughters who can work for the will of God and True Parents and return glory to them.

All this I pray, on behalf of all the blessed families worldwide, in the name of Hyung-jin Moon, a member of a blessed, central family. Aju! JW



World Peace Through Ideal Families
Interfaith Marriage Blessing Ceremony
Washington D.C. May 17, 2008



Vision for the Americas

In April, Hyun-jin nim visited six countries in South and Central America—Belize, Costa Rica, Panama, Peru, Uruguay and Brazil. During this time he met with both political and religious leaders and shared his vision for one family under God at International Leadership Conferences. The articles on these green pages provide an overview of the tour.

A True Leader Brings Hope to the Hemisphere

By Nancy Hanna

I had a hard time sleeping the night after spending my first full day with Hyun-jin nim on his recent Latin American tour and watching him work with both dignitaries and members. Why? Because of joy. I felt immense, almost uncontainable joy because I had just met and observed the most effective young leader I had ever seen.

From the time I was young girl, I wanted to dedicate my life to help end human suffering and help the poor of this world. In 1975, I was sent as a missionary to Latin America and have now spent most of my thirty-eight years in the Unification Movement in Latin America. Today, Latin America and the whole world are at a turning point. Things will move quickly for the good or for the bad—there is little time to spare. Fortunately, there is a growing consensus about what needs to be done, but what is lacking is effective leadership.

On the tour, I watched Hyun-jin nim speak for two hours to a woman dignitary, the head of one of Latin America's



most effective NGOs for children in extreme poverty. The meeting was going well. Just about anyone is moved by Hyun-jin nim's charm, charisma and unusual intelligence. Then, suddenly, she challenged his concept of the traditional family as an important goal, and I began to worry. This is a typical liberal challenge and not an easy one to counter. Taking time and care in a beautiful dialogue—something like a dance—he was able to bring her around not just to agreement but to a firm desire to support us and work with us to revive the traditional family.

I also watched him speak for two hours over breakfast with one of the most gifted leaders I have ever met—a martial arts master who over thirty-five years has inculcated family values in twenty thousand young people he has trained. Hyun-jin nim would make a comment to him of great depth and value. The master would respond deeply and in his response Hyun-jin nim would take the conversation to another level. This went on and on. This leader

has always been alone; until now, he had never found another leader he could share deeply with about how to help the world.

On this same tour, I heard about how Hyun-jin nim had a meeting with a very high government official, who at the beginning of the meeting announced, "Values are not needed in government." Over an hour's time, he carefully and skillfully discussed the issue, so that at the end of the meeting this official said sincerely, "I think I have been mistaken. Values are important for governing a nation. Let's work together."

These are not mere public-relations meetings. The most important thing about Hyun-jin nim's work is that he not only inspires people with his vision of one family under God he also inspires them to take ownership of the dream themselves and partner with us in making come true what he calls "the greatest dream of all."

Hyun-jin nim has one of the best educational backgrounds to prepare him to speak to leaders around the world about social and economic problems. He has an Ivy League education



At the International Leadership Conference in Panama



At the Centre for Employment Training School in Belize



FROM HYUN-JIN NIM'S SPEECH AT THE BANQUET IN PERU

My father, the Rev. Dr. Sun Myung Moon, brought to us again the importance of the vision of building one family under God. It is based upon that vision, that dream, that aspiration, that a network of ambassadors for peace now spans the globe, committed to fulfilling this dream.

This foundation, and only this foundation, can lead the world to peace. For this is the truth that will allow the faith leaders of the world to not use their faiths and their denominations to divide and justify conflict within the human family, nor to merely tolerate other faiths. Because in the truth of building one family under God is the fact that before we are Muslim, Christian or Jew, before we are American, Peruvian, or Korean, before we are Black, White, or Yellow, we are first and foremost the sons and daughters of God all with the responsibility of fulfilling one family under God. That is the common shared

truth that we as the human family should aspire for.

Just as your ancestors, the Incas, aspired to create a great civilization upon the highest mountaintops of the Andes, I believe that Peru has a special place—that the seeds have been planted in the Ambassadors for Peace where there is ownership. It is not just ideas, it is not just nice talk; our Ambassadors for Peace in this nation are becoming the owners! For, as I have mentioned, a vision and a dream without an owner is just an idea. Yet a vision and dream with an owner can transform the world.



Above: Hyun-jin nim meeting with delegates during the event in Peru Left: The ruins of Machu Picchu, the ancient city of the Inca civilization in Peru that Hyun-jin nim referred to in his speech.

with BA in History and International Relations from Columbia University and an MBA from Harvard. Most of Latin America's top leaders have also studied at the best schools in the United States. As a member of the True Family, he has also had many experiences and challenges in his life to prepare him to work successfully with people.

Another amazing thing to me was how Hyun-jin nim was able to relate to Latin Americans with ease. I was watching this closely since, I confess, it took me many years to relate well to Latin Americans. Most people need some time to be able to connect when they step into a new culture. Not Hyun-jin nim. Like his Father, he catches things about people instantly, has a

warm and universal heart and a spirit that engages.

Watching Hyun-jin nim relate with the local leadership and members was also a joy. He quickly sensed what they were about and had memorable conversations with them that they will treasure forever.

Just after the tour, I participated in the Americas Summit in Washington D.C. (April 28–May 2), a distinguished gathering of Latin American and Caribbean leaders. We visited the *Washington Times* and heard from a very impressive young newspaper professional, John Solomon, the new editor, about his plans for the newspaper. We also heard a few important comments from Hyun-jin nim on his determination

with regard to the *Washington Times*. Once again, afterward I felt immense joy because I knew through this extraordinary new leadership at the newspaper, the world would finally have clear, principled information about what is going on and what needs to be done to bring about a good world for all.

Our movement has the highest, most noble goals and the daily example and teachings of our True Parents. What a joy it was to be visited by a leader not only expresses the heart but is the flesh and blood of Father and Mother. **YW**

Nancy Hanna is the wife of Regis Hanna, UPF Secretary-general for Central America.

Panama: Interview



Regis Hanna and his wife Nancy have worked together as missionaries in Latin America for three decades. He is the UPF secretary-general for Central America. We asked him about his experience when Hyun-jin nim visited Panama, their country of residence, during his six-nation tour in April.

Today's World: The six nations included Brazil, which is huge, and Belize, which is tiny. How did Hyun-jin nim select the six countries for his tour?

Regis Hanna: In our case, I would answer that the reasoning was that Panama is a good example of a Latin American country that is pro-US and sees the value of collaborating with and cooperating with North America in ways that benefit the entire hemisphere.

Can you comment on the overall purpose of the tour?

This was very much about fostering hemispheric unity, the coming together of the Americas, which was the dream of Simón Bolívar and many others. Hyun-jin nim emphasized that North and South America share a strong Judeo-Christian heritage. With that shared foundation, the two continents can lead the way in creating one family under God. At present, Venezuelan Pres. Chávez is trying to bring the hemisphere together, but without the United States and without being

He heard our reports and asked many questions. He also explained in different ways the meaning of "one family under God," answering our questions and clarifying for us his vision of who we are and where we are going. There was time for meetings with dignitaries, a leadership seminar and a banquet as well as some sightseeing. He spent a lot of time with local leaders in informal conversation.

What impression did you receive of Hyun-jin nim?

Hyun-jin nim was very much the center of the visit, and he reached out constantly, being very generous with his time in speaking with the people that we brought to him. He spoke to us during and after every meal, and he was very open to our thoughts and opinions. One of the members who did security outside his door said afterward that it seemed to him that Hyun-jin nim almost did not sleep. He could hear noise in the room pretty much non-stop.

Although I had been in large meetings where he came up to me, looked me in the eye and said something, this was more close and personal. He relaxed us and was very approachable. Being a person of tremendous charisma, he uses that talent with skill and poise. When I sat to his right during several meals, he would periodically look at me and point at me, once even poking me very gently and lovingly in the chest. I found it all to be quite extraordinary, to have a chance to get to watch a True Child very closely and have him get to know me.

Will this lead to a change in what you are going to be working on in Central America, and if so, can you say what that change would be?

As Father increasingly entrusts the True Children with leadership, it helps to hear exactly what their vision is. While he expressed important observations about mistakes we have made in the past, he was not judgmental. Hearing him present a reasonable plan of action in his own words to influence the direction of world events was stimulating. *TW*

Left: In Costa Rica with Rodrigo Carazo Odio (Costa Rican President 1978–1982) and his wife (in the orange print blouse)
Below: The Xuanantunich ruins from the Mayan civilization, which the group visited in Belize



God-centered. Hyun-jin nim also emphasizes the importance of value-centered leadership and education to revive the traditional family. Without leaders with values and the formation of healthy families, Latin America's economic gains will be lost in the high costs of social disintegration, which is already happening. Also, with China on the upswing, all of the nations of the Americas need to understand that our unity will be extremely important, so that we can speak with one voice on issues that concern our hemisphere.

What did Hyun-jin nim do in Panama?

He came to meet with our highest-level contacts to explain True Parents' vision of one family under God. There were other people in his retinue who wanted to see how they could connect with the foundations that we have laid to date.



BELIZE

Tuesday, April 15: That morning we traveled to San Ignacio, a beautiful town in the mountainous region of western Belize. Mayor John August and a youth band playing marimbas, flutes and drums, received Hyun-jin nim at the river crossing that takes you to the Xuanantunich Archaeological Reserve, an old Maya Indian ruin that was inhabited AD 300–900.

Hyun-jin nim and others were accompanied by Youth Federation leaders Dian Vasquez and Catherine Garnet. After the tour to the archaeological site, we arrived at the Centre for Employment Training (CET) school.

These two YFWP girls, aged eighteen and nineteen, had visited the Philippines to attend the Global Peace Festival there. Excited and inspired by Hyun-jin nim's vision, they came back to Belize to spearhead the Youth Federation for World Peace here. They are the first youth ambassadors for peace in Belize. Their inspiration led them to form a YFWP council. Together they organized three hundred students from eight schools who welcomed Hyun-jin nim with, "Good morning your highness!" These middle and high school students received a very uplifting message from Hyun-jin nim, whose love and passion for the youth was very clear and beautiful to behold.

Before departing for the airport, Hyun-jin nim attended the closing banquet, which was held at the beautiful San Ignacio Resort with its a breath-taking view of majestic mountains and valleys. *STW*



Students from the Centre for Employment Training School were among three hundred students mobilized by two enthusiastic young women.

URUGUAY

Hyun-jin nim recalled the "thirty-three Orientals" who nurtured the reality of an independent "Oriental Republic of Uruguay." Continental integration is possible on the basis of that original vision and the universal values it inspires. He reiterated that human rights are not the product of a state or its institutions, but are a "gift and inheritance from God." He reinforced this concept, remembering the history of racial segregation in the United States, where the American religious activist, Nobel Peace Prize winner and one of the principal leaders of the non-violent resistance movement against discrimination, Dr. Martin Luther King Jr., awakened something that was in the conscience of the people and expressly stated in the Declaration of Independence of that country: "...that all men are created equal, that they are endowed by their Creator with certain inalienable rights..." These words were the basis to exhort all those present to commit to the dream of constructing a world where all can form part of "One Family under God." Everyone repeated the motto three times. He added "This is a vision for all of humanity and must be our dream, since we all have the same divine Father and are all sons and daughters of God and members of His Eternal Family." *STW*



Hyun-jin nim and Uruguayan President Tabaré Vázquez in conversation; the translator is Alejandro De Souza, an Argentinian.

BRAZIL

In the morning during the ILC program, Hyun-jin nim had been awarded the title Doctor Honoris Causa by Dr. Joveny Candido de Oliveira, the founder and president of the University Anhanguera. After the beautiful ceremony, Hyun-jin nim gave a short and powerful speech to the audience, which numbered about two hundred and fifty.

After lunch, we moved all the participants by bus to the National Congress building. Thanks to our friend Congressman Nelson Marquezelli, who has attended many of our international seminars and events, we could reserve a hall within the congress, for which there is great demand. Even more significantly, Hyun-jin nim was officially invited by Congress and was received at the entrance gate by two officials who escorted him and three congressmen to the congressional president's office.

Although up to the final minute we had been requesting a meeting with the president of the congress through various channels, we had not received confirmation. Nevertheless, after a brief wait, President of Brazil's Chamber of Deputies (the Congress) Arlindo Chinaglia came to the meeting table. He greeted Hyun-jin nim and the group; they communicated through interpreters and exchanged gifts. The president gave Hyun-jin nim a book, which Hyun-jin nim asked him to sign.

After this exchange, Hyun-jin nim was led briefly to another room to meet

CONTINUED ON PAGE 29....SIX NATIONS TOUR

A Ceremony of Blessing for People of the Druze Faith



By Hod Ben Zvi

A Blessing Ceremony for people of the Druze faith took place on the April 25. This endeavor began several years ago with a proposal brought by one key ambassador for peace, the Druze Sheik Ali Birani. He suggested using the occasion of the celebration of the prophet Jethro (in Arabic, *Nebi Shueib*) to invite True Parents to the Holy Land and to the holy place of the Druze people. This proposal was made to Rev. Kwak at a meeting that took place later with Sheik Moafaq Tarif, the spiritual leader of the Druze in Israel. As events transpired, not much progress was made toward this for a couple of years, until a recent visit by UPF Cochairman Hyun-jin Moon, who had already met and developed a close friendship with Sheik Tarif during a visit to the Holy Land in 2007.

Chairman Moon proposed blessing the Druze people during the gathering on their high holiday. This idea was further developed in a meeting with UPF Secretary-General Thomas Walsh, Mr. Taj Hamad, Israeli UPF leaders and the top leadership of the Druze people. Several dates were proposed for the event. Eventually, those of us based in Israel decided to have the date of the holiday be the beginning point for the series of programs that will constitute our Global Peace Festival 2008. The idea was to promote true family values and the centrality of the Blessing on the opening day of the GPF events for this year in the Middle East.

The preparations that took place were primarily spiritual, because the idea of conducting the Blessing Ceremony fit within the unique circumstances of the Druze people and the Druze holiday. The spiritual preparation was a chain of one-day fasts and prayers offered by key ambassadors for peace and the local UPF members in Israel.

We held several consultations and planning meetings before the event. In Korea, we met with the organizing committee of the Japanese volunteers to the Middle East to discuss our program. In Israel, Sheik Ali Birani coordinated consultation meetings we held with the local Druze leaders, Sheik Taufiq Salame, Mr. Yakub Salame and Sheik Samich Natur. The plan formulated was to offer the formal blessing benediction on the high holiday.

We prepared to simultaneously distribute the holy drink by using water (the Druze people do not drink wine) and 30,000 holy true love candies prepared in advance with the seed of the holy drink.

On April 25, about ten thousand people gathered in front of the main stage. Throughout the entire period, about thirty thousand people went through the temple to pay their respects on this, the most important, Druze holiday. Early on the morning of the holiday, we brought a small delegation from Jerusalem including our Regional Chairman Lee

*Below left: Boy Scouts distribute Holy Candy to all the participants
Below right: Regional President Lee Sang-jin speaking to Druze leaders before the event.*





Above: UPF Israel Chairman Abe Masatoshi speaking to the Druze people and giving the blessing prayer at a temple honoring Moses' father-in-law. Hod Ben Zvi is interpreting.
Below Left: After the event; **Below Right:** Meeting Israeli President Shimon Peres

Sang-jin and UPF Israel Chairman Masatoshi Abe. Immediately following prayers we offered upon our arrival at Jethro's tomb, we met several Druze leaders.

We were warmly welcomed by Sheik Taufik Salame, Sheik Tarif's right-hand man, who had prepared an extraordinary table of food for us. Soon many of the senior sheiks assembled around us, and we had quite an inspiring discussion about the goals of UPF. We also explained the meaning of our work and the similarities between the Druze tradition and what UPF is trying to accomplish. On that occasion, I was able to explain the concept of the Abel UN and also the role of Sheik Tarif as a spiritual leader among spiritual leaders in promoting world peace and good governance in the Abel UN.

We were then formally invited to the main podium, which was placed on the top ramp of a large porch in front of Jethro's tomb. After a short introduction of our delegation, I invited Dr. Masatoshi Abe to give greetings on behalf of Father and Mother Moon. In conveying those greetings, he also delivered the blessing benediction.

In attendance were key Druze leaders as well as Muslim and Christian leaders and some Jewish guests that came to honor the occasion. The blessing benediction was heard throughout vicinity of the tomb by way of large loudspeakers mounted on the building so that all the people in the area down below could hear everything that was said.

While this was taking place, we had about forty Boy Scouts under the guid-

ance of their two leaders delivering holy candy to the entire congregation, both the eminent guests in the upper area and the families who had come to the tomb in the lower area. Simultaneously the delivery of the holy candy and the blessing benediction took place. Following the benediction, a series of speakers came up to greet the audience, among them Deputy Minister of Foreign Affairs Majali and several religious and community leaders.

Finally, Sheik Tarif, gave the main address for the holiday. Israel's president, Shimon Peres, followed Sheik Tarif and extended his greetings to the Druze people as they celebrated the holiday.

The public part of the event ended





The Druze

From an interview of Hod Ben Zvi

The Druze were formed about a thousand years ago; their origin is in Egypt. In the Arab world generally, they are seen as an offshoot of Islam, having had a prophetic age in which they received a message that was different from traditional Islam. For a period of about two hundred years, the religion was open to receive people, but then it closed. Nowadays you cannot become a Druze. You cannot convert to Druze, and in a sense you cannot leave the Druze. Another unique feature, which has made them close to us, is that a husband has one wife. This stands out among Islamic groups.

Their teaching is considered secret, because they believe only mature people who take their religion seriously should study it. People in the Druze faith are either religious or secular within the context of their religion. The majority are secular. Sheikhs, learned people, are the minority. For someone to become a religious person, you have to commit yourself to strict moral laws. You can never lie. You can never steal. If you violate those laws, it disqualifies you from being religious and you will not be admitted again to the prayer place.

Their place of prayer is called Hilwe. Praying is not something Druze do publicly. If asked to pray before a meal, a Druze might say something simple like, "Let's eat." It confuses those who are accustomed to the Protestant style.

Druze have few holidays. April 25, their major holiday, honors Nebi Shu'eib, which is the Arabic name for Moses' father-in-law, Jethro, who guided Moses. Because of this, tracing back, we can see a strong connection to the Jewish people, though closeness to Jews is not something Druze generally profess. In reality, the group of Druze staying in Israel is loyal to Israel, but this is not attributed to their closeness to Jethro, the father of Moses. It is attributed to taquiyya, which is a sort of rule that requires you to be faithful to the ruler of the land, to be patriotic in the country in which you live. In the Middle East, about a hundred and twenty thousand Druze are in Israel, twenty thousand in Jordan, about four hundred thousand in Lebanon, and between eight hundred thousand and a million in Syria. The Druze in Lebanon are loyal to Lebanon; the ones in Syria are loyal to Syria. They do have strong feelings for one another as Druze, though.

Their holiest sites are in Israel, like Nebi Shu'eib, Jethro's tomb. Another holiday is celebrated on September 10 at a mountain shrine to Nebi Sabalan, which is Arabic for Zebulun, Jacob's son. One holiday they celebrate with Muslims is Eid al-Adha, a three-day holiday honoring Abraham's offering.

Most Muslims see them as a variation of Islam. The Druze in Israel see themselves differently, as an original teaching; however they are unhappy to see public discourse about those teachings, because they are sacred. They have more of a meditative heart; the way to develop is by reading the holy scriptures.

Particularly on the religious side, they are open-minded. They see themselves as unifying. The Druze is actually a derogatory name that came from their opponents. Their true name is al-Muwahidoon, which means the "United One." In my country, they serve as a connecting point because they have good friendships with Christians, Muslims and Jews.

The religious ones keep their dress very formal. They don't compromise under any circumstance. They believe that holding on to your faith is like holding charcoal in your hands. You have to be a real man to hold on to your faith.

I'm very inspired by Hyun-jin nim's open and loving approach. In a very short time, he was able not only to create close relations with the Druze leaders but also gain their trust and respect. For the Druze, meeting him was like connecting to someone who represents their own tribe, their own kin; they marveled to see so many similarities between their faith and the worldview Hyun-jin nim presented.

We have great hope that the Druze can spearhead the promotion of family values and the blessing. Also, because there are Druze living in all the neighboring countries, which are in conflict, we have great hopes that they can become the leading agents of peace in the entire Middle East. *YW*

there. We were then invited to a room reserved for important guests, where we met in person with several Knesset members and one government minister. Dr. Lee Sang-jin, Dr. Abe and I were also able to briefly introduce ourselves and our affiliation with UPF to President Peres.

Later, we were guided to the main feast, which took place outside, where we enjoyed delicious food that had been offered by different villages from around the country. Each village and family had sent homemade food that was unique and colorful.

While all the people present shared happily with one another, we were able to meet many of the Druze sheikhs who attended our conference in Tiberias in October 2007. They expressed their deep impressions from that event and their longing to continue our interaction and to further explore spiritual and family values.

We then returned to Sheik Ali Birani's home at Daliat El Carmel and took some time for reflection on the entire event. We felt gratitude to God and appreciation to Father and Mother Moon for the opportunity to reach so many at once and for the consensus within this great community that made this possible. *YW*

Hod Ben Zvi is the Secretary-general of UPF Israel.

Twelve Ways to Improve Your Marriage

By Stephen Stacey



Stephen and Barbara Stacey

Over the last few years, there has been exponential growth in the number of programs and books to help couples find deeper satisfaction and love within their relationships. People often ask me, "Can you really teach people to love each other?" My answer is that education for couples has three main aims. First, to help them learn what to expect within their relationship—that is, that many of the difficulties they go through are normal ones and that many other couples have faced and have found solutions to them. Second, research finds it is difficult to maintain mutual attraction if there are too many negatives caused by the lack of relationship skills. By learning to enhance relationship skills, couples are able to go for ever-longer periods feeling a heartfelt connection before a new challenge comes along. (As John Gottman describes it, successful couples create a 5:1 ratio of positives to negatives. Gottman found it is the negatives, not the absence of positives, that typically destroy love in a relationship.) Finally, relationship education encourages personal growth; once we have a family we can never allow ourselves to stop developing our ability to relate in more loving and caring ways. The family life cycle asks, even demands, that we approach the development of our relationship skills in the context of a lifetime. The family is a school of love. It is not only the main place where children learn how to relate to parents and siblings but is also the place where couples learn to improve the way they relate to each other and where they learn the art of relating to their children—hopefully in ever-healthier and more meaningful ways. In essence, the Walt Disneyan view—they married and lived happily ever after—is wrong. It is more likely that they spent the first fifteen years with learner stickers on their backs to remind each other that they were beginners in the art of keeping love alive in their relationship and that learning how to be a good partner would take time.

So what does education for couples typically focus on? What kind of topics does it usually cover? What relationship programs focus on varies, but the majority of programs chose a mixture of topics from twelve key issues that seem to form the core of relationship education. Let's imagine a young couple, Anastasia and Bret and think about what they might learn to improve in their relationship over the years.

1. Relationship-related needs: Anastasia's relationship-related needs differ from Bret's. All voluntary relationships are based on desires, and the better they fulfill each other's needs and desires, the stronger that relationship will usually be. Imagine a boss who knows how to push the right buttons in you so that you feel motivated to do your best work. He fulfills your desires and you fulfill his by doing good work. Bret has needs. His fundamental need might be for the good things he brings to the relationship (perhaps his desire to succeed, his desire to initiate sexual activity, his practicality) to be valued and respected. His second major need might be to bond with Anastasia by doing something active with her. Anastasia's feminine nature might have quite different needs. She might want Bret to be a partner with her in creating a home, or to be a friend to talk with or to offer her closeness and affection to. If they fulfill each other's needs, they will inspire each other and both will want to strengthen their bond. This is related to how well, as partners, they live for the sake of each other.

2. Respect: Both seek respect, the foundation for any deep relationship. Bret and Anastasia can increase the amount of respect they have for each other in many ways. For example, researchers on respect typically recommend that he try to fulfill her requests more quickly and that she try to start conversations in a more respectful way. Respect also comes in many other forms—in words, in other modes of behavior and in the way one treats oneself. Respect is the cornerstone of a relationship, and research shows



that lack of respect is the number one cause of divorce. In Unificationist terms, this has to do with one's ability to see the unique, divine value of both oneself and one's partner—to be able to see from Heaven's viewpoint.

3. Gender differences in communication: Bret and Anastasia can improve their ability relate by learning about gender differences in communication. *Men are from Mars, Women are from Venus* was a bestseller for years because it rang true to people's life experiences. The key gender differences in communication are caused both by the structure of brains and the kind of drugs released to give an emotional high. Concerning brain structure, a man's brain has far fewer connections between the left brain (LB) and right brain (RB) than a woman's. The drug that gives him a feeling of being alive, testosterone, is released when he feels he's achieved something. Her main highs come with the release of oxytocin when she feels safe and close. These differences typically lead to four main differences in communicating and relating—that is, differences in the intensity with which one begins talking about certain issues; in the speed one moves from doing or talking about one thing to doing or talking about another, in how stress is relieved and in how love is perceived. These differences, when not understood, can cause arguments or misunderstandings.

4. Team communication: Because Anastasia and Bret are a team in such areas as creating a home and raising children, they work together better when they use healthy team communication strategies. They can improve the quality of their relationship by doing such things as finding time each day to touch base, by taking more time to plan for major upcoming events, or by holding regular informal meetings.

5. Enhanced communication strategies: In their relationship, Bret and Anastasia will discuss their deepest values, hopes and dreams. These are not everyday topics and often involve very sensitive issues, thus they need to be approached and dealt with using enhanced communication strategies that don't harm the relationship. At work, people often have to discuss sensitive issues in a principled manner, but at home, they throw these methods away and use ineffective ones. These principled methods include asking permission to talk, being entirely truthful and using non-attack strategies. If Bret and Anastasia apply these same principles to talking about sensitive topics at home, they are more likely to have a respectful discussion, and their relationship will be both protected and nurturing.

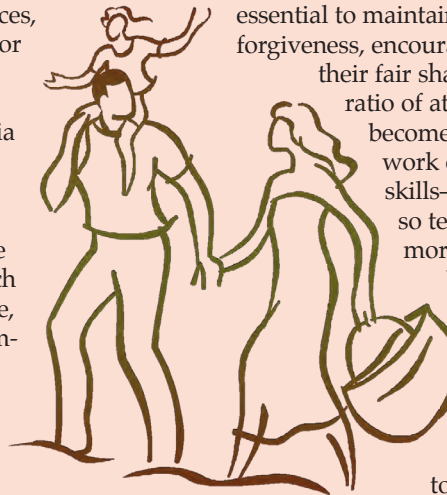
6. Conflict resolution: When it comes to communicating, Bret and Anastasia will both be happier if they learn to look at the deeper issues behind problems that just don't seem to go away. Most problems only reoccur because the real issue hasn't been uncovered and understood. When they learn to uncover their hidden needs, it's easier to find real, lasting solutions. The key to doing this involves knowing which questions to ask, so that both sides of the story emerge. When all motivations and what is being sought are clearly

understood, they can begin seeking a solution both can accept along one of the five typical routes that negotiators use to overcome complex differences of opinion—reward, middle ground, I'll fulfill your needs if you fulfill mine, exchange, and times have changed.

7. Common vision: When Bret and Anastasia take time to create a vision statement for their relationship, one that describes the core values they want to bring into their home and relationship, they offer the best of themselves and encapsulate it into something that is both a beautiful dream and a practical, substantial act of love. There are also ten key areas in the relationship where a husband and wife might have differences of opinion (for example, children, finances, religious attendance, their respective roles). If they believed from the start that it is important to work hard to solve their key differences of opinion in each area once and for all, they wouldn't waste their precious energy and love on issues that should have been solved long ago.

8. Develop team player skills: Team player skills are of use within any relationship that has a focus or purpose. Bret and Anastasia could agree to work on those that are essential to maintaining a healthy relationship—skills like forgiveness, encouraging each other, giving their best, doing their fair share or keeping a positive to negative ratio of at least 5:1. They could also agree that to become great partners they would consistently work on improving other the team player skills—each choosing one out of the thirty or so team player skills and spending three or more months working on it. For example, Bret felt a need to improve his ability to give his beloved his full attention when she needed to share her difficulties, so with Anastasia's help and positive support he worked on it for four months. Meanwhile, Anastasia, with Bret's positive feedback, sought to develop her ability to start conversations respectfully. Over the next five-ten years of developing various team player skills, both can develop into partners who have the abilities necessary to build an enhanced relationship.

9. Strengthening their commitment muscle: Bret and Anastasia realized that since there was no social stigma or economic reason to stop them from separating during challenging times, which are part and parcel of a typical lifelong relationship, they needed to develop their own commitment muscle so that it was strong enough to keep their relationship together during those difficult times. They took the approach that their relationship was like an expensive car—a car that needs regular servicing and to be treated with respect if it was to be even more valuable fifty years later. Thus, they agreed in their early years together to find an older, respected mentor couple to go to for advice in difficult times, to attend relationship seminars every three years, to read together a new educational book on developing as a couple every year and to spend more time with friends, other couples who also see the value of developing that relationship. Among other things, they also learned about the possible negative effects on children of separation



and regularly found ways to fondly speak of what they value about each other's contribution to their relationship.

10. Learn what each other's love buttons are: Basically, there are six ways friends interact, and if Bret and Anastasia are to keep their feeling of love alive, they need discover what type of interaction they both enjoy most and make those interactions happen regularly. As friends, they can spend time talking, doing something together, expressing friendship through touch, doing a chore usually done by the other, giving a gift or creating a surprise for the other, or expressing appreciation. Out of these six methods of interaction, when Anastasia interacts with Bret in those ways he particularly appreciates, he recognizes he has been loved and responds by moving closer to her in his heart. Anastasia might prefer others among these methods of interaction. When they learn to recognize each other's key love buttons and consistently initiate interaction along those lines, they are more likely to maintain their friendship and love.

11. Spend time together nurturing friendship and love: They could make sure they have some fun time together, share a hobby, or have regular, inspiring dates, even if they have to be home dates because of the children or inexpensive dates because of finances. They could also learn the art of creating great anniversaries to celebrate the lasting, deep love they have for each other.

12. The art of romance: Finally, Bret and Anastasia could learn how to be especially, profoundly and passionately romantic, leading to moments that are consistently and deeply enjoyable for both of them. For example, Bret could learn to take more time being romantic well before they get into the bedroom. Anastasia could learn to express the most feminine aspects of her nature in the bedroom, using feminine lingerie, perfumes, massage oils or candles. With all the practice they will be getting, they can dream of their sexuality being far more profound in their sixties than in their twenties.

Summarizing these twelve topics is useful. Healthy relationships are built upon the following skills – one's ability to live for your partner, one's ability to respect both oneself and one's partner (to see from God's viewpoint), the ability to create a team that creates a home, raise children and possibly serve the community, the ability to be friends to each other, and lastly, the art of romancing. From a developmental viewpoint, these are obviously the key skills (live for others, respect, team skills, and friendship) that we should teach our children so they enter into their marriages with all the key relationship skills in place, ready to be matured over time through their love for each other. In Unificationist terms, the development of a child's love and sibling love are important factors in succeeding in conjugal love.

As we've seen, Bret and Anastasia can do many things to improve the quality of their relationship. Knowledge is good, but actually changing oneself and substantially developing one's relationship skills to become a better partner takes time, patience and encouragement. It would be nice to be able to



say, "Now I understand; I can do it." But it doesn't usually work like that. It's more like building a house. It's often easier to create a new house from scratch than to restore an old one with its dry rot, poor construction and slanting foundation. By the time we've reached twenty or twenty-five, we've probably developed some poor patterns of behavior that have often been passed down through our families over several generations and are difficult to change. Sometimes our lineage lacks one of the core elements of love that are needed to make us feel whole, thus we grow up and have unfulfilled childhood needs, which have to be fulfilled before we can develop new skills. Sometimes our parents completely lacked one key relationship skill and we have no mental models to call upon. Building those models requires time in which to develop some small mental models that we join to make a complete, well-functioning larger skill. Sometimes we've grown up in a family where there has been a lot of disrespect, and trying to bring more divine mental attitudes into the relationship takes hard work. Sometimes we face enormous internal resistance. We know what the right thing to do is, but something stops us from doing it. We know it would be good for our relationship to forgive each other more quickly, to date more often, or to hold a regular planning meeting—but we just don't do it. Because of these and other barriers to growth, partners need to learn to be patient with each other. Healing or rectifying the past takes time.

I've found that some of these habits can be quickly adapted into a relationship, for example Bret and Anastasia can use a cell phone or electronic diary to remind each other that Tuesday night is date night, or that Sunday evening they've agreed to cook together and then hold an informal couple meeting. With other relationship skills, it's best to learn them one at a time. When they encourage each other for all small improvements (just as one encourages a child learning to write), the skill is more likely to become permanent. Then they can both move on to the next skill.

With consistent improvement, patience and forgiveness, it becomes increasingly easier to sustain love over the years, and with fewer negative occurrences there's more energy for positive ones and for the creation of love that both Bret and Anastasia can enjoy. **STW**

Mr. Stacey is the author of Understanding Marriage: Partners, Friends, Lovers; for more information visit www.understandingmarriage.com

Purity in Polynesian Tahiti

By Paul Saver



French Polynesia, a nation comprised of 118 islands and atolls spread across five hundred sq. km. of the Pacific, was the site of an April 18–20 character education seminar. More precisely, the seminar took place in Papeete, the French Polynesian capital, on the island of Tahiti. The seminar was made possible because last year, despite its being one of the remotest inhabited places on earth, six thousand kilometers from the nearest continent, my native Australia, Rallies to Declare the Beginning of a New, Universal Civilization of Peace, were held on Tahiti. On that basis, Colette Takigawa, a longtime missionary, Izumi Sasaki, leader of missionaries in Oceania, and I traveled to Tahiti to speak to an audience of twenty-three.

Three Tahitian women, with the support of their husbands, welcomed us to revisit Tahiti after last year's rally tour. They took care of all the practical aspects of the seminar and most importantly persuaded other people to come. The seminar was held in a facility owned by a Christian association that brings together people of various Christian churches. As well as the lecture hall, there were accommodations and kitchen facilities. It was located at a high elevation with a panoramic vista of mountains meeting the sea with volcanic islands dotting the

horizon.

The cost of accommodation and all meals was borne by one couple, both of whom were appointed ambassadors for peace during last year's tour. Their commitment to raising young people to live good and noble lives was palpable as they worked tirelessly transporting guests and material and leading the way in the kitchen. The gourmet meals were imbued with love. This reminded Izumi that Dr. Yong Chong-sik, our regional president until the recent change, had once said, "You need to prepare good meals at workshops in order to bring down the Holy Spirit."

I presented the lectures, while Colette translated into French, even though several participants had a working knowledge of English. The presentations made a good impression; their directness brought clarity to issues such as how members of the opposite sex seduce each other and how advertising can manipulate human emotions thereby influencing people to smoke, drink alcohol, have sex or take drugs. They helped show the distinction between true love and sex, and between freedom and responsibility.

We showed several videos, including a French introduction to UPF and several videos that are now being used by World CARP (*Real Hero* and *Ryan's*

Project) as part of their new approach to teaching workshops, which was initiated by Hyun-jin nim. These videos moved most people to tears and became a good launching pad to speak of the power of the parent-child relationship, the "power of one" and living for the sake of others.

In traditional French Polynesian culture, society is seen as a large extended family. This is expressed in their form of greeting, where all the women and girls approach the men and offer first their right cheek and then their left cheek for a kiss. This happens when they meet and is repeated when they depart. Two men usually shake hands. The kissing of members of the opposite sex many times during the course of the seminar was a bit of a cultural shock for us.

During the graduation ceremony, participants volunteered to share some reflections. That in itself was an accomplishment, because the people by nature are more reserved than expressive in public. Those who did speak did so because they felt changed in some way and wanted to convey their gratitude.

One young lady, twenty-six-years old, had been sexually abused and abandoned in her youth. As she fought hard to stop tears from flowing, she spoke of being resurrected and empowered to follow her conscience. Others saw her



some leaders, before being called to sit at the head table in the Nereu Ramos Auditorium with three congressmen and a senator. The hall was packed with four hundred prominent Brazilians, quite a number of whom had to stand on the sides or in the back. Congressman Marquezelli gave a heartfelt speech praising the work of the UPF and its founder, Rev. Moon. Hyun-jin nim was very pleased with the words of appreciation. Two beautiful plaques were offered, one from the Congress and one from the Senate.

Dr. Walsh then introduced Hyun-jin nim, who spoke powerfully about the vision and dream "One Family under God" which he inherited from his own father and from God. The audience appeared inspired and moved. After a standing ovation, nine people were called to the stage, where they were appointed ambassadors for peace, among them Apostle Doriel, founder of the Casa da Benção Ministry, Justice Secretary Raimundo Ribeiro, Gilberto Amaral, a journalist and Geovani Borges, a senator.

Apostle Doriel, a mega-church leader, moved by the Holy Spirit, came up to the microphone and said, "Let us all pray for Dr. Hyun-jin Moon's great mission and responsibility to realize one family under God." He asked the audience to stand and join him in prayer. He held Hyun-jin nim's hand as he offered a blessing prayer. It was a very beautiful moment.

After the meeting in the Congress, we went back to the hotel for a dinner with specially invited guests.

Unexpectedly Congressman Manoel Ferreira, who is also a bishop, walked into the lobby. He showed up after many unsuccessful attempts to invite him, so we accompanied him to Hyun-jin nim hotel room. He is a prominent religious leader, head of the Confederation of the Assembly of God, representing many thousands of evangelical churches, ministers and millions of members in Brazil and in the world. He is also the political leader of more than forty evangelical congressmen. We had tried to invite him several times to local and international events, but



Apostle Doriel, who founded the Casa da Benção Ministry, prays for God's power to infuse Hyun-jin nim's mission

because of his busy schedule and opposition among his close associates, he had never before participated. This was one more great, surprising turn of events.

He told Hyun-jin nim that he has observed our movement for twelve years, but now the time has come, the time is ripe to unite with the vision of peace. He promised to cooperate and work together for the Global Peace Festival.

Twelve years ago, Father invested himself unconditionally and invited 3,600 Christian ministers from Brazil to Montevideo; we are now seeing the fruits.

The next morning, after the hoondokhwa, Hyun-jin nim declared with a big smile, "a great victory in Brasilia!" He mentioned his meeting with the bishop, calling him an important figure. As Hyun-jin nim spoke I could feel the joy of Heavenly Father and True Parents that Christian leaders will come and cooperate with providential initiatives. **TW**

as an introvert; no one had expected her to speak. The seminar had awakened in her something true that had been long dormant.

A sixteen-year-old who often volunteered to pray said, "Now I know that sex is not love and without love sex is empty."

One young man praised Izumi for her love and kindness. She had worked hard behind the scenes making sure everyone was happy. She made paper cranes (ori-

gami) for everyone, including parents who visited.

One of those three ladies who were instrumental to the success of this seminar testified in front of all the young people that she left her husband in 1992 but had since remained pure. She told them she felt honored to become an ambassador for peace. After reading the guidelines of how ambassadors for peace should conduct themselves, she said she first had to go to a relative to repair their

relationship, which had been strained for many years. So sincere she was.

A promising sign after the seminar was the fact that several parents of the participants reported how happy they were to see positive changes in their children even after three days. The future of our work in French Polynesia is bright. **TW**

Mr. Saver is the UPF director of the Melanesia region, within Oceania.



Promoting Filial Piety in China

By Kathleen Hwang and Eve Lau, Hong Kong FFWPU

Chinese culture is based on a strong sense of family. Filial piety, a deep sense of respect from child to parent, is a central concept of Confucian tradition, which underlies Chinese culture. Yet nowadays many Chinese families, like those everywhere in the world, are suffering from poor parent-child relationships.

In mainland China, of course, Confucian values were ridiculed under the leadership of the Communist Party, especially during the Cultural Revolution from 1966–1976. Now, however, the government is aware that the people lack an ethical and moral foundation and is trying to construct one based on “socialist values.” In fact it is drawing on Confucianism, especially with the new slogan promoting a “harmonious society.”

With the one-child policy in China, the parent-child relationship is under even greater strain, as parents put all their hopes in their one child. At the same time, children are dependent on their parents to help them get a good education and find a good job. External forces bind families together, but internal content is often sadly lacking.

Hong Kong is different, as people here have not been subject to Communist Party rule until the last ten years, and even now they live under the “one country, two systems” formula. But Hong Kong is a very frenetic society, and most families spend little time together as parents work long hours and children study late into the night to pass exams that will determine their placement in a rigorous school system. Hong Kong’s problems are like those in big, developed cities anywhere in the

world, and children’s interests are more in their friends and computer games than in their families.

Macau, though it is much smaller, has similar problems, with the added complication that big casinos from around the world attract teenagers to work late at night in an unhealthy environment. The city has become the biggest gambling center in Asia since it opened up to foreign investment in its casinos, which ironically started out as a one-family business.

Reviving a traditional virtue

In this environment, for the past three years, Hong Kong FFWPU has sponsored an annual writing contest to promote filial piety in the Chinese territories of Hong Kong and Macau. Our chairman, Prof. Thomas Hwang, selected this as a central component of our character education in Hong Kong, along with promoting pure love. The response has been very exciting, from students, parents, educators and community leaders.

This year we sent letters to all secondary schools in the two territories, inviting students to submit essays on

the theme “How can modern youth express filial piety?” Within two months’ time, we received more than a thousand essays from Hong Kong and a few hundred from Macau. The contest was divided into two groups; students in Form 1–3 (middle school) and those in Form 4–7 (high school). Six winners in each group were selected from Hong Kong and three in each group from Macau.

We approached a number of educators asking them to be judges for our contest. Prof. Leung Tin Wai, head of the Department of Journalism and Communication at Hong Kong Shue Yan University and Dr. Cheung Kwok Chung, associate professor of the Department of Chinese Language at the Hong Kong Institute of Education, graciously agreed to do so.

We then called upon a group of CARP members who are students at the Chinese Language Department of Hong Kong University—the city’s top university—to do an initial assessment of the essays. They volunteered their time to read and evaluate all the essays, selecting twenty-three from each age group, which were then sent to the final judges.

Rewarding youthful efforts

On April 19, we held the third Filial Piety Writing Contest Award Presentation and Pure Love Seminar in the theater at the Olympic House, a large building that houses many sports associations and was named to reflect Hong Kong’s participation in this year’s Olympics. (The equestrian events will be held in our city.) This link to the Olympic spirit was a nice touch. More than twenty promi-



Left to right: Dr. Jennifer Chau, Eastern District Councilor and Ambassador for Peace, Ms. Eve Lau of FFWPU-HK, YFWP Chairlady Kathleen Hwang, Legislative Councillor Choy So Yuk, Philanthropist Tommy Wan and FFWPU President Thomas Hwang

ment members of society and an audience of about two hundred attended the two-hour program. Legislative Councilor Ms. Choy So Yuk came to officiate for the awards ceremony. Other dignitaries included Ms. Lau Sau Chun of the Confucian Academy, representing the academy's president, Dr. Tong Yun Kai; Mr. Tommy Wan, a businessman and donor to many philanthropic programs in Hong Kong and China; and two district counselors, Dr. Jennifer Chau and Ms. Li Kwai Fong.

Representatives of the Lan Fong Women's Association, Tin Shui Wai North Association and some other social leaders came to support the event. The Hong Kong Family Welfare Department and Hong Kong Federation of Women sent congratulatory messages. The Agency for Volunteer Service provided two volunteer photographers, who took photos and video of the whole event. FFWPU-Macau, Hong Kong Youth Federation for World Peace and World CARP also sponsored the event.

Miss Chung Jah Ying and Mr. Michael Ma, both university students and CARP members, served as MCs and opened the program by introducing FFWPU. They explained that FFWPU promotes families of three generations, ideally living together in one house, filled with true love. There wouldn't be any lonely elderly people or unattended children in such families.

In his welcoming remarks, Prof. Hwang asked the audience, "Who is the most important person in the world?" From the audience came responses such as "parents" or "family members." However, he said, "You. You yourself are the most important. Because you

are so important, you should do your best to be a devoted son or daughter to your parents, to reward them for giving you such a valuable life." The audience, including our special guests, appeared inspired by this observation.

In her congratulatory remarks, Ms. Choy So Yuk, the legislative councilor, praised FFWPU for promoting filial piety all over the world and pointed out that no one else was doing this. She also found our Pure Love Pledge impressive. She said she would propose to the Hong Kong government that it support such activities to promote filial piety.

Dr. Cheung Kwok Chung spoke on behalf of the judges, saying he was inspired by the heart of students who expressed filial piety to their parents in the essays. He said the most important element in writing a good essay is the truth; a student who does not embody filial piety toward his or her parents in daily life cannot write a true essay. He regrets that people in the modern secular world have all but abandoned the most basic but important virtue, filial piety. He added that he felt honored to be the judge in such a meaningful contest.

The heart of happy families

The highlight of the ceremony was the presentation of the prizes. One by one, eighteen prominent citizens presented certificates and trophies to the eighteen winners from Hong Kong and Macau. Those bestowing the prizes praised the winners for devoting their time and heart in preparing such sincere essays.

Mrs. Ramona King, chairperson of the Hong Kong Women's Federation for World Peace and Ms. Teresa Wakui, the organization's president, presented each

winner with a copy of a book by Li Ran, *Twenty-four Xiao Tu Shuo* (Twenty-Four Drawings and Stories about Filial Piety), which WFWP donated. After which, Prof. and Mrs. Hwang gave souvenirs to the special guests, expressing their heartfelt thanks for their support and encouragement.

The program concluded with a Pure Love presentation by Mr. Lai Fook On, director of education for FFWPU-HK, and his wife, Lillian. Together they gave a very lively and interesting presentation about pure love, updated with recent examples of social problems in our own local community. At the end, they invited everyone to stand for the Pure Love Pledge. A nicely designed Pure Love Credit Card, with the pledge written on it, was given to all the attendees. Many people expressed appreciation for this after the event.

At the end of the ceremony, Mr. Tommy Wan gave FFWPU-HK a check for HK\$5,000 [U.S.\$640] to help sponsor the activity. The Lan Fong Women's Association also gave HK\$1,000. Many of our special guests expressed interest in working in partnership with us for the next contest.

The strong point of this event was that it was a cooperative endeavor between FFWPU-HK, our related organizations and the local community. We discovered that our efforts to serve the community are appreciated and there are many people eager to work with us to promote strong family values, including filial piety and pure love. We plan to continue expanding this event in the years to come, to remind Chinese people of the preciousness of filial piety and that it is essential to a happy family. **9W**



Left: Honored guests onstage with all the contest winners; **Right:** Everyone recites the Pure Love Pledge



Unification Thought VERSUS Darwinian Evolution



By Jonathan Wells

Excerpted from a paper presented at the 16th International Symposium on Unification Thought, in Sofia, Bulgaria, in November 2004

Preface

According to Darwin's theory of evolution, all living things are modified descendants of one or a few original forms that lived in the distant past, and the principal means of modification has been natural selection, or survival of the fittest. Although Darwin acknowledged the possibility that God designed the universe, he was convinced that the process of descent with modification through natural selection is inherently random. In other words, from the viewpoint of Darwinian evolution, living things in general—and human beings in particular—are undesigned. According to Unification Thought, however, living things in general—and human beings in particular—are designed by God and created in His image, while all other things were created in our likeness. There is thus a fundamental contradiction between Darwinian evolution and Unification Thought. Yet Darwinism, despite the claims of its defenders, is inconsistent with the scientific evidence—and the inconsistencies are mounting. The critique of Darwinism in Unification Thought is basically sound.

Introduction

According to Unification Thought, the world is entering a stage in history when heaven on earth can finally be realized. Heaven on earth has both spiritual and physical dimensions. The spiritual dimension involves making God the center of the individual, the family, and society; while the physical dimension involves overcoming natural obstacles to human health, safety and happiness. Although technological advances have now made the latter seem attainable, the former often seems to be as far away as ever. How can God become the center of our existence if so many people—especially Western intellectuals—are persuaded that God doesn't exist?

Freud, Marx and Darwin are often regarded as the three pillars of modern "scientific" atheism. According to Freudianism, sex is the driving force of psychology and people are merely products of unconscious urges conditioned by early childhood experiences. According to Marxism, class warfare is the driving force of history and people are merely the result of material relations of production. According to Darwinism, survival of the fittest is the driving force of biology and the people are merely accidental by-products of unguided natural processes. All three ideologies treat people as material beings and God as an illusion.



The influence of Freudianism and Marxism reached a peak in the mid-twentieth century. The former had largely succumbed to critical scrutiny by 1990, however, and the latter declined after the collapse of the Soviet Empire in 1991. Although Freudianism and Marxism still enjoy limited popularity among some academics, Darwinism is now by far the most influential intellectual justification for atheism. It is thus a serious impediment to the establishment of heaven on earth. In the words of the Unification Thought Institute: "Human-kind today is entering an era when the ideal world can come to be realized; but what's posing the greatest obstacle on our path is precisely the theory of evolution."

It is important to note that "evolution" has many meanings. In the broadest sense it can refer simply to development, or change over time. Evolution in this sense is completely uncontroversial; no sane person denies the reality of change over time. For most people, and for Unification Thought, controversy arises primarily when "evolution" refers to the materialistic doctrine that living things in general, and human beings in particular, originated without any purpose or design.

Darwinian Evolution

Charles Darwin called his theory "descent with modification." He wrote in *The Origin of Species*, "I view all beings not as special creations, but as the lineal descendants of some few beings" that lived in the distant past. The reason living things are now so different from each other, Darwin believed, is that they have been modified by natural selection, or survival of the fittest. "I am convinced," he wrote, "that Natural Selection has been the most important, but not the exclusive, means of modification."

Darwin did not pretend to understand the origin of life, though he speculated that it might have started in "some warm little pond" that contained all the ingredients neces-

sary to make a living organism. Descent with modification presupposes the existence of one or a few organisms, and purports to explain how a great variety of living things evolved from them.

No one doubts that descent with modification occurs within existing species in the course of ordinary biological reproduction. The question is whether descent with modification accounts for the origin of new species—in fact, of every species. Like change over time, descent with modification within a species is utterly uncontroversial. But Darwinian evolution claims much more. In particular, it claims that descent with modifica-

tion explains the origin and diversification of all living things after the first.

As the name “descent with modification” implies, Darwinian evolution actually consists of two related but distinguishable theories: the theory of universal common ancestry, and the theory of natural selection or survival of the fittest. Although Darwinists occasionally acknowledge that the second is still somewhat controversial (since various other factors besides natural selection might be operating in evolution), they generally claim that universal common ancestry is supported by such overwhelming evidence that it can be called a “fact.” Darwinists justify this very strong claim on two grounds: (a) all living things share certain similarities, and the degree of similarity is assumed to indicate the degree of biological relatedness; and (b) the most likely alternative to common ancestry would be common design (and thus a designer), and naturalistic science (based on assumption that nature is all there is) excludes this alternative.

According to Darwin’s theory of natural selection, all living things exhibit minor variations. If some variations render organisms more “fit” in the struggle for limited resources, those organisms will leave more offspring; they will be naturally selected. As a result, the fittest variations will become more widespread, and the population will change over the course of generations.

Although Darwin compared natural selection to an architect, he repeatedly denied that he intended to attribute conscious agency to it. In his view, “natural selection means only the preservation of variations which independently arise.” Although he did not know the origin of variations, Darwin was convinced that they are not designed by God, but arise randomly with respect to the needs of the organism and the direction of evolution. Thus “there seems to be no more design in the variability of organic beings, and in the action of natural selection, than in the course which the winds blow.”...

Nevertheless, Darwin affirmed his “inward conviction” that “the Universe is not the result of chance.” This put him in “a simple muddle; I cannot look at the universe as the result of blind chance, yet I can see no evidence of beneficent design, or indeed of design of any kind, in the details.” Although he feared that the issue might ultimately be incomprehensible, he was “inclined to look at everything as resulting from designed laws, with the details, whether good or bad, left to the working out of what we may call chance.”

In other words, Darwin was willing to acknowledge that God may have designed the universe and natural laws, but he was convinced that the laws of evolution could not produce designed results. From the viewpoint of Darwinian evolution, no form of life is designed, and human beings—as the latest outcome of an inherently directionless process—are the least designed of all.

With the advent of neo-Darwinism and molecular genetics in the twentieth century, many biologists finally felt they understood the origin of variations. According to modern neo-Darwinism, genes consisting of DNA are the carriers of hereditary information; information encoded in DNA sequences directs the

development of the organism; and new variations originate as mutations, or accidental changes in the DNA.

If variations originate in molecular accidents, as neo-Darwinism claims, then the evolutionary process is at least as random as Darwin thought. As molecular biologist Jacques Monod said in 1971, DNA is “the secret of life,” and “with the understanding of the random physical basis of mutation that molecular biology has provided, the mechanism of Darwinism is at last securely founded, and man has to understand that he is a mere accident.”

So three central claims of Darwinian evolution that are relevant to this discussion are:

1. All living things are modified descendants of one or a few original forms;
2. They have been modified primarily by an unguided process of natural selection acting on random variations; and
3. The specific results of this process are undesigned, and human beings (as the latest product of an unguided process) are the least designed of all.

Unification Thought

The Unification Thought view of biological origins is laid out in *Fundamentals of Unification Thought* (Lee, 1991). It is repeated in summary form and combined with a critique of Darwinian evolution in *From Evolution Theory to a New Creation Theory* (Lee, 1996). What follows is a brief overview of the relevant points in those two books:

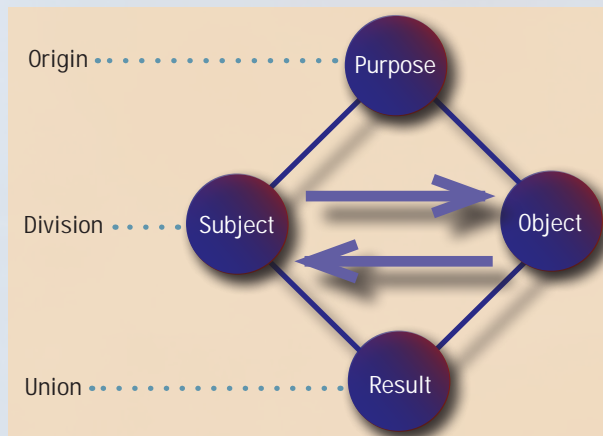
According to Unification Thought, human beings were created in the image of God. As images of God, human beings have dual characteristics of *sungsang* and *hyungsang* (roughly translated as internal character and external form) as well as yang (plus) and yin (minus) that reflect analogous characteristics in God Himself. God’s most fundamental characteristic is love, and human beings were created as His children, to enjoy a loving relationship with Him.

God intended human beings to be the center of creation, so He conceived of them first. Only then did God conceive the ideas of all other things, living and non-living, in the likeness of human beings. God “abstracted and transformed” the idea of human beings in order to conceive the ideas of animals, plants and non-living things, in that order. The process of creation, however, operated in the reverse order, from non-living matter to plants and animals, with human beings coming last. In this way, God prepared a suitable environment before placing human beings in it.

Since God conceived the ideas of all things in our likeness, the human being is a microcosm and shares certain similarities with all other beings. Thus, from the viewpoint of Unifica-

tion Thought, the obvious similarities between us and other living things are a result of common design—not common ancestry, as Darwinian evolution claims.

The process of creation also followed a certain pattern, which Unification Thought describes in terms of the “four-position base.” The first position is purpose. All beings exist because God has a purpose for them, and this is their ultimate origin. In the act of creating, God’s dual characteristics of *sungsang* and *hyungsang* engage



in a subject-object relationship of “give and receive action” (the “division” stage), and it is through this action that the result is formed (the “union” stage).

As the four-position base indicates, all things (including living organisms) originate in a purpose, which is to say, a plan or ideal. Furthermore, in the division stage it is always *sungsang*, or internal character (*Logos*), that leads the *hyungsang*, or external form—though the reciprocal arrows indicate that the latter also provides feedback to the former. As the foundation of Unification Ontology, the four-position base describes God’s nature and is reflected in all beings, from humans down to atoms. In individual human beings, the origin (purpose) is *shimjung*—that is, heart. The spiritual (subject) and physical (object) represent the division stage, and these unite to form the complete person (result).

In addition to *sungsang* and *hyungsang*, all beings (from God down to atoms) have dual characteristics of yang and yin. In human beings these are manifested as masculinity and femininity. In Unification Thought, male and female thus originate in God’s own nature. This is in contrast to Darwinian evolution, which has no adequate explanation for the origin of sex. Obviously, it is much more efficient for one organism simply to divide, as bacteria do, rather than depend on another organism for its reproduction. Biologists have discovered no fitness advantage sufficient to explain sexual reproduction from a Darwinian perspective. In September 1998, the journal *Science* reported that biologists “haven’t solved the mystery of sex yet.... How sex began and why it thrived remain a mystery.” It is not a mystery, however, in the context of Unification Thought.

In Unification Thought, the process of creation took time. The six days of creation in the Book of Genesis are regarded as symbolic rather than literal, and there is no conflict between Unification Thought and Darwinian evolution over the geological time scale.

Unification Thought maintains that God created Adam and Eve, our first human ancestors. They were not biologically descended from other animals, though they were immediately preceded by ape-like creatures that according to Unification Thought “were required in the course of creating human beings.” One reason for this may have been that Adam and Eve, like all other human beings, had to start out as infants and grow to adulthood. Ape-like creatures could have provided the care and support that two human infants obviously would have needed.

So four central claims of Unification Thought that are relevant to this discussion are:

1. Human beings were created in the image of God, the result of a divine plan rather than an accidental by-product of unguided natural processes;
2. Humans and other creatures are similar not because the former evolved from the latter, but because the latter were created on the pattern of the former;
3. The dualities of *sungsang*/*hyungsang* and yang/yin are rooted in God’s nature and reflected in all created beings; in humans, these take the form of spiritual/physical and masculine/feminine.
4. Adam and Eve were specially created by God, not biologically descended from ape-like animals—though the latter were a step in the creation of human beings.

Contradictions

Unification Thought and Darwinian evolution stand in funda-

mental contradiction to each other. While the latter maintains that living things in general, and human beings in particular, are accidental by-products of natural processes, the former maintains that God planned human beings from the beginning, and then designed all other things to resemble us to varying degrees.

There continues to be controversy over this aspect of Darwinism, with some people insisting that evolution is compatible with design. Whatever these people mean by “evolution,” however, it is not what Charles Darwin meant. It is clear from the writings of Darwin himself that he regarded every specific outcome of the evolutionary process—from structures and organs to entire species and kingdoms—as undesigned. Anyone who claims to see design in evolution is taking a position other than Darwin’s.

This point has been forcefully made by many of Darwin’s modern followers. For example, Oxford biologist Richard Dawkins has written, “All appearances to the contrary, the only watchmaker in nature is the blind forces of physics, albeit deployed in a very special way. A true watchmaker has foresight: he designs his cogs and springs, and plans their interconnections, with a future purpose in his mind’s eye. Natural selection, the blind, unconscious, automatic process which Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind.”

As the phrase “we now know” reveals, Dawkins considers the case closed. “It is absolutely safe to say,” he wrote, “that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane (or wicked, but I’d rather not consider that).” Thus, “the theory of evolution by cumulative natural selection is the only theory we know of that is in principle capable of explaining the existence of organized complexity.” It also clear that this has theological implications for Dawkins: “Although atheism might have been logically tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist.”

Tufts University philosopher Daniel Dennett makes similar points. “Darwin’s dangerous idea,” he wrote in 1995, “cuts much deeper into the fabric of our most fundamental beliefs than many of its sophisticated apologists have yet admitted, even to themselves.... Darwin’s idea [bears] an unmistakable likeness to universal acid: it eats through just about every traditional concept, and leaves in its wake a revolutionized world-view.” Thus, “evolutionists who see no conflict between evolution and their religious beliefs have been careful not to look as closely as we have been looking, or else hold a religious view that gives God what we might call a merely ceremonial role to play.”

According to Dennett, this means that society has a duty to teach our children that traditional religious views (such as theism) are false. “Those whose visions dictate that they cannot peacefully coexist with the rest of us we will have to quarantine as best we can.... If you insist on teaching your children falsehoods—that the Earth is flat, that ‘Man’ is not a product of evolution by natural selection—then you must expect, at the very least, that those of us who have freedom of speech will feel free to describe your teachings as the spreading of falsehoods, and will attempt to demonstrate this to your children at the earliest opportunity. Our future well-being—the well-being of all of us on this planet—depends on the education of our descendants. What, then, of all the glories of our religious traditions? They should certainly be preserved, as

should the languages, the art, the costumes, the rituals, the monuments. Zoos are now more and more being seen as second-class havens for endangered species, but at least they are havens, and what they preserve is irreplaceable.... What will happen, one may well wonder, if religion is preserved in cultural zoos, in libraries, in concerts and demonstrations?"

The fundamental contradiction between Unification Thought and Darwinian evolution on the issue of God and design leads to a reversal in the order of causation. In Unification Thought, living things originate in God and His purpose. Then a give-and-receive relationship between internal form (in the subject position) and external form (in the object position) produces the organism. In Darwinian evolution, the organism comes first, and its sole "purpose" is survival. The external environment (struggle for survival in the face of limited resources) then acts on internal constraints (random variations, with new ones arising from genetic mutations) to produce something new. The only role God might play in the Darwinian scheme is as a product of human imagination, which is itself an accidental by-product of the evolutionary process. From a Darwinian perspective God is not the creator of man, man is the creator of God....

So, Darwinian evolution fundamentally contradicts Unification Thought. Both cannot be true. Disproving one of two contradictory views cannot, of course, validate the other; but if one view is confirmed by scientific evidence, the other view is untenable. Darwinists claim that their view is confirmed by overwhelming evidence. If so, then Unification Thought must be rejected. So we need to ask whether the scientific evidence confirms Darwinian evolution.

Evidence against Darwinian evolution

Universal common ancestry: Universal common ancestry is the claim that all living things are modified descendants of one or a few original forms. Limited common ancestry is not in dispute: No one doubts, for example, that all human beings are modified descendants of some original human beings. The question is not whether members of an existing species are related through descent with modification, but whether all species are so related. ...

According to Darwin, features in different organisms are homologous¹ because they were inherited from a common ancestor. The biologists who described homology a decade before Darwin, however, attributed it to construction or creation on a common archetype or design. How can one determine whether homology in living things comes from common ancestry or common design?

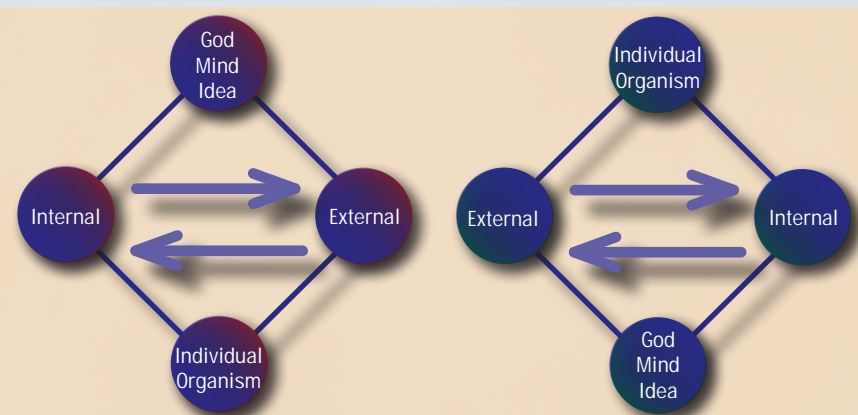
Simply pointing to the similarities themselves won't do, as biologist Tim Berra inadvertently showed when he used different models of Corvette automobiles to illustrate descent with modification in his 1990 book, *Evolution and the Myth of Creationism*. Berra wrote that "descent with modification is overwhelmingly obvious" in Corvettes, but we all know that automobile similarities are due to common design rather than common ancestry. Only by demonstrating that a Corvette can morph into another model by natural processes could some-

one rule out the need for a designer. Analogously, the only scientific way to demonstrate that similarities in living things are due to common ancestry would be to identify the natural mechanism that produced them.

Natural selection: Clearly, natural selection occurs; but there is no observational evidence that it can produce new species. The evidence for genetic mutations as the raw materials for natural selection is no better.

The most abundant evidence for genetic mutations comes from research on bacteria, because their small size and short generation times make it easy to experiment with many organisms, and because they can be exposed to potent mutagens and strong selection. Rare beneficial mutations do occur, but these are strictly biochemical changes affecting only single molecules. There are no known beneficial mutations that produce new structures, organs, or body plans, and no mutations have ever been observed to produce new species.

Bacteriologist Alan Linton wrote in 2001, "But where is the experimental evidence [for Darwin's theory]? None exists in the literature claiming that one species has been shown to evolve into another. Bacteria, the simplest form of independent life, are ideal for this kind of study, with generation times



The stark difference between Darwinian evolution and Unification Thought can be illustrated using the four-position base. The positions of purpose, subject, object and result are completely opposite in the two perspectives.

of twenty to thirty minutes, and populations achieved after eighteen hours. But throughout a hundred and fifty years of the science of bacteriology, there is no evidence that one species of bacteria has changed into another in spite of the fact that populations have been exposed to potent chemical and physical mutagens and that, uniquely, bacteria possess extrachromosomal, transmissible plasmids. Since there is no evidence for species changes between the simplest forms of unicellular life, it is not surprising that there is no evidence for evolution from prokaryotic to eukaryotic cells, let alone throughout the whole array of higher multicellular organisms." *JW*

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1 Editor's note: Homology recognizes similar structures in different life forms; for example, the bones in a bat's wing show similarities in structure to those in the human arm.

