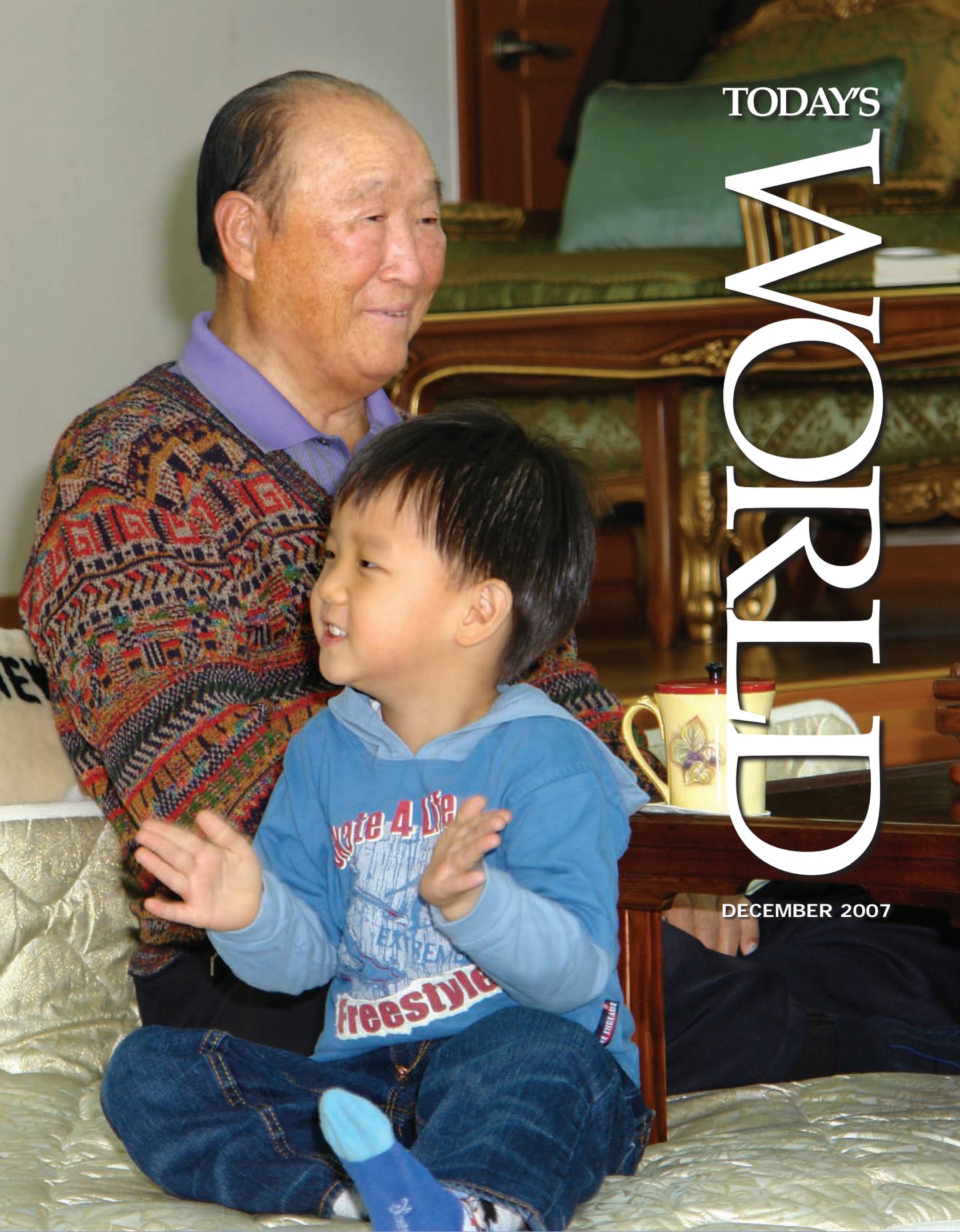


TODAY'S

WORLD

DECEMBER 2007



International President's Message

Dr. Kwak Chung-hwan

Sports for More than Sports' Sake



Rev. Kwak's message this month is combined from two reports he gave at the Cheon Jeong Peace Palace in December after visits to Australia and Spain connected with his football (soccer) related responsibilities. In October, Rev. Kwak became a member of the Strategic Committee of the world governing body of football (FIFA), and he has hopes that the sport will emerge as a catalyst for global peace and goodwill.

As you know, Father began to work with football, and he is the first person to connect a realistic ideology for peace with football. Hitherto, no one had thought of this idea or at least tried to do such a thing, but Father made it happen. In 1989, we founded the Ilhwa Cheonma Football Club. At that time, we didn't know about Father's plan, and Father didn't explain in much detail. He did mention that we have to achieve many things through football and other sports.

There are fourteen football clubs in Korea and those football clubs are owned by the top Korean corporations. Out of all those clubs, Ilhwa has won the championship title seven times. That is why the Ilhwa Football Club's flag has seven stars. If you become the league champion, you get a star. Among fourteen clubs, six do not have any stars.

Samsung, Posco, LG, Hyundai and other major corporations launched football teams six years earlier than we did. Among those clubs, Posco has four stars. Samsung has only three stars. Even though they have strong teams and good football players, it is difficult to become the champion.

People don't know us, so Christians oppose us, and major corporations always criticize their club managers for losing to Ilhwa (because it is a comparatively small company). Sometimes the president or head of a football club will come to the Ilhwa club's director, Park Gyu-nam, to ask for mercy! It is so competitive, but with God's protection and heaven's fortune, Ilhwa has won the championship seven times.

Father's dream

Our task is to accomplish Father's intention through football. Father doesn't just want to show high-level football matches to people. Father wants to contribute to the cause of peace through football. That is his dream. We have to realize that dream in front of the world by connecting football with the providence.

Later, we must teach people about True Parents, who made this possible, and who are trying to realize the peaceful, ideal world. We have to explain why Father chose football as a tool for peace. With that in mind, we struggled to create a motto and came up with the "dream of peace."¹ Out of all the sports in the world, Father picked football, because it is internationally well known, popular and influential. It is his way of spreading the dream of peace as fast as he can. That is why he founded the Ilhwa Football Club. Do you understand now? The issue is how we can spread the dream of peace concept to the world.

Launching the Peace Cup

Father founded the Peace Cup in 2003. If I start talking about how difficult it was to start the Peace Cup, it would take all our time! In short, without the approval of the international football federation, FIFA, we would not have been able to host that kind of international, intercontinental football event. FIFA is a global football association with 205 member nations, a large budget and great influence. To have an official tournament with an official title, FIFA's approval is necessary.

Football is one of the most influential sports; my intention is to make this dream of peace a brand, communicate it through the Peace Cup and fulfill Father's dream of peace wherever the Peace Cup tournament is hosted. When I go overseas, one of the things I envy is the packed football stadiums I see and hear about. I meet many well-known figures and explain to them how the Peace Cup operates and why it is valuable. I tell them Father created it. And I emphasize that we have to realize the dream of peace. The next tournament, the 2009 Peace Cup, will be held in Spain. This is wonderful news! We don't really understand the significance of this. In the FIFA

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Cover photo: Father and Shin-joon nim on Geomun Island, November 16; Above: Sunrise at Cheongpyeong Back cover: Father visiting an ocean skills workshop for Japanese women at Yeosu, October 13

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STUDENT DAYS IN SEOUL



Living in Heukseok-dong, Seoul, while studying electricity at Kyungseong Commercial Industrial Vocational School (April 2, 1938 to graduation, March 8, 1941)

The following is the fourth chapter of an English book about True Father's life.

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

Most of you here appear to be around twenty years old, between seventeen and twenty-one, which reminds me of when I was as young as you, struggling as I sought this way as a pioneer. I came to Seoul to attend school. I experienced culture shock. It was such a different environment from that of Chongju, my hometown, which was in a remote rural area. Seoul was such a big city. I remember many things that I did in order to try to fit into that new environment.

When I was your age, I did not talk much. How could I say anything when I had not found the way [the truth] and was still seeking my path? You should train yourself to be confident enough to feel that if you open your mouth, nobody can stand in your way. You cannot enlighten yourself in a drifting, rowdy environment. You cannot sink deep roots there.

A humble person is not arrogant even if he is very capable. No one can take such a person lightly. We tend to take comfort from such a person, someone with a strong personal sense of identity. Even in the old days, I was like that. My classmates took me very seriously, even more seriously than they took the teachers. It was not because I threatened them or used force.

In middle school, I used to clean the whole school. Because I wanted to love the school more than anyone else, I thought I would clean the building as a representative of the student body. When I was thinking like that, I didn't welcome others' help.

Even without talking much, I became a close friend of many of my classmates. When they were in agony, they came to me to discuss things. When they received money from their parents, they used to ask me to keep it for them, saying that it would make them feel safe even if the money might be stolen from me.

A persistent spirit of inquiry

Do you have any idea how many teachers hid from me, not being able to answer my questions? I used to ask, "Who created the formulae and definitions in the physics textbook?" I do not believe them. Can you explain them to me clearly? I did not believe anything until I verified it myself. When a math teacher taught me a formula, I chased after the teacher and asked him about it. "Who came up with such a formula?" I felt terrible because somebody else had come up with it before I had. I felt I should have been the one... [Laughter] I was digging deeper and deeper. There was no skimping. Doing things cursorily would not work with me.

Even from middle school, I used to give my teachers a hard time, asking many questions. When they were not able to give clear answers, I went to the library to research topics by myself and showed the teachers the answers.

Even when I studied for a test only the day before, things mostly worked out. I divided the lecture content based on the probability of material appearing in the exam and just focused on the parts with a high likelihood, ignoring the rest. When I prepared for a test based on a psychological analysis of how I would do things if I were a teacher, I was right about 70 percent of the time.... However hard one studies, one cannot remember everything. Some things tend to slip through.

Physical training

From the day I dreamed of this great revolution of heart and received an order from Heaven that said unless I was strong and healthy, I would not be able to accomplish this great under-

taking, I started tough physical training. I am strong and capable of easily defeating a couple of attackers that come at me together. There is no exercise that I have not done. I trained myself every day, day and night, until I was twenty-two.

I learned to box. I can do it even now. If I come across a bad man on the street, I can wrestle him down. A man should learn self-defense skills. I can jump over a fence even though I am kind of chubby. [Laughter] Because I went through that training, I can make all these movements look natural. Nobody will beat me in Korean wrestling either. [Laughter]

I am also good in such sports as soccer. Despite my rather large frame, I'm fast. In my younger days, I did all kinds of exercises, even on the horizontal bars. Even now, I do exercises that no one else knows. I developed my own exercises. Do you want to learn them? [Yes.] How much would you pay me? [Laughter]

When the body is trained, a base for the spiritual world is established. You then become a real man who will not float away. You should be bold and confident with the authority of the eldest son.

Speech training

If I want to speak fast, I can say ten words in the time it takes you to say one. Hurr... [Laughter] I worked hard to become a champion at that. After people in Pyong-an Province say one word, they have to think over (around ten times) what they will say next. When I came to Seoul, a lady with thin lips and small eyes at the lodging house where I stayed spoke so quickly, without pausing for breath, as she explained about the town. [Laughter] I thought, "I will speak faster than she does," and I did beat her after lots of practice. [Laughter] The most difficult sound to pronounce was ddi [띠]. I wrote down such sounds as gal [갈], nal [날], dal[달], lal[랄], and practiced pronouncing them fast each morning and night.

That's how I trained myself. Why did I do it? I wanted to learn to say everything I wanted to say right away, once I started talking. Hurr... [Laughter] Pour out everything from

head to toe. For six months, in a small room, I practiced pronouncing all kinds of sounds, including the Korean alphabet. I practiced until I grasped all the pronunciation. That's how I came to speak fast. It's possible for a person to improve even the way he or she speaks.

When I was in my teens, I loved music. The owner of the lodging house where I lived had been a chauffeur. He was the eldest son of a wealthy man somewhere in Gangwon Province. At that time, about thirty years ago, a chauffeur was a good occupation. There was no place he had not been to in Korea. He knew all kinds of folk songs and had hundreds of albums. I devised a plan to impress the landlady, the owner's wife. I greeted her every day and carried the dining table for her,¹ and I ran errands for her. As I carried out my plan in this way for a couple of days, she developed affection for me. She liked me so much she even said she would make me her son-in-law. All right! From then on, she lent me all the albums I wanted. [Laughter] I listened to all the recordings. Even if I borrowed several albums at a time, the owner did not mind. To listen to all the music over several days, I played the albums twenty-four hours a day! [Laughter]

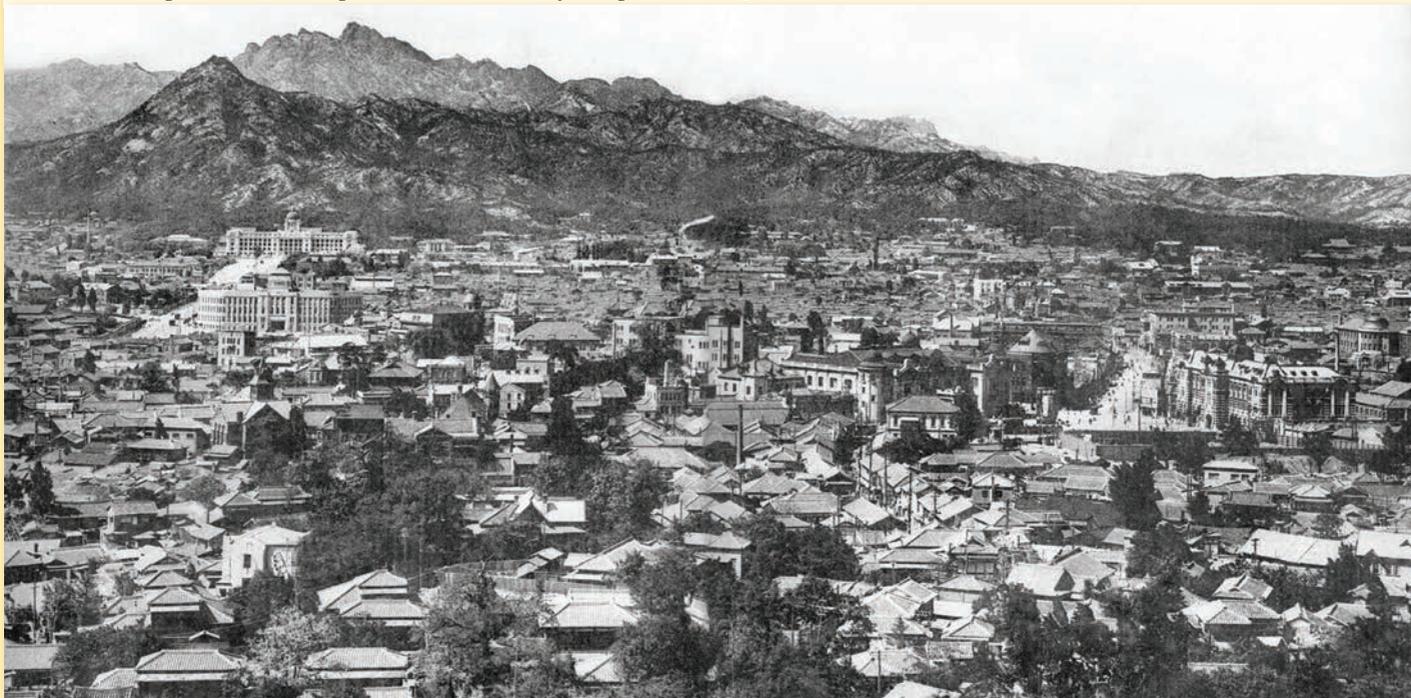
It is good to sing well. A man who feels devoted to his mother sings while he massages her back. A young couple should sing well if they want to express the love in their hearts.

As a frontrunner in charge of the providence of restoration, I need to realize my goals somehow, don't I? All of this has to do with my course. It was a foundation for my course. What did I do when sleeping at night? I played the songs under the blanket at a low volume. I go to extremes. Whatever I do, I do not want to be second to anyone. You should learn how to sing.

A one-man show

God is very capable. He would say, "This rascal!" You are shameless. You rascal! He is also very good at joking. God is

¹ Traditionally, Koreans bring out a low wooden table with folding legs at mealtimes.



View of Seoul in 1930, looking north to Mt. Bukhan; the large building near the mountain is the Japanese government headquarters, and the building appearing below that is Seoul City Hall, which is still used today.

the king of humor. ...Taking after God, I am good at humor and improvisation.

During my middle- and high-school years, I was a champion at one-man shows. At the school talent show when I performed, many parents would come to watch.

Having that quality is one reason I hold the position of founder of the Unification Church. Do you think it is easy to be in this position? [Laughter] Although church members are persecuted outside, you have fun once you come inside the church, don't you? [Yes.] That's because I put on a good one-man show. [Laughter] It is not a one-man show, but a real-man show. It is a real man's performance.

In the old days, I liked to throw pebbles into the gentle waves of the Han River. It is better to do that in the evening than in the morning. Seeing people boating on the river against the evening glow is very beautiful, as the sun, which had been burning hot during the day, is setting behind them. Wind up a round, flat stone and throw it. It flies gently, skimming over the water; it appears to glide across on the river. Do you sense that feeling? [Laughter]

In my hometown, there were no persimmon trees. Although I had seen the fruit, I had never seen its mother. What is a persimmon's mother? Isn't it a tree? Of course, that mother grows from a seed in the beginning. In those days, a persimmon, a red-ripe persimmon, well... When I eat persimmons, I do not eat just one. If we have persimmons at home, I eat them all. [Laughter] Eating is my hobby. I like to eat very much.

In Seoul, I saw persimmon trees. At a glance, the fruit appeared to be quite hard and beautiful, although it was not big. I had a friend living outside the Jahamun.² One day I went to see him. The persimmons near his house had turned golden in color and looked so tasty. My friend and I sneaked into the place where the trees were and picked some of them. [Laughter]

Boardinghouse life

I lived in a boardinghouse for seven years, but not because I didn't have money. I lived there as a way of learning more about a woman's lifestyle. When I was cooking, I never used warm water. I just drew water from a well with a bucket. In cold weather, my hands stuck to the bucket. With that water, I cleaned rice and cooked it.

When I first came to Seoul, it was quite cold. The average temperature ranged from minus 17° C to minus 21° C. When I was young, that kind of weather was common. Wherever I went, I did not live like a rich person. I started from the bottom. Those were cold winter months.

I don't need many side dishes. It is almost a habit. I only need one simple, tasty, practical side dish. I always had one tasty side dish per meal. That's enough.

You can tell if someone is a novice cook or not by watching how the person uses a cutting board. I am pretty good

² The fortress wall that used to surround Seoul had four major and four minor gates (*mun*); Jahamun, in northern Seoul, is one of the minor ones.



Father looking over the local missionary's shoulder at the Myungsudae Worship Hall

at that—*tututuck, tututuck*... [Laughter]. You can easily tell whether someone has a knack for cooking by watching how he or she prepares a side dish. When I look at a woman making rice³ and side dishes, I can tell how much water she used and what kind of seasoning she used. With a cursory glance, I know these things.

Fasting and enduring

During my school days in Seoul, at your age, I did not eat lunch. It was not because I did not have rice. To understand the hungry days of your parents, you should know the circumstances and story behind those days. You should strive to develop into dutiful sons or daughters by putting yourselves in a situation where you experience hunger and during that time repenting for not having been pious toward your parents. That's what I think.

You are closest to God when you are hungry. When you are extremely hungry, you look at people walking by as you might your mother or your sister, as people who can help you. Under those circumstances, you find you are able to comfort and embrace millions of people.

I was also asking myself whether I was qualified to eat three meals a day when we had no country of our own. I maintained a lifestyle of going hungry for a long time. I experienced a longing for my fellow man when I missed food. I thought I should love my country and fellow man more than I loved food. I thought in this way as I traveled from my hometown to Seoul. When I did not eat lunch, it was not because I didn't have money. I gave money to people in need.

I fasted just as often as I ate meals. I did not have lunch until I was thirty years old. I left home when my appetite was heaviest and continued to have only two meals a day. Probably, no one has been as hungry as I have. I hear the clamor of hungry people longing for help and liberation. That makes it difficult for me to eat. Those who pursue enlightenment and an ascetic life should practice it in everyday situations.

I often fasted on my birthday. Can you celebrate your birthday without establishing a foundation of victory on an individual level, a family level, a national level, and the world level? How can you dance and do such things? You cannot. A

³ From the Korean perspective, rice is the main dish of a meal.



Father (see arrow) at a service held for graduating Sunday school students in front of the Myungsudae Worship Hall of the Jesus Church religion, February 27, 1941

sinner can do that only after accomplishing the responsibility God gave him. I led that kind of lifestyle.

I was in a position to offer tearful prayers wherever I was, so people tended to feel sympathetic toward me without knowing why. Also, wherever I went, there were many people who treated me as you do now. There were incidents where women whose families lodged in the same houses I did offered me food they had prepared for their husbands, or for holidays, before they could take it to their own rooms. They did not even know why they did it. God moved their hearts, so that He could feed me the food they'd prepared with all their hearts. This happened many times. I have not forgotten about this expression of God's love even in my sleep.

I cannot forget one particular lady. Her family name was Song, and she was rather poor. At the time, she was living in a rented room with her daughter. She did not have a husband. She was living off the tiny store she was running. When she came across some food to feed herself, she said her hands took it to me instead. There was a time when two churches sometimes held joint services on the banks of the Han River, on a beach that once existed near Seobingo.⁴ When lunchtime came, I could not stay in the middle of the crowd. I left the group and sat for a while on a pile of stones, thinking. At that time, the lady, Mrs. Song, brought me two slices of bread and two ice creams. I still cannot forget that. What a serious time it was. You can never forget such indebtedness.

From this, you should understand how precious it is to visit people in their time of loneliness. People liking likable people does not seem to mean much. At that time, I learned that it is noble to visit and comfort people when they are going through difficulty.

A cold room in the winter

When I was in my twenties, winters in Seoul were quite cold. The average temperature seems to have been around minus 17 ° C. The Han River always froze in the winter then. In that kind of weather, I lived in a room without heating. I put a damask mat on the floor and slept on it. In the morning, the

⁴ A district in central Seoul on the north side of the Han River

design on the mat would be imprinted on the cold floor. Those marks were not easily erased; they used to stay for six months. That made an impression on me that lingers in my memory.

To overcome the cold, I used to sleep with a light bulb burning under the blanket to keep myself warm. Occasionally, though, I got burned by it. I still remember that. When I think of Seoul, that experience comes to mind. Even now, when I sit in the bathtub, I recall those days.

It was as if I were a criminal; I endured a path of suffering that no one else could have. You should not forget the historical suffering of your teacher and that of God. You should keep it deep in your heart. When you meet me in heaven later, you can hug me and say, "I was aware of your sorrowful situation and tried to live up to that standard, but I was not able to

do it. Please, forgive me." If you do that with a tearful, grief-stricken heart, even God will hold you and cry with you. Unless such a day comes, I don't believe the day of liberation will arrive. A devoted son, even if he is living in an unheated, cold room, should remain a devoted son. You should cherish the sorrowful heart of parents whom you attend from a cold room. You must have a penitent heart for not being able to love the whole of heaven and earth. You should also know that only if you have that kind of heart will the path to Heaven be nearby.

I did not wear clothes like those you are wearing until I was thirty. Life was like that during the Japanese occupation. We used to buy secondhand clothes that were worn-out, dirty and shiny in spots. When I wore good clothes, many girls followed me. To avoid that, I used to take untraveled, narrow streets and keep my hair unkempt. A man must lay the foundation to achieve his goals, once they are set.

I am good at knitting. I sometimes knitted a sweater by myself and socks, too. I have made socks, underpants and jackets on my own. I did a lot of research on how to live alone without a woman's help. I had determined to pursue God's will as my lifelong business even if I had to live alone. There is nothing I cannot do. I can quickly knit nice-looking hats or gloves.

The first school vacation

On the first vacation I had while studying in Seoul, I did not go home. Although other students were rushing to buy tickets to their hometowns, I solemnly stayed back alone. I notified my parents, who had been waiting for me to visit, and explained that I could not come home. Why did I do that? The path I had to follow was different from that followed by the satanic world.

When other students were going back home with their luggage, I thought, "Although I want to see my parents, I am longing for God who can save them," and I cried inside. Bearing that longing, I devoted myself for the sake of the nation and my goals.

My relatives were clamoring for me to visit. They said there was an emergency at home and I should come. Still, I

did not visit them. When my friends came back, they thought it was strange. I told them, "I must not waste this precious time, which is the result of thousands of years of history." I lived with that kind of attitude.

Investigating back-alley life

I'm not sure how much I wanted to go to movies when I was young. Going to movies was a shocking experience for us then. My temperament is such that I could scream with joy, but I never went to movies. It's not that I had never seen movies. Once in fact, I saw five movies in a day. After having such a movie-going experience, I stopped going to movies. I went from one extreme to another. It is not worthwhile if you do not go at all and never have the experience. That's why I stopped going to the movies immediately after going five times in one day. I said to myself, "You rascal, you are not coming here anymore."

Don't you think there were things that I was envious of when I was your age? You often go to movies, don't you? You should know that there was a time that I did not see movies at all and would not even walk past one. Why? This is because I had to cross beyond the line to where it was impossible for me to fall into sin if I were to go into such places, or even sleep or live there. Nowadays I can permit you to go to movie theaters on the condition that you maintain the standard at which you cannot be corrupted. After you achieve that standard, everything will be fully open to you.

In the old days, Jongro 3-Ga⁵ was all a red light district. I thought I should investigate it. Why must beautiful women have to do such things with just anyone? If they were your sisters, what would you do? What if they were your daughters? What would you do if you were their older brother or father? That is a serious question. I am thinking of how I talked with those women during the night. Everyone should go through that. We should love our country, shouldn't we? We have to love our fellow citizens, don't we?

I needed to understand that world. How can I save them if I do not understand what that world is like? By talking to those involved, you should understand their sorry situation and the whole story behind it, and save them.

What are leaves without roots? When I went to that kind of place, I made an internal determination beforehand, so that I could not be snared by anything that goes on there. Members of the Unification Church should go through such a training process. You need that kind of training.

When I was living in Heukseok-dong, though a streetcar ride downtown cost only five *jeon*,⁶ I walked. It took forty-five minutes to the Hwashin Department Store⁷ on foot. I walk

fast. It took an hour and a half for an average person. On a hot summer day, I walked to the city in my school uniform, sweating. What did I do with the money I saved? I gave it to the poor. I said, "I'd like to give you a thousand tons of gold and help you immediately. For now, though, I'll give you this on behalf of the whole nation. I hope this will be the seed of good fortune."

I lived in Noryangjin for a while then. It cost five *jeon* to go to school by train, but I walked and donated the money. I did the same with the money saved by walking home. I remember patting the trees while walking, saying, "Grow well until I become someone in this country. Don't die; let's grow together." Those trees are all gone now, though.

When you take a train, bus or taxi, you should remember the standard I set as I walked from place to place. You should have the same attitude of heart toward this nation and people as I did, anxiously longing for the day when God can embrace the country.



The Han footbridge seen from the Noryangjin Reservoir

When I received tuition from home, it was gone within a month. I just gave it to poor people. I could tell many stories like that. How did I pay for my schooling? I did several things, including newspaper delivery and sales. I remember those days very clearly.

I have also experienced living in a slum, in rags. Lice were crawling everywhere. I had that kind of experience.

One time, returning to Seoul from home with tuition money in hand, I met a dying person. I spent all the money I had to put him in a hospital and to make him better. I cannot forget the fact that that situation made paying my tuition only possible with the help of my friends. I know how much of an impression the experiences I had during that short period have made on my life. I emptied my wallet of my tuition, lodging fees and money to buy books that time. I vividly remember carrying him a mile on my back to the hospital.

Anguished, tearful prayer

When you pray, you should pray so hard that your back is bent and calluses form on your knees. There still remains a

in the country, was a landmark said to be at the center of Seoul.

5 A borough of Seoul

6 A defunct monetary unit equal to one-hundredth of a won

7 This four-story building, the first Korean-owned department store

callus on each knee that formed when I was praying in the old days. Prayer should be offered on a hardwood floor. You should shed tears as well. I would experience a peak several times in prayer; I shed so many tears the tearstains didn't have time to dry.

Knowing that so many people pass away without coming to understand the purpose of life, I offered tearful prayers every day to solve that issue. While I prayed, I shed so many tears that I could not even see the sunlight. That's how I found this path.

My prayers lasted twelve hours on average and sometime seventeen or eighteen hours. I was on my knees and did not have lunch. I wept loudly. I could not have continued without this prayer. It would seem that all sides were blocked and there was no way forward. I saw the pin-prick sized opening only when I prayed. By undergoing such trials, I found the Principle.

There is a saying that hard work is never wasted. Isn't it true? You should labor hard for God. You need to enter into a state where you yearn for God so much that you would go crazy without Him. If God dwelt on earth, He would visit us a thousand times a day. However, since that's not the case, God sent me. Because I have some mysterious quality, you cannot help feeling love for me. Do you feel affection for me for no reason?

There was a time in the cold winter when my cotton clothes were soaked with tears from



prayer. Think about how astounding that is. I offered many serious, sharply penetrating prayers.

I cried for the nation under Japanese occupation... I shed more tears for the nation than any patriot. Even now, the streets in Heukseok-dong... Although the road to Yongsan⁸ is now paved, I feel as if something is missing. There were trees such as poplars in those days. I still cherish the good impression I had of the area then. Myungsudae, the river...

When you cross the Han River, you can see an island in the center of the river. On that island, I would lament and speak to the river, saying, "Although you have been flowing for thousands of years, do you flow with the single-minded desire to embrace this nation and people? Water can be a lifeline. Han River, you should be a stream decorating this beautiful and fertile land like a rivulet of mother's milk. If you do not do that, I will." This is vivid in my memory. There was only one bridge across the Han River then. I would stop at this island while walking across the bridge.

8 A borough in central Seoul

You students who are studying hard! When I was studying in the old days, I cried even after reading one page because on every page I was looking for secrets that might save the nation. I prayed in the same style. Make your hand into a fist. When I was praying in those days, I clenched my fist so tight, it hurt when I opened it. Can you imagine how tight a fist I made? I was making pledges, clenching my fists tight, regardless of how much I was sweating.

Myungsudae and Seobingo

There was a sandy beach along the Han River at Seobingo⁹ in the old days. It is sad to see the beach is gone. Don't you feel that way? It's good to see buildings standing on that spot, but I deeply miss the beach. Many memories were made there. The Myungsudae Worship Hall,¹⁰ which my friends and I built, was in Heukseok-dong. On many Sundays, the church in Myungsudae and one in Seobingo held a joint service on the beach. When the wind was blowing, it would stir up the sand and small pebbles. It was bad, so we found a place in



Above: One of the houses in Heukseok-dong where Father lodged as a student. **Left:** The opposite side of the facing wall in the photo above. Father stayed in the end room.

between piles of pebbles to sit closely together to offer Sunday service.

While I was attending school in Seoul, I taught Sunday school. I taught at both the church in Heukseok-dong and the one in Seobingo. During the cold winter, the Han River froze, and you could hear the ice splitting—*bbang, jijiji*.... It was scary when you were alone. I crossed that frozen river to teach Sunday school.

I was a good Sunday school teacher. I am not a good storyteller now, but I may have been back then. When I shed tears, everyone else wept. Once you make them cry, you expect them to beg you to stop. But they didn't. Instead, they followed me, asking me to tell more stories. I told them stories like that. I was an excellent teacher, guiding the Sunday school students. I felt a lot of hope for them. I loved them more than anyone else did. They were so attached to me that they used to follow me, even skipping school.

I had been living like that. I served and took care of little

CONTINUED ON PAGE 23...STUDENT DAYS IN SEOUL

9 Seobingo was almost directly across the Han River (on the north side) from Heukseok-dong, which is close to the south bank of the Han

10 The name of the church of a breakaway Christian group, the Jesus Church, led by Lee Ho-bin

Global Peace Festival in the

Conflicts have always been with us, and finding solutions has always been seen as someone else's responsibility. From December 9 to 13, a Global Peace Festival was celebrated in Manila, home of "people power," and reignited hopes that by each of us taking responsibility we can fulfill God's dream of a united human family.

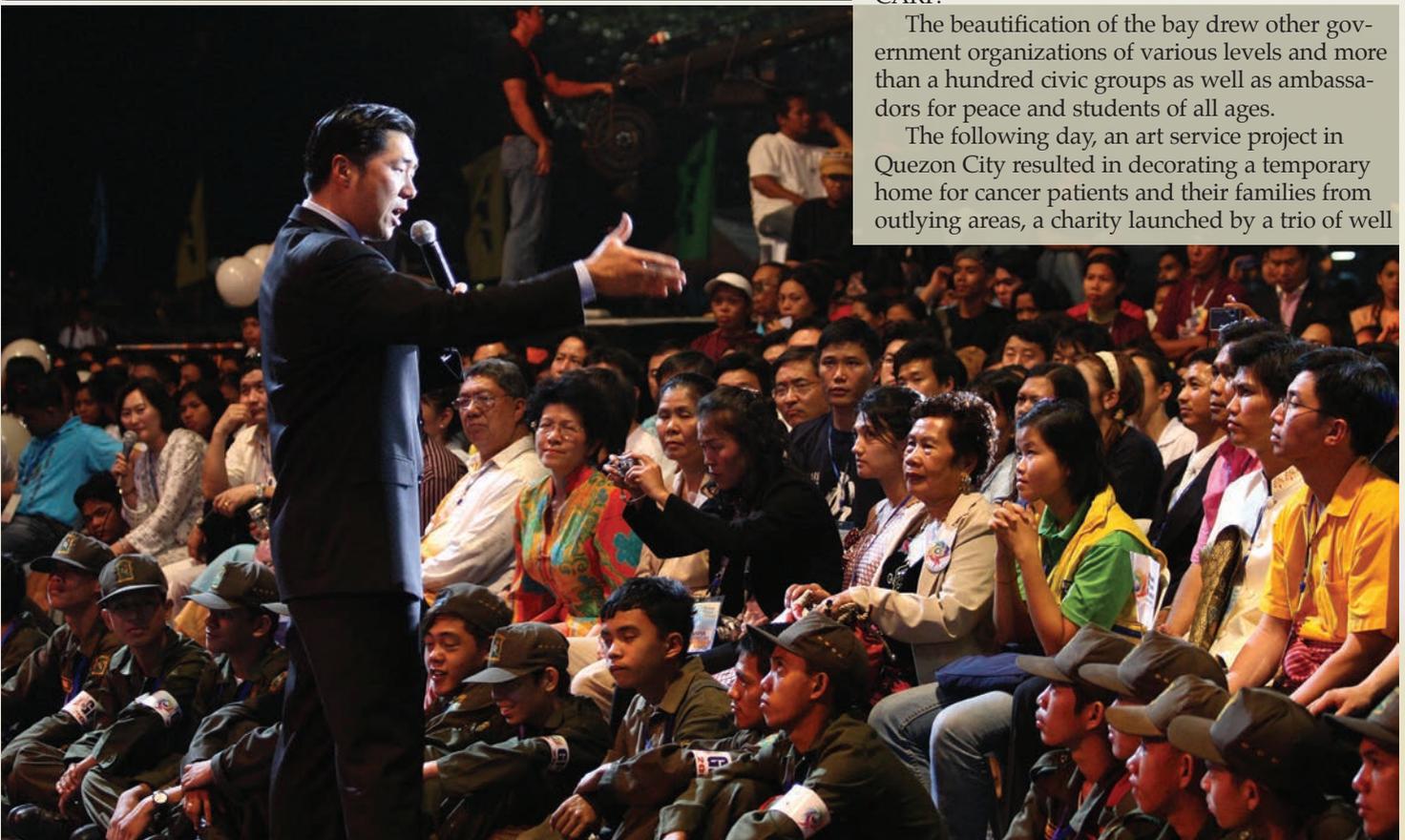


The Global Peace Festival in the Philippines was an intricately coordinated effort of civic and religious organizations, government departments and socially conscious personalities from the Philippines and abroad. It was also a national celebration, which drew on youthful enthusiasm and idealistic fervor to uplift the island nation of 91 million people.

A spirit of community service in pursuit of the UN Millennium Development Goals, expressed in diverse projects, ushered in the Global Peace Festival Rally. It all began early on Sunday morning, December 9, with the mobilization of ten thousand people to pick up debris along the shore of Manila Bay, an effort spearheaded by the National Service Training Program (NSTP)—a government scheme that college students can opt for to fulfill their compulsory national service—and World CARP.

The beautification of the bay drew other government organizations of various levels and more than a hundred civic groups as well as ambassadors for peace and students of all ages.

The following day, an art service project in Quezon City resulted in decorating a temporary home for cancer patients and their families from outlying areas, a charity launched by a trio of well



Top: The Philippines is 80 percent Roman Catholic; the next largest religious group, Muslims, accounts for 5 percent of its population, the remainder being mostly Protestant Christians. Here, religious leaders lead a joint prayer to begin the festivities; **Bottom:** Hyun-jin nim giving a rousing speech at the Global Peace Festival Rally

Philippines

known Filipinos including the daughter of President Gloria Macapagal-Arroyo.

On Tuesday, young Christians helped Muslim young people from the Philippines and Malaysia in cleaning a mosque, while elsewhere house building for the needy and furniture repair in schools was taking place. These activities brought into cooperation NSTP, Service for Peace Philippines, and other organizations, such as Gawad Kalinga (a charity whose web site proclaims "No more slums. No more violence. No more poverty.").

In Pampanga Province, Mr. University, Malaysian Ho Jee Yuan, and his counterpart, Miss University, Thai Chanidaphar Sanguanpak, joined Miss University-Philippines, Fahly Poblete, and Mr. Tadaichi Tate, the international director of Mister and Miss University International, in serving an Aeta community, an indigenous tribe, for two days.

On the day before the main event, fifty doctors, ten dentists, thirty nurses and ten medical technicians dispensed free medical care to a thousand two hundred and ten people in a five-hour period. This was the charitable inspiration of Dr. Michael Aragon, who was moved by the spirit of the GPF.

Meanwhile, the Philippine Teachers' Association for the Research of Principles (PTARP) representatives, each of whom also holds the position of regional director in the government's Department for Education, had been guiding more than three million high school and elementary school students, since October, in a school cleaning campaign that led up to and was in preparation for the Global Peace Festival.

Peace conferences

Conferences aligned with the festival drew people from the Philippines and abroad to the Manila Hotel, which was a generous Global Peace Festival sponsor.

Four hundred and thirty people attended the second International Professors and Educators Conference sponsored by PTARP and UPF from December 11 to 13. Ninety percent of the participants came recommended by the Department of Education; the remainder were active in private school education. The government's Commission on Higher Education also supported the conference, which had the theme "Institutionalizing the Culture of Heart in the Family, Schools and Society."

On the same dates, in the same hotel, Youth Power Assembly 2007 drew three hundred high school students to a meeting whose theme was "Molding the Future Leaders of the Nation with the Culture of Heart." The underlying aim of



Above: On December 11, to music provided by the Armed Forces of the Philippines band, Hyun-jin nim led a wreath laying ceremony at the National Heroes Cemetery. The ceremony concluded with the release of white balloons, symbolizing peace and unity. Left: A Philippine dignitary with his Ambassador for Peace Certificate flanked by Hyun-jin nim and Jun-sook nim and Thomas Walsh and Kwak Chung-hwan

Below: The second International Professors and Educators Conference (IPEC), sponsored by the Philippines Teachers Association for the Research of Principles (PTARP)





Top: Cleaning the beach along Manila Bay **Middle:** The raucous spirit of youth on display at a parade that led into the Global Peace Festival Rally **Below:** The crowd during the pre-rally entertainment



that conference was the cultivation of young leaders who are focused on character development, pure love and volunteer service. The conference segued into a mobile Pure Love Rally that saw the conference participants, in white uniforms, advocating purity before marriage in a parade that preceded the GPF rally.

World CARP and World CARP-Philippines held the first College and University Students Assembly, which attracted more than one thousand two hundred people, among whom nearly three hundred and fifty were appointed collegiate ambassadors for peace. World CARP-Philippines also held an inter-collegiate talent contest in the run up to the festival.

Over a thousand people attended an International Leadership Conference (ILC) on December 11-12. Some of the sessions were led by local and regional luminaries, such as Mr. Francisco Tadaad, a reporter turned politician who headed the Philippine Ministry of Public Information for a number of years and served two terms as a senator, and Mr. Krishna Venkatesh Rajan, a member of the National Security Advisory Board in his native India and a former ambassador to Algeria and Nepal. In the preparatory events for the rally that featured his message, Hyun-jin nim spoke (and sometimes sang) at a number of events, including during a welcoming banquet on December 11 and at the ILC.

Good use was made of media outlets and famous personalities to promote the conferences and the peace rally. Among others, Mr. Michael Zablan executive director, UPF Philippines, and Mrs. Genie Kagawa, executive assistant to the secretary-general of UPF International, appeared on talk shows to intensify interest and move people to come to the Quirino Grandstand, the staging area of the Global Peace Festival Rally.

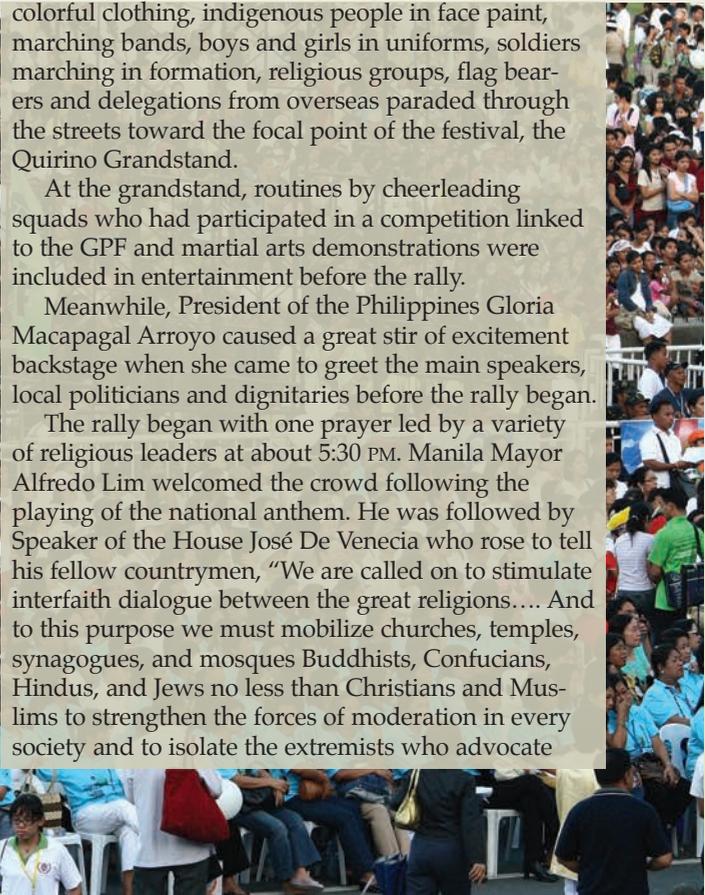
The big day

From early afternoon, throngs of people in exotic, colorful clothing, indigenous people in face paint, marching bands, boys and girls in uniforms, soldiers marching in formation, religious groups, flag bearers and delegations from overseas paraded through the streets toward the focal point of the festival, the Quirino Grandstand.

At the grandstand, routines by cheerleading squads who had participated in a competition linked to the GPF and martial arts demonstrations were included in entertainment before the rally.

Meanwhile, President of the Philippines Gloria Macapagal Arroyo caused a great stir of excitement backstage when she came to greet the main speakers, local politicians and dignitaries before the rally began.

The rally began with one prayer led by a variety of religious leaders at about 5:30 PM. Manila Mayor Alfredo Lim welcomed the crowd following the playing of the national anthem. He was followed by Speaker of the House José De Venecia who rose to tell his fellow countrymen, "We are called on to stimulate interfaith dialogue between the great religions.... And to this purpose we must mobilize churches, temples, synagogues, and mosques Buddhists, Confucians, Hindus, and Jews no less than Christians and Muslims to strengthen the forces of moderation in every society and to isolate the extremists who advocate



violence and terror.”

Mr. Martin L. King, III, CEO of Realizing the Dream, Inc. spoke next. Mr. King outlined the extent of violence in the twentieth century, which he said “[left] in its wake a constellation of wounded and maimed, fatherless and motherless, homeless and helpless refugees.” He went on to highlight those who took a stand against the senseless destruction. “The twentieth century...will also be marked by the magnanimous women and men who made the ultimate sacrifice for truth and justice, peace and non-violence, conflict resolution and community reconciliation.

“Your own country was among those that birthed such leadership. They were the peace ambassadors of the People-Power revolution here in the Philippines, the Velvet revolution in Czechoslovakia, the civil rights movement of the United States of America, the freedom movement of South Africa and the Satyagraha of India. They were found in Poland, Serbia, Estonia, Latvia and Lithuania.

“And, what was the secret of their success? I submit that it was their unwavering commitment to faith and service.”

Finally, Hyun-jin nim came forward and spoke to the crowd as to members of his own family. “For,” as he explained, “we all share one God as our eternal parent. We all share one humanity as our eternal family and one whole planet as our home.” He went on to encourage the audience, “Let us break down the walls that separate us because those walls are not erected by a God of love, unity, and peace. Those walls were erected by us, and it is in this age, in this new millennium, that we need to go back to God, back to His original dream and the ideal that He had for humanity.”

In the cooperative effort of religion, government and concerned members of the human family, flashes of that dream and ideal were seen in the Philippines during their Global Peace Festival. ♦

FFWPU-Philippines provided the information this article was based on.



Top: President of the Philippines Gloria Macapagal Arroyo shaking hands with Jun-sook nim as Hyun-jin nim, Martin L. King III and Kwak Chung-hwan look on Middle Left: Philippine Speaker of the House José De Venecia; Middle Right: Manila Mayor Alfredo S. Lim addressing the audience at the rally; Below: With the Global Peace Festival, from the Philippines peace will radiate around the world





Hyung-jin nim Speaks at his Induction as Senior Pastor

December 1, 2007

The Headquarters Church in Korea moved from a rented property in Changchoong-dong to Cheongpa-dong on October 10, 1955. The original Cheongpa-dong church was the first building owned by HSA-UWC. A much larger church building, with a seating capacity of four hundred, was built on property about half a kilometer away in 1976. It is in this church that Father appointed Hyung-jin nim Senior Pastor.

Dear members, good morning. I do not know what I can say to you, who have worked hard for the church. In 1999, my elder brother Young-jin passed into the spirit world. His ascension was a great shock to our family. Since then, however, I can tell that our family has grown and matured.

It was from then that I began my twenty-one-year course. That was about the time I shaved my head and began wearing the long robes. [He laughs.] There was a lot of talk around me. Actually I was afraid of what True Father would say about my appearance. Honestly speaking, I was actually waiting for Father's judgment, wondering, "When is he going to scold me?"

Yet, strangely, during the six years I spent with that shaved head, not once did Father scold me for it. I am also quite shocked when I look at pictures of myself from that time. I was completely bald; I looked exactly like a Buddhist monk. Yet, Father supported and encouraged me.

At that time, I had many doubts about myself. I struggled deeply, wondering, "What is the meaning of life?" and "What kind of path should I now follow?" Curiously, Father never reprimanded me; he always supported and encouraged me. He told me, "Continue your studies. Study the world's religions. Learn from all religions; once you penetrate their teachings, you will become someone God deeply loves." He said these things to encourage me. That was when I became a genuine Unification Church member.

A group of Buddhist monks from the Jogye

Order¹ once visited Harvard University, when I was a student there. With the professors, I met those monks. Along with those monks, there were reporters from the *Joongang Ilbo* and *Donga Ilbo* [Korean newspapers]. They knew I was the son of Rev. Sun Myung Moon. Seeing my shaved head, the reporters interviewed me. One of them asked me, "Didn't your father kick you out of the house?" [Laughter from the audience]

I told them candidly, "I honestly thought my father would kick me out, but instead he supported and encouraged me, telling me to pursue my studies. He embraced me in his love. That's the only father I know."

I am the youngest son in my family and thus grew up in my father's love. While I have been living in Cheongpyeong with True Parents, I have seen Father expressing love to Shin-joon and Shin-deuk. I told him, "Father, we grew up in your love. Your grandchildren are also being raised in your love."

My wife and I are together in this ministry. We have one goal—to convey to our members the love we have received from True Parents.

Unlike my brothers, I haven't actually experienced the more fearsome side of Father. [He laughs.] The most important part of my life was True Parents' love. Likewise, I believe True Parents' love is what is most important to our members.

Other people can probably tell you about True Father's frightening side. I'm sure that Father does have that side. Whenever I felt self-doubt, the only experiences that I went through were ones of receiving boundless love, encour-

¹ A Korean branch of Buddhism

agement and strength—not judgment—from True Parents. I believe that all the members in the world need this love from True Parents.

In the Peace Messages, you can read where Father says, “God will not judge you; you will be your own judge.” I do not believe in a God who only judges. I do not serve such a God. The True Father that I know is someone who has unconditionally loved me, encouraged me and supported me. Hence, that is how I see the God I serve.

I believe that Korea could have been True Parents’ nation if in the 1960s the foundations of the various religions, especially the Christian foundation, that God prepared in Korea, had given their support to True Parents.

The beginnings of the age of the complete settlement of Cheon Il Guk and the era of liberation and complete freedom and True Father’s *misoo* celebration all occurred this year. In 2007, which True Parents declared a providential jubilee year, my elder brother Kook-jin and I were assigned a great mission. True Father instructed us to create, within three years, a church with a congregation of twenty-thousand. When he first told me this, I had doubts as to why this had to be done.

Father explained the reason to us. As you know, there are many prominent church organizations located near this, the Headquarters Church.² There is the Chulri-gyo Building nearby and right next to our building there is a Catholic convent. If you walk a little further you will see a [high-rise] Samil Church building. As you might know nearly twenty-thousand Christians come every Sunday to the Samil church.

Among our churches, we have some where about a hundred people attend the weekly service. Some of the larger churches have two hundred. A congregation of two hundred people is not comparable to one of twenty thousand people. Honestly speaking, Christians probably wouldn’t come to our churches.

It was about a month and a half ago that Father gave us this great mission to create a church with a congregation of twenty thousand. If we truly wish to move the Christian foundation, we have to be on the same level. The Christian churches would not be able to ignore us then. All the religions in Korea, the father nation, in other words, Buddhism, Catholicism, Protestantism and the various other religions, should speak in high praise of True Parents. They should extol and attend True Parents while they are here in the flesh.

A certain promise can be found in the Divine Principle. It says that when the Messiah comes, all the religions will come together under the Messiah, who will stand on the foundation prepared by God, and all religious people will serve and attend the messiah as the king of peace in heaven and on earth.

Although all our members have read this precise promise in

2 The name Headquarters Church remains from the days when Father and Mother oversaw the movement from the (old) Headquarters, which was also the central place of worship and their home. The newer Headquarters Church retains the name but not the administrative function; it is, rather, the central or representative church that, even after Father no longer came to speak there, maintained Father’s tradition of the “dawn” Sunday service for the benefit of leaders.

An Encounter with Goodness

By Julian Gray

I am not here today to preach to you; rather I am here to make a request. Please help us. Please guide us. We are still young and have so much to learn. We all need to put our strengths together in order to fulfill True Father’s dream. We must all walk together.



The first service Hyung-jin nim held at the Headquarters Church was the English language service, held on the evening of the day of his induction as senior pastor

With these words, Hyung-jin nim humbly and purposefully took up his mission as the *Dang Haejang* (senior pastor, or supervising church leader) of the Headquarters Church in Korea.

Hyung-jin nim had begun to hold services at the Mapo regional church in Seoul earlier in 2007. At first it seemed surprising that a member of the True Family was taking on a pastoral role in what was really a local church of—until then—no great fame. But Father also began with no visible foundation, witnessing from an outpost made of cardboard in his war-ravaged country. It is poignant, therefore, that Hyung-jin nim chose to experience church leadership on a basic level. As with his work in Japan, he sought close contact with members, with the pulse of the grass-roots movement.

Hyung-jin nim first hosted services in Korean for members on Sundays, and these proved popular to the point that many members came from other parts of Korea to experience his new style of service. Later, he began the service for

the English-speaking members living in the Seoul area, which include many Filipino sisters blessed with Koreans. It was instantly popular.

With his inauguration as Dang Haejang on December 1, Hyung-jin nim’s base moved to the very place where for years True Father had poured out his heart when he was in Korea. At the ceremony he was introduced by Korean church president Rev. Hwang Sun-jo, and encouraged by the presence and the words of his older brother Kook-jin nim.

Hyung-jin nim’s demeanor reflected the courageous step he was taking. As he spoke, his deeply committed heart was movingly bared as he publicly took the weight of his new responsibility onto his shoulders. At times he wept while he spoke. Surely for this young man, it was like standing in the shoes of Moses at the time of his call. Listening, one could sense, too, the deep bond of love, and reciprocal commitment on the part of the members present.

CONTINUED ON PAGE 17 ...AN ENCOUNTER WITH GOODNESS

the Principle, they still doubt whether the world will truly come to serve and attend True Parents. In reality, many members might have already given up on that promise, elucidated in the Principle. Yet, Father has asked that those in the Unification family combine their strength and cause even the Christian foundation to come to support True Parents by 2010.

The Yoido Full Gospel Church draws hundreds of thousands of people to their services each week. The Samil Church brings in about twenty thousand each week. The Church of Love has between thirty and forty thousand people at their weekly services. Father told us that if we wish to have the Christians from these reputable churches come and serve True Parents, we have to be on the same level as they are.

Although I was assigned to this position, our internal goal is the same as before. "In the ministry, let us convey True Parents' love to the members. Let us convey True Parents' love to the world. Let us create a loving church, a church that is filled and overflowing with true love." That is the goal, and I cherish it in my heart. I have conviction in my heart. My older brother Kook-jin also has that same goal.

I was a year younger than Young-jin *hyung*.³ Yet, Young-jin and Kook-jin were quite similar in character. Both of them were good at their studies and excelled in whatever they did. When they were young, my elder brothers Young-jin and Kook-jin grew up in a field of the highest grades and awards; I grew up in a cornfield. [Laughter] I enjoyed playing in the outdoors and in nature. Yet, I was very close with my elder brother Young-jin. Kook-jin *hyung* and Young-jin *hyung* were also very close. Whenever I walked past Kook-jin *hyung*'s room, Young-jin *hyung* was always there. I have many good memories of spending time with them, talking and playing games.

When Young-jin *hyung* passed away, it was a great shock to me, but someone who was even more shocked than me was Kook-jin *hyung*. Kook-jin *hyung* was not a scary elder brother to us; he has always loved his younger siblings. He was a reliable elder brother. He had a strong sense of ethics and was an absolute model elder brother.

I remember right after Young-jin *hyung* passed away going to

³ A male appends *hyung* to a name to indicate "older brother," or "older male friend"; a female would use *oppa*.

True Parents' room. There I found Father and Mother sitting in their seats but Kook-jin *hyung* on the floor weeping aloud. That was the first time for me to see that confident brother of mine so vulnerable. The sight of him then remains in my heart to this day.

I would like to reiterate that we all have the same goal. We all want to return eternal glory to True Parents; we want to return glory to our members, who—to this day—have worked so hard; my brothers and I wish to show you how much we have grown and matured.

I will put my life on the line and dash toward that goal. We are determined. Our bones will be buried in Korea. I will go through to the end if not for those in this world, then for my brother Young-jin. We will not stop until the day the people of this nation can serve and attend True Parents while they are on earth and praise them as the True Parents, and until great Christian ministers support True Parents and honor them.

Still, honestly speaking, I believe that no matter how determined we brothers may be, that day will never come unless we are walking with you. I am not here today to preach to you; rather I am here to make a request. Please help us. Please guide us. We are still young and have so much to learn. We all need to put our strengths together in order to fulfill True Father's dream. We must all walk together.

If instead of fear or power this church is filled with True Parents' love, if it is a church where we yearn for True Parents as if they were truly our parents—run to them, embrace them, kiss them—if it truly becomes that kind of loving church, I'm confident that it will draw twenty thousand or even a hundred thousand people; we can become larger than the Yoido Full Gospel Church and return greater glory to heaven.

This is my request. Please help us. This church is our church. It holds our tradition. Our children should grow within this church.

As the days pass, let us elevate True Parents to heaven and create the greatest church in the history of the world.

We shall never give up. We shall not give up on our members. In return, we ask that you not give up on us. We shall do our best. Don't we all serve and attend the same True Parents? Let us go forward together from now, so that True Parents can receive the greatest glory from the world while they are on earth. Thank you very much.◆



Hyung-jin nim and Yeon-ah nim will pastor a church with a lot of heart. In chairs, left to right: Pak No-hi, one of Hyung-jin nim's assistant pastors, Hwang Sun-jo, Hiroataka nim, Yeon-ah nim, Hyung-jin nim, Kook-jin nim, Ji-yea nim, Shin-mi nim and In-sup nim

CONTINUED FROM PAGE 15AN ENCOUNTER WITH GOODNESS

Hyung-jin nim and Yeon-ah nim are very visibly the joint pastors, personally and warmly welcoming each person to the service—walking around the chapel speaking to each person. When you leave, they are there at the back of the church to say goodbye. They get to know each person's name. Everything they express is authentic, heartfelt. They are genuinely pleased if you come, and you feel that.

Hyung-jin nim and Yeon-ah nim stand on the dais together at the beginning of the service. Both of them speak. During the service, both of them pray with members of the congregation, one on one.

One Saturday, after a challenging week, I attended the service. Hyung-jin nim must have sensed my unease, for when the prayer session began he walked over to me and asked, "Have we prayed together before?" Then he placed one hand on my shoulder and prayed a most beautiful and uplifting prayer so that just I could hear it. He prayed such things that I would be able to accomplish my mission and raise my family well. Hyung-jin nim prayed with so much feeling and warmth. I had the feeling not just of my spirit being lifted, but of my life being lifted. It was a profound few minutes of feeling God's commitment to me as a person (which is something most of us doubt, don't we?). The words, the heart they expressed, seemed to originate in a heart of great purity and goodness. For me, it was an experience of understanding what we mean by the True Family, a True Son.

The service itself is a remarkable combination of prayer, meditation, internal guidance and music. Hyung-jin nim includes meditation as mind-body training, in accordance with his commitment to passing on his own tradition of self-discipline as a means of opening up to God and gaining spiritual power. He teaches this with such a heart that we are also awakened to the fact that we are meant to live in joy. Hyung-jin nim and Yeon-ah nim say they are committed to creating a church that conveys the love of True Parents as they have known it. The services vibrate with healing, uplifting words and song, and many tears of relief and new hope are shed.

The English language service is webcast and can be watched on the internet; Hyung-jin nim and Yeon-ah nim are thus opening up their service to all members worldwide.

Under their leadership, there is a service for the general membership at 10:30 on Sunday mornings, and another service in the afternoon for the younger members (in their twenties, many of whom are of the second generation). On Saturday afternoons, the English language service brings international members together.

Each day, Hyung-jin nim holds special sessions of bows, meditation and hoondokhwae from 3:00 AM to 6:00 AM, to which members are invited and welcome. Afterward, Hyung-jin nim and Yeon-ah nim go out to a local children's hospital to visit and pray with the children there. Hyung-jin nim believes that along with carrying out our activities for the providence we should volunteer and serve in our community.

In every way, therefore, Hyung-jin nim is trying to pass on to us the tradition he has inherited from his parents. One feels that as he pioneers a new kind of worship and strives to fulfill Father's high expectation, we will find in Hyung-jin nim an example of the same love and conviction that motivates True Parents. Like his elder brothers—who have invested themselves into scaling their own respective mountain peaks—he will have the support and love of the worldwide membership.◆

행복이 가득한 집



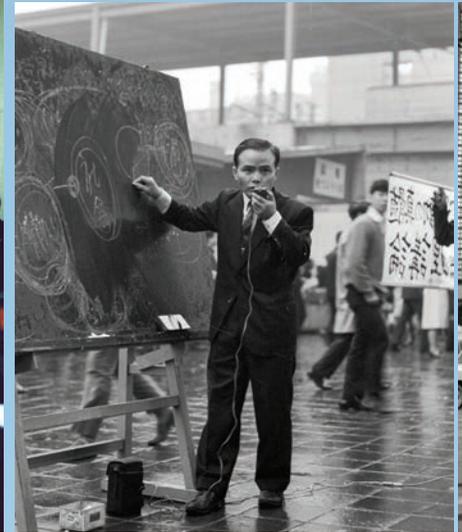
This photograph, accompanying an article entitled "Rev. and Mrs. Moon Hyung-jin's Adventurous Life and Special Method of Children's Education" appeared in the January 2008 issue of a commercial Korean magazine. Hyung-jin nim and Yeon-ah nim are pictured at the door of the Headquarters Church in Seoul. Below: Hyung-jin nim and Yeon-ah nim joined hundreds of thousands of Korean citizens who spent one day or more cleaning oil spilled from a tanker that had sullied west coast beaches.



Looking Back



True Father in Japan for the first time in sixteen years. March 27, 1992, at the church headquarters in Shibuya, Tokyo, Japan



April 28, 1968—Rev. Ken Sudo lecturing in front of Shibuya Station

Bringing humanity to God through the Messiah

Establishment of the Unification Church in Japan, October 2, 1959

True Father, to whom God has given the mission of saving humanity and realizing the kingdom of heaven on earth, which is God's and humanity's ultimate objective, founded the Holy Spirit Association for the Unification of World Christianity in Seoul on May 1, 1954. The association was established in Japan on October 2, 1959 and Mr. Kuboki Osami was appointed its first president. On July 16, 1964, it was recognized as a religious organization.



- 1: Services are conducted every Sunday. This is an expression of the awareness people have of the need to lead a public life. They are offering this sanctified time to God.
- 2: The first Unification Church in Japan. It was located on the second floor of a chicken butcher's in Shinjuku, Tokyo
- 3: True Parents arriving in Japan on June 12, 1967, at Haneda Airport, Tokyo. Mother is holding Heung-jin nim, their second son; behind her are Rev. Kim Won-pil and Rev. Lee Yo-han.
- 4: Hoondok Family Church activities in Japan

These pages are adapted from the Japanese monthly, Graph Shintenchi, and used with permission

Back: The Japanese Movement

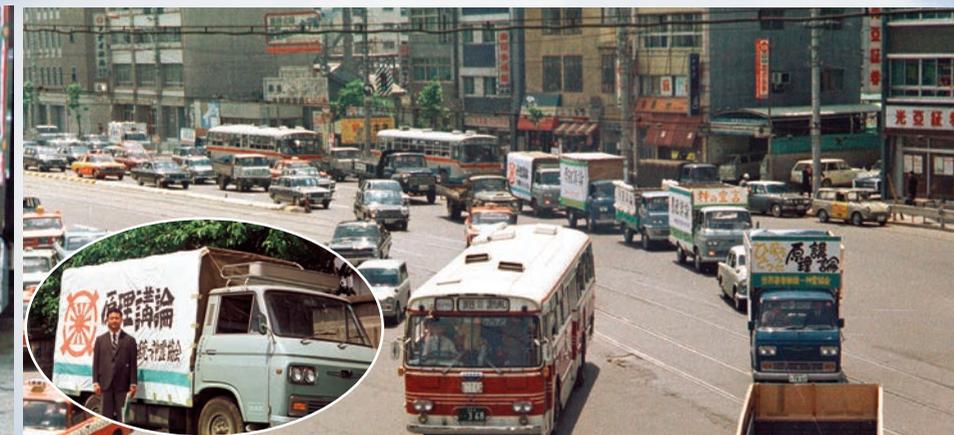
Forty Years Ago: Publication of Divine Principle in Japanese

On June 30, 1967, after the end of a Divine Principle workshop, the translation of the Divine Principle into Japanese began under the guidance of Rev. Eu Hyo-won, then president of the church in Korea. Three months later, on October 2, the anniversary of the establishment of the church in Japan, the Japanese version of the Divine Principle was published.

On April 1, 1968, a nationwide campaign to sell the Divine Principle book was launched. Members of the church actively introduced the Divine Principle to people in streets and on trains. Posters and sticker-signs were also posted in many locations throughout Japan. In May, a parade was held to commemorate the publication of the Divine Principle.



April 28, 1968—A church member promoting the Divine Principle atop a trolley-car in front of Shibuya Station, Tokyo



May 25, 1968—Trucks that were used for the parade to commemorate the publication of the Divine Principle



April 1968—An advertisement (orange arrow) for the Divine Principle inside a train



April 1968—a church member reading aloud from the Divine Principle aboard a train



May 25, 1968—A parade to commemorate the publication of the Divine Principle being held near Tokyo Train Station



A red tide swept over Japan in the late 1960s and into the 1970s. Japan was at risk of becoming a communist nation. The Unification Movement took a stand against this trend and exposed the fallacies of atheistic communism to the Japanese public, thus successfully preventing Japan's communization.

With the True Family

Thirty-Five Years Ago

Today's World recently interviewed Lee Duk-lim about her experiences when, as a young member, still in her teens, she went to live and work with the True Family. True Mother was then just 27 years old—younger than almost all the True Children are now.



Kwon-jin nim, the first of the True Children to be born outside Korea, with Lee Duk-lim

Today's World: Can you explain how you joined and when?

I joined the church in 1968, when I was in my second year of high school, and became a Sunghwa¹ student. My older sister was already going to church, so under my sister's guidance during my high school years I came along—though not that often—maybe once a week or when there was a student council meeting. In 1968, during the forty-day summer witnessing period during the second seven-year course, Father sent out all the students. I would not have been able to do anything because I was too young at the time. I was supposed to go with a friend, but that friend was unable to go and I ended up going alone to Gyeongsan. The Gyeongsan district leader at that time was Rev. Kim Zin-moon. He was like a father to me during my time there. From Rev. Kim's church I went to the villages. I went to a small village that didn't have a church and stayed at the house of the district [government] leader for thirty days. That was the time of the enlightenment, where we were providing education for the public. I taught people Chinese characters, which everyone was using at that time, and how to calculate using an abacus. I was attending a vocational high school, and I was quite quick in doing the calculations. I also helped them with work

on their farms, while I conducted activities from the district leader's house. The years 1968–1969 were a time when witnessing was crucial. Father sent all the students out to enlighten² the people.

After joining the church and completing high school, Father told us to go out to witness. The first place I ended up after high school was, again, the church under Rev. Kim Zin-moon.

During my time there, he was like a father to me. I was at the church for several months. I did witnessing and fund raising activities; I bartered pencils for rice. People gave me rice, because they didn't have money. There wasn't much to eat; I ate gruel. Nevertheless, it was exciting, and we were filled with hope.

Even on the coldest days of winter, I slept in the same room as Rev. Kim and his wife. Lym Soon-hee, who is in Japan now, also slept in that room. There were other rooms but we could only heat one room during that cold winter, which is why we all slept in the same room together with Mrs. Kim.

A couple of months later I went back to my hometown. Back then it was Chilgok.³ The army is stationed there. Now it's part of the city of Daegu.

How did you come to work for True Parents' family?

Through my older sister, Rev. Kwak called me when he was the Daegu district church leader. It was 1970. He thought that I should work to help True Parents and told me to go to True Parents' family in Seoul. After arriving in Seoul, I went to True Parents' family in Cheongpa-dong on July 17.

Yesterday I went back there with my two daughters. We went there to pray. In the past, it seemed to be so large, but now it looks so small. I saw the rooms the True Children used to sleep in.

1 The name Father gave to the middle and high school student members

2 Or illuminators, those who bring enlightenment, etc.

3 Her hometown was absorbed into a borough of Daegu in 1981.

It's smaller than you remember.

It has changed slightly. The furniture is different. Back then, the second floor was carpeted, but now it's back to the plain wooden floor. I was in charge of True Parents' rooms back then.

How many years did you live in Cheongpa-dong?

I was there from July 1970 until when True Parents called the seven children to America. Grandmother Hong Soon-ae,⁴ Nam-hee (an older assistant) and I went to Japan for three days with the True Children on the way to America in December 1973. Sung-jin nim spent all the money he had saved up on his younger siblings at that time. He was a student then. He showed all his love to his younger brothers and sisters. He did not want to be helped with anything himself—he did his own laundry and ironing.

Two days after that, the Little Angels performed at the UN. The True Children sat in the front row. My mother and father told me later they saw it on TV.

When you moved to Cheongpa-dong, what kind of work did you do?

When I went to Cheongpa-dong for the first time to serve True Parents' family, I met Father. Mrs. Choi Won-pok was there with him. Mother was in another place in Seoul at that time because she had only recently given birth to Kook-jin nim. A couple of days later Mother returned to the Cheongpa-dong house.

At first I was asked to help the youngest children. I really wanted to do something. It wasn't easy to take care of the young ones. There were other elder sisters who were taking care of them. I didn't know what to do, but I said I would work. Frankly, I was really too young at the time.

At first I helped in the kitchen and took care of Heung-jin nim. Later, I began to do errands for True Mother and helped her with anything she needed. I took care of her room. When True Mother was young, I did many different tasks.

Later, my elder sister received the blessing among the 777 couples, and after

4 Whom Father gave the name Dae-mo nim following her ascension on November 3, 1989

that, she began to take care of Heung-jin nim. Right around the time she was attending Heung-jin nim, Father was going to Sutaek-ri⁵ at four or five in the morning. What was in Sutaek-ri? At the training center, Father met with the executives of Ilhwa and the Tongil Industries, and he would go to Cheongpyeong. Every day he went to Sutaek-ri or Cheongpyeong; he was hardly ever at Cheongpa-dong.

At Sutaek-ri, Father spoke to students and the workshop participants. When there was a big meeting with everyone



Left to right: Mrs. Choi Won-pok, whom Father named Shin Ae Choongmo nim (Mother of Faith, Love and Devotion) after her ascension, Un-jin nim, In-jin nim, Kwon-jin nim and Lee Duk-lim outside East Garden

together he spoke to the students. I am from the fourteenth class of Sunghwa students. Father spoke when the fourteenth class had a meeting. In those days, Father was setting conditions for Sutaek-ri and Cheongpyeong. He left early in the morning and came back at around midnight. Young as I was, I was taking care of the children when Father came in late and kissed the children. I was usually

5 Where Father established the church's central training center and, next to that, the Ilhwa pharmaceutical company. It is now Sutaek-dong, part of the city of Guri.

sleeping next to the children at such times. I always told myself that I should not sleep but remain awake when Father comes, but I was young and susceptible to sleep; I regret that I was unable to wait and was asleep by the time Father came back.

Father often took Hyo-jin nim and some of the other children with him when he went. I often had the opportunity to go with True Parents and ride in their car with the True Children. Other people who took care of the children would also go along. It was

the same when we went to Cheongpyeong. When Father went to Cheongpyeong, he would sometimes visit Sutaek-ri on his way back before coming back to Seoul. The people helping care for the children would sometimes go along too. Once on the way back from Cheongpyeong and Sutaek-ri we went to the theater.

How did you stay with the True Family? It was not a big place....

When we were in Cheongpa-dong, Father's room was on the second floor and Mother's room was on the first floor. Her room was very small back then. I slept with True Mother in her room. There was a staircase that connected the second floor to Mother's room. If I was sleeping in Mother's room, if I heard Father's footsteps coming down in the early morning, I would pick up my blanket and quietly leave the room.

I've been back there a couple of times. I remember the rooms very well. When Father went to bed, I would close the door to the second floor and go downstairs. In the early morning, Father would come down from the back stairs.

The True Family moved to the United States in the early 1970s. How different was the culture?

I was worried about the language barrier even though Mother told me not to worry. Mother actually spoke a little English.

There were several American members at East Garden, but Grandmother Hong had come there from Korea, and the children only used Korean. There were

three Korean women with Choi Won-pok and Phyllis Kim. There weren't that many people, so in the beginning I prepared meals for Mrs. Choi and Grandmother Hong.

What kind of things did you do?

There weren't that many members there at that time, so we planted vegetables. Back then, I would go out to the garden with True Mother to pick vegetables. Grandmother Hong also went out to the garden and worked. We planted many vegetables in a spot next to the cottage in East Garden, where vegetables could be planted. Grandmother Hong worked there and True Mother would also, from time to time. It was a family atmosphere.

What I came to realize later was that the True Children really grew up in hardship. When we raise our own children, we come to realize how much physical intimacy and love from their mother children need. There were, of course, sisters who took care of each of the True Children. But how much love could they give to the children? They could provide them with clothes, food and other things they may have needed, but in reality, because True Parents were so busy, the True Children made many sacrifices. True Parents ate with the leaders, while the children always ate in the kitchen. When we raise our children, we know that they need the warmth of love during their growing years and that friends are important. Yet, the True Children could not freely make friends. There weren't any second-generation members around them. That is why they had a lonely upbringing. [Duk-lim weeps]

At that time, the younger True Children spent time with adults. That's why it wasn't easy for them. True Parents were so busy and were seldom there. Tears come to my eyes whenever I think about Ye-jin nim, Hyo-jin nim and the other children. I regret that I could not do better for them. Love pours from my heart even if I just hear their names, Ye-jin nim, Hyo-jin nim.

Nowadays Hyo-jin nim is speaking with a lot of feeling in Belvedere. Members like it a lot....

Hyo-jin nim is very warm-hearted and draws people to him like a magnet. The members love him a lot.

When he recently came to Korea he spoke at the Cheongshim Graduate school.

He is so warm and full of love. Heung-jin nim was like that too. One thing I remember, Hyo-jin nim bought a black



Left to Right: Mr. Woo, Rev. Kwak Chung-hwan holding Kwon-jin nim, Grandmother Hong (whom Father named Dae-mo nim after her ascension), Lee Duk-lim and Dr. David S. C. Kim in the living room at East Garden, New York

car once, which he entrusted to Heung-jin nim when Hyo-jin nim went to Korea. I was at East Garden but I had to go to a member's house. I asked Heung-jin nim about Hyo-jin nim's car, and he just lent it to me. It wasn't that far, but too far to walk, so I really needed a car. Heung-jin nim lent me Hyo-jin nim's car.

Do you have any special memories of Father's activities?

When Father went tuna fishing in the summer, he was staying in a small room at a motel. This was before we had the

house in Gloucester. There was only one electric range on which to cook meals. They prepared everything for the meals there.

One dish at a time was made in that room. They didn't have a kitchen. He had to wash the rice in the bathroom. For a short while, Father and Mother stayed there in that way.

Mother didn't go tuna fishing; she stayed with the children. After Father returned from fishing, Mother would make his favorite, *kimchi-bap*, which he ate at a small table because they didn't have a kitchen.

I took the children shopping and waited with them until Father came back. Father took the members with him tuna fishing, so there weren't that many people left.

Later, Father called the leaders and 36 couples—Rev. Kim Won-pil and others—and went out on the boat every day for three months. They prepared tuna bait on the boat. Father really worked so hard. I prepared meals in that motel room; usually it was something simple like *bulgogi*, *kalbijjim* and *kimchi*. Father and the members ate together in that way.◆



Duk-lim lives in Italy with husband Mauro Sarasso; they have two daughters and two sons. Pictured here with Duk-lim on a recent visit to Korea are daughters Leesa (left) and Jenny, who are now the age their mother was when she worked with the True Family.

children, elementary school children, middle- and high-school students and old people. I served them as if I loved them more than I did anyone else. I served them even better than I served my parents. When I had something to eat, I packed it for them.

I was good at making people feel at home in any situation. That is how I made friends with grandmothers, ladies and little children. When I told stories with a loving heart, like a kindergarten teacher, nobody could forget it. That's true even now.

I know the backgrounds of people like Rev. Park Jae-bong and Rev. Lee Ho-bin very well.¹¹ However, I have never said anything bad about them. They had many followers. They and their followers met because some kind of spiritual destiny brought them together. As God connected them with strong ties, the person who weakens that connection between them is responsible for that. Something planted in that soil should be harvested there.

Witnessing

When I was your age, I used to go to parks and give public speeches wearing a hat—I wore a hat then— carrying my books in a bag hanging down my back. I urged people to listen to me. It was leadership training for my future. You need to try many times. It is a good experience to ask many questions and to give many answers. One day when we went on a picnic at Chang Gyung Won,¹² something happened. It was so crowded, but I started witnessing there. I witnessed with my jacket off. Nobody knew it was me. Even though I was giving a speech in public like that, who would have guessed it was me, who was quiet in the classroom? Other students were saying, "Wow, he looks like Moon, but can it be him?" In class the next day, it was clear that my classmates had not figured out it was I who had given the speech. I knew who was at the picnic because I saw them while speaking, but they hadn't recognized me. [Laughter] Nobody would have guessed I would speak in public when I didn't speak in class.

When I was living in Heukseok-dong, there was a grove of pine trees on the way to Sangdo-dong¹³ and across from it was a Japanese style house with many flowers. Farther down, around a corner, was a rice field and a small town. In that town, there was a house I used to go to when I was doing pioneer witnessing.

School diary

I kept a diary, and on certain days I might write thirty pages, or fill a whole book. It was during the Japanese occupation, and as events transpired, the Japanese police used my diary as a starting point to investigate incidents that had taken place, about which I had expressed my strong determination in what I wrote. The police arrested as accomplices many people mentioned in my diary. Since then, I stopped keeping a diary. I do not even carry a pocket notebook even now. I keep all the important things in my memory. If I had kept that diary until now, it would be invaluable. All the descriptions of the world of heart I inhabited while growing up, that traced my footsteps through mountains and the various villages, were destroyed because I was being pursued by the

11 Prominent Christian leaders of the time; Lee Ho-bin was the first leader of the Jesus Church religion.

12 A palace whose park-like grounds are open to the public

13 A district south of Heukseok-dong

Japanese police. There are many stories related to that—traces of what led me toward my goals.

As I was burning those diaries, I wept. I vividly remember talking to myself, about the historic materials that I would need as I took this path. Those diary entries could have shown the way to liberation for young people groaning in distress, but I was burning them. In my youth, I worked hard to implement God's plans for the nation and the world, while overcoming hunger and other difficulties.

I left my hometown when I was eighteen.¹⁴ For my entire life since then, I have been working hard to save the satanic world. I forgot my hometown. Leaving Chongju for Seoul was like going to a foreign land. What will happen if I go overseas from Korea? Seoul will then become a hometown to me. That's right. Seoul will be a hometown.

I have since visited Heukseok-dong several times, thinking of the old days, but because Seoul has changed so much, I couldn't find anything that triggered memories. I was so disappointed. Development is good, but how can it be like this? Nothing that dates back to the old days remains. I could not have imagined what I saw on top of the high mountain nearby. They have dug up the whole place and built houses. Even the valley that I thought was so deep has been filled. Many houses have been built there. It felt so bleak. Still, I looked for the old house. It was difficult because of all the new houses. Little by little, I was able to discern the way there. How great it would be if there were even a model of the original Heukseok-dong house as it was! This kind of attachment is human nature; we retain significant events in our memory. Having emotional ties, those memories stimulate us to grow and develop further. We need museums for that reason. Likewise, you need to leave behind something like this in your families.

The foundation for hope

I have paved the way for Heaven to go. That's why when I visit Heukseok-dong and see the rocks on which I shed tears in those days...

When I was about 70 years old, I searched again for the house I had lived in during my school days, though I had failed to find it when I had searched a few years earlier. The Unification Church began as the smallest of houses. Did you know that a long time ago, I built a house?...¹⁵

When people tracing the history of the Unification Church come to Heukseok-dong... Heukseok-dong should become "Baekseok-dong."¹⁶ That's what I think. That dark valley, where I was living in the old days, should become a foundation stone of historic value emitting the light of hope for all humankind. When I think about that... I also bought the church there. Why did I buy the church? It was not because there were many church members there. Even if I cannot find people who used to live there in the old days, many of their descendants are there. How inspiring it would be to meet their sons and daughters! The spirit of the history enacted there will resurrect. You can make this present age blossom by talking about the past and resurrecting that historical spirit. You should know that this is the reason we study about great people and history. Only the owner knows the value of these precious treasures. ♦

14 By Western reckoning

15 Probably a reference to the hut Father built from cardboard boxes in Busan during the Korean War

16 Father is playing on words: "heukseok" means "black stone" and "baekseok" means "white stone."

CONTINUED FROM PAGE 2....**INTERNATIONAL PRESIDENT'S MESSAGE**
ranking system for the world's national football clubs, Spain is very high.

Looking back, to have held the Peace Cup, an intercontinental tournament with internationally well-known clubs, as early as 2003, was almost impossible. Yet under God's guidance and with heavenly fortune, the tournament did happen, and it has already become internationally recognized. Receiving directions about the Peace Cup from Father, I always bear in mind that he wants us to implement the ideology of "peace-through-football"—not just to hold football tournaments.

The purpose of my recent visit to Spain was to conclude the talks for the tournament. We will hold the opening ceremony for the fourth Peace Cup in Madrid and will be holding the games in Andalusia, a region of Spain that was the site of a kingdom back in biblical times. The people there proudly claim Columbus as one of their own and Picasso's hometown, Málaga, is also in Andalusia. It is one of the key tourist areas in Europe and a propitious place to play football. I brought with me a flag and the Peace Cup and conveyed them at the conclusion of the negotiations. Articles about the Peace Cup tournament coming to Spain spread the news around the world.

Preparations for any famous global tournament have to begin at least a year and a half in advance. The Real Madrid team will host the opening ceremony of the 2009 Peace Cup. The team has its own agents and its own advertising agency and so forth. It also sells exclusive rights to broadcast its games.

It's quite extraordinary when you think that we are inviting eight high-caliber teams. Yet, I feel that spirit world is assisting us many times and I am truly grateful for this assistance. So we are planning to hold the opening ceremony and opening match of the Peace Cup in the Real Madrid Stadium, which can hold 85,000 people.

I believe that from 2009, the Peace Cup will recoup its expenses and even earn extra money that can be invested. Not a single penny of the money we make through the Peace Cup goes into our pockets; it is all used for the world peace movement based on the dream of peace. People in the sports business world have had a hard time believing this. However, because Father has actually been doing this, they cannot deny the altruistic nature of the Peace Cup and have decided to



cooperate with us.

A global football charity

Hosting the Peace Cup costs a lot of money, but even so Father told us to donate a million dollars from the first Peace Cup (2003), and told us to support the development of football in third world countries. We had spent an enormous amount of money to host the Peace Cup and on top of that, he was telling us to donate a million dollars to a new project! He didn't tell us in advance.... We asked Pelé (the day before the final game) to announce this the next day.

The plan was to help promote youth football but to ensure that we supported the young people in nations in the midst of war or in relatively poor countries. We strategized on how young people in struggling nations might hold football tournaments and provided support for purchasing uniforms and paying other expenses.²

I considered whether it would be better to distribute the money through a well-known charitable organization or to give it directly to the developing nations. In the end I felt that it would be best if the funds could be applied meaningfully

² This project is known as "Play Football Make Peace" and has sponsored tournaments all over the world



On December 18, Father addressed an audience of important figures in Washington DC at an International Leadership Conference that ran from the 16th to the 19th.



In the afternoon of the day of Hyung-jin nim's inauguration as senior pastor of the Headquarters Church, True Parents visited the Korean FFWPU Headquarters building nearby; Father asked elder members to testify; *Left to right*: Pak Bo-hi, who joined in 1958; Kim Won-pil, who met Father in 1946 in Pyongyang; and Kang Hyun-shil, who joined in 1952 in Busan

for the cause of peace by a civic-minded organization, the World Association of NGOs (WANGO). So WANGO took on the responsibility of developing youth football in less developed countries, using the one million dollars Father donated. Although at the time I didn't comprehend the significance of it, we gave that money to the world. In 2005, Father again donated a million dollars, and once more in 2007—three times in all. We were in the red but we continued to donate the money—which actually created the foundation from which we could develop.

The Peace Star Cup

Isn't it noble when sports organizations focus on charity? How might we influence the sporting world so that charity becomes more of a continual focus? We can do that by developing a relationship with FIFA, and the Asian Football Association and encouraging them to wield their influence over global sports to emphasize charity more.

Did you see the Peace Star Cup in Korea? We began it this year. Many TV stars like football. So, we divided actors from TV series into a green team and a blue team. They are pretty good; they play better than most people! After creating the green and blue teams, we formed teams of singers, theater actors, traditional movie actors, models and comedians—a total of six teams. At the beginning we wondered how influential this would be, but it turned out that young people *did* want to come to see comedians and actors play football. We didn't just host the Peace Star Cup; we donated the profits to UNICEF, an organization that helps children. In this way, we made a relationship with UNICEF and donated \$50,000. Fifty thousand dollars is not a small amount of money, but it is small compared to the cost of hosting the Peace Cup. It's a way to build good relationships. In a gesture of thanks, a UNICEF representative came to the opening ceremony of the Peace Star Cup.

Inspiring the football leadership

I reported to Father that I became aware of God's interest in the potential for football once He had dropped me right

into the middle of FIFA's Strategic Committee. I explained to Father that reflecting on the good that can come through football, I felt the grace of God, the grace of True Parents and the grace of the spirit world.

Even though I have become a member of FIFA's Strategic Committee, nothing just fell neatly into place; I have to develop a relationship with the FIFA chairman and other major figures. Since I began to invest my heart in these relationships, I began to see ways in which I might be able to make a contribution.

I recently met the chairman of the Asian Football Confederation (AFC). Many football association chairmen and other important figures were also present. By the grace of God, I had a chance to meet the AFC chairman in person and to speak to him face to face. I said to him, "If football focuses only on profit, people will speak badly of football and of the leaders of the football industry. For the sake of their honor and for the benefit of the tournaments, football associations should not focus only on profit."

Following that, I prepared a presentation about how we can contribute to the world through football. Let's talk about youth football; if young people focus on playing football, they can avoid drugs and distance themselves from juvenile delinquency and from lewd behavior. Sports can help a person develop relationships with other young people, which is also beneficial. To be good at sports, mind-body unity is necessary, so engaging in sports calls for a healthy mind and a healthy body.

From the perspective of a nation looking to build a healthy society, sports is one of a variety of ways for people to harmonize, which helps eliminate conflicts within society. People can harmonize around a shared passion for sports.

From a public-minded perspective, promoting sports in society encourages unity between people, making for a better society. In doing so, it can reduce the level of lewd behavior in society and, by extension, even protect people from contracting AIDS. Going further, it can help bring peace to the world. We can thus achieve much more through sports than we might have originally expected. ♦

Learning Gratitude in Rwanda

By Choi Nam-shik



When Family Federation members were dispatched to two hundred nations around the world, I was sent to Rwanda. In the attempted genocide that occurred in Rwanda (April-July 1994), some 1.5 million people were massacred and many Rwandans lost parents, brothers, sisters and children. The Korean War, which lasted three years, resulted in more than 3 million deaths and over 10 million divided families. Looking at these Rwandans, and thinking of Korea, I spent day after day praying in tears, feeling God's heart for all of us as brothers and sisters.

On August 23, I left with Rwandan National Messiah Yoon Young-tae from Incheon International Airport and finally arrived in Rwanda after a twenty-six hour journey. The Rwandan Family Federation and the Japanese missionaries, who had arrived before us, welcomed us. Directly after arriving, we visited the New Hope Technical School, established ten years earlier by Japanese missionaries and Rev. Yoon. Japanese donors, who supported the school through WFPW, arrived shortly after us, and together we attended a welcome party, where Rev. Yoon thanked the Japanese delegation for their support and encouraged them to continue to take an interest in and support the New Hope School. He conferred the title Ambassador for Peace on numerous people, including the Japanese donors and members of the Rwandan Parliament. A deputy mayor of Kigali, the Rwandan capital, offered some congratulatory remarks. The 9 PM national TV news broadcast the welcoming celebration the following evening.

Among the 1.5 million massacre victims in Rwanda was the former Unification Church president, who stayed to look after the church building rather than escape with other members. Armed men threatened his wife, who was from the Philippines; they told her if she divorced her husband her life would be spared because their tribal differences had nothing to do with her. She answered that God had made their marriage and it could not be broken by human intervention. In taking the stance she did, of her own free will, she chose death and is respected as a martyr.

The community normally holds Sunday service at the school, but on this day, they held a service and conducted a Blessing Ceremony at two separate locations. Japanese missionaries Marie Nozaki and Nomura Kaziyo took charge of the event in the one location, while we traveled some three hours along an unpaved

Left: The writer was sent to Rwanda to assist in holding events and giving the blessing; Right: National Messiah Yoon Young-tae and Mr. Marcel Museminari, an FFWPU member from the 30,000 couple blessing group and editor of *Business Times*, which carried Father's Peace Message



mountain road to a backwater village in Bugesera District.

We held service there, at a mainstream Christian church, with their congregation. We arrived later than expected, but they had waited for us. As soon as we arrived, they began dancing and continued to welcome us with singing. As soon as we had introduced each member of our group, George Mpamyabigwi, the FFWPU president, briefed them on the background behind the founding of the Abel UN, and explained why we had traveled so far to see them. Rev. Yoon conducted the Holy Wine Ceremony, and offered a prayer of benediction with the pastor of the church. At the Blessing Ceremony, I felt the presence of God, the saints and angels of heaven, who were endlessly pouring down grace on these simple country folk, whose hearts and souls were so pure, and on us. As we observed their simple purity, we could not stop tears from falling.

After all the services were finished, Rev. Yoon spoke to the missionaries in tears, saying, "I have seen the bottom of hell. I've lived in the remote countryside, far from anywhere. What sin have the people who live there committed? If they cannot go to heaven, who can? Aren't they more qualified than others? If they cannot go to Heaven, God must not exist."

After Sunday service, we went back to the residence in Kigali, where the Korean, Japanese and Rwandan members responsible for organization discussed an upcoming seminar and deliberated over the organization of the Rwandan Church.

On August 27, Georgette Umubyeyi, the WFWP-Rwanda president, invited us to her home. She told us she had lost her parents and siblings during the attacks, a total of twelve people, and now there was only she and her younger brother left. Shortly after, five of her associates arrived and welcomed us. Among them was a twenty-one-year-old Muslim woman, and a female entrepreneur named Madam Bora.

The next morning, we visited an out-of-the-way village in Byumba District. After traveling for some

two and a half hours on an unpaved road, we arrived at the place where one of our members had established a clan church. The member, John Ngarukiyintwari, had won the hearts of all of his relatives in the area. He now runs a clan church. Mr. Ngarukiyintwari had joined our movement after listening to Unification teachings over the radio in 1997. He went to Kigali, located our church, joined and received the blessing.

The members of his church greeted us at his outback village, which is at the top of a hill. Though it was a simple affair, what they gave us was the most wonderful greeting possible. They warmly embraced us, full of emotion. The building reflected the poverty of the area. Nevertheless, even there, they had made a beautifully clean prayer room in which to attend God and True Parents. As a whole group, we offered a bow to True Parents. We bowed with tears, and we bowed with all our hearts.

Rev. Yoon turned to Mr. Ngarukiyintwari and asked, "How often do you go to Kigali?"

"I go once a week."

"The buses don't come this far. How do you get there?"

"I go by bicycle to where the buses come."

We had driven here by car, going up and down a number of different mountains; yet he traveled over them on a bicycle.

Up until then, I had never understood how sinful it is for me to live so comfortably and eat so easily at home in South Korea. Here, I came to understand—not with my head, but with my

heart—the words of Jesus, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." I also felt in my heart the meaning of True Father's words, "Don't complain and don't gripe, but always live with a grateful heart."

After visiting country villages in Bugesera and Byumba, I came to feel that the advanced nations are truly committing sins. I felt we have to quickly bring the benefits of civilization to these places.

At the start, we all felt a bit awkward and ill at ease, but once we had eaten, conversation began to flow, we laughed and shared gifts, until the atmosphere was so high, it was almost painful to say goodbye. Who, other than True Parents, could link us in this kind of relationship? True Parents' love breaks down even the walls in our hearts.

In order to prepare for the seminar inaugurating the Abel UN, we poured out all our hearts and souls. The Japanese missionaries were busy for days preparing the event, and Rev. Yoon put all his inspiration and effort into preparing his lectures, even while managing and directing the overall operation.

Mrs. Shin Oon-soon, wife of the church director in Doonpo, Korea, accompanied us on this trip. She is fluent in English and French, having spent the last sixteen years working as a missionary. In preparation for interpreting at the event, she read the entire *Exposition of Divine Principle* in French, reorganized important sections of the *Cheon Seong Gyeong* text, and invested herself in memorizing a French translation of Rev. Yoon's lectures.

On August 31, we visited the school and observed the students learning cooking, baking, hairdressing, dressmaking, sewing, and so forth. Principal Anociata Ngoga told us, "Sixty-four percent of our graduates go on to good jobs, something we are both proud of and happy about. Of course, we teach the students technology and skills, but we also give them Pure Love lectures twice a month.

CONTINUED ON PAGE 31...



The Rwandan National Messiah (dark blue suit) and WFWP sisters founded this vocational school to benefit the nation. Choi Nam-shik is the man in a gray suit.

The Family and God in Prayer



June Saunders



June Saunders is the author, with her husband Alan, of the UPF monograph *The Centrality of Marriage and Family in Creating World Peace*.



Father Moon has affirmed that the family is “the school of love.” (The founder of Protestantism, Martin Luther, coined the term.) The family is the place where we learn about love, parents no less than children. It is where we learn to school ourselves in patience when we see the effect of our impatient responses on loved ones. It is where we learn not only to sacrifice heartily but to sacrifice with a good heart. It is a place where parents consult with one another, learning as they go, on how to handle the trials of raising children, for—don’t tell the children—we often do not know what we are doing and must desperately fathom uncharted waters for hidden rocks that could sink the family ship.

A Buddhist master once said that good family life required every bit as much discipline and sacrifice as life in a monastery. Such a rigorous school of love requires prayer. The family needs prayer as much as a car needs gas to run.

At the same time, as Unificationists, we may feel a bit self-conscious about praying for our families. We don’t want to pray from weakness; nor do we want to “bother” God with our own small family situations.

When I first joined, a helpful elder sister gave us each a typed piece of yellow paper with instructions on it for prayer. It was a list of priorities for prayer, with a short explanation of each priority. God and True Parents were at the top, then came the regions of the world, the nation, and our community. Last on the list were one’s family and one’s self.

The effect this list had on me, who was exhausted by the end of a fund raising or witnessing day, was that I never got down to praying for my family or myself at all. I hoped and believed that God would take care of those lesser levels if I were aiming to help on the larger ones. This is a core tenet of our faith, and I believe and know He did.

Nevertheless, there are times when specific family situations require the aid of prayer. The wife of one prominent Korean leader assured a congregation that she reports her life in great detail, daily, to God in prayer, and finds it helpful. These details include the rearing of her children and her family life, since that is such a large part of a woman’s life. From this and from my own experiences, I believe that we do indeed need to make time to pray for and about our families, even if it sometimes means putting them closer to the top of the list, rather than so near the bottom.

Sometimes praying for our families can help us shoot through the layers of the list all the way up to the top, to praying “for God.” We have all heard loving Japanese sisters exhorting us to pray “for God” as the top priority in prayer. I was never quite sure what this meant. Praying *for* God to God doesn’t make sense in English. I’m assuming it means to pray, as Jesus instructed us, for God’s will to be done and His kingdom to come. Yet, interestingly, I had an experience praying “for God” one day while praying for my family.

A few years back, our family changed geographical locations from a rural to a semi-urban setting. We had gone from a sparsely populated natural area to one of the most populous in the United States. It was a big adjustment, and it had involved many sacrifices for us and for our children. We left an almost paradisiacal lifestyle for one with considerably more stress.

Over time, I began to wonder if the move had actually even been necessary. Had we been able to see ahead a little further at the time, perhaps we could have arranged things so that we might not have had to move.

As I prayed about it and repented for any wrong turns we had taken and the ill effects those decisions might have had, I suddenly realized that if one is talking to God about losing a paradisiacal situation, one is talking to the expert of experts. Concern for my family’s situation catapulted me into a sense of sorrow for God, who had lost so much more of paradise than I had. My prayers leaped from family concern into weeping into the heart of the Almighty and comforting Him. I

realized that I was praying “for God.” The effect was a one-on-one touching of hearts with the Almighty.

Praying out of family feeling is ultimately the way to overcome all “enemy” situations as well, fulfilling the bottom line dictum to achieve world peace: “Love your enemy.” Father has counseled us to remember that even our worst enemies had mothers and fathers to whom they were precious and by whom they were loved. Thinking about their loved ones can soften our hearts toward our enemies and humanize them in our eyes, opening up the possibility of reconciliation.

Once I prayed from family feeling about the then frequent suicide bombings in Jerusalem. I read about them in the newspaper each day with horror. I could not understand how anyone could consent to blow up babies, children, grandmothers—any random human being who happened to be in the public place chosen as a target. One day I prayed from the perspective of family. I prayed that a suicide bomber would begin thinking of the Jews as people with families—grandmothers, babies, aunts and uncles—and turn back from the deadly mission.

A day or two afterward, a young Palestinian woman made international news by abandoning her planned suicide mission in Jerusalem and turning herself in to Jewish authorities. She said, “I started thinking of those people as people who had families—grandmothers, babies—and I thought how I would feel if someone did that to my family.”

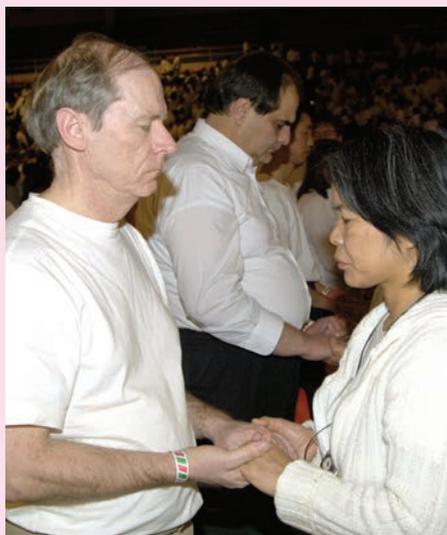
Family feeling inspired me to pray on the international level. Family feeling from within stopped a young woman from killing others and adding to the international anguish. I am not saying my prayer alone changed her. Yet I believe that coupled with the many other people in the world praying for world peace it had an effect. God could stimulate the woman’s sense of family feeling to lessen her animosity toward her enemies.

During True Mother’s and Hyun-jin nim’s recent tour, our region did a prayer condition. I found it hard to pray for another speaking tour, hard to grasp the special significance of this one as opposed to other ones. However, when I began to pray for True Mother from the perspective of being a mother and a wife and someone responsible for a family’s household, I



broke through to the point where she appeared to me. How hard to be taken away from the comforts of home and hearth to have to face strangers day and evening! Surveys say the fear of public speaking is second only to the fear of death in the majority of people’s minds. Yet she was speaking once or even twice each day in big hotels, in public settings, away from family and home.

I could well imagine that, for Mother, as a mother and grandmother, it might be tiring to have to appear in public every day with every hair in place, in a nice outfit, spotless. Many mothers and grandmothers find it more comfortable to be home wearing clothes they are not afraid to get stained instead of having to appear perfectly groomed in the scrutiny of the public spotlight. Did she, perhaps, feel the same? Speculating about it all from the perspective of family, I began to relate more to the scope of the sacrifices she was making. It wasn’t just words



with crocodile tears “Oh, True Parents are sacrificing so much.” I could relate to it. I could pray from my heart that she would have the strength to get through it, and that the rewards of her sacrifices would be victory. When we pray from a family perspective, we are often able to achieve a sincerity of heart we would not otherwise be able to achieve. This connects us to God, for as Father says, “Utmost sincerity moves heaven.”

Is praying for our families a sign of weakness?

Should we pray about our families, then, or is praying for our families a sign of weakness? We are all well aware of Father’s prayers in the communist prison camp—that he never prayed from weakness, asking for succor and aid. Rather, he comforted God by vowing never to be overwhelmed by his suffering. We would all like to emulate this strength of character.

Yet it certainly cannot be denied that we are at times needy, weak creatures who need the help and grace of God. That is part of our humility. We need to turn to God when our souls feel parched and God’s ever-young spirit can enliven us with the freshest of water. We sometimes need the ancient but cogent wisdom of God when He answers our questions with the insight, simplicity, succinctness, and profundity of which only He is capable. We often need support from God, love from God, forgiveness from God, and more love for others from God. In fact, Father Moon has specifically told us we may pray for more love for others and expect ardent help from God. Sometimes those others are the people in our families.

One way to avoid having prayer for our families turn into weakness is to begin prayers with gratitude. Father has said that a life lived attempting to be grateful is a life worth living and a way to grow closer to God. It is True Mother’s personal goal to be more grateful each day than the day before, and Father has endorsed her goal. Giving thanks and praise goes into God’s heart like a lightning bolt. There is a response. His heart beats a little faster. A shaft of sunlight opens up. We have established a gossamer line to the Almighty. “It is right to give thanks and praise,” as Catholics say.

Giving thanks when we start out a prayer puts us in a position of strength

rather than weakness. We are giving rather than only expecting to receive. Besides, it is only polite, and this is where the family is once more a school of love. We don't like it when our children come up to us after a long hard day with immediate requests for services or favors. Why would God? We prefer it if they greet us, inquire about our day, express some empathy and gratitude for all that we do, and then put in their requests. Is God, as a Parent, so different from us? Should we abuse Him by treating Him like a big cash dispenser in the sky—or should we treat him as a Parent, in a family way?

Another way to avoid praying from weakness is to pray with and for other families. A committee of the National ACLC, Women in Ministry, prays every other Monday night by conference call. It is a moving experience to listen and join in with the disembodied voices of women praying for the providence of God. One can really feel their hearts and spirits because the bodies are removed. During the "prayer requests" time, almost every request is for members of the women's families. One finds one's self caring about these total strangers, people one has never met, but whose situations are mentioned in prayer. And, as it happens, praying for other families helps to uplift our own. We become washed in the spirit of prayer and are a little gentler, a little kinder, a little more empathetic toward our own family members because of it.

Does prayer "work?"

Even those of us who have fairly active prayer lives must sometimes wonder, "Does prayer really work? Does God hear me? Where are my answers?"

Although we sometimes may doubt it, prayer does work. It is efficacious. It can move mountains. The problem we doubting human beings have with prayer is that it is not always effective in the ways we expect or on the timetable we would prefer. All prayers are answered, but sometimes the answer is "no" or "wait" or "I need more conditions in order to be able to do that" or "I want to help you, but I don't want to help you for the reasons you name."

Christian thinker C. S. Lewis said that we must not think of prayer as a sort of gimmick, or a power that can be turned on and off for our benefit. Prayer is not our personal checking account with Heaven, or the king's



answer to the supplications of a "court favorite." One only has to look at the prayers of Jesus in the last hours of his life to see that even the greatest "court favorite" doesn't always get what he requests from the king.

Not all prayers "work" in the sense of bringing us what we want. Yet all prayers serve to bring about what God wants. The answers to our prayers always work ultimately to the good. Prayer does change things because it changes people.

I have mentioned in other articles a series of books by Stormie Omartian, a Christian, who writes about the power of prayer. In relation to family life and prayer, Omartian has written *The Power of a Praying Wife* and *The Power of a Praying Parent*. Each chapter in each book explains a concept about aspects of family life, and then provides a substantial sample prayer about it along with Bible verses. The prayers are so thorough and detailed, and the topics so typical of marriage and family life, that they are well suited to be read



aloud to God on a daily basis.

These prayers do "work." They are answered. Yet, like all prayers, they are not always answered in the way we might want them to be. Instead of uplifting our families to glorious, ideal life, the prayers may reveal areas that need our attention. Omartian herself was startled when she began the book *The Power of a Praying Wife*. She said she was shown by God to change her favorite prayer about her husband—"Change him, O Lord!" to a prayer that she at first found hard to utter—"Change me, O Lord. Make me a better wife to this man You have given to me."

The movie *Shadowlands* was about C. S. Lewis's ill-fated marriage (his wife had terminal cancer). In the movie, Lewis spends a great deal of time praying about his wife's health situation. Miraculously, she does go into remission for a time, only to succumb later. Lewis's conclusion about prayer is "it doesn't change God, or my situation. It changes me."

Sometimes that is the answer to our prayers—an altered self more able to face the vagaries of life with equanimity. We become more tempered, smoother, more able to cope, and more insightful because of prayer. God does not move our mountains, as the spiritual song says. He does, however, give us the strength to climb them.

Unanswered prayers still communicate something from God. They may say, "Stand on your own, my child. You're grown up enough to do so now," or "The decision must be yours. I will support you, though, whatever you decide." Not answering our prayers is sometimes God's way of asking us to grow up and take responsibility.

Sometimes when things get tangled, when family life seems enormously complex, prayer can untangle things marvelously. The adamant teenager suddenly accepts the parental dictum willingly and with good grace. The heart toward the spouse is suddenly flooded with mercy and kindness. The insurmountable odds melt away into the doable. Prayer does work wonders.

Prayer floods us with love, and love is the ultimate answer to every human dilemma. Love is the ultimate answer to every prayer. The only place to get love is from the source—through contacting God, who *is* love, through prayer. Let us, then, pray. ♦

CONTINUED FROM PAGE 27...

The response is very good. When we looked into the motivation of the students applying to our school, we found that many of them came at the recommendation of our graduates, who apparently said, 'At this school, you don't only get skills training; the teachers really look after you, as your own mother would, and they teach you about purity, too. You really should apply.'

"One student had lost his parents and siblings in the war and was living quite lost and without purpose, but we welcomed him and taught him, so he is very grateful. Many of the students are very grateful to the school. Also, our school has been well covered in the media. Every year, they cover our graduation ceremonies."

The principal continued, "We have a good technological education program here, so the Rwandan Department of Education asked us to teach former soldiers. We teach a new group of people every six months. We are cooperating well with the government. The education we give here is also good for the nation."

Rev. Yoon instructed the principal to establish an alumni association in 2008, the tenth anniversary of the school's founding. He also said, "The teachers here should educate their students with the spirit of true parents, true teachers and true owners. This is the essence of Rev. Moon's Three Subject Partners Principle. Also, please teach them that this school is dedicated to bringing about world peace and peace in Rwanda, so that they can volunteer themselves with that spirit even after they graduate."

In the afternoon, I purchased some clothes and handkerchiefs made by the school's students as gifts for the church members back in South Korea.

The Ambassadors for Peace Seminar to Inaugurate the Abel United Nations took place at the Umubano Hotel in downtown Kigali. There were some twenty participants, including five members of parliament and the chairman of the Rwandan



Rwandan family members of all ages warmly welcomed the Korean and Japanese visitors

Association of Christian Churches.

Rev. Yoon told the audience that Africa would become a source of hope for the globe in the future. "The advanced nations of the twentieth century possessed military or economic power. However, in the twenty-first century, advanced nations need to have well developed moral and ethical strength. My hope is that African countries can foster a movement for spiritual revolution and establish true families even as they join the ranks of the advanced nations in the twenty-first century."

Furthermore, he entreated them, "Over the years, Rev. Moon has established a number of organizations, and through these, he recently established the Abel UN. Already, the Universal Peace Federation is implementing this agenda. As Rwandan ambassadors for peace, please take heart and join us in pursuing these goals."

Rev. Yoon's inspiring lecture and the excellent interpreting by Mrs. Shin seemed to move the Rwandan leaders, and many requested a summary of the contents.

After the lectures were finished,



The Rwandan Ambassadors for Peace Seminar to Inaugurate the Abel United Nations

we appointed a new board of directors for the Ambassadors for Peace Association. Member of Parliament Semuhungu Athanase was elected chairman. In accepting the position, he said, "Even though we may lack the strength of other nations, let us invest our effort and catch up to them. I will do my best to lead this organization well, relying on guidance and counsel from Mr. Mpamyabigwi. The

world is gradually becoming one, and everyone can benefit from peace. It is important for both politicians and religious leaders to harmonize for the sake of world unity. Together with our elected board members, we will work to realize a world of peace with each step forward. We should receive Rev. Moon's teachings; he is working both for our sake and for the sake of the whole world. We should lead the way in passing on his teachings. I hope that we will be able to receive Dr. Moon and the members of UPF here in the future."

On September 2, we attended Sunday service, with a congregation of about a hundred, at which Rev. Yoon announced a reorganization of the Rwandan church. We left Rwanda the following day.

For ten days, Korean and Japanese missionaries had shared meals and lived with our Rwandan members. With this time now behind us, we left Rwanda and went to Kenya for three days, where we met African Regional President Eiji Tokuno. We reported our activities in Rwanda to him.

My visit to Rwanda, a poor nation that underwent a horrific tragedy, leaving some 1.5 million dead in its wake, reminded me of the suffering of Korea. There I came to understand the real meaning of True Parents' movement for peace.

I truly love our Korean and Japanese missionaries, and the Rwandan members! I will embrace your hearts, and be a conduit for your hearts here in South Korea. ♦

Rev. Choi was blessed in the 30,000-couple Blessing Ceremony; he is director of the Seocheon- FFWPU.

Driving Out Darkness

By John O'Neill

There are very serious moral issues facing our society in Britain, especially concerning young people. Sexually transmitted diseases amongst our young people are at epidemic levels, and in 35 percent of the infected, the disease is incurable. Britain has the highest rates of teenage pregnancies and divorces in Europe. Amoral sex education in many of the state schools is a national scandal. There are ever increasing levels of sex, violence and bad language in the media. And twenty-six young people have lost their lives in Britain in the past year through gun or knife crime. Especially for the sake of our young people, we need to challenge harmful influences in the media and elsewhere. By quoting evidence from the various studies and explaining the importance of True Family Values and other relevant information, we can make the dangers society will face when the moral and spiritual laws are ignored clear to the relevant people. True Father tells us "our responsibility is to tell people the truth. If they do not listen then they will be judged." We speed things up by speaking the truth.

All the evidence is on the side of those who want to live righteously, in accordance with moral and spiritual laws. One clear example of this is a study of eighty-six societies by British anthropologist J.D. Unwin in 1934.¹ He found that whenever there was widespread promiscuity, premarital sex, infidelity and same-sex relationships a society was dead within three generations—without exception. Another study by the historian Arnold Toynbee² showed that no society in history has been able to survive for long without a strong moral code, and that immorality corrupts individuals and destroys societies.

The Morality Forum is a British FFWPU project that operates in response to certain things Father has expressed, for example:

The global trend is that social and cultural environments, manifesting particularly through movies, music, journalism and the internet, are misleading people into the misuse of their love organs. Young people are easily swept away by the waves of free sex that are ruining countries, and families are breaking apart. This is a tragic reality. It is time that religious leaders and other leaders of conscience raised their voices loudly in support of what is right.

In every culture, religion should be the conscience setting the standard of public righteousness.

I have been able to influence key media people in a good way by writing to them. I regularly write letters defending moral and family values. Our Morality Forum activists in different parts of Britain have been able to achieve substantial results in challenging harmful, promiscuous influences on society, such as people applying for licenses for lap-dancing³ clubs and shops that sell pornographic videos and sex paraphernalia. Even when we could not be successful somewhere, we have seen that in some way, quite unexpectedly, some other sex establishment would suddenly close down even in the same town. Our sincerity (indemnity) is never lost.

There are some wonderful moral groups in Britain. They all do very good work in constantly defending moral and family values. Some of these groups send out regular updates highlighting key moral issues. People can then respond accordingly. I pass on this information to ambassadors for peace, ministers

and other contacts. This is a very effective way of mobilizing people. I know that some of my contacts forward the e-mails to their contacts. Recently mediamarch initiated a campaign to protect our young people from the increasing levels of sex, violence and bad language in the media using three cards and a letter. Two of the cards are addressed to the two main political leaders here, Prime Minister Gordon Brown and David Cameron, leader of the opposition party, the Conservative Party. The other card is to be addressed to the member of parliament representing the person sending the card. The wording on the card thanks the politician for speaking out to protect young people from harmful media influence.

Morality Forum: Mobilizes religious and community leaders to express their common beliefs on family issues. It campaigns for a sex education policy for schools that emphasizes loving marriage as the place for human sexuality. The Forum is also working towards greater protection for our young people from gratuitous violence or irresponsible role models in the broadcast and print medias. It supports other organizations that advance similar aims.

It also mention the irrefutable evidence from various studies which highlight the damage caused to society by negative media influence. The letter is similarly worded and is addressed to the BBC television director. Many thousands of these cards and letters have been printed. I have distributed a thousand through my ambassador for peace network, religious leaders and other contacts.

People will respond if one person takes initiative. True Father has said, "You should be at the center and set the standard in the society." Dealing with moral issues is a very positive way of showing people what we really stand for. Religious leaders respect us for challenging evil in our society. We especially receive good support from local religious leaders regarding petitions. We have common ground on these issues. They know in their consciences that someone should

³ An activity in which a nude or semi-nude dancer sits on a customer's lap while moving to music

1 Sex and Culture, Oxford University Press

2 A Study of History, Oxford University Press 1948, 1961

be doing something. Local shops also support us by displaying petition forms. It is very reassuring to take part in signature campaigns because the overwhelming majority of people sign the petition forms. It is also important to inform the local media about any campaign. I am sure that Heavenly Father must feel comforted to see small groups of people standing up to defend moral and family values. I have also spoken about issues on local and national radio stations quite a few times. On weekends, I often speak at churches. I have spoken at a variety of venues. I usually receive very positive feedback.

One of our best activists is Mrs. Theresa Quarmby, who lives in Huddersfield, Yorkshire. Like me, Theresa belongs to a number of moral groups. She regularly has letters published in her local paper, *The Huddersfield Examiner*. Theresa's factual, detailed, very well written letters are a source of deep inspiration to many people, including me. Recently one person wrote to the local paper criticizing Theresa for her pro-life (anti-abortion) stance. In response, a number of people wrote to the paper defending and praising Theresa for her views. Especially because of her continuity, it is clear that Theresa's wonderful letters are resonating deep in the hearts and minds of many people in her town. In many ways, Theresa is acting like the conscience of her town. About campaigning in public, Theresa says, "When we do this we show God that we really mean it." How true!

Particularly, because immorality is rampant and causing so much devastation in societies it is really important that religious people make their views known. It was Edmund Burke



Mr. Hamdy Shahein refused to sell pornography in his store and led other shopkeepers to do the same.

who said, "Evil will prosper when good people do nothing." As well as being good for our own morale and for the morale of our towns and cities, I believe there is a lot of spiritual growth to be gained by taking a stand against evil. It is surely a fact that if the various religious leaders over the past years had been acting regularly as the consciences of our nations, things on the moral front would not be half as bad as they are today.

One of our ambassadors for peace, Mr. Hamdy Shahein is a "porn-free" newsagent. Since becoming "porn-free," Hamdy has persuaded more than five hundred fellow newsagents to

stop selling porn. He also has 155 members of parliament backing his campaign to protect young people from being exposed to porn magazines on display in supermarkets and stores. Hamdy was a recent speaker at a Morality Forum conference. He had to go through some harrowing situations with a powerful business monopoly that tried to coerce him into selling a collection of their products that included porn or they would bar him from selling any of their products. He showed great courage and never gave up until he successfully asserted his right to run a porn-free business.

We have received some very positive feedback about our *Morality Forum Update*, which is produced by Frank and Diana Van der Stok and published four times a year. Recently one lady read an article about our WAIT (abstinence) team in Britain. She was so inspired about the work of WAIT that she wants to develop WAIT in her own country, Uganda, when she returns there soon. People inform us that the *Update* is nicely

balanced in its content. We usually include a section about True Family Values, and we regularly keep our readers informed about the very inspiring work being done by our UK WAIT team. We also comment on key moral issues as well as covering very important topics such as those relating to marriage and family.

Morality Forum is now also working together with our UPF Marriage and Family committee. We recently held a very successful joint conference in which some nationally known moral campaigners were among the speakers. We especially would like to involve more of our ambassadors for peace in dealing with these issues. A number of them have high profiles and can be a source of great influence.

Clearly, dealing with moral issues, I can see how God can work in very powerful ways through just a handful of people. ♦

Mr. O'Neill is the Chairman of the Morality Forum. He can be contacted at john_oneill30@hotmail.com



Morality Forum activists at the start of what turned out to be a very successful campaign against the planned opening of a big lap-dancing club in the center of Dublin, Ireland. We were working together with a Catholic organization. This campaign generated a lot of positive publicity in the national press. [John O'Neill is third from the right.]

Today's World Magazine for the Year 2007

A GUIDE TO VOLUME 28

TRUE PARENTS, TRUE FAMILY

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Jan	8	The 40th True God's Day Speech
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Feb	18	Hyun-jin Moon Speaks at the Leaders' Assembly
Feb	20	Kook-jin Moon Speaks at the Leaders' Assembly
Feb	26	Hyung-jin Moon Speaks at the Leaders' Assembly
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Feb	12	Celebrating Two Eights-Tsakhiagiyn Elbegdorj
Feb	13	Following Father Moon's Model-Victor Ciorbea
Mar	20	Hyun-jin Moon Speaks at the United Nations -David Caprara
Mar	29	Ambassadors for Peace Leadership Seminar -UPF International Office
Mar	22	A Home for Peace in Jerusalem-Hod Ben Zvi
Mar	26	An Imam who Moved Hearts-Teh Su Thye
Apr/May	14	MEPI and Hyun-jin nim in Israel-Michael Jenkins
Apr/May	28	Nepal and the South Asia Peace Initiative -Ek Nath Dhakal
Apr/May	22	With a True Son in the Holy Land-Hod Ben Zvi
Apr/May	26	The Peace Message is Given Urbi et Orbi -Laurent Ladouce
Jun	28	The Bookseller's Daughter-David Beard
Aug	12	Civil Society, Religion and UN Renewal -Heiner Handschin
Aug	20	Sri Lankan Conference for Parliamentarians -R. Thillairajan
Sep	16	Reflections on UPF and the "Abel UN" -Thomas Walsh
Sep	18	A Few Words about Rev. Moon-Kwak Chung-hwan
Sep	18	UPF Challenges Its Limits-Julian Gray
Sep	19	My Nation and the Work of UPF-Anton Rop
Sep	32	Peace Education in Afghanistan-Marilyn Angelucci
Oct/Nov	12	Getting Back to Basics (Megachurch visits) -Larry Moffitt
Oct/Nov	30	Turning Hell into Heaven (RYS)-Daniel Bessell

SPECIAL EVENTS AND HAPPENINGS

Mar	26	Marathon Translation Work-Gunnard Johnston
Jul	32	Alignment across Africa (CARP)-Variou
Jul	26	Still Allies (UPKMF)-Lee Chul-seung
Jul	28	Archbishop Milingo Visits a Family Church -TW staff member
Sep	20	Londoners Rally for Global Peace -TW Staff member
Dec	10	The Global Peace Festival in the Philippines -TW Staff member
Dec	15	An Encounter with Goodness (Hyung-jin nim's church)-Julian Gray

REVIVAL OF NATIONS

Jan	28	Divine Principle via the Bible-Henri Schaffler
Apr/May	34	Sudan Reemerges-Abdelmoumin I. Ahmed
Jun	26	The Generation of Hope-Sam Chay interview
Jun	27	A Note from a National Messiah-Masumi Schmittat



Celebrating True Parents' Day on April 17, at the Cheon Jeong Peace Palace

Jul 30 To All Houses without Exception (Vanuatu)
–David Beard

LIFE OF FAITH

Jan 32 Winning the War for Your Body and Soul
–Robert Becker
Mar 24 The Life of Faith is an Adventure
–Helene Matondo do Nioio
Jun 10 The Way of Eternal Love–Yun Jung-un testimony
Jul 28 Archbishop Milingo Visits a Family Church
–TW staff member
Aug 30 Forty-nine Years Young–Paul Saver
Dec 32 Driving Out Darkness–John O'Neill

KOREAN REUNIFICATION

Aug 16 World Peace Center in Pyongyang–Julian Gray
Oct/Nov 20 Rebuilding Inter-Korean Sisterhood (WFWP)
–Moon Lan-young
Oct/Nov 21 A Warm Welcome to North Korea (WFWP)
–Kim Kyeong-ok
Oct/Nov 22 The Green Fence (WFWP)–Fran Ichijo
Oct/Nov 33 Youth March for Unity–Cho Yea-eun

THE BLESSING & BLESSED FAMILY LIFE

Feb 11 Cross-Cultural Blessing Ceremony (Photos)
Mar 30 Raising the Older Blessed Child–June Saunders
Mar 27 Reinvigorated Blessed Families–Teh Su Thye
Jul 14 Forever Grateful–Hi-Seung D'Alberti
Jul 15 My Road to the Blessing–Barbara Boros
Jul 16 Marriage is a Family Matter–Christophe Vierra
Jul 17 Congratulations to the Couples–Lee Soo-sung
Jul 18 Blessing 2007 (Photos)
Jul 29 Yes. We'll Gather at the River–Kim Oon-soon
Aug 22 A Campaign with Family Connections
–Havhannes Barseghyan
Aug 23 My Sisters Preceded Me–Nagai Sayoko
Aug 25 Blessings in a Little Slice of West Africa
–Kamata Mayumi

Sep 28 The Mind of Divorce and How to Defeat It
–June Saunders
Sep 34 An Excursion of the Heart–Geros Kunkel
Oct/Nov 34 True Love is for Everyone–Yoshi Ichijo
Dec 26 Learning Gratitude in Rwanda–Choi Nam-shik
Dec 28 God and Prayer in the Family–June Saunders

MEDIA, EDUCATION, CULTURE, SPORT

Jan 27 Death, Immortality and PhD Studies–David Hanna
Jan 30 The New World Encyclopedia: A Work in Motion
–Frank Kaufmann
Mar 23 The Peace TV Initiative–Alexander Ershov
Mar 25 Birth of an Online Resource–TW staff member
Mar 34 Wildfire: A Book Review–David Beard
Mar 26 Tongil Moo-do Influence–Gunnard Johnston
Jul 22 Going Beyond Our Borders (IPSF)–John Gehring
Jul 24 Reflections of an IPSF Staffer–Toms Silenieks
Jul 28 In the Incorporeal, Online World–TW staff member
Jul 34 Man in the Middle (Peace Cup)
–Kim Im-joong interview
Aug 27 Mission Butterfly (Book Presentation)–David Beard
Aug 27 World Scripture II (Book Presentation)–David Beard
Sep 24 UTS: Equipping Interreligious Peace Builders
–Tyler Hendricks

OF HISTORICAL INTEREST

Jan 18 In Context: The First God's Day–David Beard
Oct/Nov 26 The Missionary Road (East Africa)–David Beard
Dec 18 Looking Back: The Japanese Movement
–Graph Shintenchii
Dec 20 With the True Family 35 Years Ago–Lee Duk-lim

BUSINESS PROJECTS

Mar 32 Success through Multiplication–Andrew Lim
Jun 32 The Crucial Link (Bering Strait)–Lee Yeong-heum
Jun 34 Unity through Concrete and Steel–TW staff member
Oct/Nov 16 Dominion of the Skies–TW staff member

