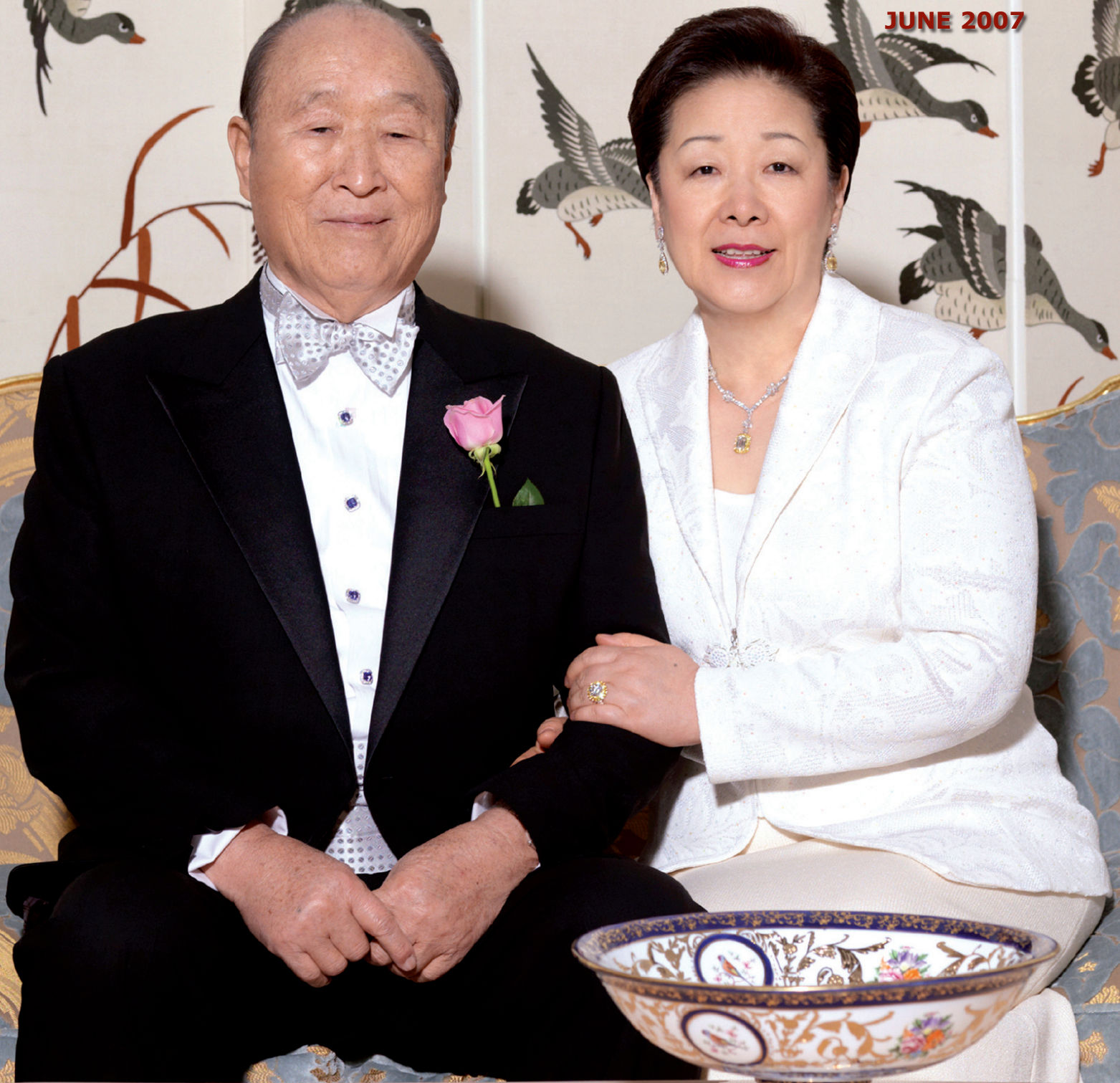


TODAYS

WORLD

JUNE 2007



International President's Message

Dr. Kwak Chung-hwan



The Starting Point Is Within Us

On June 17, in his capacity as Chairman of UPF, Rev. Kwak addressed the participants of the International Leadership Conference in Hawaii. The content reproduced here is drawn from the second half of that speech.

The love that is to exist between neighbors, citizens and coworkers, as well as between people of different nationalities, cultures and religions, has its basis in the family. The love that should exist between members of the society, the nation and the world is an extension of the love between brothers and sisters within the family. However, when marriage is not centered on God and exists outside the realm of God's blessing, it leads to the loss of true sibling love.

This tragic pattern is expressed in the story of the family of Adam and Eve and Cain and Abel. In that original family, after Adam and Eve fell away from God, they gave birth to children. However, without God, they could not establish a family of true love and could not be true parents to their children.

Consequently, their first son, Cain, killed their second son, Abel, even though Abel's heart was relatively pure. This story provides an archetype for our most basic human problem. As we examine today's conflicts between nations, religions, races, ethnic groups, political ideologies and economic classes, we see the recurrence of the Cain-Abel pattern.

How could it be that Abel was slain by his own brother? In the absence of God's true love, jealousy, resentment, feelings of hate and the desire for revenge grew strong. Acting on these feelings, Cain killed Abel.

We see this pattern repeated throughout history, and it is this very pattern that must be brought to an end. How do we do this?

Most importantly, we must understand God's will and align ourselves with God's providence. In this way, we must develop the capacity to provide true leadership, as restored Abel-like people. The essence of the Abel-like person is the impetus to live for the sake of heaven and for the sake of others. The Abel-like person attends God and practices generosity, compassion and forgiveness.

We are called not only to become Abel-like but also to develop Abel-like institutions, such as governments, businesses, NGOs and religions. In fact, Father Moon encourages UPF to become an "Abel-type" United Nations, "offering its efforts for peace to heaven and ceaselessly living for the sake of others." Abel's task is to find the way to love and heal the heart of Cain and to promote reconciliation through love and forgiveness.

Due to our separation from God, we have lost our connection to one another, our connection to the spiritual world and our connection to the natural world. We lack what is most essential to true leadership, namely, the true love that is centered on God. Given this reality, how can we move forward and create a world of true and lasting peace?

That is the purpose of this conference. We will learn principles and methods that will allow us to move from a state of hostility and conflict to a state of peace, from resentment to reconciliation, and from inimical relationships to relationships of true love.

The starting point and front line of peace is not to be found in some external institution or situation. The starting point is within me. The question we each must ask is Can I recognize and overcome the corruptions within my own heart? Before I ask my neighbor to change, I must look deep within myself, understand my own faults, repent and set out on a course of self-correction.

We do not start down the road to peace from the United Nations or from the White House. We start the work of peace building in our own home, and with those who are near and dear to us, our own family. If I cannot successfully establish peace within my own family, how can I dare expect to establish peace among strangers who are filled with hate toward one another?

CONTINUED ON PAGE 9...INTERNATIONAL PRESIDENT'S MESSAGE

TRUE PARENTS, TRUE FAMILY
The Era with God at the Forefront 4

INTERNATIONAL PRESIDENT'S MESSAGE
The Starting Point Is Within Us 2

REVIVAL OF NATIONS
Face to Face with a True Son 16
He travelled in Japan from town to town, but he wasn't speaking to the public. He went into the churches in the rural areas and into the homes of members to listen to their stories and to guide them personally.

Grace, Healing, Beauty: It's a New Day 20
He had been introducing his mother who spoke in cities across America, on a tour that brings a new dawn. In Baltimore, he introduced his wife, while their children looked on. In keeping with their lifestyle, it was a family reunion without borders that embraced all who were there.

Bearing True Parents' Love 21
Our readers have expressed a strong desire to become closer in heart to members of the True Family. This personal account from someone who travelled and closely interacted with True Parents' daughter-in-law is for many of us an answer to prayer.

Into the Heart of Indian Country 22
Arguably, the essence of the American spirit was absorbed by European settlers from American Indians, without whose help they wouldn't have survived. That spirit drew together Native Americans to embrace a member of the True Family and welcome the Peace Message.

The Generation of Hope 26
The parents of this Cambodian man resemble True Father in not wanting to burden the younger generation with their more painful memories. His heart is free to pursue with enthusiasm a new future for his country.

A Note from a National Messiah Resident in Cambodia 27
Quiet people sometimes tackle daunting responsibilities. In simple terms this national messiah speaks about her life in Cambodia.



WOMEN OF PEACE

The Way of Eternal Love 10
Before True Parents' foundation expanded throughout the physical and spiritual worlds, Father was alone in Korea with the early members. This is a personal testimony of a woman who attended True Parents' Holy Wedding, who was blessed among the thirty-six couples, whose faith we stand on.

The Bookseller's Daughter 28
UPF exists to engender change. We are alert to any sign that positive changes are occurring in the world around us. This writer was reminded that change begins within through an encounter at a UPF conference with a remarkable Ambassador for Peace.

DEVELOPMENTS
The Crucial Link 32
The man assigned by Father to take charge of the Bering Strait project spoke about the work that is underway in February. We have used this material as a basis to give you an inside look at how this challenge is being faced.

Unity through Concrete and Steel 34
This is a brief look at some existing and planned tunnels to illustrate that tunnels can make more than a physical impression on the earth.

Corrections: In the April/May issue, in the caption on page 26, the person identified as Dr. Pak Bo-hi is Rev. Kwak Chung-hwan. In the March issue on page 20, the contributor of the article "Hyun-jin Moon Speaks at the United Nations" was David Caprara.

Cover Photo: True Parents at Cheon Jeong Peace Palace; **Top:** Early members from once Communist countries with Rev. and Mrs. Kwak Chung-hwan; **Back:** A diverse group of participants attended the June Ambassador for Peace Leadership Seminar in Seoul

PUBLISHER: Dr. Kwak Chung-hwan
EDITORIAL ADVISORS: Rev. Kim Zin-moon
Kaye Allen
MANAGING EDITOR: Julian Gray
ASSISTANT EDITOR: David Beard
DESIGN & LAYOUT: Alireza Alhoui
TRANSLATION: Koh Kunduk
Lee Yeon-seung
RESEARCH AND ADMIN.: Kim Hyung-woon

TODAY'S WORLD is a publication of the FFWPU International office. Founded in 1980 by Rev. Sun Myung Moon, Today's World is published mainly for members and associates of FFWPU. A source of information, insight and inspiration for its readers, and a forum for the exchange of news and experiences, the magazine facilitates a sharing of heart among Family Federation members and friends. (The views expressed are therefore not necessarily the official views of FFWPU or its founders.)

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

©2007 FFWPU International; Material may be reprinted only with permission from Today's World. E-mail: todayworld@tongil.or.kr / todayworld@gmail.com Web site: www.todayworld.org - Mailing Address: 13th fl., Dowon Building Dohwa 2 dong, Mapo gu, Seoul, Korea 121-728 Tel: (82-2) 3273-1921-3 Fax: (82-2) 6383-1500

SUBSCRIPTIONS: Airmail to any country: One year (12 issues) \$59, €50, £30, ¥7,000 or ₩60,000; Two years (24 issues) \$105, €80, £55, ¥13,000 or ₩105,000; Six months (6 issues) \$32 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name Today's World Julian Gray. Credit card payments can be made through PayPal; please visit our web site or contact us for details.

Back issues of Today's World: Issues from July 1999 to the present are available from us on demand. Please enquire also about earlier issues.

Printed by Woooh Seong Sa, Seoul, Korea

The Era when God Will Be at the Forefront of the Providence and Guide It

On May 5, True Parents celebrated the third anniversary of Ssang Hab Shib Seung II, the day Father declared the beginning of the era after the coming of heaven, at Cheon Jeong Peace Palace. On this occasion, Rev. Kwak read the speech that Father had given on May 5, 2004, while Father added many additional points. The following is excerpted from the content True Father added.

Repeat after me. From this day on... [From this day on...] our Heavenly Father, the Lord of the creation of heaven and earth... [our Heavenly Father, the Lord of the creation of heaven and earth...] will be at the forefront of the providence and guide it! [will be at the forefront of the providence and guide it!] Times are changing. Bear this in mind, and that today is also the third anniversary.

From now on, God will be at the forefront. That is why I have made the declaration. We must set the condition.

[Rev. Kwak begins to read "Declaration of Ssang Hab Shib Seung II" for hoondokhwa; Father interjects his comments.]

Three months—March 17, April 17, May 17. Then spring begins in earnest. From Korea we must go beyond Japan, America and the Pacific realm. It is the final battle.

What was the first thing I said today? [From this day on, our Heavenly Father, the Lord of the creation of heaven and earth, will be at the forefront of the providence and guide it.] God is leading the historical eras in the providence. In the present time, He is doing this not through religion or ideology but directly through me.

True Parents had to fight and overcome Satan

The reason I began when I was sixteen was because the first ancestors fell when they were sixteen. I fought against Satan with my body and separated myself from him. And because I won, centering on God, the internal standard will live, and the external satanic world will be cast aside. Indemnity!

Today is the third anniversary of Ssang Hab Shib Seung II. The third year is the year of perfection. Consequently, everything in the providence should be entrusted to Heaven. Until now, whenever you lacked something, you centered yourselves upon True Parents and clung to them of your own accord because you could not seek help from the satanic world. However, such times have passed.

The True Parents have come in the flesh. However, because they embrace Heaven internally, they do not cast a shadow. They are bright because they are emitting an inner light; you cannot find anything satanic there.

When you think about the history of the providence you will realize that I have labored hard. But that is not a complete description. You cannot even go beyond the individual level by hard work alone—any more than you can go beyond

the family level, tribal level and through all eight stages. I was born under circumstances that meant when I was sixteen, I couldn't find hope for my nation, family, or siblings. I couldn't trust even my parents. I was alone.

While praying, under such circumstances, I was inspired to write the poem "Crown of Glory." This was the prayer I offered at that time. I was the only one left. I was completely alone. All that responsibility was on my shoulders; everything depended on me. It was a life-or-death situation. Knowing this, I passed through the first, second and third eras, those of the individual, family, and tribe, and I went through the process of the blessing. Going through the process of the blessing is much more difficult for a family than for an individual. The vast majority of Satan's powers are concentrated in the first through fifth stages.

Satan sought to use the full extent of his power to deprive the True Parents of their full authority, and he was intent on going beyond the fifth stage to the sixth, doing whatever he liked. Yet, I did not give in to that; as a result, the situation turned around.

God is taking the lead

For you, the Peace Messages comprise the final book. You need to learn them by heart. A summing up of all the words I have spoken would not even be a page in length—not even half a page. The introductions are still in the speeches, aren't they? On which page is the conclusion, the one that talks about Geomun Island, and the day of completion? [Someone tells him the page number.] Oh yes, here it is. It is written here: **The Peace Messages completed on Geomun Island on November 15, 2006. Their completion declared and commemorated at 4:42 AM on January 8, 2007, at Cheon Jeong Peace Palace.** This was my report of their completion, which came through much prayer and devotion.

My era is now coming to an end. It is you who have to do this. If you expect support from me, you will find that things have changed. The bodily Parents must become one centering on the Heavenly Parent. With Him taking the lead, you need to do it. The present era is very different from the previous one in that God is working with me to accomplish what I have been unable to do. Now, God should stand at the forefront.

I am proclaiming this today before you leave, because



Commemorative service for the third anniversary of Ssang Hab Shib Seung II, at Cheon Jeong Peace Palace, May 5, 2007

today is a day of commemorating the third anniversary. God should take the lead in the providential world and in making providential history. I will move to the rear now. If there is anything to praise, it is not me. The name, "Rev. Moon," should be erased. The name "Rev. Moon" is associated with the opposition I faced, isn't it? Next are the True Parents! To understand the title "True Parents," the unnecessary terms "Savior," "Messiah," and "Lord at his second coming," were attached to it during the course of restoration. Those superfluous titles should all be removed.

A course to emulate

You should all commemorate January 8, the eighth day of the first month. It is a day a new beginning was made. It was at 4:42 AM. It was a day to commemorate completion and perfection after having gone beyond satanic numbers. You should get up in the morning to pray or meditate at 4:42 AM. You should offer some personal prayer before attending hoondokhwae.

In the past I went to sleep at 12, 1, or 2 AM, but now I go to sleep two or three hours before midnight and wake up before 1 or 2 AM. That was the case today. That's how I prepare myself, and that's a practice we should all adopt in this historic era.

That is why *Cheon Seong Gyeong* is not something you can buy for a few pennies. You should regard it as a book that cannot be exchanged for all your wealth and even that of all your ancestors. Have you ever thought about this? Ancestors should pay millions of dollars for it; even God should pay millions of dollars for it or He cannot be liberated. Since the false parents caused the problem, the True Parents should resolve it. I have traveled beyond all the paths that had not been trod during the time of Eden, even blazing paths God did not command me to make. Do you understand what I

am trying to say? To pull up the roots, I have accomplished even tasks not mentioned in the Divine Principle or explicitly evident in the theory of re-creation.

The title of the first Peace Message is "God's Ideal Family and the Kingdom of the Peaceful, Ideal World," but the words "of the peaceful, ideal world" could have been omitted. It is all about God's ideal family and the kingdom. This is because God, in His entirety, can be found in the ideal family. From the ideal family to the ideal tribe, ideal people, ideal nation, ideal world, ideal cosmos and the kingdom of heaven on earth, we need to achieve oneness with God, that is, become one with the era of God up to the eighth stage.

We need to go beyond the five stages—the eras of the individual, family, tribe, people and nation. If we cannot go beyond those five stages, we cannot go to the world level. We cannot make that leap. Therefore, we need to start afresh and adjust to that, but we cannot adjust to it because Satan is enclosed in the heart of it. This situation must be overcome. God cannot resolve it, can He? Since the false parents came into existence, True Parents must resolve that problem, even if they have to go through all kinds of suffering. Even if they have to die, that is not a problem for them. The point is to eliminate the problem.

On the right of ownership

You should not continue living the way you have been; you have believed in the Unification Church in whatever way pleased you When you deny the worldly desires of your body and mind and rid yourself of them, you are elevated that much higher. You rise to the extent that you have eliminated them....

Thus, you will qualify only when you have invested twice as much effort as Heaven has. Isn't that true? You must be better than two people combined. Just because two come

together doesn't mean something is produced from that! Since you must be even better than that, you need to be more than twice as good, shall we say three times better. Only when you are three times better can you make a turnaround and finally qualify. Isn't that so?

In religion, it is the denominations' leaders who are supposed to fulfill that responsibility, but they do not know that.

When you are born, do you belong to someone? Your parents are not *your* parents. Did the being that is you exist at the point where your mother's ovum and your father's sperm came together? I am asking you where **you belong** by right. **The right to be able to say, "You belong to me,"** belongs to your mother and father. **Even though you may** not be able to **trust your mother and father, once you come** to understand this principle, you must become devoted sons and daughters. Saints and whoever else, doctrines, spiritual paths, religions and whatever else are all unnecessary.

Only when your mother and father are there, and your mother and father both acknowledge you, and think of you as **their own and as their own flesh, can they have their** own right of ownership. That is **how it is with a mother and father....** Do you think that your father is your father and your mother is your eternal **root? It is all in complete disorder,** isn't it? Some people wish that, for their own sake, their mother were dead, their father were dead and their elder brother were dead. The earth formed you from its substance; if you were to deny this, it would be the end of you. Then you would end up in hell even if you were told not to go. It is simple, not difficult. Such things as philosophy and religion are unnecessary. You need to know this.

Becoming a central person

My work has to be accomplished in your lifetimes. The wedding ceremony needs to be held again, doesn't it? You need to receive a citizenship card for the kingdom of God. It is not for just anyone. The path I have trodden, along which I have encountered death, can be said to represent the skeleton, and when you become the flesh conforming to the bone structure, the body will be formed. The fallen people who are living on earth do not have bones....

You need to give up your own right of ownership. Your husbands or wives should, henceforth, be approved centering on our victorious God's kingdom of heaven. In the realm of God's ideal of creation, before the Fall—the one kingdom of heaven on earth and in heaven—the kingdom of heaven would have come down to earth, and the earthly world and the heavenly world would have existed as the one world of the kingdom of heaven. You should call God "Father." You should be in the position wherein you can say that God's family is your family, and you can live together with Him.

Is the Cheon Jeong Peace Palace your home? Whether it is for three days, or once a week, if you want to come here and sleep you should come and do so. In the future, not just anyone will be able to enter the land connected to this place, this area situated on the border of Gyeong-gi Province and Gangwon Province, with the Hongcheon River and North Han River flowing through it....

Through my suffering, your suffering is taken away. So, even if I have to starve and even if I am suffering hardships, I will give my clothes, my skin and flesh to those who say that they know the Will and that they will march forward regardless of whether they live or die, and I will give them my bones. Such is the heart of the parent. But what if, until your

dying day, you instead take advantage of me, are indebted to me, and torment me? Well, do you love me? [Yes.]...

You want to live on earth for a million years, don't you? Do you have the feeling that you want to go to the spirit world?

If there is no center, there is no center. To become the center, one must give out in the four directions, east, west, south and north. That is why, although I am a Korean, I did not love Korea but lived as a man representing the world....

There are obstacles to overcome on the path to salvation

Who will save you? I will not be responsible for you. You all know this, don't you? I have given all of you the map to the kingdom of heaven. Once you have it, no one can oppose you. If you take hold of it, even if it is only one page, it will show you....

You forget your parents, don't you? Then what relationship do you have with the Parents of Heaven and Earth as an individual or as a family? And what relationship do you have with heaven and earth? You have no relationship with them. What would happen if a living being had nothing to do with the Sun? You think you have nothing to do with air, water or the earth. You aren't aware of the most important things you have a relationship with, and you just cast them aside without knowing you should be grateful for them. Do you ever feel thankful for the earth, the air, and the sun?

That is why savages are rather better than you. Civilized people do not even dream. Savages at least bow their heads down before an Origin greater than they. That is an act of reverence. Only after climbing over the hill of the king of such reverence can good people come into being....

Think about such matters seriously. How can one live alone? How can one who is not working be equipped with everything and live alone in a village, when all others are working, moving around like bees? The Sun, the Moon and the stars and everything are working, giving of themselves and sacrificing to allow all forms of existence in the universe to live. Through that mutual connection, all beings can produce offspring. They are producing offspring because they do not want to die out.

Nowadays women say they don't like babies, don't they? They say they don't want husbands, and want to live alone. How many days do you think such a woman will last? Try living alone for a while. In the end, she will have no shadow, no hometown, no parents, and might commit suicide. Even so, do you think she would resurrect? Who will save the person who has killed herself? True Parents have bestowed the benefit of the age by which people can be saved, but if you commit suicide after that point, you will not even make it to hell. You could not even go *there*. Parents are jointly responsible, so your sons and daughters, your descendants, will all go to hell if you cannot fulfill that.

Who is the owner of Cheon Jeong Peace Palace? Is it God or Father? Or is it you? [It is God.] Though you have come here because you have claimed to follow the name of True Parents and to have united as one, that is preposterous.

No matter how much the people in the world look to this palace and yearn to come here, they can't come. They are not allowed. If such people cannot cross the boundary line into this place for ten years or a hundred years, how many people could find their way to this palace? Moreover, Satan's cousins, Satan's seventh cousins three times removed, Satan's hundredth cousins, and people like shadows, those that are

not like a human being, cannot enter this place. You need to know this.

If you don't think seriously about this, and continue to go around in groups just as you are and live by living off others and persist in living this way, can you become the citizens of the kingdom? There could not be such irregular citizens. When I look back upon the past days, to awaken you all to this truth I did not simply make effort. I climbed hills, but no one helped me climb over them. Nowadays, there are airplanes and helicopters, which make it easy. In the past, did the Unification Church members travel around in helicopters and airplanes? I have brought about this change. Such a time will come for you too.

Will the satanic world remain quiet? If you do something wrong, they will get their hands on you and hang on to you.

So, your ancestors are on the side of Satan, and for this reason you need to hurry and save them. The ancestors must be saved. Adam and Eve were created last, weren't they? You were created first, so how can you receive the blessings that your parents and your ancestors were meant to receive, instead of them? They will pull you down instead. Your relatives will become your enemies. That is why you must bless your relatives.

You've finished educating the clan heads, haven't you? [Yes.] It has been completed. I am not one to let such things pass by irresponsibly.

At this time, the kings of the Cain sphere will be invited to take part. Regardless of how you do it, and at the least getting them to write a letter, you should ask the kings of your nations to fill in the application for their country to become a member of the Abel UN....

Connections between generations

That is why we can find today that women like women and men like men, so after being just friends... Such people should be exiled to an island. Later, we will see how many women there were. If they had loved men, they would have produced offspring, but in their case men would live in one village and women in another, separate, village. And one village would claim that women are best while the other would claim that men are the best, and so in the end they would all die out from fighting over it. I am saying that the era of women has now come, aren't I? Can women live in the era of women? Who made the era of women? It was God, our Heavenly Father.

Then, upon entering that age, how grievous would it be if women failed to give birth when they were young, and grew old like that? Even if they offered their most religious efforts, such devotions have no effect. In the new generation of the historical era, and in the new heaven and earth, if a pure man and woman, full of devotion, cannot stand in the position of a new husband and wife and give birth to a baby, that is a problem. That is why I say to you to have children. Make second selves of the mother and father. Isn't that like engrafting? Engrafting produces a second self, a representative, doesn't it? Engrafting is a fearsome word; you need to know that.

On Father's life and outlook

Who did I say will take the lead in the providence? [God.] I have come this far, praying all by myself, in anticipation of this day. Therefore, even in my case, if I do not have time to offer prayers on such a special day, I have to repent and set

up a condition. Only after saying, "I offer this in lieu of the other," and then doing it, will I not be obstructed; if I don't do so, there will be stormy waves breaking on the rocks.

Seated like this my legs swell up when I have been sitting down, whether I am ninety or eighty.... They are much more swollen after three hours than they were an hour ago, and they swell even if I am standing. How can I live like this? I would have to live lying down. And even if I were to live lying down, I would still suffer, for even when I am lying down the swelling does not get better. That's why there is not much time left for me on earth. If you know how your body weight is changing, you come to realize that you don't have that many days left. When I pass on into the next world, I will have another set of responsibilities to fulfill, so at present I am preparing to deal with them.

If there were an enemy such as I will describe next, what would be done in the next world? What I am asking is, whether God could forgive someone He saw stab to death a son or daughter of direct descent of Heaven. God could not shout, "Kill that wretch! Take that knife from that wretch's hand." Because God would not be able to touch that situation, the Lord of the Second Coming, the man who is His son, has received training that is tens of times harder.

When such an enemy passes into the spirit world, would I take him into the kingdom of heaven in spite of the fact that I do not like such people and would be loath to see him even in my dreams? You should know that there is a new waiting room. At present, there is only one system, so hell and heaven can be trained together, but later on it will be completely changed. Summer should be summer; would it do to have it become autumn?

You need to know this. You cannot follow me when you go to the next world. Since you couldn't come when I called out "Come, come," during the time I have been on earth, you cannot find your way to come to me, but even if you do, I will sit back and pretend I don't know you. Wanting to see me is common human emotion; such are the feelings people have for one another.

Asking elders to testify

[To one elderly sister:] Say what you want to. [Park Jeong-min recites a part of God's letter to True Parents and a part of "God's Homeland and the Era of the Peace Kingdom"] [Applause]

I thought all that I said was gone, but it is alive in the heart of this old woman. [Laughter] That's the way it is. Go on! Say all that you want to say. [Park Jeong-min recites a part of a speech] [Applause]

It would be well for the women to think that the shortest way for them to go to the kingdom of heaven is to buy Park Jeong-min lunch or serve her once a year with food they have devotedly prepared to please her. It will not do if you say it has nothing to do with you because it will not be long before that old woman passes on.

Next, Kang Hyun-shil! [Yes.] Make your complaints now. [Father laughs] Make all the complaints that plague you. [I have made complaints but now I have forgotten everything except the good things.] Then make complaints about what is good, all that is left. [Mrs. Kang Hyun-shil gives a testimony] [Applause]

Sing a song. When you sing, it fills up the atmosphere. Half the Unification Church lot are crazy. [Laughter] They talk about things that others do not know and rejoice over

them and laugh, "Ha ha." That is our blessing. You need to know that these are blessings that not just anyone can eternally have. Now! [Mrs. Kang Hyun-shil sings and gives testifies further] [Applause]

Sa Gil-ja! Let us listen to what Sa Gil-ja has to say. She's someone who says what she wants to say without reserve. [Laughter] On such a day as today, it is nice to disclose matters and take them into consideration. When I look at your faces, you all seem so handsome and beautiful. If you continue to live ignoring the fact that many sacrifices were made in the background for you to become radiant men and women, you will meet with ruin. If you live knowing this truth, your future descendants, who will be able to shine more brilliantly, will receive blessings. Joint blessings will follow your footsteps.

That is why I don't like for you to boast in front of outside people. For this reason you are made to be persecuted so that the outsiders cannot follow us. It is only the people who do know that follow.

Well, Sa Gil-ja! Are you Sa Gil-ja? Similar to what we talked about way back at the time you were a student, the time has passed in which you can be known as Sa Gil-ja. Now that you have become a married woman, you don't want to be called Sa Gil-ja, or be hailed, "Hey, you Sa Gil-ja," do you? If you don't want to hear that, speak up about what made you come to dislike being called so.

[What should I say?] I told you to tell it, so why are you speaking to me for? [Once I get started, I will speak for a long time.] If you speak for a long time and everyone else goes home, I will still remain to listen to you alone. Since I will be here to listen to you, all those who want to go and

don't want to hear will leave, won't they? Go on. Then when just the two of us are left, I will take you to some nice place and buy you lunch. [Laughter] I may take you some place and give you rice cakes and whatnots.

Well, hurry up. You sing well, so let's hear a song first. You play the piano well too, and you would have become a renowned pianist, but you joined the Unification Church and you lost your position. Once you sing a song it will loosen your tongue. [Mrs. Sa Gil-ja sings and gives testimony] [Applause]

Conclusion

Did we finish the speech or not? [Rev. Kwak: There is a little bit left.] Let's finish it. This is necessary. All my interjections of extra content have been necessary. Since today is a day of commemoration, we need to listen to all kinds of things, and I needed to open up some boxes and, since they know what the good and bad in those boxes are, they should leave what is good and throw away what is not good. You need to differentiate between them every day. Therefore, you need to know how beautiful, how marvelous, how wonderful and how mysterious it is to be able to go to the kingdom of heaven. Now! [After reading the speech to the end, Rev. Kwak Chung-hwan prays]

We have heard, felt and thought many things today, and all you need to do is make effort in order to make them bear fruit. Only then can this world become the world of that fruition. Now! [Three cheers of eog mansei] [Applause]

Now then, I hope you will all stay healthy and resolve to have nothing to be ashamed of when we celebrate the fourth anniversary. Do you understand? [Yes.] ♦



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

Father Moon teaches us that peace is only possible if we each come to develop the strength to love our enemy. Only true love has the power to conquer resentment and overcome the stubborn human tendency to perpetuate and multiply the wrongdoings that have been committed against us or those we love. True love calls us to learn the art of forgiveness and to forge a path of reconciliation.

All of us must learn to universalize the objects of our love. That is, we must move beyond thinking that "my people" are only those of the same skin color, or sex, or ethnic background, nationality or religion. The circle of "my people" must expand to include and embrace even the stranger and the enemy.

When we imagine God's viewpoint, don't we think of God's vision and love as being large enough to include and embrace the whole of humanity? This is the vision of UPF: to establish one family under God, beyond the barriers of religion, nationality, race, ideology and ethnicity.

Is this an easy task? No, working to reverse the course of history is an awesome challenge. It is the most difficult, yet absolutely necessary path, we must take. That is why the great peacemakers throughout history have often suffered, endured persecution, and were even killed. This has been the course of Abel.

If there were an easier way, surely we would go that way. Military power alone cannot bring lasting peace. Economic or political power alone cannot bring about a just peace. Peace only comes on the foundation of true love. No adversary submits willingly to raw power or coercion. Rather, peace only comes as we love and serve the adversary. This is the vision and mission of the Ambassadors for Peace movement. I hope that through this conference, you will come to recognize sev-

eral important points:

First of all, please understand the destructive nature of promiscuity, sexual immorality and family breakdown.

Second, I ask that you find ways to get involved in the mission and work of the Universal Peace Federation. Help make this institution an "Abel UN," a global movement that practices the principle of living for the sake of others, and builds bridges of peace across the divisions of our broken world.

Third, let us work together to promote interfaith harmony and cooperation. With this in mind, let us encourage religious leaders from every faith to further the development of an interreligious council at the United Nations. After all, this is religion's mission, to build a world of lasting peace.

Fourth, please support Rev. Moon's bold call for the Bering Strait Peace King Bridge and Tunnel project, not merely for the sake of trade and development, but for the sake of peace and cooperation between East and West. If the major powers and corporations, along with the religions and NGOs, join together in this effort, we will be beating our swords into plowshares on a global level.

The world truly needs each and every one of you. We are living at a critical turning point in history, a time of global crisis. Let us turn this crisis into opportunity. Let us reverse the tide of conflict, and lead the way toward reconciliation and co-prosperity for all God's children.

We are living at a moment of great opportunity, a time when we can achieve what has not been possible before in history. The world is waiting for a movement that embodies the ideal of true leadership, guided by universal principles, a movement that is inclusive of people from all the world's faith traditions, cultures, nationalities and races. ♦

UPF International Leadership Seminar

People came from all over the world to Honolulu, the state capital of Hawaii, on the island of Oahu, for a three-part International Leadership Conference from June 17 to 21. The first part dealt with core principles—the original vision of one world family, the beginnings of conflict, means of reconciliation, spirituality, marriage, family and UPF's founding vision. The second part covered peace building with emphasis on Korean reunification and Middle East peace. The third part focused on the Asia-Pacific era and its significance to the UN, the U.S., Korea and Japan. The speech that True Father gave on March 17 at Hawaii King Garden was carried by True Parents throughout Korea, by True Mother throughout Japan, by Mother and her daughters in law throughout the American mainland and returned to its origin when Hyun-jin nim, the driving force behind this series of leaders' conferences, delivered it to the six hundred assembled guests in Honolulu as the keynote address.



The Way of Eternal Love



By Yun Jung-un

Yun Jung-un was born in 1939 and joined the Unification Church in 1957. She was blessed among the thirty-six couples to Kwak Chung-hwan four years later. They have six children. In her younger days, she was an active church member in northern Seoul and participated in the historic three-year mobilization of blessed wives that began in December 1970. A familiar figure, seen on many holy days with her husband as he offers the reporting prayer, Yun Jung-un is a pioneer of our movement, a pioneer of blessed marital and family life. We are pleased to present here the first half of her testimony, which was published in Korean in 1989.

Father, here is a story of true love, of the pure spirit of a girl deeply engraved in the heart of Father forever! Though even light and sound travel in waves, there once was a flow of love that knew no such ups and downs. You alone know of this song of love, this long song that lasted 5,400 days.

I write this with a heart of prayer. When I think that I have experienced the incredible love of God within me but I am too small a vessel to have transferred that love to others, a feeling of repentance fills my heart.

Girlhood

My father was the second son in the Papyeong¹ Yun [과평윤] family, who were farmers. He had studied theology; he was wise, clever and full of benevolence. My mother (who passed away when she was fifty-seven) was the eldest daughter in her family. After coming down from northern Korea, she worked her way through a college of theology. She was smart and was especially talented artistically.

After tying the knot in a love marriage [not one arranged by parents or a matchmaker], they harbored hopes that their love would remain fresh as an evergreen. They ran a farm in Gyeonggi Province and immersed themselves in teaching farmers as volunteers in a government-inspired program. Surrounded by farmland and children, they made a sweet home for themselves and nurtured their dreams on earth.

I was the first-born child of parents who were full of dreams. Because my parents were religious people, I was raised in an atmosphere of devout faith. We were a middle-class family, so I grew up without knowing much hardship. My parents had two more girls after me.

On Ewha campus

I enrolled at Ewha Woman's University at the age of nineteen. I was a freshman, living in the garden of Ewha with my rainbow-colored dreams, when one fine autumn day on the beautiful campus, I listened to a special lecture from a fellow student. She was a girl who had always been especially nice to me by reason of our being from the same hometown, Gangneung; she saved a seat for me in every French lesson (Jeon Seon-ja, who was later blessed among the seventy-two couples). On that day, the French lesson had been cancelled, so as things turned out, I heard her lecture instead. She also asked me whether she could take me with her to a nice place, the next day, which was a holiday. Without much thought, I agreed to meet her on the following day at Gwanghwamun.

So, on October 9, I followed her docilely where she led me. We passed many side streets until we came to a house with an old wooden gate. Only after we had gone into the house and several people had come out of a shabby room did I have the feeling it must be a church. Walking across the floor and climbing a set of stairs, we found ourselves in a room with straw matting.

Some time later, a lame man came up.² He gave a passionate speech, though I was the only listener. The lecture, which began in the morning, ended at sundown. My friend then told me that the first part of the lecture was over and that I should come and hear the second part the following day. I agreed without a second's thought.

I had been so moved by the lecture of the day before, that as the lecture began on the second day, my heart overflowed with joy. I was still only nineteen years old; I had never experienced such great joy as I did then, even though I had felt joy before. That was why, though I should have studied hard in the second semester of my freshman year, I allowed myself to skip classes to go listen to Divine Principle lectures instead. Considering my past and the way I grew up, my

1 Papyeong is the origin or "head" family of this Yun clan; they are from Nonsan, South Chungcheong Province.

2 Rev. Eu Hyo-won, who lectured many hours each day even though he was lame



Miss Yun Jung-un (first row, far right) before her blessing to Kwak Chung-hwan, with True Father and elder Korean sisters in their younger days

missing classes was unimaginable, but nothing on earth could restrain the power of this joy.

Needless to say, the first person I wanted to share my great elation with was my own sister Jeong-hye. Since elementary school, we had always studied in the same year and the same class. At that time, we were at the same dormitory at Ewha, though in different rooms. On my return to the dormitory, the first thing I did was to call her out and ask her to accompany me the next day.

Indeed, heaven and earth were not the heaven and earth I had known. I was not the same person as the day before; I seemed to be living in a different world. It couldn't have been any more different if I had died and come back to life.

The next day was Sunday. Those living in the dormitory customarily attended Sunday Service in the auditorium. If a student wanted to go to some other church, outside the school gates, she needed to get signatures. My sister and I tried to find our way to Seoul Station, our destination being the Cheongpa-dong church. We did not know our way around Seoul, so we finally found the church only after wandering around, but the Sunday service had already ended.

My sister and I continued attending lectures after that. One day, we were in the main room, the sisters who were Myeongwonhwa³ members having asked us to spend some time with them (After the Ewha expulsion incident, I was the first Ewha student to join the church, so they were

³ A now defunct sisters group formed by the very early woman members

especially fond of me). While I was with them, a middle-aged man wearing a coat and a hat came into the room, and the sisters, who had been loitering freely until then, all stood up in two rows and offered a courteous bow. When they did that, I wondered whether they would do as much if the President of Korea were to come in. The sisters took his coat and hat and hung them up, and he sat down on the warmer part of the floor. After the sisters had introduced my sister and me, he began speaking to us all. It took him a while to speak, but when his spirited words began to flow out of him, a ball of flame as big as a platter seemed to enter my mouth and settle in my heart. I felt all hot and startled, and my body went rigid. I had never experienced such a thing before.

Seon-ja would meet me in school between church visits and take care of me. I dream a good deal, and even after I came in contact with the Principle, I had several dreams. One day I dreamt that my father was the king, my mother was the queen and I was the princess. The king, the queen and all their loyal subjects were in the palace reception room at a great banquet. Before the meal began, we offered a prayer. I also put my hands together and offered a prayer to Heaven. Then in one corner of the ceiling, a square hole formed, and through it appeared the Virgin Mary, who beckoned me toward her. Without my being aware of it, my body floated high into the air. The Virgin Mary held my hand; surrounding us on either side were cherubim. After settling on the date, time and place we should meet again, we parted. On the promised day, I, the princess, took

my lady-in-waiting with me to the appointed place. After I woke up and reflected upon it, I realized the meeting place was the lecture hall of the central church in Seoul.

Sometimes in dreams, I played with birds in the most beautiful places. When I told True Father about this, he said, "You must have seen paradise!"

One day as I was listening to the Divine Principle, Sa Gil-ja said, "It is better to be born a woman." As soon as her words struck my ears, something flashed through my head. At that moment, I felt as pure and clean as the Virgin Mary.

After I came to know the Divine Principle, the pure love within my mind was full of my adoration for Heaven. I could find peace in my heart only when I followed wherever True Father went.

Student church center days

At the time, for reasons known only to himself, True Father came almost every day to the student church center. Aware of neither the passing night nor hunger, we listened to him speak there, drawn to him by the power of love. Living at the student center at that time were about twenty young women, less than a third of them paid rent, so there were many instances of students having to go to school in the morning on an empty stomach. Missing lunch as well, they would come home starved, only to find that there was nothing to eat there. At such times, they almost felt like crying but were able to sustain themselves on the power of love, food for the soul, given by True Father, who came to the student center often, as if it were the second church.

Living in the dormitory, I had difficulty finding time to go to church. I could not go as often as I liked, so after making some excuse to my parents, I rented a room near Ewha and lived alone. Afterward, I was invited by Sa Gil-ja to live at the church student center. At the time, the only places I was familiar with were the school, the church and my parents' home. I did not know my way around Seoul at all, but True Father took us to mountains and fields, so I was able to see many other places. I would skip classes rather than miss

the chance to go where he took us.

As soon as school was out for the day, I would stop by at the student church center, fling my bag down there and go to the church; this was my daily routine. When Father happened to be away from the church, I would be so disappointed.

One misty, moonlit night, I had come to the church to find that True Father was not there. With a prayerful mind, I directed my steps toward Hyochang Park. After wandering around in the big park, I found True Father seated all by himself. I moved toward him slowly and quietly. Before I reached him, though, a few hooligans passing between us saw me and made fun of me. That caught his attention, and he noticed me.

True Father told me to sit next to him, with the words, "Others may say bad things about you!" He went on to ask me, of the moonlit nights, which was the most beautiful, and told me he found the misty, moonlit night the most beautiful.

Sometimes he asked us, "Will you become daughters, or daughters-in-law?" He said he knew which of the two was better, but could not tell us.

One day, the student center gang (we were better known by that name) accompanied True Father to Mt. Dobong. As evening drew on, the Moon cast its light on us. What True Father told us that day seemed to hold special meaning. Every word he spoke stirred my heart. I could not hold back the tears that welled up inside me, so I made my way out of there. Clinging to a large rock, I cried my heart out as I looked up at heaven.

When we were at the student church center, Sung-jin nim, who was in grade school then, came to visit us quite often. We worried about him.

Witnessing and helping farmers

Making use of the summer and winter vacations, I was able to participate in the service and witnessing program carried out by the church in the countryside. During one summer vacation, I went to Seonghwan in Gyeong-gi Province. On the very first day, it rained and I could not find a room to rent, so I slept curled up under the eaves of someone's house. The room I rented the next day was next to the toilet, so until the last day of witnessing I struggled with the stench coming from it. I recall it took me three hours to cook steamed barley for the first time and another few hours to eat it, because it was very slithery.

I still have a clear memory of visiting a cattle ranch with an itinerant worker and other members. It was the first time in my life I had seen such a big place. It was a natural, orderly ranch amidst mighty nature, where big trees cast even bigger shadows that made one forget instantly that it was summer.

During winter vacation, I went to teach and witness in South Gyeongsang Province. I did my best to teach the young people. While there, I washed clothes in a cold stream. I cannot for-

Rev. and Mrs. Kwak visiting members in New Zealand in July 1986





The 36 couples were photographed in three groups; Yun Jung-un is the first bride from the left, middle row; her husband Kwak Chung-hwan is the third groom from the right.

get returning home and crying my eyes out as I asked my landlady to rub my hands because they were almost frozen. I was experiencing such things for the first time in my life, but deep within my heart was the love of Heaven, which had completely taken root and filled it, so I could overcome all difficulties uncomplainingly with a joyous heart.

Four years had already passed since I entered Ewha University. That meant that the time had come for me to graduate. Traffic police came through the school gates to keep order among the guests, and the entire campus overflowed with waves of congratulations. In the midst of it all, the graduates, wearing caps and gowns they'd long dreamed of, went onstage and received their diplomas from the chancellor.

As I enjoyed to the full the sense of achievement, in the hall of my dreams, which I had cherished deep in my heart since girlhood, I gave thanks to God and my parents for looking after me thus far. Most precious to me was the fact that my worldly dream had been transformed into a heavenly one. I had lived four years in the land of dreams, but the most beautiful dreams of the world vanished like an afternoon's shadow after I had come to know Heaven's will and love.

After the graduation ceremony, we eight graduates were even more delighted to find that True Father had come to see us in person. He even bought us carnations. It saddened me a little that my parents, who had come up from Gangneung, were disappointed in me for associating with the

church members including True Father. They actually cried, asking how my sister and I could treat them like that, when they had worked hard for four years in the countryside to send two daughters to college and had come up with pleasure to attend our graduation ceremony. They were hurt because as soon as we had taken a picture with our parents to comply with their wishes, we had made excuses, left them and gone to mingle with our fellow members. True Father also took pictures with us, as a group and separately. It was truly an honorable graduation ceremony.

We had made him a suit to commemorate our graduation, and he took us to eat roast beef and even to see a movie.

Even after graduation, we did not go back to our own home, which caused a great commotion. We didn't budge, even after two or three telegrams had come for us saying our mother was seriously ill. In the end, True Father told me to go home for a visit. He said we should persevere. Since he had not told Jeong-hye to go, I went home alone. At that time our family had moved to Chuncheon.

At one point while I was there, my mother took a big knife from the cupboard and threatened to commit suicide. I did not even blink an eye at that, but just sat still, which appalled her even more. She asked me how I could do this to her. My father too became angry, and even struck me with a belt. I was not afraid at all, though, because everything had been the work of Heaven.

The Holy Wedding

On February 24 1960, I had luckily stopped by the church to attend the Wednesday evening service. True Father ordered a large piece of paper bought and brought to him. He tore it into many pieces, wrote a number on each piece and handed them out to us, telling us to keep them safe. I was the only person there from the student center, so I was the only student who received this holy paper.

Some time later, on April 11, we celebrated the day of True Parents' Holy Wedding, a unique day in six thousand years. How Heaven had toiled to bring about this day! Because one woman had failed to fulfill her responsibility, a nail had been driven into Heavenly Father's heart; at last, we were welcoming the morning of the Holy Wedding, in which emerged one new woman. On the shabby floor of the Cheongpa-dong church, a ceremony was carried out that turned heaven and earth upside down. True Father was dressed like a young boy in jade green *paji*, Korean traditional trousers, and a hat. True Mother looked so beautiful, all made up for the occasion, draped with a white veil and wearing a bridal tiara. How sacred, how mystical, how beautiful she looked!

So much deep emotion was in my heart that as the choir sang, I was sobbing, blinded by tears. The explosions of flashes and the sound of the cameraman stepping back all seemed to belong to a different world. How True Father and True Mother danced at the reception! "Heavenly Father! Cry Your heart out unceasingly. Ease Yourself of the grief and sorrow of six thousand years! Heavenly Father! Laugh endlessly! Rejoice boundlessly!" In my heart, I was shouting these words with all my might. True Mother, seated on a high platform, chose me out of the crowd to be the first to sing. I cannot express how honored and joyful I felt.

True Father, who had always gone about alone, was always accompanied by True Mother from that time on. When True Mother was large with child, she moved into a private home in Cheongpa-dong, where she gave birth to the first princess. None of us knew what to do, so great was our joy. Sometimes we held Ye-jin nim.

Sometimes True Father would say to True Mother, "Mother, compare your height with Jung-un's!" What was extraordinary was that after the Holy Wedding, my affection for True Father transferred to True Mother. Love of True Father transformed into love of True Mother, so True Mother appeared many times in my dreams and poured out her love to me.

Even after the Holy Wedding, True Father frequently visited the student church center to speak to us. True Mother and Mrs. Choi Won-pok usually stayed on the second floor. True Mother, while lying



down, would embrace me warmly. True Father often came up to the second floor and personally wrote his name in my notebook, and said, "This room is very much like the room I stayed in when I was studying in Japan." Sometimes he did calligraphy for us, and sometimes he drew for us; he once said the picture he had drawn was of Jung-un's husband.

White wedding veil from Heaven

I was living in a state of bliss, unaware of anything but my enchantment in the love of Heaven. I had nothing to complain about, when a thunderbolt unexpectedly struck me down. That is to say, we were told we had to get married as well. At first, I did not like the idea; it meant having to leave True Father's side, but we were told we would be able to attend him longer if we married at that time.

True Father gathered us and began the engagement ceremony. After passing through a screening process, I was matched to Kwak Chung-hwan, who was the most

With her husband, Yun Jung-un today moves on the world stage in service to True Parents; here they are surrounded by dignitaries at the Washington Times 25th Anniversary Gala on May 17, 2007



popular man at that time. At two o'clock in the morning, we received the internal blessing prayer to Heaven in True Father's room. He made us compare our heights and conclude the engagement with a handshake. I was dressed in the skirt and jacket I had worn at my university graduation ceremony and my hair was long.

Next on my agenda was introducing my fiancé to my parents, who were then staying in Incheon, where my father was the principal of Songdo High School. I met them at a coffee shop and told them about him. At first, they said, "Since you like him, he must be a good man, but he is jobless, and a preacher. What will you live on from now on?" I told them I wouldn't make them worry about that and pestered them to give their permission. My father was so dumbfounded that he kicked my foot, shouting, "You fool!" He was disappointed and didn't know what to do.

I heard afterwards that my two aging parents cried endlessly over my situation. They wept because they were mortified at my disappointing them again, after disappointing them the first time at my graduation.

On May 15, 1961, the day of our blessing finally dawned. It was held three days after the engagement, which meant I had given my parents only three days' notice. This is incomprehensible according to a worldly way of thinking. My parents said that they had thought the Unification Church was out to steal our hearts, but now they realized it was about to steal our bodies as well. True Father explained that since Satan had stolen Adam and Eve, at least the thirty-six couples should go through the process of being snatched back from the world.

Moreover, we were told we had to take wedding invitations to our parents. My parents, who had raised their daughter with love and care, were furious. The man who was to become my husband had come to see them in clothes he'd borrowed from someone. He offered them his card, but my mother tore it up, and tested him by telling him to write down his address and name. My fiancé must have been upset, because he left after saying only a few meaningful words.

I later came to learn my mother had wanted a very handsome son-in-law, and since I had small eyes, she had expected him to be a man with large eyes. My father consoled my mother, telling her that my fiancé's looks were as good as could be hoped for.

The Kwak family offering a report prayer on the 48th True Parents' Day



As important members of the community, my parents had envisioned holding a large wedding for their eldest daughter with many guests. On the contrary, they were given just two invitations to come and see the wedding, which they did almost against their will.

Though it was the sacred day of the blessing, there was pandemonium outside, created by the families who had come to make a racket. I was on the second floor, preparing for the ceremony with other brides and grooms; my heart was filled with dread, and the thought flashed through my mind, "Oh! We won't be able to receive the blessing now!"

However, the blessing, which seemed to be in a different world from of the raucous one outside, was calmly carried out. My husband was not dressed in white, though that was the custom, and he was only wearing a traditional Korean overcoat over his clothes. In the midst of it all, my parents met his parents at the ceremony, and they exchanged greetings before leaving.

We were overjoyed and grateful for having concluded the ceremony even in the midst of all that calamity. Later, my mother told me that as I came down from the second floor, I looked beautiful, like an angel, and that the officiators also looked beautiful.

After the Blessing Ceremony, which was a victory for Heaven, there was a reception that night. True Father made us kiss in public, and presided over the Indemnity Stick Ceremony. I believe he intended to make this historical night the most enjoyable ever. When a bride or groom couple pointed to someone among the other couples, the chosen person had to stand in front of Father and Mother and kiss his or her spouse. Mr. Hwang Hwan-chaе pointed to me, so my husband and I had to come out of the crowd, and I had to kiss my husband. The truth is I had grown up not knowing even the shadow of a man, and since I had joined the church in my freshman year of college, I had never dated anyone before. Since joining I had lived immersed in the will of God, with my gaze only on True Father, so I had not even ventured to greet other men in the church properly. Even at the time when True Father was screening us for the blessing, when he had asked me, "Whom would you like?" I answered, "I would like the man you love the most," and he responded, "Aren't you greedy!"

No matter how much I braced myself to approach my husband, come up to his face and kiss him, my heart recoiled. I felt as if I couldn't do it even at the threat of death, so I ran away. In the end, True Father brought out a stick and threatened to beat my husband to pay for my shyness. In other words, True Father said he would beat the groom if the bride refused to kiss her new husband! Still I refused. Hearing that, True Father gave the stick to my husband and told him to beat me until I kissed him. Eventually, with True Father more or less pushing us together from behind, our lips brushed by way of a kiss. It must have been very funny. True Father laughed aloud and the onlookers laughed even harder, clutching their midriffs. Brides with more daring than I kissed their husbands without making a fuss, and some men had everyone laughing by imitating scenes from movies. Rev. Eu Hyo-won later said that he regretted not having caught my kiss on film. ♦

Face to Face with a True Son

By Hori Masaichi

Director, Japanese Second Generation Department

For ten days, from March 24 to April 2, at the request of True Parents, Hyung-jin nim made an official to Japan.

In March, at Cheon Jeong Peace Palace, on the day before Father departed for Hawaii, he said to Hyung-jin nim, "I would like to go to Japan and encourage the members but because I cannot go there now, it would be good if you could go as my representative." He asked Hyung-jin nim to express his heart toward Japanese members. We can say that Hyung-jin nim, who is directly attending True Father at the Peace Palace, and sees how deeply Father loves and worries about Japan, is precisely the person for such a mission.

Responding to Father, Hyung-jin nim suggested, "I will visit the smaller regions or the small churches that you cannot visit." Father agreed with this idea.

Hyung-jin nim visited the districts in regions four and five during the course of his tour. In order to attend Hyo-jin nim's concert, Hyung-jin nim spent one night in Fukuoka, then took the Shinkansen bullet train to Kyoto. From there he traveled on to Mie, Moriyama and other places, then back to Fukuoka, and on to Fukui, Toyama, Kanazawa and so on, holding meetings as he went, before returning to Korea.

Hyung-jin nim not only spoke in nine locations, but in order to convey the heart of a parent, as a representative of True Parents, he met the Japanese members individually, comforted and encouraged them, investing his best without reserve.

Interaction and teaching

Rather than prepare a written speech, Hyung-jin nim's way was always to approach the members directly, speak to

them and comfort and encourage them. He would begin by talking about the history of the Unification Movement. "In the East and West, past and present, the founders of religions have been persecuted throughout their lives, but looking at the Unification Movement objectively, it has developed significantly in the founder's own lifetime and is entering the mainstream of society. In that sense, the Unification Church has had miraculous success, such as could not be found in any other religion. In creating this foundation, the sacrificial offering of the Japanese members has been enormous. Members around the world acknowledge this. The True Family also knows this. I respect members who have filial piety toward True Parents."

Next, Hyung-jin nim spoke on the providence of the era after the coming of heaven and the way forward. "In the 1970s, we were a church for young people. If we compare that time with the present, we have become a church of families with three generations living together. The circumstances surrounding us have changed. In the past, young people were witnessing by explaining the concept of the ideal family. Now for the first time in history, the ideal God held at the time of the Creation, the four great realms of heart and three great kingships, can be realized in our families. We can demonstrate this substantially and witness to that. Father, who is unchanging, remains on the front line of the providence after proclaiming the new era. Whenever time allows, Father invests in his children. From this time on, it is not a choice between "God's will" or "my family." Rather, the era has come when we must accomplish *both* these providential tasks at the same time.

Left: Hyung-jin nim speaking in a rural church

Right: A lottery-like method was used to choose which families Hyung-jin nim would visit; here, he makes a selection



Next, Hyung-jin nim led us in the way to create a beautiful, shining heavenly environment by clearly going through the eight stages from the individual all the way up to God.

At each meeting, what he taught was focused on a series of steps. These included creating mind-body unity, which he explained by having us visualize a circular shape, creating a sincere marital relationship, creating sincere parent-child relationships and creating genuine happiness. He explained:

Father draws the eight horizontal stages—individual, family, tribe, people, nation, world, cosmos and God—not as a linear diagram but using the image of concentric circles, as an expanding or developmental model.

Let's imagine a circle with a three-meter diameter, with you at the center. To keep that area clean and clear is your portion of responsibility. The state of your circle can influence your environment, making it dirtier or cleaner. When you go home, your circle can influence your family.

In trying to understand True Father, it can be dangerous to rely purely on what he says. Words comprise only about ten percent of communication. We have to learn from True Father, who is the incarnation of true love, how he loves True Mother from observing him in real life. We must not merely experience one aspect of the heart but, through true love, experience it in our heart, emotion, intellect and righteousness. Then conjugal love can blossom naturally. Training is necessary in order to express true love.

Educating a child is most effective when done one-on-one. Usually, though, aren't the opportunities we have for one-on-one time with our children spent scolding them? We should not compare our child with others; we should help our child feel his or her value. Please take the opportunity to invest true love in your child, even if it is only for a short time.

Many people think that they will be grateful after they feel happy, but that is the wrong mental approach. If we initiate having a grateful mind toward God within ourselves, we can find grace we didn't realize was there.

Daily schedule

Hyung-jin nim rises at the same time as True Father, at 2:30 in the morning, to begin his daily schedule.

Not wanting to give a financial burden to our church, as a matter of principle he slept in the church in a sleeping bag. In Fukuoka, he even put away a mattress the members had prepared and slept in his sleeping bag on the floor with his staff members. When there wasn't a bathroom in the church,

he used a basin to wash himself.

No matter what time he went to sleep, he would always emerge from his room with a smile at 3:00 AM sharp. He has kept that challenging standard for seven years. When I met Hyung-jin nim, I was very surprised by this. Father has lived that way his whole life. It defies imagination. Ordinary people cannot conceive of Father's lifestyle.

Hyung-jin asked the members who came to the churches at three o'clock in the morning, "Ladies and gentlemen, how did you get up so early?" He creates a warm and gentle atmosphere and leads them in the exercise regimen that Father practices. Hyung-jin nim has been doing it for seven years. When we did the same exercises, even for a short time, sweat covered our bodies. Every morning, Father goes outside and follows this exercise routine.

After completing the exercises, Hyung-jin nim began meditation. He says, "Inhaling with a feeling of gratitude is the simplest of prayers." Within twenty minutes, everyone present could feel through his or her body how difficult achieving mind-body unity is. Following meditation, Hyung-jin nim went for a walk to awaken his mind and body and to absorb the spiritual energy of nature. He says that through this process, he can participate in hoondokhwae feeling spiritually clear and he can teach good standards for daily life.

Although he spoke after hoondokhwae, he also often listened to testimonies, from senior members or international couples. He wanted to hear not only about their activities but also about the growth of love and happiness between husband and wife.

After breakfast, I often saw Hyung-jin nim in the kitchen, speaking with the wives who had volunteered to serve. When he was a young boy at East Garden, he liked to share his heart with the sisters preparing food. I thought of this as having been an expression of taking care of people who have little chance to receive such love.

In Korea, he takes care of the Japanese wives; in Japan, he related warmly with the Korean wives, encouraging them and saying, "Find happiness."

After hoondokhwae, he would move on to the next church on his itinerary. This may have been two hours away by road. He normally stopped at MacDonald's along the way.

Hyung-jin nim told me, "Since I have come to Japan, the mother nation, it would be frustrating if I did not learn Japanese well." He studied Japanese with me. He certainly has a foundation in the structure of the Japanese language. Just by repeating something two or three times, he remembers it. I

CONTINUED ON PAGE 25...FACE TO FACE WITH A TRUE SON

Right: Being seen off by members of the second generation, who are making heart shapes with their arms, in Nara, March 27
Left: Visiting an elderly blessed member



The First Anniversary of the Entrance into Cheon Jeong Palace Parents, the King and Queen of Peace in Heaven and Earth

Cheon Jeong Peace Palace
June 13, 2007



On holy days, Rev. Kwak often explains the significance of the day. On June 13, he briefly explained the providential importance of the Cheon Jeong Peace Palace and of the Day of All True Things. We are pleased to offer the following excerpts, here and on the facing page.

● Cheon Jeong Peace Palace

Looking at its more visible function, Cheon Jeong Peace Palace is the palace of the Savior, the Messiah, the Lord of the Second Coming, the King and Queen of Peace, and True Parents.

We should also bear in mind the following two points from the viewpoint of the providence:

First, when the entrance and coronation ceremonies were held a year ago, it was the first time in history that our Heavenly Father, the great king of peace in heaven and earth, came to settle down in the substantial world. In other words, God, the invisible and vertical true parent, formed complete oneness with the horizontal True Parents substantially. This became the starting point from which the original authority and power of the absolute, unique, and everlasting God could be exercised for the first time in the substantial world.

Second, we should understand the fact that behind Cheon Jeong Peace Palace lie the deepest and most meaningful circumstances and background in providential history, which cannot be judged by its external conditions alone. Owing to the fall of the first ancestors, humanity has continued to live under the evil dominion of Satan, defying God and inheriting the lineage of Satan. God must redeem the fatherland of God, the children of true love, the family, the citizens and the original nation, which have all been lost, and recover the heavenly sovereignty without fail. However, God cannot establish the realm of His absolute dominion and true love by Himself before He finds and establishes a suitable object partner. Herein lies the reason True Parents walked the path of indemnity, shedding blood,

sweat and tears their whole lives, the path of true love where they gave and gave and sacrificed, to fulfill this work in Adam's stead. Only after the walls blocking up the spiritual world and the physical world are broken down, only when the spirits who are entangled in such complicated ways are liberated, only when the accusations of Satan both in the spiritual world and the physical world are overcome, only when all knots in history are untied, and only when the citizens of heaven are found and Cheon Il Guk declared, can we see the coming of the king of peace in heaven and earth and see him in his palace.

As you well know, from the beginning God has been the king of kings and the king of eternal existence. Unless we understand the fact that God could not attain the status of king in substance because the land was not yet prepared and that He had no object partner, and without knowing how much True Parents have endeavored to prepare these things, we cannot really be seated here in this place.

We have taught that there is no perfection in ignorance. True Parents alone knew the circumstances of the internal providence, which no other human beings could even have imagined. They have subjugated Satan and made all the preparations, and thus have achieved the miraculous accomplishment of liberating God from his sorrow and grief. From the viewpoint of God's original ideal, this may seem like the smallest starting point, but what it means is that for the first time in history the unchanging and sacred foundation of absolute goodness has been firmly established. Through this, God can directly govern the substantial world.◆

Jeong Peace Palace and Coronation of the True and on Earth, and the 45th Day of All True Things



Day of All True Things

T rue Father established the Day of All Things in 1963 at the former headquarters church in Cheongpa-dong. It was a ceremony to offer all things in heaven and on earth to God.

Although it was originally begun on the sixth day of the sixth month, Father later declared that it would be celebrated each year on the first day of the fifth month of the lunar calendar.

The way has been opened so that human beings can finally be born as God's children, can be given this new life, and can assume the position of owners over all creation. Therefore, the Day of All Things is the historic day on which the way was opened for humanity to restore to God the lost creation and environment. This signifies the perfection of the third blessing bestowed by God, and means that the gates to the restoration of God's right of ownership have been opened.

We ourselves should possess the qualifications to become His children, and from the position of the children of true love we should make the resolution to uphold the heavenly way, by which we can truly govern all creation with love in God's stead. If this comes to pass, the problems of pollution and ecology will be resolved at once.

Second, we should identify the contents of the true right of ownership and put them into practice. God alone is the true owner of all things in the universe. Until now, human beings as fallen people have been in the position of robbers, acting as the owners of all creation, though they had no rightful claims to do so. Therefore, the Day of All True Things should be the day of commemoration on which we establish



the position of true children before God, and recognize that there is a way to, first of all, offer before God all things in this world that are under the dominion of Satan, and then receive our portions anew from Him.◆

Grace, Healing, Beauty: It's a New Day

By Angelika Selle

Those three words in the title come to mind as I reflect upon True Mother's recent tour, which her two of her very capable daughters-in-law, Jun-sook nim and Yeon-ah nim, helped execute.

Here in the Washington, D.C. area, we welcomed True Mother on May 24, 2007, at the Crystal Gateway Marriott Hotel in Virginia. The banquet hall was not only filled to the brim but a large number of the participants were people we had never seen before. Why? Our guests and longtime friends of our movement had brought their friends and acquaintances. That was true for two of my long-term pastor friends who brought some members of their congregation. It's a new day!

Also instrumental was our Women's Welcoming Committee, which was formed in each American state and Washington D.C., and comprised the Women's Federation for World Peace, Women in Ministry (ACLIC), Women of the Ambassadors for Peace, and the Family Federation for World Peace and Unification. About thirty of us met a week before the event and developed a beautiful spirit of unity and harmony among ourselves in preparation for True Mother's coming. At the end, each of the women present committed to inviting other women. There was a sense of taking personal responsibility, ownership and empowerment among us to make sure that Mother Moon would be received warmly. It was our honor to do so. I sensed that a spirit of harmony and healing preceded her coming, which we also experienced in our working together on the district level among all the leaders as well as our local community. It's a new day!

The same spirit of unity and harmony transferred to our preparations here in Maryland as we prepared for Jun-sook nim's coming on June 3, 2007. The setting was quite unusual—the Morning Star Baptist Church of Christ in Baltimore, a large, impressive church located in a crime-ridden, rundown neighborhood. Nevertheless, when the event began, the cultural hall was



On the America's Destiny: One Family Under God tour, True Mother gave a speech in one city each day from May 21 to June 1; here she is speaking on May 24 in Washington D.C.

overcrowded with over four hundred people, including many black members of the clergy. The spirit was high, and soon the whole place was transformed into a palace.

My own mother had come to visit from Germany and witnessed an event like this for the first time. My great concern was that she might receive a culture shock, since she comes spiritually and culturally from small-town Bohemia and devout Roman Catholicism, but, to my great surprise, she loved the whole thing. We welcomed not only Jun-sook nim but also her beloved husband, Hyun-jin nim, who was able to join her, with all their children, after his duties with True Mother's tour had been completed.

Before introducing his wife, Hyun-jin nim gave the most profound, ingenious, and stirring speech and testimony about his father, which moved everyone to tears. Then with deep satisfaction and pride, he introduced Jun-sook nim, giving her tremendous accolades, including those for her role as a mother of eight children. I was waiting for the moment when they would meet onstage. Knowing that they had

not seen each other for many weeks, sacrificing their family, it felt a little like watching in an American TV game show, in which the host prepares one family member to meet his long-lost spouse, child or parent. When they met, the electricity onstage was felt by all. The beautiful daughter of God walked onstage and shyly embraced her loving, handsome husband. While Jun-sook nim was reading the speech on True Mother's behalf, she also radiated True Mother's beauty, grace and deep heart of love to all. Hyun-jin nim watched her carefully and supported every word as he read along in the printed text. It was beautiful to behold.

The next day, I was invited to hoondokhwae with their family in a very small hotel room. I wasn't able to sleep much that night, just as before going to see our True Parents. After all, he is their son.

When the hoondokhwae reading concluded, Hyun-jin nim asked for feedback about the event the night before, which he proclaimed a tremendous victory. He asked me to give a brief testimony, in which I shared

CONTINUED ON PAGE 24....GRACE, HEALING...

Bearing True Parents' Love

By Cynthia Shibuya

It was my great honor and privilege to travel with Yeon-ah nim during the fifty-state speaking tour. This came about because I have been teaching her English for the past few years on and off and I was coaching her on the speech for the tour.

Yeon-ah nim was very serious about delivering Father's message well for the sake of True Parents. She practiced and practiced. She was also very serious even about her opening remarks. She wanted her remarks to most effectively open the hearts and minds of the listeners to accept True Parents' message. In the beginning we would spend over an hour coming up with the best opening words, which were only about a paragraph long. Once she formed her idea, she would have me create the sentences for proper grammar, etc., and then she would memorize the lines. As time went on, she could create her own opening remarks. She even included some jokes, as she noticed jokes seemed to relax the crowd. She even instructed one of the MC's to be sure to include some jokes and to be lively in order to open everyone's hearts to receive the speech. Even as she joked and spoke lightly, responding to the American way, she never lost her inner seriousness. It seemed that as she related more openly and lightly she became internally more serious to convey True Parents' message and heart. Every morning at hoondokhwaee she would read the speech because she wanted to practice it, continually striving to improve.

She made it a priority to visit the Holy Ground in each state. She was so serious about the Holy Grounds—how they were kept, what condition they were in, and so forth. We would pray there before we did anything else. If she



was told time was tight, she would have the state leader change the schedule because the visit to the Holy Ground was absolute. She really felt deeply about the historic significance and about Father's heart in establishing the Holy Grounds. If changing circumstances resulted in the present Holy Ground not being the one Father had directly established, she always seemed disappointed. In Alabama, Rev. Kim questioned whether the tree we were looking at was really the one Father had designated as the Holy Ground. This caused Yeon-ah nim

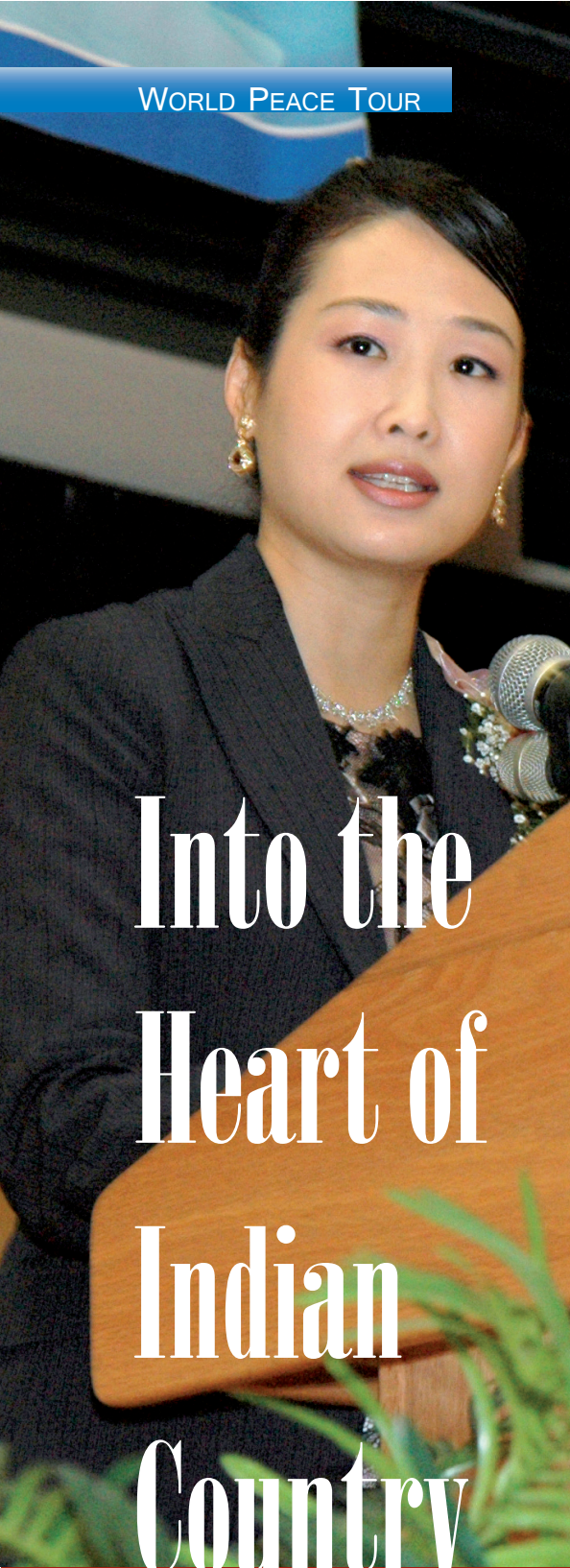
to become a woman on a mission! She asked the state leader, Terry Yamane, to research more deeply to be absolutely sure. Terry, of course, then became a woman on a mission as well.

Yeon-ah nim's heart was immeasurable. She forgave and loved when, because of my strict ways, I did not. I learned a lot about love from her and repented a lot, too. It was her refreshment to relate with members and guests. She sang with them, hugged them, took pictures with them and spoke deep words of guidance with an outpouring of her heart. For our struggling, hardworking members in those lonely places, it was as water to parched soil. I cried every day because of them and because of the love and hope she gave to them.

So many first- and second-generation members told me they could truly feel loved by True Parents because of her. She was so serious about that point. She was always checking herself to make sure her actions and words were not for her own gratification but for them to feel True Parents' love and heart. She truly accomplished her wish. ♦

Top: May 24, Yeon-ah nim in Boise, Idaho; **Bottom from left:** Yeon-ah nim at the Holy Ground on Mt. Tabor, an extinct volcano, in Portland, Oregon (Cynthia Shibuya is at far right); with local members in Portland, where she spoke on May 22; Yeon-ah nim spoke to nearly everyone at each event—here she is at Little Rock, Arkansas on May 29





Into the Heart of Indian Country

On June 1, Jun-sook nim spoke at the Pine Ridge Indian Reservation in the State of South Dakota. The reservation is in an area known as the Black Hills, which appear dark from a distance because of their heavy tree cover and seem to roll to the horizon like the swells of a great dark ocean. The Black Hills are sacred territory to the Lakota Sioux Indians.

Rev. Kim Ki-hoon accompanied Jun-sook nim throughout her nineteen tour stops. When asked about the Pine Ridge event, he said, "Jun-sook nim was very excited about meeting the Native tribes. One Indian brother from Los Angeles came to support the mobilization there. Hyun-jin nim had appeared to him in a dream and said he should go to South Dakota and help with Jun-sook nim's speech. The next day he received a phone call from the American headquarters saying, 'Please go to South Dakota and help with the mobilization.' Hearing this kind of testimony, even though the schedule was physically tough, Jun-sook nim was spiritually very much inspired."

Hoondokhwae during the tour

In South Dakota, they flew into Rapid City, a small city of sixty thousand; from there it was a two-hour drive to the reservation. Soon after the event ended, they needed to return to Rapid City for the thousand mile [1,500 km] flight to Detroit, Michigan. Under those circumstances, they were not able to celebrate hoondokhwae in South Dakota. Rev. Kim explained that generally they held hoondokhwae with local members and read from the Peace Messages. "Jun-sook nim told us we should read the Peace Messages every morning. They are the outcome of eighty-eight years of True Father's life. We should read them, and with a pioneer's spirit we should awaken America again. She also spoke about bloodline and identity."

Rev. Kim outlined the three points she emphasized each morning. "'First,' she said, 'we must connect to True Parents vertically as well as horizontally, through our lifestyle. Second, let's bring new family members, bless them and let them also become members of True Parents' family. And third, let's restore America, where True Parents spent thirty-six of the prime years of their lives. We must take responsibility to save the country and the world.'"

Rev. Carl Swearson, who was at all the events in that region of the U.S., where he is the district director, was impressed by Jun-sook nim's character. "She wanted to know about the historical activities and spiritual conditions members had set in the states where she spoke," he said. "For example, in 1974, members walked from Omaha, Nebraska to Des Moines, Iowa, 120 miles [200 km], over a five-day period as a media event for Father's coming to speak in the State of Iowa." Non-members—to whom they taught the Divine Principle each night—walked with the members each day. "She tried to glean some extraordinary event that happened in the past to teach the second-generation members about their spiritual root, where they come from," Rev. Swearson said. "I think the members really appreciated that she took an active interest."

A distant cousin speaks

Organizing the event in South Dakota was challenging. Rev. Swearson was involved in seven events in seven consecutive days. He'd also had to drive five hundred miles [800 km] the night before for the event in South Dakota, which was the last in his district.

Since there weren't any other members working on mobilization, our Native American family members did everything. Among them were John Dickson of the Native American Leadership Alliance (NALA) and Gayokla Nichi (also with



NALA). He was the brother whose dream of Hyun-jin nim brought him from Los Angeles.

They were able to meet many prominent tribal leaders during four days of preparation. They met Vincent Brings Plenty, the chief and medicine man of the Rosebud Reservation, which partially abuts Pine Ridge. They had opportunities to meet and honor many of the descendants of Sitting Bull, Crazy Horse and Red Cloud. At the event, many of these special people were appointed ambassadors for peace.

They spent time at the Merrival Buffalo Ranch, on the reservation, where two white buffalo were born in 1996. The birth of a white buffalo is extremely rare; it is a sacred, prophetic event to the Lakota Indians. They had several prayers at the site of the Wounded Knee massacre, where on December 29, 1890, a contingent of soldiers with the U.S. Army killed around three hundred Indian men, women and children. It was just a few miles from the venue for the speech. There is a humble memorial next to a mass gravesite on the hill above Wounded Knee creek.

They also produced a one-hour talk show for a radio station that broadcasts to three Indian reservations. Afterward, many people called in to request tickets and to nominate ambassadors for peace.

The event had a different flavor from others on the tour. Lawrence Swallow, a tall, dignified Indian with long black hair he wore in two braids, gave what Carl Swearson later described as a "Creation story," from Indian lore, that involved a flute, which he then played. Carl also felt the Holy Burning Ceremony fitted more easily with the Native Americans than non-Native American audiences, perhaps because Indians burn sage in many religious ceremonies and for purification.

Four men, known as Sons of the Oglala, beat a hide-covered drum and



Jun-sook nim spoke at the SuAnne Big Crow Boys and Girls Club on the Pine Ridge Reservation in South Dakota

in the Lakota language sang in voices that undulated like morning mist flowing over the Black Hills that surrounded them and perhaps evoked the spirits of their ancestors, whose songs had resonated through those hills long before the arrival of the first Europeans.

In many ways, the American Indian peoples appear in search of equilibrium. Their hearts seem naturally wary from bitter experiences with people who came from the outside. Displaying the depth of respect that True Parents are said to feel toward Native Americans, their daughter-in-law began this Peace Message with a few words of greeting in the Lakota language:

Mitakuye Oyasin, as a Korean person, I am a distant cousin of Native Americans. I feel very much at home here because we have the same Grandfather—*Tunga-shila Wa-kan-tanka* [Grandfather Great Spirit]. *Mi taku-ya-se*—"all my relations"—is exactly the core of Reverend Moon's teaching. We are all related because we have the same Creator, the same Grandfather.

I am grateful to our respected elder, Chief Red Cloud and to all of our friends at Pine Ridge who have helped to put this program together. You have all been such good brothers and sisters to us.

I am honored to be here at Pine Ridge. The heart of God is attracted to the places where there has been the most suffering. This is the right place to discuss a message of hope, harmony and healing. The message I want to share with you comes from my father, the Reverend Sun Myung Moon. I know how much he loves you. What you will hear are words from a man of God, expressing his life's work and God's desire for each one of you. It is my great honor to be able to present my father's speech in his place and I hope you will take this message into your heart and will pray about its meaning for you. Let us begin....♦

This article is based on an unpublished Native American Leadership Alliance description of the event and interviews.



CONTINUED FROM PAGE 20...GRACE, HEALING, BEAUTY

a story of how one of my guests reacted after listening to excerpts from the Cloud of Witnesses, which were drawn from those of Dr. Martin Luther King Jr., George Washington, and John Wesley, which I had read onstage at the event. Everyone in the room had paid full attention, whereas in previous events they were read during dinner; possibly not much of what was read registered in people's minds. To make a long story short, her response was surprisingly positive. It's a new day!

More reports and impressions were shared by those who had worked hard for the success of the event. With only a week and a half of actual preparation time, there was no doubt in my mind that the hand of God was on it. I could see that when only a handful of people are united in heart and action centering on God's will at any given time, the spirit world responds tremendously and assists us in bringing in the harvest. It's a new time!

Some excerpts from my personal notes of what Hyun-jin nim shared with us in a very warm and fatherly way:

The stage is set for the Divine Principle to be accepted as the standard. We need to highlight it as the expression of God. Its core, living for the sake of others, resonates with all faith traditions. It is important as we are building the realm of peace. In fact, there is nothing in other faiths or theologies that talks about family. All focus on the individual. Therefore, the idea of True Parents is so important and new. Be confident to speak out! Align yourselves with this providential history! In this new age, we are not one person alone; the whole spirit world is behind you! You are the blessed central families connected to the Tree of Life!

Many people in our movement think that this tour is just a mobilization. This is the time of harvest, when many people who were connected to us in the past through past events come back. When people's image of True Father changes, distant acquaintances will come to front.

We have the vision. Take ownership of this dream of building one family under God!

We are in the last stages of the marathon. Don't you think we now need a fourth and fifth wind in order to push harder? It's like making a small hole in a dike to make a crack, and then a dramatic waterfall eventually occurs.

Our theme, *One Family Under God*, will eventually elevate the world. It's time for harvest! Great things will happen!

The Divine Principle is the basis for building a family. This is the age of husband and wife. Let's be a fountain of youth, be innocent and childlike, totally aligned with the spirit of God and the providence so we will get that second and third and fourth wind.

Keep doing what you are doing. What Jesus was about in the first place is true love and family. This is a different time and age. Let us do more interfaith work and lay the foundation for the culture of heart.

I am certain that all the blessed children who have been distant will come back. Let us establish the three-generational family and live for the sake of others, be a filial son or daughter, patriot, saint and God's son or daughter. The most important characteristic of being an older son or daughter is taking ownership. ♦

Rev. Angelika Selle is currently the pastor of New Hope Family Church in Maryland (angelikaselle@yahoo.com)



From top: Hyun-jin nim and Jun-sook nim reunited in Baltimore; Hyun-jin nim, Rev. Kim Ki-hoon, Pastor Jesse Edwards and Bishop C. Phillip Johnson; Angelika testifying at hoondokhwa; Angelika with a guest

CONTINUED FROM PAGE 17....FACE TO FACE WITH A TRUE SON

was surprised by his sense for the language.

As soon as he arrived at a church, the meeting would begin. After speaking, he would take a photograph with all participants together, and then family by family. For each person, for each family, he invested his unconditional love and related with them as important people. Even so, there is no doubt that it was very tiring for him to pose a hundred times a day in front of flashing cameras.

After lunch, he would visit well-known sites. As someone who is a graduate in religious studies, he is more aware of the value of the Japanese cultural legacy than are many Japanese. He visited famous temples in Kyoto, Todaiji, and Aeiheiji.

At dinnertime, he would visit a member's home. At dinner, he served Chinese tea from his own tea set. He has small Chinese style teacups. He would make tea and they would drink it together, enjoying the scent and flavor, while talking for an hour or so. Lots were drawn to decide which families he would visit. In this way, he could observe different members' lives. He conveyed his love to them in various ways.

With such a busy schedule, he pushed his tired body and made the effort to give one more thing to the members and to the Japanese church. In every region, he wrote a wonderful calligraphic message, saying that he thought of it as writing with his own blood.

My reflection

As one of those traveling with him, one thing that impressed me is that a love of nature seems a common trait among members of the True Family. Hyung-jin nim drove up to the top of a hill overlooking the town of Gifu and surveyed the local scenery (see photo on the back page of the previous issue). He said, joyfully, "In Japan I have been staying in towns, and inside buildings. This is my first chance to come out into nature. This is the best place to be!"

Sometimes in the morning, during the testimony time, there would be a sister grieving for someone in her family who had passed on. After listening attentively,

Hyung-jin nim would say, "All members need to hear such stories. Paradoxically, we learn about life when we are confronted with death." I thought about how, when Hyung-jin nim's brother Young-jin nim ascended, Hyung-jin nim himself had experienced a turning point in his life.

As an interpreter, the most difficult thing for me was when we visited the families. When I would interpret what a family member was saying about life, or faith, or other matters, Hyung-jin nim stared at me with an ineffably serious expression, near to tears. When I saw his face and realized how deeply he shared his heart with members, more than translating at the venue of any event, it seemed as though my heart would burst. With my mind so stricken, not knowing what to do, I interpreted.

If God's heart is joyful at the return of a prodigal son, we can say that a shepherd who is looking for a lost sheep is a son of filial piety who understands his parents' heart. Hyung-jin nim toured the country areas where it is difficult for the members to meet True Family members. He personally demonstrated unconditional love for Japan. In the future, I believe he will continue to visit churches. The providential era may have changed, but the aspect of our culture that calls us to attend the True Family has not. As brothers and sisters who care for True Parents, we felt as if we were members of the family of their True Son during his visit to Japan.

Let's create a church that embraces the true family culture and way of life.◆

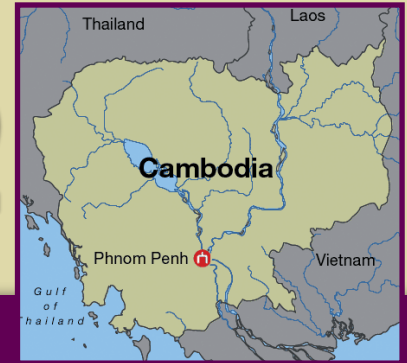


On March 24, Hyung-jin nim prayed in the same location at the same Holy Ground in Fukuoka as his father had in the picture above. True Father created the Holy Ground on February 6, 1965. Hyung-jin nim is behind Rev. Yim Dow-soon, who has overall responsibility for Japan. Rev. Yim's wife is specifying the location.



The Generation of Hope

An Interview with Sam Chay



Sam Chay is a brother from Cambodia. A few years before he was born, his nation was taken over by a communist leader whose concept of actualizing the communist ideal involved the relocation of millions of his country's citizens to collective farms. Between 1975 and 1979, at least one and a half million people were killed or died of overwork or starvation. Anyone who had received a higher education or who had overseas connections was targeted for execution. Chay has grown up in a nation that is rebuilding; there, the Family Federation is doing good work and he is upbeat about the future. We asked him about the growth of the movement in Cambodia and about his personal experience in relation to that.

Please could you say something about your background?

I joined as a university student, doing teacher training. I was living with my uncle in Phnom Penh while I was studying. My parents live in the countryside around sixty kilometers from Phnom Penh. They are farmers. I have one brother and three sisters. I also worked as a high school teacher for one year, and this experience has helped me in my church life.

Your parents experienced the Pol Pot regime. Have they spoken to you about that time?

My parents' generation still feel's a lot of pain in their hearts, and still fear that communism could resurge in Cambodia. My own parents have not spoken to me so much about their personal experience. My mother worked on a collective farm under the hot sun and torrential rain; she carried cow manure to put on the growing rice. My father was more fortunate; he was a performer, and did demonstrations of how to farm. They told me it was a time of no hope. There was almost no food. They expected to die at any time. Everything was so strictly organized; you had to eat only



when everyone ate; if you ate any of the farm produce, even though you were starving, you would be killed. Nobody could own anything, or even eat anything without permission.

Families were not able to stay together. Older people who could not work in the fields cared for the young children.

This was the reality my parents observed and experienced for nearly four years. I was born the year after all this ended, in 1980.

May I ask you how much of an impact on present day Cambodia the atrocities of the Pol Pot regime still have?

People are still afraid it can happen again. This affects people a lot. They are interested in the Principle because it focuses on true love and the four-position foundation of the family.

The regime under Pol Pot taught that there was no loyalty or filial piety – everyone was on one level. They killed the educated people and used the

uneducated ones who were easier to dominate. It was very sad. There was no parent-child relationship. Everyone was reduced to one level.

Do you feel our movement can play a role in healing all this pain?

Yes, for those who saw all this happen, now mainly the older citizens. We can teach them about true love, and this can help them a lot.

How did you come into contact with the Unification movement in Cambodia?

In 2003 I attended Service For Peace, which came to Cambodia from Japan. I took part in the project, and also the brotherhood & sisterhood ceremony that was held together with it. This brought together Cambodian and Japanese students. We crossed a bridge of peace. On that occasion I came to know Mrs. Masumi Schmittat, a national messiah to Cambodia, and we kept in contact. Later in the year, Pasit Sirimilai, the Family Department leader in Thailand, brought twenty Thai students to Cambodia for a service project. I also took part. We went to the countryside and painted a school, cleaned the school grounds, and also played with the local children.

I was then invited to attend a one-day seminar. I took part in longer workshops, many of which Mr. Sirimilai taught. He ended up staying in Cambodia for more than two years.

What language were these workshops given in?

Everything was in English! The Thai language and the Khmer language of Cambodia are related, but not so closely...

What did you do after that?

Pasit Sirimilai was very diligent in his pioneering work in Cambodia. Around twenty students participated in the first

A Note from a National Messiah Resident in Cambodia

Masumi Schmittat

seven-day workshop, and we joined our movement after that. This was all before we finished our university studies. In August 2004, one month after finishing our seven-day workshop, Mr. Sirimilai sent three of us to Thailand to join the global peace camp there. The participants included some of the True Grandchildren, including Shin-bok nim. They had come from six nations. We then spent a month fundraising in Thailand before returning to Cambodia.

I continued my teaching studies for another year while staying in the center as a full time member. There were five such pioneer member students at that time.

Is this how the movement in Cambodia has found new members?

We have had many seven-day workshops and many joined. But they have tended to stay in their homes as core home members.

After Pasit became the national leader in Thailand, Missionary Kim Yang-su came to Cambodia from Korea. He worked there with Mr. Saito Hajime from Japan.

Things have improved a lot. When he first went there we had only one church center, but a few months after he went, we acquired one more center, a beautiful center. So now we have separate centers, and about thirty core center members....

What is the main focus of the movement there?

The main focus is on witnessing and workshops, with daily lectures and a one-day workshop every Saturday,

Our family has been living in Cambodia since September 1998. We have one daughter and three sons. This September will begin our tenth year in Cambodia.

We determined to make the move to Cambodia after the Japanese national messiah, Mr. Fujii Kaoru, stayed for around eighteen months in Phnom Penh after the first Blessing Ceremony held in Cambodia, at the Intercontinental Hotel on November 29, 1997.¹

Also at that time, our family and church situation led us to feel we should move from Germany. This was the second time in my life that I thought that I must offer everything to God. The first time was when I joined our movement in 1975.

My mission is to stay in Cambodia so that I can bring heavenly fortune to the nation and people.

It is only possible to do so because of my husband's financial and "heartistic" support. Luckily, I also have good support from the Eve and Abel national messiahs' wives and from the Japanese missionaries.

What I feel grateful for, being in our mission country, is that I can see and understand True Parents' vision more clearly from a macroscopic viewpoint, and I feel God's love closely.

The Cambodian providence began developing more quickly when our regional presidents (formerly known as continental directors), Dr. and Mrs. Kim, sent Pasit Sirimilai from Thailand as a missionary to Cambodia in August 2003. Since June 2006, Missionary Kim Yang-su has been our leader. ♦

¹ The Blessing of 40 Million Couples, the main ceremony of which was held in RFK Stadium in Washington DC

keeping Sunday for Sunday Service. Those who do not have time on Saturday can come any day they have free time, and core members can teach them at the center. We also hold a seven-day workshop each month.

What kind of people come?

We focus mostly on students; we do not have an outreach program for older

people in general yet. The students are very interested in our movement but are not very familiar with the concept of God, because most of them have a Buddhist background. However, they believe in the spirit world, so they come. When we introduce the Principle, they are so interested in the original ideal and especially in the three great

CONTINUED ON PAGE 31....CAMBODIA



Left photo: Peter Schmittat, Son Soubert (member of the Constitutional Council and President of UPF Cambodia), American pastor Rev. William Revery Jr., Missionary Kim Yang-su, and Masumi Schmittat in Phom Penh during the world tour of the 120 ambassadors for peace, last November; *Right photo:* The Cambodian movement has thus far attracted mainly students

The Bookseller's Daughter

By David Beard

I began a conversation with Laila Akhmetova by telling her that I had asked to speak to her because I sought opinions, given from a woman's point of view, of the ambassadors for peace conference she was attending. Strictly speaking, this was untrue. It wasn't a woman's view I was after as much as it was any fresh perspective.

I had poked around on the internet to learn about the activities of some of the conference participants and had read an online biographical sketch of Dr. Akhmetova's formidable accomplishments. She's a professor who teaches an array of courses related to journalism, advertising and political science. Her doctorate is in historical sciences and she has hundreds of scientific papers to her credit. She's written books on subjects ranging from patriotism to women's rights to election technology. She heads the Women's Intellectual Union in her native Kazakhstan. Her government has bestowed medals and accolades on her. Her university has made her its honorary chairman. Somehow, though, what had most firmly wedged itself in my memory was an image formed of her childhood on reading that her mother was a bookseller and her father a journalist.

We spoke on the last day of March in the Dragon Valley Hotel at Korea's Yong Pyong Resort during a UPF Ambassadors for Peace seminar. Professor Akhmetova spoke in Russian through one of the staff translators. As I had hoped, she found value in aspects of the UPF experience that others may not have considered.

She explained that the conference was not her first; she had been to two others in Mongolia, though this was the first she'd attended that was geared for ambassadors for peace. "I have known this movement for about ten years," she explained. "I was invited for different events. I participated. I helped do some things, but I never went deeply into the ideas."

In May 1999, as part of her Path of Life for All Humankind tour, True Mother spoke in Almaty, the former national capital of Kazakhstan and Prof. Akhmetova's hometown. Mother spoke in what had been the main hall of the Communist Party national headquarters building. In plain language, Mother's speech summarized for the general public the ideas that fuel our movement as she answered the question "Why are we born?" Likewise, the tour made possible personal contact between Mother and people in eighty-one of the world's cities.

"Mrs. Moon spoke directly with us; we discovered she is a woman who can speak freely with the ordinary women who had gathered there," the professor said. "That was perhaps the first time I came to more deeply understand the work that this movement is doing. The audience was mostly women. At that time, I represented Kazakh University and headed a delegation of fifteen women. After that, a few women from our university started to work more closely with this movement."

Living history

As late as 1990, eighteen months before the dissolution of the USSR, Time magazine described Dr. Akhmetova's country, Kazakhstan as a "little noticed Soviet republic." Kazakhstan was overshadowed by great powers for most of its past and may currently



Professor Laila S. Akhmetova is an Ambassador for Peace from Kazakhstan

be much underestimated.

Genghis Khan conquered the nomadic tribes occupying present-day Kazakhstan near the end of his life, when, although he had unified a great swath of the earth's territory under his rule, unity within his own family eluded him. Following his death in 1227, his descendants divided and redivided the territory.

Bit by bit, between the 1730s and late 1860s, Czarist Russia absorbed the territory from the Kazakh khanates either by peaceful treaty or forced annexation. Thereafter, Russia sent in thousands of Russian and Ukrainian peasants and also built forts, disrupting the lives of nomadic Kazakhs. This sparked a number of unsuccessful rebellions. The one rebellion that did prove successful occurred just a year before Russia's 1917

here come from all over the world—from Australia, Oceania and Africa... I value these relationships. I have never met such people in my life."

As Dr. Akhmetova explained, "The most special experience for me has been getting to know the former leader of Belarus, Stanislav Shushkevich, whom I was able to relate closely with. My Ph.D. is in history, and it's very interesting for me to know from this particular person what occurred while he was president, because the newspapers have not told us what really happened."

Stanislav Shushkevich, who with his wife Irina is a frequent guest and speaker at UPF events, has been a low-profile player in several pivotal historical events. On December 8, 1991, at a time when Ukraine was clamoring for independence from the USSR and

before calling Mikhail Gorbachev to report that the USSR, of which Gorbachev was president, had come to an end.

The Shushkeviches are both nuclear physicists. According to Richard Rhodes, author of *The Making of the Atomic Bomb*, "Their laboratory in Minsk, the capital of Belarus, was one of the first to register fallout from Chernobyl, which was just 110 kilometers south. His outrage at the irresponsible management of nuclear power by the Soviet authorities is what led [Stanislav Shushkevich] to go into politics."

Mr. Shushkevich played a minor role in another significant event in history. As a young man, working at the Minsk Radio Factory, he was asked to teach the Russian language to an American who worked in the same factory from 1960 to 1962. His student's name was Lee Har-



The main presentation room at the Yong Pyong Resort where Ambassadors for Peace were asked, "Where does peace begin?"

Bolshevik Revolution and ended shortly after the revolution with the arrival in Kazakhstan of Red Army troops. Under the Communists, Kazakhstan became first an independent republic within the Soviet Union and in 1936 an integrated republic of the USSR.

Prof. Akhmetova, whose career has spanned the Soviet and post-Soviet periods, seemed to reflect both the fraternal bond of the former republics as constituent parts of the powerful Soviet Union and their actual isolation from each other and from the rest of the world. "Representatives from the three Baltic States are here and my conversations with them are special experiences for me," she said. "I'm beginning to understand how they were thinking during those fifty years under the Soviet Union.... What impressed me about this seminar," she added, "is that people

when serious food shortages existed in Moscow because of lack of cooperation between the Soviet republics and even between regions of Russia, Stanislav Shushkevich, chairman of the Byelorussian Supreme Soviet, Leonid Kravchuk, chairman of the Ukrainian Supreme Soviet and Boris Yeltsin, president of Russia, met at a government-owned country villa in the Bialowieza Forest near Brest, Belarus. There they signed a document that begins "We, the Republic of Byelorussia, the Russian Federation and Ukraine, as founding members of the Union of Soviet Socialist Republics [USSR], having signed the Union Treaty in 1922...state that the Union of the Soviet Socialist Republics, as a subject of international law and geopolitical reality, is ceasing its existence." After signing the document, Boris Yeltsin telephoned George H.W. Bush, then U.S. president,

vey Oswald. Oswald had defected to the Soviet Union in 1959. Mr. Shushkevich described him as ill fated and told a New York Times reporter in 2003 that the one question no one was allowed to ask Oswald was why he had come to the USSR. On June 1, 1962, Oswald returned to the United States with his Russian wife and their daughter. On November 22, 1963, long after he had left Minsk, Oswald assassinated President John F. Kennedy.

Professor Akhmetova especially wanted to know what Mr. Shushkevich's thought of the Soviet Union's dissolution. "It's interesting for me to learn his opinion; my opinion is that what they did at that time was a mistake. I know you think differently," she said to me.

Having grown up in America during the cold war in a village that was for

a time home to Nike Missile Site C-80-C81, I remember that when hearing the USSR had ceased to exist I felt relief, as I supposed the (fictional) citizens of Oz did when hearing “the wicked witch is dead!” There was also not a small degree of smugness that we had beat our rival and the “bad guys” had gotten what they deserved. I had not given much consideration to all those innocent millions who had grown up within the fold of the Soviet Union and who suddenly had to suffer the consequences of its demise.

This part of the conversation with Prof. Akhmetova reminded me that I had been jarred when hearing—about a month after the USSR disintegrated—that Father had felt that they should have stayed together and simply accepted Godism once they had abandoned Marxism. He added that if the U.S. followed suit a good portion of the earth would be headed in the right direction.

It's easier now to see that while Europe struggled to create the European Union since the 1950s (It has taken that long to suppress clashing national interests), the old Soviet Union has been regressing toward national rivalries. At the time of the folding of the Soviet Union Father did not share the pettiness of my thinking. My feelings were adversarial, his parental.

When I told the professor only that I had heard Rev. Moon shared her view that the breakup was a mistake, she pressed her hands together, her eyes looked skyward and she smiled delightfully.

Traditional principles

The day before the interview, in the room we had wandered into in order to escape the noise of the conference goers enjoying their coffee break, there had been a meeting of participants from the former Soviet Republics. They had discussed how the various organizations under Father and Mother Moon are faring in each country. The professor was surprised to hear how difficult the situation has been in some nations. “The attitudes range from total acceptance of the work of our movement in some countries to total rejection in others,” she said. “I was quite happy for my country, because we are somewhere in the middle. In the East we are usually trained not to hurry up and do something but to wait and see.” She is an intriguing person, a mixture of the modern and the traditional.



General Secretary of the Russian branch of UPF Konstatin Krylov speaking at the seminar to Ambassadors for Peace from the former Soviet Republics

Having expressed disappointment at there not being more women at the conference, Dr. Akhmetova went on to say she understood that women deferring to men was an aspect of Eastern culture. Even in her case, if requested to speak, she would first offer the opportunity to a man professor from Kazakhstan, she said, “because he’s a man; he’s supposed to do this. We are on the Asian continent. We are striving for Europe, but we are living according to the Asian world. We can think in a different way, but this is a tradition we want to keep.”

Clearly, she is not the type to use traditions for the sake of work avoidance. Her personal motto is “Begin with me.” Father’s is “Before changing the universe, I first must change myself.” I told her I was impressed by the similarity. “I have done a lot of public work,” she replied. “In Soviet times and now, I have always tried to help, to be active in my position. I start doing things by myself and then people follow. I’ve recently formed a federation of three hundred NGOs from Kazakhstan that work in different directions—in politics, among handicapped people, in response to children’s needs or women’s needs...”

I could understand the professor’s point about the value and power of people from distant or once estranged countries making contact at UPF events, because speaking to her had an effect on me. I had to admit to an isolated viewpoint of my own when it struck me that it was (in part) Soviet education that had produced this public-spirited wonder.

Thinking about this later caused me to reassess my views of the Soviet era. I had tended to think of citizens of the USSR as either victims or perpetrators, people oppressed and people using the power of the state for personal gain. I have met some of the oppressed, men

who had escaped horrific circumstances in communist Cuba. UPF gave me the opportunity to meet someone who had apparently absorbed something deeply valuable from having grown up in a communist country. There may be millions like her, but I hadn’t realized this.

I found myself imagining my Soviet-era counterpart and the first impressions of Soviet citizens after emerging from an environment where (for better and for worse) people were trained to place state interests above self-interests. Father’s sharp comments about the materialist and self-indulgent West not having an alternative direction to lead the world after the fall of the communist system came into sharper focus.

There was a final question in my mind, but I could not ask possibly ask it. The professor must have sensed it in the air. “Women who do a lot of public work are often not married. It’s kind of a tradition,” she said, “but I am a mother of three children. People are often surprised that I have time for marriage and children.” And it is surprising. She is the author of about three dozen books. Two years ago, she was invited to give a series of lectures in the United States for a program called Journalists Against Terrorism. “The theme of my scientific work is patriotism, terrorism and conflict between people,” she elaborated. “The only textbooks in Kazakhstan on these subjects were written by me. That’s why I was invited to lecture in the U.S. even though I do not speak English. I believe I was invited because of my professional skills.”

I firmly believe it too. I had not actually approached Dr. Akhmetova looking for a woman’s point of view, but after speaking to her for half an hour, I found myself asking what had been Dr. Akhmetova’s question. Why *aren’t* there more women here? ♦

CONTINUED FROM PAGE 27....CAMBODIA

blessings, and in why people could not accomplish these due to the Fall.

Previously in Cambodia there was a lot of conflict, and now we have found more freedom and peace. People really like the words “peace” and “true love.”

Do you feel the Buddhist faith is good preparation for the Cambodians?

Buddhists do not believe in God as such, but one good thing is that they tend to believe very strongly in life after death. Once a year they come to the pagodas and offer food to their ancestors. It is a bit like Cheongpyeong: they liberate their ancestors through a special ceremony held during a particular month of the year. This is very good for them, as they can be involved with something connected with the Principle. They believe in the afterlife but they believe they will be reborn on earth.

However, when we explain this from the Principle viewpoint to them, they are very moved.

You’re one of the senior members. Do you teach at workshops sometimes?

Yes I do... Missionary Kim and Mr. Saito actually lecture very well, and very clearly, but because of the language barrier some students struggled to catch the main points. So we are now regularly giving one-day workshops in the Khmer language. Those members who have returned from fundraising in Thailand attend a seven-day workshop again, but this time in our native language. It is of course much easier for them to understand.

In the movement in Cambodia, we have three departments: the education department, the service project depart-

ment and the public relations department. I have been lecturing every day, and a one-day workshop on Saturday. I also trained other members in how to give lectures. Those who passed through this training can lecture new students when they come to visit us.

You have mentioned Mrs. Masumi Schmittat. Please could you say something about her many years of work in Cambodia?

Yes. She has lived in Cambodia with her children for many years. Her husband remains in Germany and supports from there, so they are a very sacrificial family. He comes twice a year or so, and helps with major events. Masumi educates and gives internal guidance to the core members. She holds our morning service and hoondokhvae. She is also active in so many areas, including organizing workshops, and seminars at the universities—she contacts the principals and arranges for students to attend. She also reaches out to prominent people in society.

Is there some support from prominent people in Cambodian society?

Yes, Prince Norobom Sereivuth from the royal family, a very good person, supports us. He willingly helps us.

What other work does the movement do in Cambodia?

We do not focus only on witnessing; we have other projects. For example, we have a Save the Nation Project, which students really like. They really want to save their country. This consists of presentations on character education, based on the content from the International Educational Founda-

tion, and the introduction to the Divine Principle. We give two or three lectures on character development. The students invite their friends.

We are also involving elderly people in the holy blessing. We contact community leaders and gather people from the local communities. Then we explain to them about the importance of marriage, and of the importance of “one husband and one wife” (in Cambodia, some people practice polygamy) living together and educating their children to keep their purity.

Older people have been attracted to these events. We give them holy wine and sprinkle holy water, following our church’s traditional way. After that we ask them to make their vows, and our officiator offers a benediction for them. Usually Mrs. Schmittat officiates these holy blessing events.

Following the direction of Missionary Kim, our full time members now also go to their home towns in the provinces from time to time to give the blessing.

Besides this, we have one more project which we call the Sun Moon Peace Cup, a soccer tournament we have launched in Cambodia that is open to all teams.

The Cambodian people are very warm hearted. We teach them about the ideals of living for the sake of others. They are very moved by this. In my experience, after a one-day workshop, they become very interested. Then we invite them to participate in a service project.

We also do community service projects in the countryside. We invite many students to join with us. For example, we do cleaning work and help care for local children. ♦



Cambodian student members carry out a service project, *left* with a portable shower and *right*, spreading soap and happiness

The Crucial Link

Adapted from a speech on the Bering Strait project given by PK International President Lee Yeong-heum to the participants of the Cheon Il Guk Leaders Assembly in February

TTrue Father announced his proposal for the Peace King Bridge and Tunnel at the banquet during the inauguration of the Universal Peace Federation on September 12, 2005. He proclaimed that the ultimate goal of this project is to achieve world peace and that connecting the Eastern and Western hemispheres across the Bering Strait would expedite the breaking down of the walls of race, religion, culture and nationalism.

Father has been speaking about the advisability of building a global super-highway network for a long time, since the early 1980s. He has said this would be an international roadway for trade and exchange and that the transportation of weapons would be prohibited.

There are several grand-scale construction projects taking place in various parts of the world that will help the completion of a global superhighway. However, even if all of these other projects were to be completed, they would not be able to connect the world as one. That is because the core link is missing. That core link is bridging the Bering Strait. Only through that connection can the Eastern Hemisphere and the Western Hemisphere be joined and the world made as one. That is why the Bering Strait project constitutes the key section of the global superhighway.

An era for economic renaissance

Not only is this project significant in relation to world peace, there are economic ramifications as well. We have seen studies concluding that a project of this nature, which would remove a bottleneck on the free flow of Siberian and Alaskan resources, could trigger an economic renaissance. The success of this project could even become a basis for solving the problem of poverty and improving the quality of life in places as distant as Africa and South America.

Many people are interested in how much the Bering Strait project will cost to complete. A project of this magnitude will undoubtedly require enormous amounts of money. During the UPF inaugural rally, Father mentioned the sum of 200 billion U.S. dollars as the predicted cost of completing the project. As he explained in his speech that evening, "Where there is a will, there is always a way—especially if it is the will of God. Think of how much money the world is wasting on war. Humanity needs to realize that we are committing fearful sins in the presence of history and our descendants."

The PK International company

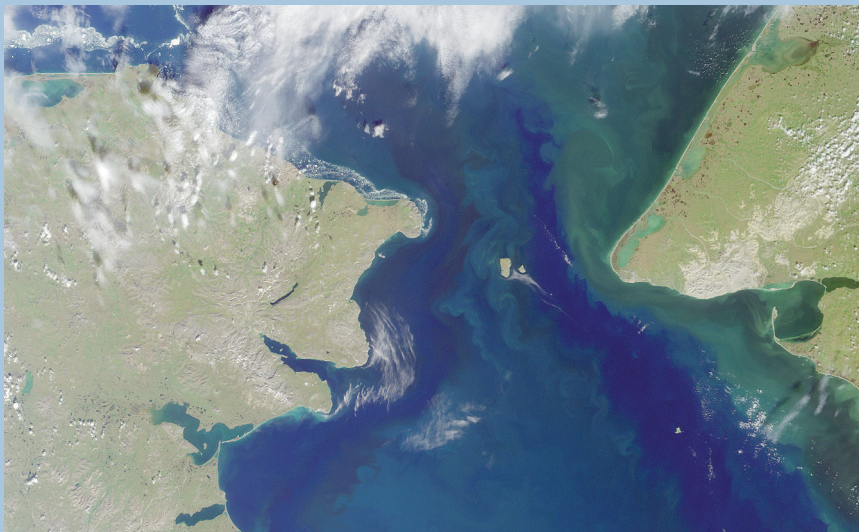
Following True Father's instructions, we established this corporation on December 24, 2005. What work has PK

International done in the past year? We have visited Anchorage and Moscow to establish cooperative relationships with both American and Russian research groups. We have also established a good relationship with a private sector group, the Interhemispheric Bering Strait Tunnel and Railroad Group (IBSTRG). IBSTRG is an Alaskan not-for-profit corporation interested in constructing a railway to connect Alaska and Russia. The group was founded in 1991. After its founding, IBSTRG was very active; recently its activities have been more subdued because of lack of money. The organization has been captivated by True Parents' vision for the Bering Strait project.

The head of IBSTRG is George Koumal, a Czech-born American engineer in his early sixties. Representatives from PK International first met with IBSTRG officials last year in Anchorage. Mr. Craig Burroughs is the group's treasurer. He participated in an IIFWP Bering Strait project session two years ago and attended True Parents' birthday celebration last February. He also participated in April's Mongolian People's Federation for World Peace conference and gave a presentation.

IBSTRG has formed a partnership with the Russian Productivity Research Institute (SOPS is the Russian acronym),

A satellite photo of the Bering Strait with Big Diomedede in Russian waters and Little Diomedede in American waters—image courtesy of NASA, Visible Earth



a Russian government group that provides technical support to Russian academia. Officials from PK International have met with representatives and employees of SOPS. We have also visited the Siberian College of Transportation and are working on establishing a cooperative organization related to the Bering Strait project.

Last year, Dr. Kwak Chung-hwan visited the Macquarie Bank of Australia. This bank specializes in financing international projects. We met them to concretely discuss the Bering Strait project. We have gained sponsorship and assistance from Daewoo Engineering & Construction.

We are holding workshops with professors from Sun Moon University's UN Department together with Shin Sung Engineering Consultants Co. We have held discussion with Chun Il Engineering Consultants, who have done construction work at Cheongpyeong. They came to us offering their help, so we are developing a relationship with them. We are contacting and meeting several domestic scholars and experts about project financing and with workers from a research and engineering firm.

We went to see Siberia firsthand last year. Because I am in charge of this project, even though I am old, I did my best to bolster my health and traveled the Trans-Siberian railroad from Vladivostok to Lake Baikal, which took seventy-two hours. During our journey, we gave out information on the project.

At the beginning of last year, I told True Parents I would create a branch office in both New York and Moscow, but in April I revised the plans to also include an office in Korea, as Father is in Korea now.

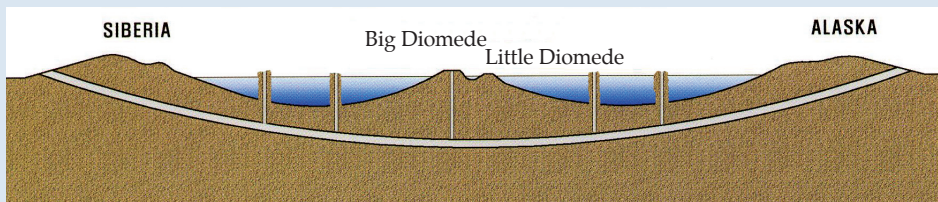


Diagram showing a possible construction plan

The work of PK International

The main work of PK International falls into two areas. The first is the construction of the tunnel. The next is creating a railway system. PK International is responsible to connect the railway system from Yakutsk, Siberia, to Alaska. Father has instructed the twelve UPF regions to take responsibility for the superhighway. I feel that our role is merely to build the Bering Strait tunnel and connect the railway systems there.

Father has spoken about building a global highway network so that people can travel the world freely by car. Some of you may ask why, suddenly, we would want to construct a railway system. However, the global superhighway and the railway system are distinct projects. Resources from Siberia and Alaska would be transported by rail. The plan for a railway would also increase the viability of the Bering Strait project as a whole and therefore help secure financing. Through a railway system, we would be able to create an effective system for transporting goods.

A railway system is an essential to obtain the U.S. and Russian governments' approval for going ahead with the project. The profits gained by developing resources should defray the costs of accessing and producing them. For this reason, rail construction experts have assessed there is good reason to build a railway system.

A tunnel under the Bering Strait

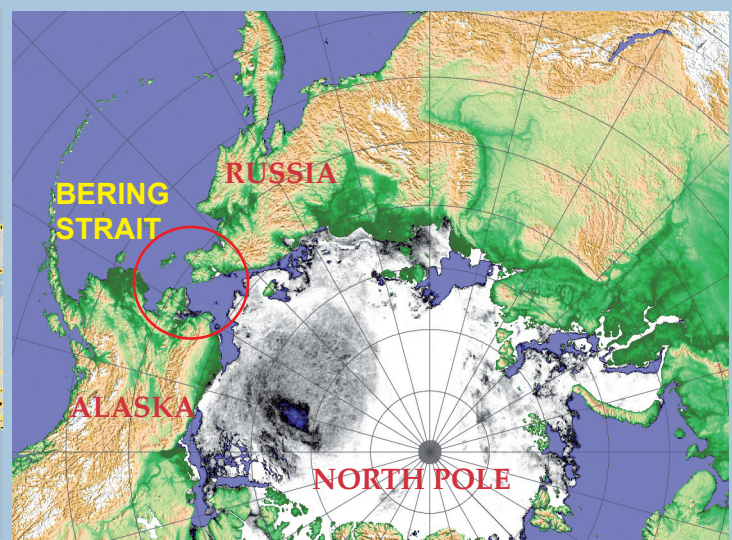
In the middle of the Bering Strait lie two islands, Big Diomedes and Little Diomedes. The International Date Line runs between them. The distance across the strait at that point—from Uelen, in the Russian province of Chukot, to Wales, in the American state of Alaska, is eighty-five kilometers (fifty-three miles). At intervals over this eighty-five-kilometers, we will build four man-made islands. Among the six islands will be distributed the tunnel's ventilation system.

The distance between Big Diomedes and Little Diomedes is two and a half miles. We will build a bridge between them and two parks, the Peace King Park and a park honoring international marriage.

Our plan at this time is to begin by constructing a service tunnel for the tunnel that will connect Korea and Japan. We are also searching for other construction methods, such as first building a single track before constructing double tracks for the railway.

Raising the funds

I would like to give an overview about securing funds. Last year, PK International's strategy was called the Project Financing Option. Under this plan, we tried to procure funds from international banks worldwide. Now, though, we are aligning our strategy with Father's



direction that the construction costs should be borne by each nation and by people of faith, and that we should raise the money for the design costs. We are planning accordingly.

Design costs are very high. Because the construction is of such a magnitude, it has been hard to determine the costs for design alone. Design costs for engineering projects of 100–200 million dollars are usually 7–8 percent. The construction costs for the Bering Strait project are so much higher. Even if the ratio of design to construction costs were 3 percent, the design costs would still be 6 billion dollars.

We are planning to secure the design costs not just from within our movement but from people all over the world.

As True Parents have suggested, I feel we need to advertise this project so that everyone in the world knows about it. Of the 200 billion dollars, we will try to obtain 50 percent of that from countries and religious groups. If construction takes ten years, we could divide 100 billion into 10 billion dollars per year. If countries such as the U.S., Russia, Japan, China, France, England, Italy were to divide this 100 billion dollars, it would not be that great a burden on any one country. If ten of the world's richest countries were to take ten years and jointly help raise 10 billion dollars a year, that would solve the problem. Would 10 billion dollars provided by the richest countries be a waste if used in this way? These are countries that spend heavily each year on defense. Through the Project Financing Option, we are planning to raise the second 100 bil-

lion dollars from private investors. PK International is making basic but concrete plans.

Father has said, "All the nations of the world and all religions must become one and together help ensure the success of this historic project.... Costs for this are not a problem. The money being spent in today's world is Satan's wealth. We must change it to God's wealth, holy wealth."

During Chuseok last year, I met briefly with Rev. Moon Pyung-rae, national messiah to Paraguay, at Cheongpyeong. He told me that he had recently attended his high school reunion in Gwangju. He met people but, having little to say, he decided to speak to some of his former classmates about the Bering Strait project. The people he spoke to were deeply moved by the idea.

Because the Bering Strait project belongs to the whole world, we can talk about world peace and explain about the Divine Principle in relation to it. Therefore, I believe there will be great results from this. Father's cherished desire throughout his entire life is peace. In line with that, he is determined to complete this project.

True Father has been saying that January 13, 2013 will be a deeply significant day. Our goal is to break ground by that date. For the next six years, if we work hard, we will finish the basic inspection and the design and bring about the diplomatic agreements necessary to begin. That is our goal.◆

Unity through Concrete and Steel

Bridges have often been used as metaphors for reconciliation. Tunnels, which are less visible and have messy beginnings—being bored through mud and stone or blasted through rock—do not have the same romantic cachet but also bring people together. What follows are descriptions of a few tunnel projects, which if successful would have a noticeable social effect.

Morocco and Spain

A 37.7 km (23.4 miles) rail tunnel across the Gibraltar Straits from Spain to Morocco is in the planning stages. The two national governments see the mutual economic benefits of a steady two-way stream of tourists, businesspeople and laborers. This tunnel would bring a Roman Catholic European country and an Islamic African one into closer contact.

Spain first considered a tunnel more than thirty years ago, but only in 2004 did the governments sign an agreement to begin the investigation process. A Swiss engineering firm headed by octogenarian Giovanni Lombardi, whose firm also worked on the Channel Tunnel between France and England, won the contract to produce the construction plan.

Though the Gibraltar tunnel proposal is sometimes compared to the Channel Tunnel, the differences between them are startling. The Channel Tunnel was constructed beneath the seabed at point where the English Channel is only fifty meters deep; at the proposed site for the Gibraltar Tunnel, the water is six hundred meters deep. Whereas the seabed the Channel Tunnel passes through is solid rock on the English side and somewhat chalky on the French, beneath the Straits of Gibraltar the rock is porous; near the Moroccan shore there are large clay deposits as well. The depth of the tunnel and porous seabed translate into tremendous water pressure against the tunnel and a tremendous inflow of water, which has to be pumped out. As a means of comparison, even in an aboveground tunnel through the Swiss Alps, there are sections where water flows in at a rate of 200 liters per second.

Giovanni Lombardi has called the project "just feasible." The Spanish government official overseeing this project told the *Washington Post*, "The engineers will always tell you everything is possible, it's just a question of more money." For the planning phase, €27 million has been allotted. Still, it may be money well spent. The engineering studies done at today's prices can be used when future technological advances make the challenges easier to overcome.





Ambassador for Peace Leadership Seminar

Providing Vision and Leadership at a Time of Global Crisis

Seoul, Korea, June 12-16, 2007



China

Shanghai, China, is a city divided. The barrier that splits the city into the Puxi and Pudong Districts is the Huangpu River. The Pudong Development Zone has attracted a great deal of foreign investment, and the Chinese would like investors to cross the Huangpu into Puxi and bring their money with them.

Shanghai and Beijing, like Tokyo and Osaka or New York and Chicago, are rivals. Reportedly, the Shanghai city government initially lacked enthusiasm for advertizing the 2008 Beijing Olympics, an occasion Beijing will use to showcase its development. Shanghai's opportunity will come when Expo 2010 is held in their city. Eliminating traffic congestion before foreign camera crews arrive for the Expo is another factor behind their tunnel building.

The government has set a feverish pace. One tunnel collapsed during construction before it reached the Huangpu River. Equipment that freezes the earth to a great depth had broken down. The ground needs to be frozen so it remains firm after boring equipment hollows out an underground space for the tunnel. Company officials should have halted the construction but pushed ahead, drilling through too-soft earth. Aboveground, several office buildings canted dramatically and had to be demolished. There were arrests, but neither the course nor the deadline were altered and the tunnel was successfully built.

Another of the tunnels under the Huangpu is the longest underwater tunnel in Asia. The 2,880 meter eight-lane highway tunnel connects Pudong with a highway that encircles Shanghai. It opened in June 2003.

China's most ambitious tunnel proposal is a 125-kilometer tunnel beneath the Taiwan Straits linking Pingtan County, China, and Hsinchu, Taiwan. This has been discussed between engineers in the two Chinas on and off since 1998. The depth of the Taiwan Strait is only fifty meters. Though they admit that a cross-straits tunnel is technologically feasible, Taiwanese authorities nevertheless describe the project as "impossible." If they say so, apparently it is, at least for now. ♦





Ambassadors for Peace Leadership Seminar

Providing Vision and Leadership at a Time of Global Crisis

SEOUL, KOREA

UNIVERSAL PEACE FEDERATION

JUNE 12-16, 2007