

TODAY'S **WORLD**

APRIL/MAY 2004

雙合十週年

二〇〇四年五月五日 敬啟



THE 50TH ANNIVERSARY

BACK IN GAZA

MIKE LAMSON IN AFRICA

IIPC/IIFWP



International President's Message

Rev. Dr. Hwang Sun-jo

Escaping the Inertia of Bad Habits

Excerpted from the sermon Rev. Hwang gave at the headquarters church on April 11.

We are living our lives, resurrected through True Parents. We walk this path of faith, not for the sake of resurrection but to go beyond the stage of resurrection, to become owners of Cheon Il Guk, constantly engaging ourselves for the sake of building God's fatherland, which Jesus had wanted to establish on earth.

When we carefully look back at the course of restoration through indemnity, we cannot know how amazing it is for us to engage in these activities of restoring our tribes in our hometowns with this victorious standard.

Dear members, resurrection means life. That being the case, we should take this time today, to really reflect on whether we are that kind of resurrected people overflowing with the water of life with the fervent hope of realizing God's will.

The most fearful enemy we encounter on the path of faith is our tendency to get lost in habit. True Parents have also expressed deep concern about this. As we go the way of God's will in attendance to the one and only Messiah, there is nothing more reflective of a lack of faith and more dreadful than passing each day in submission to deeply ingrained habits.

Dear members, how can we escape from this inertia [of being lost in habit] and maintain our life as a resurrected self? The answer to this question is actually simple. All we have to do is follow in the footsteps of our True Parents. If we can act in accordance with their guidance, we can maintain our life for eternity. When True Parents give instructions for us to go out to the field, we have to be prepared to light gunpowder and shoot out like a bullet.

If the gunpowder is prepared, when True Parents hit the detonator, the powder will explode, propelling the bullet forward to pierce the heart, and even shoot through rock. But if the gunpowder is not ready, even when the detonator is activated the bullet will not shoot out. When that happens, we will not be able to display our vitality as resurrected selves. God's will can be achieved only when we go out with the mindset of absolute faith, absolute love and absolute obedience whenever True Parents ask it of us.

Their teachings on absolute faith, love and obedience have been disseminated to all members throughout the world through the ideal family education that was conducted in Jardim, Brazil. From a providential viewpoint, the forty-day ideal family training and registration in Jardim has been the course to create fourth Adams.

The most important guidance from True Parents that was taught during this workshop was that we must become fourth Adams and live a life of faith on our own two legs, in other words, we have the kind of faith to become messiahs.

An independent faith—a faith that makes us into messiahs—is only possible when we have absolute faith, love and obedience before God. When this lifestyle permeates our life, we can become true parents. This is possible because these are God's attributes.

True Parents have taught that God is absolute, unique, unchanging and eternal. The process of inheriting these attributes was conducted during the forty-day workshop in Jardim, and we must become fourth Adams by embodying these attributes in our lives. "Fourth Adam" is a designation indicating that we are resurrected selves reborn through our life of faith.

When we inherit God's absolute, unique, unchanging and eternal attributes and live a life of absolute faith, absolute love

and absolute obedience, we can finally, resolutely discard the rags of habitual repetition.

True Parents have practiced a life of absolute faith, love and obedience throughout their lives and have taught us to manifest and embody the attributes of God within our heart and lives. Still, what can we say about our lives? Doesn't inconsistency characterize our lives of faith, in which we perceive True Parents' teachings with our head, yet fail to put anything into action due to our tendency to become stuck in bad habits? That kind of life is tantamount to trampling on True Parents' hearts.

I ask that we all deeply engrave in our hearts that a life of absolute faith, absolute love and absolute obedience is the most effective way of sustaining our life.

Our life force is manifested through love. Without



Rev. and Mrs. Hwang preside over a pre-blessing ceremony for the 5th phase of the International Blessing of 400 Million Couples, held at the Little Angels Performing Arts Center in Seoul

CONTINUED ON PAGE 20...INTERNATIONAL PRESIDENT'S MESSAGE



TRUE FAMILY EVENTS

Left, Father and Mother write a special calligraphy to mark the birth of their new grandson, Shin-joon nim, born to Hyung-jin nim and Yeon-ah nim on May 10.



Right, Father and Mother celebrate (May 4) the 44th anniversary of their Holy Wedding, together with members in Yeosu, Korea.



INTERNATIONAL PRESIDENT'S MESSAGE

Escaping the Inertia of Bad Habits

Hwang Sun-jo 2

FIFTIETH ANNIVERSARY OF FFWPU (HSA-UWC)

Fifty Years on the Providential Path to God's Fatherland and the Peace Kingdom

Rev. Sun Myung Moon 4

God's Homeland and the Peace Kingdom Are Built on the

Foundation of His Liberation and Release

Rev. Sun Myung Moon 8

Congratulatory Address at the Anniversary Banquet

Stanislav S. Shushkevich 12

50th Anniversary Awards (photo section)

18

OTHER PROVIDENTIAL EVENTS

Ahn Shi Il: The Beginning of a Tradition

Today's World 14

Excerpt from Father's Speech: Declaration of the Era of Seokbang

Rev. Sun Myung Moon 15

True Parents' Day 2004 (photos)

Today's World 21

AMBASSADORS FOR PEACE

A Transformative Workshop in the Pacific

Paul Saver 16

THE MIDDLE EAST PEACE INITIATIVE

Gaza: Where God Has to Go

Joy Pople 22

An Outpouring of Spiritual Power

Frank Kaufmann 25

Heaven and Hell in One Day

Cho Sung-hee 35

INTERRELIGIOUS AND INTERNATIONAL PEACE COUNCIL (IIPC)

Until the Day of World Peace and the Kingdom of God

Kim Soo-yong 26

Charity African Festival

Source: IIPC Korea 29

THE NATIONAL MESSIAH MISSION

A Messiah's Course: An Interview with Michael Lamson

Michael Lamson 30

THE CHEONGPYEONG PROVIDENCE

Bringing God Home from Cheongpyeong

Marilyn Angelucci 33

BOOK REVIEW

When Jesus Became God by Richard Rubenstein

Andrew Davies 34

Cover Photo: True Parents declare Ssang Hab Shib Seung Il (written in calligraphy) on May 5: see page 14

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Fifty Years on the Provider Fatherland a



Founder's Address
FFWPU 50th Anniversary
Congratulatory Banquet
April 30, 2004
Marriott Hotel, Seoul

RESPECTED guests, distinguished leaders from 191 nations, ladies and gentlemen, dear members! Fifty years ago on this significant day—on May 1, 1954—as I was walking this path of upholding God's will, I founded the official organization of the movement for unification. The path I have pioneered for half a century is one no one has really understood. God alone has been my driving force as I have walked this lonely path of persecution and suffering, which is stained with my blood, sweat and tears.

The movement for unification that I have been promoting is entwined with God's desire. Therefore, for the past fifty years, rain or shine, I have not once forgotten my mission in relation to this time and my responsibility to the future.

On this significant occasion today, I would like to reveal the fundamental purpose that God, who is the motivating force behind this unification movement, had in its inception, its destination and its goal.

The Holy Spirit Association for the Unification of World Christianity

I did not create another denomination or sect. I was fully aware that that would not have been God's desire. Fifty years ago, the movement for unification began as the Holy Spirit Association for the Unification of World Christianity (HSA—UWC); in other words, it began as an association for the sake of unification. Selecting this name, which portends the unification of global Christianity and, further, the unification of religions and of the spiritual world, was in itself a risky step to take. The development of the Christian tradition and the formation of its cultural sphere were achieved through the faith, sacrifice, passion and searching of exemplary Christian saints, leaders and scholars. Despite this, Christianity has

splintered into numerous denominations, which are in conflict with one another even today. Under these circumstances, unifying Christianity is no easy task. The unification of religions and, further, the unification of the spiritual world, are even greater tasks.

How to Bring About Unification

The concept of unification that I set forth does not just involve superficial unification or unification merely in form. It involves fundamental and complete harmony and unification according to God's ideal.

First, this is achieved through spiritual works. The unification of religions and unity within the spiritual world cannot be achieved by force or authority, or by any other external condition.

When the foundation that allows God to work on earth is laid and the conditions sought by the saints are met, spiritual works can occur. The power to spur good spirits into action lies with God and the spiritual world.

Originally, the spirit self—the inner person of a man or woman—was to be an entity that would respond to good spiritual influences. However, fallen people, who have dysfunctional spirit selves, have lived in ignorance of the existence of the spiritual world. If their spirit selves can be repaired and purified, all people will naturally be able to experience these good spiritual influences. Thus, we all must be conscious of the spiritual world, and the time when we will be so is coming.

Throughout my entire life, I have been promoting the movement for unification, which facilitates the work of God and the spiritual world. Through God's working spiritually on earth, unity between mind and body, unity among people, unity between the spiritual and physical worlds, and unity between God and man can be



Essential Path to the Realization of God's Kingdom and the Peace Kingdom

achieved.

Second, unification is achieved through truth and love. I have revealed that the relationship between God and man is that of a parent and child bound by true love. I have also revealed to the whole world the fundamental principles of life and of the universe, the true nature of original sin, of restoration, and of the spiritual world, and the history of God's providence. I have not only done that; I have taught about true love and put it into practice.

True love is investing oneself for the sake of others. This is because, in true love, I cease worrying whether my own good qualities receive recognition; I wish to draw out the greatest qualities of the object of my love. By investing and investing again, the object of my investment will become greater than I am. Yet true love means investing, forgetting that I have invested and continuing to invest still more. This means sacrificing all of my interests and status. Here, genuine unification can be achieved. The self-centered mind is therefore the greatest obstacle to achieving unification.

For the past fifty years, I have totally invested myself. I have invested everything that I have as an individual; I have invested my entire family, clan and nation. I have invested the Unification Church; and even now I am tirelessly investing myself for the sake of the world and of all humanity. All of this has been to achieve the ideal that God, who wants to achieve complete harmony and unification through true love, intended at the time of the Creation. God's desire for us is that we live in ideal oneness with him through love. The values of freedom and peace and the lofty vision and happiness that man longs to see realized are only possible when harmony and unity is achieved within true love. The unification movement is therefore the movement for the globalization of true love.

Religion as Training for Fallen Man

God, the invisible true parent, created us, as well as everything else in existence, in order to establish an object partner for His true love. In particular, we, who were created to be His children, are the beings most precious to the heavenly true parent, who is the subject of absolute love. Therefore, our first ancestors were to be the body and holy temple of the invisible God. They were to be the substantial object of His true love.

Originally, Adam and Eve were to mature into people whose character manifested true love that is based on God's true love; they were to become a true couple and multiply true children in order to become the true parents. If they had done so, they would have perfected themselves as the substantial entity of God's true love, true life and true lineage. If Adam, Eve and their children

had perfected a four-position foundation of true love with God at the center, God would have been able to have descendants related by blood through true love, and the ideal family of man would have settled throughout the earth.

An attribute of true love is that it impels those who experience it to invest more in their object of love than in themselves. Therefore, the concept that people, who were created as the object of God's love, might sin and suffer in hell was unthinkable to God. All these things are results of our first ancestors acting against the nature of true love and falling.

Our first ancestors, who were expelled from the original world, could not bear children of true life and true lineage under the blessing of God's true love. People are born without a relationship with God's true love, true life, and true lineage. They are thus destined from the moment of birth to need a savior and salvation.

Salvation means recovering one's original state, that is, restoration. It means our returning to our original state before the Fall and the restoration of the relationship with God that we have lost. Fallen man must inevitably tread the path of restoration through indemnity. Therefore, in each era and in each region of the world, God has raised religions and has led humanity along the progressive path of restoration.

Religion is a training center and educational institute to repair dysfunctional man and return him to his original state. Religious teachings are not for the sake of religion itself. Religion is the means to realize God's will, which is to educate and recreate us as His children. It is impossible for God to be contained within the limited doctrines and rituals made by religion. The mis-

sion of religion is to cultivate our character through a life of faith that embraces enlightenment and personal growth, so that we can attend God in our everyday lives.

We can graduate from school only after completing a prescribed course of study. In the same way, all faiths should attach greater importance to educating and training individuals to perfect their character, thus raising them to become people of faith, than they do to merely bringing people to a path of faith through witnessing and sermons.

Man was not originally created to relate to God through religion and a life of faith. In the original garden, religion did not exist. There was no need for the formalities of ritual in the original relationship between God and man. It was to be a relationship of a true parent and true child who live as an ideal family, intoxicated in the bliss of true love.

I have tried to teach and offer guidance on this heavenly law and principle through the established faiths, in particular, through the Christian foundation that was prepared by God.

A consultation on the mission and charter of IIPC, attended by former heads of state and other experts, marked the 50th anniversary. IIPC peace ambassadors were present as observers.



Unfortunately, due to ignorance, self-righteousness and denominationalism, God's central providence could not advance but instead met with persecution. Under these circumstances, I was forced to establish the Holy Spirit Association for the Unification of World Christianity. Without having the purpose of establishing a separate religion, I have, from the early years of this movement, promoted ecumenical and interdenominational activities.

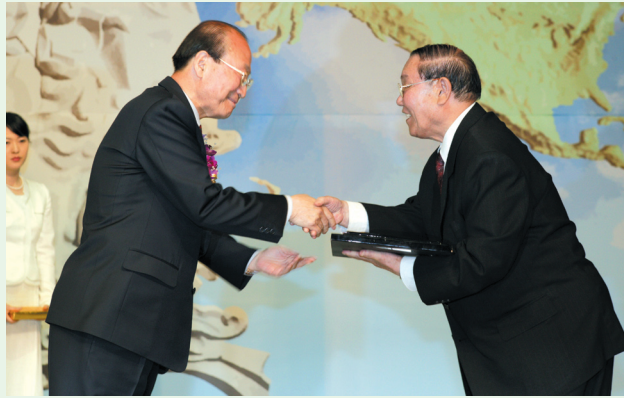
The world has come to call us the Unification Church in place of our full name. Many years ago, I said that I was looking forward to the day when we could bring an end to the Unification Church. That is because the mission of the Unification Church has been to restore and recreate the ideal of God on earth. The ideal kingdom of God, the original world envisaged by him at the time of the Creation, can only be realized when the mistakes of our ancestors, who betrayed God, are completely eradicated, and when the supra-religious, supra-national realm of liberation and complete freedom is perfected such that the original realm of love—the four-position foundation ideal—is realized. This means transcending the mission of any one church or denomination, and perfecting the family ideal of true love. Yet the focus of churches and religions until now has been on individual salvation. No religion until now has ever put emphasis on the salvation of the family.

The Family Federation for World Peace and Unification

Crucial to the salvation of the family is receiving and maintaining the marriage blessing, through which people receive the blessing of God's true love. The ideal of true parenthood, which our fallen ancestors failed to achieve, cannot be attained by the fallen descendants on their own. It is only possible through the savior sent by God; because he is the true parent—the true ancestor that can replace the fallen ancestor. Fallen men and women, who multiplied through the false lineage, which has no relationship to God, and which was received from the first ancestors, can be likened to wild olive trees. They must be restored by being engrafted with the true parent who comes as the true olive tree. The ceremony for this is the marriage blessing ceremony.

On the foundation of pure love education and the true family movement that I have initiated worldwide, I inaugurated the Family Federation for World Peace and Unification on July 31, 1996, in Washington D.C., the capital of the United States of America. Some 4,000 people attended, including many heads of state and high-ranking international religious leaders. On that day I officially announced the end of the Holy Spirit Association for the Unification of World Christianity. With the inauguration of the Family Federation, the providential age in which families may receive salvation that transcends the boundaries of religion, nationality and race has begun.

The Old Testament Age and New Testament Age were not ages for the ideal family. Those ages belonged to the providential age for the salvation of the individual, where the main focus was on individual salvation alone. The age of the salvation of the family is the Completed Testament Age. When families combine as a federation, they move into the age of the providence for the salvation of clans, and beyond that to the salvation of nations.



Rev. Kwak presents plaques of appreciation and "keys of peace" to representatives of other faiths in thanks for their support. Here, a Christian minister is awarded.

The blessing ceremony eradicates the fallen lineage, membership in which had been the fate of fallen man, transfers ownership of the lineage back to God and brings about a transformation of heart. Indeed, there is no greater grace than this!

Heaven does not come under the banner of a certain religion. Heaven is the place where people who have regained the parent—child relationship of true love with God—who transcends religion—attend God and are intoxicated in His true love. The person who receives the blessing, creates a family of true love and lives in attendance to God can enter heaven along with his clan and nation.

Throughout history people have sought and cried out for their own liberation and salvation. But what about God? Is God not in need of liberation? Does He exist intoxicated in joy? Was it possible for God's heart to be filled with the joy of liberation when throughout history He, as the parent, had to watch as His children groaned in sin and suffering? That has never been the case. God's heart can be liberated, and He can enjoy complete freedom in accordance with the degree of the completion of the ideal family and ideal kingdom on earth and in heaven. Only then can people be liberated and set free through a family life of true love. In turn, the creation, and further, the spiritual world, can be liberated and set free through us.

Heaven can be likened to a palace of true love where we, as God's children, who are centered on the living God, the origin of true love, can share joy with Him, and respond to His heart. The Family Federation for World Peace and Unification has promoted the true family blessing movement worldwide with the purpose of substantially realizing the kingdom of heaven, which is beyond religions, races and nations.

To Build a Peace Kingdom of True Love

Respected leaders and beloved members!

Throughout history mankind has dreamed of heaven, an ideal world. But what is the reality that we see today? Society today has become the kingdom of free sex and individualism amidst family breakdown and the loss of values. In such an environment based on fallen man, it is impossible to have the correct view of life and of values, let alone a correct view of the world and the universe. We therefore cannot expect to have hope of creating or perfecting harmony either within the individual or on the level of the whole.

In the past century many people placed their hopes on utopian movements under the banners of communism and equality. The communist movement created a stir and shook the world, but in reality, the only thing the people in the communist sphere experienced was inequality and exploitation, misfortune and fear, and that movement ended in failure.

On the other hand, a system was built with the dreams of democracy and freedom as its highest values and ideals. What was the result? That system spurred man's self-centered desire for pleasure and brought about decadence and corruption, imbalance and disorder. The future of democracy is also uncertain.

Some have called for the construction of the ideal world through secular humanism or the North Korean *Juche* ideology,

but these ideologies have dehumanized people, leading them to behave like animals. There are also those calling for globalization, but this has been promoted from a self-centered perspective; it has failed to establish the absolute, vertical values that God desires. Such people now struggle horizontally in the confusion and conflict of relative values. In this way, humanity has been following a path of self-destruction, far removed from the path of one global family, in which genuine happiness is possible.

All these things are a direct result of man estranging himself from God, the true parent, throughout our long history. Thus, the most urgent tasks for people in the present age, who wander about unable to find an exit from unhappiness and suffering, are to seek out and come to know God and come to understand original sin and the spiritual world. Alone, the individual cannot achieve the ideal of happiness. It is only possible when he establishes the proper relationship to his family, tribe, race, nation, world, cosmos and God. It is the ideal of God's true love that can bring about the perfection of all these things.

The future world in the new age will not be a world under a man-centered ideology. It will be a world under "Godism," the ideology of our Heavenly Father, under which we attend God as king. Thus, the age of "true parentism," the age of true love, is dawning. The age of nationalism has passed. Even a superpower nation cannot exist on its own. Thus, the age of unilateralism has passed. A new age has dawned, when national boundaries will be eliminated, and we will live together harmoniously, irrespective of nationality, religion or race.

The core of this coming world order will be true love; in other words, investing for the sake of others. Those countries that go against this heavenly law and adopt a self-centered policy of protectionism will gradually lose influence and, in the end, perish. The future world must be one in which religion is the first to take down its banner—ahead of the political realm and secular worlds—to take the lead in practicing true love and compassion. All religions must reconcile and cooperate on an interreligious level and pull forward the reconciliation and unity of nations and races. They must have the heart of our Heavenly Father and be examples in practicing true love.

I created the Family Federation for World Peace and Unification and promoted the true family movement worldwide while unsparingly investing all my resources and human power to prevent war and to realize a world of peace.

For this I inaugurated the Interreligious and International Federation for World Peace in February 1999 as an integrated organization. Through this organization I expanded the foundation of my endeavors for reconciliation between the faiths—endeavors that span many years. Many leaders in different fields, such as politics, economics, education, the arts and of non-governmental organizations, have participated in this effort. I have appointed over 50,000 Ambassadors for Peace in 191 of the world's nations.

I am promoting a movement for the revival of the United Nations, so that the UN can become an organization that is truly dedicated to world peace.

In October 2003, I founded the Interreligious and International Peace Council, the "Peace UN," and expanded its activities as the central organization for the realization of a world of peace. Not only that, in accordance with heavenly fortune and on the foundation of conditions

offered in the heavenly and earthly worlds, I offered God His kingship in January 2001. It was a historic event of liberating God as the eternal king, and the king of all kings. Through this, God's sovereignty of goodness substantially expanded its territory to all corners of the world.

Fifty years have passed since the launch of the Unification Church as an official organization! The first stage of the church movement was a period in which it was active mainly in the religious sphere, dealing with individual salvation. The next stage was as a movement to find and establish true families, the basic unit of heaven. The movement will continue on to work for the restoration of clans, and to have an impact in local communities, until all people on earth and in heaven receive the blessing.

Furthermore, the third stage, the movement to build the ideal world of peace, has already begun in earnest. During the past year alone, I have devoted my efforts to leading sixteen initiatives, large and small, for peace in the Middle East. These initiatives aside, the entire world is scrutinizing my activities, including the movement to bring peace and unification to North and South Korea, the movement to revive the UN, or the movement for a Peace UN, and the movement to certify 50,000 Ambassador for Peace.

Distinguished leaders from all walks of life! The current era is a period of great transition in history. We will experience remarkable changes during this century. In particular, there will be a great awakening in the following three fields:

First, although the modern trend is exceedingly materialistic, humanistic and atheistic, there will be a sudden increase of interest in and awareness of spiritual phenomena. This will enable us to experience remarkable works from the spiritual world that will change the course of history.

Second, along with this deepening spiritual experience, humanity will gradually come to realize the divine value and social significance of the family as the basic school of true love. This realization will be in response to the painful experiences of family breakdown and the abnormal transformation of the family throughout the world during recent decades.

Third, on the foundation of the development of our spirituality, hope for and corresponding efforts for peace will increase markedly. Human relationships will not be bound by national, racial or religious boundaries. A remarkable change, through which all people will live for the sake of one another and feel that they all are brothers, sisters and neighbors living together, will come.

These are all providential works of the living God. God is developing the spirituality of man, and on this foundation, He is establishing a family of true love. Based on that family He is working to create a genuine and everlasting ideal world of peace.

The time has truly come for us to build the ideal world longed for by the original nature of humankind; the time has come for

us to build God's fatherland and the peace kingdom, where we can attend the God of true love as the king of absolute values. Since we are in this time of tremendous heavenly fortune, I sincerely ask that you all become those who build the peace kingdom in accordance with the ways of Heaven.

I pray that God's blessing will be upon you, your family and your nation.

Thank you.◆



Father and Mother are warmly greeted by guests

God's Homeland and the Peace Kingdom of the Realm of His Liberation and Release



Founder's Address at the HSA-UWC/F

RESPECTED present and former heads of state, distinguished guests from around the world, leaders of all fields of Korean society: I am sincerely grateful that such a large number of you have taken time from your busy schedules to attend today's event.

It seems like yesterday that on May 1, 1954, in a humble dwelling we called *sae dae mun jip* ["the house of three gates"] in Seoul's Buk-hak district, a few of my disciples and I put up a sign that read *Holy Spirit Association for the Unification of World Christianity* and offered a most serious prayer to Heaven. Today, this has become the Family Federation for World Peace and Unification, which continues its steady development and has mission headquarters in 191 countries. How could anyone say that this is anything other than a miracle of Heaven?

I received God's call when I was a vibrant youth, sixteen years of age, and started out on this path of Heaven with unbending determination. It has been a path of indescribable pain and suffering. At each climax of indemnity, sacrifices were made that led to pools of blood, sweat and tears. It was the path of a lonely man. I swallowed desperate, blood-laced tears, keeping them within myself to comfort the heart of God, who was grieving over the tragic situation of the son He had sent forth.

My life of over 80 years has been lived to teach the truth that I received from Heaven. As a way of summing up what I have taught, I would like to speak today on the topic of "God's Homeland and the Peace Kingdom Are Built on the Foundation of the Realm of His Liberation and Release [*seokbang*]."

Distinguished guests, everything I have ever taught is permeated with one point above all else. That is that we must know God and the spirit world with certainty. It is not enough to have God vaguely in our head, like a mathematical formula that we once memorized. Instead, we must carve His existence onto our hearts, even into our bones. We must know the relationship that God has with us, and the attributes He possesses. We must know about the ideal world that He desired in the beginning, and when that world will be brought about. We must have the same degree of knowledge of the spirit world. The world after death definitely exists independent of human volition, and we must have an accurate understanding of it if we are to use our time in this world to prepare thoroughly for the next.

Ladies and gentlemen, please quietly place your hand on

your heart and think seriously. If everyone truly knew that God exists and always lived in attendance to Him, what would keep us from solving the problems in today's world?

I declare to you very bluntly today: God exists and He is our Parent. He lives and carries out His work within each person's life. He exists without form. If you think of Him as large, He is infinitely large, but if you think of Him as small, he is also infinitely small. Every person possesses a mind, but can anyone locate the mind with confidence and certainty?

Energy clearly exists and sustains life, but energy is invisible. In the same way, God absolutely exists with attributes of eternality, changelessness and uniqueness, but He cannot be seen with the human eye, which is one part of the human physical body. Because God is the original body of energy, we will not be able to see Him even in the spirit world.

This is why we say that God is omniscient, omnipotent and omnipresent. Because He has no form, there is nothing to keep Him from going anywhere He pleases in the world of existence. He could pass right through your body without you feeling anything. He could step on you as He passes by while you doze off, and you would not know it. Think how convenient that is. What would you do if God were to appear and involve Himself in every little thing you do? If you had to live with God visible to your eyes, what would you do? Probably you would not last a day before having a nervous breakdown. You cannot see the vast amount of oxygen that is passing through your body even as you sit here. So how could you possibly know how God, who exists without form, passes through you as He carries on His work? Rather than foolishly saying, "Show me God and I'll believe," you should be grateful that God is invisible to our eyes.

Leaders from around the world, do you have love? Do you have life? Do you have a lineage and a conscience? Then, have you ever seen love? Can you say that you have seen life, lineage or conscience? You clearly know these exist, but you must acknowledge that you cannot feel or see them. You only know them because you sense them with your mind. A similar logic applies to the question of whether God exists, or whether a person has or has not seen God. No one can say that they have not seen God or that He does not exist.

When God enters into the mind, the mind knows it. When the omniscient and almighty God is with you, you can call for saints who died thousands of years ago to come to you and you can clearly see who is sitting on the other side of a thick wall. When the eternal God enters your heart, such things are possible. Eternity cannot be grasped in the context of time, but time exists within eternity.

The universe in which we live is wrapped in mystery. The size of the vast universe is as great as 21 billion light years across. If a light year is the distance light travels in a year-at

Kingdoms Are Built on the Foundation of His Liberation and Release

FWPU 50th Anniversary Celebration, May 1, 2004, at Sun Moon University

such a speed that it can go around the Earth seven and a half times in a second—then try to imagine what God, who created the universe and manages it, must be like. If He is large, how large would He have to be, and if He was to be weighed, just how heavy? God is the great king of wisdom, so He made it so that He would exist without form, enabling Him to go anywhere in the universe instantaneously or enter even into the eye of a needle. When we search within for the best place to receive God, our greatest treasure, the natural conclusion is that the heart is the only appropriate place. No place can be safer or more comfortable for Him. The heart is able to stand in the position of God's object partner and exist for eternity by engaging in spherical motion, and this is the reason we can have eternal life.

If humanity had not committed the Fall but had been born through parents possessing an original nature of goodness, then it would not have been necessary to argue with each other about whether God exists. We would have known this naturally from the time we were born. Just as an infant does not learn how to suckle its mother's breast while it is in the womb, but naturally learns how to do so as soon as it is born, so also people born into a world where the Fall of the human ancestors had not occurred would have naturally attended God as their Father throughout their lives. When God created Adam and Eve as the first human ancestors, He wanted to establish them as substantiations of Himself. So He placed His masculine nature within the mind of Adam and His feminine nature within the mind of Eve, to remain there for eternity. This did not mean that God would be divided in two. Instead, while residing in the minds of Adam and Eve, He would exist as a harmonized being of dual characteristics and as a unified being centering on love.

As a result of the Fall, humanity lost everything. We fell into a false world. We appear to have sight but in fact are blind, not even knowing whether God exists. What in our history could be more tragic?

If Adam and Eve, created in the image of God, had grown to maturity without falling, achieved perfection, and acquired the position of the parents of humankind, all human beings would have been able to recognize the reality of God's existence through Adam and Eve. It would have been impossible even to imagine people arguing with each other, saying, "God exists," and "No, He doesn't." God would have lived with us and shared our emotions for eternity as the Parent of humankind. He would have been the center, and the root, of our lives.

We truly know God only when we feel Him in our heart and understand the reality of His existence in the course of daily life. We know God's existence only through experience.

When we understand the reality of God's existence directly through experience in our daily life, we will be able to sense God's will from moment to moment naturally. We will be able

to act in accordance with His will without being told. We will become people who cannot sin even if we try. It was intended that the formless God would take on substantial form as human beings and exercise dominion with the character and appearance of an owner, not only over all of creation in this world, a world of form, but even over the spirit world. This is why our highest priority in life is to know God with certainty.

Ladies and gentlemen, let us think for a moment about human life. We spend our first lifetime in the womb of our mother. The ten months that we spend there as a fetus is a period of water-borne life, because we are bathed in the amniotic fluid. We cannot speak or move about freely, but this does not mean that our term in the womb is not life. During this period, we clearly possess a life given to us by Heaven, and it is a period for us to prepare for life on the earth, which is the next phase. The fact that we don't breathe through our nose during this period doesn't mean there is no life. A fetus in the womb cannot imagine what life will be like in the next phase, on the earth. It cannot imagine a world outside its mother's womb. It cannot imagine not receiving all nourishment from its mother through the umbilical cord.

However, we are created so that when the time comes our life in the womb comes to a close and we begin life on the earth. Irrespective of our wishes, this happens in accordance with the laws of the universe. A new, vast world that we could never have imagined appears before us. Our water-borne life ends, and our new life on earth begins. The ten months of life in the womb transitions into an earthly life of a hundred years. We then live in a wide variety of unique ways and prepare for the final phase of our existence, in the spirit world, that is, the world after death.

A world that is eternal and endless awaits us, but living in a physical body we are no more capable of imagining the spirit world that we were of imagining life on earth while we lived in the womb. Our lives of some one hundred years on earth will transfer into an eternal world that transcends time and space. In the womb, we received nourishment from our mother through the umbilical cord, and during our time on earth we receive the three basic elements, the universe's water, air and light. Once we enter the spirit world, however, we will no longer have need of physical nourishment. We instead will breathe love as we live eternally. Without exception, therefore, people live through three stages: ten months in the womb, a hundred years on earth, and an eternity in the spirit world. This is not something that we do by our own choice. It is a blessing and grace given by Heaven. What blessing and grace could be greater than this?

So when I say you need to know the spirit world well, it is not enough to live with a vague faith in the existence of the spirit world. On earth we must know how to prepare for life in the



spirit world, where we will live eternally, and then prepare ourselves thoroughly. Just as a child that develops a problem while in the womb may spend his entire life after birth in poor health, so too if we fail to recognize Heaven's will during our short life on earth and commit sin or carry out evil deeds, we will eventually pay the price in the spirit world according to the principle of cause and effect. It means that our spirit self will have to suffer indescribable pain and indemnity in the spirit world.

Once the physical body has been shed, it will be too late. When the physical body dies, it returns to the earth as a handful of dirt, but do you think that our life, our mind, our heart, and our hopes are also buried? It is absolutely not so. Our hundred years of life are recorded, photographed and automatically evaluated without fail in our "personal computer," built by God, called the spirit self. This is why all of us, during life on earth, will stop and check ourselves again and again, and ask our unsteady mind and heart, "Where are you going?" The saints, sages and spiritual masters are people who spent their entire lives wrestling with such issues. None of them, however, were able to present clear answers.

It is true that their teachings have remained with us, allowing religions to be formed and sacred texts to be published, guiding the mass of people for their lives. It is also true, though, that we still lack even the ability to have dominion over our own mind.

I have made hundreds of journeys to different countries of the world to declare Heaven's truth and educate people. No matter where I go in the world or what kind of audience I face, I always ask one question. I issue a challenge, saying, "If there is anyone here whose mind and body are not in conflict, please raise your hand." So far no one anywhere has dared to raise a hand.

What does this tell us? It means that we are still slaves to the fallen nature that we inherited from our first ancestors, Adam and Eve. We have not yet escaped that yoke. This is evidenced by the confessions of saints and sages who spent their lives in fasting and abstinence and consistently pursued paths of incredible suffering. Their confessions that they could not root out the desires of the flesh before they had to leave this world remain as pitiful cries to their disciples who still insist on following in their footsteps. Those who are counted among the saints and sages are now declaring with one voice that I, Sun Myung Moon, have brought for the first time from Heaven the truth of true love that they could not grasp, and that their followers and descendants on earth should follow my teachings absolutely and practice them. People in the spirit world who regret that they could not meet Rev. Moon while they were on earth and attend him as Savior, Messiah, Returning Lord, and True Parent during their lives here are sending a flood of messages. The resolutions that these people adopted in the spirit world now echo around

the world. In the near future, all religious people will begin to receive revelations directly from the founders of their own religions, and there will be a great migration of people being guided to attend Rev. Moon as the True Parent. They will gather as the clouds to learn from Rev. Moon the truth of true love that enables them to unite their mind and body. They will learn the way of the true family, leading to their singing together the praises of eternal happiness as parents and children, on earth and in heaven.

Communists of the world who insisted there is no God and passed away as sacrifices to materialism, intellectuals of the world who as journalists commanded an entire generation, and even dictators and emperors who brandished the sword of absolute power and sacrificed countless lives, have shed tears of repentance before me and begged for forgiveness through their messages and resolutions from the spirit world.

Any among you who still cannot believe with certainty the reality of the spirit world may still not be sure whether to believe these messages. To you my advice is this: "You will see for yourself when you pass on to the spirit world!" But once you go down that path you can never return, no matter how much you may strike the ground in lamentation. Once in the spirit world, a person cannot do anything on his own about the sins he committed while on earth. So your ancestors now are observing your life in tears, waiting for an opportunity to help you in a way that indemnifies their sins. I am telling you clearly that thousands, even tens of thousands, of your ancestors' eyes are watching your every step and every action, sometimes with tears of heartbreak and other times with joy. Is there still anyone who cannot believe the reality of the spirit world?

Distinguished guests, once we come to know God with certainty and know not just the concept of the spirit world but also its reality, our life can move forward as smoothly as a car on an expressway. Just as the car will reach its destination safely if the driver follows the rules of the road, keeps his hands on the steering wheel and doesn't fall asleep, so too we only need to live in line with the direction from our conscience, which is given by Heaven. This is where our mind and body become one and where the blossom of human perfection blooms and bears fruit. Going deep into the mountains will not perfect one's character, and extensive reading of sacred texts and philosophy books that line library shelves will not unite the mind and body.

God is the great King of wisdom. He did not place the path to perfection in some far off place. Instead, He placed it in the place that is nearest to us, the place that is most private and safe. He prepared and placed that path inside your conscience.

Ladies and gentlemen, your conscience is your master. It is your teacher. It stands in the place of your parents. Your conscience is the first to know everything about you. Your con-



science knows all your thoughts. It knows before your teacher, your parents or even God know. Think how much advice your conscience gives you over your lifetime. Day and night, every time you have an evil thought, it scolds you, saying, "Hey you!" It never grows tired as it works constantly to pull you over rivers and mountains. The conscience always stands as the true master, protecting you and trying to help you. Yet, how often have you gone against your own conscience? What should be done about your body, which has thoroughly mistreated this precious irreplaceable teacher that the universe bequeathed to you? Your conscience was given to represent the Parent who makes it possible for you to inherit the original love. Do you intend to idle your life away, embracing only your physical body and enslaved by its desires, allowing it mercilessly to trample the conscience?

That is why I, too, as I began to pioneer the way of truth, set as my slogan, "Before seeking dominion over the universe, perfect dominion over yourself." I discovered that there is only one way to resolve the conflict between mind and body, and that is the way of true love. Unity between mind and body can be achieved only when the mind sacrifices itself for the sake of the body time and again, thus practicing "true love that lives for the sake of others."

When you follow the path set out by your conscience, your mind will come to embrace the universe. When this happens, you will be able to communicate with your heart. Whenever you start to do something, your conscience will immediately show you the effects of that action. This experience proves that God resides within your heart.

The person who attains this position will enter the state of being of one heart, one body and one mindset with God. He or she will live in a world of one circle and one harmony. This is the ideal world, the kingdom of heaven on earth that God desired in the beginning when He created Adam and Eve.

Respected guests, it is now more than 80 years since I began my search for such incredible secrets of Heaven and began to walk the path to lead humanity. It has been the path of a lonely and pitiful man pushing my way through suffering and difficulties that are unprecedented in the past and unrepeatable in the future. It has been a path that has proven and taught the reality of an omnipresent God. The six billion people in the world are blind. Though they appear normal, they cannot see even an inch in front of themselves. But this has not kept people from pretending to be philosophers and theologians with respect to Heaven's truth, bringing grief to God throughout history. The providence of restoration that sought to live for the sake of God and take pity on God never even had a chance to begin.

I cannot count the days I spent in tears and lamentation after I came to know this world of God's inner heart. Who could even

dare to imagine the grief-stricken face of God, who has carried out His providence for thousands, even tens of thousands of years, after the first human ancestors, whom He created as His children and tried to place in the eternal position of His object partners in true love, went down the path of the Fall. God was sorrowful and mortified. Anger exploded within Him, and His heart overflowed with grief as He walked this course. He came as the Father and King of glory, but the enemy Satan stole His throne and His position as Parent. Though He was clearly alive and carrying out His providence, people said "He's dead," and they mocked and mistreated Him. Still, He persevered on the path with patient endurance, waiting for the day when people would understand the truth for themselves. Please understand that it is because God conducts His providence on a foundation of true love, which lives for the sake of others, and on the basis of eternity, that He did not just annihilate the universe and begin again after witnessing His children descend into the bottomless pit of the Fall.

With the power of His omniscience and omnipotence, He could have judged the world and Satan at once, smashing them to pieces. Though He has this power, He has chosen until now to absorb all the contempt and accusation into Himself. He has placed Himself in a prison-like environment, because He is our Father. Ladies and gentlemen, have you spent even one day before our Father God, shedding tears of sincere sympathy and repentance? Can you stand before God and close your eyes as if to block out how He bites His tongue and endures us—we who inherited the lineage of the devil and became the tool of Satan—and how He waits restlessly for the day He will be liberated and set free?

This is the reason that my life has been more serious than any other in history. As I walked this fateful course of restoration through indemnity, I had to go the way of the perfection of character in order to stand as the lord of judgment and determine the sin of the devil, Satan, and judge him. I had to send as many as four of my young children, whom I loved deeply, to the spirit world, and I have had to cast even my remaining children out into the wilderness.

I stand before you as one who has received Heaven's appointment as Savior and True Parent for the sake of liberating and setting God free and, on that foundation, liberating and setting humankind free. I do not come out of a need for money and power, or honor and fame. For more than eighty years, I have lived oblivious to morning or evening, day or night, even weathering the coldest winters and harshest snow and rain, in order to move as quickly as I could along the heavenly path. Even in the torture chamber, where my flesh was torn from my body and I was made to vomit blood, I never prayed for God to save me. Instead, my life has been that of a devoted son, patriot, saint,

and holy son of heaven and earth who sheds tears to comfort God's heart as He weeps to look upon the tragic state of His children. I left my parents and homeland behind to follow the straight and narrow path to human salvation, that is, the path of true love that lives for the sake of others. My life of never compromising and never acting in a cowardly manner may seem incredibly pitiful and bleak from a worldly point of view.

No torture or punishment could make me compromise from the heavenly path. Neither could six imprisonments stand in the way of the True Parent's search for his children. As I sat in a cold prison cell and watched drops of water fall from an eave, I pledged to myself, "Just as those droplets would eventually bore a hole through a boulder, the day will certainly come when these hot tears that fall from my eyes will melt the heart of God frozen in grief, and liberate and set Him free." That is how I have lived. It has been a sacrificial course of practicing a love that loves the enemy more than my own children, and of offering everything to teach all six billion people in the world.

In line with this, I went to America in the early 1970s, and announced, "I have come as a fire fighter to extinguish a fire and as a physician to cure a disease." It is important that we understand that, more than thirty years later, humanity has entered a new age. Finally, heavenly fortune is settling on the planet Earth. The blood, sweat, and tears I have shed on the course of restoration through indemnity for the sake of mankind's salvation are now beginning to bear fruit.

In 2001, at the opening of the 21st century, I dedicated the Coronation Ceremony for the Kingship of God, offering to Him the day of His liberation and release to freedom. This marked the beginning of the opening of the age of God's direct dominion. On that foundation, the Coronation Ceremony of the King of World Peace was held this year on March 23 in a Senate building in Washington, DC. World leaders of Judaism,



Christianity and Islam and members of the United States Congress gathered to crown me as the king of world peace. How could this possibly have been a human work? Just as the French prophet Nostradamus prophesied, and as is clearly recorded in the Orient's greatest book of prophesies, "Kyeok-Am-Yu-Rok," Rev. Moon has come as the one who has received Heaven's appointment and fulfilled the responsibilities of humanity's True Parent and the king of peace. So now, leaders from all walks of life and from all over the world are surging forward in a giant wave to join the ranks of people working to

build the Peace Kingdom on this earth. They are acknowledging that peace cannot be achieved without my help. This is true not only on the Korean peninsula, the only place in the world where the conflict between democracy and communism still divides an innocent people and land, but also in the Middle East, which has become the most serious and bloody conflict threatening world peace.

On April 10 this year, I declared the "setting free of the angelic world," the "setting free of Cain and Abel," and the "day of the setting free of the Cosmic Parents, the Parents of Heaven and Earth, and the Parents of Heaven, Earth and Humankind." By marking May 1 with the declaration, "God's Homeland and the Peace Kingdom Are Built on the Foundation of the Realm of His Liberation and Release [*Seokbang*]," I am completing the spiritual conditions on many levels that are needed for God to exercise His rights of all-immanence, all-transcendence, full authority and omnipotence. Together with God's liberation and being set free, a world of freedom, peace, unity and happiness is spreading across this land. In this respect, there is a special meaning to today's commemoration of the 50th anniversary of the Holy Spirit Association for the Unification of World Christianity, which I established.

Heavenly fortune is with each of you present here today. Though our time together is short, you can become people of

Congratulatory Remarks at the Commemorative Banquet for the 50th Anniversary of FFWPU (HSA-UWC)

Stanislav S. Shushkevich, former Chairman of the Supreme Soviet of Belarus

Dr. and Mrs. Moon, distinguished guests, ladies and gentlemen: It is my great honor to have the opportunity of addressing this special gathering on the fiftieth anniversary of the founding of the Unification movement.

It is truly remarkable to recall that when this movement started in Seoul fifty years ago, Korea was just beginning to rebuild itself after a devastating war, and Dr. Moon himself was a refugee from North Korea who had suffered almost three years in a brutal communist labor camp. Who in 1954 could have predicted that the Unification movement, started with a handful of followers and no material resources, would one day become an internationally recognized organization having a major impact on the world?

I first came in contact with Dr. Moon's organization when, as leader of the government of Belarus, I attended the first Summit Council for World Peace in Seoul in August 1992. I was deeply impressed by the level of world leaders attending the conference as well as by the striking



ideas expressed by Dr. Moon in his conference speech. When I personally met Dr. and Mrs. Moon, I was touched by their kindness and sincerity. In November 1993, my wife and I were honored to welcome Mrs. Hak Ja Han Moon to our country as part of her worldwide speaking tour. Since then I have had the pleasure of participating in numerous programs sponsored by Dr. Moon's organizations in various countries.

Over the years that I have known Dr. and Mrs. Moon, I have been impressed by their tireless efforts to bring about world peace. During the cold war era, when much of the West was unaware of the hegemonic threat of the Soviet Union, Dr. Moon was one of the few people courageous enough to challenge the policies of appeasement and compromise practiced by many leaders. Through his global media network, in particular the Washington Times, and other organizations that he founded, Dr. Moon guided leaders and opinion makers to understand the need for vigilance.

*The 44th anniversary celebration of
True Parents' Holy Wedding, in Yeosu*



the Kingdom of Heaven simply by living according to what I have taught you today. That is, first live in the certainty of God's existence to the point that you can feel His presence against your skin. Second, be certain of the reality of the spirit world and use your life on earth to prepare for your eternal life in the spirit world. Third, live in attendance to your conscience as you would to your teacher, to God, or to your parents.

The flames of true love, now fanned by the spring breezes of the 21st century, are spreading like a wildfire across the globe. The international marriage blessing is becoming accepted as a new way of faith among young people from nations that have

been enemies. Just as water, air and light will flow to fill even the smallest space, the movement of true love is flowing and covering the planet Earth. Young people of intellect who will inherit God's love, God's life and God's lineage and settle the Peace Kingdom on this earth are now waking from their sleep.

Eminent world leaders, I hope that you, too, will join the ranks of the owners of Cheon Il Guk who are to establish "His kingdom and His righteousness," and become a revolutionary army of true love, putting into practice the truth that true love grows larger the more that it is given.

Thank you.◆

Although Dr. Moon may have been known as one of the leading anti-communists in the world, his attitude toward the people of the communist countries and even their leaders was one of genuine concern for their well-being. This can be seen in his attitude during his visit to Moscow in April 1990 and to Pyongyang in December 1991. In meeting President Gorbachev of the Soviet Union and Kim Il-Sung of North Korea, he not only challenged them to reform their systems, but more importantly, he offered his own help in doing so.

On a more personal note, I would like to mention that it was through Dr. Moon's generosity that Mikhail Gorbachev and I were able to meet and talk for the first time after the breakup of the Soviet Union, when we both attended the second Summit Council for World Peace in Seoul in March 1994.

Following the collapse of many communist regimes and finally of the Soviet Union, Dr. and Mrs. Moon might have been expected to rest on their laurels. Instead, they turned their attention to the many family and social problems that, like a plague, are bringing suffering to virtually every country of the world. Dr. and Mrs. Moon have had the vision to see that all these many problems have but a single root: sexual immorality. While the majority of people in the world watch passively as norms of common decency are flouted with increasing outrageousness, Dr. and Mrs. Moon have had the courage to challenge these lax attitudes and to call for a return to the time-honored virtues of premarital chastity and

marital fidelity.

In addition, as the world is being torn by violence stemming from interreligious and interethnic conflicts in the Middle East, the organizations founded by Dr. Moon have focused on bringing unity and understanding between age-old enemies. These organizations have brought together a broad coalition of people of different religions, nationalities and ethnic groups in the spirit of serving, with the goal of bringing permanent and genuine peace.

I would especially like to acknowledge the wisdom of Dr. Moon in establishing the Interreligious and International Peace Council in October 2003. In an age when the United Nations' credibility and effectiveness are being questioned, an organization addressing the world's conflicts by bringing together international representatives from the fields of religion, government, academia and the media is a welcome idea.

Dr. and Mrs. Moon have thousands of followers and admirers worldwide, but it is not only these people who are affected positively by the Moons' teachings and vision. Their words and actions have a ripple effect felt by millions of people, to the benefit of the entire world. For all these things, we should truly be grateful to these champions of peace.

Finally, I would again like to thank Dr. and Mrs. Moon for their lives of devotion and sacrifice to the cause of world peace, and wish them and their family many more years of good health and success.◆

Ahn Shi Il

The Beginning of a New Tradition

True Parents' Day (April 19)

On True Parents' Day this year, in New York, True Parents proclaimed Ahn Shi Il based on the number 8. Father said:

The realm of being made completely free (眞正의 眞)—not just the realm of liberation—in which we can live with God, will be realized when we serve and attend God in His eternal state of rest when He comes down and safely settles into the family! Thus the eighth day will be the Day of Attendance of Safe Settlement! Say it. [*Ahnjak Shiui eui Nal: The Day of Attendance of Safe Settlement.*]

Until now we observed the holy day every week, but the most important day in our number system based on 10 is the day of safe settlement, the day of the number eight. The eighth day is the day of a new beginning. Since the eighth day is the most important day it is the Day of Attendance of Safe Settlement! For the first time, we can find our position, serve and attend God to receive salvation!

To serve means that top—bottom, left—right, front—back becomes one around the family ideal, where the entire family serves the parent, serves the ancestors who are at the center of the parent, who serve God the center of our ancestors. Our families become a family of attendance of safe settlement, that can serve on the eighth day in which the representatives of God, the king and queen, the ancestors, parents, husband and wife, the children's couples, and the grandchildren's couples can become one.

Everything in the fallen world will disappear. The blessed central families are the central families of the owners of Cheon Il Guk, representing Cheon Il Guk, that is, the one unified core, the kingdom of heaven on earth. The day on which we become the representative families that can serve Heaven, which deserves the attendance of the entire universe, is the eighth day. What

is the eighth day? [The Day of Attendance of Safe Settlement.]

First Ahn Shi Il (May 5)

Ahn Shi Il was first officially observed on May 5. True Parents were at Blue Sea Garden, their residence near Yeosu, the



city where the World Peace King Cup Fishing Tournament was taking place.

On that day, Father proclaimed *Ssang Hab Shib Seung Il*, based on the number 5 for the month and the number 5 for the date joined together to make 10. He spoke of the day being the day when the “era before heaven” joined with the “era after the coming of heaven,” and that this day

was the transition point between these two eras.

Second Ahn Shi Il (May 13)

True Parents held the “Rally for the Harmony and Unity of Yeong-nam and Honam” on May 13, the second Ahn Shi Il, at Blue Sea Garden. These are two regions of Korea: Yeong-nam refers to the north and south Gyeong-sang provinces of the southwest, and Honam refers to the north and south Jeol-ra provinces of the southeast. Historically, there has been animosity between the people of the Gyeong-sang provinces and those of the Jeol-ra provinces. However, some 4,300 people (including many members) from these two regions participated in this rally.

Rev. Kwak Chung-hwan read messages from the spirit world and lectured on the unity of Yeong-nam and Honam regions and of North and South Korea. Father spoke and exhorted the representatives of the two regions to reconcile under the grace of God and True Parents.

After Father's speech, a brotherhood and sisterhood ceremony was held, bringing people from the two regions together, and a proclamation on reconciliation was



Rally for the unity of regions in Korea, on May 13, at Blue Sea Garden

read out by provincial representatives. The participants from the two regions embraced each other warmly.

From the Proclamation for the Harmony and Unity of Yeong/Ho-nam Regions:
In this time of heavenly fortune in which everything has been liberated and achieved through the efforts of our True Parents, we as the representatives of the citizens of Yeong/Ho-nam region proclaim that we will cleanse this history littered with conflict and division, and begin a new era of a new history of the realization of God's peace kingdom.

Third Ahn Shi Il (May 21)

On the third occurrence of Ahn Shi Il, on May 21, True Parents hosted the "Rally for the Declaration of Absolute Values for the Sake of Harmony and Unification" at Blue Sea Garden, attended by 13,000

members called from all over Korea. Yeosu is a seven-hour journey from Seoul by road.

Following Father's speech, the Japanese and Western members among the

crowd were joined with Korean members in a brotherhood and sisterhood ceremony. After the celebration they were invited to visit their Korean counterparts' hometowns.◆



Declaration of the Era of Seokbang

April 13 2004, East Garden, U.S.A.

On April 13, Father declared "Seokbang Shidae" [The seokbang era]. The following passages from the beginning of Father's speech allow some insight into his use of the word seokbang which was recently added to the Family Pledge (no. 8). Although in Korean the word means being set free or released (e.g. from prison) the problem is to understand its meaning the way Father intends. Here we have sometimes left the word in Romanized Korean form to show Father's usage.

What is hae(ㄱ 0 1 ㅔ: liberation) and what is seok(ㅇ ㅔ 1 ㅔ: being made completely free)? The meaning is not clear, is it? [No, they are almost the same in English.] Almost the same? They are fundamentally different. Seokbang means that all existing sins completely disappear, without a trace. Only then can you stand before God. You cannot stand before Him with a flaw. That is why the "era of seokbang" is different.

On the tenth of last month, I declared the seokbang of the angelic world, their being made completely free. How great were the sins of the angels? It is not hae(ㄱ 0 1 ㅔ: liberation) but seok(ㅇ ㅔ 1 ㅔ: being made completely free). They fell, but all fallen things will disappear without a trace, from God and from this earth. Seokbang means a state of natural liberation, where we can be born from sinless, good parents and freely meet the nation, world and God. They do not have the proper concept

for this in English.

Seokbang. You have to understand this in the original language. It is not "liberation." We shouldn't use "release," either. [Father says these two English words in English.] This word means returning to that fundamental, original state without sin, that original state where God could



freely deal with all creation. I am talking about an original state as if sin had never begun, where there is no indemnity. It means a unified realm in which we see what God sees, we hear what God hears and we feel what God feels.

Do you understand? This is important. I have to make this clear for you. That's why there was the total freeing [seokbang] of the angels and what comes after this is the total freeing of Cain and Abel. The

total freeing of the parents: there were false parents but now the True Parents have appeared. The nation was in conflict within the realm of two nations. A unified fatherland of God and the era of the peace kingdom could not be made.

Thus only when we enter the "era of being completely free" on the national level, where we can completely erase one nation [i.e. the satanic nation] on the national level and begin the original nation, can this become the age of the realm of unity of the harmony, unification and love of the entire universe! Amen! If we translate this into English will 80 percent of the meaning come through? It won't be understood. So you must learn Korean.

Seokbang. Say it. [Seokbang!] Seokbang: this is a most important concept. So what we need to do is to completely free the lineage of the world of Cain and Abel that was changed.... Through the stained lineage, Eve brought about the struggle of Cain and Abel. Liberation must be carried out here.

On April 19 will come the complete freeing of the Cosmic Parent, the Parents of Heaven and Earth, and the Parents of Heaven, Earth and Humankind.◆

A Transformative Workshop in the Pacific

Paul Saver, IIFWP Vice Chairman, Oceania



The city of Kolonia on the island of Pohnpei of the Federated States of Micronesia (FSM) was the venue for the third Oceania ten-day regional leadership training seminar for ambassadors for peace, held from April 7—16, 2004. Thirty-four participants came from the Micronesian subregion of Oceania—from FSM, the Marshall Islands and Palau. Twenty-six graduated. This was the first time a subregional workshop has been held in Micronesia. It is also an incredible turning point for the nations involved. The success of this seminar is reflected in Continental Director Rev. Yong Chung-shik's announcement that FSM has now been elevated as the fifth nation of fourteen in Oceania in the race to realize Cheon Il Guk within the lifetimes of our True Parents.

The most prominent dignitaries to attend included Iso Nanhken, who is one of ten traditional paramount chiefs on the island of Pohnpei and chairman of the Council of Traditional Leaders of Micronesian Nations, his wife, and two former presidents of FSM, Leo Falcam (1999-2003) and Jacob Nena (1996-1999). Other political representatives included two current members of parliament and one former member. Representing the educational arena there was one principal of a theological college, two high school principals and two high school teachers. Notably, representing civil society there was a commissioner of police and his deputy. Representatives of non-governmental organizations and media also attended, as did two Christian ministers.

Held at the Sea Breeze Hotel, in the midst of a lush tropical paradise where it rains about forty feet (fifty feet on the mountaintops) annually, the seminar began with two days of the International Education Foundation's (IEF) character education lectures. This material proved to be inspirational to all participants without exception and fulfilled a John-the-Baptist role in relation to the Divine Principle lecture presentations that immediately followed. Our trend now is to incorporate straight Divine Principle using direct quotations from the *Exposition of the Divine Principle*. The highlight of the presentations was Rev. Yong's early morning sermons, which covered topics such as the

five attributes of true love, why we need to live for the sake of others, who Rev. Sun Myung Moon is, Father Moon's prison course and the role of the ambassadors for peace.

During and following the Divine Principle segment of the seminar, presentations, which included videos, were given on topics like WFWP and RYS activities, the Middle East Peace Initiative, the vision of IIPC and Ocean Challenge.

One of the critical moments of the seminar was the proclamation of Father and Mother Moon as the True Parents, Messiah, Lord of the Second Advent and Savior. There is no way that anyone could have missed this announcement, since it is made crystal clear who the Messiah is, and it was reinforced repeatedly in various ways. To some it comes as a total shock, leaving people speechless. But inside, a deep undercurrent of emotion eventually



rises to the surface.

The following are some selected reflections from participants in response to the proclamation of the Second Coming:

- ♦The most significant experience of this seminar was the revelation of who the Messiah is...and to think [if I had not come] I would have missed this revelation, which invokes all sorts of emotions in me like disbelief, anger, fear, sadness, joy with praise. But with gratitude, I thank you.
- ♦This is the first time that it has been introduced to me that Father Moon is the Messiah. It is still not something that is easy to accept. If he is the Messiah, I do not want to deny my Lord again; but please Heavenly Father help me to know for sure. I give my respect and best wishes to Father Moon and everyone in the organization
- ♦I'm positive that world peace will be restored through this man's divine works. Praise and glory to the founder.
- ♦Rev. Moon is no doubt a man of God. I have known no one who has done more than Father Moon...I know it is God's providence that through him the world will now come to know the new revelation. All religions and God's children must come to unite in love for world peace.
- ♦My most significant experience is to learn that the Lord of the Second Advent has come. It doesn't mean that I do or don't believe, but I will pray hard about it.
- ♦This is a very noble task that Rev. Moon has initiated. I believe that if the effort is maintained in accordance with the heartbeat of God, every genuine Jesus believer will eventually take an active role in supporting IIFWP.

Some further reflections written by participants included:

- ♦We need to make Father Moon's vision to be known by all humankind. Time is of the essence.
- ♦Through this seminar, all my unanswered questions, doubts and problems have been answered or clarified...I cannot begin to show how much happier I am now compared to before. I am the happiest and most fortunate person alive.
- ♦I need your prayer so that I can follow God's Will for this movement. But also I need to take the blessing. [Christian minister]
- ♦There are lots of unexplainable passages in the Bible I could not understand. Now lots of passages were clarified for me from great teachers in this ten day seminar...I have never heard such wonderful presentations...they were so perfect...I used to think that praying for 1,2 or 3 minutes is enough, but now I know I need to pray routinely and lots more and get used to it throughout my life. [Christian minister]

Following the Divine Principle lectures, a presentation was given on the meaning and value of the blessing. Participants were encouraged to attend the next blessing in Korea. Even before this announcement, a number of participants had requested the opportunity to receive the blessing.

One of the participants from Palau, who is of the traditional faith of that nation (as is apparently 20 percent of the population) commented that everything that was taught during the seminar fits within the parameters of his faith.

The evening before the final day, Iso Nanhken, who is a graduate of a ten-day seminar that was held in Melbourne, warmly welcomed Rev. Yong, the whole staff and participants of the seminar to a traditional feast complete with ceremony, song and dance. The host was of course Iso Nanhken and his wife, Likend, together with a representative group of local Pohnpeians who made the preparations and truly opened their hearts to receive us. The function was held at a local community center.

For many of us, particularly the staff of IIFWP, this was our first taste of traditional ceremonial culture. It's a culture that is highly ordered, with a clear vertical hierarchy reaching up to God. I for one was struck by the beauty of the attitude of attendance that was offered by the locals to Iso Nanhken and Likend. Furthermore, in this environment, there was a meeting and melting together of hearts of all present. Clearly God, the heavenly parent of humanity, was smiling down on us, showering us with His love. Upon reflection, I later came to feel for the first time that the foundation for the structure of the kingdom of heaven lies in the traditional communities of the Pacific island nations. The reason is simple and it lies in the fact that the traditional community, with its vertical hierarchy, is the natural expansion of family.

At the end of the evening Iso got up and addressed the local Pohnpeians. He made reference to the negative rumors concerning Rev. Moon and the Unification movement that had been circulating in FSM. He went on to share his testimony of his wonderful experiences after having met True Parents' representatives in FSM and his experiences attending an international conference in New York last October, the ten-day seminar in Melbourne in February and the inaugural meeting of the Oceania IIPC in Samoa the previous month. He implored all present to not make the mistake of rejecting Rev. Moon but to welcome him and his representatives and to learn from them.



Photos: facing page, workshop participants listen to lectures (bottom, sunrise over Micronesia); this page top, Rev. Yong Chung-shik, continental director for Oceania (at left), laughs during the entertainment; middle, a group photo of the participants; bottom left, Iso Nanhken gives his testimony; right, participants receive their appointment as Ambassadors for Peace

As we left to return to our hotel, Rev. Yong was jubilant, knowing that an incredibly significant condition had been made. Then in the early hours of the next morning, after Rev. Yong had arisen, as is his custom, at 2:30 AM for prayer, Heavenly Father poured down His instructions to Rev. Yong concerning how to move the providence forward in FSM. Rev. Yong was flabbergasted as he took copious notes as if being dictated to. At the time of hoondokhae, that same morning, he shared them with us all. He began by telling us of the pain and suffering he had to endure leading up to this seminar and told us that while he was suffering he anticipated great blessing to come. He said that he had advised Iso to do a traditional banquet to welcome the seminar participants and as a condition to welcome True Parents. As reported Iso did just that. He

went on to tell us that God had instructed him to bring ten Japanese missionaries to FSM. Have them prepare Japanese songs and dance, and then organize evening festivals with Iso's cooperation in every village community. The program would consist of cultural entertainment with both local and Japanese involvement, PowerPoint presentations and conclude with Iso's testimony followed by a Holy Wine Ceremony. Rev. Yong reminded us how Father had begun the providence in the United States with a 21-city Day of Hope tour. Through Father's being obedient to God's direction, God revealed his will after that. God said "Go to the front line and I will give you continuous revelation."

At the final morning service for the workshop participants the messages from the spirit world were read; they had been put onto PowerPoint with pictures to stimulate participants. It proved highly effective. This was followed by a testimony by Iso Nanhken of his life up to his meeting of Rev. Treacy in 2003. About that meeting and the arrival of Rev. Yong and the IIFWP seminar team in September last year, Iso testified that he was watching us "very carefully." Having seen many foreigners come and go with selfish and narrow intentions, he was naturally cautious. He said to himself, "I will taste it if they are not right". He said too that he was the kind of person that is "quick to hate someone." Finally Iso Nanhken spoke of all his positive experiences interacting with and observing our movement and that he could then confidently testify to True Parents. It was a wonderful way to conclude the morning service and enter the final day of the workshop.

For the two mornings following the end of the seminar an open invitation had been extended to all participants to share Father's words at 5:00 AM hoondokhae.

On the final morning, Rev. Yong shared very openly about Jesus. He shared about Jesus' agony, his desire to receive a bride and how eventually Father blessed him with a Korean woman. Rev. Yong spoke too of Jesus' heart being liberated through Father's instructions that the crosses be taken down and through the ceremony to crown Jesus.

Later Rev. Greg Stone, secretary general of IIFWP in Oceania, commented about how far we had gone over the past ten days: from many participants meeting us and listening to the Principle for the first time to reaching a point in terms of heart where we could share anything openly and feel substantially that we are all part of True Parents' family. This is truly a reflection of the kingship era we are in now. ♦

Pak Bo-hi



Kim Won-pil



Kang Hyun-shil



True Parents receive a crystal tower bearing the names of many providential organizations



Awards were given for many areas of service

50th Anniversary of



Opening prayer



Master of Ceremonies



Congratulatory message

At the fiftieth anniversary celebration, True Parents presented plaques and copies of the book *Holy Scripture of Heaven [Cheon Sung Kyung]* to members who had made exemplary effort over many years. First, awards for those who had served with True Parents for the full fifty years of the church's existence were presented. Rev. Kim Won-pil, who, as a teenager, met Father in Pyongyang in 1946, was first to be called to the podium.

As on past occasions, True Parents this day bestowed awards on members who have served as missionaries for extended periods, and to those missionaries and members that they have designated martyrs.

Fifty Years of Service

- Kim Won-pil
- Kang Hyun-shil
- Lee Yo-han
- Lee Su-gyeong
- Lee Mun-gyeong
- Lee Mu-gyeong
- Oh Keum-jeon
- Do Ki-seon
- Lee Hyeon-gyeong
- Kim In-ju
- Kim Sang-cheol
- Lee Du-rim



Kwak Chung-hwan



Jacques Marion



Rev. Kwak's commemorative address: The mainstream of the Unification Movement led by True Parents has developed from guidance in the form of religion to the blessed family movement, and is now moving forward as a movement for the establishment of a world of peace. The Unification Movement is not limited to a specific denomination or sector, but is a global, salvific movement that embodies God's hopes and wishes, and in which the whole of humanity should participate.



David MacLackland (received by his wife Ursula)



Christine Coste (received by Henri Blanchard)



FFWPU (HSA-UWC)



Congratulatory message



A congratulatory song



Cheers of Eog Manse



for witnessing

Lee Du-sam
Kim Bong-sun
Eom Myeong-mi

Martyrs

Young-Cheol Kim
Masaru Watanabe
Atsushi Funatsu
Norimasa Obata
Motoko Shiroma
Christiane Coste

Long-Term Missionaries

Kwak Chung-hwan
Pak Bo-hi
Seuk Joon-ho
Kim Zin-moon
Kim Byung-wooh
Kim Hyung-tae
Pak Joong-hyun
Kim Hyo-yul
Hwang Yeop-joo
Kim Ki-hoon

Ono Yoshinobu
Kamiyama Takeru
Ikeno Kazuyoshi
Nishiwaki Toru
Hamasaka Mihoko
Abe Masatoshi
Aoki Ittetsu
Fujii Mayumi
Nancy Hanna
Jacques Marion
Jack Corley
David McLackland
Jeremy Jordan





The HoonDok Family Church Providence in Korea Photos above: left, hanging the sign for a new hoondok family church in the southern provinces of Korea; middle, the opening of a true family culture center; right, dedication of a rural hoondok church

CONTINUED FROM PAGE 2....MESSAGE

love, our family, society, nation and world are no different from a grave. No matter how bad the external conditions may be, with love, life can be revived. Conversely, no matter how good the external conditions may be, without love they are dead.

Love is not a concept. It is life itself. Thus, our life is sustained through love. The same can be said of peace. If there is any conflict within the individual, family, society, nation or world, there can be no security in life. Where there is harmony, unity and peace there is life.

My beloved members, we must now return to our hometown to establish Cheon Il Guk. We must become resurrected beings of life overflowing with love and peace through absolute faith, absolute love and absolute obedience. With this we must move toward the ward and neighborhood; with this we must approach our relatives.

Life encapsulates our entire being. We can find two traditions in the Old Testament. We can also find two kinds of tradition within Jesus' life.

The first is that of the high priest who is called by heaven to walk the path of faith. The high priest gathers people who'd been dispersed and earnestly engages in heart-to-heart exchange with heaven.

The second tradition is that of the prophet. The prophet does not confine himself to what is delineated in scripture but proclaims the word through his own mouth. Whereas the high priest practices in silence, the prophet raises his voice saying, "You snakes! You brood of vipers!" This phrase comes out in Jesus' sermons.

In conclusion, we can say that the tradition of the high priest is that of gathering people, whereas the tradition of the prophet is that of dispersing people. This repetition of gathering and dispersal can lead the people to a profound stage of meeting Heaven face-to-face, and also can have them dive into the world and guide many people's lives toward heaven.

This organic interchange between the priestly tradition and prophetic tradition maintains our life. Thus, it is as a result of this prophetic tradition that we have been dispersed to our towns, villages and districts. It is by the priestly tradition that we come together each month in our regional church to offer testimonies of our accomplishments and to then go back out with a new sense of mission. It is the same with True Parents' lives. If we analyze their lives, we can see that they substantially integrate these two traditions.

district, ward, block area and family. The light and grace of Heaven will fill the dark and lowly places.

Three Formulas for Tribal Restoration

Dear members, if you wish to meet God and True Parents even today, do not go to True Parents' house or to the church—go out to the field! Fulfill your mission as resurrected selves, upholding True Parents, who have perfected the priestly and prophetic traditions, as the standard of your faith.

Beloved members, True Parents have stated that our faith is "the perfected form of all prior faiths." True Parents have also emphasized three formulas for restoring our tribes and laying the foundation in our towns and local communities.

First, you must die in order to live. In order to show people a life that is permeated by the fragrance and vitality of resurrection, we must first be burning vigorously. That is our way of life. The fragrance of life blossoms from sacrifice made for the sake of others. That fragrance awakens resurrected faith among all people and gives them a taste of joy as resurrected selves.

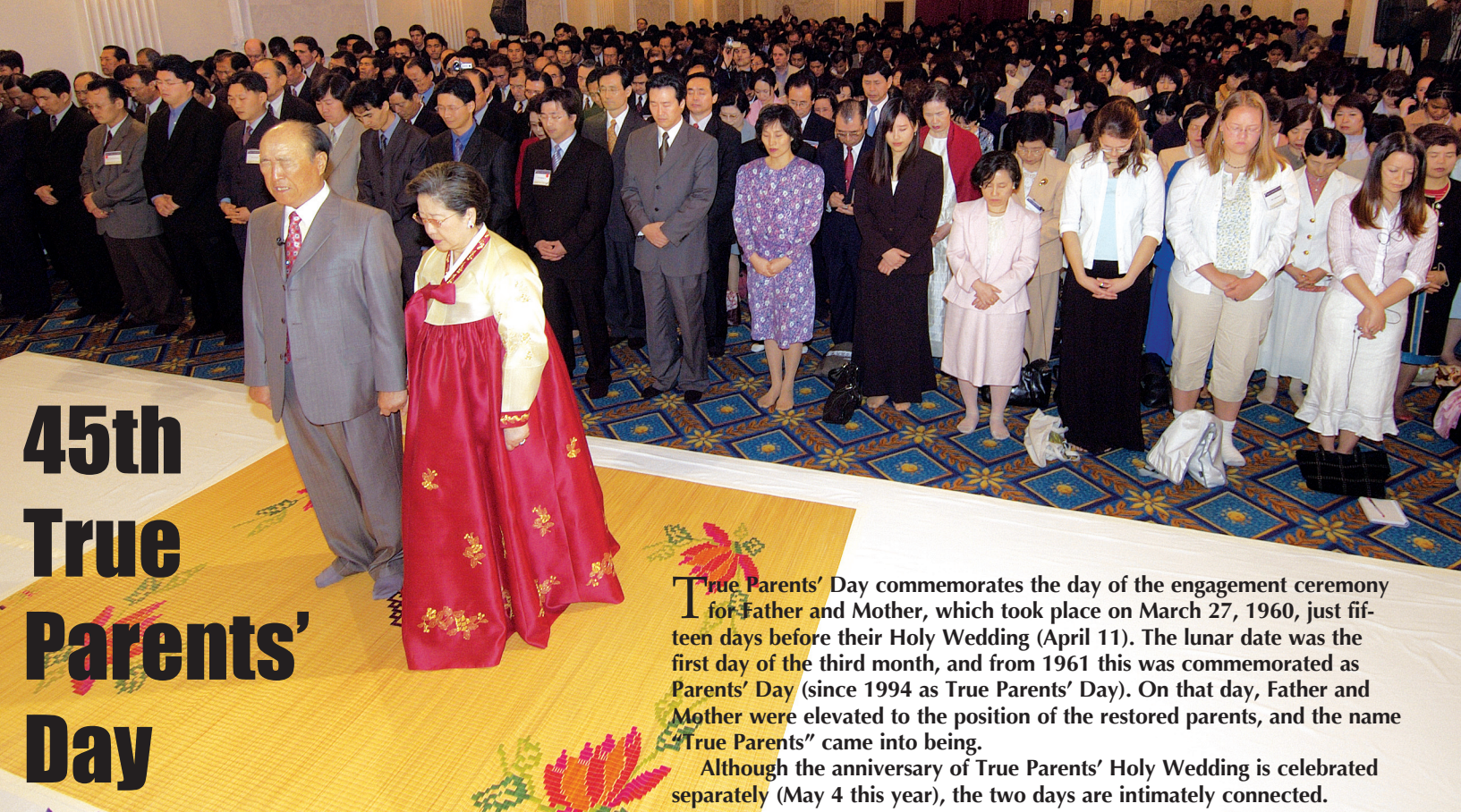
The second formula is that if you hate others you will be bound to your hatred. If you hate others or reject them, you will suffer restrictions. If you open your mind, you will find liberation, but if you close your mind you will be placed under restraint.

In the Bible it says, "And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward." It is easy for a modest person to give a cup of cold water to another person, but for an arrogant person, it is a hard thing to do. Members, please love each other. You must never harbor hatred toward each other. Liberation can be naturally achieved through this formula.

The third formula is that you will be bound by the things that you own.

The entire spirit world is being mobilized now and has come down to the wards and neighborhoods of our hometowns. God has also come down to our hometown. The church is no longer the place for us to meet God. We will meet Him in our town, hamlet,





45th True Parents' Day

True Parents' Day commemorates the day of the engagement ceremony for Father and Mother, which took place on March 27, 1960, just fifteen days before their Holy Wedding (April 11). The lunar date was the first day of the third month, and from 1961 this was commemorated as Parents' Day (since 1994 as True Parents' Day). On that day, Father and Mother were elevated to the position of the restored parents, and the name "True Parents" came into being.

Although the anniversary of True Parents' Holy Wedding is celebrated separately (May 4 this year), the two days are intimately connected.

Conversely, if you have nothing, you are naturally liberated. I have mentioned this before; those with great riches still may live as a poor man does, while a beggar may live a rich life. When you are filled with the desire to possess worldly riches, you will be bound by that, but if you can give everything away and forget it, you will be filled with the most fortunate and rich feeling.

As resurrected bodies, how can we convey the joy of resurrection to the people in our tribes, communities and neighborhoods? The answer is evident in the three formulas I have presented to you. **With True Parents' blessing, our church has created a second wonjeon (special burial ground for our members) near Chuncheon, a city just near the border with North Korea. The new site has 1,800 plots which are being offered to members resident in Korea. Here, members celebrate the completion of the new site on April 13 this year.**

Life can be displayed through unending sacrifice. Liberation can be enjoyed through boundless dedication, and through service-giving, and giving and forgetting that you have given—we can enable our tribes to inherit the faith of true, resurrected selves. When that happens, this world will become the kingdom of heaven on earth, where perfected beings of the original ideal of creation

can live centered on God.

Beloved members, I pray that you will become representatives and heirs of Heaven and of True Parents, and gain victory in your towns, villages, districts and neighborhoods. ♦

Note: The sermon carried in the March 2004 issue was given on March 21.





GAZA: Where God Has to Go

Joy Pople

IN LIGHT of repeated terrorist attacks in Israel and Palestine, our well-intentioned relatives, friends, and State Department had cautioned us against undertaking a peace mission to Israel, let alone entering Gaza; but where are peace-builders needed, if not in the vortex of conflict? Where are the parents' hearts drawn, if not to the children who suffer the most? How can God pour out His love, except through those willing to serve as His voice, hands and feet?

Early in the morning on April 3, 2004, a bus with twenty-three American Christians, Jews and Muslims inspired by Father and Mother Moon set out from Jerusalem through the rugged Judean hills terraced with olive trees, to the farmlands and towns of the coastal plain. Rice fields and palm trees lined the highway, and cypress trees accented the red tile roofs in the Israeli towns. As we turned south, we saw sand dunes and scrub brush with prickly-pear cactuses.

We drove over a culvert with a trickle of water into a vast parking lot with a handful of vehicles. Beyond the concrete barriers, we could see factory buildings. At the blue and white painted checkpoint, we turned in our documents and took seats. One by one, as our names were called we walked to the window to show our best smile of good will to the guard, who compared our faces with the passport likeness.

We crossed the line of life and death at the Erez border between Israel and the Gaza Strip. Six Palestinians had died there a month earlier. Two weeks after our visit, a Palestinian suicide bomber killed himself and an Israeli soldier there.

Passing through narrow revolving gates, which reeked of urine, we walked down an 800-meter long concrete corridor with a metal roof into the Palestinian territory of Gaza. Our bus and escorts awaited us in the otherwise empty parking lot. These scenes can only be described in words, because no photographs are permitted at checkpoints.

Our bus headed south on the main thoroughfare, the Street of Unity, to the heart of Gaza. To the east are olive orchards, vegetable

fields and orange groves with nearby juice processing plants. To the west are new gray buildings two or three stories high, with commercial stalls on the ground level and balconied apartments on the upper levels. In the courtyards are rose of sharon bushes, mimosas, olive trees and palms. Round or flattened arches top the windows and doorways. Sandbags are stacked in courtyards, and rugs hang over balcony railings. Rooftops support small satellite dishes and water tanks. At major intersections, horizontal bands of colored tiles adorn the rounded faces of business buildings. There were not many cars or pedestrians moving along the streets. In the heart of Gaza City is the parliament building, convention center, and mosque. Helicopter strikes have destroyed factories, homes and apartment buildings. As the Israeli military has been withdrawing from positions in Gaza, the Palestinians are busy rebuilding.

Although many Palestinian families have lived in Gaza for hundreds of years, nearly half of its 1.5 million people live in eight refugee camps formed during Israel's War of Independence in 1948. Protected by high walls, nineteen Israeli settlements occupy half the territory. Checkpoints within the Gaza Strip restrict the movement of Palestinians. The Palestinians depend on Israel for nearly 90 percent of their external trade, and much of their employment.

A Conference in Gaza on "The Vital Role of Religious Leaders on The Path to Peace"

Our visit was coordinated with

the chairman of the Palestinian National Association for Youth in Gaza. He was waiting at the Al Quds International Hotel overlooking the Mediterranean shore in Gaza City, along with representatives of many sectors of the Palestinian community.

The executive director of IIFWP in Palestine, Kamal Thabet, welcomed us. "We are all gathered here in the name of peace," he said. "Children have a basic right to live in peace. All religions call for peace, equality and respect for each other, without destroying lives. We invite others to join us to ensure that the children of the future will enjoy peace and not war."

Our group's leader, Rev. Michael Jenkins, thanked our hosts from the bottom of his heart for their welcome. "We came to pray together and ask God's blessings for Gaza and learn how we as religious leaders from around the world can help," he explained. "The fundamental principle is belief in God as the parent of humankind. We thank God for Moses, Jesus, and Muhammad, peace be upon them all." He offered the resources of the Interreligious and International Federation for World Peace, which is active in 170 nations.

Dr. Frank Kaufmann saw some school-girls and felt as if they were his daughters. "I want to thank every mother and father and every son and daughter for living with dignity, honor and hard work." He

added, "These religious leaders here today are not afraid, just as you are not afraid. Religious leaders can help break the spirit of enmity. That is happening in America, between blacks and whites. Archbishop

G. Augustus Stallings and Rev. Jesse Edwards, who are with us today, are living examples of religious leaders dissolving the barriers of race. Every time we come to Gaza, we are told we will be killed, but every time we experience more love and understanding. We want to connect the whole world to Gaza."

Each of our group had some-



thing unique to offer. Gayokla Nichi Ayala, the spiritual leader of the Native American Kahwega tribe, offered a gift of a traditional chieftain's necklace made from wolf bones, which conveys special blessings for spiritual and physical protection. Archbishop Stallings sang a song of peace.

We heard from one Palestinian leader who we understood had spent twenty-three years in Israeli jails and had had a personal encounter with God there. "We are happy that you are here and happy to receive a special gift from someone who represents a people who are suffering as we are suffering now. We are especially happy that you are conveying a message of peace from Father and Mother Moon. We are in the holy land where God sent His three main messengers. All these religions emphasize peace. We are the trustees of peace and the road to peace. In spite of all difficulties, we are determined that we should have peace. This does not

mean neglecting the rights of people living on the land, Jews, Christians and Muslims. Great pain experienced during delivery concludes in new birth.

Our delivery is very painful, because we strive to deliver great peace."

An Orthodox priest offered greetings: "We thank you very much for your personal and sincere efforts. You have traveled a long distance so we can work jointly for peace. We welcome everyone who loves and works for peace. We reject war, hatred and racism. We work to create brotherhood among religions. Our motto in Gaza is peace, brotherhood, equality. For hundreds of years Muslims and Christians have embraced each other. We Christians live in harmony and peace with our Muslim brothers. We defend this holy land. We refuse all forces who are looking to create war and bloodshed in this land.

We are the first to extend the hand of peace to the Israelis. To all people of the world we extend the hand of peace. We defend the rights of Christians and Muslims to practice their religions in freedom. Muslims and Christians from here cannot go to Jerusalem or Bethlehem to

pray in our churches and mosques. Jerusalem should be protected as a holy city so people of all religions can worship in peace. We jointly work together to keep the holiness of the city. I call on you all to pray for peace."

The word *Gaza* reminded Donzella James, a former state senator from the state of Georgia, of gauze, which protects wounds while they heal. "In the scriptures it is written that in order to attain peace we must all come together in unity," she said. "This is my third visit, and I am here to stand before you unafraid. With gauze you can heal the land.

When you heal the land, the world can have peace, not just Israel." She went on to speak of the dream of peace, but stated that dreams without actions are for those who sleep. Peace is her waking dream. Father Moon has the same dream for peace and has called leaders of religious denominations to come together for peace. "Where we live is like a grain of sand compared to the vastness of the universe God created," Mrs. James said, "but people have created walls to separate people from each other. God has blessed you and will take care of you. Revenge does not lead to peace. Payback for past wrongs will not help. Blessed are the peacemakers, because they shall be called the children of God. The religious community must stand up for peace, truth, and God's amazing grace."

A Palestinian imam spoke: "My dear brothers, God sends prophets to give glad tidings and also warnings. The Prophet Muhammad says that all prophets are brothers with the mission to guide people in the path of righteousness. You are all descended from Adam. Muslims believe in all the messages from heaven. We believe all people are equal like the teeth of a comb."

The imam referred to the pain of occupation and challenged us to work for peace for people who have been deprived of it: "Let the dove of peace fly all over and raise up the olive branches." A Palestinian Protestant minister appealed to us to consider the plight of the refugees who cannot go home.

Afterwards, Dr. Andrew Wilson (who is Jewish) remarked that God's power and glory is present in the most dangerous and difficult place, in this case Gaza. "I felt an unexpected and mysterious joy pervading the conference room, softening the rough edges and pain of the Palestinians. I felt God weeping with love over the suffering



Above: an Arab participant signs the Gaza conference proclamation; left, Former U.S. congressman Rev. Dr. Walter Fauntroy prays with Rev. Jenkins at the Western Wall



people of Palestine. I cannot hate them. I only have compassion for them and wish them all success."

Representatives of a Palestinian women's organization pleaded for help for mothers and children who are suffering because of the occupation and the restrictions it has caused. Fatma Birnawi showed photos of Israeli war prisoners whom she had helped care for in South Lebanon. Recently they had asked to meet with the lady who had taken good care of them in prison. Arrangements were made for them to come to Gaza to meet her, but in light of recent killings, the meeting couldn't take place.

A buffet lunch was served, and people clustered to continue animated discussion. I remembered my college days and the Palestinian students who always ate together in a corner of the dining hall. Whatever the topic of the day, Muslims and Christians discussed it together with passion, and not a day passed without them voicing the hope of returning in peace to their homeland.

With these memories, the hotel dining room became a familiar environment. The imams stopped by to listen to what Fatma Birnawi had to say. Next to my heart I had been wearing a bird pendant with the intention of giving it to someone who touched my heart. I put it around her neck.

Our American Jewish brother, James Cowin, said, "All my life I have considered the Palestinians, if not enemies, at least alien. Yet, in Gaza, in the midst of seemingly the most violent adversaries of my people, I found myself volunteering to help the Palestinians publicize their efforts to bring normalcy and peace to the hearts of their children. I could not have done this without my life of faith in the Principle."

Returning to Erez, our escorts left us in the still-vacant parking lot. The parting words of our interpreter, Zahia el Zaeem, a twenty-one-year-old university student, were: "We fight not for death but for life, because we love life."

We learned that Israel had closed her borders. Palestinian borders are controlled by Israel, which clamps down on access when there is fear of terrorism. When would they reopen the border? Maybe in an hour, we were told. Maybe longer. We returned to the bus and launched into an impromptu songfest.

Mrs. James and I joined hands and danced in the aisle of the bus. For years she had been grieving over the death of her seventeen-year-old son in an automobile accident. Just the day before, she had seen a vision of him in prayer after participating in a Roman Catholic mass at the Church of the Holy Sepulchre. As mothers, our hearts could empathize with the grieving hearts of the women of Gaza and the grieving heart of our Heavenly Parent.

I looked toward the back of the bus and saw Dr. Wilson's bright eyes. I stretched out my hand to him. He took it and stood up. Joining our raised hands, we turned each other around in circles. The light spread until his entire body seemed to glow. It was so enchanting that I began to laugh. Dr. Wilson was overcome with a spirit of holy laughter. Our Pentecostal brother, Rev.

Edwards, laid hands on him and he fell down on the seat, unable to move.

Other people had transformative prayer experiences in conventional places such as the Upper Room, the Western Wall, and Dome of the Rock. On that day, the Holy Spirit, the Shekinah¹, came down at a checkpoint where so many people have died. We had witnessed God's children praying with tears because they were cut off from their traditional holy places. In a deserted Gaza parking lot, a Jew and a Christian became caught up in the spirit of God and wiped away tears from heaven

and earth.

"I know that God meets us in places of suffering and self-denial," Dr. Wilson reflected. "Going into Gaza is life and death. I gave up my life to go there. I went on that bus ready to die. Instead, God met me and gave me an experience of unforgettable joy."

As we continued singing, the Palestinian border guards drew closer to the bus to listen. Around dusk, we were allowed to leave the bus, proceed through the Palestinian checkpoint and cross to the Israeli side. In the eaves of the transit corridor, sparrows twittered and fluttered, freely offering their own anthems to the Creator.

Lined up between metal rails on

the Israeli side and watched over by soldiers with Uzis, we kept on singing. One young guard came over with a request for a favorite song. His warm smile contrasted with the guarded expressions of some of the others.

We sang for three hours or more without exhausting our repertoire, our voices or our passion to bring joy and glory to our God and His children. Blacks and whites, Baptists and Unificationists, Muslims and Jews, sopranos and tenors, we joined our voices in light, uplifting songs. Someone—it may have been Archbishop Stallings—set the rhythm: "Truth is marching, truth is marching, truth is marching." Then we took up the prophetic words, "Mine eyes have seen the glory of

the coming of the Lord," and raised the hallelujahs up through the coils of barbed wire unto the spangled heavens.

"We were in nothing but danger all the time," Dr. Kaufmann commented after we returned to Jerusalem. "Father and Mother took responsibility for us being there. They organized the spirit world on the highest realms to protect us. Any of us could have blocked that if we misbehaved, but our small "yes" made the blessing of protection impeccably intact." Paradoxically, Dr. Kaufmann reported that he had never felt happier than he did that day in



Gaza. [See facing page.]

Peter Cartright was on the video team, which was able to go everywhere. "We interviewed Jews and Palestinians," he reported, "and the bottom line is that they all want peace but do not know how to achieve it. Father Moon is clearly the only one with the vision to send this group with Muslims, Jews and Christians working together to try and change this troubled part of our world."

Perhaps until we sang "The Battle Hymn of the Republic" with Uzis pointed at our kneecaps, none of us had fully lived. Glory, hallelujah, the time has come for God's children of all faiths to rise and shape destiny.

In his address at the Dirksen Senate Office Building on March 23, 2004, Father said: "I have reached the advanced age of eighty-five, by the Korean way of counting. But I will continue to work harder than anyone else until the day the earth overflows with God's true families, guns in the Middle East fall silent and give way to fireworks of peace and joy, and shouts of mansei celebrating the unification of my homeland Korea echo across the Pacific to be heard in America."

Father and Mother welcomed representatives of our group to East Garden on our return to America. "Although you did a great job in Gaza and Israel, you must really commit yourself to saving them," he admonished us. "You must become a representative of Jesus. You must become the heavenly fertilizer to bring God's fruit. You should commit to giving your life totally for the sake of God, risking your life. You can bring the blessing to all these people, whether Jews, Christians or Muslims. When all your lineage has been enmeshed into God's blood lineage, there will be only one kingdom, which will not be centered on any one religion."

While we were in Israel, Father went fishing every day on the Hudson River, wrestling with the forces of heaven and earth to advance God's providence. It is always more agonizing for parents to send their children into a place of danger than to go there themselves. We felt this heart when Father told us, "I was so serious about you and praying for you. I made up my mind that if one of you died in the Gaza Strip, I was prepared to mobilize the world movement and media to support you. I was determined to do everything and anything to protect you and save the people there. You came back, and God is so relieved." ♦

1 The presence of God in the world as conceived in Jewish theology.



An Outpouring of Spiritual Power

Frank Kaufmann

Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me... Psalm 23

MOST people, including all people centrally responsible for Father's directions on the Middle East, presumed that Pilgrimage number five would have to be cancelled or postponed following the assassination of Sheikh Yassin¹ just days before it was to begin. The rage, instability, and downright danger were at a pitch where one simply could not ponder walking into center of this bull's eye² willingly. There had been a number of conversations among the organizers on how to handle the cancellation or postponement of this pilgrimage. All that remained was to report the matter to Father to get his okay.

Leaders met with Father intending to present these plans for his decision and advice, but before the report on the situation could be presented, Father spoke for some time. He spoke about many things, including uttering the following: "The situation in the Middle East is becoming so serious. Now I will send ten times more leaders and clergy there." Do I need to add that the question about cancellation didn't come up? The U.S. State department issued a no-travel advisory for Israel. We left for Jordan the next day.

Not just "we" left. One hundred and twenty Christian Ministers left. Is it that these people do not have televisions, radios, or do not know how to read? By whose assurances are these Christian ministers walking into a cauldron of madness and the seeking of revenge? People must consider these sorts of phenomena when reflecting upon Father as a spiritual leader.

As we continued on our way, it quickly became clear that this group was an avant garde. This group was the needle (the front most point, the tip) of sewing together the spiritual world and the physical world. The saints of history and the phenomenal power of spiritual reality coursed through our number throughout the days of the Pilgrimage, yielding an unbroken

flood of miracle and spiritual experience in all the moments of the tour.

Signs of God and the spiritual world ensconced in the day to day life of our pilgrimage included: The rescue to safety of our four pilgrimage members who were trapped in Al Aqsa Masjid while it was under assault, safe passage and restorative events in Gaza during our one day conference in Gaza (this so soon after the assassination of Sheikh Yassin), a Pentecostal experience in the Upper Room on Palm Sunday, and many other such moments and occasions throughout the journey.

And recall, this was a pilgrimage which did not carry a specific providential task or mandate from Father (such as the

his own name at such a time as this.

Imagine what sort of conditions, spiritual commitment, and spiritual confidence would be required to risk the lives of saintly, trusting devotees by sending them into the jaws of death? Think of the depth of prayer and spiritual power which would have to obtain to put one's self, history, and reputation on the line, to have so many people *in your name* walking moment by moment as sitting ducks!

This fifth pilgrimage might, in its own way, be one of the greatest testimonies to Father's spiritual power that a person could ever find, even in a life as magnificent as Father's.

On the second day of our pilgrimage, four of our group (including some

of its leaders) had gone to the Al Aqsa Mosque Friday prayers, to pray and to meet the Sheikhs of this holy site in order to arrange the logistics of our visit. Suddenly, matters took a turn for the worse and hundreds of Israeli soldiers began to storm the sacred compound of Al Aqsa. Tension was thicker than gruel, and the elements of world war quivered at the brink. A breath in or a breath out could have defined a holocaust and international horror.



crowning, or the Jerusalem Declaration). I point this out particularly in light of the sometimes bewilderment, and sometimes cynicism in response to the pilgrimages... "Why are we doing this again? What is this one for? What are we accomplishing with all these trips?," and so forth. At the end, there is a part of every pilgrimage that is unknown before the outset. There is something which cannot be anticipated, something which only reveals itself as the narrative of each pilgrimage unfolds.

The bottom line of this pilgrimage was that our lives and our safety were in Father's hands. Conditions of rage, seething hatred, and determined revenge so poisoned the air in every corner of the world following Yassin's death, that no one dreamt that this pilgrimage would hold. People were *sure* that Father would not risk the lives of important and known Christian and multi-religious clergy under

rhor.

Imam Haithan Bundakji, from a life-threatened position in the mosque made a telephone call that should forever be told: "Rev. Jenkins, I do not know if I will live now. If I die, please do one thing for me. Please tell Mother and Father that I love them, and please tell my Jewish brothers, that I haven't changed. I love them."

Rev. Jenkins called Dr. Yang in the United States. "Dr. Yang, four of our brothers are trapped in Al Aqsa Masjid. We do not know if they will live. They send Mother and Father their love. Please pray for us."

Where was Dr. Yang when he received this call? Dr. Yang was about a half a mile from the marina at Half Moon Bay. He was about four feet from Father. Father had forbidden Dr. Yang this time (for the first time) to travel to Israel with the

CONTINUED ON PAGE 29....KAUFMANN



Until the Day of World Peace and the Kingdom of God

by Rev. Kim Soo-yong



Rev. Kim Soo-yong at Speakers' Corner in London

Prior to being appointed as an IIPC peace ambassador to the United Kingdom, Rev. Kim Soo-yong has worked as a missionary in West Africa and Sudan, and more recently as the Federation chairman in Pusan, South Korea.

ON January 13, 2004, with great expectations, fellow peace ambassadors Pak Jong-wook, Ryu Jaechol and I boarded a Japan Airlines flight bound for Great Britain.

On January 14, we finally arrived at Heathrow Airport near London. Though the other passengers went through immigration without any difficulty, our team, which came to this nation with a great mission, was stopped and bombarded with questions. In that instant hundreds of things passed through my mind. I was amazed at this turn of events. Although we had entered separately, the immigration officials quickly discovered we had come together. They asked us why the three of us had come together. The onslaught of questions continued. "What is your destination? What is your occupation? What is your wife's occupation? Who are you going to meet? Where are you going to stay? Why isn't your family with you on this trip? Why are you three together? How long are you staying?" I volunteered to help the other two ambassadors, because I had, to some degree, command of the English language. I was told just to stay quiet, though, until somebody else came from the other side of the terminal to translate for them. Hours passed. I was asking why God couldn't help us in that kind of situ-

ation. I mean, if God wasn't going to help us that was fine, but how could He expect us to stay in this country for a few months when we're being given a scare like that from the start? In the end, as if our ancestors in the spiritual world had come down to help, those officials stamped our passports and finally let us in. Mansei God, mansei True Parents, mansei Great Britain!

The Start of Activities

This was our first time in this foreign country; we began witnessing on January 21 in the stations, parks and streets with some British members in four teams of two.

We handed out pamphlets and asked people to participate in seminars. It wasn't easy to get the attention of passersby as they marched ahead on their business. On the second day, at two in the afternoon,

we were talking to one person in Hyde Park, when suddenly a police car quietly drew up beside us and a policeman asked us who we were and what we were doing. We told him we were tourists and that we were talking about peace. They quietly observed us and then just left. I felt my strength drain out of me. I really wondered how we were going to make it through the remainder of our time there. But we just nervously laughed it off, saying that it was nothing.

After about ten days two Korean blessed wives living in England visited us to say hello. We talked about things in England, and it was decided that we should hold two types of events. The plan was to hold a seminar for Korean residents in England with the goal of breaking down walls between the established churches and of laying a bridge of reconciliation and unity amongst them.

Before taking on this project we arranged a workshop for our Korean members. These members hadn't heard a lecture or sermon in Korean for ten to twenty years.

At the beginning of the workshop, we sang three Korean songs to start things off. As we sang these songs, some of the participants began to cry. In this way our workshop began amidst an atmosphere of grace. There was so much to say that we could not fit in everything. The members were as greatly inspired as if they had been to a forty-day workshop. It was a good opportunity for the Korean community to get together.

Out and about in London: Rev. Kim with other IIPC peace ambassadors.



Seminar for Korean Expatriates

On March 13, in a lecture hall of the New Malden Municipal Library, we hosted our seminar for Korean residents in England under the theme "Reunification of North and South Korea and the Mission of the Korean People."

England has a Korean population of 35,000, most of whom are people of faith. Many Korean churches have established themselves there. We wanted to use this opportunity to break down the walls that divide us from the other religions and establish close ties with them, which could become a strong foundation for our movement.

We had brainstormed and exerted ourselves in preparation for the seminar. We took the advice of Korean sisters living in Britain to organize a program, decide on the place, time, lecturer and theme and to make pamphlets. These we brought to the Korean embassy, where we asked that they send a representative to offer some congratulatory remarks at the event. We went around meeting all the Korean nationals. We received a promise from the Korean embassy that someone would come and give congratulatory remarks. We were ready; we were confident. So we went to the embassy and met the consul. He said he would do his best.

He introduced the president of the Korean Society in England, Shin Woo-seung, and the chairman of the Advisory Committee for Peace and Unification, Oh Geuk-dong, telling us that we should meet them. With this as our foundation we were able to meet many other dignitaries the following day.

We also sent invitation letters to the presidents of five major daily newspaper companies, and distributed invitation letters to stores run by Koreans and to the home of each and every Korean family we could find. Everything was going smoothly, without any problem. Somebody did call us and asked which church we were pastors of. I said that I was a minister for the Interreligious and International Federation; the person left it at that.

Finally, the lecture meeting began and Mr. Pak gave an impressive, prophetic lecture on the reunification and future of Korea. Through this event, I believe that we finally broke down the walls, allowing our activities to take root in the British Korean community of

35,000.

Visit to Karl Marx's Grave

In the morning of March 9, Mr. Pak and I visited the grave of Karl Marx, the originator of the communist theory, which brought about great misfortune to all of humanity. Most English people we spoke to didn't even know about his grave.

After asking round for about an hour, we finally found it in the cemetery of the small village of Highgate on the outskirts of London. His gravestone stood out in the middle of a cemetery where many hundreds are buried. On his gravestone was a bust of his head. What was more peculiar was the epitaph, which was the saying that best represented Marx: "Workers of all lands, unite!" The silence of that grave spoke loudly of the demise of Marx and his philosophy.



Karl Marx's Grave

Because of those people who accepted and acted upon his doctrine, as many as two hundred million innocent people were killed or purged throughout history. Even today, more than ten million separated people shed tears in my homeland, Korea. Some sources have reported that as many as two million North Koreans have died of starvation, unable to cross the 38th parallel, which has divided the nation for fifty years. Even today, we long for the day of reunification amidst ideological confusion and chaos. How could the false ideology and actions of one man have brought about so much tragedy and misfortune to God and humanity? Moreover, what can we leave behind for the sake of God's will during the hundred years of our one lifetime? These things crossed my mind as I stood there before Marx's grave.

International Friendship Luncheon for World Peace

On March 27 we held our last major event since coming to England as peace



With the ambassador of Afghanistan at the embassy

ambassadors. We invested all of our devotion and effort during that time. What is a peace ambassador? What do we do? Throughout my stay, I asked myself that question and sought an answer to it.

I found my answer. Wherever we go, whomever we meet, our job is to plant seeds of peace, so that the flower and fruit of peace can blossom. With true love, Godism, and an interreligious and international ideal, our job is to stop conflict between individuals, families and nations, establish peace and teach through example what true happiness is. Whenever we have time, we must meet all the people on the face of the earth for the sake of humanity and world peace. So we went about handing out invitations to important figures, prominent journalists, business people, Buddhist priests, Christian leaders, and leaders of Confucianism. We sent invitations to and visited the president, dean, professors and students of Cambridge and Oxford Universities.

We also sent invitations to members of parliament, the leaders of both the governing Labour Party and opposition parties and the mayor of London. We even sent invitation letters to the Korean embassy, president of the Korean National Society, Advisory committee, newspaper companies and business leaders. We visited all 115 embassies in England and gave invitation cards with True Parents' names on it. The people we met most often were the ambassador or consul of each nation. We met some thirty of them and took commemorative pictures.

The most impressive ambassador was the one from Iran. Five of our peace ambassadors went to the embassy to meet him. Usually the ambassador would sit in front of us to talk but the Iranian ambassador came out of his seat to sit next to us. We asked for him to stay in his chair, but he declined. He said we were older than he and deserved due respect. He was very gracious in meeting with us.

Our next stop was to the Malawi embassy. The consul and ambassador were both there to greet us. Over tea and refreshments, they told us that in their country they never send away a guest empty handed. Guests were always welcomed, even if they came in the small hours of the morning. Among all 115 embassies, the one for Malawi was the most hospitable.

Next we went to meet Prime Minister Tony Blair, Prince Charles and Queen Elizabeth. Of course, we did not have appointments. We sent the invitation to Tony Blair by lettergram. We tried to visit Prince

Charles personally. Five of our peace ambassadors went to the front of the palace with the invitation and requested a meeting with the prince if he was there. We were told that it was impossible to meet him without an appointment. We then asked for his secretary. Some phone calls were made, and we were told to come in. To our surprise, the chief secretary greeted us, with a smile on her face. She read the invitation card and told us that the prince was in Spain, but would be arriving in the evening. She told us that she would convey our message to him and thanked us for coming.

Next we tried meeting Queen Elizabeth. The guards' reply was the same: no appointment, no-can-do. We told them we understood but earnestly requested that they convey the invitation letter to the Queen. They graciously accepted the card.

We finally finished meeting all the top leaders of Britain and sending all our invitation cards, which conveyed the news of world peace and of True Parents. Then we prayed. Through the international banquet for world peace, we prayed that this news would take root among all leaders of Britain, so that the flower and fruit of world peace can blossom. Finally on March 27, our peace ambassadors showed off the fruit of their final efforts.

Some eighty people, including religious leaders, ambassadors, consuls, representatives of the media and professors came to the event. Although the Queen and the Prime Minister did not come, they sent messages of thanks for inviting them with wishes for great success for the day's event.

Many programs were prepared for this event; Tim Read, the church president introduced our movement and three leaders from different fields gave themed presentations. Participants had time to introduce themselves and enjoyed the entertainment and banquet. The event had an even mix of participants from all walks of life. It was a success in that we were able to introduce our events to the representatives of Palestine and Israel, and to the Queen and the Prime Minister.

Although we wanted to meet and invite more people and tell them of our peace initiatives and activities, time was not on our side.



The final event of Rev. Kim's sojourn in England—the International Friendship Luncheon. Rev. Kim is pictured here with two Korean sisters who live in the UK.

The most important lesson from this was that if we set large goals, we will meet great people and do great things. Happiness comes from becoming enraptured in the task of realizing such goals. What rang true to me was that where there is a will, there is a way.

At Speakers' Corner in Hyde Park

I was truly blessed with extraordinary experiences on the day that after Sunday service I took two of our peace ambassadors and one other member to the world-renowned tourist spot, Hyde Park Speaker's Corner. This was the day Speaker's Corner was finally to meet its master!

To prepare for the one hour given to me, I visited the site three times in advance and prepared two songs. I figured more people would be attracted if I was singing. I memorized a twenty-minute speech in English, but until I started I was worried sick. Finally the judgment time came. It was two in the afternoon. In a dozen locations many professional and eccentric orators were spewing fire

through their speeches.

I went to a quiet corner and set up my chair, and began to sing the "Lord into His Garden Comes." After hesitating a couple of times, I finally found the courage to stand up on my chair. I sang "Oh, Danny Boy." Not one person paid the slightest attention and instead the orator next to me began to yell in a louder voice. I could not stand there any longer and had to move to a different location. I began to sing a nostalgic Korean song. Finally, I was able to get some smiles, and people began to gather around me. With this, I began my speech.

"Where does world peace come from? How are we going to solve the Palestine—Israel problem? Where is God?" I began by asking these questions. People started taking pictures of me. Most likely they wanted to keep a photo of this new star from the East that appeared at Speaker's Corner! With the end of my speech, a fiery debate began. They asked me where I came up with that philosophy. Some asked with me if Rev. Moon was the Messiah. Others cursed and said our church was heretical, but after twenty minutes of patiently answering questions, the audience finally came to an understanding about our movement and some even said that they would visit our church.

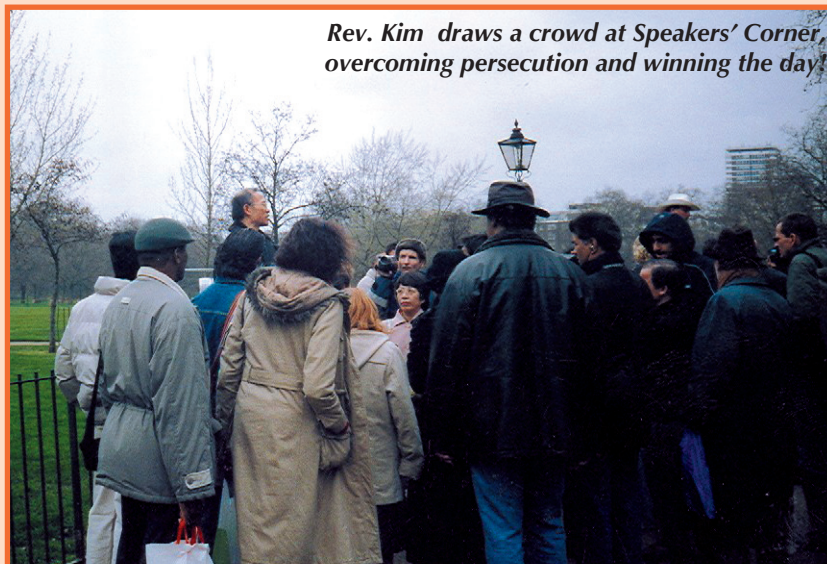
The members who accompanied me thanked me and said they'd all had a great experience. We ended my historic debut at Hyde Park talking about how we could make the Speaker's Corner our stage for returning great glory to God.

The three months I spent in England as a peace ambassador flash before my eyes. What can we do as the peace ambassadors of the Interreligious and International Peace Council, who were appointed by Father? How are we going to do this? After three months of activity, I have finally

found a small amount of confidence. We are peace ambassadors! We are emissaries, ambassadors who will bring about peace. Through us spring will come to the earth, the kingdom of peace will come to earth.

Life is short but there are many things to do. With urgency I will take up this path again. ♦

1. Speakers Corner is a historical venue for people to speak publicly about their beliefs (political or religious). Others go to listen to the speakers, or to heckle them.





Charity African Festival

An IIPC-assisted project
March 21 2004

The idea of IIPC playing a practical role in society seems to have caught the imagination of its peace ambassadors here in Korea. Two new IIPC associates, Georges and Esther Djomatchoua, who heard the Principle here after meeting IIPC representatives in Seoul, provided the stimulus for the French contingent of IIPC to launch preparations for an African Festival. One purpose was to raise funds for a kindergarten for African children in Seoul.

The Africa Festival was held in a well-known mid-level hotel in the equally well-known shopping and entertainment district of Itaewon in Seoul. Though they gave themselves just three weeks to prepare for it, the organizers found support from the embassies of Sudan and Ghana, and from UNICEF. Without doubt, an extended period of preparation would have enabled the event to garner still broader support.

The festival itself was deemed a great success, drawing people from both the indigenous and international communities (with a strong representation from the African community, not unexpectedly). The event featured African dance, handicrafts and food. There was a fashion show—and those attending were also invited to show off their African clothing if they felt to do so. It was not only a heartwarming occasion, it was an educational one too: the Sudanese ambassador's speech on some profound aspects of African culture was appreciated by all present.

The event has given IIPC peace ambassadors confidence that extending them-



Above: MC Pascal Hochster (from IIPC) conducts the auction of a piece of art to raise funds



A group of African participants

selves into the community and working to solve existing problems will lead the organization onto the path True Parents have envisaged for it. ♦



A demonstration of African beauty

CONTINUED FROM PAGE 25....KAUFMANN ACLC pilgrims. "You must stay here with me and pray," were Father's instructions to him. This day on the Hudson was frigid, bitter, and tumultuous. So serious were the waves that Father was nearly thrown from the boat, and was in fact tossed shockingly from his seat off onto the sloshy deck. Members begged Father to please care for himself and return to shore. Father would not.

In this moment Dr. Yang reported to Father that the unthinkable was happening at Al Aqsa—hundreds of Israeli troops had stormed the sacred ground of Islam, bombs and bullets roared, our brothers were trapped with thousands of worshippers, the chances of mass death

high. The U.S. State department, and even the U.S. Marines were at the ready due to the presence of American citizens in this tense and, potentially, massively tragic event.

Moments later, the leaders of Al Aqsa, by an absolute miracle negotiated the safe

passage of the worshippers. Our brothers walked freely to safety and returned to report to all of us who were in prayer for their safe return, our Jewish brothers and sisters praying perhaps hardest of us all. Pilgrimage number five had only just begun. ♦

- 1 The spiritual leader of Hamas
- 2 The author is referring to Gaza, where the assassination occurred

Excerpted from a longer testimony written by Dr. Kaufmann Since the 5th pilgrimage in early April, many sisters have worked in Israel over the ensuing weeks to prepare for the 6th, which took place in late May (see page 35 and back cover). We aim to bring you further news of these activities in future issues.



The Muslim brothers (Umm Bundakji in front) return from their ordeal at the mosque



A Messiah's Course

– How a Mission Began and Grew

An Interview with Michael Lamson

It was in 1996 that True Parents initiated the National Messiah providence; couples responded to the call and came in faith to the candidates' workshop at Cheongpyeong, following which they received their nation. (Photo above: Michael and Wiveka Lamson at the conclusion of their national messiah 40-day workshop). We asked Michael how things had developed from the beginning and he provided these responses.

How did you approach the national messiah mission from the outset? What did you feel was your responsibility and how were you going to approach it?

When Father made the call for national messiahs, it did not include our blessing group, so we were not that concerned as a family when the requests first came. It was after many requests that we realized it would be difficult for the American movement to mobilize the families Father needed, so we sent in our names. Even at that time, we felt sure that our family would not be called, because we did not feel we were qualified to hold such a position.

Over time, however, we felt that even without the needed qualifications it would be better for our family to go into such a mission rather than some of the families from the older blessing groups. These families were very involved in leadership positions, had children who were already in high school, and for them to make such a move would be very difficult. For us it was also a difficult move, but our son was only seven and our daughter was in Korea, so at least on the family level it was not so complicated. As a family, we approached the whole issue from the point of what Father needed and how America could make the needed offering; these two things seemed bigger than our own personal needs at the time.

There really wasn't a lot of information available as far as what a national messiah family would be required to do at the time, other than that it was a mis-

sion that would require three generations to complete. That was in many ways a relief, because it provided a sense of permanence, which had never existed in our lives before that. This also gave us the feeling that we could possibly build something that would last beyond our lifetimes—something to leave behind when we go to spiritual world.

Other than that, we decided to approach it with absolute faith by discon-



Cameroonian Prime Minister Peter Mafany Musonge attending an IRFF program

necting with everything and everyone in the United States. We still miss our friends, the DC community, many blessed children and the New Hope Academy. And we still have many debts left to pay, but we know that what we did was the right thing at the right time.

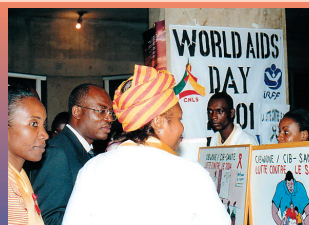
When you went to Cameroon, did you find that your plan (as far as you had one) unfolded much as you expected or did circumstances change the approach you had to take?

In the Cheongpyeong national messiah workshop, we invested ourselves completely, but even up until the last day, we were sure that we would not be asked to become national messiahs. There were so many older blessed couples there ready to yet again uproot their families and follow

Father. In the last days of the workshop, however, it became clear that we would become national messiahs and the spiritual world started showing us that God wanted that for our family. First, on the fortieth day of the workshop, my father passed away. He would have been the most opposed to our moving to Africa, because he loved our children too much; and I don't think he would have understood what we were doing. There was also a lottery to decide which country each family would be assigned to—our country became Cameroon. In 1989 our family had also been chosen through lottery to go to Cameroon. I went for forty days at that time. These two things confirmed that it was what God wanted us to do, so no more debates on the issue were needed; we just needed to pack and go.

When we arrived in Cameroon, we realized that none of the plans we had made would ever work. There were many divisions within the movement and many unhealed hurts from past leaders who had come and gone. For the first year it was almost as if we were managing a hospital for healing the past rather than building a future. We did not understand all that was involved in the past. It was almost impossible to solve the past resentments and problems, so we stopped trying to.

We started to focus on building new structures and only worked with members who were ready to focus on today and on building a future. We adopted a policy, whereby if someone were to complain about another person, we'd always point out that the sources of the problem was within the complainer, not the other person. We called it "looking in the mirror." After the first year, we also realized that we could not save the nation; only the Cameroonian members could do that. We set about finding ways to empower them to take more responsibility. The members, it turned out, were well qualified for the task and had the desire to make an offer-





IRFF has donated more than 300 computers to schools, government agencies and NGOs

ing, so things started to work.

How did you determine to approach the mission in Cameroon from a practical point of view? What were the first steps?

Before moving to Cameroon we had already decided that Father had provided us with all the tools needed to bring a victory. We not only had the Principle but also had many organizations (FFWPU, IRFF, CARP, WFWP, YFWP and many more). We felt that each of these organizations, if active, could play a role in restoring a specific social problem in Cameroon. FFWPU could focus on restoring families; CARP could focus on university students, IRFF on relief and humanitarian aid, WFWP on gender issues, and so on. Each of these organizations, when used properly, opened many doors for the restoration of the nation and also provided opportunities for members and non-members to work together in constructive tasks.

Now in Cameroon all the organizations are registered, they are active and have offices with staff. Only two of the organizations at this time (IRFF and WFWP) receive funds from donor organizations, but this is a giant step forward. Now we also have IIFWP and IIPC to work with.

How and why did things develop so well, in that you created a broad diversity of activity fronts (with different organizations), and somehow maintained them?

We believe that one of the main reasons that what we are building is developing so well is the inclusion of members on all levels of decision making. We as a couple are the leaders representing the movement and True Parents, but we created a system where there is a lot of dialogue. In some ways it is still like a dictatorship, because we have to give the directions

coming from HQ, but the members have almost full control over how to do what is needed. If there is a victory, the members can claim it as their offering, not ours.

Can you identify the influencing factors for development of the mission in Cameroon?

There are two main reasons development could come to Cameroon. One is that our family was united in making the commitment to serve Cameroon for three generations, and the other was the willingness and commitment of the leaders and members in Cameroon to save their nation and make an offering.

What kind of difficulties have impeded you especially?

As with any foreign mission, there are many difficulties. The culture is different in almost every way, and because Camer-



The International AIDS Candlelight Memorial has four main objectives:
 -To honor the memory of those lost to AIDS
 -To show support for those living with HIV and AIDS
 -To raise community awareness and decrease stigma related to HIV/AIDS
 -To mobilize community involvement in the fight against HIV/AIDS

oon is a poor country, the needs that control the day-to-day progress are just too great to face head on. There have always been problems of funding, and many days there has been no food and no money for medicine, since neither my wife nor I have had time to work in a paying job. The movement as a whole can do very little to support those in the mission field, because all financial resources are tied up in projects and events that have priority.

Last year we lost everything in a robbery, where I was attacked. This has been my greatest test of faith. I could not even pray for many months after this, because



Mr. Callisto Madavo, vice president of the World Bank in Africa (left) lights an AIDS candle at the main event in Yaounde

I was so angry at God and felt so abandoned by heaven. The whole economic foundation disappeared in an instant, and as a national mission we were left bankrupt—as I was spiritually. We did survive, however, and we are able to offer what happened up to heaven as a sacrifice for something bigger.

What are you most proud of from the work you have done there?

As an individual, what makes me the happiest of all is seeing those we touched with the Principle change and become such wonderful people. Externally I am happy with all the organizations and what they have done to help so many people, but I know organizations and what they do can come and go with time—a heart changed makes an eternal difference.

You inspired other families to move to Cameroon from the U.S.A. How did you do that, and what motivated them to make such a dramatic move?

Maybe we inspired these families to think about coming, but God directly intervened in each of their situations and provided them with the motivation to make such a change. Each of the families was well established in their communities. I was more surprised than anyone that they decided to take such a leap of faith. The three families are so special. They have inspired God and all who know them here in Cameroon. We believe that they did not come just for Cameroon but for their futures as blessed central families. They have each found a deep unity within their family units from this adventure, which will last for eternity. I will always be in their debt for my being able to share with them so many experiences.





One focus of IRFF-Cameroon is promoting computer literacy. It has opened computer schools on its own and with LUKMEF, an NGO that works with the unemployed.



One of several IRFF offices in Cameroon



IRFF has been working with the Yaounde urban council in development projects



A vocational school begun by IRFF – Cameroon

Please say something about your family. How have they coped with the years in Cameroon?

As a family, we were able to unite with the mission from the very beginning; for that reason, many small problems that could have come up never did. I think it was the hardest for our daughter Mika, who came to Cameroon from Korea at the age of fourteen. Finding friends and entering the Cameroon school system was for her quite a difficult situation, and one which she handled as well as possible. Trimon, our son, was only seven years old, so it was easier for him to learn the language and adapt to the cultural differences. My wife and I were so busy each day we did not have much time to think about how difficult each day was.

As a family, the most difficult thing was to truly learn to live a life of complete faith. In the West, we could control most things, because we could make budgets or take an extra job when funds were low and make at least a general long-term plan. Here we were unemployed and had almost no dependable income. Each month there was no money for utilities, rent, food and basic needs and all we could do was pray that somehow God would provide. He did and continues to do so, but the stress is still there nonetheless, and our faith is never strong enough to relieve us from these worries.

What about your relationship to the Cameroonian members? How have you developed that? How have they responded to your style of work and leadership?

As in all organizations, there will always be someone who does not like someone. This is just the reality of our fallen nature. The relationship we have with the members overall is a healthy one, but one with very little communication on a personal level. Being a leader is a very lonely position. We set up a system where some of the bigger cities have city leaders, the provinces have provincial leaders, the nation has a national leader and each organization has a director.

There is a hierarchy in place, where the city leaders report to the provincial leaders, the provincial leaders report to the national leader and the organization directors

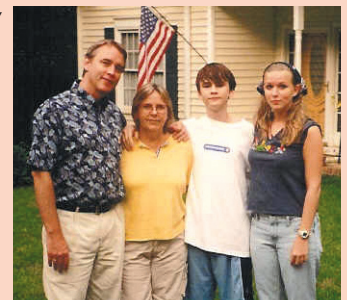
report to the national leader and to the national messiah. This empowers the leaders with the ability to control their mission areas with very few communication problems. When we first came to Cameroon we were available to all members; this created a system where if members did not want to listen to their central figure, they would sometimes come to us and then go back to their central figure and say that we had said something else. This caused too much confusion. With the current system in place, each leader has been empowered with the capacity to do their work well, and this style seems to also fit into the culture well.

I know you have hit some difficulties now and are having to restrict the activities here and there. How do you view the future? What would need to change for things to be as you would wish them to be?

At this time, the organizations and movement have grown far beyond our budgets and capacity to manage, so we are struggling too much. We are now receiving a lot of donor funding for projects, so we have to restructure everything from a family set up to a professional one. Certified accountants and legal staff are needed, and qualified degree holders need to be hired for the main positions. We require improved office equipment and bigger budgets. All this takes money, which we don't have at this time.¹

If the international movement were able to, this would be a good time to invest, because Cameroon could become the point of entry for the movement into the continent for many agencies and for True Parents work. This is our biggest fear also, because if we cannot mobilize the funds needed to go to the next level, we will find ourselves going backward instead of forward.

This is our life as national messiahs—it is wonderful and terrible but always an adventure, because none of us can know what God has planned for tomorrow. ♦



¹ Many donor agencies are willing to supply money directly for a demonstrable charitable purpose but are careful to ensure money donated for a cause is all used for that cause.



Bringing God Home from Cheongpyeong

Marilyn Angelucci



A very honest story of finding God in a deeper way by one sister who responded to Father's call for sisters to attend the 40-day workshop at Cheongpyeong.

I don't think that I'm alone in feeling that I've been working for a long time for the providence with not much changing, especially me. Of course the major problems are gone, but the deep-seated problems are still hanging around like dark shadows lurking in corners. But what can I do? I follow the way the best I can and hope for the something better to come.

When Father invited the wives to attend a forty-day workshop at Cheongpyeong he mentioned that it would be for spiritual and physical healing. I think that we could all do with a little of both, so it seemed quite appealing to me. My husband and children are very supportive of me and also of my changing in any way possible, so we were all eager that I get this chance.

When I arrived, the thing that struck me the most was that Cheongpyeong is a place for us to strengthen our mind—body unity. The schedule is quite grueling—waking at 4:30 AM and physically challenging oneself until 11:30 PM. How it would be possible to manage for forty long days was on the minds of all of us “over fifty” wives. Later I was to realize that mind—body unity was the only means by which I was able to find a freedom in my heart that would allow God to come to me and through which I could hear His voice. This is the experience that Father wanted to give us.

At first I focused on the holy song sessions. This is something that I could do, and I didn't bother investing much when I was in the prayer hall. I had lots of excuses and finally, I found that I didn't even bother to go to the prayer hall after the holy song sessions. We say that God is everywhere, and this I experienced when Daemo nim spoke to us during one of the weekend liberation sessions.

She said, “Many of you are not going to the prayer hall.” I was shocked that she could know that I wasn't going. With her motherly heart, she even took the time to educate me. She proceeded to explain that purifying ourselves in the holy song sessions was only preparation to go to the prayer hall to meet God, and that because we could rid ourselves of some of our evil spirits, God could come to us. We had a chance to strengthen the connection that we had with our Father, God. I tried it and found that I could, with very little effort, connect to God and even hear His voice in my heart. My whole experience changed, and I felt God with me, guiding me and showing me many things.



Cheongpyeong: the new Chohwa Hall is visible at right

This brought up another problem: When I left Cheongpyeong, would God come with me, or would I be left to face life's challenges alone again? I became desperate and cried; I asked God, “How can I survive at home without you? Now that I have tasted your existence, how can I live without you?” God became a subtle, quiet voice in my heart that was there when I turned to Him to help me out of my confusion and to help me to find the vision that I often lacked. I didn't want to lose this. As subtle as the voice may have been, it was a beginning for me and that gave me great hope. I wanted to be sure that God came home with me, so I told Him to give me a sign that He was there when I arrived. My husband is not

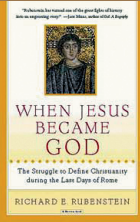
one to express his emotions; and for those that know me, I'm not the most glamorous woman in the world. We love each other, but it's not usually said in so many words, and any extra words of flattery are definitely seldom heard. I really wanted to know if God would be with me or not when I arrived home in New Delhi, India, so I told God that my husband should say that I am beautiful when I arrive home. If he were to say that, I would know that God was with me to stay. If God is really all-powerful, He could make this happen.

When I arrived at the airport, my husband was there to meet me and had a very warm and embracing heart. He had truly missed me and was sincerely happy at my return. It's not easy when Mother is gone for a month and a half. He greeted me with the usual compliments, “You look good. You've lost some weight, and you look younger.” I tried not to measure his words, but the sign I was looking for was not there.

When we arrived home, the house was quiet; it was 2 AM and the children were asleep. We prayed together as is our tradition. Then we turned to each other to embrace.

As he held me in his arms, he whispered in my ears ever so softly, “You are beautiful,” with the deepest love in his heart. How precious this moment was for me, because not only did my husband say that I was beautiful, but also this meant that God truly had come home with me. As my husband held me in his arms, I could feel that God was with us and that He would stay with us and live with us, and that we would discover a new dimension of life that we hadn't experienced before. ♦

We know there are members who are unable to come all the way to Korea for such workshops. Yet we pray and believe that, in time, the benefits of the Cheongpyeong providence will become available to everyone.



When Jesus Became God

A review of the book by Richard E. Rubenstein

Andrew Davies

MEL Gibson's film *The Passion of the Christ* has certainly put Jesus' life right back into the public spotlight. It has aroused passionate debate once again about who was responsible for and what the purpose of his death was, in particular—about whether it was caused through betrayal or was the fulfillment of prophecy. Of course, the established Christian view is to ignore the contradictions implicit in these two positions and conclude that both are true.

The historical account of the death of Jesus points to betrayal and subsequent crucifixion. However, the orthodox Christological position is that Jesus is God and also that God cannot be subject to events outside of His making, therefore the betrayal and crucifixion must have been meant to happen. Christians are able to simultaneously abhor and need the acts of Judas—well, almost, for though they are able to blame him, they stop short of thanking him for carrying out his presumably essential task. Not everything fits so easily, even if you do believe it was all God's plan.

Just exactly where orthodox Christology comes from is the theme of Richard E. Rubenstein's outstanding book, *When Jesus Became God*. Here he magnificently brings to life the personalities, motivations and battles of the fourth century Christian church leading up to the monumental decision that Jesus is God. Indeed, almost all Christian dogma comes not from Jesus' own lips, or even the Gospel accounts, but from the minds of those early Church Fathers whose reasoning was systemized through various ecumenical councils including Nicaea in 325 and Constantinople in 381. Rubenstein shows that in taking the stance that Jesus is God, Christianity was immediately set in conflict with all other religions and even with itself for, with no natural consensus for this viewpoint, the decision had to be enforced. Of course for a young church experiencing the new challenges of legitimacy, as well as exponential growth, defining its founder, Jesus, was a crucial task, but one that would prove difficult and bloody.

This episode became known as the "Arian controversy," named after an old priest called Arius, whose views had taken hold particu-

larly in the Eastern Church. The Arian position, briefly stated, was that Jesus was divine, but he wasn't God. According to Rubenstein's account, Arius believed that "Jesus was a person of such sublime moral accomplishments that God adopted him as his son, sacrificed him to redeem humanity from sin, raised him from the dead and granted him divine status... and because his merit earned him the prize of immortality, the same reward was made available to other human beings." The antithesis to Arianism was championed by a fanatical young priest called Athanasius, who claimed that Jesus could only have been God. He argued, "If Christ was any less than God, he could not save us. And if we did not believe that he was God we could not be saved...those who declared him less than God were worse than the Jews who betrayed him and the Romans who crucified him."

It is claimed that as a young and poor boy Athanasius was discovered on a beach preaching to the waves by the same Bishop of Alexandria who convened the very first council of Bishops to condemn Arius. Athanasius grew up to reach the same high ecclesiastical office as his mentor and also share the same anti-Arian views. During his long lifetime, this proponent of the Nicene Creed was accused of hiring violent gangs to beat and harass his opponents, engaging in financial extortion, misappropriating charitable funds, treason, torture and murder. All of this resulted in his being excommunicated as well as exiled five times. But he was also a brilliant strategist with powerful friends and a knack for evading arrest. He gained, lost and regained imperial favor many times, eventually emerging triumphant as the victor over Arianism and the architect of much of present day Christian understanding.

The Council of Nicaea was the first conference of bishops to be convened under the stewardship of a new convert to Christianity, the Emperor Constantine². The clergymen attending were the same ones that had suffered previous Roman persecution, and many

still bore the scars. Now, here was an emperor inviting them to his luxurious surroundings in order to listen and learn from them—a miracle indeed.

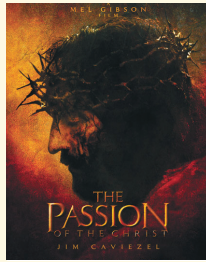
Yet, even though one form of Roman heat may have been removed, the bishops were certainly not there to discuss theological concepts in isolation. To Constantine, Christianity was a great idea that just needed a good Roman to get it organized. Rubenstein's portrayal of the Emperor reveals the complexities of a man struggling to reconcile piety with power, perhaps even saintliness with insanity.

To Constantine's exasperation, he would discover what President Bush has found in Iraq: removing one dictatorial rule opens up other previously hidden conflicts. The differing factions present were not about to give up in luxury what they had faced death to uphold. Indeed, paradoxically and tragically, Christians had been kept more united under the tyranny of his imperial predecessors than through his own paternal governance.

It is interesting to note that Dr. Rubenstein is a professor of Conflict Resolution rather than Theology and that this is the discipline through which he examines the controversy. Rubenstein, who describes himself as "a Jew raised in a Christian country," wrote the book in order to discover where the bitterness between Jews and Christians originated, "[the Arian Controversy] tells us where we come from and what divides us."

Making Jesus God, Rubenstein argues, was about deliberately giving Christianity a separate identity even to its Jewish roots. Once enshrined, the full force of the Roman state would be called upon for enforcement—but for the first time these would now be Christian-led persecutions. Besides attacking Arianism, Nicene Christian violence

was extended to all other dissenting groups, including the Jews. Yet, despite these attempts at removing any opposition, Rubenstein suggests the view of Jesus as a divinely inspired man was still held on to by surprisingly large numbers and this, he concludes, is why Islam, which includes the view of Jesus as a prophet, not as God, would later find such ready con-



verts in North Africa and the Middle East.

I would also dare to add another consequence: A major problem Jesus of Nazareth faced during his ministry was convincing his peers that he was the fulfillment of prophecy—he just didn't look like the King of Kings, able to lead the Israelites out of Roman bondage. Three centuries later, when Jesus was finally made God at Constantinople, by implication so too was the Lord of the Second Advent. If the pro-Nicenes were wrong about Jesus, they had just made the job of a future Messiah a whole lot more difficult too.

I certainly recommend Rubenstein's well-documented book to Unificationists as an important bridgehead for explaining Sun Myung Moon's position on the life of Jesus. To Rev. Moon, the road to Calvary and, furthermore the direction of God's entire providence of restoration—i.e. all of human history from the Fall onwards—was determined by the actions of people and the misuse of their God-given free will. Rev. Moon declares that an alternative conclusion to Jesus' final week in Jerusalem was not only possible, it was the original intention of God. Because this view turns orthodox Christology on its head by appearing to question God's omnipotence, it has been difficult to engage in meaningful theological

dialogue with mainstream Christianity.

Most Christians are of the pro-Nicene camp, where alternative outcomes to the crucifixion are impossible, if not blasphemous. We have to acknowledge that although Rev. Moon's account of Jesus' life³ may seem perfectly consistent and logical to us, it is based on the premise of Jesus as a divinely inspired man. Indeed, human free will and portion of responsibility regarding that seminal event were driven out of the Christian equation when Arius lost the debate. Instead, Nicaea left us with a Messiah resembling the lead character of a Greek tragedy, one who is born to meet an inescapable and gruesome fate for the purpose of our cathartic salvation. By telling the whole, and many times inglorious, account from Nicaea to Constantinople, Rubenstein shows just how manipulated and tenuous that orthodox position really is.



Andrew Davies (left) in the city where Jesus was crucified, participating in a peace rally

Through *The Passion of the Christ* Mel Gibson reveals in graphic detail the terrible price that Jesus was willing to pay for our salvation. Through *Exposition of*

the Divine Principle Rev. Moon reveals the other hidden agony that Jesus suffered as he took every painful step, carrying the cross upon his lacerated back. For he knew that it was all meant to have been so different; he

knew that his death would only assure spiritual salvation and worldly human suffering would be prolonged. In order for Christians to be able to accept the full implications of this revelation and go fully beyond the cross, they need to go beyond Nicaea too.

The British historian, Paul Johnson, once told me that the key to writing a good historical account was to always remember to make it a good story. To me Rubenstein's book achieves this perfectly through making complex theological concepts not only accessible but also exciting by interweaving them with great characterization, vivid locations, plots, drama, treachery and heroism. Indeed, at times it reads like a great movie screenplay. What about it, Mr. Gibson? For all seekers of the truth, this book is a must. ♦

1 *When Jesus Became God: The Epic Fight over Christ's Divinity in the Last Days of Rome* by Richard E. Rubenstein, Harcourt Inc., 1999 (It is pertinent to mention that this is not the Dr. Richard Rubenstein who has associated with our movement for many years.)

2 Constantine (A.D. 285?—337), Emperor of Rome (306—337) who converted to Christianity in 312.

3 See chapter 4, "The Messiah: His Advent and the Purpose of His Second Coming" in *Exposition of the Divine Principle*

Andrew Davies is a UTS graduate (class of '91) who now works as a video producer in Britain.

Middle East Peace Initiative

Heaven and Hell in One Day

Cho Sung-hee

A contingent of members from Korea, Japan and the United States recently worked in Israel for forty days, and in many cases for a number of months, reaching out to people in conjunction with the Middle East Peace Initiative, and in particular to prepare for the May 27th peace rally that was part of the 6th pilgrimage. True Parents asked that many sisters from the three primary providential nations be at the center of the preparations for this event. Here is one Korean sister's testimony of a day's work meeting people in Israel. We hope to include more on this in the next issue.

ISET my internal and external goals and went out to activities in prayer to God, True Parents and Heung-jin nim and Daemo nim in spirit world.

My left leg was hurting so much during the activities that I had to drag my

leg when I went up and down stairs. In the end I prayed "Heung-jin nim, Dae-mo nim, my leg is hurting. I need to be nimble on my feet or opportunities will be lost. God will be losing precious opportunities. To avoid this please send an angel-medic to cure the pain." Amazingly, the pain disappeared.

I truly felt that God was in charge of all the activities in Israel this time.

I was amazed at this remarkable experience, and in wonder I headed for the next house. After I pushed the door bell and said my "Shallom" I was greeted by a man. Without a word he tried to take the pamphlet that I was holding out and rip it apart. I was utterly surprised and drew away from him to leave his house.

This man shouted at our backs as we hurried away. I was so surprised. I felt my heart beating in my chest. In an effort to calm my palpating heart I prayed to God. "Lord, please forgive those who oppose us as they don't understand." Suddenly, I felt deep pity for this man.

After awhile I visited another house. One lady warmly greeted us, asking us to come in and have something to drink. I was on a fast for that day so I asked for water. She told me rest so I sat on the sofa. Her husband was working on the computer at that moment so they immediately went to the homepage address that was on our pamphlet. Browsing through the homepage with our activities, the husband was impressed by our work and wanted to shake hands with me.

On the bus back home, I reflected on the day, thinking how I had been through heaven and hell in one day. ♦



Heavenly fortune is with each of you present here today. Though our time together is short, you can become people of the Kingdom of Heaven simply by living according to what I have taught you today. That is, first live in the certainty of God's existence to the point that you can feel His presence against your skin. Second, be certain of the reality of the spirit world and use your life on earth to prepare for your eternal life in the spirit world. Third, live in attendance to your conscience as you would to your teacher, to God, or to your parents.

Rev. Sun Myung Moon
May 1, 2004