

TODAY'S

WORLD

NOVEMBER/DECEMBER 2001



**Declaration of Cheon Il Guk
Summit of Islamic Leaders
Appreciating Korean Culture**

**IRFF Easing the Pain in New York
Husbands Workshop in Brazil
The Power of Interfaith Women**



Message from the Publisher

Reverend Hwang Sun-jo, International President of FFWPU

The Beauty of Reconciliation

The following is excerpted from the sermon Rev. Hwang gave at the Chungpa-dong headquarters church early morning service on December 9, 2001.

WHAT is faith? Until now, there have been many definitions of faith. From the viewpoint of the Principle, however, faith is the recovery of original relationships. In other words, the fall was the severance of relationships. The fall cut off the relationship between God and humanity, relationships among people and between people and nature. Faith is the recovery of the original order. How should I evaluate the degree of my sin or whether I have lived a year well or not? I can evaluate myself by no other measure than to what degree I have recovered an amicable relationship or to what degree I have lived in a way that severs relationships.

Whenever I think of this definition of faith, I feel that “church president” is an awesome title for someone to hold. Had I not taken the position of church president, I would surely have better relationships than I do now. Many times, actually, I see relationships broken just because of my position. Sometimes I feel uncertain. Whenever I see a regional leader, I ask myself how I should relate with him. Whenever I receive church leaders and people with public missions, and find that their actual result is not keeping pace with the huge providential demand, I want to create a bridge to help them cross. I often feel concerned over whether I should scold them or encourage them. When we think that the restoration of relationships is the ultimate purpose of faith, actually, none of us can help feeling fearful.

Who in the world am I? Father asked that in the words we read. He meant that who we are is defined through our blood lineage. Also, he meant that when we look closely at a nation, who we are in relation to it will become evident; and that when we see centered on the Unification Church, what kind of person we really are will emerge. The point is, however, that most people think centered on themselves. If somebody merely says something about them, they feel bad and if their rights are violated in the least way, they become upset.

Father said that what is most important in defining ourselves is to decide what is good and bad when we consider ourselves in light of the public environment. Doing that is a valuable exercise.

True Parents are asking us to regard self-examination as the central task in this era: working out the meaning of our existence with public standards and determining our value based on public criteria. In other words, on

the question of what to put in the central axis in restoring relationships, he told us to place public matters in the central axis and thereby work toward the recovery of that relationship. Our relationship with the world is certainly meaningful. What is more important, however, is how much of a relationship we have to the public providence that heaven has established. It seems to me that what we are called upon to do at this time is to conclude this year with relationships that True Parents can be happy with.

Dear members, what do we have to offer that would console True Parents? Would it be possible for us to console them by doing lots of work? There is a limit to our ability. Though we are not doing lots of work and are not fulfilling our responsibility, True Parents will certainly remember us if we are connected to them in heart.

Recently when I see True Parents, I find they are soft-hearted. They are very warmhearted people, brothers and sisters, but more often than before, there are moments nowadays when they become soft-hearted. There are two things that seem to bring this on. When they are together with elder members—on a boat for example—and talk about the trials they endured in the early days of the church, True Parents listen to them and their hearts melt. They say, “Yes, that was a really difficult time we went through.” There is certainly a bond of heart there. Even though we have not done anything important yet and have not fulfilled our responsibility, there is significance to a relationship that brings our life into an exchange of heart with True Parents.

They have another soft spot—something else that seems to touch their hearts. That is meeting international families. Why? How difficult was it for these members to marry people from a different country? What kind of experiences have they gone through? True Parents’ hearts are often moved. They invite many members to the house in Hannam-dong for *hoondokhae*. When international couples are invited it stretches on for longer than usual. True Parents want to say more to them. One day, some Japanese members came and True Parents wouldn’t let them go. They invited them for breakfast and even lunch before finally letting them go. What am I trying to say? For the sake of God’s will, they came to Korea in their quest to follow True Parents, speaking a different language and not having any relatives here. True Parents have been moved by their sacrifice.

Brothers and sisters, we have to live inside other people to develop a bond of heart. Relationships can be restored

CONTINUED ON PAGE 16...REV. HWANG

Photo top: Rev. Hwang on a recent visit to Japan HQ



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The Founders
Rev. and Mrs. Sun Myung Moon

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1. Practice living for the sake of others
2. Realize the true family ideal through purity
3. Practice interreligious, international and interracial reconciliation and cooperation
4. Promote spiritual, moral and unifying leadership in accordance with the heavenly way

- Family House of Cosmic Peace and Unity -

On November 15, 2001, at the 42nd True Children's Day service, True Parents declared the Nation of Cosmic Peace and Unity: Cheonju Pyeonghwa Tongil Guk

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Cover Photo: Father and Mother on a trail in Hawaii in December (Seil Studio/Seoul)

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 Special thanks to Kim Hwa-eon for additional graphic design

TODAY'S WORLD is a publication of the international offices of the Family Federation for World Peace and Unification (FFWPU). Founded in 1980 by Rev. Sun Myung Moon, it is published mainly for the members of the Family Federation. A source of information, insight and inspiration for its readers, and a forum for the exchange of news and experiences, *Today's World* facilitates a sharing of heart among Family Federation members and friends. The views expressed therefore do not necessarily represent the official views of FFWPU or related organizations. 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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SUBSCRIPTIONS: Airmail to any country: one year (12 issues) \$59, two years (24 issues) \$115, six months \$32. In Korea: one year 45,000 won, six months 25,000 won. Checks can be made payable to TODAY'S WORLD JULIAN GRAY, and money orders to JULIAN GRAY. Send to the address above in Seoul (please add \$5 for checks drawn on banks outside Korea; no surcharge for money orders). Or transfer payment direct to our Korea First Bank account # 303-20-016058, account name TODAY'S WORLD JULIAN GRAY. Credit cards: please contact us with your card details. TODAY'S WORLD and many other church-related publications are available at HSA-UWC UniCosmic (formerly Accord Bookstore) at 481 Eighth Avenue, Room 916, New York, NY 10001, U.S.A.; Tel/Fax: (1-212) 714-9175; E-mail: hsaunicosmic@mindspring.com.

Printed by Wooh Seong Sa, Seoul, Korea

Let's Fulfill the Responsibility of the Third Creators

The 42nd True Children's Day

REVEREND SUN MYUNG MOON

NOVEMBER 15, 2001; SUTAEK-RI, KOREA

Excerpts from the landmark speech through which Father declared the Nation of Cosmic Peace and Unity.

WHAT day is today? [True Children's Day.] What kind of people are children? Those who have parents are children, somebody's sons and daughters. Do you have parents? Can you have only one mother and father or two mothers and fathers? What kind of parents are we talking about in the Unification community? True Parents? Who created the term "True Parents?" Did you or I? [God did.] How do you know if God really cre-

ated it? If you think deeply about it, it can be quite puzzling and unbelievable. What is wonderful is that you can believe in something that is seemingly unbelievable. Have you ever seen God? No, you haven't. How do you know if God is your Father? It logically makes sense. When you look at yourself, however, you could not become sons and daughters who have inherited the true value from the true and absolute God. You are not in the center. You have inevitably leant towards one side or another—as married couples, as parents and as children. You do not represent one absolute world tradition.

True Children's Day Celebration and Entertainment



Top left, Pledge Ceremony benediction; top and bottom right, True Parents at the commemorative service; bottom left, the finale at the entertainment; middle, Scottish second-generation member Niall Robertson plays the bagpipes for True Parents

Hyung-jin nim, a keen student of kung fu, waiting at the top of the steps at East Garden for True Parents to arrive



KEN OWENS/NFP (USA)

You live in two worlds, serving two masters. You do not exist as one whole. You exist as two, as mind and body. So, am I dominated by my body? Am I dominated by my mind? And where, ultimately, do I belong? Do Japanese people belong to Japan? Japan is a transitory nation. Americans are proud of their country as the most advanced and most powerful country in the world. However, Americans can change in a second when they meet their true and unchanging Parents.

Going farther and farther back, what about the first human ancestors, Adam and Eve? Adam and Eve were in the same situation. Although they were to be in the position of the root of all humanity, they could not fulfill the position of True Parents before the absolute True God. When you look at your lives, you don't really know God or True Parents. What that means is that you don't really know your real mother or father.

We talk about "parents" on the assumption of the existence of children. Parents mean that there are a mother and a father who created their sons and daughters through a loving relationship. The parents' conjugal relationship created their children and the parent—child relationship. However, parents themselves are imperfect. The beings who result from their love, life and lineage—that is, their children—are therefore neither perfect nor absolute. Such a parent—child bond is one God cannot accept. That is why, inevitably, we must realize that we have two different sets of parents. That is the only way that we can sort out the evil from the good.

That is precisely why you who have not seen God and have no real understanding of the significance of True Parents' having announced the term "True Parents" and having revealed the secret of the false parenthood.

If the nature of God is absolute, unique and unchanging, we can presume that God's love, life and lineage should also be absolute, unique and unchanging. Starting from God, if a man and a woman had united into one and become parents, bearing children, that lineage would have been absolute, unique and unchanging as well. If the children in that lineage had grown up in a healthy environment, they would surely also have turned out to be people with absolute, unique, eternal and unchanging values. Parents should be absolute. Their

children should be absolute. Husbands and wives should be absolute. Families should be absolute. A tribe expanding from that lineage should be absolute. They all should be unique, eternal and unchanging. When not only the tribe but also the entire nation, the entire world and the entire cosmos have such absolute divine value, it is called the Kingdom of Heaven on earth and in heaven! Amen!

Are your minds and bodies fighting or not? Who started that fight? Did you start it? Did your parents start it? We can trace our struggles and conflicts back to the very first human ancestors as the origin. We can easily imagine that our very first ancestors must have had a direct relationship with God. How could a son and daughter who were in the direct dominion of God fall? That is the question. That has been the most puzzling mystery for humanity.

God alone knows. It is an undeniable fact that Adam and Eve turned out to be a couple that God could not like. God was unhappy with their lineage. What went wrong? That the relationship between God and Adam and Eve was destroyed and that this was the beginning of all that went wrong is absolute, unique, eternal and unchanging logic.

When we can solve that very problem from the origin, we can find the true meaning of Children's Day, Parents' Day and God's Day. Without having solved that problem, without having revealed what went wrong at the origin of humanity, there is no way that the proper solution to the fundamental problems burdening God and humanity can ever be found.

The beginning of all problems was the mistake of our ancestors. What mistake? People these days say that the best thing in the world is money. Was it a fight over money? If it were, there would be nothing for us to worry about at all: money is an accessory rather than something absolute.

As God's value and nature is absolute, unique and unchanging, our original internal nature is likewise. Therefore, for us, money cannot be an absolute necessity for living. We can live without money. The next best thing would be knowledge! We can live without knowledge, too. Were there people with Ph.D.s in Adam and Eve's time? Did Adam hold a Ph.D.? Did Adam go to elementary school? He didn't even go to kindergarten. People are supposed to live without any



Dec. 5th joint birthday celebration for Shin-chul nim (son of Hyo-jin nim), Shin-ah nim (daughter of Young-jin nim), and Yeon-ah nim (wife of Hyung-jin nim), at East Garden

On their return to Father and Mother to their youngest d

of that.

What is next? Politics. Power. Did Adam and Eve fall because God did not have enough power? Did they fall because they didn't have any power? It was not power that made them fall. They had all the power in the world; however, they fell because they did not understand their own positions and responsibilities.

So, what is the most serious problem? Money, knowledge, or power is not the real problem. Not fulfilling our responsibilities is. That is why we put so much emphasis on responsibilities. What is the position of True Parents? Where does the position of parents with absolute, unique, unchanging and eternal value begin? It should begin from the position of God. Otherwise, even something true realized in the world of conflict could not be absolute, unique, unchanging and eternal. In order for you to solve your own problems, you should go back to the origin to understand God once and for all.

When God created the world of His ideal, what did He start with? What was the origin of all the Creation? The origin can be simply depicted. It is God's dual characteristics. What is the perfection of dual characteristics? What is the perfection of God's will? It is the perfection of His dual characteristics, which means perfection of the four-position foundation. To perfect the four-position foundation, Adam should have created a family that fulfilled the three-object purpose and that was connected with the third and fourth generations of his descendants.

Because of the fall in the garden of Eden, Adam's mind and body were divided and Eve's mind and body were divided. Their love became increasingly complex as time went on. The lineage continued centering on Eve who had two different kinds of loves, having had a love relationship with both the Archangel and with Adam. She had fear in her heart and had to face a negative environment. She denied her husband because she felt a stronger pang of conscience the closer she came to him. As she tried to live centered on her body, her heart was weeping. The heartache of her conscience caused her to live in sadness.

The devastating mistake of the first woman involved the

first man and was connected to the entire world of angels.

The world of fear, the world of denial, the world of sorrow and of agony began. As a result, no one has ever been able to break the chain of sin; it has just continued on. You are substantial and historical beings, the result of that false love, false life and false lineage. You cannot run away from the fact that you are the fruit of Adam and Eve's fall. In you is an exact copy of Adam and Eve's struggle and their inclination to deny God and choose evil. So naturally, the world will turn into one of gratifying bodily desires in the Last Days. That is a logical conclusion.

Do people living today not deny their consciences? They do whatever their bodies tell them to do. The body claims that it is the most important. It recognizes no parent, no God, no husband or wife—denying everything that really matters. The era of the kingdom of selfishness has arrived. Our world has lost the heavenly kingdom, lost God, lost our ancestors and lost our nations. In the families of a nation, people deny their grandparents, parents, spouses and their own children, just as Adam and Eve denied and rejected God and all things. All the phenomena of the Last Days are presently taking place in the world.

There is no hope in sons, daughters, husbands, wives or parents. Some people lament over their own situation and wander about with no sense of direction, find no solution and end up killing themselves through drug abuse. We have the task to find ways to liberate this age of lamentation, these Last Days in which people are doomed to be entrapped by self-destructive ways of life.

Where can we find the solution? It begins with the realization that we have two different sets of parents. The fallen parents are false. There is, however, one man who is completely united with God's mind and body in the oneness of love. And there is a woman, her mind and body connected to God through love.

He and she are the external form of God's internal characteristics. If such people's minds and bodies are in complete unity with God, and they become parents, a unified four-position foundation is created. Centering on God's abso-



East Garden,
devote time
descendants



Four mothers sing at the birthday celebration; from left to right, Yun-ah nim (Hyo-jin nim), Jun-sook nim (Hyun-jin nim), Soon-ju nim (Kook-jin nim), Yeon-ah nim (Hyung-jin nim)

unchanging and eternal love, I should be absolute. You should be absolute. Men and women should be absolute. Sons and daughters should be absolute. Husbands and wives should be absolute. We lost all that absoluteness and must recover it. To bring this about, God has been carrying out the history of restoration, the providence for the salvation of humanity. The time has come for us to resolve everything.

Children should first find their parents. Then, centering on Parents' Day and Children's Day, you must completely deny everything including all the substantial and heart-to-heart relations with this world, and return to the new original world! Adam and Eve could not establish three generations centering on God; however, we should do so!

So, what is the blessing? God is the first creator. Adam and Eve were supposed to be the second creators. The first creator gave birth to Adam and Eve as the second creators, but Adam and Eve could not give birth to the third creators. What that means is that God could never have His own grandchildren, the third generation. Why not? Adam and Eve could not fulfill the responsibility of the second creators; they never perfected themselves as the second creators. Their sons were supposed to be the third creators. The grandfather's love represents the spiritual world and parents' love represents the physical world. The sons of Adam and Eve were supposed to receive love representing both the spiritual and physical worlds.

Having completely inherited the world of the mind (the spirit world), the world of the body and the father-son relationships of the two previous generations, the sons of Adam and Eve—the third creators—were to be the ones to inherit the spiritual world and the physical world. Adam and Eve's sons should then have given birth to their own children. Only



lute, unique, then could their families have grown into a greater dimension.

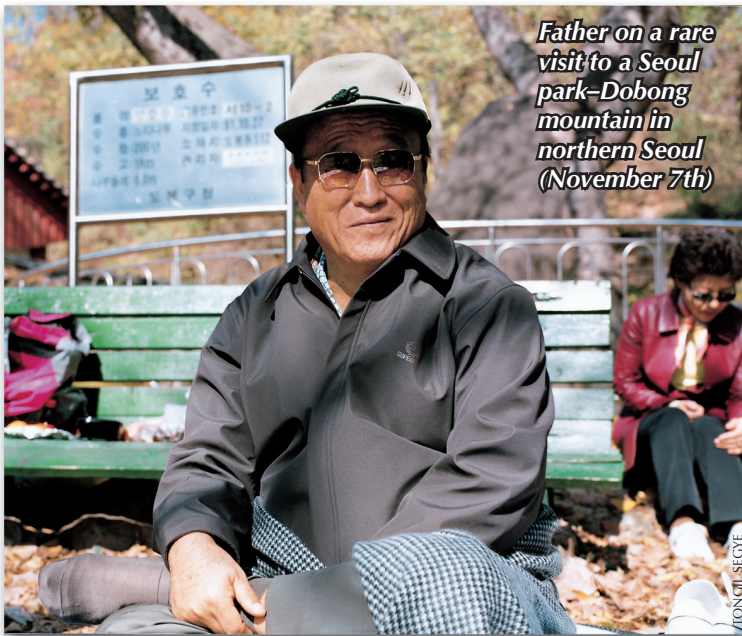
No matter how great God is, He created only one man and one woman, Adam and Eve. But how about Adam and Eve? How many children could they have given birth to? Even I have thirteen children. If Adam and Eve lived a hundred or hundreds of years, how many children could they have given birth to? Probably, thirty-six would not have been a problem.

Their sons could have been better than Adam and even better than God Himself!

God wants the ones He loves to be so much better than Himself. He wanted His objects of love, Adam and Eve, to be better than Himself. For Adam, Eve was his object of love. He wanted her to be much better than himself. Adam and Eve wanted their own sons to be so much better than themselves. They are no different from you and I in that respect. That explains that God's fervent wish was not just to create Adam and Eve but to see the day that the third generation, Adam and Eve's children, His grandchildren, realized the ideal of creation! Amen! That is perfection. That is when the seed becomes perfect.

There are heavenly parents and physical parents, the parents of the vertical and horizontal. Couples living on earth will be couples in the spirit world, husbands and wives in the physical world, the engagement period in the physical world, the son's period of the physical world, the baby period of the physical world and child period of the physical world—all these would be connected together. The eight stages of the realms of heart would have been perfected in the original blood lineage and God would have been the rightful owner.

You are the central blessed families (*chukbok joongshim kajong*) in the realm of the fourth Adam. The realm of the fourth Adam of the central blessed families! This is not a simple matter to consider. We are not talking about a single



Father on a rare visit to a Seoul park—Dobong mountain in northern Seoul (November 7th)

Adamic family. Having overcome worldwide barriers, you have become the central blessed families with victorious supremacy and having equal value, representing millions of families in the world. You are in the position of the new Adam who did not fall but, rather, received the blessing from God to become perfect. True Parents came to this world and restored false olive tree families to be true olive tree families through the restoration of indemnity and filled a warehouse in the heavenly world that had been empty for thousands of years.

Of course, God has done so much, but you should understand how heavy have been the crosses I have carried all by myself to achieve what I have. The fruit of my efforts are the *chukbok joongshim kajong* (central blessed families).

Do we have just one central family of the blessing or millions? Millions, but they all have equal value. Whether they are Adam and Eve's direct children or the thousandth or ten-thousandth generation of descendants, they are equal in value. All of you have the same value, however, you are split up into different ancestries after Adam and Eve. Your nationalities are different and you belong to different peoples. You are from developed nations, developing nations or underdeveloped nations, but all are equal as the first generation of central blessed families. Here, those who can go to the heavenly nation and those who can go to paradise will be decided. But even in paradise there can be a prison: those who break any law of God's kingdom will find themselves in hell. That could potentially be an eternal hell, with no way to get out—but, if such a person indemnifies his sin completely, he will be able to emerge from hell.

The family members, ancestors and entire nation of such people can help and support them. Then through that support and liberation they do not have to stay in hell forever. But if tremendous effort is not made and restoration is not accomplished, it will not work. Do you have any idea how hard it is to enter the original world (from hell)? Your suffering during your own earthly lifetime in keeping faith in the Unification Church is nothing compared to that. Do you understand?...

I put Satan in his place by indemnifying everything in the satanic world. There will be no persecution from now on the

individual, family and tribal levels, because I have put things in order by being persecuted myself. Now on the national level, you should work hard to put the world in good order, such as Adam and Jesus were unable to do. Israel, the chosen people, lost their country and you have not found your country yet. From the most spiritually developed country's standard, I got rid of all the persecution and brought about the surrender of Satan. Satan is defeated, and the one unified realm of God on the family level has been established, so we have to bring God's country up to the world level based on the national level (that was accomplished) at the time of Jesus, who had paid indemnity for the fallen people of Israel. So, what matters the most to you now? Those of you who received the three blessings in front of God are in the position of His children. Your families are supposed to fulfill their responsibilities as the third creators.

The first creator wanted the perfection of families, tribes, peoples and nations. All we have now is our task of establishing a perfect nation. It has not been done yet. Neither Jesus nor the Second Advent could do it. What are the things that have been indemnified during the age of the Second Coming? I have purged away the satanic world in the spirit world, even hell. I have made

the foundation on which spirits can be reborn to this earth to help and to support you. Now is the age of the realm of Israel expanding to the realm of the world....

Because I have gone over hills in the spiritual and physical worlds, you can cross over those same hills automatically when you are one in heart with me through absolute faith, absolute love and absolute obedience. When you think of who you are, you should see yourselves as the embodiment of God's internal masculine characteristics and external feminine characteristics and of Mother and Father's flesh and blood. You are the substantiated unified beings of the internal and external characteristics of God, inheriting the blood lineage created at the time of Adam and Eve's creation. Simply put, you exist on behalf of Adam and Eve. You have God's love and God's life and you are directly related to God's lineage.

We should fulfill the role of the third generation, which God never had. Centering on the four-position foundation, we should serve and love God so much better than filial children do their parents in the satanic world by completing the realm of three generations. Couples should love each other much more than couples in the satanic world do! Parents should love their children so much more than the satanic world's parents do. You should love your brothers and sisters so much more than is demonstrated in the satanic world!

You should be able to say that you are not struggling with anyone and your mind and body are not fighting. Therefore, you are the sons and daughters of one unified lineage. Your minds and bodies are united based on love and God is longing to meet you. In that position, you should be determined to be the best filial children for your families and patriots for your nations and holy men or saints for the world, who have an unsurpassable standard when compared to anyone in the democratic world or communist world—that is, the satanic world. You should be able to tell yourselves that true filial piety, patriotism, holiness or saintliness all start from you! No one else. That's how you should be thinking....

I held a speaking tour for the Nation of Cosmic Peace and Unity covering eight Korean cities. My point is that there is no way to bring peace without realizing the Nation of Cosmic Peace and Unity. In order to realize this, you must enter the realm of the third creators. Just as Adam and Eve's children

should have done thousands of years ago. As God's grandsons and granddaughters, from the point that you produce the fourth generation, the great-grandchildren, the time has come to actualize the Nation of Cosmic Peace and Unity after consolidating your families and passing through the tribal, national and worldwide levels. There will be no persecution.

What should you especially remember today, True Children's Day? You may forget everything else, but remember that you should establish one tribe, one nation and one world on behalf of God, as the third creators. Each one of your families can do so without God or True Parents' help. You should not wait for True Parents to help you. It is time for me to do my work in the spirit world. I will leave everything on earth up to you. I have prepared the road for you even in the spirit world. I have blessed the spirit world, haven't I? I opened the way for spirits to be resurrected on earth. You should restore the elder son's position by going through the indemnity. In your own families, you should realize the true love objective realm for you to go to the original world by making the younger son the elder, by swapping positions. You should raise sons and daughters-in-law to perfection, whom God can love as family representatives.

Couples must realize perfection and families should realize family-level perfection. That is what you can offer to God. Your families do not belong to you. You should offer yourselves to God.

We should sanctify and offer to God all the things that have become tainted in the satanic world, including, for example, land and people, the entire nation of Japan or the United States. We should praise God and sing songs of victory for all the things True Parents, the Parents of Heaven and Earth, have established. You should make God the King of Kings and make yourselves royal families as filial children, patriots, saints and holy people. You should be able to cheer the perfect liberation that perfects the heavenly kingdom on earth and in heaven! Amen! You should find determination once again. Blessed families should fulfill the position of God's grandchildren, and their responsibilities as the third creators. On behalf of the first creator and the second creator, it is time for you to administer the world, and the cosmos. You should be able to feel that God's love for you is completely natural and deserving. You should make Adam and Eve naturally respect you as kings and princes with victorious authority. You can bring that victory to God.

In that way, even Adam and Eve can be restored as the masters of the world. God can be the master of the world. The Kingdom of Heaven on earth as well as in heaven is where all of humanity serves God as the one Parent of all. God is the only one who should have that supreme power....

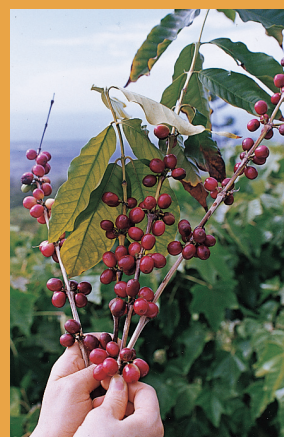
Those who are determined to be such sons and daughters of God, raise your hands. You

do not belong to your spouses. Your sons and daughters do not belong to you. Your ancestors do not belong to you. All things do not belong to you. They should all be offered to God. We have started a task with a tight schedule, to realize God's kingdom on the worldwide level by the deadline of 2012. We have no time to waste. No wars will be like this war. Therefore, you should be as determined as though you are really going out to a front line in a war to fulfill your responsibility to become the people of filial piety and patriotism. You should fulfill the role of saint as the ones called by

Father speaks to members in Hawaii at hoondokhae during True Parents' visit in December



Father and Mother visit the Kona coffee farm in Hawaii. At right, Kona coffee on the branch



Accompanied by his mother, Yui-ah nim, Shin-chul nim makes a friend



God to a mission, on His behalf, on behalf of Adam and Eve. Make certain that you bring God's supreme power back to Him. Do you understand? Those who can do this, raise both of your hands and applaud.

Please repeat after me: My family will fulfill the responsibility of the third creator! My family will be the winners who consolidate the victories of three ages and will complete the establishment of God's kingship in the heavenly world as well as in the physical world! Amen! We will complete God's kingship in the heavenly world and the physical world! Amen! Say that. Perfect the heavenly world! Perfect the physical world! We will perfect the victorious Kingdom of Heaven centering on the authority of the Parents of Heaven and Earth! Amen!...

The responsibility of the Eve nation especially is to raise the second generation. You must fulfill your responsibility by sacrificing everything in Japan, even if you have to sell the entire nation. The motherly responsibility is to raise children so that they can be the people of God's nation, sacrificing everything she has with all her heart. Therefore, you, Japanese women, must not think that you will live and die only within the boundaries of Japan. Do you understand?

You have no way to fulfill the responsibility of the Eve nation without serving and raising the children of God's kingdom who live in every corner of the world, city by city and nation by nation. You should raise them to be people of patriotism and filial piety for God. Am I making myself clear? European members are in the same boat, too. No matter how difficult it is, you women, must live your lives for God. You must raise your children properly, perfect your families and eventually offer all the people whom you are related to and all your property for the sake of God's nation. That is how you can connect to this base of God's kingdom. The base is like an army base. Everything starts from there. Are you following what I'm saying here? Understanding that point clearly, you must remember today, because you are entering the age in which you can register yourselves in the Nation of Cosmic Peace and Unity. You must understand this point clearly.

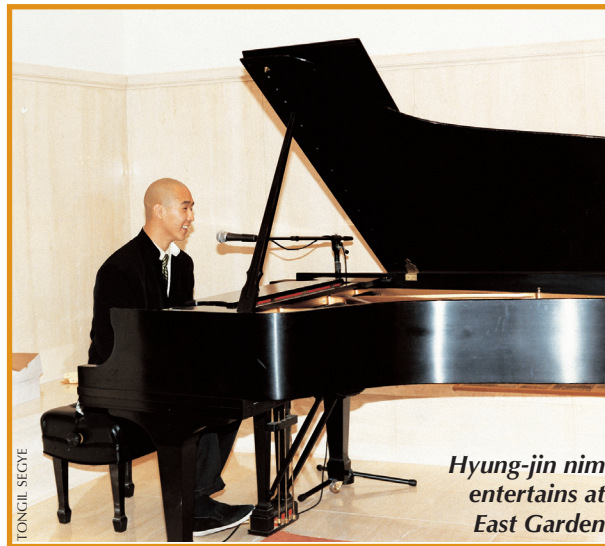
What is the abbreviation of the Nation of Cosmic Peace and Unity? (*Cheon Il Guk*.) In *Cheon Ju* (cosmos) *Cheon* means "heaven" in Chinese characters and is made up of the character for "two" which is drawn as parallel lines, and the character for "person." The Chinese character *Pyeong* contains the character for "ten" which is drawn like a cross [the meeting of the vertical and horizontal]. What this means is that the unity of two people can achieve the unity of heaven and earth. The word *Cheon Ju*, incorporating the meaning "two people," already carries the notion of peace. That is why we should call *Cheonju Pyeonghwa Tongil Guk* [the Nation of Cosmic Peace and Unity] "*Cheon Il Guk*." That is what it means.

It should be the one and only nation that God likes the most. It is the one nation God wants. *Cheon Il Guk*. Say it. [*Cheon Il Guk*] It is the Nation of Cosmic Peace and Unity—simply put, *Cheon Il Guk*!

It is the one nation God loves. It is the one nation our

families love. It is the one nation our clans love. It is the one nation that white, black and yellow races love. That two people are united into one expresses that the Kingdom of Heaven can come true. You should explain that very point...

All the regional leaders in every nation should take this as an example and go back to their countries to start a national campaign like the ones happening in Korea to expand the foundation in their nations. The first level is the study level, the next is the training level and finally the advanced training level. You should organize things according to these three stages of training.



Who will guide kindergartners? Because Cain and Abel should unite with each other, they should unite with elementary school students. Those elementary school students should unite with junior and senior high school students. And likewise, they should unite with college students. College students should unite with those who are working in society. Cain—Abel type of unity should be organized stage by stage. God can only work when Cain and Abel are united into one. No one can work alone.

Cheon Il Guk! The Nation of Cosmic Peace and Unity. This is God's ideal of creation. Do you understand? When someone asked you where you were from, what were your answers? They are not going to be "America," "Japan" or "Germany" anymore. You will see. They will all be the same.

You will see. No one can receive this ID card as they please. What do you have to understand? There will be laws for the heavenly kingdom. Where is the law? All the things I have spoken to you so far, all the things I have guided our church with, will be replacing all nations' constitutions in the future. The time will come.

I asked you to send your sons and daughters only to Sunmoon University and the University of Bridgeport, nowhere else. Although you've heard my message, those of you who did not listen are a problem. Do you understand?...

My words will be that nation's constitution in the future. That is not decided by me. Did I do whatever I felt like doing? I just followed directions from God. There was nothing that was done by my own will. God has no mercy on me. In order for the heavenly law to be set as the eternal law, God never gives me an easy way or grants me any extra forgiveness, because I walk the path as the model and because the entire spirit world is watching. If I am successful with something ten times, God tests me a hundred times. You should understand that is how I have come this far. Because God lost the one whom he loved the most, He had to push me down to the most miserable place, the most hated position, even lower than Satan's position. Adam was pulled down by Satan, wasn't he? God put me into a position lower than Satan and had me find the way up by myself. You should understand that.

As I have been trained by God, you should be trained by me. How real are your families? That is the question. A breakdown in a blessed family is a very serious problem. There can never be a second blessing. You must not think

about that possibility even in your dreams. From now your families should bless people. Go ahead and find out yourselves how hard it is to bless people.

If you just look for some good people for a match, you will surely go through some trials and tribulation. God gave me the blessing and showed me the most wonderful future and said "Your life is going to be like this." Right after that, He put me right into a prison. What I mean by this is that you must love your enemies. What do I mean by loving your enemies? It cannot be done simply by uttering empty phrases. Your children should marry your enemies' children, allowing your enemies' children to inherit everything you own. Inter-marry! Do you understand what I am saying?

Is my character that of someone who feels urgent or not? [Urgent!] How urgent am I? My character is more urgent than even God's. What kind of life or death path would that mean? An ordinary person would run away. However, because I know the spiritual world, because I know how things work in the heavenly realms, then even though I might die I must go straight along this path. In going this way I must submit to the spiritual laws that apply.

If you just try to marry off your children to good people, then things will go wrong. Try to marry your children off as you please and see what happens. Your ancestors from the spirit world will surely come and oppose your choices.

Japanese women cannot just stay in Japan. From now, you should pack up and go to several other countries together with your entire family to fulfill your responsibilities as missionaries. That is the way you can fulfill your responsibility to raise your children to be heavenly people. There is no other way. You should clearly remember that those who want happiness just for themselves will surely end up in the bottom of hell. Without me, Japan is without hope. I have been investing because I, too, have a responsibility to take care of the Eve nation. You must invest with love and sacri-

fice to realize the Kingdom of Heaven at the bottom of hell. I am investing this way so that I can make a starting point of love. Think about the miserable situations I must work on to make things happen.

You don't really know happiness, do you? You have no idea how precious the heavenly side of happiness is. You cannot simply compare it to your daily habits. Those have nothing to do with the heavenly way. The gap between your perception of happiness and the true reality of heavenly happiness is one of thousands and tens of thousands of degrees. Therefore, you should truly be grateful that God's will can be realized through your individual lives. You should realize that you couldn't repay God's grace and love even if you were to offer the entire nation of Japan.

It is a very precious day, today. Shall I make you the people of the Nation of Cosmic Peace and Unity? That is so much harder than having you earn a doctorate degree from the most prestigious technological or law school.

Are you qualified to receive what I giving you? Do you think that Jesus would have been crucified if he distributed these kind of cards to all the people in Israel? If Jesus had not been crucified... Do you know how much Christian blood has been shed for two thousand years? You know about the four hundred years of persecution in the Roman period, don't you? Blood was shed wherever Christians went.

It was like that in Japan, too. There are unforgettable historical records in Japan such as the martyrdom in Nagasaki. With more intense hearts than those martyrs, you should truly feel and understand the value of having received the amazing authority of heaven. You should praise God by shaking up your entire nation if you can.◆

[Edited for Today's World]

True Parents Witness to Their Tribes

ON November 20, 2001, True Parents invited members of the Moon and Han clans to Cheju for an evening banquet at the International Training Center. Eighty people from the two family groups attended.

With Korean church president Rev. Hwang as Master of Ceremonies, the clan members listened to Mr. Joo Dong-moon introduce the work of *The Washington Times* and the United Press International wire service. Rev. Yoon Tae-geun, director of the training center and president of the National Fishing Association in Korea, explained how fishing tournaments were being organized to promote goodwill and international cooperation. Finally, Rev. Hwang reported to them about the speaking tours for the Nation of Cosmic Peace and Unity.

Father asked those who came, "Do you have a vision that can create heaven and earth? If your mind and body are in conflict, or if there is conflict with your wife or between your children, an ideal world cannot come about. It takes a true man and woman to establish a true family." True Parents further instructed them

about the communication between the spirit world and earth, and how important it is to understand the spirit world and how important a providential time this is.

All the participants read some of Dr. Lee's messages from the spirit world together during a *hoondokhae* session.◆





The Jakarta Declaration

ISLAMIC LEADERS STAND FOR PEACE

From December 21st to 23rd, a cosmopolitan assemblage gathered in Jakarta, Indonesia, for a Summit of World Muslim Leaders, to formally address the subject "Islam and a Future World of Peace." It was convened at a time when the Muslim faith has been prominent in the news, and on the minds of many around the world.

We spoke by telephone with our brother Taj Hamad, who, among other things, has for many years worked very hard to build close relations between our Unification movement and Islam, and who played a significant facilitating role in this convention as chairman of the Planning Committee. What follows comes from his testimony and Dr. Frank Kaufmann's written report.

At breakfast on the morning of November 23rd, at which Taj Hamad and later Rev. Michael Jenkins were present with Dr. Yang Chang-shik, Father expressed his concern over the fact that, following the terrorist attacks in America, the name of the religion of Islam was being tarnished and its adherents were experiencing animosity and discrimination. Muslims should get together in harmony and love, he said, and show that they have something special to contribute to the world. Father's idea was to help organize and support a conference for Muslim leaders and scholars, and that this should take place by Christmas.

Father particularly asked that two major Islamic leaders, Indonesia's former president, H.E. Abdurrahman Wahid, and Nation of Islam leader Minister Louis Farrakhan take a prominent role in the proposed conference. Representing two very different aspects of Islam, these leaders had met each other only at the special luncheon at the IIFWP-sponsored Assembly 2001 in New York the previous month (See *Today's World*, October 2001 issue). Father made it clear that he would gladly help with any of the conference needs, whether it be materials or conference personnel, but that he wanted

IIFWP to remain in the background.

With Father's mention of former president Wahid, Taj Hamad knew that he would be deeply and personally involved. He had known Mr. Wahid since long before he became president of Indonesia, and together with Rev. Kwak Chung-hwan, they had built a very close relationship. His Excellency has participated in a number of our interfaith conferences and events, including Father's eightieth birthday while he was the incumbent president.

On the telephone, Mr. Wahid agreed to the idea at once, and he had much praise for Father for putting forth such an initiative. Rev. Michael Jenkins contacted Minister Farrakhan, who was



also totally supportive, and willing to do whatever Father Moon requested. Due to his delicate health, however, he was advised (even by the conference organizers) that the long journey to Indonesia might be too much for him. In his place he sent a personal representative from the Nation of Islam (Mr. Akbar Muhammad) and a special video-taped message through which to address the conference.

Although Father initiated the preparations for this conference and IIFWP would provide support, responsibility ultimately fell on those 180 Islamic scholars from 51 nations who came together for those few days in Jakarta.

As pivotal figures of their faith in a world where information and opinion move about with great fluidity, these men are walking a delicate tightrope in a period of great intensity. It is not the first time in history that the actions of a few have raised questions about the

integrity of an entire faith. (Unificationists also understand this point well.) In these past few months especially, the question has been asked, "Is this or that the true nature of Islam?" Father wanted this to be a forum for Islam to give its answer.

When Taj Hamad arrived in Indonesia, Mr. Wahid came personally to meet him at the hotel. Mr. Wahid was willing and able to appoint some very capable and well-connected colleagues to take on a large portion of the work of organizing the conference. These included Dr. Alwi Shihab, chairman of the Nation Awakening Party, Dr. Irawan Abidin, former Ambassador of Indonesia to the Vatican, Dr. M. Habib

Chirzin, President of the Islamic Millennium Forum. Most notably, perhaps, they helped contact and invite some of the wisest and most devout souls from among the leadership of Islam throughout the globe. In addition, as Dr. Kaufmann wrote, they "devoted themselves wholeheartedly and sac-

rificially to the conference, in effect guaranteeing a positive result in the arena of conference logistics, program, and event management." And when the official invitation letter went out during the first week in December, candidly defining the problem to be addressed, it was in the name of the former president of Indonesia (*see box*).

Frank Kaufmann reports: "Readers, please fill in the necessary miracles from your own imagination. The direction came in the middle of the holy fasting month of Ramadan (during which a great many Muslims are incommunicado), the date for the start of the conference was three days after Eid, one of the highest holy days of the Muslim calendar, and the world of Islam is in an intense period of its history. Its most prominent voices of peace tend to be overlooked to the extreme."

And yet a significant number of those prominent voices responded, an

From the Invitation Letter signed by H. E. Abdurrahman Wahid

"May the Blessings of Allah be with you in this holy month of Ramadan.

In the inscrutable ways of Allah, an historic opportunity has been placed at the feet of all Muslim believers. Through tragic events and an ugly perversion of the holy prophet's profound message of peace for all people, the entire world now turns its eyes to Islam. By the grace of Allah, Muslims and people of all faiths are seeking to know the real truth about Islam, the way of peace.

Never will there be a more precious opportunity for believing Muslims, men and women of peace, from all parts of the community, Shia, Sunni, and Sufi, East and West, Black and White, to come together to lift up a voice and a face of true peace for everyone to see...

In the name of Allah and for the sake of peace we call you to be part of our deliberations, to restore peace and turn the eyes of all to their Creator. The conference will consist of serious deliberations on current and contemporary issues, but will transpire under strict ground rules of sincerity, mutual respect, and humility before Allah, and before one another. We are expecting

200 world leaders to attend.

Sessions and presentations will include issues of spiritual, moral, and educational concerns, human rights, poverty, and nation-building concerns, interreligious, interfaith, and intercultural concerns, as well as some serious housekeeping within the greater family of Muslims.

We hope and pray that you will be able to join us for this timely and world historical gathering of Muslim world leaders from all sectors of leadership including religion, politics, media, education, and the diplomatic corps. We seek to bring a voice of unity, harmony, and compassion to greet current crises and opportunities.

We are grateful for the inspiration, and the substantial support from the Interreligious and International Federation for World Peace (IIFWP) whose founder is Dr. Sun Myung Moon. The IIFWP has dedicated its full commitment to this vital enterprise, including personnel, administrative and material resources. ♦

Commenting on radicalism, which is often linked to Muslims, Musawi stressed that Islam, if anything, was a religion of peace and that it shunned all forms of violence.

Other religions, he noted, had often failed to curb radicalism and terrorism committed by their own followers, adding that proper education was the best way to preempt people from leaning towards violence.

Gus Dur [Mr. Wahid] shared Musawi's opinion, emphasizing that radical and terrorist attacks were nothing to do with the true form of a religion—be it Islam, Christianity, Hinduism, Buddhism or any other. (*Jakarta Post*)

Among all that was said, the official declaration, which was unanimously agreed to at the conclusion of the event, inevitably defines the results of the discussions (*see box overleaf*).

This being a statement reflecting a consensus, there were those who felt that it did not deal strongly enough with certain more divisive and very sensitive issues. In his informal dinner speech at the closing banquet, President Wahid specifically acknowledged that the declaration was "soft" but that that was a good place to start.

Dr. Kaufmann wrote of the final event of the summit: His Excellency Mr. Wahid "offered a lovely spirit in closing at the farewell banquet. He noted how his struggles to know the truth and goodness from each of the four lines of Muslim interpretation rather than a burden, have actually been the light which has guided him to have greater depth, breadth, love and compassion. This same dynamic moves in his heart when relating to other religions, and has been a big part of the delightful relationship he has enjoyed with Dr. Moon.

The closing speech by his excellency was warm, light, funny, and provided a final stroke to urge the community in the direction of greater unity and responsibility." ♦

eminent diversity of clergy, scholars and diplomats. Commissioned by True Father to take overall responsibility, IIFWP international president Rev. Kwak Chung-hwan was present to represent True Parents' heart. In his speech at the opening plenary, he said:

"Probably you know that these initiatives from Father Moon, and the deep friendship among Unificationists and Muslims is no recent thing....

I am humbled by President Wahid, Minister Farrakhan, and each person in this room. You are exemplary in your response to the will of God. In such a short time period, right after fasting, at the most crowded time of the year, the great leaders of Islam hastened from every corner of the world to devote

themselves to the cause of peace."

That the conference was off the ground and airborne within a month of the moment Father first spoke of it was indeed remarkable. It reflects the passion of those called to participate to express the collective soul of their faith. Moreover, the summit enjoyed excellent press coverage over several days, with some notable points brought out:

Sayed Musawi [U.K.] agreed with Alwi, saying that interreligious talks between Muslims and followers of other faiths would increase understanding of different religious values.

"Therefore, we need another summit, which will involve not only Muslim leaders, but also leaders from other religions," he said.



At the press conference



COURTESY T. HAWAD



THE September 11th attacks on New York and Washington awoke the world as never before to the need for understanding among people of different faiths. Many in America and other Western nations, shocked into a new consciousness by the terrible death and destruction that descended on them

from the skies, for the first time began to wonder about the religion of the young men who killed themselves in what seemed like inexplicable suicides. Wisely, American leaders from President George W. Bush on down, almost at once publicly made a distinction between Islam and the suicidal murders committed by the attackers.

But, what have the newly curious learned about Islam in the few months since the attack? When they look at the world of Islam they see it riven by con-

In the name of Allah, the Most Beneficent, the Most Merciful

JAKARTA DECLARATION

Preamble

We begin by invoking the blessings of Allah on this effort and with salutations on the Prophet Muhammad (Peace be upon him)

We, the participants and guests of the Summit of World Muslim Leaders gathered to reaffirm the teachings of the Holy Qur'an and the Sunnah of the Prophet Muhammad (PBUH), under the theme Islam and a Future World of Peace, on 6 - 8 Shawwal, 1422 (20 - 23 December, 2001) in Jakarta, Indonesia.

We affirm that:

Islam is a religion of peace and justice. From its core values emanate respect for life and human dignity, affecting all ideals and actions that guide the day to day life of the Muslim.

Our understanding of religion and spirituality grows from the Qur'an and the Sunnah of the Prophet Muhammad (PBUH). These resources provide the basis for resolving all challenges of this and every age, as well as all social circumstances.

The universality of the teachings of Islam affirms the sanctity of humankind, and thus enjoins on us an enduring dialogue of faiths and civilizations.

Deliberations proceeded along three lines of inquiry: Religion and Spirituality, Civic Responsibility in Political Society, and Interfaith, Intercultural, and International Relations.

1. Religion and Spirituality

We affirm that:

The Prophet Muhammad (PBUH) was sent as mercy for all humankind. The message he delivered aims to produce peace and prosperity, promote love, compassion and forgiveness, and create a humane society. It is an important source of guidance in a changing and shrinking world and must be recognized as such.

To fulfill the ideals of the Prophet (PBUH), Muslims must recognize these teachings and his example as a guiding principle of their moral and spiritual development.

Islam rejects violence in any form against the innocent. In fact, it promotes justice and exhorts Muslims to be just even if be against their own selves, their parents, or kinfolk. Thus implementation of justice for and by the Muslims will be the single most important factor in the elimination of violence and terrorism.

To be just is the spiritual obligation of all faiths and nations.

Muslim leaders and scholars are responsible for, and have a moral obligation to teach and promote knowledge about the fundamental ethics of Islam, thus providing the foundation for peace and peaceful coexistence and harmony in the world.

2. Civic Responsibility in Political Society

We affirm that:

Muslim nations must devote their energies toward education of their masses, and improvement of economic opportunities for their people. They must enhance their interaction with other Muslim countries in joint projects for the welfare of their populations.

All nations of the world must apply their energies to conflict resolution globally, and be consistent at both home and abroad in their concern for justice, freedom and human rights.

In any system of government, the protection of the freedoms and rights of the citizens is paramount.

3. Interfaith, Intercultural, and International Relations

We affirm that:

Dialogue toward harmony and understanding is a Muslim religious responsibility. As a consequence, Muslims encourage people of all faiths to acknowledge, accept, promote, respect and appreciate the diversity among their different faiths and cultures.

Interfaith dialogue for the purposes of removing fear of the unknown, generating good will, and establishing mutual trust, should occur at all levels including at the level of individuals, faith groups, larger communities, and globally.

Intellectual and spiritual leaders are obliged to establish enduring structures of dialogue to prevent conflict among people of differing religious commitments and opinions. These leaders of all faith must convince their constituencies to work harmoniously with other groups and influence their elected or appointed leaders to promote peace and justice as the cornerstone of their agenda, policies, and practice.

May Allah bless this effort and forgive our shortcomings. ♦



flicts, from the Middle East and Africa, to Central Asia and Indonesia. They see governments that wrap themselves in the trappings of Islam, that write *Allahu Akbar* on their flags, persecuting ordinary citizens, denying them the globally accepted rights of free speech and assembly, of personal belief and freedom of movement; and they see Muslim nations attacking weaker Muslim brothers. They hear voices of Muslim leaders calling for calm, for understanding, for peace; but all too often these voices are drowned out by those trying to rally the masses to *jihad*, to war, to murder, often in the name of revolution or resistance to a secular government, and often—with the slimmest of pretexts and ungodly justifications—killing innocent men, women, and children.

Is this Islam? Is this the message the Prophet brought to humanity? This is indeed a critical moment for Muslim leaders to consider the role of their faith in the world today. Surely, the question that we must answer is: How can Islam contribute to a world of peace, justice and goodness in this new century and millennium?

The answer to this question is

the message that true Muslims have received from their Prophet, from their Koran and from their religion. And it is this message that must be given to the world, must be shared with those who know nothing of Islam and perhaps only now are interested for the first time.

I would like us to consider what the core of our faith is, what the heart of Islam is all about. Surely the center of our faith is our personal connection to Almighty God as He is revealed to us through our scriptures and hadith. Surely the core of our belief is submission to His will, in our personal lives, in our relations with others, in our morality and ethics, in our families, in our communities, in our nations and in our world. Our real, daily *jihad* is to achieve these internal goals, to conquer our fallen nature, not to conquer others.

And surely, the message of all wise Muslim leaders to the world is that good men and good women, who live in obedience to the one God, will build good families, communities and nations, and live at peace with all others. Islam has much to offer the world. We can see the social breakdown that

has afflicted the too-secular nations: the problems of broken families, drugs, crime and degenerate living. Most Islamic societies are thankfully still free of these diseases. And the support of extended Muslim families is of enormous importance to the spiritual and physical health of individuals.

I think, too, of all the good deeds done in the name of Islam—of the hours of devotion a Sufi and other devout believers will offer in the practice of their worship and in their sacrifice for others; of the many charitable works done by Muslim associations; of the sacrificial efforts of Muslim women for their families and societies.

The vast majority in the world are good people. It is up to the leaders to guide them righteously, to mobilize their goodness to build good, just and equitable societies free from corruption and abuse, enriched by the innate creativity and productivity of humankind.

Islam can and should be a light in the world of this new century and millennium. It is up to Muslim leaders to guide the faithful in the fulfillment of this goal. ♦

IIFWP International Leadership Seminars

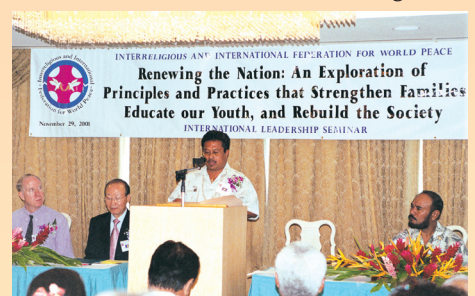


REV. Kwak Chung-hwan, IIFWP international president, is currently in the midst of a global speaking tour through which he is striving to bring the core of True Parents' message and blessing to each nation through its primary leaders. The current International Leadership Seminars (ILS) are one-day events aimed at inspiring members of government (even the president) and representatives from all fields of society in subject matter absolutely essential for the protection and development of a healthy national and international community. These include character education for young people, AIDS prevention education, and an understanding of the spirit world.

On each occasion, qualified ambassadors for peace are appointed. The work to establish a global network of such ambassadors has become one of Father's main focal points, and each month several hundred new souls are added to the international roster, from a huge range of nationality and culture.

At each venue, too, an explanation of the holy blessing is given and Rev. Kwak conducts a holy blessing ceremony for all those who will participate. ♦

Photos bottom row: left, Speaker of the House Jose de Venecia at the ILS in the Philippines; middle, blessing the participants in Guatemala; right, the president of Palau addresses that nation's ILS (he received the blessing too)



CONTINUED FROM PAGE 2...**REV. HWANG** when we share experiences. If a person's situation is different from our own, they are strangers to us though we may be sitting down together. How do we define *shikgu*? We do not use the term "member" but rather *shikgu* [literally a "mouth to feed," i.e. someone you eat with—a family member]. We don't use the term that means "fellow believers," but, rather, *shikgu*. But would we be *shikgu* just because we eat together? It means we share the same situation and are in a position to understand one another's hearts in any circumstances.

Beloved brothers and sisters, each organization in this world is what people make of it. Religions are no exception. Governmental organizations and all others are made by people. There is, however, one "organization" that is not created by people. What would that be? It is our blood lineage. The blood lineage is governed by heaven; humankind cannot alter it by any means.

Though an elder brother is rich and a younger brother is poor, or the elder brother is a religious leader and the younger brother is not, if they understand each other's situation they are *shikgu*. Our effort to create a *shikgu* community is to recover the original relationship from heaven in which our circumstances are mutually understood. That is our life and our community of faith. Then, we have to reflect, as this year ends, on how we have lived this year for such a true community of *shikgu* and how we have lived the year to understand each other vertically and horizontally.

Last week, I had a meeting with Ambassadors for Peace as we bid farewell to the old year and welcomed the new. We held events and toured around the whole country for a week. It was an opportunity to clarify their mission and strengthen the Ambassadors for Peace Association.

We needed to photograph and videotape this event to record it in history, for the Completed Testament Magazine [a church news video] and for a report to True Parents, but the camera crew did not come. I waited and waited, but they didn't appear. It was a once-in-a-lifetime event. Once the meeting was over, that was it. Why hadn't they come? I was just sitting there boiling inside. As soon as the event was over, I called. I asked the brother who was responsible, "Why on earth did no one come to photograph the event?" He explained that the crew had misunderstood the location, so they had gone to the wrong place.

I was very upset in the beginning, but

after listening to their story, I understood they had been eager to come, but there had been a mistake. I felt very sorry for them. I realized that missing the event had been a painful experience for them.

We make mistakes as we go about our lives on earth. Yet we have work to do for the providence of God. Most important, though, are the bonds of heart we develop. If we break those bonds, it amounts to sin and we are held back by that.

How can we regain a bond of heart? The first condition is to develop a feeling of shared circumstances, to put ourselves in the other's position, or, to live a life oriented toward Cain. If I think of myself as Abel or as the church president, I cannot empathize with another person and his situation. If I think of the other person, and that we are *shikgu*, I can attend him as my subject and empathize with his circumstances.

In this respect, those who are in a high position are in a fearful place. Those in



Abel's position are liable to feel dread, so those who are in Cain's position are relatively happy! If we were to look at Abel and Cain through an institutional framework, the church president, regional leaders and senior members would all be Abel. If we look at them through the framework of heart, however, who is Abel? Those who have more love are Abel. Not the church president, but those who love the church are the master of love and become Abel. We can become Abel in the true sense of the word only when we live a life oriented toward Cain.

That's basically what Father said today. In order to receive public recognition that he is good, he needs to live a sacrificial life by working for others. Sacrifice and service. In general, one could say that the public law of the universe is such that it will protect those who sacrifice themselves for the sake of the whole and get rid of those who hate sacrifice and pursue their own interests rather than those of the whole. Therefore, we may say that good people are those who live for the sake of others and it is good to sacrifice oneself and work for others.

We need to ask ourselves if we are

living lives of sacrifice for the sake of the whole. Are we hoping that everything will come under our own realm of dominion or are we living so that we can become part of that everything? In other words, are we self-centered or other-centered? If we have lived this year in a self-centered way, we will have destroyed many bonds of heart in the course of its passing. If we have led our life for the sake of others, we would have restored many bonds of heart in the past year and become wealthy people—like a fig tree heavy with fruit.

There are many beautiful things in this land. Love is beautiful. Flowers are beautiful as well. However, what do you think is the most beautiful thing? Probably the most beautiful thing is reconciliation. Love is for people who like to meet each other, so that should be easy. Reconciliation, however, is for people who don't like to meet each other and resist coming together in unity. It is thus, in a sense, the most beautiful thing.

There are many beautiful stories to be found in the Bible. There are moving scenes of reconciliation. Esau and Jacob were in an antagonistic relationship, but doesn't their unifying generate dramatic beauty? When the prodigal son, who has cut off his relationship with his father and left home comes back and is united with his father and they hug each other, how beautiful that is! On the Korean peninsula, when those from the North and the South hugged one another, the world applauded. The fruit of our life lies in the recovery of relationships, reconciliation centered on heaven.

As we conclude the year, I hope that we think over those matters that are still unresolved and reflect on ourselves once again. Also, as the church president I hope for true reconciliation with our beloved members. There must be those who have been rebuked by me over the course of the past year, or regional leaders who were singled out by me for having failed to fulfill their responsibilities. I would like to ask all of you to forgive me. I ask for reconciliation with you.

Dear members, I sincerely hope that this week as you conclude this year in relationship with your families, *shikgu* and, further, your relatives and the world, you put heaven's circumstances at the center and experience a festival of true reconciliation. Let's pray.

Prayer

Heavenly Father, we cannot but meditate again on how important a providential year this was, with True Parents at the center of things. Since the fall of our ancestors, Adam and Eve, You have not been

A Time to Consider Unification Thought

As the reader will know, Father has recently begun to reemphasize study of Unification Thought. Director of the international IVWs (itinerant workers), Rev. Paul Zinmoon Kim was expressly asked by Father to promote the study of Unification Thought, which was originally systematized by the late Dr. Lee Sang-hun. Rev. Kim recently mentioned that Father's recent new emphasis on the philosophical approach to the Principle is for the sake of two things: for members' understanding, and so that leaders in society can more easily be educated in Principle philosophy. Rev. Kim has written a brief letter of explanation to all members.



Dear Brothers and Sisters,
When we think of deductive logic, we also think about inductive reasoning; and whenever we think of metaphysics, we think of physics. Simply speaking, deductive reasoning is the logical method of working out the results that come from something causal or universal. Inductive reasoning is the reverse. Metaphysical reasoning, as inductive logic, is carried out through religion and philosophy. Physics, as a natural science on the other hand, is an example of the deductive approach. The purpose of inductive and deductive efforts is the same in that they are aiming to discover truth; but because of human imperfection, they cannot reach that goal. Metaphysics has been unable to clarify the origin of life, or the process and the goal of human existence. And man has struggled with the perfect application of physics, for example in the quest for safe technology and preservation of the environment. This is because we don't

understand our relationship with the First Cause and thus man is not harmonious with the environment.

Both metaphysics and physics research the First Cause. They share the basic fault of having a hypothesis as their starting point, however. The First Cause is self-existent, not a hypothetical being. Revelation says this clearly. Religions in particular say this very clearly. Nations and civilizations have risen and fallen. Religions, though, tend not to disappear. Therefore, all teachings should focus on elucidating the First Cause based on religious understanding. Many scholars acknowledge this by hypothesis but cannot clarify the attributes of the First Cause. Without understanding these attributes no teaching can reach a clear and perfect conclusion. On the basis of our original human nature, and based on the conscience and the laws of nature, if we analyze and compare Confucianism (the basis of Oriental thought) and Christianity (the origin of Occidental philosophy)—that is, if we study the I Ching (Book of Changes: an ancient Chinese book of divination) and the Bible—the First Cause does become clear.

Father received revelation through prayer and meditation in seeking the path for universal human happiness, which he eventually found. We call his philosophy Unification Thought, sometimes referred to as Godism or Headwing Thought. This teaching the harmony of metaphysics and

physics, and that of religion and science. It is a teaching from the First Cause that can relieve the age old suffering of thinkers and scientists alike.

Without understanding the First Cause, we cannot understand who we are. That is, human happiness cannot be realized. Without this understanding, we cannot accomplish family, social, national, and global happiness and harmony. The problems faced by the family, society, nation and world today are caused by a lack of understanding of who we are. And who we are results from who and what the First Cause is.

Human beings are therefore beings of intellect, emotion and will centering on love coming from within one's heart and by living according to the Principle (the source of natural law and ethical laws). We are beings of internal character and external form, and we are beings of positive and negative attributes. The First Cause, as our cause, would therefore have the same attributes.

The theory that clarifies the attributes of the First Cause is the Theory of Original Image, which is the foundation of Unification Thought. From this, all the other aspects of Unification Thought derive.

If you strive to study Unification Thought with a heart of loving others (a heart of parental love), you can master Unification Thought because parental love is the essence of God as the First Cause.

May God bless you and your families.

Rev. Dr. Paul Zinmoon Kim
World Itinerant Workers Office

able to become a True Parent to us. You are the True Creator, but have not enjoyed royal authority. With True Parents coming on earth and restoring people who were suffering, You became our real Parent and became the Creator of the original creation through establishing Your nation and royal authority on earth. When we think that 2001 was the historic year during which Your bitterness (*han*) was resolved, we must reflect once again that this year was a festive year, a year of liberation and, Father, a beautiful year of reconciliation.

It is the second Sunday of December. True Parents have given us Your word. We have to once again check over how much of our life has been fruitful as we have spent this year in attendance of You both in name and reality, and have to show that we are true children following True Parents.

True Parents have at times explained about the fig tree that bore no fruit and was ultimately cursed. Heavenly Father, please guide and lead us to reflect on ourselves and on how much abundant fruit we have gathered this year.

We always shout "True Parents," but

please allow us to look back on whether we now have a bond of heart with them. Centered on True Parents, we have received the blessing, and also become central blessed families who have received the registration blessing.

Father, please let us check if, in keeping with the status of the providence, our life has, in relation to a community of real love and reconciliation centered on heaven, contributed to our families becoming families that fit into such a community. Heavenly Father, now we have received the grace of tribal messiahship. Once again, we find that the fruit of our destined providential task—which is to establish our tribe correctly and build Your nation on earth—is us. Please guide and lead us so that we can check whether we have received heaven in the core of our hearts and become central figures of a community of true reconciliation.

Heavenly Father of love, True Parents have brought us together first in the name of a *shikgu* community in order to realize one human community. Please guide and lead us so that this can be a precious week in which we can reflect again on whether

we have realized that unified *shikgu* community in our church, centered on the church leaders, and also on what we have done to bring that about.

Heavenly Father of love, we confess we are always in awe. We are reminded again that we should not be insufficient at all in front of Heaven and True Parents, in front of history and in front of the spirit world and our descendants.

Loving Heavenly Father, we must reflect on what kind of age are we living in. The providential time has come in which the entire universe has to be unified, and has to realize its true character. We can't avoid the realization that we are the ones who stand at its center. Please bless us so that we can build an ideal as providential central figures that are called forth in this providential era.

I pray and hope sincerely that You will supervise and guide all Unificationist families so that this week can become a week of liberation and festivity, filled with reconciliation and love.

I offer and report all of this in the name of Hwang Sun-jo of a central blessed family. Amen.◆

MOTHER IN JAPAN & THE U.S.A.



- Nov. 5 Fukuoka
- Nov. 6 Takamatsu
- Nov. 7 Osaka
- Nov. 8 Kobe
- Nov. 9 Nagoya
- Nov. 10 East Japan
- Nov. 11 Chiba
- Nov. 12 Tokyo



Eight-City Speaking Tour in Japan

Photos: Above, Mother speaking in Fukuoka (November 5th); top left, Mother sings for members at a celebration following her speech; top center and second from top, Father attends each evening's victory celebration via video relay; middle left, Mother receives flowers; next to bottom, Mother presents a newly appointed Ambassador for Peace with his certificate; bottom left, early Japanese member Matsumoto-Mama (85 years old), who has Korean origins, greets True Mother at the church headquarters in Tokyo; directly below, Ambassadors for Peace show their certificates; bottom right, Mother speaking at Takamatsu



The Nation of Cosmic Peace and Unity in the U.S.A.

"The Nation and World of Peace which God and All People Desire"

BillieAnn Sabo
Los Angeles, California

Speaking Tours for the Nation of Cosmic Peace and Unity: Father first spoke at eight separate events that covered the entire nation. Mother then took up the baton, and before Father had finished, was already midway through a second series of eight cities in Japan. Two weeks later exactly, Mother began a final series of eight cities in America (under a slightly modified title).

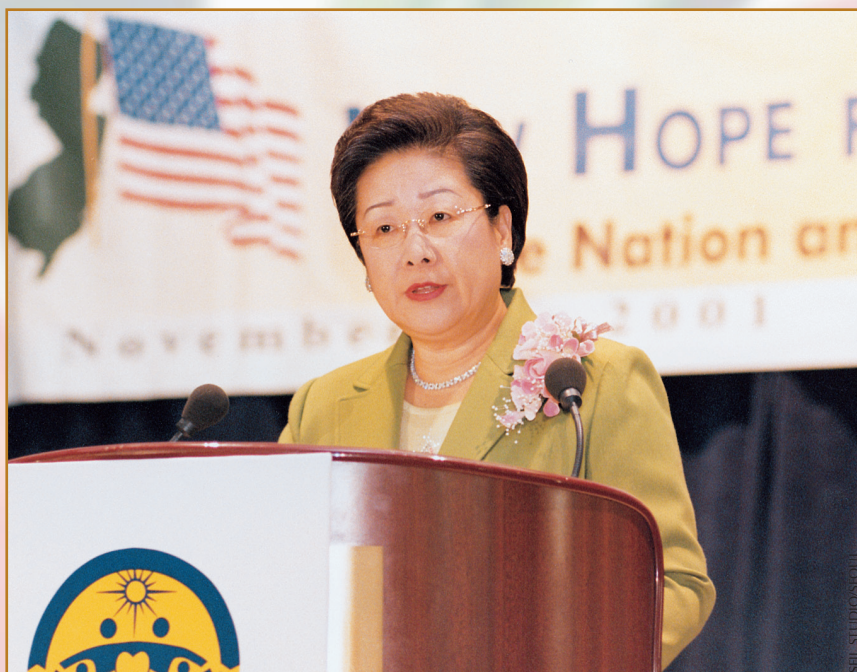
TRUE Mother's speaking tour reached Los Angeles on the last day of November. All our families and full-time members worked together in unity during the month of November to bring victory. We used a large signboard at our Regional HQ to make visible the number of days remaining until November 30th, our speech date here. We also posted daily community witnessing results, daily confirmation totals and a very large colorful display showing True Mother looking down at the banquet hall and only seeing two tables filled, the rest marked with question marks.

Our events were held at the Los Angeles Airport Marriott Hotel and we held an International Leadership Conference (ILC) for invited luminaries during the daytime prior to Mother's speech. One hundred and twenty members of the clergy and other leaders in society participated.

The ILC ended at six o'clock and all participants joined the dinner banquet in the ballroom, which was beautifully decorated in Christmas colors with a large lit bridge on the stage. Many churches had reserved and paid for tables of ten prior to the event, there were seats for special guests at the front, some for the Ambassadors for Peace and the remainder taken by our choir members. By seven o'clock, there was not one empty seat! Headquarters had sent us 1,200 speech books and none remained. We had to prepare 200 extra lunch box dinners for our members and overflow guests. All our members had to "Stand in Oneness" against the wall—there was no other space.

The dinner program was opened by the forty-member choir of the Samoan Congregational Church, dressed in their traditional native attire. A number of brothers and sisters offered songs. Our own recently formed choir "Origin," also performed during the evening. It was their first professional group performance and they did an outstanding job.

During dinner, an Interfaith Bridge Crossing ceremony took place. First to cross the bridge were Dr. Wiley Drake (who is white) and Rev. Dr. E.V. Hill (who is black). It was an incredible encounter. Dr. E.V. Hill was named by Time Magazine as one of the seven most outstanding preachers in the country. We have been witnessing to him for over two years. He has always been pleasant, but has kept his distance. Even for Father's fifty-state speaking tour, we could not get him to attend. He was contacted two years ago by a Japanese woman leader, Mrs. Naoko Hiraki, who never gave up. She continued



U.S. Speaking Tour for the Nation of Cosmic Peace and Unity: above, Mother delivering her message in Newark, New Jersey; top, the Los Angeles event

to visit his church week after week with determination. Finally, a breakthrough came and he agreed to attend the ILC and also the dinner banquet with his wife. He stayed from start to finish. He gave a ten-minute reading on Renewing the Nation during the ILC and introduced True Mother during the banquet. After dinner, he strongly testified to the other ministers about True Mother and his determination to work closer with us. Through True Mother's speech, all the guests and members really felt the True Parents' love for the world and their embrace of all people. After Mother spoke, producer and actress Cheryl Landon presented her with a flower bouquet.

It was an incredibly inspiring day and evening. We had made many strong prayer conditions in the days prior to the speech event. Our regional director, Rev. Baek Joong-ku, had held three special prayers to call down all the blessed ances-



Father Concludes Eight Events

On November 8th, True Father hosted the eighth and final event of the Korean Speaking Tour for the Nation of Cosmic Peace and Unity, a banquet for government representatives and the nation's spiritual leaders. The venue was the Shilla Hotel in Seoul. Among 700 distinguished guests were some 40 present and former Korean congressmen.

tors of our members. We could feel many angels were present during the speech event, and many high level clergymen who previously were distant from us, attended this time and have turned around. Our members received a lot of energy from November 30th and are totally determined to keep the "I can do it—Never give up!" spirit that has always united Los Angeles together. We have a wonderful foundation now for the 144,000-couple religious leaders blessing in April and we are already laying our plans. We have recently been able to make a breakthrough with the Crystal Cathedral, whose pastor is Dr. Robert Schuller (from which the positive Christian message "Hour of Power" is broadcast) through his co-pastor, Dr. William Baker. They have asked us to hold a bridge crossing ceremony at the Crystal Cathedral in January.

Following the dinner banquet, we held a victory celebration in a different ballroom with three hundred members. True Father (via cable) and True Mother seemed very happy and joyful. Father sang three songs. Our second-generation children offered songs, as did some home members. The next morning, we held our five o'clock pledge in the same ballroom, also attended by three hundred parents and children. Mother emphasized the importance of us all starting to study the Korean language now! She was very happy with the victory of the LA event, as were we. We are grateful that Los Angeles was included on the tour; Los Angeles is the City of Angels, and many angels are really working with us, pushing us to work quickly to achieve the final victory.

Mentions of other events on the tour...

Chicago: True Family Value Awards Ceremony

Chicago Regional Leader Kim Ki-Hun: In her speech, True Mother stressed living for the sake of others and that true love and sacrifice is the first step toward peace. She said that God-centered true love, regardless of race, nationality or religion, is the basis for an eternally peaceful world. The audience received her words enthusiastically, interrupting often with applause.

People also seemed very interested by the sisterhood ceremony, meant to help bridge racial and religious differences and contribute to a world of peace. Channel 9 did a lengthy

piece on the events, which appeared on their evening news.

Mother's speech in Chicago was held in conjunction with the 6th (annual) True Family Value Awards Ceremony, an event that traditionally gathers many Christian ministers. This year, one thousand two hundred ministers attended along with many local politicians. [Editor's note: Begun by Chicago church members, the True Family Value Awards event has succeeded in inviting True Parents to come to Chicago to attend and speak on more than one occasion.]

Oakland: An Interview with John the Baptist

Northern California Regional Leader Kim Byung-cheol:

Archbishop Stallings is a John the Baptist figure who is helping the providence in America. He proudly declared himself an eternal John the Baptist in front of True Parents. Fortunately, Archbishop Stallings is also a friend of the mayor of Oakland and of the minister of the largest church in that city, the Allan Temple Baptist Church.

Media interest increased when Archbishop Stallings began working with us. A reporter from the Oakland Post [the University of Oakland student newspaper] came an hour before the paper went to press, took a picture of Archbishop Stallings and myself and published an article about us. They also took a lot of our brochures on Ambassadors for Peace and True Mother's speaking tour and printed the content from them as well.

A reporter for the Oakland Tribune came to the church and interviewed Archbishop Stallings for about two and a half hours. Reporters that have never listened to us were so willing to listen to Archbishop Stallings. I thought that he was doing well as a John the Baptist. The reporters who meet him are in high spirits; he uplifts them. I am surprised at how effortlessly he draws media attention. I'm elated by this. I realized how essential John the Baptist is. The papers reported in some detail about True Mother's visit and mentioned Hyun-jin nim's speaking tour on university campuses. ♦

[Edited for Today's World]



ITINERARY IN AMERICA	
Nov. 26	Bridgeport
Nov. 27	Newark
Nov. 28	Dallas
Nov. 29	Oakland
Nov. 30	Los Angeles
Dec. 1	Harlem
Dec. 2	Washington
Dec. 15	Chicago

SERVICE FOR PEACE: CRISIS AND HOPE
 Keynote Address - Hyun Jin Moon
 Columbia University
 December 9, 2001



Rev. Dr. Elgin Watkins
 Pastor, Church of the Nazarene,
 Brooklyn, New York



Imam Ameer Pasha Salahudin
 The Islamic Center of Passaic and
 Paterson, New Jersey



Robert Kittel
 Director, Service for Peace

WORLD CARP President Hyun Jin Moon is spreading this message of peace in person at selected top universities in the United States. Already in December, events have been held in four major schools—Yale, Columbia, Northwestern and University of California at Berkeley—with plans for more during the coming year.

The purposes of the tour included the launch of Service for Peace in the United States, the revival and reintroduction of World CARP on major college campuses, and bringing True Parents' words on the formula for peace to the academic world.

Events started with student entertainment, and an introduction by the local CARP chapter president. Robert Kittel introduced the key themes of Service for Peace. Part of the speech Father had given at a key event in New York in October, *The Path to World Peace in View of God's Will*, was then read out.

Invited dignitaries then made responses to both the *hoondok* reading and the Service for Peace ideal. Finally, Hyun-jin Moon delivered his keynote address, *Service for Peace: Crisis and Hope*. Local service programs were also introduced so that students could put the ideal into practice.

At Columbia University (located in Harlem, New York City) Hyun-jin Moon was expected to read the text he had prepared in advance, but after just a line or two he felt moved to speak extemporaneously to the audience. ♦ (Source: *World CARP News*, December 2001)



Down to the Business of Healing

*Kathy Winings
New York, U.S.A.*

Dr. Kathy Winings writes about the work IRFF has been doing in New York in the months since September 11, 2001.

IT IS 9:00 a.m. and businesses are going through their opening rituals, men and women are rushing out of the subway stations anxious to get to their offices, students with loaded backpacks are chatting and dashing to school before the bell rings. Anyone looking at this scene would say that this is a normal weekday morning in any city. However, nothing is normal anymore about lower Manhattan. While things are almost back to their usual routine near Ground Zero [the site of the collapsed World Trade Towers], things will never be the same. As one teacher in the area told me, each time he comes out of the subway stop, his eyes automatically look for the World Trade Towers and he wonders if there will be another terrible tragedy today. He still has the image in his mind of the plane crashing into the Tower—an image that he witnessed, together with his students, during their Tuesday morning algebra class. Nor is he alone. Almost everyone who has lived in New York still looks up hoping to see the familiar sight of the Twin Towers. But of course, they are no longer there. In their place is the burial ground of too many men and women, husbands and wives, parents and children, brothers and sisters.

This is what we in IRFF have to deal with every day. In the beginning, our work in this disaster was easier than it is now. We simply didn't have the time to stop and think about what had happened or about the thousands of people who would be coming to us for help. We just did our job. And that job included counseling rescue workers and family members, feeding those on the rescue line, and joining in the prayer services for those who had passed on to the spiritual world. That effort kept us busy for the first week. During those first few days, we heard stories of heartache and stories of miracles that literally saved people's lives. One new father was late in coming to work that morning, because he missed his bus—he had stayed home a

few minutes longer to rock his baby son to sleep. The executive committee of our NYC disaster network was to have had a meeting at nine o'clock that fateful morning, but the night before, they decided to delay their meeting until the afternoon. Yet another man confessed that his whole office had overslept that morning and arrived in lower Manhattan as the Towers were collapsing.

Each of these stories testified to what most of us would affirm—that there is more to life than the physical material world that we see. Surely the spiritual world was most active that day. Had the planes struck just an hour or so later, the death toll would have been almost triple or more what it ended up being. As each of us counseled emergency responders, residents, on-lookers, or victims, we were able to witness over and over again how such tragedies remind people that there is more to our lives than work, bills, and getting ahead. Most people that we spoke to wanted to pray. They wanted to find some meaning in their life. They wanted to know that God truly does exist. I also witnessed time and again that people can live for the sake of others when they are not thinking only of themselves. Unfortunately, it often takes a great crisis like this to get them to do this.

It was a testimony, though, to the firemen and volunteers who worked for hours on end on "the line," as it was called. Their look of sheer determination and focus told the story. In the beginning, few of the rescue workers wanted to go rest after their shift was over. Many would stay "just a little longer, just in case. . ." That "little longer" often became another eight hour shift. The community within a community that began to form at Ground Zero was an amazing thing to watch. Silently, people with specific skills and abilities would congregate at the nearby shelter, tent, or church and offer their services. No one said anything, no one announced, "Here I am. I am here to help." They simply joined right in. Restaurants stopped thinking about business and prepared meal after meal for the thousands of rescue workers. Massage therapists came in to offer their services to the weary firemen, relief

workers, and policemen. One woman closed her business in upstate New York and said she had to come and help. The IRFF office was also receiving numerous phone calls about donated goods or volunteers.

After that first week, though, we in IRFF realized that we had to settle down to a more long-term response. We had to get down to the business of healing and recovery. How does IRFF respond to most disasters? In any given disaster, there are many critical areas of work to be done. These include such things as supplying food, water and clothing for the victims and responders. Some may need a place to live, so some agencies look for shelter for victims. Victims often need help in cleaning up after most disasters. To meet that need, some agencies focus on cleaning up. We have seen this with the Southern Baptists' mobile shower services at Ground Zero. Other victims may need special care, counseling, or support. These are the things that we usually see on the television or read about in the newspapers. Agencies such as the Adventist Services, Lutheran World Relief, United Methodist Committee on Relief, Church World Service and the American Red Cross will often be present to meet these various needs.

However, there is another form of service that most people don't know about. This is the area of Needs Assessment and Unmet Needs. This is what IRFF does in most disasters, together with another disaster agency—Christian Disaster Response (CDR). What does this require? It requires the ability to listen to people as they tell their stories, discover what kind of support they have received so far, assess what needs they still have, and then refer them to those agencies and organizations that can meet their needs. But our job is not finished yet. We must follow their case throughout the process until every one of their needs has been met. Sometimes we need to advocate for them when they don't receive the benefits that they should from particular organizations. This often means, however, that we have to help them directly with their unmet needs. We do this by either connecting them to specialized organizations that can help them or by giving



Preparing food for the rescuers



One of the store rooms for donated provisions



A team of food preparers



Dr. Winings in the midst of her work

them financial support directly. This is very important as there are always unmet needs in every disaster. People fall through the cracks in a typical disaster. There are always special circumstances and situations that cannot be taken care of through the usual disaster channels.

In our work so far, we have met many men and women who have lost a great deal in this tragedy. There's the case of a young man with a new family who lost his only means of financial support when the Towers fell. What makes his case so hard? He is an undocumented alien and so none of the traditional resources can help him at all. Nor can he apply for just any job because of his limited education and skill level. There is the single parent with a small child at home who had a cleaning service in the Tower, but now has no way to pay the rent or the utility bills. But, because her office was not actually in the Twin Towers, the traditional agencies cannot help her. Or you have the young woman who had her own business in the Towers. Fortunately, she was one of the last people who made it out of the building alive. But now she has experienced a series of closed doors as she seeks to put her life back together. This agency cannot help her because they want her financial records before they provide help. Those records are in the pile of rubble that was once the Tower. Another agency told her that this is her fault anyway because she didn't have disaster insurance on her business—why should she be asking for help now? Then there is the family of four who lost their parent when the Towers collapsed. [Her] job did not pay well, but it at least paid for the roof over their heads. They have been waiting for sev-

eral weeks now for the promised financial support but it has not yet come. These are some of the people and their stories who have come to IRFF and CDR for help.

Most of IRFF's work is understandably internationally focused. After all, America is a blessed nation and so it needs to set the standard when it comes to living for the sake of others and reaching out to the rest of the world. However, it is also important that IRFF reach out in times of domestic disaster—whether it is a hurricane, tornado, earthquake, flood, or bomb blast. As the representatives of God's heart and the love and concern of our True Parents, IRFF stands in the unique position of being able to demonstrate the reality of the Divine Principle as well as the teachings of our True Parents. The ethic of living for the sake of others means that brothers and sisters naturally lend a hand of support and compassion when someone in their family is in pain. And the WTC tragedy has certainly been a time of tremendous pain and suffering.

Part of IRFF's response is also teaching others how to reach out as well. Many churches and faith groups want to help but do not know how to do so effectively. Consequently, they often do not respond or they respond in ways that are not an effective use of their limited resources. Consequently, IRFF has sought to offer guidance and skills to faith-based organizations as to how they can provide the right kind of support to those suffering from the WTC disaster. This has taken the form of volunteer training sessions in the work of Needs Assessment and Unmet Needs, utilizing the experience and knowledge of CDR. This has allowed IRFF to network with many churches and faith-based community organizations. Working side-by-side, we have had the opportunity to share with each other the deepest part of God's heart and love. It is in those moments that one experiences God on the most profound level. It is when we are honestly living for the sake of others, that God is able to work the most.

Of course, it has not always been a profound experience. Because of the tremendous amount of money that has been donated to this disaster, many organizations, factions and individuals have shown us that fallen nature is alive and thriving at the same time. There has been a great deal of political maneuvering, persecution, and name

CONTINUED ON PAGE 27...IRFF

Meeting in the Name of Peace

Sisterly Love Touches a City

Patricia Earle
Birmingham, England

It is always a quiet aim of Today's World magazine to be a conveyer of good ideas from one person, or from one country, to another. Some projects, such as that described here, seem to flow from such a depth of heart and initiative that they should be communicated by every means possible.

IT is a great joy and privilege to share with you about the Women's Peace Meeting, something which is very dear to my heart. I hope this testimony inspires you a little; perhaps you might adapt the idea and initiate something in your own country according to the local situation.

The Peace Meeting began about eight years ago, at the height of the war in Bosnia when the Women's Federation in Europe organized a chain of prayer for forty days with women in a different country praying together each day. In England, we were responsible to pray for two of the forty days. Being the WFWP- Midlands representative at that time, I decided to open my house for the prayer. A few sisters were joined by around ten friends to pray and share our feelings. Just two or three days after the prayer chain finished, there was an unexpected breakthrough in cooperation between America, Russia and European nations, creating the conditions for an eventual end to the war.

Some of us felt strongly that God had listened to all of our prayers, especially our concern as women for other women and children, who are so often the real victims of war and suffering. After that experience, we decided to continue meeting together, and the peace meeting has been held virtually every month for the last eight years.

In the beginning, one of my friends, a Catholic nun from Ireland, helped me to keep things going. At that time, it was mainly ecumenical, the majority of those taking part being Christians, but as the years passed it became truly interfaith. Sometimes I have wondered if it was worth all the effort needed to organize the meeting, but support and

encouragement would always come from somewhere. A core group of ladies have been very faithful in attending, and in giving helpful advice in times of struggle. In the last few years, as word has spread, new contacts and friends have continually appeared to give each meeting a different flavor.

We now have women of all faiths coming together, sometimes as many as seventy or eighty ladies: Hindu,

open everyone's heart.

- * We then have a guest speaker who gives a twenty- to thirty-minute talk from their personal life experience.
- * After the talk, there is time for questions and answers where women share their views and express their heart with each other. We try to put aside all differences of age, culture, social background, race and religion, and share together with a common desire for

peace and to discover our common humanity.

- * We then light candles and have a short time of quiet meditation, followed by the opportunity for whoever wishes to share a prayer, a poem, a reading from their holy book—sometimes prepared, sometimes spontaneous.
- * Finally, we sing a song together, often "Make Me a Channel of Your Peace."

We then have refreshments, and there is the opportunity to build new friendships and, as we get to know each other, get rid of prejudice by discovering a country, a race, a religion, through the eyes of a friend. By meeting every month for so many years, the friendships have gone deeper and deeper and really influence our life.

Women have spoken about various topics over the years. We've heard about their countries (Northern Ireland, South Africa, Sudan, Kenya, Rwanda, China, Bangladesh, India, Kosovo...) particularly in relation to war and conflict and their life experiences—working with homeless people in Romania and as missionaries in the Philippines, China, Papua New Guinea and India. They have given talks explaining the rituals and beliefs of their faiths and how it all applies to daily life. They have helped open our eyes to the situation of women in other parts of the world and have expressed their own concerns for society, family values and the education of young people.

There have been a number of practical consequences to our having met and shared with one another. We helped to support and finance three wonderful

and the World in the Last Days
Co-sponsored by
tional Federation for World Peace and
or World Peace and Unification Birmingham, Gt Britain



PHOTOS COURTESY P. EARLE

Muslim, Sikh, Buddhist, Jewish, Bahai, Catholic, Protestant, Unificationist, Brahma Kumari—even some women from China without any real religious identity. This is possible because Birmingham is such a cosmopolitan city (there are about fifty mosques, sixteen Sikh gurudwaras and twelve Hindu temples here), having a truly international and multi-racial make up. At some of our meetings there have been as many as twenty-five different nationalities present!

The format of the evening meeting is as follows:

- * First we introduce ourselves briefly, and especially welcome any guests who have come for the first time.
- * My children often then sing a song to

Religious Youth Service projects, two of them in some of the most deprived areas of Birmingham, in 1996 and 1997, and one in India in December 1998. More than forty young people from various faiths, and many countries, took part in each project, including ten young people whose mothers are part of our women's group. In the Birmingham projects, some women also helped in practical ways, including cooking meals for the RYS participants.

Many of the women have attended Sisterhood Ceremonies over the years, participated in and contributed to *hoondokhae* conferences and received the blessing in their homes. A most beautiful experience, in May 2000, was True Mother's unexpected visit to Birmingham. About a hundred and thirty of our friends attended her speech, and the majority were from the Women's Peace Group. Five ladies received Public Service awards directly from True Mother, one Christian, two Sikh and two Muslims!

As well as raising funds for countries in need, such as following natural disasters, we have also done a lot of fundraising, together with our sisters in London and other parts of Britain, to help finance the building of the Interfaith Children's Home just outside Hyderabad, in India. The thirty children there are all from the "untouchables," and from Hindu, Muslim and Christian backgrounds. Many of our ladies are now sponsoring a child, and some would like to visit and to help the children directly. This is truly interfaith in action. We are now trying hard to raise the money to buy a piece of land, next to the Children's Home, on which we can build some guest accommodation for sponsors, and especially our young people, to be able to go there and have a beautiful experience with the children, and the Indian culture.

Following a recent talk on art and spirituality by a lady from the Brahma Kumaris, we set up a project called the "Interfaith Tapestry for Peace," in which twenty of our women get together on a regular basis to sew, using dif-

ferent scenes from Birmingham, including our places of worship. As we sew, we talk, pray and meditate about peace, building deeper relationships with each other in the process. The tapestry will take one or two years to complete.

Finally, several months ago we set up a "Link of Friendship" project between women of our group and refugee families, especially refugees from Afghanistan. In the present crisis, how important such work can be has become even clearer.

Our Peace Group has become very well known in Birmingham. I have become a resource person, sometimes being asked to help find woman speakers for events and meetings taking place in Birmingham. Our regular meetings have become a wonderful opportunity for networking, and sharing informa-

Our meetings are becoming more and more truly interfaith, where everyone learns to be more humble, more willing to listen, more giving, uniting people of all faiths, different ages and social positions, in our common quest for world peace. Sometimes it seems a slow process, but I feel we have come along way in these past eight years, gently, patiently.

Our group's meetings and activities have become a wonderful witness to our True Parents' vision of bringing people together to build true friendship, harmony and peace. Quite a few Christian ministers, wives of ministers and Catholic sisters are attending the meetings, often having deep experiences with God such that they enjoy coming back again and again. I feel that our meetings help people of other faiths

get rid of their fears towards our movement as it helps them overcome prejudice towards faiths other than their own. Overcoming fear and prejudice, often borne out of ignorance, allows the building of trust as true dialogue and sharing begins to take place, and we can finally take action together to serve the cause of peace.

Individually we cannot do much, but together, with a collective desire for peace and an end to suffering, and with God's help, we can be a light of hope in our often dark world. ♦

Patricia Earle is also directing WFWP activities in the U.K. The February 2001 issue of Today's World carries an article about the orphanage in India.

Photos: facing page, top, women from the Women's Peace Meeting receive awards from Mother at her speech in Birmingham, England (May 2000); bottom, Amrul from Pakistan, Sister Damien from Ireland, Surinder from India and Lucia from Sudan (left to right); this page, Patricia Earle hosts a meeting in the large room created from the house's garage for that purpose



tion, both formally and informally. They have given us a base to support the work of other groups in the city, such as Amnesty International, the Birmingham Council of Faiths, Birmingham International Council, Restore—a Christian ecumenical group supporting refugees and asylum seekers, and to support the work of various religious communities. Ladies from our group also participate in other peace groups across the city. Recently, some of them have opened their doors in order to pray together about the current world situation.

In interfaith, no one should want to convert another person, rather we are all there to learn from one another, to find the spirit of God in each other, beyond race and religion. By coming together we can begin to feel a common essence of heart and God's presence.

Young Members Take the Lead in Ukraine

Solomakha Yuriy
Chernigiv, Ukraine

Missionary work in this former communist country is not easy. We cannot use our great weapon, the Divine Principle, because teaching religion in schools and universities is prohibited. In the early 1990s, Dr. Seuk Joon-ho, who spearheaded early missionary work in the former communist bloc, developed a school curriculum in practical ethical living—in effect, internal guidance for the classroom in a society that had formally banned religious expression. It was a curriculum for teachers and students, and was the basis of what later developed into the International Education Foundation (IEF).

On the one hand, we need to witness for core members through Divine Principle lectures, but there is also a tremendous need to protect teenagers from HIV. The rate of HIV infections is increasing faster here than in Eastern Europe. For this purpose IEF material is very helpful. In 1999, after lecture training workshops for our core members in which we learned to lecture on the consequences of free sex and the danger of using illicit drugs, we started lecturing in schools throughout the Ukraine. Our members were very well received by students and teachers. It was interesting that the lecturers themselves were of the same age or just a little older than the students in the audience (one lecturer, a sister, was 16 years old); most of our lecturers were students themselves. The special responsibility of lecturing in schools was given particularly to our student home members.

Chung Jin-pal, son of Rev. Chung Su-won,
National Messiah to Ukraine

TESTIMONY OF SOLOMAKHA YURIY

I am a Pure Love lecturer and a student of the Chernigiv State Technological University. I have been involved in giving Pure Love lectures almost from the beginning of the mass Pure Love campaign in the Ukraine, and I remember the first lecture I gave with the Pure Love content very well. At that time, my team had gone to the Cherkassy region, and since we didn't have a center there we rented a small flat.

Our team captain, Olga Galenko, had been calling the State Social Service Centers of small cities every day. She would then persuade one of their representatives to prepare a foundation for our Pure Love lectures by making arrangements with the directors of educational institutions in the area. After the initial arrangements were made, each of us went by bus to a particular city. For me personally it was very exciting, since I had not had the chance to leave the city where I am from very often. The feeling of adventure was mixed, though, with a feeling of responsibility since there was no one besides me who could help the people of that distant town to hear the inspiring message of the Pure Love lectures. I had seen the printed content of the lecture for the first time only two days prior to giving my first lecture in front of students at a secondary school. It was very challenging.

Before the start of the lecture, I was aggressively repeating the content. Gradually my nervousness changed

into ordinary worry that I would let down my audience by not lecturing well. I remember at that time waves of emotions overwhelming me. I was sweating all over my body, but I overcame that "death" together with the students in the audience. They listened to the content very carefully. After giving the lectures a couple of times, though, I no longer felt very worried about lecturing the content in public.

I always feel happy when telling others to follow the path of purity. You will always feel happy if you can give others the best you have sincerely, from the very bottom of your heart. When you are giving lectures, it becomes easier than in any other situation to see clearly the principle of give-and-take action. People are prepared and they immediately open their hearts. Almost everybody considers AIDS to be a serious problem that we must fight.

You must be like thunder on a clear day! You must not keep silent. Even if you stop breathing, your heart must keep speaking.

To my mind, a very important point in achieving success is extensive knowledge of the lecture content—to learn it word for word, even if it doesn't contain material on all aspects of the problem. It is impossible to know everything. Have an expert's knowledge of your subject and your audience will listen with utmost seriousness.

Once I lectured in front of four hundred young people in a big hall. It was an intimidating situation, but when I thought of God, who trusted



me enough to bring so many people, I could never think of it as a difficulty. I was ready to lose my voice if it would help drive reckless ideas out of the young minds of those in my beloved audience. That was what I kept thinking from the beginning till the end of my presentation. Usually students don't want to listen to boring lectures and so sit in the back rows of the hall and just sleep there, but that time, the young people began to come from the back rows to the front. Although there was no microphone, my voice was so loud that it must have been painful for those attracted to the front seats to listen to, but they just kept moving closer. I could sense that God was really happy.

Lecturing helps one learn to speak in front of an audience, improvise on the spot, be confident, become a public person and be interesting to others. I don't believe those in the audience are able to follow the ideals of Pure Love after hearing them for the first time. People do not change their opinions so easily.

It is difficult to give a lecture in which even one person changes. A lot of internal conditions are needed for that, but if there are people in the audience who have similar views to the ones you are teaching, they will feel definite happiness and the lecture will help them to realize the ideals of the Pure Love teachings in their lives.



After the successful WANGO conference that was held in Kiev, the capital of the Ukraine, we organized the Ukraine's Rector's Committee, a group of rectors of private universities and some state universities as well. During our March 5, 2001 meeting, we advised them to open a students' club at their universities and develop programs to prevent moral

decline among their students. Later, our home members, together with students, opened such clubs in Kiev, Dnepropetrovsk, Kharkov and Donetsk. The main activity of these clubs is to give IEF lectures at the schools and mobilize students who are not members to give similar lectures.◆

Yuriy is 21 years of age and is in his final years of study at the university in Chernigiv, his hometown. He joined in 1999, and after graduating from university he plans to dedicate himself full time.

Photos: above, Outdoor "Pure Love" education; left, Ukrainian students attending a Pure Love presentation



CONTINUED FROM PAGE 23...IRFF

calling as agency heads vie for a percentage of the donated funds. Unfortunately, this has cast a pall over the work of disaster agencies and faith-based organizations. And it has prevented funds from coming to organizations such as IRFF and CDR who are working with those who need help the most—the low income, marginalized, and invisible people of New York.

Yet, there are times when we forget these aspects of our work. Take for instance this week when an immigrant to this country came into our facility and asked if we could help him and his family. He has a young family and lives in a small apartment with his three children. He lost his job in the Towers and now cannot find another job easily with his language and skill level. One of his children has severe asthma. So he goes from day to day to take care of his family. When he first came to our Needs Assessment/Healing Center, I referred

him to several places but I felt that they would not be able to offer a lot of help to him. Then, a few days later, I connected with an organization that could provide what he needed. I called him immediately. He came in with the papers he needed and he was instantly connected to the agency. When he left my office, he was so grateful that he had tears in his eyes. He didn't have to say another word—I knew instantly what he was feeling and wanting to say. He then called later to see how he could help another friend of his. The cycle was complete.

That is what it is all about. At that moment, I forgot all the problems and obstacles that we have faced with funding and support for our work. That is what living for the sake of others is all about. It is about reaching out from one family to another, to another, to another. It isn't just about giving something to someone. It is about making God's principle and ethic a part of our real life

—regardless of our circumstances. That is what it will take to rise above the fallen nature, greed, and hatred that has been associated with the World Trade Center tragedy.

Each of us in IRFF have seen this principle at work. You too can feel this principle at work in your life, in the life of your family, and in the life of your community when you live for the sake of others.◆

Dr. Winings is Vice President of the Board of Directors, IRFF; Dean of the Unification Theological Seminary (in New York City); and President of Educare.

For more information about the International Relief Friendship Foundation (IRFF), its projects, service learning, or World Trade Center program, please contact them at IRFFint@aol.com, irff.trombin@village-uunet.lu, jygehring@aol.com or visit the IRFF-Europe or IRFF-Cameroon websites.

Brazil Hosts Cheong Pyeong Workshop

Eight Day Husbands Workshop for South American Members
Sao Paulo; December 9–16, 2001



Charles Kannal
Terenos, Brazil

MORE than 300 brothers participated in the third worldwide workshop for blessed husbands at the national church headquarters in Sao Paulo, Brazil. This was a special providence, carrying the victory of Cheong Pyeong to the opposite side of the world.

Josette Mendonça, our dear Filipina sister with a Brazilian husband, helped to transport the spirit of Korea to Brazil with expert drumming that she had mastered during intense training at Cheong Pyeong.

The husbands' workshop came on the tail of the blessed wives' 21-day workshop, and overlapped the family registration workshop, ancestor liberation and ancestor blessing. Thus, the husbands inherited a powerful spiritual foundation upon which to build. Myung-soon Baldini (wife of the Brazilian church president) explained that originally Father wanted the husbands to do twenty-one days like the wives, but as it is difficult for brothers to get away from work so long he shortened the course to eight days. "Therefore, husbands should put forth three times the effort of the wives," she said. Daemo nim, who had gone to Brazil to oversee the close of the sisters' 21-day workshop and the registration blessings returned to Korea after the beginning of the husbands' workshop, trusting the brothers to

handle everything under the guidance of one veteran Cheong Pyeong staff member whom Daemo nim had appointed to remain in her place.

For Daemo nim to bring these workshops to Brazil was of tremendous benefit to many in South America. Earlier in the year, when Josette had returned from her experience in Cheong Pyeong, she was encouraging me to send my wife and take my family there for the registration. Now this opportunity had come for all members in South America to participate in Sao Paulo. This was a great boon for our family. But the reality for many poor Latin American families is that travel to Sao Paulo is also prohibitively expensive. The workshop schedule included *hoondokhae*, three daily sessions of *ansu*, Principle and Unification Thought study, as well as some special, heartfelt presentations by Brazilian national messiah, Rev. Kim Heung-tae. The penultimate evening we had lively entertainment from all 29 countries represented.

Many brothers reported spiritual experiences: visions, dreams and inspirations. Seminar leader, Simao Ferrabolli, had a vision of spirits rising up through dark tunnels on their way to Heung-jin nim's workshop in the spirit world.

Senhor J. Souza, from the distant province of Ceara, reported a dream that had convinced him his family must participate in these workshops no matter what the cost. He had calculated it would take

R\$ 5,000 (over a year's salary for most Brazilians) for his family to participate. He did not have the money, nor a way to borrow it. He resigned himself to the impossibility of going. Then he had a dream. In his dream, a kidnapper took his whole family hostage, including his relatives (over 30 persons in all). The kidnapper negotiated the conditions for them to be released with Sr. Souza. Each one had to pass through a liberation ceremony. Sr. Souza performed the liberation ceremony for each. That was not enough, the kidnapper said. Everyone must also fill out registration papers before they could be freed. Sr. Souza supervised everyone to do so. That was not enough, said the kidnapper. Now they must pay a ransom. "How much?", asked Sr. Souza. "R\$ 5,000 for all to be released," replied the kidnapper.

Sr. Souza awoke from his dream determined to bring his family to Sao Paulo. They came without return tickets. He would have to earn money in Sao Paulo to be able to return home.

As for me, I had difficulty uniting with the spirit of *ansu*. Why did we have to perform this rote ceremony over and over again? Intellectually I knew that it was for liberating evil spirits who had condition to hang around and pester us. But why couldn't we just do it once and get it over with? Yes, one felt cleaner spiritually after an *ansu* session. But so, too, after a deep prayer, or after passing

out soup to the needy in the Salvation Army kitchen. Weren't good, positive conditions as valuable or more valuable than this negative, self-denying ritual? Nonetheless, I determined to persevere through the sessions. True Father requested it of us through our spiritual leaders. And I couldn't deny that something was up. Two weeks before the husbands' workshop, my head, especially around the temples, became inexplicably sore and sensitive. When I would do *ansu* around those areas it was extremely and unnaturally painful. (Within two days after the workshop, that sensitivity disappeared completely.)

On the fourth day, prior to the afternoon *ansu*, a barrier in my heart gave way. I could sense the overwhelming weight of low spirits. Not just hundreds or thousands, there were tens of thousands (or hundreds of thousands) inundating my every thought and deed; perversely influencing my thinking, preventing me from doing what was right. And those low, perverse spirits had no way of changing or escaping their situation by themselves. I resolved to throw myself wholeheartedly and gratefully into the *ansu*. I felt the tremendous grace of Daemo nim's efforts and the good spirits' assistance. With tears pouring down I implored the suffering spirits, for their own good, for their eternal happiness, to please cooperate. Repenting on their behalf, I felt thousands of spirits dancing their way to Heung-jin Nim's workshop.

I had a similar, moving experience in one session on the fifth day. But during the other two sessions I could not reach the point of tears, nor feel the liberations so strongly, even though I desired to.

On the afternoon of the sixth day, I came into the *ansu* session a little late, and had to sit at the very back of the room, farthest from the drum. I was desperate to achieve another breakthrough. But I could sense arrogant spirits resisting, denying, stubbornly refusing to

respond. And I realized it wasn't just a few, but many thousands of spirits with a similar arrogance resisting together. I clapped furiously with all my strength, trying to be a second drum at the back of the room, pounding sense into the arrogant heads and hearts who refused to acknowledge their need for help. And I repented for the horrible arrogance which stained my own heart and blocked God from working. The whole session, I pounded away at my "drum". Toward the end, a dam finally broke and thousands of spirits came flooding over on their way to meet Heung-jin nim.

In the final session of *ansu* (eighth day), I sincerely welcomed and thanked the angels for their assistance. They seriously and sincerely put forth total effort; calling, pleading, imploring, scolding the evil spirits; encouraging and pushing us. Always without force; *ansu* works only with cooperation and harmony, not coercion. As was my custom, I removed my eyeglasses and closed my eyes to better focus my spirit.

I could sense the angels entering and moving down the aisles. They emanated a powerful purity and righteousness, such as never could be generated or felt from fallen mankind. The spiritual gap is vast. I understood to a new degree why fallen humankind feels God's angels to be the superior beings.

One angel came down the aisle and stayed by my right side. I felt his love like a warm, glowing light. In my mind I greeted him, and he returned the greeting. The words were not English or any other language; just instantaneous spiritual communication.

"Thank you," I said with sincerity.

"You're welcome." (It's nothing, you don't need to thank me.)

"You work so hard. You make so much effort."

"I'm happy to do so."

"As an angel, you have no physical body, no human responsibility. Don't

you sometimes feel jealous of human beings?"

"God is very good to me."

"Shouldn't you be focusing on liberating the evil spirits, rather than conversing with me?"

"I am."

"At this moment I don't feel the spirits being liberated and sent to Heung-jin nim's workshop." (I

don't feel the deep tears, like before).

"They are." (Whether you feel it or not, they are being liberated.)

"I feel that you are so close, so real. Like I could see you if I opened my eyes."

"Open your eyes and look."

I opened my physical eyes and looked at the spot where I felt him beside me. Nothing. Instant reaction: doubt about whether he were really there.

"I'm really here. Whether you perceive (believe) it or not, I still do my work." (Did you expect to see me with your physical eyes?) I will go with you to help you in your mission."

"Are you a healing angel?"

"Yes." (hesitatingly, as though that is not all he is.)

"Will you be with me always?"

"Yes."

"What if you need to help others with *ansu*; how could you stay with me?"

"If I send someone else to help you, could you tell the difference?"

"No."

"Then it wouldn't matter?" (jokingly)

"No, it wouldn't matter."

I could feel the angel with me as we finished the *ansu*. Later in the day, I was sitting on the toilet. The angel remained with me. Thinking about the many mundane moments of physical life, the bad habits, impurity and sinfulness of fallen man, I asked the angel, "Don't you get disgusted working with human beings?"

"I'm used to it."

I tried asking his name. But the clarity of communication was breaking down. The whole experience was akin to imagination, another capability of the human spirit. But with a distinct difference. When I use imagination, I am able to manipulate the results. In my relationship with the angel, I cannot manipulate nor force conversation. His "words," efforts and explanations are 100 percent his own: pure and often simple, yet completely unanticipated by me.

My experience at the fourth Adam workshop was special. A few weeks after the workshop, I continue to feel the warm love of the angels with me. But my spiritual sensitivity is underdeveloped; I cannot control it nor trust it completely. I realize that I should focus on my human responsibility. The good angels stand ready to do their part.

The era of the fourth Adam is a new level we enter by the grace of True Parents. It comes with spiritual benefits we can scarcely imagine. To all brothers I emphatically declare, "Take courage and act confidently." ♦

Charles Kannal is a missionary in Brazil.



COURTESY, L. MENDONÇA, NHFC, BRAZIL

Africa East and West

A Dream Fulfilled in Uganda

A special seven-day workshop was held for WFWP sisters in Uganda, under the guidance of Erinah Rutangye (WFWP president for Africa, who sent us this information) at which training in teaching the Principle was given. From quite some years ago, Father emphasized that members should learn to teach the Principle using his own words or the words of the book for the sake of clarity and spiritual power. This led more recently to teaching guides that permit the most central content to be learned easily and presented accurately.

The wives attending the workshop practiced this method. Some sisters had dreams about this: one sister dreamed that True Parents had sent Mrs. Rutangye with a projector and slides, and that they were learning a new method of teaching the Principle. In the workshop they used charts drawn out painstakingly by Mrs. Rutangye's daughter. Although English is widely spoken in Uganda, one sister (in Muslim dress, at left in the top photo) taught in her own local dialect. Moreover, the leader of Kisanгани region in the Democratic Republic of the Congo (where French is the official language) attended and later taught the new method to sisters in her region.

Mr. Charles Kahonda, Kampala City Council Chief Engineer and Vice President of FFWPU in Uganda gave a moving speech of congratulations and awarded the certificates for the workshop graduates. ♦



Sunday service and workshop graduation are combined (Erinah Rutangye is seated at right)



Principle lecture practice session during the workshop

COURTESY E. RUTANGYE



Restocking the Fires in Burkina Faso

Source: Burkina Faso Headquarters, West Africa

MANY changes occurred with the arrival of the national messiahs in Burkina Faso. Most members had been in Ouagadougou, the capital. After some inspirational meetings, however, and at the suggestion of the Adam national messiah, Rev. Jung Dae-sub, they agreed to go pioneering. As a result, there are now FFWPU representatives in forty-two provinces, covering most of the country.

The members naturally found it very challenging to work on their own in their pioneer areas. Eventually, the monetary support given by the national messiahs was exhausted, and the inspiration they took with them as they headed into their mission areas began to cool.

Nevertheless, the WANGO conferences that we were able to organize here in December 2000 and April 2001 with the help of Will Suttles and Peter Haller (the Abel- and Cain-nation national messiahs), served to freshly inspire our pioneers.

After the Coronation Ceremony for the Kingship of God and True Parents' speaking tour to all fifty American states, Rev. Jung returned to Burkina Faso to explain these events to our members so that they might in turn be explained to the people of the nation.

From the moment of his return on June 25th, he lifted up the spirit of the members by organizing conferences through which he spoke about the meaning of these events. Once inspired, the members gathered large groups of people each day for Rev. Jung to address. ♦

Encounters in Korea: More than Just a Bow

Ina Conneally
Newburgh, New York

Ina Conneally spent time in Korea in the early 1990s, mobilized with the 1275 Couples Blessing group. She has since returned on a number of occasions to deepen her relationship with Korea's people and culture.

SEATED very tightly next to a nice Korean businessman and poking my Americanized chicken with chopsticks, my thoughts went back to the forty-days I'd previously spent in my mission area. What had been the most difficult experience at that time? Kimchee for breakfast, dealing with the baby, the language barrier... Space. Yes, it had been the lack of space, of not having room to stretch out, to put things into, to claim as my own. The beautiful spacious skies were always crowded in Korea, and worse, nobody except me seemed to care.

I was the largest person around; and not only did I need extra horizontal room, I also wanted to expand vertically, desiring chairs and such. Once, when I could take it no longer, I had simply sat down on a plastic box filled with soybean paste. The pastor's wife was shocked at my dishonoring the sacred *dwenjang* by sitting on it like on a potty. From that time on, I decided to look at things in a more spiritual way. I had finally realized that I was in a different country with different traditions and ways of doing things. Table manners had to be relearned. Doing dishes the right way was an art in itself. (It required severe splashing and scrubbing, sometimes without soap.)

Talking was not easy, either—like learning how to drive with a stick shift.

Not only did one have to deal with vocabulary and grammar, but also to think of whether to use the formal-polite, informal, or any other speaking style in between.

To simply respond "All right," was not enough; it had to be a "Yes, I understand," in a soft, high-pitched voice, with the "Yes" a little bit drawn out. On the other hand, appearing shy or even submissive didn't do the trick, either. The ideal was to be prepared, to launch surprise attacks. For instance, to know a Korean sentence by heart—a pearl of wisdom, a joke, anything; and then to drop it on occasion, perfectly pronounced and with conviction. "Don't take me on a five-won plane ride!" (Don't mislead me by speaking nonsense.) was my favorite for a while, and I still don't understand why it was so hilarious, especially to the pastor's wife. One could also earn points by cleaning the uncleanable, such as the men's restrooms. The ultimate proof of one's advancement to the "blackbelt level" was to be able to cook Korean-style. I skipped that part, mostly because I had to take care of my two-year-old, Derin, who, on the other hand, had a great way of getting straight to the heart of the people in Uijongbu. Wherever we went, he was the center of attention, spoken to, caressed and thrown up into the air. He even started bowing and getting used to rice and seaweed.

Life during my first visit was very much like living in a convent. Communication was reduced to simple sentences. Going outside was limited, too. It started getting cold, and with my baby around I

"The church in Uijongbu is a beehive of people"



COURTESY, I. CONNEALLY

wasn't too eager to take long hikes into the neighborhood. I put my focus on people at the church center, observing them, trying to make out their feelings. If that didn't work, I stopped thinking altogether and just told myself, "You are doing great—and by being here you are already making an offering."

Korea is a good place for re-learning the simple life and discovering what is on the inside of things. Sitting in mostly empty rooms with no distractions to be tempted with, I had sufficient time to pray and study the language. Our *hoondokhae* sessions, in which I first very reluctantly participated, improved over the weeks. I slowly gained speed and could read decently after a while. The only problem was that people thought I could understand Father's speeches well enough now and wanted to engage me in theological discussion. Therefore, I usually kept silent and just looked thoughtful, or, on occasion, puzzled or distressed (when the talks became heated)—always hoping that nobody would ask a question. (By the way, this was a good time to drop one of the pearls of wisdom earlier mentioned, such as, "Life is not an easy thing, it truly isn't.")

The church in Uijongbu is a beehive of people. The pastor and his wife have a small bedroom next to the kitchen area, and even that matrimonial sanctuary is taken over on Sundays by guests. There are four children the pastor's wife has to take care of, in addition to all the people coming and going until late at night. Sometimes elder members



visit, sometimes guests interested in the blessing come by. Then it can happen that the *samonim* (pastor's wife) takes her hands off her kitchen duties, sits down and starts lecturing. The Japanese sisters are always engaged in witnessing activities. They are a strong force behind the *moksanim* (pastor) and meet with him a lot to make plans for speeches that he gives, for instance, at senior citizens' homes.

The Korean sisters are not lazy either: they prepare their little flyers neatly and go out into their areas.

Sometimes they sit together and have conversations that I would like to understand; they also stick needles into each other's bodies and burn a substance on their fingertips (to clean out the bad blood, they say). One day I heard some drilling noise coming out of their room and thought a new picture was being hung up. But it was a dentist who was working on one sister's teeth, his utensils spread out on the floor.

Sometimes in the evenings I would watch television. The four realms of heart and the three kingships, so often mentioned in our church, can be experienced in these Korean family movies. They are heart-rending, with a lot of crying and deep conversations—grandfathers lying in their sickbeds surrounded by the whole family; shy lovers that keep looking sideways; mother-in-laws who shout and scare everybody (I would see that for real during my second visit). These movies helped me to think about the nature of the Korean people: relationships can be joyful or they can leave scars and shatter someone's heart, but there is always love that reaches down into all things and keeps life together. Therefore, staying together is important, not letting go of one another, not letting anybody sink into a realm of not being cared for.

"It's unbelievable," I said to myself, "how much I have desired to come back." And coming back was like coming home. I hadn't even wanted a taxi but walked with my luggage to the church center, just to greet the city. And the city had welcomed me back, people from stores that I had shopped at in the past, the vegetable man who was now selling melons instead of apples. Little red roses covered our churchyard walls that had looked so bare during the winter. "Our American *Onni* is back!" yelled the youngest boy who had spied me already. Just about then, rain poured down, urging me to come in

quickly. Three Thai sisters had moved into the church, for their forty-day separation period. They were blessed with local Koreans who had responded to the little handout flyers. They all looked like they were very young still, laughing and teasing each other. It turned out that the *moksanim* took good care of them, teaching them the Principle and giving internal guidance. Unfortunately, he wasn't able to extend his guidance to one of the mother-in-laws, who needed it, too. She kept calling every day and complaining to him about her daughter-in-law. How come she didn't live at her house yet?

I was able to attend a real life family drama that unfolded when that mother-in-law suddenly appeared at the church center. She looked like a sumo wrestler, with strong arms and a thundering voice. At some point I was afraid she



would knock us all down, infuriated as she was. I decided it was best to go out and buy some sodas to "cool everybody down."

The sodas worked wonders, at least for a few minutes. My goodness, those mother-in-laws are powerful beings! Now I can understand what it means to go to *shi-jip*—to go into one's husband's house. It is a moment of transition for every woman marrying into a Korean family. In a way, it's like giving herself up completely. In my Western mind I had a hard time relating to this concept. Now I can see the good points, too. The family tradition is passed down between two women, the younger and the older. They are in a vertical relation-

ship, both equally committed to the descendants to come.

Being without a baby for the twenty-one days of my second visit, I was free to create my own schedule. I went out to the train station of Uijongbu every day. Standing at the entrance for a couple of hours, I distributed invitations for the blessing and occasionally a church newspaper that featured, among other things, Father's recent U.S. speaking tour and the blessing of religious leaders. Korean members were highly inspired about these events; I felt it was good standing out there like an advertisement, representing the Western Christian world that had recently so well supported Father. Being the only white woman around, my everyday presence at the train station evoked curiosity: "What was she promoting?" Not everybody who approached me had a pure motivation; some elderly men thought I was trying to get married myself—others were convinced I was just doing business for a match-making agency.

One nice person that I met was the local baker's wife. We became friends and she attended Sunday service a few times. I had bought a one-dollar necklace that I gave to her on my last day. It meant so much to her—she even cried a bit, showing me how pretty it looked on her, with its little fake diamond. "*Shimjung*," I said to myself, "here is another example of *shimjung*, of soul touching upon soul." It was different from simply being hugged; it went deeper somehow.

I also enjoyed walking around, giving out newspapers at the "*shijang*," the open-air marketplace. People were sitting at stands of vegetables, fruit and fish, just waiting for me to stop by and surprise them with the latest "True Family News."

After a while, one sister from the thirty-six couples, who had always cared for me in a very personal way, decided to take me on her witnessing trips. Together with another elder sister we went to different small towns in the countryside; it was exciting to move around and to get to know the rural areas around Uijongbu. The old hunting instinct of previous fundraising days awoke in me. Without hesitation I went into restaurants, offices and private homes. The sisters, who had probably better manners than me, did the apologizing and talking. They were very skilled in explaining the matching to mostly older people, who were looking for their children's

future spouses. They also very effectively promoted my missionary stay in Korea. "And look at her," they would say, "she came all the way across the ocean, leaving her husband and her two small children behind...." whereupon I received admiring looks and comments, making me feel like a martyr of the early days. It was enjoyable to work together with these Korean sisters; we just felt inspired to go out together in this rather informal way, and we met a lot of people who were interested in our movement's blessings. The secret of our success was (as it has always been) our unity in heart, and the fact that Eastern witnessing methods were harmoniously combined with Western ones.

I was once visited by a sister from Austria whom I had met by chance at a church gathering. We used the opportunity to exchange our experiences and compare our mission cities. She lived very close to the 38th parallel; and together we went back to her town, which was not more than an hour from Uijongbu. The following day together with the local *moksanim*, we visited a watchtower at the demilitarized zone (DMZ), called "Key Gate." This place was usually not accessible to tourists, but thanks to the pastor's special connections we received permission to enter. Standing up on a hilltop, we looked right into "the promised land"—it seemed so close, and we could even see North Koreans working in the fields. From a distance there was the faint sound of military music, always played at a certain time. Written in the ground, we could discern an invitation: "Welcome to North Korea!" Behind us stood a statue of mother Mary, and to our right, a Buddhist peace bell. With a sudden cool breeze arising from across the border, I felt very much like praying—not alone, but with my minister friends in America from other faiths.

I wondered how close we were to Father's hometown; on some future day, when there is no border any more, we will be able to just keep walking down the hill, now dotted with landmines.

Thinking about my minister friends, I realized that I hadn't visited the Buddhist monk Wonyul yet. He lived, just two train stations away from Uijongbu, in a temple somewhere up in the mountains. I had gotten to know him during his stay in America, and through divine fortune, I should see him again here.

So one morning I got out early, hiking up the steep trail that looked so mysterious. The morning mists hung still between pine trees as I climbed

A Reflection on Life Thomas & Kitty Wojcik, both from the U.S.A., are the Abel national messiah couple to Pakistan. They made national news when Tom, who had contracted a serious liver disease, received more than half of Kitty's liver in an operation performed during the pioneering stages of living-donor transplants. Against astonishing odds, it was Kitty, rather than any living relative, who was the perfect match. True Parents had blessed that perfect match in 1982, and their work for the providence included five years as missionaries in Russia prior to becoming national messiahs.



Complications prevented Tom from regaining his full health, and on September 11, 2001, a day that will always be remembered for events in America that touched every nation, he slipped into a coma from which he never recovered. And though Tom's illness blocked his earthly plans to move to Pakistan with his family, God willing, he will now be more free to assist the nation he committed his life to. ♦

over rocks and the dried up ground. I had read the Coronation Ceremony speech and was ready to meet all the bachelors up there; I was not convinced, though, that I would be able to convert them. Anyway, I thought, I am making a symbolic bridge between them and the future... even though the ground is dry and it doesn't look like a bridge

Too bad though, there weren't many women around; they would make life a little more interesting. The ladies in the kitchen, who cooked for the monastery, brought in some of that maternal spirit that I missed. That night I went to bed early; around three o'clock, I awoke to the sound of wooden gongs being hit loudly; it was a wake-up call for all the monks. Soaked in sweat, I went outside. The floor had been heated overnight, in an attempt to make me feel comfortable. In the middle of June, I thought, "There is certainly nothing lukewarm about these people." When I left, I took one last look up to the small entrance gate of the temple. Steep steps were leading up to it, and then behind, just the blue, cloudless sky. It was so small, you had to bend down to enter. Like a bird it looked, with its curved roof, its colorful decorations, ready to take flight; flight to where? The next world, maybe...

The flight attendant has just interrupted my daydreams, offering me something to drink. In a few hours I will be walking on a different ground, in a different world.

And what will become of the baker's wife? How will the Thai sister and her mother-in-law manage? And the *samonim*: she must think I have completely lost my mind. Before leaving I had indeed bowed to her, all the way to the ground, calling her *M'ama* (the very formal way of addressing a king's wife). I just felt I wanted to add a little drama to my departure, to make sure she had something interesting to remember.

This time I have a story to take back home. And, God willing, it hasn't ended yet. ♦

Ina is originally from Germany. She and her husband Tom are active in the movement in upstate New York.

Ina with Wonyul the monk and a Buddhist lady who does artwork for the temple



is even needed right now. I arrived at the temple area before noon and had enough time to marvel at the magnificent buildings, centuries old and seemingly filled with spiritual treasures.

Wonyul-Sunim [the respectful title for addressing a Buddhist monk], who was the head monk for a meditation retreat, came out and greeted me briefly. He couldn't spend much time with me, because his purpose for being here was meditation, the art of silence. And there was an abundance of silence to receive at the temple, to be refreshed by. Climbing very steep steps from one Buddha figure to another, I realized how vertical the monk's life must be, and I felt great respect for them.

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Please see page 3 for Today's World contact details.



What should you especially remember today, True Children's Day? You may forget everything else, but remember that you must establish one tribe, one nation and one world on behalf of God, as the third creators. Each one of your families can do so without God or True Parents' help. You should not wait for True Parents to help you. It is time for me to do my work in the spirit world. I will leave everything on earth up to you.

Rev. Sun Myung Moon
November 15, 2001
Sutaek-ri, Korea