

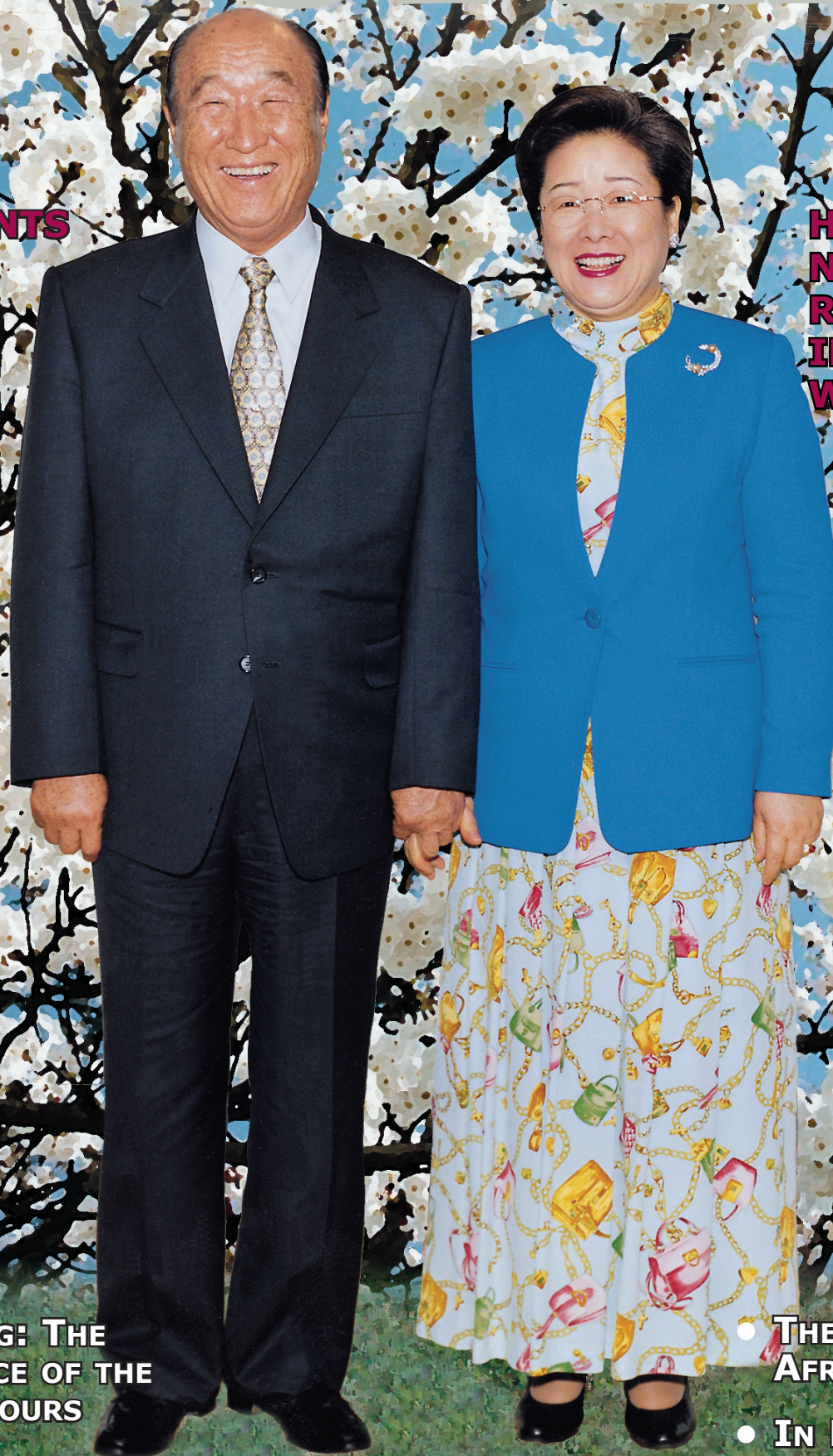
TODAY'S

# WORLD

MARCH 2000

**TRUE PARENTS  
IN KOREA  
& JAPAN:  
LANDMARK  
SPEECH**

**HYUN JIN-  
NIM INAUGU-  
RATED PRES-  
IDENT OF  
WORLD CARP**



● **REV. HWANG: THE  
SIGNIFICANCE OF THE  
SPEAKING TOURS**

● **THE RISE OF THE  
AFRICAN MISSION**

● **IN NORTH KOREA**



# Message from the Publisher

## Reverend Sun Jo Hwang



## The Providential Significance of the Rallies for the Unification of Korea

*This sermon was given at the early morning service in the Korean church headquarters on March 19, 2000.*

**T**HIS morning I would like to read one of the most precious speeches by True Parents, "Everybody Wants True Love." Last year, True Father instructed us to disseminate this speech throughout the world to educate the 360 million blessed families.

The content of this speech is very important. Whenever True Father speaks at a rally, he begins by speaking for about 30 minutes about what true love is. If it is giving for the sake of others, why is that so? There is a philosophy to true love. No matter how precious true love is, it cannot appear alone. It needs to be confirmed. Only when there is an object of true love can it appear. For example, who makes someone a parent? One cannot be a parent by oneself. Only children can make someone a parent. There is no such thing as parents without children. Likewise, a woman cannot be called a wife without a husband, and vice versa. The object creates the identity or status of the subject. This is the philosophy of love. We can solve all the problems in the world with this philosophy.

Why does True Father emphasize this message? Religion until now, as we know well, has valued most the role of the subject in the realization of God's will. Its highest calling was to live a sanctified life. Therefore the celibate path walked by ministers has been held in high esteem. But if we read True Father's words, he says that this does not fit into the original Principle. Such a life is only necessary, he says, in the preparatory course to meet the bridegroom. In essence, people have to become brides and grooms and live together. In this sense our church is, from a religious standpoint, much more complete.

We should not go toward God separately, but should realize an ideal world in which we marry and attend God in our family. True love is central to realizing this ideal. We should have the philosophy of love, which can be characterized as object-centered. Why are so many families destroyed and love corrupted in the world? It is because of self-centered love. Therefore we should know that God's message is one of object-centered true love. Such true love cannot come from self-centeredness, but only from living for the sake of others. True Father has always mentioned this at the

beginning of each rally. So, we ought to keep this message deep in our heart.

### The providential significance of the rallies

From February 20 to March 12, rallies for the unification of South and North Korea were held in 21 locations. Yesterday, a similar meeting was held with Korean religious leaders. We ought to think about the providential significance of this. As much as I emphasize for you to find the value of your current work, we always have to see it in light of the providence. How can we identify ourselves? How can we know what we are doing now, and whether this way is correct or not? We can deeply recognize such value only when we see ourselves walking the way of the providence.

Yesterday True Father spoke very frankly to the religious leaders. What was remarkable was that True Father spoke at the rallies as if he were speaking to members. He spoke candidly of the blessing of the four great saints. We have to think of the significance involved in proclaiming things in this way. First let us think about the situation two thousand years ago. Jesus was undeniably the Son of God, but it took two thousand years for people to witness to Jesus as the Messiah. What was the situation like when Jesus first came and worked on earth? Jesus indeed brought the truth and the secrets of God, but he was never able to openly reveal everything.

Why was Jesus crucified? There are several reasons for his death on the cross. The most important reason among them was that he related God's Word differently than previous teaching had. Also he created a conflict related to the Sabbath day. According to John 2, Jesus cured a sick person on the Sabbath. Then Jewish leaders criticized him saying, "Why do you work on the Sabbath day? God does not allow us to work on this day, does he? Why do you violate the Sabbath if you are from heaven?" Jesus answered, "Because my father works, I do the same." According to John 5:26, Jewish leaders killed Jesus for two reasons: First he called God 'Father', and second he violated the Jewish law about the Sabbath day. Actually it must have been very shocking for Jewish people to hear God called 'Father,' since they believed God was rather awesome and judging. Can you imagine how deep his anguish

*CONTINUED ON PAGE 30...*





## A New Baby Girl in the True Family

**Congratulations!** Hyun Jin Nim and Jun Sook Nim celebrated the birth of their third daughter, Shin Yea Nim, on March 24, 2000 (2/19 by the lunar calendar), at 6:12 P.M. She is the first True Granddaughter to be born in the new millennium. Pictured at left is Hyun Jin Nim's family praying at home with the newborn.



PHOTOS: KEN OWENS/NFP

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*Cover Photo: Father and Mother in Cheju Island following the conclusion of the speaking tour (mid-March)*

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# The Course of Life for the Princes and Princesses of God

## 하나님의 왕녀가 가야할 생애노정

REVEREND SUN MYUNG MOON

MARCH 12, 2000

OLYMPIC MAIN STADIUM, SEOUL

*This speech was prepared by Father especially for the final few cities of his Korean speaking tour. It was first given on March 9 in Taegu and was the final speech that Father gave, at the national-level rally at the Olympic Stadium on March 12. While speaking, Father would add many extra comments and often ask the audience to respond. The following is a translation of the printed speech.*

**D**istinguished international guests, fellow compatriots, ladies and gentlemen—you who are gathered here for the sake of the unification of North and South! The new millennium we have just begun is the time for us to wipe away the residue of division and struggle left over from the previous century, and realize the ideal of one family, one global village of peace and unity. I pray that the blessings of the new millennium will be with each and every one of your families represented here today.

Firstly, allow me to thank you for coming from around the world to congratulate me on my 80th birthday. However, more than anything, I would like to offer this glory to God; He has been my constant companion and protector, and it is He who has made this day possible.

Looking back on my life, at no time have things ever been calm and quiet. I have walked a path of suffering side by side with the people of this nation, a nation whose history has seen much strife and tribulation, nestled as it is, here, in the midst of the world's great powers.

Ever since I suddenly came into contact with the will of Heaven while in prayer at the age of fifteen, I have devoted my life and given all my thought and all my effort to bringing about the fulfillment of the will of God. I have found that the root cause of human suffering is that the ancestors

**of humankind fell into a state of spiritual ignorance due to corruption, and that this resulted in the relationship between them and God being cut off.**

The result of this fall is that humankind became ignorant of such basic issues as the facts relating to God, life and the universe. Throughout my life, I have spoken in public more than 10,000 times, and presented a true world-view, life-view and history-view based on the principles of Godism.

This content in its entirety has been translated into twelve different languages and published in a series of some 300 volumes. It was not brought to light as a result of some kind of comprehensive literary research or academic study, but is comprised of the fundamental and essential answers I found while freely traversing both the visible and the invisible worlds.

Today I would like to gratefully take this opportunity and talk about a fundamental solution to the problem of the unification of the Korean peninsula—the unification that is our nation's most cherished desire as well as the last issue in the cold war that awaits settlement. I would like to entitle this talk "The Course of Life for the Princes and Princesses of God."

Distinguished guests! What nation are you citizens of? Many of you are citizens of Korea. For you, Korea is your fatherland, your homeland, isn't it? Then where is God's homeland? At present, God has no homeland. Where is it that all the nations of the world have their origin? Do they have their origin in God, or is their origin somewhere else? The historical origin of the world's nations is a big question.

All the nations of this world were cut up or formed as the results of conflicts. In many instances, where two nations are divided by a border, that border is one of intensely painful resentment. We all know the historical reality that the fiercest fights and the most blood has been shed over adjacent borders, rather than, for example, the borders of a third or fourth nation. This shows us that the walls between two nations, and the walls between two ethnic groups, are the highest kind of walls.

Conflicts are not always fought by traveling thousands of miles. From ancient times, wars have been fought over the borders between two neighboring countries. This is the reason why even you yourselves will find that you get into fights with those neighbors and people closest to you. Why? Because humankind has fallen. It is a result of the human fall that fights tend to start with one's neighbors.

What is the fall? It is the discordance between God and humankind. It is the eruption of conflict between God and Satan, and eruption of conflict between humankind and Satan. We can therefore conclude that the fact that there have been numerous nations in the history of this small planet is evidence that there have also been numerous conflicts.

Where will the nations that were formed from this go? All nations seek a world of peace, but are they capable of get-



PHOTOS COURTESY OF SEIL STUDIO





ting there? This question points to the one common task that remains before all humankind today.

Looking at things this way, we can understand that if we continue to harbor enmity towards a neighboring nation under the justification that they it is our historical enemy, we can never achieve a world of peace. No matter how much we long for our ideal, and say how much we are marching towards our ideal, it is impossible to reach that goal. In order to negate the motives that give impetus to these conflicts, and wipe away our malformed dysfunctional history, we need a movement that will lead the way and embody the substantial content of the opposite direction.

Distinguished guests! You yourselves are exactly the same as a people without a nation. Did you have a nation in the past? Has there ever, in history, been the kind of nation we could call "our nation"? We have never had that kind of nation. Is that because nobody ever tried to build such a nation? No. The reason we have never had such a nation is that the people who desired it in history were never in a position to build it. They couldn't build such a nation because the ages in which they lived didn't allow a fully developed and complete standard by which that nation could be built. The homeland that we need to build is not a nation with a certain history and tradition that exists in the world today. Rather, it is of a dimension essentially different from the nations that exist in today's world.

If we want to inherit this different kind of nation, we must become a people who possess the ideological consciousness that makes it possible. If an absolute creator exists, that ideology and thought would need to be one with the Creator's ideology and thought. If the absolute being wanted a nation, he would want a nation where the citizens can be completely united centering on the national sovereignty. We need to have that kind of national character, and we need to have that kind of national pattern.

In order to form a nation, there needs to be sovereignty, a people, and a national soil. God's nation is the same. The parents represent the sovereignty, the sons and daughters represent the people, and the country represents the national soil. This is an unbreakable rule; none of these elements can be omit-

ted. What, then, is the most precious thing? It is living for the sake of the nation and the world. As long as you live like that, you cannot fall into ruin. That place where ruin cannot occur is the ultimate point.

A person who dies while working for the sake of that nation will become a citizen of that nation even though he or she dies. He or she will remain as long as that nation exists. For a nation to be formed, you need a national soil, a people and sovereignty.

What, then, is sovereignty? It is a connection and link with God, the root and origin. The people who govern the nation must create their connection with God and then govern. In this way, the rulers need to be one with the people. They need to become one with the people, and think that everything that they possess exists not for their own sake, but for the sake of the nation.

If they can do this, then that nation will prosper. From this point of view, when you consider the issue of realizing the kingdom of heaven on earth, who is the owner of heaven? Who is the ruler? Without a doubt, God is the ruler. Then who are the people? The people are all the people of the world. And where is the national soil? The national soil is the planet Earth. Who, then, does the Kingdom of Heaven on Earth resemble? It resembles "me". If you look at any one nation, what does it consist of? Sovereignty, people, and national soil. This is the same as a single human being.

Who did you say that the Kingdom of Heaven on Earth resembles? "Me". It resembles "me". Individuals such as myself are gathered together, and that forms the nation. Just as I have my own mind, the nation has to have sovereignty. Just as I have a personal identity, there must be a national people. And just as humans interact with the created universe, so a nation must have the national soil.

Within this basic principle, the people control the national soil, and the sovereignty governs the people. That is how things are. This national soil, people and sovereignty are the three essential elements that form a nation.

If you look at humans, the basic principle is that our mind controls our body, and our body controls nature. Because of this principle, if you look at the entire world, the definitive





conclusion is *Ch'eon Ji In* (Heaven, earth, humankind—*Translator's Note: a concept also found in Neo-confucianism that says these are the three essential elements of the cosmos*). What did you say that Heaven is? It is the same as the human mind, so it is also the same as the sovereignty. Humankind is the nation's citizenry, and the earth is the created world. In the end, whom does the nation resemble? It all resembles my individual self.

No matter how big the society, no matter how great the nation, they need to resemble a human being. That is because God likes those things that resemble His image. Then what is the thing that humans like the most? Things that resemble their own image. So what does an ideal nation need to resemble? It has to resemble a human being, and has to resemble *Ch'eon Ji In* (heaven, earth, humankind).

In Unification Church terminology, the homeland doesn't refer to a single nation like the Republic of Korea, but to a global nation. Actually, the word "global" is a word used in this corrupted, fallen world, and I really don't like it. The ism or teaching that seeks for this homeland is called *Ch'eonju jui* ("Cosmos-ism").

That homeland is not the Republic of Korea. God does not want the Republic of Korea, nor the United States, nor the communist nations. That homeland is the fatherland that God wants, and because this is so, we have to create the culture of that new fatherland, and create the history of that new father-

land. We have to define a new standard so that we are able to establish a new and ideal homeland. So we have to change our way of life, because that world is completely different from the world we have now. The words and language are different. Do the people of the world today understand the meaning of such important phrases as "the realm of dominion of the Principle", "reciprocal base", "common base", and "providence for the foundation of restoration"? This means that the language is different.

If and when the nation that the Unification Church desires is established, we will have to take down and dismantle the Unification Church signboard. And when the world that the Unification Church desires is realized, then we will have to dismantle the nation the Unification Church established. We have to be able to discard the kind of religion that exists only for the sake of the culture and character of the people in the Republic of Korea. Only a religion that exists for the sake of the world will be able to continue into the future.

Distinguished guests, ladies and gentlemen! What do you suppose a person who seeks to inherit the Will of God must advocate? There is absolutely no way he or she could tell the people of this world to just go the way they enjoy. In fact, he or she would have to tell the people of this world to go in the opposite direction. A saying that expresses this fact is the motto "Love your enemies with the heart of true love." "Love your enemies!" These words can turn around our false history; they are the same as an anchor, and an anchor chain for a ship being blown before a howling typhoon.

However, throughout the history of the providence of restoration, there has been no one who has actually practiced these words. If there were people who could love their ene-

**Left, the audience stands for the national anthem; below, many seek a comfortable seat on the turf in front of the stage. The balloons are arranged to read "Nam buk tong il" (South-North Unification)**





*Right, a sea of busses waiting to ferry everybody home after the event; below, a couple reads along with Father's speech*

mies, we would have to raise them up to the world stage using some form of systematic organization. Because this is the logical conclusion, each of you needs to understand that God actually has to present this kind of movement to the world, and that the religious movements that have arisen in history are a reflection of this.

Who is the person God has been able to love the most in history? It is Jesus. Jesus presented a new direction for this conflict-ridden world. High walls are created between oppressor nations and oppressed nations, such as between Rome and Israel, by them viewing each other as enemies. Jesus' philosophy is that these walls need to be demolished. Jesus thought, You in Rome want to conquer me by force, but I will conquer you in the opposite way—with love. That is why he even sought blessing for his enemies when he was hanging on the cross.

We need to recognize that when Jesus said of the Roman soldiers, "Forgive them for they know not what they do", he was expressing this kind of amazing philosophy. Because Jesus made this plea he became a model and archetype for all nations of the world to transcend the way they see each other as enemies, and also a model for transcending the borders between any two nations.

Jesus knew that individual enemies were not the only enemies. He knew that family enemies, clan enemies, ethnic enemies, national enemies, and global enemies surrounded him on all four sides. This means that there are many enemies awaiting those who want to follow his path. It also means that if you go the family path, there are family enemies waiting, and if you go the clan path, there are clan enemies waiting. You can expect fierce battles, but you must love those enemies whenever you encounter them. If you possess this kind of spirit, someday victory can be yours.

From what point will God's ideal nation be realized? Where will the restoration of the fatherland take place? It starts from the individuals who live by the philosophy to love their enemies. Therefore, as long as God exists, there is no way Christianity can avoid becoming a global religion, because Christianity offers a movement to break down national borders with love, to transcend all environments and cultural barriers, and to

embrace even one's enemies. If you plant beans, you get beans, because kidney beans come from kidney bean seeds, and red flowers bloom from red flower seeds. In the same way, if

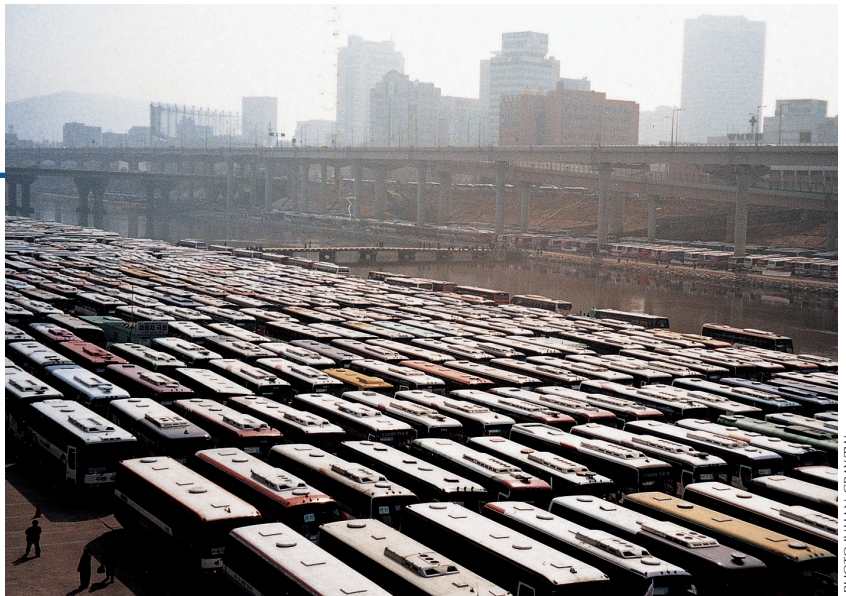


PHOTO JULIAN GRANT/TW

you plant a satanic seed, a seed of paying back your enemies, you will get a tree of evil—a tree of paying back enemies. But if you plant the seeds of goodness, the seeds of loving your enemies, you will get a tree of goodness, a tree of love for the enemies. This is just a natural principle.

Where did I say God's fatherland starts from? By what path does it come? It comes by the path of loving one's enemies. It comes by the path of leaving behind a tradition of loving the individual's enemies, loving the family's enemies, loving the clan enemies, loving the national and global enemies. You all need to understand that God's homeland cannot appear except by this path.

Take a look. Because the US opposed me; because the State Department opposed me; because the Congress opposed me, some day I will get a certificate of recognition, saying that I was victorious in the Congress, that I was victorious in the State Department, that I was victorious in the United States. Even in the State Department, which opposes me, I am winning friends. In the Congress I am winning many friends. It has already been determined that the victory will come to me in the end.

And even if I don't have any such friends, I have the conviction that I can overcome any kind of opposition and lead the way to victory. The more anyone opposes me, the greater will become my love for my enemy, so I do not need to be worried about greater opposition.

The laws of nature dictate that if low pressure occurs in one place, high pressure will appear somewhere else. If one area develops high pressure, another area develops low pressure. When a high place like the US State Department opposes me, then it will have to surrender to me if I develop a field of low pressure, just as a high-pressure area is absorbed by a low-pressure area in nature.

Even though I had to take all sorts of abuse in the past, when I didn't fight and instead loved them, they became my friends in the end. Families that became friends appeared, clans that became friends appeared, nations that became friends appeared.

If a nation composed of people who have this spirit of loving one's enemies appears, that nation can be the ideal that God desires, and it can be the ideal that all humankind can enter. You have to understand this.

There is nothing good-looking about me, Reverend Moon. Isn't that true? You people here don't say so, but the people





*Top, Father turns to the VIPs on stage and challenges them to lead by example; bottom, a security brother helps remove celebration streamers covering the stage*

of the world think I am pretty ugly. But God loves me the best. Even if the world thinks that I am a terrible fellow, God recognizes me, so I can go at this world from a bold and open position.

There is nothing you can't say if in your heart you love your enemies. Why? If God says the man is a good-looking chap, then he is a good-looking chap. If He says he's a really cool fellow, he's a really cool fellow. If He says that the man is brave and fierce, then he's brave and fierce. So if I think like that, I take it as glory, and I can take on the world in confidence.

When I get intoxicated like this and work alone, do you know what happens? Young people, young men and women, a family of all races, an entire people appears, a people that God can truly take joy in appears, and the dawning of God's homeland becomes possible.

Because Jesus said we must love our enemies, that means we have to love even the worst person. Even if the most handsome man is matched with the ugliest woman, he has to love her even more than he loves his enemies. When it comes to loving the enemies in this world, that kind of person is a candidate for marching ahead and carrying the flag of the highest prince. Think just how noble that kind of person is. That kind of person can just leap over national and racial boundaries.

You have to understand that on the day you live with nothing but a loving heart, all the walls will be brought down, the history of the providence of restoration will be shortened, and Heaven will come that much closer.

My philosophy is simple. There is nothing I haven't done. I've been a farmer, I've been a laborer; I've tried everything that can be done. I've been a fisherman and caught tuna. Living my whole life in this way, I thought I was all alone, but when I turned around, I found British people following me, Americans following me, people from all over the world are following me. Even if I tell them to get lost, kick them away with my feet, and try to go over there, they still come back and follow me. I go this way, I go that way, but they still follow me. That is how it is, so no matter how much you might research the Unification Church, there is always something more to learn.

Distinguished guests, ladies and gentlemen! What is the path we need to go now? No matter what kind of clan you establish, if the sovereignty of Satan's nation continues to exist, all of you are nationless people. Is this your country here? You do not have a country! No matter what kind of clan you have, if the sovereignty is not a sovereignty centered on Heaven, the clan can be killed off just like that. Isn't that so? Therefore, we have to go out in search of the nation that Heaven can welcome with open arms. What it means when we talk about the realm of the first Israel in this world today is that the land needs to become one that all of Heaven can welcome, a land that the individual can welcome, that the

family can welcome, that the clan, race and church can welcome. But whether you look at this issue centering on the Unification Church or centering on Christianity, or centering on the Republic of Korea, did they ever stand in a position that can be welcomed by the whole?

They couldn't. The direction is different. Different. The path that the Republic of Korea is going is external. Isn't that so? It is moving ahead, not centered on God, but centered on the worldly society. This country has no mainstream thought or philosophy.

So if we can't connect this nation with God centering on a national mainstream ideology to form a new national concept equipped with new three-dimensional, or two-dimensional content, and take that national concept and stand forth with it as the ideal content centering on the nations of the world today, we will be unable to see the dawning of the fatherland.

The liberation that we have today is the first liberation. Now, in the Unification Church, we need a second liberation. The Republic of Korea also needs a second liberation. Here, the people and the nation may achieve their full desire if the ROK undergoes the second liberation, but the Unification Church also needs a third liberation. That is how things will go. The Republic of Korea obtained its current national pattern by the first liberation, but now the time has come when it requires a second liberation. North and South need to be united.

What kind of country is that nation? That country has to be a nation whose people have passed through a suffering course in its history, whose national character is capable of becoming one with the principles of restoration through indemnity, and which has inherited a historical tradition. What kind of country does it need to be? It needs to be a nation completely unified. So, how does today's Republic of Korea need to act if it wants to become this kind of nation?

To rise to the standard of that nation, it needs to unite the north and the south. Just like the divided northern dynasty of





*Top, with three cheers of Mansei, fireworks on the stadium roof and upward soaring balloons, the event is concluded; bottom, VIPs greet True Parents on stage after the event*

Israel and southern dynasty of Judah, the divided north and south of Korea need to be united into one. Just like Cain and Abel nations, North and South were divided, and if these are not united, a single victorious Israelite nation will not appear.

So, in this country, centering on the Republic of Korea, how must North Korea and South Korea be united? They cannot be united without a new global-level ideology. The Unification Ideology being advocated by the Unification Church has been prepared for this very time. Do you understand?

Now we are in the position where we have to do two things. We have to form a united people that no nation of the world can match, and then we have to create a united nation with a single faith so indomitable that no other religion in the world can match it. Centering on this kind of ideology, North and South need to become a unified nation. Without doing that, God's nation, namely the sovereignty of a heavenly nation that we can proudly proclaim to all the world, will not be born. You have to understand that this is the priority purpose on earth for us today.

If we cannot establish the fatherland, we will not be able to have a nation that can center on God and surpass the nations of Satan's world. Without that nation, we cannot chastise the satanic nations of the world. We cannot push them away. We cannot do that with just a religion, with the Unification Church. A nation has to establish its direction centering on the ideology of Unificationism, and then move forward. You have to understand that this issue still remains to be resolved.

From this point of view, if we see that the Unification Church is like Judaism in Korea today, the thought of the Unification Church will become the mainstream thought of Korea, just as Judaism was the spiritual pillar of the Israelite nation. In the future, there will be a time when it must become the national religion. That is what some people say. Even members of the National Assembly say that. If the thought of the Unification Church becomes the state religion, the communist party won't be a problem.

Ladies and Gentlemen! The people who live for the sake of Heaven today are the *milsa* of Heaven sent into the satanic



PHOTO JULIAN GRANT/V

world. (Translator's note: "*Milsa*" in Korean — emissary. These were special envoys sent out by the kings of ancient Korea to investigate the condition of the country and set right any wrongdoing, or to carry out secret diplomacy.) Everyone may be different, a *milsa* may be big or small, broad or thin, high or low, but the lifestyle he maintains must not deviate from the lifestyle of an emissary because there is always a life and death danger involved. He is always placed in a situation where even the smallest mistake can determine the issue of eternal life.

Therefore, if the emissary's spirit of working for the homeland, the homeland that can support and protect eternal life, if his spirit is not hundreds of times stronger than the environment, he cannot live as a secret emissary. He needs to be able to ignore his current situation by thinking of how all the people of the world will rejoice when all resentments have been erased. He has to look to the fatherland's glory, and while creating a new history, think that all his efforts will be known and recognized on the one day when he sees the birth of the fatherland. Without having that kind of mind, he can't carry out an emissary's secret mission. In other words, his mind must contain a hope for the dawning of a homeland that is a thousand times, ten thousand times greater than his hopes for the present reality, in order to be able to overcome all resentments and execute his secret mission.

Even if by some chance he was to die in an unfortunate accident while executing his responsibility, God can dispatch, to the same place, a new emissary who can carry out that responsibility. Even though he has already passed on, people







*Photos: Facing page, True Mother in Nagoya; this page above, the March 8 rally at the Hiroshima Sports Center; below, left to right, Mother speaking in Nagoya; Father and Mother are connected by video phone for the celebration following Mother's speech in Fukuoka; Mother chooses numbers for the winners of pure love rings; True Parents gives a donation for the care of the elderly (Tokyo); Mother receives a special gift from an artisan in Tokyo*



will appear who can become his friends and become his allies. Because he dies in a situation where he can be a model, people who can become his allies will remain even though he becomes a sacrifice himself. As long as these people remain, God can send someone in his place on that foundation. However, if he does not die in that situation, no matter what he may have achieved, it all stops there.

From this viewpoint, what kind of stance do you all need to take in meeting this new age? Your conviction for the dawning of the fatherland must be burning in your chest more passionately than any other thing. In other words, you have to feel pride in becoming a flag bearer who builds the fatherland that God has longed for for 6000 years. You have to take pride in bearing the responsibility for this incredible pioneering mission as a member of the crack troops standing on the front line. Many people in the past hoped for this mission, but even so, it was not available to them. You have to

have a very solemn sense of responsibility for having taken on this one-time-only privileged mission.

So every aspect of your lifestyle—eating and sleeping, coming and going—has to be for the establishment of the fatherland. How much do you think God has been longing for you to step forward and cheerfully, coolly declare you will carry out this mission as an emissary dispatched especially by God Himself? Up until now, God has been mercilessly pushed aside, heartlessly chased away. He needs to establish the will of Heaven, the will He has never been able to unfold, a will that presents its entire contents on the basis of a complete national foundation, the will that can establish the fatherland. He has never been able to fulfill this will even once.

Now, however, it is possible to establish this homeland. That fatherland has a sovereignty, it has a national soil and it has a people. Moreover, there is the lineage of a homogenous ethnic group connected to that land, and there is a history



# True Mother in Japan

March 7: Fukuoka  
March 8: Hiroshima  
March 9: Nagoya  
March 10: Tokyo



that no other people can possess. For this kind of fatherland, we need to carry out our mission as *milsa* (emissaries). If you can fulfill that mission at an earlier date by your own volition, then the foundation for the dawning of the homeland will be that much closer thanks to you. Paying the price of sweat and tears today creates the foundation for meeting the dawn of the fatherland that much earlier. Thinking of this fact, you people have to go out into the world with the determination to live and carry out an emissary's secret mission. If not, we will be unable to receive the unprecedented blessing and fortune that God is preparing to give to us.

We have to construct Heaven on this earth. What I am saying is that, surely it makes sense that, to be able to hold up our heads before our Father, we have to found that nation on this earth, become one with the center of that nation, and in that heavenly nation, live and then die with the standard that Heaven hopes for.

But then, do you people have a nation? When you think about the fact that you don't, then you can't die even if you want to. Where are you going to go if you die? If you go, how are you going to avoid that sense of shame or self-consciousness, that feeling of pain? The length of my life is limited, and to get everything done in that period, how busy do you think I am? On top of that, the evil satanic environment opposes us; don't you think our enemies will try to block our way? To pierce through that and forge ahead, we cannot avoid the unsettled lifestyle of a special emissary.

My comings and goings are all for the sake of building that nation. I take up the mission to become a true founding citizen for the sake of the dawn of the homeland. I receive my orders as Heaven's emissary and enter the evil world of today to carry out my work accordingly. We have to live with these thoughts uppermost in our minds.

Without doing this, you will not be able to establish your



**Top, Father speaking at Puchon, near Seoul on March 10; bottom, Having successfully completed her tour of four cities in Japan, Mother arrives at the Halla Sports Center in Cheju Island (March 11) to be with Father for the last but one of his public rallies**

dignity and authority as citizens of the nation that is on its way here.

Do you people want to make a difference individually? Do you want to influence things as a family? Nationally? Globally? How do you want to make a difference? You'd like to make a difference globally, wouldn't you? However, if you want to rise to the global stage, you will not be able to do that on your own. You'll need a nation. But what I'm asking you is, is where is your nation?

Right. So we eat, we sleep for the sake of that nation, day and night for the cause of the nation. Do you understand that you have to live your life pledging before heaven and earth that this is the reason you were born? When you're sleeping, you've got to imagine that you have gathered together all the beds of millions of people around the world and that you are sleeping there positioned on the top. Even when you look at a dinner table, you've got to have that kind of thought. Wherever you go, you've got to think that you are not sitting alone, but that all the difference races of the world are gathered together, piled up together, and that you have climbed to the top and are sitting on your seat there. The sons of heaven have to do things like that.

Each of you needs to understand that the lifestyle of the sons and daughters of Heaven requires being able to stand in the position to surpass the authority of the satanic world, that it requires attaining and preserving the position of glory in the course of life. If God wants to love His sons and daughters, that is the kind of son and daughter He should love, don't you think? If He loves sons and daughters who don't even match up to Satan, He can't really preserve the dignity of His fatherhood, can he? I want you all to keep that conviction in mind and make a new determination that you will live every single day of your life marching ahead, hand in hand with the entire world. The way I see it, that is where the foundation for the unification battlefield is determined.

"Even though I live in the midst of the satanic world I am a secret agent for Heaven. I am the one ambassador of



Heaven." That is what you have to think. The *milsa's* route of contact allows him to contact the king of the nation directly. Other people do not know his situation, but he has to push ahead with the conviction that he is living with the mission and authority of an emissary. Each of you has to understand this clearly. Even the nation's king is waiting for a report from the emissary. In the same way, when we are fulfilling this mission on the earth, God is waiting for our reports and also for our requests.

So if I, in the position of a *milsa*, send a request that I urgently need such and such, don't you think he would brave troubles and difficulties from every sector to send it to me? In the same way, if you have that conviction and recognize that you are sons and daughter's of God's special glory, and ask, saying "This is what I need, Father; please make it possible", then it will come into being. In this way, you can discover God as He lives, and see God working.

You have to be able to do this to become a leader. If there are sick people, you can heal them, if you encounter difficulty, God can help you directly. You have to learn about many things through this kind of lifestyle so that you can have confidence, have convictions, and breakthrough everything that lies across your path.

Respected guests! Where is it that we have to go? Our purpose is not to go and find the individual. Also, our current purpose is not to go and find the family. The path we have to go is to find the nation. Do you understand? Whether you're a dad or a mom or someone's child, we have no choice but to do this. But then, the followers of the Unification Church today, the families that have been blessed, the people in the clan realm, they all say "Whew! The nation? The church? Don't ask me!" If it gets like this, then everyone's a failure; they've flunked out. That is how it is from the Principle view.

You seek for the nation until the day you die, and give all your heartfelt effort. Only then can the day arrive when you can celebrate and sing a triumphant song for the dawning of the Heavenly nation.

Among all of Jesus' teachings, this is what you need to know. The direction being shown to you is not two, just one. If he were to say "Let's go," you'd have to go. That is how it is. Isn't that how it is? So if he says, "Sacrifice being with your husband, sacrifice being with your family and go," do you have to go or not? You don't do that for the sake of the Unification Church, but you have to be able to do that for the sake of the nation. Then things will work out.

Currently in North Korea, they are tearing up the family registers and re-doing them. Do you know why? Satan's world does things first. You have to be able to step forward







*Behind the scenes Father met with local dignitaries in each region of the country; below, Father and the Mayor of Incheon greet each other (March 3)*

and put aside your husband, or wife, or parents, or children, or whatever, for the sake of the nation. Otherwise, we cannot establish the nation that embodies our hope. When that nation is established, you will find your parents at the same time. If you can't establish that nation, you'll have to sit and see your parents shedding their blood, your wife shedding her blood, your children spilling their blood. Is there anything worse than that kind of situation? Therefore, before we find that nation, we cannot love our wives, we cannot love our parents, we cannot love our children. This is the path that Christians need to go, the path that the Unification Church needs to go.

You people have to become those who can deny themselves and live for the nation and that purpose. No matter what kind of difficult situation you find yourselves in, you have to be people who can fight and overcome it thinking of the hope that your father has in you. You have to become that kind of person before you can be called God's true son or daughter.

So, what kind of person, then, can build God's country? Someone who can deny himself or herself and value Heaven with an aching heart. Someone who denies his or herself and lives for the sake of society and the people, for the sake of the nation and the world is the person who can build God's country. Going one step further, the person who lives for the sake of Heaven, even if it means he or she must deny the nation and the world, is someone who can build the kingdom of Heaven. Also, the person who feels sorrow for society and the nation, for the world, and even for Heaven, rather than sorrow for his or herself, no matter what kind of sorrowful and painful situation he or she encounters, that is the person who can build God's country.

Not only that, you people have to be able to be victorious, and not lose in the fight with Satan during the course of establishing God's nation and God's purpose. Then, starting from the individual, you have to connect the family, society, people, nation and world into one. In other words, you have to be able to fight and win over Satan in whatever situation you are put. If you go into society, you have to be able to fight and win over Satan in any environment that society presents you with. If you go out into the nation, you have to be able to step forward, take responsibility for that nation's worst problem, then fight and win over the satanic forces involved.

Do you think that Satan, who has given God such a hard time for six thousand years, is just going to quietly say, "Oh boy, I've had it. I think I'll just give up", then lower his eyes and crawl away? Don't you yourselves value even a washcloth too much to just throw it away? Before you throw it out,

you'll probably turn it over, inspect it, even smell it. What I'm saying is that Satan will not just give up and go away like that. That is why he keeps on putting up such a stubborn fight. So, we have to fit with and match up with the center. Even Reverend Moon of the Unification Church will be snapped off and ejected the day he deviates from the center. If the direction isn't right, then you can't make any progress.

The reason we seek that nation is to be able to find the world, and the reason we seek the world is for the sake of the spiritual world. And after we do that, then what do we do next? Then we attend Heavenly Father and return to the earth, grab our spot, our position, and with all nations of the world attending God, we march forward to dedicate and return the glory of victory to Him. To do everything right, you have to understand that the mission of the Unification Church connotes us having to fight this kind of fight.

We have to step forward in bare feet to build the eternal homeland. Can we save this nation just with what is left over after we have had our fill? Can you spend your energy worrying about what you wear, when you'll eat, what you get around on? We have to clear the path and pioneer the way with our bare feet and bare hands. This is the kind of thing that we do in the Unification Church.

Are you folk "*Yeongsas*" (brave courageous people, heroes) who should stand forward for the establishment of the homeland, or are you failures who bring it down? When we say *yeongsas*, we mean someone who can represent the nation and carry out the things that other people cannot do. We do not use the word hero for the people who do what just anyone can do. Such people are called soldiers. If, when his comrades can't do the job, and they have to retreat, a person can carry the job out, then he's what we call a hero. The Chinese character *Yeong* means swift, quick. He's got to run faster than anyone else, even to be able to dodge bullets. We can't use the word hero for someone who does what anyone else can do.

Who is the vanguard general who must be the hero to lead and pioneer the building of that nation? Then, where is the site where that nation can be established? If you want to establish a nation, you need a sovereignty, a citizenry and a national soil. Then looking at the problem centering on the Kingdom of Heaven, what is the site that can fulfill the role of the national soil? That can only be the church's assets, right?

And next, who can become the people, the citizens of the Kingdom of Heaven? That

is the congregation, the followers. Then who are the rulers? You are. You are the representatives of the village head, the representatives of the tribal head, the representatives of the county head and the representatives of the provincial governor. People, have you become the subjects, the centers? When someone comes along with a bomb from





the satanic world, you have to be the first to jump forward. Do you understand? Do you feel like you can do that? And if you have money, even if it is only a penny, you use it to develop the church. You use it to expand the domain of the nation and to bring the people together. A church director is the representative of the ruler. He or she represents the village chief; he or she represents a father and mother. You have to leave this kind of tradition and philosophy behind. We ourselves don't have anything.

What kind of nation are we going to establish here, in Korea? When we start distributing goods and communicating, will we set up a communist nation, or will we just keep going along as the Republic of Korea is today, or will we pursue a new nation that is neither of these? Considering things in light of this issue, one comes to feel that our time is getting closer and closer. If you people are the Unificationists who have to keep things steady and take responsibility for this, how much of a sense of responsibility do you feel for this situation, and to what extent are you determined to sacrifice for this? That is what I'm asking. Do you have the confidence? We will need to go up north, cross over the 38th parallel and prepare our bases in the towns and counties of the North's five provinces.

You have to think about who is going to be responsible for Jeongju up in the North, now, at this time, when we are short of people. Have you become the people who invest their heartfelt effort and who can prepare for 10 or 20 years to take responsibility, centering on the Jeongju area, and if it can't be done, then when you die leave instructions telling your descendants to study hard, train hard and prepare hard, and to become those who take responsibility in place of Heaven at Jeongju? That is what I have been thinking about and preparing for up to this day.

Thinking of this, is it okay for young fellows to just return to their hometowns, smiling and chuckling and taking their wives and their kids along? Is that okay or not? Even though you may die, you've got to establish that nation, and then go; even though you may die, you've got to build that nation for your children, and then go. What I'm telling you is that, for things to go right, you've got to make a new determination.

You have to determine, "I will go up there to the Russian and Manchurian frontiers and lock horns with the Communist Party. In the midst of gunshots day and night, I'll take responsibility; I'll be a sentry for the national border detachment. Even if my country doesn't know, no matter if no-one knows, even if I have to give my life in the process, my heart, my loyalty for that nation will not change." That sort of thing is exactly what we need. It doesn't matter if the world ignores you. Everything will come out when you get to the spirit world. That is how the universe is set up.

When we think of this, to get things right, you have to understand that we are short of people. Do you understand? You've got to understand that we need more people. Even if some guy is a scraggly old scarecrow, we can set him up with a trumpet, or construct some robots and have them go around the North blowing on trumpets. That is what I wish I could do, and that is what God wants to do. It just doesn't make sense to say that you can't teach the Principle when you were

born as a man, with a mouth and everything, with feelings, and with a mind and body of 20 or 30 years of age as well.

You have to study hard, even if you get so little sleep your eyeballs fester and pop. You have to prepare even if you are so hungry that you are nothing but skin and bones. Then, that haggard, skinny bag of bones will be thoroughly capable of receiving the love of Heaven. What I'm saying is, don't you think that God can place all His expectations in that one man, even if he's slender and frail?

Jesus also came to establish the nation. If there is no homeland, then the situation is pitiful. Religious people were always in a pitiful situation because they had no fatherland. If the judgment is to come, the individual, family, clan, people, nation and world must conform to an unchanging standard, and then the judgment will be made on the basis of that standard. The fatherland is the final hope. The people, the clan, the family and the individual are all included within the fatherland.



Has this three thousand *li* (the length of the Korean peninsula) become the Fatherland? It hasn't, and we need to settle this matter. Everyone of us needs to work with single-minded devotion to create the homeland that God wants, that Jesus and the Holy Spirit want.

What is goodness? Goodness is sacrificing the individual for the family, the family for the clan, the clan for the dawning of the fatherland. All are sacrificed for the restoration of the homeland, and when the homeland is restored, all become loyal and beloved patriots. If loyal devotion is offered on the national level, and the national standard is established, then

you are also recognized as having built the foundation for the family and the clan as well. The standard of the path is absolute loyal devotion for the sake of God. Then all the contents of that course are given recognition.

How do we have to do it to get things right? Jesus said, "Father, not as I will, but as thou wilt." Here, "as I will" is the will of the world, and "as thou wilt" is the will of God. You Unification Church members, what did you do? Have you established the path of loyal patriots, and stepped forward with the actual results in hand? You have to fulfill the path of filial children, then present yourselves with actual accomplishments and be resolved to fight on the individual, family, clan, national and world level. Jesus came with the mission of an offering. You all have to build the ethnic foundation while moving ahead, fighting on the global level. You've got to be endowed with a value tantamount to that of the Messiah. While the leader is pioneering the global path, the ones who are being led—you—have to prepare the ethnic-group path. Many people died while hoping for the path to liberation. They passed away believing that it would be achieved one day, although they did not know when.

The Unificationists have prepared the foundation from the individual, through the ethnic, up to the national level. Now we have to mobilize all humankind and all the nations of the world. We have to seek the day when our fatherland is established, the day of freedom, peace and happiness, and we have to go, even though the path is difficult. That is the way that I look at things, and that is the standard that God has. Jesus died while pursuing this standard. We have to suffer and



forge ahead on the course to establish the homeland.

We have to take responsibility for Korea. We've got to relieve the built-up pain and anguish that surrounds the fact that Jesus' homeland, the Holy Spirit's homeland, the homeland of all the saints and sages, God's own homeland has never been built. If we do not, there is no way we can hold up our heads.

What we have to do is to find our homeland. In order to find it, we've got to live for it. If we do not live for our homeland, we will not be able to build it. Then how do we have to live to be living for our homeland? Set the world up as your own homeland, and live for the sake of the world. That kind of person is capable of creating the homeland. Eating and sleeping, walking the street, your entire lifestyle and all your actions have to be for the sake of creating the homeland.

That is why we fight, prepared even to receive a sword attack from the communists in broad daylight. When the people of Korea can't do the job, we are the ones that have to. Because the people can't go, we have to go. And to be able to do that, we have to love our fatherland more than anyone else. What I'm saying is, if you have to eat, eat for the sake of the homeland. When you get married and go to join your husband, do it for the homeland. It is for the sake of our homeland.

Now there is a group that can rise up when I give the word, a group that can mobilize when I present the direction, but I am not the sort of man to be satisfied with that. I will continue to develop and build a foundation that will guarantee the dawning of the homeland, even if I have to sacrifice the Unification Church foundation to do it. There has to be a religious order, a people and a nation that can receive the family that has been established as the central goal of the six thousand year providence. The foundation to receive God was prepared, and God's desire was for it all to be connected at once, but it was broken and shattered, so the task of rebinding things together remains. To connect everything together again, we have to stand on the front line and run.

When it gets dark and it is time to go to bed, you have to fall asleep together with that nation of hope. What I'm saying is that, of course, that nation does not exist at present, but as a member of its citizenry, go to sleep for the sake of that nation, and when you wake up, wake up as one of the workers who is working to create that nation. And all your senses, such as seeing, hearing and touching—don't use them if you can't do it thinking of that nation. Until that day arrives, don't even die. Until that day arrives, time is pressing. To accomplish this task, we have to overcome every kind of suffering and adversity.

If you have something to do, you have to get it done, even if it means staying up late at night. I mean, when the only way to establish the homeland is to add the weight of a sacrificial lamb based on the providential timeline, and you have the responsibility to use this time to add, even if it is one more drop, the sacrificial lamb of tears and sweat, do you think it is okay for you to just sleep comfortably and wake up stretching and yawning? In fact, as soon as you wake, you've got to bow down and pray, "Father, I cannot help but feel the

sorrow of this lonely, miserable path that I am walking, the path towards the foundation for our victorious nation, the path towards that place of rest and security that you have always looked for, the path towards that nation through which you can make that world you have always wanted to realize. Father, if I feel this kind of sorrow, how must You and heaven feel?"

You can't just lie down because you're tired, and even if you die, you've got to die for the sake of that nation. Because of that, when I get old and start to feel tired, the one thing I want to be able to leave behind me is the last will and testament that "I did all I could for the sake of Heaven. I did everything I could for the sake of that nation."

Jesus said, "Worry not what you will wear or what you will eat, for the Gentiles seek after these. Seek ye first the Kingdom of God, and His righteousness." As this shows, the central stream of thought in the Bible is that Kingdom (nation). This philosophy says to seek that nation. It doesn't say to seek your

own happiness. If you are born as a citizen of that nation and you have a husband, then that husband represents that nation, so you have to love that nation before you can love your husband. And the wife also represents the nation; you have to love that nation before you can love your wife. You have to be able to ask him or her to die in the position of being able to say, "I did everything I could; there is nothing more I could have done." It is no good if you die having said, "I should have tried such and such." For this reason, we are busy, even though we may have accomplished a certain amount. If you walk the path a way, you've got to go even further. When everyone else is sleeping, we have to go one step further. "Hey, Satan's world! Take it easy! You guys, rest the whole day if you like! We are going off to seek that nation." That is what you've got to say.

Fellow compatriots, all you who seek the unification of the North and South! I especially want to say, the mission of you women is to restore the young men and women, and the mission of the students is to be true children through true education. That is what you must do.

And beyond that, mothers and children have to unite to set the standard, so that the husbands can be raised and educated to be the true sons of Heaven. Then following True Parents, and attending God, restore the ideal of the Kingdom of Heaven on Earth.

In closing, let me say that it is my fervent hope that these words today will help you build a nationwide movement to bring closer the day when North and South meet in true love.

May God's blessing be with both you and your families.

Thank you.◆



**Photos:** Facing page, True Parents give money for orphaned children in the local community; this page, the Taegu indoor stadium where Father first gave this speech, on March 9.

*Erratum: The first line of True Parents' Benediction in the February issue (p. 14) should read "from the ultimate beginning of the universe..." The editor apologizes for the error.*



## Creating a New Mission Statement

Hyun Jin Nim Makes the Inaugural Ceremony an Opportunity for Evaluation and Planning

*Michael Balcomb*

*New York, USA*

**Y**OU could say that the new World CARP President Hyun Jin Moon is a man in a hurry. From the moment True Parents assigned him to his new role as the international leader of CARP and the 2nd Generation, he has been sharing his vision of a bright new future for the Unification youth movement whenever and wherever he can. In the past few months, he has led conferences in Bridgeport (twice), at UTS, the National Headquarters and in Chicago. He has also been a keynote speaker at the ALC meetings in Washington and is even now on a tour of, among other groups, CARP chapters in Korea, Japan and other Asian countries.

March 31, the day Hyun Jin Nim was officially inaugurated as the World CARP President, permitted us a typical example of his determination to guide CARP to new successes. For five hours before the inauguration, Hyun Jin Nim sat down at the Columbia Road family church in Washington DC with a group of more than 70 CARP alumni, brothers and sisters who had been leaders and members of CARP over the past 20 years. He wanted to hear from them about what had worked and what had not worked well during those years, to find the "nuggets of value" from the blood, sweat and tears of hundreds and hundreds of CARP volunteers on campuses across America. Hyun Jin Nim's vision is for CARP to once again become a powerful evangelical force for the Unification movement as a whole.

The inauguration itself was a moving event. The local DC church community invested their hearts to create a simple but solemn ceremony, which turned out to be a moment of rededication and redetermination for all of the CARP and Church members present. Dr. Chang Shik Yang, continental FFWPU president, introduced Hyun Jin Nim and commented on his many other initiatives, including the True Family Culture Conferences, his successful business enterprises and his outstanding record at Columbia and Harvard. Congratulatory telegrams were read from international FFWPU President Rev. Sun Jo Hwang and from Rev. Jeong Ok Yoo from Japan. Gifts and flowers were presented from various nations.

As the outgoing US CARP President, I took the opportunity to review the history of World CARP under its two previous presidents, Hyo Jin Moon and Jin Hun Park Moon. Under Hyo Jin Nim's leadership, World CARP had held International Student Conventions in Seoul, Tokyo, New York, Bangkok, London, Paris and most notably in 1987 in Berlin, where CARP leaders shouted "Die Mauer muss weg!" (The wall must go!)

Jin Hun Park Moon's lasting contributions were the creation of the STF (Special Task Force) and the founding of the Pure Love Alliance. The STF is a one or two year training program for young Unificationists to strengthen their life of faith before going on to college. From just five participants in the first class of 1995,

there have been more than 100 graduates, and thirty five in this year's class. In the same time period, the Pure Love Alliance has emerged as a leading international force for purity and abstinence, with three national and international tours under its belt. PLA volunteers are now teaching the CLUE abstinence curriculum to thousands of students in dozens of public schools across the United States. Now the challenge is to bring these victories to a higher level.

Immediately after the inauguration, Hyun Jin Nim went with the entire congregation to the holy ground at the Ellipse, near the White House. Members have maintained a prayer vigil there for many years. On this night fervent prayers were offered for the success of Hyun Jin Nim's new mission, for the victory of True Parents' speaking tours and other providential activities.

After that, Hyun Jin Nim and twenty World CARP leaders left for a farm in West Virginia for a two-day workshop retreat and planning session. Each of the nations and regions represented—Korea, Japan, the USA, Europe, Russia, Hungary, Germany, Thailand, Taiwan and the Philippines—had already prepared reports about membership and activities in their own country. Even though the size and scope of CARP activities in each nation varied widely, the group focus was to create a new mission statement for CARP appropriate to the challenges of the new millennium and the settlement age.

On the second day, Hyun Jin Nim led an extensive case study of J-CARP, which is in many ways a model for other nations to follow, in that it is growing each year through a successful witnessing program, and is student centered but financially independent. Questions flew thick and fast as the CARP leaders asked J-CARP President Eiji Tokuno how J-CARP had managed to develop and grow despite the very difficult social circumstances of the movement in Japan.

Lastly, the discussion turned to the structure of the new World CARP organization which will be created in its finalized form later this year. Even though the legal situation in each country is different, every national CARP chapter will be represented in the governing structure of World CARP. "This will be a different organization in just two years" said Hyun Jin Nim, "and in five years it will be spectacular. If you believe this, let's work together to make it happen!" ♦

*[Edited for Today's World]*



*Michael Balcomb, who is from the 6,000 Couples Blessing will now take on new duties with the international organization of World CARP. Howard Self takes over his position as president of CARP in the United States. Throughout the world, leadership changes are reflecting a new direction by which CARP leaders are to work closely with the church leaders in their respective countries. (Photo left: Mike Balcomb is introduced at the recent CARP convention in Seoul)*



## Inaugural Address

MARCH 31, 2000

WASHINGTON DC CHURCH

**B**EFORE I begin I want to thank all of you for coming out here today and attending this inauguration. I hope that from this day forth, following the New Age that has come upon us with the victorious foundation of our True Parents, something great can be accomplished—substantially: something we can see and be proud of throughout our movement. I know those are ambitious words coming from someone who is newly appointed to a student organization, CARP. But, I think you will start to see that though this is an appointment to a student organization, it can go beyond just touching the youth of our country, can go beyond just dealing with second generation issues and concerns, can go beyond reviving our young members, can go beyond bringing new members into our movement.

Now if you look at our movement, the foundation that True Parents have built through a ministry of fifty plus years has been a tremendous victory from every angle you look at

it from. Yet, was it necessary for True Parents to walk a course of fifty years of struggle to build a movement so that once again Father could rise to the national and worldwide levels to complete his work?

If you look at 1945, the foundation was there. The world was basically under the benevolent power and influence of the United States. The only country whose land was unaffected by the travesty of the war was the United States. Its soil was untarnished with the blood of its young people. Its economy was flourishing because it had supported the allies. Its influence in the world, both economical and spiritual, was greater than ever before. This was the foundation upon which True Father was to come and which he was to inherit. Now, had Father begun his mission in 1945 with the support of the worldwide Christian movement, within seven year's time, the foundation for building the Kingdom of Heaven would have been established.





*We have to feel that this church we're worshipping in is ours  
and therefore, if there is any problem here we should fix it.  
Don't wait for somebody else to do it. You do it.*

Now reflect back. How much have we accomplished? As a handful of members, think of how much we have been able to accomplish. Now think than again of how much could have been accomplished if the Christian foundation, which was prepared for True Parents, had united with True Parents and their mission.

Unfortunately, the failure of Christianity started with the Korean Christians. The reality is that Christianity came to Korea and it came to Korea in a big way. Among all the Asian nations that Christianity touched, Korea was the most prepared. And if you look at the history of Korea, at the Tangun legend, you'll see they believe that the nation was the product of Divine Will and that there is an intense connection with the supreme being they call Hananim. And this was something impressed on Koreans even before the coming of Christianity.

Even though Korean Christianity had a strong apocalyptic nature about it—a strong belief that the Lord of the Second Advent would come to Korea, especially among the more spiritual or revelatory Christian denominations, those who were prepared to receive the messiah were the first ones to reject him. It was this foundation that was built for True Parents, for True Father to come. Yet even with this faith, this foundation, cultivated by the divine hand of God, because of the failure of man's five percent responsibility, they could not unite with the vision that True Parents were bringing to Korea.

Now why do I make this point? Because of the failure of Christianity to unite with Father, he had to walk the wilderness course and although we stand as Unification Church members with a second generation and now a third generation, we've institutionalized ourselves. And we look at ourselves as a body, as an entity that was meant to be. The fact of the matter is, our church was never meant to be. The reason why it exists is because of the failure of the prepared foundation that did not receive True Parents.

Over the last fifty years, the Unification Church has overcome tremendous obstacles, tremendous difficulty, to come to the point at which we stand today. And what is that point? We stand upon the foundation of True Parents' victory. We are at the ending of the restoration era; the beginning of the settlement era.

The beginning of the settlement era means that we've reached that point where Father stood in 1945. It means that upon the foundation of the Unification Church, the Family Federation for World Peace and Unification, and of all those that received the Blessing, we can start to build God's substantial Kingdom. We can start building the Kingdom of Heaven here on Earth. [Amen!] (Applause)

Now this is the time. It should not be a time where energy is spent criticizing or talking about the negatives. But it should be a proactive time in which one takes

ownership. You feel "I'm an owner." One just needs to go to some of those Internet chat groups among our members, to see a lot of things just being pointed out. Fine. Good. Maybe it's a good venting process. What are you going to do about it?

See, that is the difference between an owner and someone who thinks he's just part of the process, he's just riding along. An owner thinks, if there's a problem, I'm going to fix it. Now that we've come to time of settlement, we have to be owners. Instead of wasting our energy on criticism and bickering, why not focus those energies on things that are constructive and that create initiative? Things that are proactive.

This new age is dawning and I'm telling you, this new age will dawn from each and every one of you. If you are able to see and ignite this spark of hope within yourself, are able to touch the lives of your community with that spark of hope through your proactive efforts, this movement will be revived. The spirit of this movement will permeate the rest of the communities and neighbors who reside near you. We have to feel that this church we're worshipping in is ours and therefore, if there is any problem here we should fix it. Don't wait for somebody else to do it. You do it. If enough of you have that kind of attitude, things will start to change before your eyes, faster than you could even imagine. Put your neck on the line again, because anything that is worthwhile takes sacrifice and investment.

There is a new paradigm coming to the fore and for this movement to be able to capture it, embrace it and own it, we have to change our mindset, especially the first generation.





*The moment that you made up your mind to give your life to this movement, and to True Parents, was the moment when you had ownership of your faith, your conviction and your beliefs.*

**True Parents at the Hannam-dong residence  
(Hoon Sook Nim at back)**

Now why do I say especially the first generation? Because the first generation has been conditioned by the era of restoration and carries a lot of baggage from that era. That baggage, although it may be a gut reaction to the need for survival, is not necessary for this new age. It is not just a matter of surviving anymore. It's a matter of building.

Somehow parents always say to me, "I think one year in STF is enough because my kids really need to go to school." Yet the kids are saying, "I really believe in this STF program. It's the first time that I was able to experience and understand my faith and make it my own. I want to stay here another year. But you know what? My parents are always telling me to quit because I need to focus on my

education." This is something I hear over and over again. Yet, when I speak to parents, and I ask them what is the key issue that they feel most strongly about that our movement should address, all the blessed parents say the raising of our second generation so that they can inherit Father's tradition. (laughter) Now, where is the irony in that!?

Ask yourself the question, why did I join this movement? Was it because of the powerful argument of the Principle alone or was it not because of the experience that you felt within the community of faith that you joined? And I would say to each and every one of you the moment that you made up your mind to give your life to this movement, and to True Parents, was the moment when you had ownership of your faith, your conviction and your beliefs. Why not then give your kids the opportunity to do the same? When are they going to have the chance to understand their faith if they are not tested on the front line?

Somehow, to be able to stand here today, you have to say, "I'm going to digest everything and from this moment forth, I'm going to move forward with a new attitude, with a new spirit that is not destructive but that is creative." [Amen.]

You know, the biggest challenge of our movement is not the world out there, it's our own selves. It is because we are afraid to take that big leap into the unknown of the future



with conviction and dedication, with our whole heart, with our necks out on the line. Yet, I'm telling you the foundation is there because we stand at the zero point in history, at a time in which the substantial kingdom can begin to be established. (Applause) These are not just words. Because I know, that as long as I touch one, two, three, ten, eleven, twelve, however many people here, that from this moment on, if what I said touched them and they make a determination to do something about it, to become proactive instead of reactive, to become an owner instead of a renter, that something tremendously new will begin and you will start to see it.

How then, can CARP fulfill its mission of being the apex, the center of this youth movement in this new providential age? We have to revive our evangelical focus. Let's look at how to build a successful organization by looking at other existing models out there. That means churches. We offer more than just a church. We offer a way of life. But for the sake of trying to compare models that are somewhat similar, although they are not perfectly similar, look at all the religions that are thriving. They all have an evangelical witnessing component that is very strong. Other religious organizations that are declining, they lack this fundamental component.

Those outreach programs where we make friends with other churches, yes, they accept Father as a great prophet. They accept Father as a great spiritual leader. They accept the



*I believe that the best leaning experiences are when you go out and you face difficulty, you face challenges that you are able to overcome. By overcoming them you learn the most.*

spirit of the blessing but do they accept Father, True Parents, as the True Parents? As Lord of the Second Advent? Are they willing to give up their lives for True Parents, and therefore be engrafted onto the root, the direct root, of True Parents as one of True Parents' core members? This is the component that is lacking in this movement and this is the component that CARP will address. Because to build a striving, successful organization that nobody can refute, this component is absolutely critical.

The whole purpose of the restoration providence was to create an ideal family. Now, when you talk about family you're talking about the most intimate relationships; absolute, eternal kinds of bond. And within that family you are instilled or cultivated with a certain tradition, culture and value system. A vertical heritage connection that is absolute and eternal. In order for us to establish the substantial kingdom we need to have young people in great numbers who will have that kind of commitment and fervor.

It means a little more dedication than just going to the Blessing and saying, okay, I think Rev. Moon is a great man or a good spiritual leader. It means, I think True Parents are my parents. And because I am a member of this family now, I'm going to do whatever it takes for the sake of my family. That, my friends, takes a core member. Takes somebody who is willing to do more than just saying, "Oh, I like the programs you have. Here's my schedule." The reality is, you need to have that bond. The reality is the core membership of our movement, is getting older. Don't think your numbers will be replaced only by the second generation. The more our movement looks inward, the more it will fail its mission providentially.

We have to constantly look to bring new members into our movement, to bring young blood into our movement. Therefore, with CARP as the foundation, I will put my energy into developing a youth movement for our young people. That means your second generation, as well as, the outside second generation. If we are able to bring in enough numbers into our movement, I'm telling you we can move this nation of America.

I think you can start seeing the connections. I don't need to point them out. This crucial element, the building of the evangelical component is a necessary thrust of our movement and I think you can start to see how your kids, as second generation kids, can be connected to that. How the kids of the outside world can be connected to that. And eventually how our movement will prosper from it. Need I say more?

(To a young person in the audience) How old are you? [Eleven] Eleven? Do you want to eventually join CARP?

(Laughter) "I don't know." (Laughter) Well, wait and see. By the time you turn eighteen you'll probably want to join CARP.

You know what I think? I know that many of you from the first generation gave up your education to give your life for True Parents. And I think maybe in the back of your mind you always have this kind of, "Ah, I feel bad that I gave up my education, I'll make sure my kids go to school. I'll do whatever it takes to make them go to school." Great! send them to school. But in the process, don't forget to also emphasize the religious element of their education. I'm all for education. That is one of the reasons why I've already created an educational foundation. Education is necessary for our movement but not at the price of the spiritual lives of our kids. I don't care how important you think education is. If at some point in their life you don't give them an opportunity to find their faith, what's the use?



*Hyun Jin and Jun Sook Moon & family at home*

You kids, the reason why I'm not talking so much to you is because from what I've seen so far the second generation kids are the ones who are more excited about the CARP organization. When some of the second generation kids found out there was going to be some kind of leadership change they immediately called me up and said they wanted to meet me at East Garden. So I said okay. They were all a part of the STF-PLA program and I knew they would come and speak to me about how great the program is and how much they support the program. I already knew, but I said, "Fine, okay,

come on." They came and they did just that. So I asked, "How old are you?" They said, "18, 19 20, 21." "Are you telling me you really believe in this and you're willing to do whatever it takes to make these programs a tremendous success?" "Yes!" "You really mean that?" "Yes!" "You know what it's going to take?" "No." (Laughter) "Well," I said, "you have to get a taste of ownership."

Look at it this way. I believe that the best leaning experiences are when you go out and you face difficulty, you face challenges that you are able to overcome. By overcoming them you learn the most. That is how you grow. You help kids along the way too much. Or people, it's not even just kids. You build a welfare or dependent kind of mentality. They're not self-reliant. I always need to help somebody else. I think about it this way: I went to school for 4 years. I went to grad school. I'm going to UTS now, so I've been through a lot of educational institutions. I also went from kindergarten through grade 12 here in America. I know that if I were a student, without being connected to the movement at large, and I really believed in an issue such as abstinence and I was to create my own curriculum based upon abstinence, I would



*Eventually something everybody can be proud of will be built...And that promise I know I can keep to those kids. I know because they are willing to do what it takes to get the job done.*

not only have to develop the content, I would have to get people motivated to join in the crusade and raise the finances to be able to support it. Are you willing to do that?

So I said this to these kids. They had come to look at me with blank faces but they made the determination. They said, "Whatever it takes." I met the same kids in Chicago again. I told them what it could be like. They said they'd make the investment.

I'm not going to stand before you and say the future is going to be easy. The future is not going to be easy. It's going to take a tremendous amount of sacrifice. But eventually something everybody can be proud of will be built. Everybody. And that promise I know I can keep to those kids. I know because they are willing to do what it takes to get the job done. That is the beginning of ownership mentality. That is the beginning of the creative process.

CARP is not my institution. US CARP especially should be an institution belonging to US members: second generation, young members; parents of those of the second generation that are in CARP; ex-alumni CARP members—they should be the owners of this organization, this institution. If I'm able to build that type of awareness, to build that type of coalition, the youth movement will begin tomorrow.

Don't look at me and think, "Oh he learned how to speak at Harvard Business school." (Laughter) Believe me, I didn't take any classes on public speaking. The point of the matter is this: We need to develop a thriving youth movement, that is the evangelical witnessing backbone of our movement, that brings young new blood into our movement, people who are dedicated and determined to follow True Parents and substantiate their tradition in their lives. (Applause)

Instead of looking at an institution to do this for you, I'm going to ask all of you to do what you can for the CARP organization, to support this movement in every respect. Look at the number of lost kids in the United States. Just ask your kids, because your kids go to school with those kids. So if you think, somehow, by just ignoring these issues, you're going to run away, going to hide from them, you're not. You're going to deal with it by directly dealing with hell and trying to build solutions through the organizations, the institutions Father has built. And the institution for the youth movement is the CARP organization. So my hour is up, I'm going to conclude my speech. Let me just say this: Hopefully, from this moment forth, I can look at all of you as CARP members.◆

*[Edited for Today's World]*

## TRIBAL MESSIAHSHIP

### Standing Our Ground

*A Young American Family Challenges a Problem in the Neighborhood*

*Elece McKnight  
Milwaukee, USA*

**A**FTER signing up for tribal messiahship we were ready to get back home and bring our whole tribe to God and True Parents.

Little did we realize the challenge of witnessing to our parents, brothers, sisters and friends. We tried and tried in vain and eventually dried up. We became haunted by the desire to pack up and move to another area and start again. At some point though, my husband and I reversed our thinking and began to check if it wasn't the area, but rather our understanding of what tribal messiahship meant, that needed changing. After realizing that we needed to do something to help the community, we started small.

The area in which we live was not so nice. There was a lot of drug activity going

on, with all the attendant coming and goings at all hours of the day and night, unsavory characters in the street and people making quick getaways through our yard. Yes, and even gun shots right outside our house.

One incident occurred when the children were playing outside and my husband had to go out on an errand.

He told me to bring the children inside. Very soon after they were safely indoors, a gunfight took place on the street right where they had been playing. That incident especially prompted us to think of moving to a better area.

But later, I strongly wondered how we could call ourselves tribal messiahs if we wanted to run away. We decided not to move but rather to take action to change the

area. And that is what we did. We consulted the police and shared the problem we were facing. Then we became active in a community service group.

Through these two steps, a block watch was formed. The person who was doing drugs and causing all the drug trafficking in our street was arrested within a month. Going door to door, we invited all our neighbors for the block watch meeting. We had an unprecedented response: one hundred percent! Right now our area is as good and quiet as a suburb. The neighbors are all good families. If we do move, it will be for reasons other than our safety.

For us, one part of tribal Messiahship evolved into community Messiahship.◆

*Robin and Elece McKnight were blessed in the 1275 Couples Blessing, held in Seoul in 1989. They have four daughters.*

*[Edited for Today's World]*



PHOTO: COURTESY OF THE MCKNIGHTS



# The Blessing of a Continent

Kevin Winter  
Lagos, Nigeria

*Kevin Winter was barely twenty years of age when he went out as one of several hundred missionaries to the world in 1975. Now, after a quarter century in Africa, Kevin is the assistant continental director for the almost 50 nations that make up the region. We caught him on a recent visit to Seoul, and he spoke about the rise of the African mission. At the time of writing, Africa Continental Director Mrs. Kathy Rigney has had to temporarily withdraw from the mission field for reasons of health. We wish her a swift return to full vigor.*

**Today's World: Please say something about working with Kathy Rigney...**

**Kevin Winter:** I have to say that being in Africa and working with Kathy Rigney are two things that go hand in hand. Kathy and Africa are kind of destined for each other. Before she joined the church, Kathy was working for the civil rights movement under Martin Luther King. She was really a strong supporter of the movement, and she also supported Bobby Kennedy as a candidate for president in 1968. So Kathy is someone who, since before she even joined the church, has always been a crusader for the black race. She felt it was her personal cause in life.

Kathy has always had a very motherly heart towards Africa. When I was first assigned to go and work with Kathy in Ivory Coast, although there were a lot of members there, it was still pretty hard. There was no food and no money to feed everyone. Kathy was actually pioneering even in the area of fundraising. Most of the missionaries in Africa at that time had the concept that it wasn't possible to fundraise in Africa. But Kathy had the determination that there must be a way to do it.

We could just go on fundraising trips a few times a year and it would be enough to keep us going. She



always had this idea about setting up a business that could support the mission. Sometime around 1978 she and a couple of other missionaries came up with the idea of an American-style restaurant in a French-speaking country. This was good; something that people would be attracted to as kind of exotic. They sent a proposal to Rev. Kwak, but he said that at that time we needed to focus on the spiritual side and there weren't any funds to invest in a business type project.

We finally established that restaurant in 1983. It started out as just a wooden shack by the side of the road

with a charcoal grill in the back and picnic tables in the front. Within about a month we were ready to move into the shopping mall across the street, which was very close to the American USAID compound, where there were a

lot of foreigners and diplomats. They found it a delightful place to work. Kathy's sister Barbara came at that time as a nurse working on an IRFF project. She is an excellent cook and began

helping out at the restaurant. She is also a good decorator, and they set up the restaurant very nicely. We made really good money from that one restaurant for several years. Eventually we set up a restaurant in the second largest city of Ivory Coast.

Basically the restaurant business developed very well and became the foundation of Ivory Coast's work. We had at least 120 members, living and working full time for the church in centers all around the country. They were entirely supported by eventually four restaurants and a little bit of fundraising. This is all the realization of Kathy's ideas. Other countries tried to imitate us, so eventually Nairobi set up a restaurant which is still in operation today; Jacques Marion set up two restaurants in Zaire, one of which is still open despite all the trouble there with war. Togo and Senegal also had restaurants operating for a while. So with a certain amount of investment, you get a lot of return. It doesn't cost much to start a restaurant. With \$50,000 or so you can invest in all the equipment you need and have a very nice restaurant. You might need to invest more as you go along, but you start getting a return on it immediately. My wife and another





missionary sister have also started fundraising using another system that Kathy started. They are selling canvas oil paintings that we bought in America. This has gone over very well, and through this they are able to support the continental headquarters.

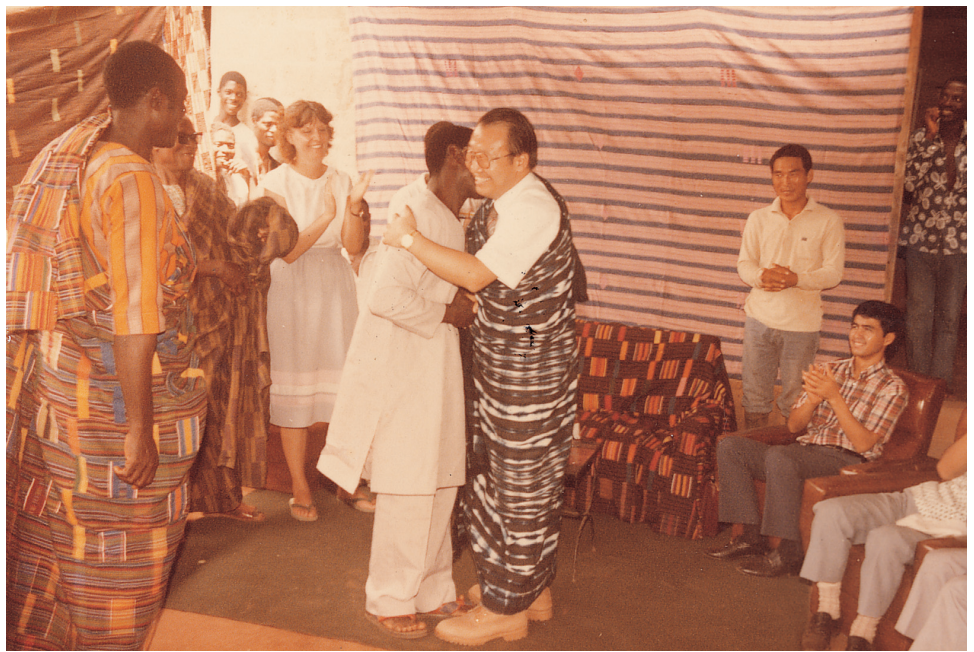
**TW: The economic challenges in many countries surely present obstacles...**

**KW:** Our members, just like other people, are extremely poor. A professor in a very good university is lucky to receive a \$100 a month salary. What other people could do based on their personal income, they just can't do. Most people are living beyond their means. They can't survive on their salaries, so they do their job plus some other business on the side. In that situation we always have to find our own economic foundation.

**TW: Are some countries much better placed than others in this regard?**

**KW:** Countries such as Ivory Coast, Kenya and some others are fairly well developed. Whenever we have a big campaign for the blessing, we focus on the countries that are most developed, because they can bring the most results. They can mobilize more people to do spiritual work because they have an economic foundation to support them.

In Ivory Coast we train the members in how to raise money, and people basically do learn how to survive by individual enterprise. What they learn to do in the church they can often continue to do to support their own families. They can tithe a little bit more, and when they go out to bless people they can supply their own candy to make holy candy with and things like that. So they are able to get bigger results. Nigeria is not as wealthy on an individual level as Ivory Coast, so the members there have a harder time doing that. But they still manage somehow. And they're very



ready to go. As soon you give them just a little money to work with they really move, they find a way. They manage. This is a word they use a lot, to "manage", to get by.

**TW: How does the leadership approach the mission?**

**KW:** One of the things that has made Kathy very successful as a leader in Africa is that she has an attitude that she has to follow Father as absolutely, as literally, as possible. So whenever she receives Father's words that were sent out to the missionaries, she always pores over them. She will find something Father said we have to do and just start mobilizing people to do things the way Father has said. Other people would kind of read these things and take them as symbolic. But she always looks at things in a very detailed sense and tries to apply them. Many times Father said things which none of us could really accomplish. We always feel we can never do what Father says because it seems his standard is so high.

But Kathy's attitude is never to despair about that kind of thing. It is rather to always just try, try, try and push, push, push as much as she could and get as many people mobilized as she can to do those kind of things. I think that really attracts spiritual help. So many times we have seen heaven helping us.

**TW: Which was the first mission country in Africa to firmly develop its mission foundation?**

**KW:** It depends on what you consider to be a foundation. Ivory Coast had one distinction, in the early years, that of being the country with the most blessed couples. This was all the way up until 1990, when Kathy left. She really worked to enable people to go to the blessing, because, again, Rev. Kwak always transmits very faithfully what Father says. So Kathy heard Rev. Kwak say that if you have 120 blessed couples it is a great foundation for your nation. She really worked hard to get members blessed. I think Ivory Coast was the first country to have that number of blessed couples.

Other countries focused on other things. In Zaire, the number of members rose incredibly. They got up to 5,000 members or something. Ivory Coast now may have as many as 5,000 members, but it took a much longer time to get there. But the ability to give quality care to the membership, the ease of communication in the country, these things are much different from Zaire. Zaire's membership was scattered. They couldn't move from one city to the next because there were no roads. Telephones



*Photos: facing page top, Zaire members (1980s); bottom, map of Africa as covered by the Africa continental HQ (the dark colored area is covered by the Middle East HQ); this page top, Rev. Kwak and Kathy Rigney meet leaders in Ivory Coast in Oct. '83; left, Hamburger House in Kinshasa, Zaire*



*Right: the hardworking brothers of the restaurants in Ivory Coast (Cote d'Ivoire); below, the early days of the sausage factory in (then) Zaire*

didn't work and communication was so difficult. Thus, it was hard to educate people well enough and prepare people for the blessing. As the national economy collapsed their financial problems were also very serious.

Other countries emphasized the economic side more than the spiritual side. For example, Zambia developed the sausage factory, Rudolf Faerber, Robert Williamson and some others. They made a really good business that was very prosperous, but the spiritual side of their mission was less developed.

Our development has been spiritually very good in West Africa. In Central Africa too to some degree centered on Zaire. Then the Kenyan Church and Uganda have also been pretty good. Uganda has had its hard times, but it has kind of come out recently in a really good way. They especially have had a lot of high level contacts. During the 1997 pre-blessings they set up a network of coordinators throughout the country who are really good people. When the leaders were looking for coordinators they didn't go into the big city and find some high level people. They found people in the villages, in the very deep rural areas, who were recommended for their honesty and integrity by the local chiefs. These people already were very, very good. Everyone already respected them, so as coordinators, when they started gathering people for blessing, people trusted them and came with a lot of faith.

Now, even before we started really launching the campaign for this blessing, the coordinators came to us with results that we never knew they had been working on. They were just naturally doing it, because they'd developed this identity as Family Federation coordinators. They are not our full time members. They believe in True Parents a lot, and have kept their faith as Muslims or in whatever religious background they come from.

For example, one coordinator is a Muslim farmer working in the area around the town of Jinja, which is in the east of Uganda near the source of the Nile. He would go into the mosques and meet with the imam and say that

he wanted to meet young couples who want to get married. Because they know the farmer as someone with a good reputation they would gather the people together and he would share the holy wine with all of them.

Holy wine isn't something they use in the mosque. It's just that they know he's a good Muslim and they trust him. To make it easier for the people he would mix the holy wine in water. Holy water is something they do use in the mosque. He would say take this holy water; wash with it, because they do this kind of washing before they do their prayer. Everyone in the mosque would eventually be blessed.

**TW: And you have been able to expand the blessing to other faiths...**

**KW:** In fact, these blessings or matchings I should say, of people from other faiths are really going to be the backbone of Africa's result in terms of matched couples. Not only these people who are coming through this kind of meeting, but also, in a Muslim society they have Islamic schools which are automatically geared for men more than women. So girls start class at the same age as their brothers, but at an early age the girls drop out and the boys continue. The fathers are thinking about how to marry those girls who drop out. They



are looking for good husbands for their daughters.

This Jinja coordinator is already talking about True Parents and how they are matching people. Men ask if Rev. Moon can find a good husband for their daughters. They do so with real faith, even though they have never studied Divine Principle. They don't even know who Father is except that he is the founder of the Family Federation which is doing wonderful things for their community, such

as preaching against AIDS and for pure love families, that kind of thing. When they hear that Father can get them a husband who is serious about pure love and fidelity in marriage, they are really excited. This is like a gold mine they have found.

We have a lot of applications for matching coming through the different coordinators in Uganda. There is a woman who works in a government medical clinic. She sometimes matches people using holy wine. She is a Muslim who is very respected in the community for having a very motherly heart toward young couples. She knows some Catholic priests who have churches in the area, so one day she took a bottle of holy wine and gave it as a gift to one of the priests.

It just happened that that day that priest was holding mass for a whole group of couples who wanted to get married. Having no other wine for the Holy Communion, he opened the holy wine and used it for communion for the mass. He gave it to all the new couples, whom we can count as matched couples, and also to the rest of the congregation. So we had about 200 pure love blessings done at the same time. He invited her to get up and speak, and she gave a speech about pure love, and about avoiding AIDS by practicing pure love. She explained that Rev. Sun Myung Moon, the True Parents, are teaching this all over the world.

**TW: What was special about Mother's visit to Uganda?**

**KW:** The government of Uganda has become so wonderful because of True Mother's visit. The vice president of Uganda officially invited True Mother to come there on the recommendation of one government minister, who is assigned to the vice president's office, and who had seen Mother speak in Nairobi in 1993.



All kinds of opposition started coming from different people. There is one British man who fought together with the president in the revolution against the former government. This man really dislikes our church and was responsible for having some of our missionaries kicked out years ago. When he heard that Mrs. Moon was coming as an official guest of the vice president he attacked the vice president through the official government newspaper. But the vice president, instead of backing down became even more determined to make sure Mother had a good visit.

The opposition had even asked the president to order that True Mother not be allowed to come to the country. Therefore, the vice president avoided meeting the president for several days before the event. Well, the whole event was a tremendous success; True Mother was well received by everyone. Afterward, the president called the vice president and said, 'you know, I was trying to contact you and planning to cancel the event.' She said, 'yes, but if you had, I would have held it anyway.' He laughed and said, 'Yes, I know you are like that.'

From that time even the president has changed his attitude and become very positive about True Parents. He's a good man. He did a great job in Uganda. The country had been just torn to pieces. They had so many years of dictatorship that just destroyed the country. But he pulled it together and has helped the country tremendously.

The vice president has now kind of declared herself to be the national coordinator for five of our organizations: FFWPU, PWPA, WUF, IRFF and YFWP. So, for these five organizations she is technically the national coordinator. This means these organizations can work with the full authority of the vice president's office; the doors of the schools just fly open in front of us. We still have to find our own financing and mobilize our own people, but we can go in and hold pure love rallies and all kinds of things without any opposition.

**TW: What has been pivotal to the success of bringing the blessing to Africa?**

**KW:** I think the reason things are

working so well is because of this fundamental attitude that Kathy has to follow absolutely what Father says. In 1992 Father did something that a lot of people did not know about until a long time afterward. At the rally for the Women's Federation, he gathered a group of Muslim leaders and gave them the blessing. He called this the globalization of the blessing. Rev. Kwak talked about this to leaders many times afterward, but it was as if it were just passing through people's ears. They weren't grasping what Father or Rev.

360,000 Couple Blessing. At least 10,000 people gathered at the stadium in Lagos on the day of the Blessing. Christians told us it was the largest gathering of such a variety of denominations in the history of Nigeria. At that time we were working under the name of the Holy Spirit Association for the Unity of Christianity. The FFWPU didn't exist yet. All these people were saying they wanted to sign up as members of the Holy Spirit Association. It was an amazing phenomenon that was shaking up the whole Christian community there.

We didn't get much into the Muslim community at that time, although we did to some extent. By the next blessing in 1997 we found some imams who themselves became coordinators. They would go throughout the Muslim communities and do the pre-blessing for Muslim families. They were so easily accepted because they were Muslim teachers or holy men. We found that this was the way: to go in with those whom the people believe in and who are following the traditions that people there accept most.

In 1997 we had huge results for the blessing. When we started work-

ing with the Christians in 1995, people in other parts of the world may have thought Kathy was some kind of heretic. That she was diminishing the value of the blessing, or something like that. But by the following blessing they were all imitating her. In America, so much is happening in Chicago. Kathy met with Michael Jenkins there to ask his advice about what he was doing in Chicago with the churches and how he was gaining result. But Michael said, 'why do you ask me, I'm trying to follow you.'

We knew this was what Father wanted. That was the way Father wanted the movement to go. I think that even now, as we are looking for bigger results, she is still there really searching desperately, searching through Father's words and studying what other people are doing to see where the results are coming. Father always says go to the person who is getting the best results and imitate what they are doing. ♦

[Edited for Today's World]



*Leaders, missionaries, members and children at the continental head-quarters in Lagos, Nigeria (early 1990s). Kathy Rigney is seated at right; Kevin Winter is at left*

Kwak was saying.

In 1995, when Father gave what was considered at that time a huge goal of 360,000 couples, Kathy was already thinking about that blessing of the Muslims, that it had been done already. She thought that that had to be the key. We could bless a huge number because we would be working with non-Unificationists. This was all because Kathy was searching desperately to understand what Father is trying to lead us to do. So she called Taj Hamad and others who worked with those Muslims to find out how they had done it.

She thought then that it would be possible to try it with the Christians and Muslims in Nigeria. So we started just trying. I found myself travelling from church to church giving Sunday services. I hadn't given a sermon in our own church for over a year. All our leaders were doing the same thing. It was an incredible experience. Eventually we really broke into that community. We met Christians of all different backgrounds.

In Nigeria we had a gathering for the



# The KumGangSan International Group

## Improving the Prospects for Unification

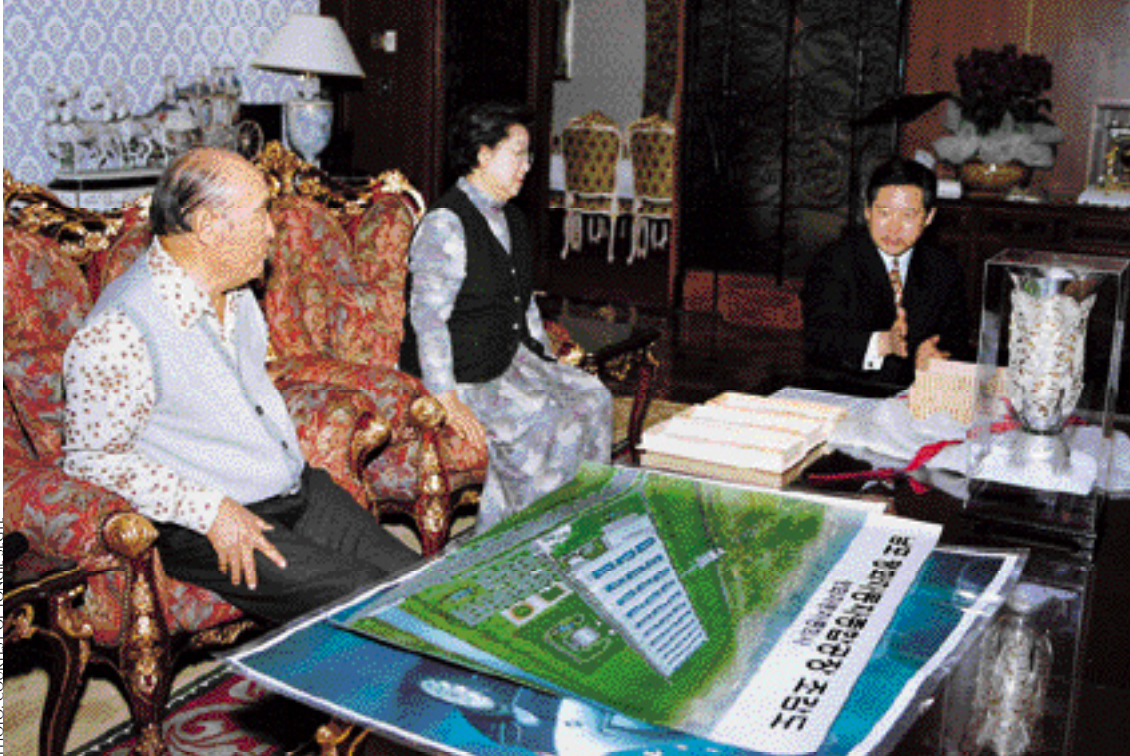


PHOTO: COURTESY OF TONGIL SEVYE

*True Parents' speaking tour has left little doubt that the issue of Korean unification is central to the providential agenda. In fact, the benevolent influence of True Parents has been reaching across the border from the South, and elsewhere, for most of the past decade. The following report comes from two Korean second generation reporters.*

**T**HE KumGangSan International Group is located on the 11th floor of the Press Center Building next to Seoul's City Hall. We went there to meet the managing director, Song Lak Cho. According to his explanation, "All the business ventures with North Korea that the KumGangSan International Group is taking on had their origins in the 1991 meeting between True Parents and Kim Il Sung. What we are doing are things Premier Kim asked of True Father or that they had promised each other. So, North Korea is actively supportive, and trusts our work."

### Pyeonghwa (Peace) Motors Automotive Factory

The most prominent of all the projects that the KumGangSan International Group is presently undertaking is the

Pyeonghwa ("Peace") Motors factory. The establishment of Pyeonghwa Motors has a very special meaning because it is the first cooperative business between South and North in the arena of North Korea's key industries. Cooperative businesses have only been on the level of primary industry so far, but Pyeonghwa Motors is in the manufacturing industry, and totally different from what has been undertaken so far.

Pyeonghwa Motors made an agreement with the North Korea authorities to build an automobile factory in the Hangku-dong area of the city of

Nampo. The company also received approval from the South Korean government as a south-north cooperative venture. On February 3rd this year, South and North Korean business associates participated in the groundbreaking ceremony at the construction site.

Some people are concerned about the technological aspects of the project. Regarding this, the managing director said, "It is true that presently the North Koreans have less manufacturing, production technology and experience, but all the member companies of the Unification Foundation have become our supporters and we are planning to

work together with those companies. Our partners are Tongil Heavy Industries in Korea, Mekong Auto Corporation in Vietnam and Fiat in Italy, which already has a very good relationship with Mekong Auto. We have already made a contract with Fiat to supply prototypes."

### Pyeonghwa Tongil Kyohae

The construction of the Pyeonghwa ("Peace") Unification Church Hall (Tem-

*CONTINUED ON FACING PAGE...*

*This page top, True Parents and Sang Kwon Park discuss the projects being undertaken in the North; left, an artistic impression of the Unification Temple in Pyongyang; facing page bottom, the KumGangSan Group's nameplate at the entrance to their offices in Seoul*



PHOTOS: COURTESY OF 2ND GENERATION OFFICE



# Father Calls Korean National Messiahs to Korea



PHOTO: COURTESY OF TONGIL SEGYE

On approximately March 20, True Father directed all Korean national messiahs to return to Korea for a special workshop, which was held from March 24-26. Korean regional church leaders also attended. Father launched a new initiative for the sake of the reunification of Korea, and asked the national messiahs to remain in Korea to assist the leaders of society to prepare for and welcome a reunified homeland.

CONTINUED FROM FACING PAGE...

ple) is an important project being undertaken in North Korea this year. Mr. Cho emphasized the providential importance of the project, saying, "So far things have only been possible through social and cultural approaches, but amazingly, there will now be a church." It will be built near the Potong River in the central part of Pyongyang. A groundbreaking ceremony was held in 1997.

The building has three floors, representing the three stages of formation, growth and completion, and two pillars in front of the building that represent True Parents. This means that in North Korea, where God has not been able to enter freely, there will now be a holy temple where He can dwell. This church hall will be used for Unification Church members of the world to gather together, to pray, and to hold services when they come on pilgrimages.

## Jeongju World Peace Park

The World Peace Park Project was approved by North Korea in 1994. It is located in Father's hometown of Jeongju, and it will expand from there. Mr. Cho said, "It is actually a miracle that the house where Father was born is still standing. When we went there the first time, part of the wall had collapsed and we had to repair it." He emphasized the importance of preserving the house. Presently, the Jeongju City government is maintaining Father's house.

## Potong River Hotel

The KumGangSan International Group has been authorized by the North Korean government to build and manage hotels in the Pyongyang and Kumgangsan areas. It is remarkable that, as a single foreign investor, the Kumgangsan Group is running a hotel in Pyongyang. The Potong River Hotel, built in 1974 is being managed by Japanese staff who are trained in the Western style of hotel management.

After about an hour of talking we moved to see photographs and exhibits. As I looked at these materials related with the ventures in the North, I felt that North Korea is not as foreign as I used to suppose. There is an inevitable bond with the North Koreans. In the same way we attend True Parents they serve Kim Il Sung and Kim Jong Il with even deeper sincerity and heart. It humbled me. It is especially humbling when I think that the present cooperation is

based upon a promise made between Premier Kim Il Sung and True Parents.

At the same time I could feel a sense of hope. It is the hope for North Korea, which is untouched by outside influences, and it is True Parents' homeland.

The projects the KumGangSan International Group is working on seem like the story of a far distant reality to those of us of the young generation. However, when we think about the fact that our generation will likely be the central age group after reunification, we young people should be interested and try to participate. The current era requires that we do.

Through this interview, therefore, we could not only gain information about the KumGangSan International Group projects in North Korea, but also feel the possibility of reunification and hope for our northern brothers and sisters.◆

Hwa-Sul Kim & Dong-Gyu Kim

*Translated for Today's World from the Second Generation Newspaper. "KumGangSan" (literally "Gold River Mountain") is what is known in English as Diamond Mountain. This is the famously beautiful North Korean mountain True Parents visited in 1991. Its name was adopted by the KumGangSan International Group.*

[Edited for Today's World]





## Researching the Early Years

*Michael Breen worked for many years as the Seoul correspondent for The Washington Times and, more recently as a public relations consultant to firms wishing to enter the South and North Korean markets. As a journalist his desire for deeper understanding of events was matched with an increasing capacity to achieve it. Over the years his interest in the early history of our church and Father's life as a young man manifested in painstaking, and in some instances unique research. In 1997, he published a book (Sun Myung Moon: The Early Years 1920-53) containing the results of those efforts. We asked Michael Breen what motivated him and how he went about it.*

**Today's World: What was your motivation for beginning this project? Did that change during the course of the years it took to complete?**

**Michael Breen:** I had always wanted to write books, but had never mustered the effort. The desire to write about Father crystallized when I realized that there was a real information gap regarding his early life. Most of the accounts were not researched history, but were rather in the form of personal testimony given to inspire audiences. Once you've come down from being inspired, you want to hold on to what is factual. So I decided to find out and to write about it in the process.

**TW: You must have known that researching Father's life would be considered very bold, or even wrong by some, yet it did not deter you...**

**MB:** I guess one's sense of purpose and ambition comes from oneself. When it's sufficiently persistent, one feels that God has planted the ambition within you. So, I never felt it was wrong to take it upon myself to write about Father. I was aware that some people might not want me to do it, yet I did not seek official approval. Given the public misunderstanding of the Unification Church, I felt that an unauthorized work would be better accepted.

**TW: How was the general response?**

**MB:** People were very cooperative on

the whole. In one or two cases, people were not helpful for personal reasons. For example, some feared that some incidents, if exposed, would put them and their families in a bad light.

**TW: Please explain the nature of the research you carried out.**

**MB:** I went almost entirely on face-to-face interviews, ignoring most previously written material. I began with a chronological outline of Father's life from 1920-53 and started filling in the names of people who knew him during this period. Then I set about trying to find and approach them.

My strategy was to start with the more peripheral people, that is, former members or people who were not in major positions, and so by the time I met those who held central positions I had a lot of information with which to impress them that I was serious. My job as the Seoul correspondent for *The Washington*



PHOTO: COURTESY OF M. BREEN

*Times* made it seem natural to people that I'd be doing this. If I'd been a ballet dancer, I'd have had a tougher job convincing them to agree to interviews.

My first lucky break was that in those days, I lived in the apartment block next to Mrs. Hyun Shil Kang, the first South Korean member. Our offices were very close by, about one hour's commute away, so we used to travel to work together every day. She told me about Kyung Do Pak, a very interesting man who'd been one of Father's Sunday school children [at the Myung Su Dae Church in the late 1930s when Father came to Seoul to study]. He had also been a member of Baek Moon Kim's group, and spent time with Father and Won Pil Kim in Pusan.

He spoke English well and was very generous with his time. Together we tracked down old time members of Baek Moon Kim's group, the New Israel Monastery. It was quite fascinating. Once I gave him an old photo and got him to name everyone he could remember in it. Then I looked up the names in the Seoul telephone directory. I found one person who'd been in prison in Seoul with Father this way. The

Korean police helped me by using their computers for a personal favor trying to track down another person.

Kyung Do Pak was also the person who invited that mysterious Westerner who was in that picture with Father and others in Pusan. He showed me a letter from the man, whose name was Clayton Wadsworth, which had the address of a church in Maine, USA. I passed this on to Angelika Selle, who was then editor of *Today's World* and the US church was able to track him down. Unfortunately he declined an invitation to visit Korea.

Another thing that came out of the research was a picture of Father's great-uncle. I knew he'd attended Presbyterian seminary in the early part of the last century, so I went to the Presbyterian Seminary in Seoul and dug out the pictures of the appropriate year's graduates. Father's cousins identified his graduation photograph.

**TW: Can you say something about the difficulties of tracking down and finding people who had spent time with Father in his early life?**

**MB:** When I think of the research, I am more aware of what I couldn't get than of what I got! For example, I was blocked from reaching Baek Moon Kim, the leader of the group that Father joined in 1946. I spent six years trying to get to him, but got blocked every time by his main assistant. I lurked outside one of their services once but couldn't see him. Two former members went back on my behalf to meet him, but couldn't get to see him. I began to think he had a disease or something and was being kept hidden. He died in 1990.

I traced two figures to the United States. The minister of the church where Father's family converted was one. The same minister was still alive and living in the US in the mid-eighties. I wrote to him but got no answer. Then I found his son was a professor at Korea University. I called him but, being a Christian, he didn't want to help.

The other was Chong Hwa Kim, a key follower in Pyongyang. She had been sent to a women's prison at the same time as Father was sent to Hwangnam. Her extended family either didn't want me to find her or didn't



know where she lived. But eventually, I was given the contact number of her son by a relative. Through him I found she was in the United States. This was after the book was published. Someone went to meet her son in the US on my behalf in the hope that he would ask her some questions. But he didn't know anything about her past and she didn't want to talk. So nothing came of it. That was really disappointing.

I wanted to meet Father's sister and sister-in-law, and one or two other sources in North Korea before publishing. I went to North Korea a few times but could never sidestep my official business to do this. So I published without their input.

When US forces occupied Pyongyang during the Korean War, they stole plane loads of documents. Among them, I am convinced, is the original court document of Father's trial in 1948. I paid a researcher to spend two days in the National Archives, but the material was all unsorted and we figured it would take months to go through it all. So that's waiting to be discovered.

Similarly, I didn't have the time or money to spend any time researching in Japan. It's possible there is some interesting material there in terms of police records of Korean students and so on.

**TW: How about your successes?**

**MB:** Father's cousins were especially helpful. Seung Yong Moon, of the 36 Couples, always made himself available. He had a very interesting way of observing Father, and he has studied Father throughout the years. Cousin Young Sun Moon, is the expert on the family, and Yong Gi Moon (who died in May 1999) was interested in all the spiritual phenomena associated with Father.

The most interesting find for me was several other prisoners from the North Korean labor camp. My secretary found one by pure chance. He was the professor of a friend of hers and had mentioned in class once that he'd been in prison with Reverend Moon.

Also, Chong Hwa Pak, whom Father met in Hungnam, was extremely helpful. What was good was that he had an extremely detailed memory. One thing he was upset about was that church members believed that Father had carried him all the way to South Korea on his back. So he went into great detail describing the two occasions when Father actually did carry him on his back.

**TW: You must have had unique**

**exchanges with people who have a place in the history of our movement. Please give some examples of the specific exchanges you had—beyond what was recorded in the book.**

**MB:** One of Father's school friends was running a coffee shop in Seoul when I met him. He said that during the Korean War Father asked if he'd join his work to save the world. He thought Father was nuts. But now regrets it. "I'd have been a big man now," he said.

One person who described the church that Father had attended as a student died three weeks after I met him. He told me the story of how they'd stopped to help a man on the roadside and how Father had fund-raised from passers-by to pay for the man's train fare home.

One enjoyable encounter was with a man who'd been the first (nominal) president of the church in Korea for a couple of months before he quit. This man is quite a messianic type himself and said he suggested "Unification of World Christianity" for the name of our church organization because he felt that his own mission was to unify all world religions. In other words, he felt Father's mission was a sub-mission to his own! He runs a UFO society now.

**TW: Was there a particular highlight for you in doing this work?**

**MB:** I think it was digging out the Hungnam story. To me, this experience was the proof of Father's spirituality.

**TW: Can you elaborate?**

**MB:** It was his great test. If you think about it, it is possible to be an inspired person and convince people if you are creative and have a strong personality. There are a lot of "messiahs" out there. But an experience such as Hungnam shows the real man.

One source, In Ho Kim, a fellow prisoner who had no reason to flatter Father, described Father in his autobiography as "the saint of the prison." He also described a famous preacher who in Hungnam became a selfish animal.

**TW: Are there people you interviewed over whom you feel a sense of regret?**

**MB:** You can't help looking at an obscure person whose life touched Father's, perhaps because they were a follower of Baek Moon Kim or worshiped at the Myung Su Dae church

in Seoul and feeling that even though they may even be nominal Unification Church members they kind of missed the boat somewhere.

The most dramatic example of this was finding the lady who was the midwife when Sung Jin Nim was born. When I met her, she was sitting on the pavement in a market place selling cheap trinkets from a cart. If she had followed Father, she would likely be a 36-couple blessed wife.

**TW: Have you been able to gauge the reaction to the book?**

**MB:** The reaction from Unification Church members and friendly ex-members has been very good. I kind of aimed the book at friendly non-members, but don't know how many have read it.

**TW: Can you say something about your most recent book, "The Koreans"? Was there any advantage in writing such a book that your twenty-something years' association with the Unification Church could give you?**

**MB:** A British publisher asked me to write this. He wanted a book for business readers. There was already a really good book by Mark Clifford called "Troubled Tiger" which tells the story of South Korea's rise. I didn't want to try and compete so I took a different tack, which was to try and get under the Koreans' skin and figure what makes them tick. Being a Unification Church member provides one advantage. I don't think you can really appreciate Koreans and understand their historically authoritarian culture until you've struggled with it, dealt with your feelings, and found affection. The way to do this is to have Koreans as your bosses. Most westerners don't have Korean bosses, but in the Unification Church, we do.♦

*Michael Breen lives in Seoul. His book on the early years of Father's life is available through Unification bookstores. Research into True Parents' life history and the early history of our movement is undertaken by our church's History Committee, which archives original materials, conducts interviews with people who have personal testimonies to share, and publishes the results of its work.*

[Edited for Today's World]



was to have been killed for this reason? He had so much truth that was left unspoken. The concept of the heavenly father was just one basic truth.

Please compare the providential situation of Jesus' time with that of True Parents' time. That True Father can frankly say everything that is on his mind is a great change and a great victory for God's providence. He is not saying anything new. The things that he is saying are things he has been sharing with members for decades. How is it that Father can now proclaim these things to the general public? Father proclaims his message publicly when a foundation that is beyond accusation has been prepared. With this in mind, we have to think of why these rallies had great providential meaning. Although externally very similar to last year's events, they have a completely different providential meaning. This series of rallies was the first event after True Father's 80th birthday. True Father's 80th birthday can be understood as a great historical turning point for the opening of a new age. Through the rallies True Parents started a new providence, concluding the 80-year public life course of our True Father.

### True Parents' standard

The main topic of Father's speech was that the unification of South and North Korea and the world is to be accomplished through true love. What this means is ultimately liquidating the fallen world. What is the fall? The result of the fall is disconnection between God and man, mind and body, and among people. That means the original relationships were destroyed. Restoration or salvation however means to reunite that which has become disconnected. How can we realize this kind of unification? We can say that it can be done by true love. When we speak of unification, it includes not only the unification of South and North Korea; It also includes all kinds of levels such as unity of mind and body, parents and children, husband and wife, brothers and sisters, unity among people, between human beings and all things, and between God and human beings. Since the time has changed from the age of indemnity to the new providential age to establish the original order, True Father made his first step in this new stage by giving the message, "World Unification and North-South Unification Will Be Accomplished through True Love."

True Parents have been carrying out their mission of salvation through giving the word. Restoration must be carried out by the word, because God created this world through the word and man lost the word by the fall. Father's words develop according to accomplishments within the providence. How often Father used to talk about the concept of concave and convex! Whenever Father stood on the stage at that time, he always spoke about concave and convex. But he doesn't speak about it nowadays. Why is that? The focus of Father's message always fits the providence. He spoke once in a while on the issue of communism and about the situation of women. According to changes in the age, Father's providence and words have changed. When we entered into the Completed Testament providence, and began the age of the fourth Adam to establish the original global order, True Parents gave us this textbook of life, that Korean and world unification will be by true love.

### Banquet of liberation

Father did not just read the text. Reading the text usually takes 40 minutes, but Father spoke for about two hours. Why is that? When I reported to the regional church leaders at Hannyam-dong, I said that this rally could be called a banquet of liberation. I said this because Father had said all that he wanted to say. It did not matter whether people paid attention or not. Father once said, "You cannot accuse me and should not appeal to me in the spirit world, for I have said everything."

Whomever True Parents meet, they treat them as if they'll never meet them again. Whether they understand the eternal truth or not, True Parents just give the most essential word of the eternal truth as they recreate this world by the word. Likewise True Parent's standard is that their primary responsibility is to proclaim the word based on the current providence. How many people pay attention is second or third in order of importance. This event was truly the banquet of liberation

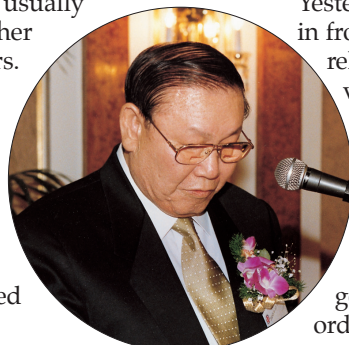
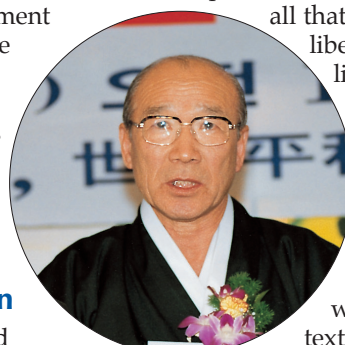
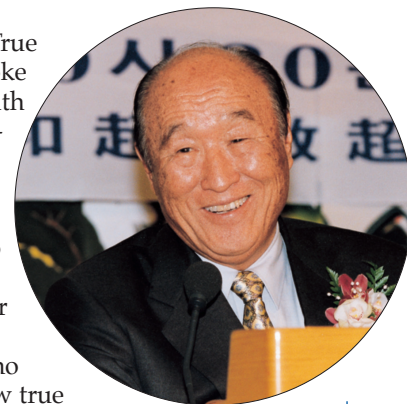
in which True Father spoke out the truth with abandon.

If you are not allowed to speak out, and if your words are distorted no matter how true they are, you would feel great pain. Such pain cannot be described. How can we measure True Parents' *han*? No matter how well they knew about God's will and the truth from the beginning, they could not speak of it. When someone can express all that he wishes to, this is really liberation. During these rallies he said everything. Last year was different. I have prepared so many events for True Parents. They were always restricted by the text of the speech. However this time everything was different. Father was not restricted to any text and spoke freely.

Yesterday, Father gave a speech in front of about 400 Korean religious leaders. There were very high representatives of each tradition, such as the head of Sungkyunkwan (the headquarters of Korean Confucianism), the head of the Chundo religion, and the secretary-generals from each Buddhist order. Father did not hesitate to announce the blessing of the four great saints in front of them. Father proclaimed this is as a spiritual fact. No one tried to argue with that. This is really great liberation for True Parents. If someone asked who True Parents were while we were giving Principle lectures, we couldn't answer properly, no matter how much we wanted to.

However we can now fully speak the truth.

When I was at the rally site, I was thinking, "Although Father speaks so desperately, many people in the audience may not understand what he is saying. However, through their hearts, they will strongly feel that Rev. Moon,





whom we call True Father, is really desperate for the unification of Korea.” I’m sure they returned home with a strong intuition about True Parents, regardless of whether they understood what Father had to say. True Parents’ message does not come through intellectually, but through their life. That’s why there is authority in the word. We usually feel such authority through a system. But the authority of True Parents was won by their life. It does not come from their position. While this world looks for authority in position, the true authority of God is from life and accomplishment. If there is no righteousness in one’s life, there is no power in one’s message. Whenever Father talked about the unification of South and North Korea at the rally, he did not just say words with his mouth. Rather, he bore the strong enthusiasm for unification into people’s heart.

We are so inspired by the number of participants and True Parents’ good health, but the biggest impression comes from True Parents’ message itself and their attitude toward life in giving us such a message. That’s what must be inherited by us.

### Testimony of a Christian elder

This time many Christians were deeply inspired. Let me share one testimony from the Tongdaemun regional church. There was one Christian couple who has believed in their traditions for a long time. They are in their mid-sixties. The husband is a former policeman. Both of them were senior elders in the Soonbogum Christian church. He has been involved in our VOC movement for a long time. When our Tongdaemun church held a sisterhood relationship ceremony with Russia at the time of True Parents’ last birthday, he sincerely supported it. It caused a scandal in his church, and his title as

elder was taken away. Automatically he and his wife had a serious quarrel. His wife was very upset about his relationship with this “heretical” church.

Nevertheless, he supported the rally this time very much. This old couple had a big quarrel the day before the rally in Northern Seoul. When he was leaving home for the venue in the morning, she followed him although she had been very angry toward him only a day earlier. They did not exchange a single word until they arrived at the stadium.

They came at 11 a.m. and the event finished at 4:50 p.m. When she was about to stand up to go, she realized she had urinated without realizing it. She felt ashamed. She hadn’t felt anything during the rally. She confessed to her husband that she had had a very surprising dream the night before. Jesus had appeared to her. Actually she has believed in Jesus ever since she had a vision of him once in Sunday school as a child. The second time in her life he appeared was through her dream the night before.

Jesus gestured to her to go somewhere saying, “follow me.” It was to a big stadium. When she entered the stadium in her dream, someone was very energetically giving a speech. Jesus brought her close to the person speaking, and said, “I have prepared for two thousand years to see this man.” Of course in her dream she was not aware of who the man was. Jesus asked her, “Will you follow me, or not?” She promised to follow him and woke up. In the morning she became very serious and just followed her husband without saying anything. She was very shocked in the stadium when True Father came up to the stage; she could see in a vision that Jesus was following Father wherever he went. If Father went to the left side of the stage, Jesus followed

behind him. She became almost intoxicated, even urinating without realizing, for she was very deeply inspired by Father’s speech and by seeing Jesus with Father. Now this couple has decided to join our church after listening to the Principle. No matter how strongly the Christian church held them back, they could not disobey Jesus.

### The original spring of creation

How many times have you met True Parents? We have to live feeling that and our position is precious, blessed and even awesome. Our life is destined to be providential. When we can see our status in the providence, we can realize the meaning of this time. Until this moment how many events have there been in our movement! How many turning points have we passed? Among all kinds of changes, we are now entering into the greatest transitional time in our history.

What season do you think True Father likes most? His favorite season is spring. Father says, “God’s providence should have started in the spring, but it didn’t. The hope of God and True Parents is to regain the original spring of God’s eternal creation.” Then, when will we see this original spring of creation? I thought it would be in the spring of the year 2000. I told Father that on the airplane yesterday morning. Father said, “You are right. The spring explained in the book is the spring of the year 2000.” There have been so many changes during Father’s eighty years of life from 1920 to 2000. But he has victoriously concluded his eighty-year public course and victoriously opened the new age. We are now standing in the center of this new age. We truly have to change our old clothes to new, spiritual clothes.

Thank you.◆

[Edited for Today’s World]

*Photos: Facing page from top down, Father addresses the religious leaders’ gathering for reunification at the Hotel Lotte in Seoul, March 18, which was attended by some 400 religious leaders from around Korea; Rev. Kwang Ook Kim, leader of the indigenous Chundo religion offers congratulatory remarks; Rev. Kwang Myung Kim, leader of the Jesus Church in Korea, prays; Mr. Chang Kyu Choi, leader of Korean Confucianism, offers his congratulations*



PHOTOS: COURTESY OF TONGIL SERVICE



# Chong Pyong Heaven and Earth Training Center

천주청평 수련원

ON March 15, 2000, at the Cheju Island International Training Center, during a national leaders conference, True Parents gave a new name for the Chong Pyong Training Center: *Cheon Ju Chong Pyong Soo Ryun Won* (Chong Pyong Heaven and Earth Training Center). Father wrote this in Chinese characters (photo). The final character "Won" has the meaning of "Garden."

Although the Chong Pyong Heaven and Earth Training Center is on earth, through True Parents' blessing it has become a special training center for the salvation of people in both the earthly and spiritual realms. Through its connection with Heung Jin Nim's training center in the spirit world, Chong Pyong Heaven and Earth Training Center has a new position in the work for the salvation of all people on earth.



Chong Pyong staff hold Father's calligraphy in the main auditorium at Chong Pyong

The name Chong Pyong comes from a local town by that name. The spelling of Chong Pyong is the official romanized spelling adopted by the Korean authorities and will be used by the training center from now on. ♦

(Source: Tongil Segye)

## Christian Ministers Visit Chong Pyong

On February 12, 2000, the day before the Blessing Ceremony, a group of mainly Christian ministers made the journey to the Chong Pyong training center, to attend a "World Prayer

Summit for Families" arranged in their honor. A good number of our members were attending workshops at the same time. Dae Mo Nim welcomed the ministers and spoke to them about the Christian responsibility in the current age. ♦







# Quiet Impact: The Story of Paragon House



Paragon House is a small publishing company, but I believe it has turned an important corner. Not only did it avoid insolvency, it has not had to ask for any subsidy money for several years. Today, we are producing about 10 new books a year. These are good books in religion and philosophy.

In all, more than 1000 new books have been published by Paragon House, with an established backlist

about *World Scripture*, edited by Dr. Andrew Wilson. We are still selling about 2,000 copies of that book per year. However, Paragon House has also published many books that are used in college courses. We have an especially strong line of Holocaust books, supervised by Professor John K. Roth. *How Should I Live?* is a book in ethics used as a text for US Army officer training at West Point. We have a line of over 20 books in a series called "Issues in Philosophy" which covers subjects ranging from Philosophy of Technology to Philosophy and Feminist Criticism. Following the formation of FFWPU, we have started a "Family Issues" series, and the focus on the Pantanal has led us to initiate a new "Paragon Environment Issues" series. Thus, the subject matter of Paragon books continues to be educational and socially constructive.

Our goal continues to reach for Father's goal of 300 books per year under non-subsidy conditions. We have a long way to go, but we can be proud of our current list. Readers can see and order Paragon House books over the internet ([www.paragonhouse.com](http://www.paragonhouse.com)).♦

*Dr. Gordon Anderson is the Secretary General of the Professors World Peace Academy in the USA. [Edited for Today's World]*

Gordon Anderson  
St. Paul, USA

**T**HE idea of an independent publishing house, later to be known as Paragon House Publishers, was born in 1981 at the 10th International Conference on the Unity of the Sciences in Seoul, Korea.

In 1983, Father gave Paragon House the goal to produce 3,000 books over a ten year period. This was a very ambitious goal and would have meant producing nearly a book each day. It required heavy investment by the International Cultural Foundation (ICF) to gear the company up to that level. Paragon House did produce a lot of good books in literature, the arts and philosophy. I remember talking to the man who ran the University of Chicago Theological bookstore, one of the best bookstores for literary works and philosophy in the country. He had nothing but praise for Paragon Books.

The main problem was that Paragon House was never able to operate at such a high volume level without a subsidy. In 1993, ICF decided that it could not continue to subsidize the company indefinitely and the company was restructured with profitability as a goal. Paragon House joined forces with Continuum Books, a company with its own national distribution network.

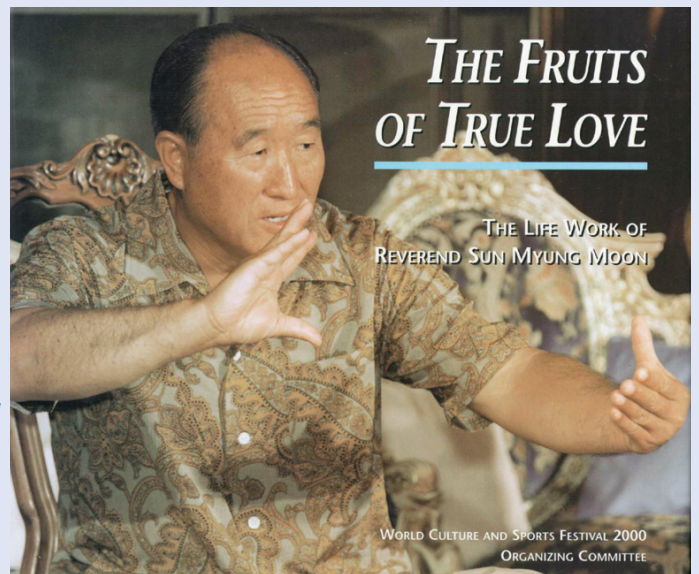
of over 250 titles from renowned and respected authors, for growing scholarly, professional, educational, and general trade markets worldwide.

Paragon House also distributes the distinguished publications of the International Conference on the Unity of the Sciences, the Professors World Peace Academy, the International Religious Foundation, and InDepth Books, emphasizing science, the world religions, political science, and public policy.

Most readers of *Today's World* know

## COMMEMORATIVE VOLUME CREATED

**The Fruits of True Love, created in honor of Father's 80th birthday, is available from Paragon House Publishers. It is a beautiful, full-color tribute to True Parents' very visible contribution to world peace, a contribution that has touched and elevated every aspect of our world.**



## THE FRUITS OF TRUE LOVE

THE LIFE WORK OF  
REVEREND SUN MYUNG MOON

WORLD CULTURE AND SPORTS FESTIVAL 2000  
ORGANIZING COMMITTEE





## The Father Figure

A COLUMN BY LYNNE KIM

I WOULD like to consider the differences between Korea and America in their thinking about the roles of fathers.

The image I will refer to in relation to Korea is the concept of the traditional father familiar to the generation of our True Parents and the elders of our Unification movement. In Korea, society is changing rapidly so that the image of the father in Korea is also changing, but the younger members are also familiar with this traditional image of the father even if they do not emulate that image in their own families today.

In traditional Korean thinking, which is based largely on Confucian thought, there are three very important positions: the king, the teacher and the parent. In the past only men were teachers, and the lineal parent was the father. The king was considered the father of the people; the teacher was considered like a father in the school. And the physical father of a family, was of course the father of his children. All three positions were respected in an almost equal fashion. And just as the king and teacher were considered fathers, the father was very much expected to be the "king" and "teacher" in his home. He delegated the formal education of his children to a teacher in a school, but he expected his children to respect the teacher as much as they did him.

The mutual respect between parents and teachers is still very evident in Korean society. In school, children are taught to respect their parents, and parents teach their children to respect their teachers. There are no longer any kings in Korea, but for a long time the presidents were regarded nearly as kings, and both parents and teachers taught the children to respect the nation's leader. The point here is that in traditional Korean society fathers had a kingly authority that was supported by all aspects of the society.

In the very structure of the language, the parents "order" children to do things, and the children respectfully obey. Even today it is quite common to hear parents say they will make their child into a lawyer, teacher, etc. The definition of a good child is one who listens to and obeys his parents and teachers. There is a Korean proverb that

says that one gives another piece of rice cake to the problem child and another stroke of the rod to the beloved child.

The rod is called the "rod of love" and the traditional Korean thinking closely follows the Old Testament teaching of "spare the rod, spoil the child." Until last year when it was outlawed, the use of corporal punishment was accepted in schools. Less than a year after it was



PHOTO JULIAN GRAY/TW

outlawed, early this year, parents were demonstrating to bring it back into the schools.

Children are taught very clearly that only someone who loves them would bother to take up the rod to correct their wrongs and lead them in the right direction. Speaking strongly to children and urging them repeatedly to do what they should is expected. For the 1800 couples' 13th Blessing Anniversary a lovely painting and poem were framed as a present for couples who had been in leadership positions in the couples' association. It read something like this: "May the father govern this family in faith; may the mother raise these children in love; may the children be obedient to their parents, respect them and create the Kingdom of Heaven on Earth." Again the image of the father is of the strong leader more than of a warm, loving father. That word

"love" is used in relation to the mother. Of course, the father's strong governance of the family is considered the fatherly kind of love, but it is different from the soft, accepting kind of love of the mother.

When our True Parents first established regional leaders as their representatives in Korea, the people in the provinces would bow to the leaders as the representatives of the True Parents. They served and honored them as they would have served the True Parents. In time, different levels of service and attendance were worked out that distinguished between True Parents themselves and the leaders, but still the level of respect is still very high for someone who is in the leadership or "father" position.

In our movement, as Korean leaders go out to the world in the "father" position, they no doubt feel great pressure to be strong leaders, and I am sure they expect to be honored and obeyed unconditionally as True Parents' representatives.

The democratic idea of the father in America, however, is quite different. In America the position of the father does not seem to be as clear as it is in Korea. The society does not support unconditionally the position of the father or parent as in Korea. Much depends on the individual establishing his own position and generating success—or not. In a sense, each father has to establish his own relationship with his children. If he makes a good relationship, it works well; if not, there are problems. This is therefore a major cultural difference that manifests in our movement. A Korean leader will come to a city or nation in the West naturally expecting to be respected and followed because of the nature of his position, especially as representing the father nation. On the other hand, members would probably expect him to make a personal relationship with them as the basis for synergy and mutual support.

In America it is generally expected that fathers will discuss things with their children, even when they are young and perhaps even hold family meetings to decide things. An adult child expects to be treated as an adult



## A Student's Humble Lodging

**I**N 1938, three years after being called by Heaven, and after completing a classical education in a Confucian-style school in his hometown, Father moved to Seoul and for three years attended the Kyungsung Commercial School. He lodged in the Heukseok-dong district at the home of one Mrs. Ki Bong Lee whose mother had built a Christian church in the neighborhood. It was there, at the Myung Su Dae

Worship Hall (later renamed the Jesus Church) that Father taught Sunday School while continuing to prepare for his public mission.

The house is now owned by our church, although it has changed somewhat since those days. As a member, you are welcome to visit, but you need to contact the Heukseok-dong church in advance, or you may find yourself lost in the little back streets of Seoul! ♦

*Photos: this page left, part of the house where Father stayed; the room at the end at right is where Father slept; below, Father (at right) with cousin Seung Gyun (Yong) Moon (second from left) and others from the Jesus Church that Father attended during his time in Seoul 1938-41, prepare a meal together at what is said to be the same lodgings; facing page, the courtyard as viewed looking out from Father's room*



who can make his own decisions and who could even advise his father on issues he is unacquainted with. These days fathers are expected to be willing to help with things that were traditionally considered a woman's work. It is socially improper to consider one kind of task a man's job and another a woman's job.

In addition, Western members will have read True Father's words that a person should serve and become the central person by beginning with the lowest task—such as cleaning the bathroom. And they might therefore be expecting their Korean leaders to “win their hearts” by cleaning the bathrooms or serving them. But Korean members would not expect or allow a leader to do that even if he wanted or tried to. It would not fit his position. The concept of “keeping one's position” is very important in both traditional Korean

society and the Principle. If a leader tried to clean the bathroom the members would take the cleaning materials away and do it for him. And they would keep the bathroom very clean from then on!

These days on American TV, fathers are often presented as the most foolish member of the family who does everything wrong. As early as thirty years ago my own father used to worry that the position of the American father was being eroded by such TV programs. Isn't the father of the popular show “The Simpsons” one of the most stupid characters? As yet in Korea, there are no TV shows that denigrate the father to that level. It would be considered too disrespectful. To rebel against one's father, teacher, or king or to talk ill of him is still socially unacceptable. What an American might consider a frank, realistic discussion of an important

problem could seem like total, disrespectful rebellion to a Korean in a father or leader position.

Many of us confront such a cultural divide in our daily lives. Mutual understanding is so important so that we can work together and not lose energy due to misunderstanding. It is natural for us to be comfortable in our own cultural frame of reference, and to feel it is the right one. But to attain the goal of our Unification movement, which is a harmonious world of peace, we must reach across that divide with our hearts and become bridges that harmonize the differences. That is the very work of building the Kingdom of Heaven on earth, a great and mighty task worth the effort we invest. ♦

Lynne warmly invites readers to contact her for further discussion: [kimhome@nuri.net](mailto:kimhome@nuri.net)

[Edited for Today's World]





PHOTO: COURTESY OF CHONG PYONG TRAINING CENTER

**If you plant beans, you get beans, because kidney beans come from kidney bean seeds, and red flowers bloom from red flower seeds. In the same way, if you plant a satanic seed, a seed of paying back your enemies, you will get a tree of evil—a tree of paying back enemies. But if you plant the seeds of goodness, the seeds of loving your enemies, you will get a tree of goodness, a tree of love for the enemies. This is a natural principle.**

**Father, March 2000**