

TODAY'S

WORLD

JUNE 2008





The Path of Church Leaders in the Era of Cheon Il Guk

Hyung-jin nim spoke at a special meeting for Korean Church and CARP Leaders held on June 20, 2008, at Sun Moon University's main building. The meeting was to facilitate the reorganization of the church leadership in Korea.

Church leaders, good morning. It moves my heart to see all of you, who are working faithfully on the front line of the providence. True Parents have taught us many things about the position of a church leader. From the providential viewpoint, the church leader stands in the position of Abel, and the members are in the position of Cain. It is up to Abel to bring Cain to voluntary submission and guide Cain to work together with him.

True Father has taught us that the only way a church leader, who is in the position of Abel, can guide and lead his members, in the position of Cain, is by lowering himself with a humble heart and serving them. This would be true for any other religion, but particularly in our church, a leader should not be autocratic. We may have thought of, or imagined, a church leader as being like a general in the military or a CEO in a company, but it would be wrong for a church leader to think, "You must follow me, because I am a leader and have the authority to make you do so." That is not the Principle way. If a leader were to think in that way, unity and harmony could not be achieved.

We have passed through an era in the wilderness, full of difficulties and episodes, and welcomed the time after the coming of heaven. We are not far from realizing God's will, and at such a time as this, we should all become one and bring to settlement all the foundations we have laid so far. Our church must become stronger and grow further. In this important time, we should inherit True Father's teachings about humble leadership. In particular, young people who hope to become church leaders in the future must remember this.

Recently, I came to know one second-generation member whose father was a famous church leader. Yet, he says he has kept his distance from the church for decades. He asked me, "Can we find passion in our church now? When I was young and we were working to support our elder brother Hyo-jin nim, our church overflowed with passion. At that time, we could have died for each other."

"Such passion can still be found in the church," I said. "If you look at the Unification Church as a whole, you can clearly see that passion. Of course, the church is different from what it was before. A few decades ago, all churches were pioneering churches, but now there are pioneering churches as well as those that have settled down and are more established. Compared to the past, the character of the church has completely changed."

Pioneering churches, for instance the churches in Mongolia and India, are really very passionate. When you are pioneering, you need to move forward with such burning passion, like that of a warrior. However, established churches are different. They are at the center of a nation. Such churches cannot be run with burning passion alone.

When a church grows to a certain level, and becomes established, the local society observes that church and its members from closer quarters. If it overflows with too much passion, they begin to wonder if it is turning into a fanatical group. That is why an established church comes to have a different nature from that of a pioneering church.

Rather than emphasizing its burning passion, an established church should be more stable spiri-

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Cover Photo: At the Palace opening anniversary celebration on June 13; Back Cover: Members of the True Family on the same occasion

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Thanks to Kim Hyung-woon for his extra help with translation.

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

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

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SUBSCRIPTIONS: Airmail to any country: One year (12 issues) \$65, €45, £30, ¥7000 or ₩60,000; Two years (24 issues) \$115, €75, £55, ₩13000 or ₩105,000; Six months (6 issues) \$35 or equivalent (subject to adjustment for exchange rates). In Korea: 12 issues ₩45,000, 24 issues ₩79,000, six issues ₩25,000. Checks can be made payable to Julian Gray Today's World, and money orders to Julian Gray. Send to the address above. Or transfer payment direct to our SC First Bank account # 303-20-016058, Swift Code: SCBLKRSE Account name Today's World Julian Gray. Credit card payments can be made through PayPal: please visit our web site or contact us for details.

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True Parents' Prayer of Blessing

When True Parents Entered Cheon Jeong Peace Palace on June 13, 2006

Our beloved Father in Heaven, at this point in time, closely watched over by heaven and earth, we have ushered in the moment at which the Parents of Heaven, Earth and Humankind can dedicate this glorious Cheon Jeong Gung. In attendance to the master of heaven, who has endeavored from the beginning of this establishment until now, Heaven's warriors have been mobilized to do their absolute best together with the Parents of Heaven, Earth and Humankind on earth, to build a palace of love and peace that can last forever. The construction of Cheon Jeong Gung, which has come into existence so that the master can be acknowledged with the palace as the central point, has now been completed.

This place has been prepared so that You, our Heavenly Father, can become the king of eternity, the king of kings of love, and the master of masters and the king of kings who can govern everything in the world with sovereignty and authority. Heavenly Father, we have created and constructed this palace with joy, so that it may become the main palace of the ideal realm, the kingdom of heaven that is characterized by existing and living together, wherein all created beings on earth can eternally live, receiving Your love in the embrace of Your hands and Your bosom.

Now, together with the name of True Parents, the true families can be delivered from the fallen world, and under Your blessings unite the connections of the love and life of heaven, and bring to a settlement on earth the eternal bloodline of the Parents of Heaven and Earth in heaven and on earth. This palace has been chosen as the place of settlement, so Father, please dwell eternally in the midst of this palace. While still in the process of beginning the world of the ideal of creation, based on the original heart, the first human ancestors fell. They were still in their time of immaturity, and did not know Your will in all its dimensions, front and back, left and right, and upper and lower. Thus, You have had to go through a grievous history, yearning in Your heart for the new form of the family of the unfallen, perfected Adam in the original mold, and have had to endure and persevere to restore, all by Yourself, the environment wherein You can subjugate naturally everything that has been governed through the bloodline of the evil power. To do so, You have had to endure the path of suffering over the eight stages— individual, family, tribe, people, nation, world, cosmos [and God]. My Father and the master of all heaven and earth, having thus persevered, You have worked to enlighten all the fallen descendants who did not know that You are our Father, the Father of our family, the Father of our nation, our world, and our heaven and earth, by sending the Parents of Heaven, Earth and Humankind to earth. Ten, a hundred, a thousand kinds of things have been developed and enlightened and awakened. The cornerstones of this victorious supremacy have been laid so that on the battleground, everything —from the fight between mind and body to the breakdown of the conjugal relationship, the division between father and son, conflict between tribes, conflict between nations, conflict between worlds, and even to the confrontation between the ideology of atheism and our Heavenly Father (who is the master of the universe centered

on the great laws of eternity, of the origin, of heaven and earth and the heavenly way, which is centered on heaven and earth) and everything that was fighting against God, the eternal, nucleic king of the eternally existing world—could be resolved.

The Parents of Heaven, Earth and Humankind have come down to earth to pioneer all unknown environments in heaven and on earth, and through the model standard and the official Principle they have achieved the liberated realm on the levels of the individual, tribe, ethnic people, nation, world and cosmos. On this victorious sign, they are now standing at a point in time in which they can perform the coronation of the king of peace in heaven and on earth in the Cheon Jeong Palace on this day, and standing here, we dedicate before You, our Father, this temple, this palace.

Please become one in virtuous unity with the Cosmic Parents of Heaven, Earth and Humankind, who can finally make a beginning from this palace, in making preparations for the coronation; please permit the Parents of Heaven, Earth and Humankind the grace to attend Heaven in the Cheon Jeong Palace on earth eternally, by purging the world of all its faults and traces, on behalf of all peoples of the world, at this place, and by ushering in the liberated and internally completely freed heaven and earth before the liberated, bright and shadow-free light of the sun of love, life and lineage of the settlement of noon. May this Cheon Jeong Gung be dedicated and belong to You, and may everything that comes henceforth after the ceremonies performed at this place march forward, on and on, and advance into the world of liberation and complete freedom on earth, and into the kingdom of heaven, filled with everlasting and unchanging prosperity and glory, to Your throne of love and victorious supremacy.

On behalf of all humanity, and as the representative of all saints, sages and ancestors in heaven, the foundation of the kingship of the Savior, Messiah, Lord at his Second Coming and the True Parents, who are working at the ultimate end to accomplish and clear away everything, is being presented and dedicated on the foundation of perfection.

So Father, with the authority of the master of all eternity, and with the joy of liberation and complete inner freedom great enough to more than completely do away with the sad history of the imperfect place that is Eden, and with the authority of the eternal master and eternal emperor of love governing over all creation, we dedicate all this before You at this time so that You may become the ruler and master forever and evermore, and so that the True Parents can become the flowers and the fruits in the realm of life of all creation in the world. Heavenly Father, we dedicate and offer this to You earnestly and ardently from the bottom of our hearts, and we pray that You may accept it with delight. I present and report this solemnly in the name of True Parents! Amen! [Amen!] Amen! [Amen!] Amen! [Amen!] *TW*

Note: This prayer has not been previously published in Today's World. True Parents changed the way we end our prayers from "Amen" to "Aju" on September 14, 2006

The Peace Palace Opening: Two Years Later

On June 13 this year, Father spoke at the Pledge Ceremony during the anniversary celebration of the opening of Cheon Jeong Peace Palace. We are pleased to include these excerpts from what Father said.

The third celebration of the palace entrance¹ is the central point. Every year, we will hold the celebrations for this and the Day of All True Things together. The palace entrance commemoration is the center; the Day of All True Things is not the center. Worldwide, everyone should have focused more on setting sincere conditions than on the effort to celebrate.

Henceforth, all those who come here to participate should know that on a commemorative day such as today, you should express your devotion in the form of offerings given wholeheartedly. From all nations of the world, you should bring all the most precious and best things here and perform this ceremony in the presence of God. You should be resolved to do so. Do you understand? [Yes.] ...

You each represent your nation. You are national representatives of the world's countries, and this palace entrance celebration is not a celebration of my personal palace entrance; it is the celebration of a palace opening that is held on behalf of the authority of the world's pinnacle sovereignties. For that reason, an altar should be prepared with devotion on which the best things from each country can be displayed in front of everyone. Isn't that what the Day of All True Things signifies?

The rank and order of everything must be considered. Not even my own sons and daughters can do as they please. If you are holding a ceremony based on my instructions, you are doing it on my behalf, so you cannot do it just as you like. Whether for a week or three months or 120 days, you should start preparing in advance to participate on such a day. Is that clear? [Yes.] If you have performed such an event only according to your own way of thinking, the path of your nation and your descendants will be blocked.

I invest sincere effort to honor Heaven, honor nations and honor descendants and generations to come. Therefore, I offer these devotions unblemished, with my mind and body united, and offer my essence based on my dedication to Heaven. Do you understand that? [Yes.]

1 Father's counting includes the original event on June 13, 2006.

You cannot invite just anybody here. You won't be able to do that in the future. Since we have declared the Abel nation, you cannot invite Abel nation representatives of your own accord. You should first pray and follow the instructions of Heaven and then make the gathering into a sacred meeting.

Bringing an audience here will no longer be a problem. You understand this, don't you? [Yes.]

Special representatives of the king of peace² should be selected and announced for all 140 Abel nations. The preparations for all this should be completed. You should hold workshops....

Ceremonies cannot be carried out just according to your own ideas. Centering on instructions from Heaven, God dwells where heaven and earth must work in harmony to embrace everything in the relative world and in relationships, thereby uniting into one and moving forward toward our goal. Neither True Parents nor you are the center.

With one couple as the center, those in the spirit world and those in the physical world—that is, the blessed couples in both worlds—should unite as Cain and Abel and attend God and True Parents, and Cain and Abel, and make an offering of everything they have, or otherwise their possessions cannot be converted into the possessions of Heaven. I am not playing around. You understand, don't you? [Yes.] ...

You should recognize that you have shortcomings though you have taken part in the ceremony. When you return to your homelands you should unreservedly and boldly make your nations into ones God and True Parents desire, such that those nations can stand before the world proudly and shamelessly. You should commemorate this day on behalf of your nations, which will then be considered countries that have celebrated the palace entrance and offered up all things to Heaven. This is the third celebration. Beginning with the fourth one, all of you should bring something precious from your nations and have it displayed here. There should be a room here dedicated to that purpose. Whatever it may be, you should dedicate it as an indication that you have lived centering on Heaven. Don't

2 In Korean 부봉왕





A report by Sun-jin nim and her husband In-sup nim catches the interest of True Father and other members of the True Family

come here empty-handed. You will be struck by lightning if you do. Do you understand? [Yes.]

Everyone stand up. We've all become aware of the fact that something is wanting in this celebration because of an error [in the preparations], so I too will have the heart to bow to God with my eyes closed and with a solemn heart....

What rally did we hold in Korea? One to launch the Abel UN in Korea. The Abel UN has been established here by representatives of Korea. That is why we were able to hold that celebration....

Rev. Yim Dow-soon offered three cheers of Eog-mansei to conclude the official Pledge Ceremony. Father then resumed speaking.

I have instructions to impart today. There are those who have been dispatched to all the world's nations on behalf of the special representatives of the king of peace and who are responsible to witness and register the nations. What name did we use? [National messiahs.] Even the title "national messiah" does not refer to only one person. In all those nations where the national messiahs—selected by Heaven, and by me—have been stationed, the first and the second generations need to become one. When the national messiah becomes seventy years old, therefore, he should pass his work on to his son or daughter or to the person who is the most exemplary of all centering on the eight realms of the younger siblings. Do you understand?

These are my instructions: Especially for those from Korea, Japan and the U.S.,³ as of today, the second generation should inherit that work. Is that clear? On the foundation of the Abel UN and the Cain UN united as one, the second-generation realm can be set up. On the foundation of father-son unity,

³ Father is apparently referring to those appointed as special representatives for those three countries—Dr. Kwak Chung-hwan, Rev. Oyamada Hideo and Mr. Joo Dong-moon, respectively.

from the central nations of the Abel UN, the special-representative organization should spread out, above and below, left and right, and front and back, centering on all those who pledge themselves here and now.

Centering on True Parents, True Mother practiced absolute faith, absolute love and absolute obedience. All things were also created on the basis of these. Thus, if you fail to unite these three into one centering on true love and true life, the ideal of the realm of three generations will not be fulfilled. The Korean saying, "Though you may fail the first time, you will succeed at the third attempt," is prophetic. In view of this, I am instructing you this morning to make a new resolution. Is that clear? [Yes.] Is it? [Yes.]

Then centering on this day, you should decide in your minds and pray about who should take the place of the father, because it is inadvisable not to establish an heir to fulfill the providential will for the sake of your descendants in generations to come. This is also true in my family. No one can decide anything according to his or her whim alone.

Hyun-jin can't make decisions just as he pleases either, neither can Kook-jin. Don't think to yourselves that my mission is now done. The True Parents are eternal. There cannot be two sets of True Parents. Failure to complete the formation, growth and perfection stages in the Old Testament Age and New Testament Age caused confusion. Furthermore, the world cannot settle down because the realm of Adam's heart—the era of the settlement of the realm of the fourth Adam—has not come about in the Completed Testament Age. On the day it settles down centering on Cain and Abel, no one—neither any country nor True Parents— will be able to move it. The laws established must thus be followed eternally.

That is why you were given *Pyeong Hwa Hoon Gyeong* [Teachings of Peace] and why I need to give guidance and uphold this book as holy scripture day and night, eternally. I must do so even after I go to the spirit world and even after

God proclaims that His will has been completely fulfilled. You need to know this.

Not only should you abide by *Pyeong Hwa Hoon Gyeong*, but you should know that with these teachings at the core, your ancestors and forefathers and all those who ever sacrificed themselves for the religious realm are connected, and with the revelation of the ideal world and ideal garden, you have been placed in a victorious position.

Understand this clearly. This is done as of this day and this time. Kwak Chung-hwan, who is your son? [Kwak Jin-man.] Where will he be from today? [In Mongolia.] After he is appointed leader of Mongolia, in carrying on with the ensuing generations, the question of who will inherit the work that the father has been doing is important. It is to be inherited by the direct sons and daughters, not the son-in-law, even if Jeon-sook [Dr. Kwak's daughter] is older than Jin-man. Is she? Is she older or younger? He is older, so in that generation, he should succeed you. Therefore, he should do his absolute best in his family and in Mongolia and complete the blessing of the whole nation. He should finish this before it is done in Korea.

Next—in Japan, Oyamada—do you have any sons or daughters? [Yes.] You should pray to God and appoint one of them to take your place in representing Japan. You should do this before you are seventy years old. What would happen if you were to die before you reached seventy? You wouldn't be able to make that connection. That's why I must get you to make it.

Next, Joo Dong-moon. [Yes.] You have children, right? [Yes.] You need to decide. After you decide, you should hold a ceremony in your family focused on the son you have chosen. Then the first and second generations, the father and son, and

their wives, and also the sibling [and his or her spouse] would become one and form the number six as a trinity; and next comes the number seven. It's summer during the jubilee seventh and eighth years of Cheon Il Guk. What is the motto for this year? Mansei for the combined jubilee years, the seventh and eighth years.... This has been connected both horizontally and within tribes, so the jubilee years that we can celebrate bring to an end Cain and Abel as the subject- and object partners. Then the ideologies themselves can also come to an end.

Yes, the Greek Orthodox and Roman Catholic ideologies did not become one as Cain and Abel, but they will inevitably become one now. Heaven leaves a place where the mind and body are in conflict, so you should know that if your mind and body are fighting each other, you cannot attend any meeting or gathering. Is that clear? [Yes.]

The ambassadors for peace here are also thinking, "I've done some things, so I should be recognized for what I have done." But Heaven will not acknowledge the things they have done. They are all people who used to oppose the Unification Church. That has not been taken care of yet. You should all know that this work will only be connected to Heaven when those who have gone in advance of the special representatives go out representing your nations and take on that inherited task.

That's why you cannot come here and attend this meeting if your mind is separated from your body. If you do, by the time the rally comes to an end and you return home with your wife, you will find your life together has become disharmonious. You will simply be disunited. Your limitations will be only too clear. Because an era is beginning in which we must establish order, the national messiahs are being dispatched



On the afternoon of June 13, at the Peace Palace, True Parents presented plaques to Hyun-jin nim, Kwak Chung-hwan and Hwang Sun-jo commending their service in missions they have turned over to successors. Others received plaques as formal written confirmation of new positions. (Back row, left to right) Yang Chang-shik, Ji Hee-sun, Yong Chong-shik, Kim Dong-woo, Hyun-jin nim, Hyung-jin nim and Yeon-ah nim, Kwak Chung-hwan, Ohtsuka Katsumi, Kim Pyung-hwa, Seuk Joon-ho; (Front row left to right) Erikawa Yasue, Hwang Sun-jo, True Parents, and Tokuno Eiji

Hyung-jin nim was appointed international president of FFWPU International. Mrs. Erikawa became an itinerant worker in Korea. THESE REGIONAL PRESIDENTS MOVED: Kim Pyung-hwa from Asia to North America One; Yong Chung-shik from Oceania to Asia; Seuk Joon-ho from the Northeast Region to vice-president, World Mission Headquarters (FFWPU International); Yang Chang-shik from North America One to president, FFWPU-Korea; NEW REGIONAL PRESIDENTS: of Oceania, Kim Dong-woo (from vice-president of FFWPU-USA); of the Northeast Region, Ohtsuka Katsumi (from president of FFWPU-Japan); of Africa, Ji Hee-sun (from national leader of Kenya). Tokuno Eiji moved from regional president of Africa to president of FFWPU-Japan.

instead of the special representatives. Therefore, they should assume all authority and complete the blessing and the change of lineage. The change of lineage will be completed at the same time as the completion of the blessing. After that, people must go through a forty-day period and then have their three-day ceremony. Everyone without exception needs to finish this by January 13, 2013. The other tasks cannot be postponed, or they will be lost from sight.

People will be lost to the satanic world. You will have to take hold of them and help save them. In that way, if you don't liberate the satanic world, the responsibility you have been called to fulfill will serve as the central law, establishing the traditions of the eternal kingdom of heaven, upholding the ideal of a strict heavenly constitution. This is all related to the father-son relationship. Do you understand?

There aren't two sets of True Parents. Even if you have become the leader of Korea, you should make preparations centering on the True Parents. The plans for Hyun-jin and Hyung-jin are related. Absolute sexual morality⁴ and purity are crucial qualities that must continue on after True Parents. I do not live as I please. Mother will testify to that.

Say "absolute sex." [Absolute sex.] Such men as you are the children of thieves. What has Satan done with the right of the eldest son? You think you can do whatever you please, drinking and coveting women? No, you cannot. You should not abuse things that mess up your mind; these are enemies of God. You should not drink or become intoxicated, either on liquor or on cigarettes. They are enemies of Heaven.

Next, AIDS cannot continue to exist. Men living with men—how can such a thing be? Everything must be put to rights.

Exemplifying the origin of absolute sexual morality is a respon-

⁴ 절대 성 (jeoldae seong) translated literally is "absolute sex." It appears the term refers more to the absoluteness of the conjugal bond than to the act of love itself.

sibility that rests entirely with me and is one I was called to fulfill....

If a person does not connect everyone together with his heart based on the central core, he will not get a passing grade. You should understand this clearly. Unification Church leaders, is this clear? [Yes.] ... [Referring to a lottery for choosing someone to fill a position] The will of human beings must not be asserted. Centering on God, you need to inherit God's victory, because only then can you become the owner of your family, the owner who can fulfill the responsibility of the husband. Do you understand? [Yes.]

God's will is not accomplished of its own accord. Following the absolute and strict official rules, an orderly world was formed, and that is how the great universe can work even now without conflict and is thus in the process of becoming a unified whole. Keeping this uppermost in your mind, you should abide by the laws, even if you live in the farthest reaches of the world. Those who cannot absorb this will fall behind and disappear. You need to be clear on this point, okay? [Yes.]

Remember this in the morning. Record this and abide by it so that you cannot go against it. Is that clear? [Yes.] As of today, we are passing things on to the next generation. Do you understand? [Yes.] ...

You'll fly into heaven.... You could go anywhere in the spiritual world or the physical world. That kind of era is coming. People will become the most liberated sons or daughters, princes or princesses, of the owner of heaven and earth, and that authority will be offered to God to glorify Him. You should not do this to glorify yourselves. In any era people should endeavor not to bring any blemish to the name of the eternal True Parents. The principle of restoration through indemnity is working. Is that clear? [Yes.]

If you promise to abide by what I've said raise both your hands and clap. Then you must serve God. [Applause] The



On June 5, Sun-jin nim graduated cum laude from Harvard University with a bachelor's degree in psychology. As the class marshal, Sun-jin nim led her class through a parade as part of the commencement ceremony. She was also inducted into the Alpha Sigma Lambda National Honor Society, which honors adults for academic achievements made while fulfilling responsibilities at home or work.

Old Testament Age, the New Testament Age, the Completed Testament Age, the Era of the Settlement of the Fourth Adam, the Era of Liberation and Complete Inner Freedom, Aju. [Aju. Thank you very much.] Don't forget that. Your ancestors will take pictures and record them in the spirit world, and they will ask you when you get there, "What percentage of your effort have you invested to observe the principles True Father has revealed?" Then you will have problems. You might have to wait there for a thousand years, if you have done wrong. I am not joking around. Do you understand? [Yes.]

I'll be in charge of keeping the picture book there. If people do not unite with the laws I have imparted today, or unite with the standard of the eternal laws, they will be held up in the world of darkness. Then they will have to be reeducated so that they will be able to digest that which they hate the most in the world, at the place they hate the most.

You may have become my relative through marriage, that is, my son- or daughter-in-law, but I did not choose my sons- and daughters-in-law from among the true sons and daughters of God. Since I chose them from among the sons and daughters of the false archangel, only after you promise to establish a tradition by which devoted children, patriots, saints and sages representing all nations serving God become one with heaven and earth by presenting—in front of God—a new heaven and earth, wherein everything can be released and freed even in the spirit world, can the world of freedom come into existence in the liberated realm. You have not yet been able to surpass the parents and go forward.

Here are my sons Hyun-jin, Kook-jin and Hyung-jin. Hyun-jin should always stand in front of an audience wherever he goes. Kook-jin is in charge of the national-level economic sector, the banks and the media. Kook-jin should take an interest in the media organizations and banks. He is an expert in those fields, because I made him study them even though he didn't want to. Even now, if he is not fully educated, I plan to make him study what he doesn't already know.

So, what I am talking about at this time, which you have no idea of, is that to decide who inherits the legacy of the kingdom of heaven—those who sacrifice more, shed more tears

so that more liquid drips down their noses...

Absolute sexual fidelity and love should convey heaven and earth's tears shed in joy, with fluid running from the nose in laughter, saliva leaking from the mouth, milk leaking from breasts; the navel would cause the course of the flow to separate before it continues all the way down to the genitals. Only at this extreme can the foundations of true love and absolute sex become one. Those who do not shed tears will not make the grade. This applies even now. I hope you realize that.

You must all decide. I decided that the national messiahs should substitute for the special representatives and work with their own descendants. Henceforth, therefore, for someone in a nation to become its prime minister, he would first have to consult the special representative.

That is why you cannot help uniting. That is the law of Heaven that I too must uphold; I am uniting the UN and the United States, and uniting Cheon Il Guk and the Abel UN, so that, at the center of those four, God can be enthroned as the king of kings in the center of east, west, north and south where the four are united.

I am like the physical body of God; at that place where I am one with God, the vertical parent, I can attend Him. This is the first time you are hearing this. At that place where this work can be accomplished, we will usher in the eras of the individual, family, tribe, people, nation, cosmos and even God, and connect them together, and the national and international headquarters should be included. People are acting as they please—parents, fathers, mothers, children, and the leaders of nations all do as they please. With regard to the constitution, that won't do at all. There is only one constitution, only one set of True Parents, only one true love, only one tradition for the people and only one ideal settlement. Each is unique. You have to do this, and it is unacceptable if you don't.

How difficult has it been until now? When the time comes for you to leave this place, make a resolution and engrave in your hearts the words and instructions I have given you today, all right? [Yes.] Let us conclude with applause and with a promise to serve Heaven. [Applause] **TW**



At the celebration banquet following the main ceremony marking the anniversary of True Parents' entrance into the Peace Palace, Father delivers the thirteenth Peace Message, to which he had added some new content.

Endurance and Forgiveness

February 1944 – August 1945

The following is from the second part of the sixth chapter of an English book about True Father's life. The book was translated (at some speed) from a collection of autobiographical excerpts gleaned from True Father's speeches given over many years. These were arranged chronologically in a series of books entitled True Parents' Life Course (참부모 생애 노정). The English version was not published generally but was prepared for the benefit of the True Children in their younger years. This excerpt has been edited for Today's World.

In July 1944, the New York Times reported, "Japanese militarists have named [one] of their strongest men as governor-general of restless Korea." To take up that post, Gen. Abe Noboyuki resigned as president of the Imperial Rule Assistance Political Society, the parliamentary wing of the totalitarian party then governing Japan. This portion of Father's life story opens with him speaking about his experience beginning a few months later (October 1944) when he was incarcerated in a Gyeong-gi provincial jail. Gyeong-gi Province surrounds the city of Seoul and straddles the modern-day division between North and South Korea.

I was routinely in and out of jail even when I was a student. I maintained courage in the face of torture under the Japanese. I am a man with much experience in that area. Their torture methods were very harsh. If young people these days were caught and tortured the way it was being done at that time, they wouldn't be able to control their bowels and would confess to having done things that they had not.

While Korea was under Japan, I spent time in prison. I suffered lashings and water torture from Japanese detectives from the upper division of the special branch. I went through all manner of treatment. I was whipped until my entire body was black and blue and I bled enough to fill several bowls. I was kicked in the belly by soldiers with their boots on; two people held my arms while two other people stamped on my stomach. What happens to the skin of the belly when you are tortured like that? Does it tear? Does it burst? After such an experience, go and sit on the toilet, then try to stand up. It was so painful.

I worked very hard to rid Korea of the Japanese Emperor, and for that I was tortured in prison. Try that and see what it is like. They hit me here with wooden sticks.... At that time, they wore leather shoes in the army. It was with their hobnailed boots that they stamped on me. People who haven't experienced this will never know what it is like.

No matter what was inflicted on me, even when I was given electric shocks, I did not speak. I would fight it, thinking, "Hit me! See which is bigger—your club or my determination." Throughout the day I was beaten with clubs. I thought, "Let's see how I do," and endured the situation.

Even when I was throwing up blood and bleeding from all ten fingers, I was praying, "How glorious it would be if my blood could represent the blood from ten nations and be given as a sacrificial offering in place of the blood of ten peoples."

I went through torture for nearly twelve hours until I was vomiting blood. There was a torture that drove a person insane in fifteen minutes. I can never forget it. Though I was tortured in that way for twelve hours, I miraculously survived. Once I was questioned for fourteen hours, going through torture so harsh that when it was over, I couldn't crawl more than twenty meters. I was resuscitated several times from near death. Though this process was repeated again and again, I didn't open my mouth.

The sound of my screams from bloody torture in prison was the sound of someone searching for the highest place where God's will could be realized. Unless you have been to the summit of screaming, you cannot complain!

At a place where I could speak with God about fundamental things, I called "Father" and prayed, "God, my blood is different from that of people of the past. I am not the kind of man who vomits blood, collapses and dies while complaining to You with a heart of betrayal. Please don't sympathize with me; rather, sympathize with this nation and with all humanity! Please open a way, with me in the lead, for all people to survive." This was my way of life.

"Go ahead and beat me! Is your love for Japan greater than my love for Korea?..." In this way, I put up a worthy fight. When I was incarcerated under the Japanese, I was grateful to have entered prison rather than being in the position of a traitor who betrays his own nation. I

thought that it would be good if my country could be liberated through my own death rather than my being saved. This is our traditional way of thinking in the Unification Church.

I came to understand the Korean people's misery, how badly they were treated, through being imprisoned in Japan. It was all training for me. Through walking with my companions along the course of suffering, torture and shedding tears in prison, I finally understood Korea's miserable situation. While I was incarcerated I felt a sense of duty—"Someone must liberate the people." Prison became a great teacher for me. My time in jail was a time to set a cornerstone in the providence of restoration that no one can destroy.

Silent at the risk of my life

I have crossed over the point of death several times. Even so, I risked my life because of my sense of responsibility toward my comrades and my faith in them, so in prison I fought alone. I didn't speak even when prison officials threatened to kill me. Once I decided to say nothing, I said nothing.

When the lives of one hundred people depended on me, how could I speak? I would rather have cut out my tongue. I didn't tell them anything. I decided that I wouldn't speak. "Beat me. Even though you beat me, it's my responsibility to win over you." Even though they went through all four legs of a desk—breaking each one into pieces from the force of the blows they administered, and making my body turn black all over from the bruising—I didn't talk.

I didn't talk even when I was beaten with wooden poles. A man must remain loyal. Once a man has made a promise, he must keep it even though it may destroy him. When a day of torture passes by like this, the day remains as a sorrowful one but at the same time, unforgettable.

I still remember the name of the man who tortured me in Tokyo, even now. No matter how much he tortured me, I did not give him any information. I said, "I will not talk." And that was the end of it. Try it for 365 days if you like. Even if I was unconscious and woke up several times, I would say, "What's going on? Let's sleep a little more." I would say such things and make jokes. "I want to sleep a little more; why are you guys waking me up?" In this way, even though they were inflicting torture on me, they became my friends. Whoever tortured me, I said, "Ha! That doesn't hurt. Do it like that; do it that way." That's all I said. They had not one bit of satisfaction. If they could have just gotten one word out of me.... "You may make some official statement, but once I am on the stand, I will not keep silent." That's what I said. If I am a real man, I must do as my heart dictates. I am that kind of man.

I would have been an excellent investigator. When Japan ruled Korea, in front of those smart prosecutors and judges, I acted

as if I were stupid. And I succeeded in fooling them. When they were recording my case, I acted as if I were very dull. They said, "How can a person like him be the one with all that responsibility? He's like a kindergarten pupil." So everything worked out. They were unable to dig up the most important information. They fabricated a report and made it official. It was not important. It was my strategy.... Sometimes you have to do those kinds of things. That's what you would call an able person.

Forgiving and blessing one's enemy

Even though they may lock me up in prison, they can't do the same to my mind or philosophy. "Hit me. If you beat me, you are striking the foundation God laid for me and the course I have walked along the way God has paved. Let's see how strong my heart is when it comes to loving my enemies. Hit me if you want to hit me. Do you think I would hate you?" I've been severely beaten, vomiting blood. I was beaten in place of the human race with its bitterness accumulated through history. They would whip me, and then I would forget it. How wonderful it is for someone to go through such a thing and be able to say, "God, please forgive them." We should go through that; to do so, we have to practice abnegation. Then it becomes simple.

In the days when Korea was under Japanese control, there was a man named Kumahata, a name I've never forgotten. Though we were taught to love our enemies, I would have kicked him without hesitation when he was stamping on me and hitting me. Then I thought, "Hey, you! Fine. Do as you want. I will endure this even though it may push me to the point of death." I didn't treat him as my enemy. Since it was my responsibility to pray for blessings for others, I looked for something in them that could make them worthy to receive a blessing. In my prison cell, that was what I studied. Since men have a conscience, in the morning when everyone else had gone out,



After the March 1919 independence uprising, Japan replaced its governor-general of Korea with Baron Saito Makoto, who quietly initiated a great upsurge in police presence, better intelligence-gathering and stricter control of the independence movement. Simultaneously, he conspicuously built more schools, allowed a great increase in civic groups and relaxed restrictions on non-threatening activities, such as Korean-language newspapers. Pictured above are some members of the Korean Language Society, formed as a result of that policy in December 1921. The Society published a journal, assisted needy scholars and produced a dictionary. Policies later changed, however. In late 1942, dozens of Korean Language Society members were arrested. Among them, lexicographer Lee Yun-jae (top right) and journalist Han Jin (bottom right) died in prison before Korea's liberation in 1945.

the torturers would apologize. That is a human quality. When we see that, we can see that people everywhere are the same. They can't deceive their consciences.

Preventive measures

Before being tortured, you should shed blood first—this will help protect you from dying. When someone tortures you, he will trample on some part of you, your belly or that area of your body. In order to bear that, you have to give yourself an enema in advance, getting it all out first.

You must create an outlet to allow the blood to flow. You could bite your lips or the flat of your tongue. If you bleed beforehand, the torture won't destroy you. It won't be as explosive; it won't tear you apart. God is surely the king of wisdom.... I saved many people by teaching them this. People like me do not follow a comfortable path; we do not go the easy way. Even though I have faced death many times, I have always overcome it.

A mother's tears

They gathered the little money they had and sent me abroad to study, but I ended up in jail there.

My mother came to the prison and wept. She might have said, "If you had thought of your mother, you would not have gotten involved in that kind of movement." But she never said anything. I had not done anything wrong my mother's son. As one born into the Moon family, I never shamed the family name. Centering on the traditional and unique philosophy of Korea, they could see that my conscience was clean. Even though I was in prison, I did not want a mother who pitied her son and cried. I needed a mother who would give advice and encouragement and who would tell me to carry on with hope for tomorrow.

It was impiety. There is no greater lack of filial piety.... Soon after I returned from Japan, the police summoned me, because they were afraid. It wasn't as if I got into fights with them. When my parents came to the police station in tears, I would shout like a thunderbolt descending on them from the clear blue sky. I said, "Your son is not a petty little boy. The tears in my eyes are to relieve the world's sadness and God's. These tears are not for you." That is what I told my mother about why I was treading this path.

Leaving prison

When you leave prison, you have to be kind to the people there. When you go through harsh torture for about six hours and pass out on the floor, the torturer sympathizes with you. The prejudice at that time was real but a torturer later wonders what has become of his victims. This explanation can never make sense at all to those who just chase after enjoyment.

When I was about your age, I was tortured a lot. Nevertheless, I didn't die though I was beaten and my body swelled to bursting through the water torture. I recovered in about two weeks. I ate well for two weeks and returned to normal. So, suffering is not something you want to experience when you are old, but before you have your family.

I have been incarcerated many times, but I was not destroyed by it. No one knows that I wept on the banks of the Han River, but I know.

Internal preparation

During a forty-year period, Japan tried to rid Korea of all her cultural traditions, even her language. I was imprisoned by the

Japanese during that time. The government also imprisoned and oppressed many other Koreans. In order to be called by God, you had to become a patriot, a devoted son or daughter, and a citizen devoted to society. Patriots are people who have resolved to offer themselves to the nation. Such people are needed for God's **providence**. **When God establishes the foundation** for the providence and expands it, Satan always opposes Him. Thus, as a young man I prepared myself for the public life to come.

From the 1920s onward, God was already prepared. That is when I was born. I have struggled to resolve life's hitherto unsolved problems, to reveal the heavenly way and to deal with all the problems related to religion and to love. I worked in this way until the time of Korea's liberation. How old was I at that time? I was twenty-six then.¹ I couldn't say anything about the Principle you are now studying. This was partly because God had told me not to and partly because I had promised God that I would begin my work immediately after Korea was liberated. One person alone cannot accomplish God's will; there have to be partners to work with.

There were times when I went high into the mountains near Seoul and wept bitterly. Where will this nation go? Where is she going, away from the heart of God, the great supervisor of the universe? **Before the liberation, I traveled everywhere, starting with Mt. Bugak.**² I bowed my head and prayed, "O Korea! Don't be sorrowful. Even though the world may be lost, you won't be. So long as I exist, Korea will not be lost." Our ancestors and God carry much bitter sorrow.

Staying in Seoul reminds me of the day I prayed while hiking to Mt. Samgak³ and walking around that area. Have you done that kind of thing? Though the world is unaware, we have to build the road of love. We have to build an altar to love. Though I long to tell of my serious suffering and prayers offered to God for the world's sake, there is something very heartbreaking about it, so I cannot speak.

When I started forging this road, I had already met and seen through all the famous Christian ministers in Korea. I had already evaluated them. They didn't know about me. From outer appearances, I was nothing but a bachelor and an unkempt passerby, but I looked inside them and wrote down what I saw in a report to Heaven. After making my report to God, I began my work.

I went to the underground churches first. Three years before the liberation, or from the time I was twenty-two, I began traveling to the underground churches. Because people had been tainted from bowing to the Japanese Emperor, genuine religious organizations all went underground. Though I was young then, I was well aware of religious organizations doing underground activities and other states of affairs in Korea.

Foresight and liberation

This man they call Reverend Moon is a clever person. [Laughter] I am not a fool. I am canny and see far into the future. Already, in my teens, I knew what would happen to Korea. Yesterday, my younger cousin told me, "What you said about Japan and Germany—that in 1945 Germany would be out of it in April and Japan in August—all happened." He said, "I thought a person had to graduate from a university to be well informed about the world and see the future." **JW**

1 Father was twenty-five by Western reckoning

2 A peak in northern Seoul, behind the presidential palace

3 Samgak means "three horns" and refers to a set of three peaks in the mountains on Seoul's northern perimeter.

Sports as Fuel for Dreams

An excerpt from Hyun-jin nim's speech at his inauguration as chairman of the Peace Dream Foundation and the Sunmoon Peace Football Foundation on June 14



Thank you all for your warm welcome. I'm sincerely grateful for your participation in today's event. It is my distinct honor to be here today as president of both the Peace Dream Foundation and the Sun Moon Peace Football Foundation.

As you know very well, the Sun Moon Peace Football Foundation has organized numerous football tournaments, such as the Peace Cup and the Peace Queen Cup, to raise awareness and raise funds in order to promote a new concept, a new vision, that football can be a tool in generating peace and harmony all around the world.

We have also worked together with UN NGOs and charities to hold the Peace Star Cup, which is a football league comprised of celebrities using their talents and their influence to create a culture of service and peace. By their example, the world can see the possibilities for peace as these leading figures in society go beyond the comfort of their own experience and contribute to realizing the greater dream of world peace.

Furthermore, this vision is also represented in Peace Korea, which serves to bring unity between Korean groups living in Japan. ...

The Sun Moon Peace Football Foundation has one overriding purpose in convening these football tournaments. That purpose is to realize the vision of peace. In addition to the projects already mentioned, there have been other football tournaments around the world that support youth in underdeveloped countries and educate them about sportsmanship, altruism, teamwork, fair play, character-building through gracious winning and losing—but mostly how to build peace centered upon a peace dream.

This is a global movement centered upon social responsibility through sports supported by the profits made through all the cup events. When understood in this way, the Peace Cup and Peace Queen Cup can be recognized as truly significant

international events....

Before taking on this position as the new president of the foundation, I have actively worked to establish an international culture of service by establishing a UN-recognized service organization called Service for Peace and now am embarked on launching the Global Peace Festival which will be a global festival to honor the vision of global peace. In particular I have done my best to raise international leaders who can lead in the twenty-first century, recognizing that experiential learning through challenge and experiences and actual service work is the key to building peace.

I will lead the Peace Dream Foundation forward with all my commitment and my energy. We will expand to include culture and the arts in addition to sports. We plan to build a soccer field overlapping the borders of Israel and Palestine. Isn't that amazing? And we will build a football academy for the children in both areas. This project will help bring peace in the Middle East through a project called Play Football, Make Peace. Both Israelis and Palestinians consider this a very significant and hopeful project and anticipate making great strides toward the realization of peace in their region by tapping and harmonizing the energy of their youth.

Starting in 2008, the Peace Queen Cup will award a prize to people who have contributed to world peace through sports and have worked with the vision of the peace dream....

There are more projects and programs for realizing peace within the Peace Dream Foundation with the profits from Peace Star Cup we are able to support the \$9 million campaign for the United Nations High Commissioner for Refugees by holding the Peace Dream Cup for children living in refugee camps in Liberia and in Bangladesh.

As you know we are opening the 2008 Peace Queen Cup this afternoon. I sincerely hope that you will continue to show your support for the Sun Moon Peace Football Foundation and

sincerely ask you for your encouragement, and your work, to achieve the vision of our new organization. May we continue to receive God's blessing upon our work. In this way we can be assured of a bright future and great success.

And being a son of the greatest football fan I know, who happens to be the Reverend Dr. Sun Myung Moon—who had the vision of bringing football and the vision of peace together—I ask that we work together to accomplish that as yet unaccomplished dream of world peace during our lifetimes. Thank you very much. *STW*



A Natural Affinity

Hyung-jin nim visits the leader of the Jogye Order of Korean Buddhism

By Ken Doo

In commemoration of Buddha's May 12th birthday, the following day, Hyung-jin nim, Yeon-ah nim and a group of senior members made a courtesy call on the Supreme Patriarch of the Jogye Order¹ of Korean Buddhism and solidified the friendship between the two faiths. The Supreme Patriarch resides at Hae-in Temple in Hapcheon, South Gyeongsang Province, some four hours' drive from Seoul. The group arrived at the temple grounds at 2 PM. Upon their arrival, the temple's chief of staff led them on a tour of the temple grounds. Hae-in Temple is located in a large park. Around a hundred smaller temples exist in the general vicinity of Hae-in Temple, with around forty of them within the park proper. Following the tour, the chief of staff led the way to the annex where the Supreme Patriarch, Venerable Beop Joen, resides.

At the annex, Hyung-jin nim and his party offered three full bows to the Supreme Patriarch. Cups of schizandra berry tea, kindly prepared by the staff, were brought and there was time to study each other's faces for the first time. At that very moment, as if to break the lengthening silence, we heard loud

peals of thunder and hail as big as beans fell from the sky.

As if he had been waiting for the thunder, the Supreme Patriarch asked Hyung-jin nim, "How and where did you learn about Buddhism?" Though they had not met before, it seemed Venerable Beop Joen knew that Hyung-jin nim had immersed himself in Buddhism at one time.

To this question, Hyung-jin nim replied, "My Korean is still not good enough for me to read about Buddhism in Korean texts, but I learned about Buddhism through English translations." He went on to say, "Through the death of my brother, I came to realize the ephemeral nature of life, which led to my becoming deeply interested in Buddhism." He expressed his gratitude to Buddhism for enlightening him.

As the conversation deepened, the Supreme Patriarch handed to Hyung-jin nim a book he had written and some others he enjoyed reading. It is not possible to exchange many words in a short time, the Buddhist leader explained, so he asked that Hyung-jin nim read the books because they contained all he wanted to say. He added, "If you become attached to the image or form of something, its essence will be hidden from you." He further explained, "If you hold fast to appearances, you will

1 The largest Buddhist order in South Korea, comprising 90 percent of Korean Buddhists



Top: Hyung-jin nim shakes the hand of the Supreme Patriarch while Yim Dow-soon looks on; Below: The meeting in Venerable Beop Joen's quarters

forget the essential aspect, so always empty your mind and embrace all of heaven and earth as your own home.” He then blessed Hyung-jin nim’s future path.

The Supreme Patriarch also explained the importance of meditation, quoting the words of Confucius: “If you cultivate your mind in the morning, it is all right to die in the evening.” Hyung-jin nim knew that the Supreme Patriarch had continued to meditate even during the Korean War bombing raids and asked him about it. He answered, “True meditation is achieved in the complicated secular world, not in a quiet environment.”

Hyung-jin nim was inaugurated international president of the Family Federation on April 18; this visit took place a few weeks later and is consistent with the tradition of True Father, who has promoted and invested himself in interfaith activities. The Buddhist hierarch asked Hyung-jin nim about his father’s health. “He is still strong enough to start his work early in the morning,” Hyung-jin nim replied.

By the time the meeting ended, laughter could be heard coming from the annex; the thunder and pouring hail had ceased, and quiet came to the residence of the Supreme Patriarch. Venerable Beop Joen told Hyung-jin nim that anytime he wanted to learn about meditation based on Zen teachings he was welcome to come to Hae-in Temple, the center of Korean Zen Buddhism. The Patriarch personally saw Hyung-jin nim out. Not a trace of the walls between religions could be found between the two.



Guests make a donation to inscribe a roof tile. Hyung-jin nim adds his wife’s and children’s names to the message he has written.

After the meeting, the group was shown around Janggyeong Gak, a large hall on the temple grounds, which is registered with UNESCO as a World Heritage Site, because it is where the eighty thousand woodblocks of the *Tripitaka Koreana*² are stored.

For dinner, we were served a temple meal cordially prepared by the staff. As we were about to leave, the chief of staff invited us to stay the night, but because of Hyung-jin nim’s schedule, we said our good-byes and promised to visit again.

Hyung-jin nim’s visit to Hae-in Temple did not come about simply by chance. In his early twenties and despite some criticism from those around him, Hyung-jin nim shaved his head and underwent strict Buddhist training for five years. In the course of his pursuit of understanding, he personally met with the Tibetan Buddhist leader, the Dalai Lama, and received teachings from him. Furthermore, he made a call of condolence, wearing monk’s attire, in September 2005 at the time of the passing of Venerable Beop Jang, a figure analogous to the prime

minister of the Jogye Order of Korean Buddhism.

Based on the precious connection thus formed, we hope that the global religions of Buddhism and Unificationism can work together and realize a world of peace and benevolence. **STW**

2 The United Nations Educational, Scientific, and Cultural Organization describes the *Tripitaka Koreana* as “the most complete [extant] collection of Buddhist texts, engraved on 80,000 woodblocks between 1237 and 1248.”



Left: Venerable Beob Joen takes time for a photo with Hyung-jin nim, Yeon-ah nim and Shin-goong nim; Right: The chief of staff is their guide on a tour of the temple grounds



tually. It should have leadership that permits it to receive visiting honored guests well. The church should also have an atmosphere by which it can form a good relationship with those guests and leave them well informed.

Both these kinds of churches can be found among the Unification churches around the world. For our church to develop further, we should harmonize these two different natures. One nature cannot be emphasized as being better or more important than the other, because people's characters are all different. Some people are full of passion; such people fit well with pioneering churches. Some people do better in an organization and have a higher possibility for growth in settled churches. As can be seen, having two types of churches provides more opportunities to people.

In *The Way of the Spiritual Leader*¹ True Father told us about the six internal attitudes a church leader should have. He should start out from the very bottom. He should move forward with conviction. He should be a little bit simple-minded if he wishes to walk this path. He should endure to the end. He should represent the dignity of Heaven, and his desire to act should lead to actual results.

If I were to add one more to this list, it would be "He should practice sincerity and love." What this means is that a church leader should accumulate sincere efforts rooted in basic moral principles. This is attested by the fact that the Chinese character True Father holds most dear and loves the most is *seong* (誠), meaning "sincerity." You should bear in mind that sincerity is the fundamental virtue of a church leader.

The Chinese character True Mother likes and loves the most is *Ae* (愛), meaning love. It signifies practicing true love. This, together with sincere devotion, is a basic virtue that all church leaders should possess. When we thus practice the six virtues given us by True Father and apply the philosophy of sincerity and love, which represents True Parents, I believe we will be able to inherit the tradition of True Parents and fulfill our duties as

1 This English translation is Volume 3, Part I of the *Gathering for Reading and Learning Series*; 1998, Family Federation for World Peace and Unification International

church leaders.

Church leaders, we need to bring about development in our church that we have been unable to achieve during the last twenty to thirty years. The Unification Family needs to become more mature. In the last twenty to thirty years, we have received much support from Japan, the mother nation, but now the Korean church must become sturdier, strong enough to fulfill all its responsibilities by itself. Not only that, but as the homeland of our faith, Korea should lay the foundation on which it can support the pioneering of churches in other nations, that is, world missions in general. It should play the role of a father in relation to all our churches throughout the world.

To achieve this goal, we should not follow the old ways. We need to nurture a sense of responsibility, a spirit of ownership, and professionalism. We need to improve not only ourselves but also the church. At this time, a new system is being implemented to a certain degree. However, it is not the end. The church needs to continuously grow stronger and more mature; only when it does will an increasing number of people be able to connect to it.

The path to becoming children of True Parents will become even wider than before. Making effort for the sake of changing the church is not something that can be done just once. What we are doing now is only one process. Through this process, we will be able to attain even greater success.

You may remember that I said at the time of my inauguration as regional president of the Korean church that I will guide our church in a direction in which we will have more transparency, equality and better results. We will report the results we have accomplished to True Parents.

I have said that one of the six internal attitudes in a church leader is representing the dignity of Heaven. We must not bring shame to our True Parents. Instead, we need to serve them in such a way as to glorify and honor them more. We need to lower and humble ourselves when dealing with other people. In particular, the leaders who are in a higher position should be humbler. Then other people in society will say, "These people are special. They are so humble, even though they are in positions of authority."



Hyo-jin nim's wife, Yeon-ah nim, speaking to thousands of members at a memorial service for her husband held in Chiba, Japan; Hyung-jin nim and his wife Yeon-ah nim, who have been regularly visiting Japan since March 2007, were also onstage.

One of the problems in the Korean church system is that the flow of information from the headquarters to all churches is very weak. We need to further strengthen our organization in many ways.

As I said at the inauguration, I will not give a person a good position just because I know him or her well. Such a tradition is absolutely bad for the development of the church. What is important is not whether I like a leader, or not. The point in question is whether he or she is the best choice for the church, or not.

Only True Parents are eternal. All of you, and I, too, are passing through. We cannot be the True Parents. No one other than True Parents can stand in that particular position. As time passes, the eras of the second generation, third generation, fourth generation, and the tenth generation will come. What is important is that as the generations come and go, the realm of True Parents' true love will widen further. This is the most important point in our church.

In the time of pioneering, we needed leadership centered on charisma. However, in order to lead the church in the age of settlement, what is required is an organization with charisma rather than a charismatic individual. When people view our church, they should be able to think, "How nice this is; it's an organization to be trusted." Only when we can show others that ours is a holy church that can render help to others can new members join it. When we look at religions with a big and organized framework, like the Catholic Church, we can see there is still a process we need to first create and then go through.

When you study religions, you can see that we are now standing at a very important point in time. We need to do the most important and necessary work now, not only for our generation but also for future generations. Centering on True Parents, it is important for all of us to unite and bring about sustainable success.

Such work cannot come to a successful conclusion through only one person's charisma. This is because there won't be anyone in the generations to come who can lead the organization with charisma comparable to True Father's. Now is the time for us to prepare the church for our future generations.

As you may have heard, the CARP leaders got together and selected a new overall leader by voting. They actually chose the incumbent chairman. Many people think this is the same as the democratic system, but it is not. If we had followed the democratic system, all members would have cast a vote. Instead, we had the church leaders working in the field cast votes to choose the person among them who will work best as the CARP chairman.

The basis for this lies in strengthening the organization by having the leaders cooperate to choose their own leader. After the Day of All True Things celebration in 2000 (in New York), True Parents held a leaders' meeting, at which they had national messiahs vote for the continental directors.

The leaders you are about to choose by vote are not being



International Leadership Conference participants joined True Parents for the second anniversary of the opening of the Peace Palace, on June 13 (Father's speech from that day appears on page 4)

elected based on personal popularity. We will objectively choose leaders suitable for and capable of doing God's work.

Until now, the Korean church had twenty administrative regions. We will now have just twelve regions, and we will choose the regional leaders based on all of your opinions.

We will make our church one that cares for its members and allows them to shine; if we think of our members as lambs, we will develop a culture in which these lambs can grow healthily. We will create a loving realm in which we can embrace even the newest lambs. We will develop a church tradition of truly taking care of our existing and newest members. This should begin with us, and it should begin now.

Our members have been waiting for too long. The church leaders should serve our members well, as if they were our older brothers. If we serve them well with a humble attitude and they grow to lead successful and glorious lives, we will be acknowledged as church leaders who have fulfilled our mission well. When the members are glorified, True Parents, the church and other church members are also glorified.

What position we are in and what authority we hold are not important. The most important thing for us, as leaders, is to love our members. All of us should become beautiful children of True Parents.

I always emphasize that a church leader should play the role of a bridge. No one else can be the True Parents. True Parents are unique and come down to earth just once. As church leaders, we should be bridges, helping our members come closer to True Parents.

We should be of the mind to make our members even more successful and greater, even if they step on us and climb over our backs. If the church leaders practice such a pastoral philosophy, they will be able to bring more members into the realm of True Parents' love. If the church leaders can do that, a tradition of serving and attending True Parents and a tradition by which members can become closer to True Parents will take root in our church.

My beloved church leaders! Today is truly a historic day. From deep within my heart, I thank all of you participating here. *JW*

Memories

of an

Enchanted Day

By Kaeleigh Moffitt

This Blessing Ceremony was the first of its kind; it was a national-level blessing, and the first blessing in the United States of second-generation members conducted by first-generation leaders, Dr. Yang and his wife. For that reason those in our very small blessing group will never forget each other.

Last minute announcements and changes always make experiences in our church more exciting; our blessing was no exception. Because we weren't sure for a long time if second-generation members could attend the blessing on May 17, many couples took part in a prayer condition. Our hope through the condition was that True Parents could feel our sincere hearts and open the blessing to the second generation. I think the experience of setting a prayer condition together for the blessing brought us much closer.

The day before we found out we could attend the blessing, my fiancé, David Moffitt, and I both had dreams of True Father. We felt so much love and care from him in those dreams that all

anxiety and stress left us. We completely trusted Heavenly Father and True Parents no matter the outcome.

The blessing itself was really quite magical. We call ourselves "The Seventeen." Seventeen second-generation couples were among the eighty couples blessed on May 17. Now if that doesn't make seventeen a providential number, I don't know what will!

I remember the look on David's face when I came out of the elevator in my wedding dress. That was the look I had been waiting my whole life for. I loved seeing all of my best friends in their wedding dresses, looking as beautiful as ever, and standing next to the men they would spend their entire lives with. I loved all the different religious men and women who came to give us their support, blessings and joy. I loved that my entire fam-

ily could literally stand behind me on the day I was blessed.

I even loved that we sang "happy blessing day" to the tune of *Happy Birthday*. The banquet afterward was one of the most beautiful scenes I have yet witnessed. There was so much love in the room and so many families. It was perfect.

During the seminar in preparation for the blessing and on the day of the blessing,

Rev. Phillip Schanker and the Stephens family really took good care of all of us. Although True Parents were not physically with us at the blessing, David and I could feel their love through our uncles, aunts, and older brothers and sisters. We had special education the day after the blessing and were even treated to a Chinese buffet. I had the chance to pray publicly in front of my fellow newly blessed brothers and sisters, and when I ended my prayer "in the name of David and Kaeleigh Moffitt, a blessed central couple, Aju," the entire room erupted with applause and cheers. We were all so excited to be blessed. I feel something very special about this group of couples. I know they will make it and I am confident in the integrity of each of them.

I have a feeling this is how God designed it. And so I have to say thank you to all of those who made it happen. Thank you, Heavenly Father, for creating the beauty of true love. Thank you, True Parents, for allowing us to receive the blessing. And thank you, all the people who made my blessing day the best day of my entire life. Both David and I will never forget it. *STW*

Kaeleigh Moffitt, née Fefferman, attends the New Hope Family Church in Landover Hills, Maryland, a town in the Washington DC area.



Top: With Dr. Yang, Rev. Jenkins and others cutting the cake; Middle: David and Kaeleigh during the Blessing Ceremony; Bottom: The confluence of two streams—the Moffitt family (left) and the Fefferman family with the happy couple

True Family Members in Japan

Kook-jin nim, Ji-yea nim and Yeon-ah nim visited various places of importance in Japan from April 22 to 25. On April 23 they went to *Hikari no ko en* (Child of Light) Kindergarten. The following day, when they visited the church in Odawara, Kook-jin nim spoke to the members. "Your sacrifice and suffering has supported the Unification Movement all over the world," he said. "You have made me feel joyful too. I feel we are one family."



Kook-jin nim speaking to the children while his wife Ji-yea nim (right) and Yeon-ah nim (left) look on; in the back is their interpreter Koh Kun-moon



Kook-jin nim speaking to church members in the city of Odawara, Kanagawa Prefecture, on April 24



Visiting Isshin Hospital, Tokyo, April 23



Kook-jin nim, his wife and Yeon-ah nim cheering mansei at the Child of Light Kindergarten



In-jin nim's family visited Japan with Kwon-jin nim and Yeon-jin nim. They attended a variety of events between April 15 and 23. During that period, they actively interacted with many members. On April 20, they were in Tokyo, where In-jin nim's children and members of the second generation performed at a Youth Concert for Ideal Families and World Peace.

Above: In-jin nim speaking at a women's event, in Shinjuku, Tokyo, on April 19
Below: Kwon-jin nim introducing himself; next to him are his nephew and niece (In-jin nim's children)



Above: In-jin nim presenting a grant for a young person to pursue an education in the arts
Below: Jin-sung nim speaking to members at the Headquarters Church in Tokyo, April 20



世界平和と理想家庭のための青少年コンサート
Youth Concert for World Peace and Ideal Family
主催：R&Aクラブ 2008年 4月 20日 日本教育会館



The Seon-hak Choir, of junior- and senior high school students, at the joint concert in Tokyo on April 20



In-jin nim's sons Shin-yeol nim (right) and Shin-pyung nim playing guitar at the joint concert on April 20
 Below: On the same day, watching members of the second generation dancing are In-jin nim, Kwon-jin nim, Yeon-jin nim, Jin-sung nim, Shin-pyung nim, Shin-yeol nim and Ohtsuka Hiroataka nim

Above: Signing autographs for members at the church in Shinjuku
 Below: Commemorative photo after the Youth Concert for Ideal Families and World Peace



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Two interviews explore the phenomenon of Cheongpyeong's work going overseas



Dae-mo nim visited the African nations of Benin (May 20–22) and the Democratic Republic of Congo (May 23–25)

Interview with Rev. Lee Myong-kwan

Director of the Office of Planning and Education, Cheongpyeong Heaven and Earth Training Center

Today's World: How does Dae-mo nim¹ prepare to conduct her spiritual work overseas?

Rev. Lee: Each country has a different spiritual atmosphere. Dae-mo nim (with Hoon-mo nim) offers conditions before she goes, certainly. Specifically, I can say she does many conditions of offering *kyeongbae* (full bows). She might do one thousand a day, or even as many as three thousand a day. In addition, Dae-mo nim offers nighttime prayer conditions. She does these every day.

In Africa there are countries where there are many difficult situations. She could see this during her visits there last year. Slavery, for one, existed in the past. Many people were forcibly taken from Africa to be slaves. In the spirit world these people have great resentment and pain.

In Africa, too, there is the tradition whereby some men have more than one wife at the same time, sometimes many wives. These women have also had much bitter pain, as they wanted to receive their husband's love but died without ever being able to.

¹ We use Dae-mo nim in the understanding that Dae-mo nim is almost constantly with Hoon-mo nim (Mrs. Kim Hyo-nam).



Rev. Lee during a holy song session in Benin

Without making many conditions, there would be many difficulties spiritually. Dae-mo nim has indicated it would be very difficult to hold these ceremonies without such an offering.

So before leaving Korea for Benin and DR Congo this time, Dae-mo nim offered many conditions in preparation.

How does Dae-mo nim decide when to go to a country?

It is difficult, as her schedule is very, very full. Also, Dae-mo nim cannot go without True Parents' specific permission. She may report her desire to go but she cannot just leave by her own will. In relation to this visit to Africa, Dae-mo nim had waited for some time for True Parents to give the final okay. True Parents are always looking at the spiritual situation—whether there might be any danger for Hoon-mo nim, for example. True Parents know the difficult circumstances to be faced.

True Parents are always concerned about her when she travels but they gave her the spiritual blessing to go as the right spiritual foundation was in place —“Have a good visit; bring much

blessing and grace to the members there!”

Do you carry the materials you need when you go overseas?

It is not possible for Dae-mo nim to take everything with her. She will take one holy candle from the Cheongpyeong training center, and other holy candles will be made at the destination. For example, Dae-mo nim holds a liberation ceremony for the second- and third-generation children who have gone to the spirit world. The parents prepare one candle and inherit the flame from the one Dae-mo nim has brought with her.

Holy wine was also needed for this ceremony, and for the Special Workshop for the New Beginning of Cheon Il Guk Blessed Families—which was the central event in each country Dae-mo nim visited. Regional president Rev. Eiji Tokuno brought that with him.

We also have a manual that explains all the ceremonies. We sent this in advance by e-mail, so the staff members in both nations were able to prepare all that was needed.

How does Dae-mo nim use the travel time?

When Dae-mo nim travels by plane, during that time, she is constantly making sincere effort. Heung-jin nim stays with her and Hoon-mo nim [Mrs.

Kim Hyo-nam]; they are discussing and organizing for the days ahead. Hoon-mo nim hardly sleeps at all. She also prays or thinks, or reads Divine Principle. She also likes to read magazines or a newspaper.

What about when she arrives?

At the hotel she has no time at all to sleep. This is not only in Africa; she also travels to Japan once a month.

She might, for example, take dinner in the hotel, and then from 9:00 or so to midnight she has a little bit of personal time.

From midnight to 5:00 or 6:00 AM is the time for setting conditions for liberating the ancestors. Heung-jin nim and Dae-mo nim are together with Hoon-mo nim, and in unity they spend the time making conditions for the ancestors, and also to purify the church and the nation. They liberate those who have played central roles in that nation and who are now in the spirit world, such as former kings or presidents. This is her work to prepare the background.

From the time Dae-mo nim arrives in a country to the time she leaves, she hardly sleeps at all. Hers is a very challenging schedule.



In Benin—Top: Dae-mo nim and Rev. Tokuno, the outgoing regional president of Africa, conduct one of the ceremonies; **Middle:** leading a holy song; **Bottom:** a young second generation girl during a holy song session

I would think Hoon-mo nim's health was a constant concern in light of this. Hoon-mo nim takes care of her health through a special method. As Dae-mo nim is working through her body, she has to keep it in good condition,

as you can imagine. Since she was young, before receiving the blessing, Hoon-mo nim has practiced a kind of yoga—stretching and gymnastics. Also, spiritually, Heung-jin nim gives Hoon-mo nim a lot of strength.

What kind of staff members does Dae-mo nim take with her?

Someone is usually sent in advance to help prepare to register members for the different ceremonies. Care of the data is extremely important.

Then there is the work to train the



chanyang (holy song session) team.² We send someone three days to one week in advance to train others.

We also need to have interpreters who can go from Korean to the native language, or if necessary to English and from there to the native tongue. Often local members with language skills do this work.

Dae-mo nim also takes two or three counseling staff with her when she travels.

The culture in Africa seems to be spiritual in inclination.

Africans, whether members or not, are rather sensitive to the spirit world. Dae-mo nim has alluded to this. Our blessed family members are very sensitive. Even compared with members in other countries, they have many have experiences with the spirit world. There are those who actually see their ancestors during the liberation sessions or during prayer; others hear their voices. There are also members who can feel the resentful spirits residing within themselves. During holy song sessions

² Those who provide the music and lead the singing and clapping from the stage



these spirits manifest themselves: people suddenly collapse, some shout without reason, others suddenly start to dance. In one incident a person's belly suddenly grew in size—it was because of someone who had died with a child in her womb. That spirit made the woman look as if she was about to give birth. We saw such phenomena.

So African members can easily understand the concept of relating with their ancestors, and other matters to do with the spirit world. They listen very carefully when Dae-mo nim speaks and during the holy song sessions they have experiences with the spirit world.

This is why members had waited expectantly for Dae-mo nim's arrival in the sincere hope that she could help them solve their spiritual problems.

How did the members welcome Dae-mo nim?

The leaders and other members in, for instance, DR Congo, had made many conditions to allow Dae-mo nim to come. Almost three thousand people came to our auditorium to welcome Dae-mo nim warmly. As it is a church property, that was even better spiritually and the members could receive much grace. Even though we encountered practical difficulties, the spiritual atmosphere was highly charged, and the members were so pure in heart.

How close was it to the atmosphere at Cheongpyeong?

The atmosphere was more charged than at Cheongpyeong. The members worked even harder. Members who come to Cheongpyeong sometimes participate out of a sense of duty or just formally....

Not only in Africa, but also in Asia, South America or Europe, many members have not been able to meet Dae-mo nim, and they do not



The city of Ganvié in Benin, which Dae-mo nim visited in May after a workshop for members. *Insets—Top: The young girl Dae-mo nim met; Left: Local transport; Middle: Dae-mo nim and staff members visiting the king of Ganvié*

have much knowledge of the work Cheongpyeong is doing. They have been waiting. Because they have waited and waited, they are so fired up, and they have prayed earnestly. Whether they are listening to Dae-mo nim’s message, doing the ancestor liberation, or involved in any of the ceremonies, they are certainly not dozing off but instead are shedding many tears, praying so deeply—more earnestly than at the Cheongpyeong training center!

Their hearts were truly being revived. I had to repent; I received so much grace too....

The African members really worked more intensely than members do at Cheongpyeong. There was a tangible atmosphere of dedication.

Do you have a particular story you could share from your time in Africa?

After the ceremonies in Benin had concluded, we went to Ganvié,³ a large village of 30,000 people that is built on a lake. There are three blessed couples living there. Dae-mo nim went to visit them.

We went in a boat, and the national leader steered us to a home that he indicated was that of a blessed family. One small girl of about ten years old came out of her house. We asked her “Are you a blessed child” and she answered that she was. “Do you have a picture of True Parents?” She said she had. She went back inside and reappeared with a framed photograph of

³ Ganvié is a unique and well-known community in Benin that draws its share of tourists. Its homes are of wood, and built on stilts over a lake—originally to avoid attacks from warriors who would not cross water.

True Parents.

At that moment I had a tearful moment of realization: in Africa, even in such a remote village as this, there are blessed families with their children. I was sorry for their difficult situation, but at the same time I felt grateful to God and True Parents that all over the world



Rev. Ji Hee-sun been welcomed as the new regional president of Africa

there are blessed families, our members. I actually wept. Dae-mo nim was also in tears. She embraced the children, gave them some money, and took photos with them. The families sang a song for her.

Do you have any further reflections on how Dae-mo nim sees Africa?

Dae-mo nim always emphasized the education of the second-generation children, who are becoming very numerous! Dae-mo nim gave 70,000 dollars to the Benin church, so that they could finish construction of the Peace Embassy and use it to educate the sec-

ond-generation members.

Dae-mo nim said that Africa is the land that God has blessed the most, but that the mindset of political leaders who only sought to live comfortably themselves was a problem. She encouraged our blessed members to have the heart to become the owners of their nations, and change the spirit there.

In both countries Dae-mo nim spoke about the importance of witnessing. In Benin they held the ceremonies in an auditorium with a capacity of five thousand people. There were about one thousand members present. Dae-mo nim said she would come again when they could fill the auditorium with five thousand members. She asked the members, “Can you do it?”

“Yes!” they shouted.

We asked Rev. Lee one general question about how Dae-mo nim works:

How does Dae-mo nim find all those thousands of ancestors in the spirit world?

Dae-mo nim said that in the very beginning it was exceedingly difficult to find the ancestors. Now she has the help of many angels who give their support, and of the 320 billion absolute, good spirits. They work with her. All by herself it would be impossible for her to find all the ancestors. She has a list, and she sees that spiritually when she prays.

With the list she can explain to the absolute good spirits whom to find. The absolute good spirits also know where their own ancestors are, so they can find them swiftly, no matter where they are, and bring them to liberation. **STW**

Interview with Rev. Futila Di Mayeko Michel

National Leader of the Democratic Republic of Congo

Today's World: What did members feel when they learned Dae-mo nim would come?

Rev. Futila: In Africa, people know about the existence of the spirit world. It is part of our culture. Also, we are aware of our ancestors. If something bad happens, we might go to the grave of our ancestor and pray in repentance.

So when the opportunity came for Dae-mo nim to come to our country, members felt so much hope.

Now, even though after a long time, we were given this opportunity. Even though our circumstances are not so easy, our members did their very best to welcome Dae-mo nim.

Were there particular experiences with the preparations that you could share?

Some profound experiences occurred in the three days before Dae-mo nim came.

The participation fee¹ was set at US\$30, but to make extra condition we increased the amount to \$50. That may not seem like much, but it is not easy if you add \$20 to the cost.

What was amazing, it was as if the spirit world opened up three days before Dae-mo nim came—even for those who were complaining “I will miss this opportunity! I am looking for the money but...” For three days just before the event, our registration staff had to work so hard inputting data because many members experienced the spirit world opening up to them. They felt their own ancestors were pushing for the opportunity to receive the money they needed.

Up to that time, around one thousand nine hundred members had applied; three days later the total number had increased to two thousand five hundred. The registration staff had to work all through the night.

For example, at 3:00 o'clock, one member would be worrying, complaining, “I don't have the money” but at 8:00 o'clock he would come back, run-

¹ Ancestral liberation requires that some condition representing our effort be offered, hence a monetary offering is made.



Left: Rev. Michel Futila; Right: The work to input all the data for the ceremonies in DR Congo was constant.

ning, saying, “I have got some money; I want to attend!”

There was one sister who wanted to liberate many ancestors, but did not have the money to register. Two days before the event, while she was half asleep, half awake, she heard the sound of knocking at the door, and woke up. But no one was there. Then she heard a voice in her head saying, “Why are you

able to liberate many generations of ancestors.

We witnessed such kinds of amazing things, and through such happenings members became truly happy to welcome Dae-mo nim. It was like a dream coming true.

Eleven years had passed since the beginning of the ancestor liberation providence. Now we, like other members around the world, had the chance to receive this benefit. This allowed members to feel they are now citizens of Cheon Il Guk. This was a most important point for them. Some had not really believed Dae-mo nim would come, but now we could meet Dae-mo nim in our country!



The national headquarters of the Democratic Republic of Congo

How was it arranged for Dae-mo nim to come?

It was most recently due to the effort of our regional president, Rev. Tokuno,² who pushed so hard for this

dream to be realized. We are very grateful to him.

How was it organized? Did you try to create a similar atmosphere to Cheongpyeong?

Even though this liberation was held in Africa, we did our best to do everything as it is done in Cheongpyeong. We

still waiting? What about us?” “About you? Who are you?” she asked.

Then when she went back to sleep, she saw many people. They were saying to her, “We want to give you money but you have to go out yourself.” The next morning she suddenly met someone who owed her money but had never repaid it. The lady said, “I have money for you.” Then our sister remembered her dream. With that money, she was

² In the recent leadership reshuffle, Rev. Tokuno was made president of FFWPU-Japan.

did not want to make it a low-level experience, but a high-level one, because we are citizens of Cheon Il Guk. We felt we could do it well in Africa, too. We had some guidance and support from the Congolese members living in Korea. All the members of the *chanyang* team³ were from our second generation, all from Congo, aged from twelve to fourteen years old!

They did the holy songs in Korean, not in French—everyone sang in Korean! The team also specially sang *Holo Arirang* for Dae-mo nim. She was very inspired.

How did you manage with the language barrier?

Ngumu Frey interpreted directly from the Korean. He has lived in Korea for many years. All the Congolese members who live in Korea, and all those who had attended Cheongpyeong previously, came to Congo to support us. So we invested our best.

I read you had trouble with the electricity at one point....

Yes, we had prepared well; we even had a backup generator. We had checked everything carefully; it was working. Then, when it was time for Rev. Lee Myong-kwan⁴ from the Cheongpyeong training center to speak, the electricity was suddenly gone! Even the generator... I could not understand what was happening. But Rev. Lee's attitude toward the members was so kind and encouraging. They started praying so earnestly, some were crying even. We waited fifteen minutes, twenty minutes. Suddenly the power came back on. After the power came back on, everything was okay from then on.

What did Dae-mo nim emphasize in her talks?

We had only this one chance to meet Dae-mo nim, so we prepared ourselves to be open-minded; no matter what Dae-mo nim might say to us, we would receive it! We would accept it and do our best to change.

Dae-mo nim talked about our ancestors, because this was the day before the main ceremony. She was praying, meeting the spirits; she had gone into the spirit world. Because our ancestors did not know the Principle,

³ The team who lead the holy song (*chanyang*) sessions from the stage. *Chanyang* means praise.

⁴ Please see our interview with Rev. Lee, also in this issue.



Second-generation members in DR Congo led the holy song sessions

she mentioned certain points to do with sex, polygamy and telling untruths. Our members accepted this. We have had problems in these areas. No one could deny these points.

Secondly, she talked about education, especially of our second generation. Our environment is not so good; there are many outside influences. She worries, and she gave strong guidance for the sake of our second generation.

The third point, which she emphasized when she talked to the leaders, was the education of members. Many problems come because of the lack of education. She took a long time to explain to leaders about educating

members.

Dae-mo nim's last point was about her hope for Africa. Africa has many natural resources, which she called special gifts that we have received from God. This is the way God has loved Africa. But you have to take ownership, transform all these resources [to useful products] and create a happier life.

We feel so much gratitude. We have had many problems in the past, including division in our church, which led to much resentment, but now we can resolve these. Now we will be able to contribute our resources to the building of Cheon Il Guk. We can take responsibility and ownership. *JTW*



Second-generation members in Benin offer a song to Dae-mo nim and all the brothers and sisters

India: Renewing the Environment, Renewing Ourselves



Top: Indian members at a roadside tea shop in picturesque Utranchal (UPF leaders David and Amala McLackland are visible behind the banner); *Middle:* Indian members carry out a combined IRFWP and CARP effort to beautify the banks of the Ganges River in the holy city of Haridwar

TIME FOR PURIFICATION

The decision to hold this workshop for our headquarters members was a spontaneous one. Its purpose was to revive their spirits and hearts after they had gone through many struggles over several months.

We decided to visit one of our headquarters members, Sunil, in his hometown in the Himalayan state of Utranchal. The journey took longer than expected. All ten members from the headquarters packed into a Scorpio van travelled from 4 am to 6 PM, climbing to an elevation of almost two thousand meters.

With typical Indian hospitality Sunil's mother served dinner for all of us and insisted we sleep in her house. Two sisters and I slept in her double bed with warm blankets, whereas she made do on a side bed with a thin cover despite the cold throughout the night. Seven brothers covered every available space in the tiny living room.

The next morning we set out for Mussouri, a famous hill station and tourist spot where Delhi-ites go to escape the summer heat. All of us went out fund raising and made a week's income within a few hours. We found the answer to our question of how to fund raise when the mercury rises over 45 degrees Celsius in the summer: Send a team to the mountains!

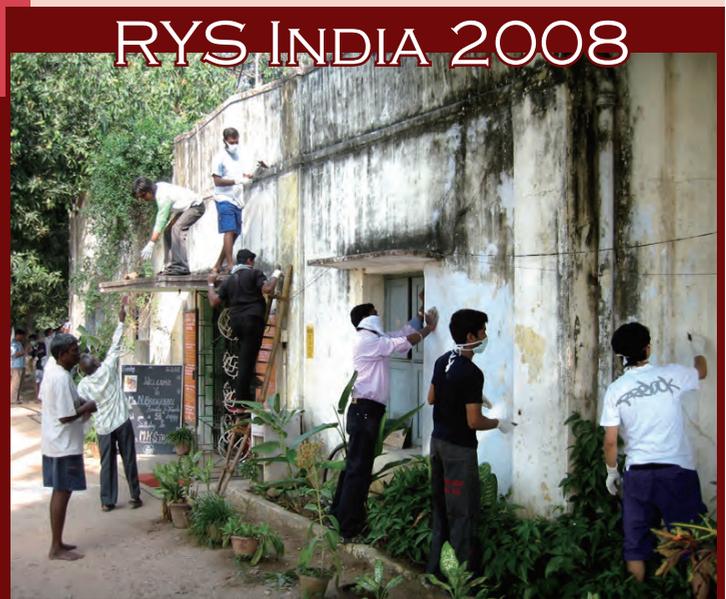
On the third day, we returned via the holy city of Haridwar where pious Hindus coming from all over India take a dip in the Ganges River to wash away their sins. We cleaned garbage from the river banks. This simple service was deeply appreciated by the officials in charge of keeping the banks clean.

On our return to Delhi we kept ourselves occupied during the seven-hour drive, listening to each other's personal testimonies. In great depth each member spoke on how the Principle had touched their lives and helped them change for the better. It was a wonderful homecoming for me and a complete revival. We were grateful to God, True Parents (and Sandeep our national leader, who drove us all the way on the most treacherous mountain roads) for bringing us home safely. *JW*

Prepared by Amala McLackland

TIME FOR SERVICE

In March this year, an RYS India project under the theme I Can Change brought together participants from Christian, Hindu, Muslim, Buddhist, Unificationist and Unitarian faiths from India, Sri Lanka, Nepal, Malaysia and Canada. Participants received lectures from Rev. Thillai Rajan and others. They renovated a century-old girls hostel. It was not an easy job because they had to clean the building entirely and scrape the old paint off the wall. Concrete was injected into the cracks and the walls were reinforced with iron rods. They also painted the whole edifice starting from the front gate. Their work was telecast by Jaya TV, one of the most prominent TV channels in Chennai. The greatest reward for the participants of RYS India 2008 was to see the joyous smiles of the little girls with their home given a new lease of life.



A Horseback Pilgrimage



Cattle Drive 2008, June 12–14, 2008 in Paraguay



By Larry Moffitt

“YOU’RE crazy.”

Not exactly the benediction we were looking for, but it seemed like those were always the first words we heard from people while organizing our Cattle Drive for Peace and Unity through the rugged outback of Paraguay.

I can’t say I blame them. When you Google “Upper Paraguay’s Chaco,” words like “inhospitable” and “thorny forest” dominate descriptions of the terrain. Temperatures in the summer rainy season (November–April) can reach 115 degrees. Dirt roads, which barely exist in the best of times, turn into hazardous, boot-sucking goo, and mosquitoes are the state bird. Weather in the dry season varies from 30 degrees (Fahrenheit) at night to 90 in the daytime. Jaguars, poisonous snakes, with gators and piranha in the rivers—what more could you ask for?

We were proposing to drive 150 head of cattle, all of them pregnant, a distance of 170 kilometers (106 miles) over the aforementioned hostile landscape and iffy roads. June is winter in Paraguay, which is actually a good thing. Summer would be ten times worse. The drovers included people from Paraguay, Uruguay, Chile, Peru, Korea, Japan and the United States. About half the twenty riders were youngish (20s and 30s) Paraguayan businessmen and sons of leading political families, the emerging leaders of their country.

A cattle drive is self-explanatory, so why “peace and unity”? The drive was a run-up to the Global Peace Festival in Asunción, July 2–5, celebrating the interfaith vision of one family under God.

Hyun-jin nim explained further, “Moving cattle is a way of learning, a way to tear down the curtain between the affluent sons of Paraguay’s upper class and the country people who have very little in the way of material goods.” Even most Paraguayans have never visited their country’s Chaco and do not realize its economic potential for the country in terms of cattle, eco-tourism and biofuels. We wanted to help them have an intimate experience with a part of their own country most had never taken time to appreciate because it’s so far from the capital and so hard to get into and out of.

It was also a spiritual offering to God—hard work, performed in unity, to ask His blessing on

The cattle drovers begin a day’s work; wearing the red bandana is Hyun-jin nim





this land, to which we offer ourselves in service. We are all familiar with Jesus' analogy between fishing and bringing souls back to God. Well, we like to think that if Israel had been landlocked, Peter would have been a cowboy and Jesus would have told him, "I will make you cattle drivers of men."

Finally, it was part leadership education on horseback, with Hyun-jin nim conveying to us his father's experiences and teachings. The companion text was God's beautiful creation itself, read and studied by the light of an enormous full moon.

We began in Fuerte Olimpo on the Paraguay River, a couple of hours north of Asunción by small plane. The first day's ride was the most stressful because we were all getting used to being on a horse all day, as well as getting acquainted with our mount's individual personality. Hyun-jin nim told us before we started, "You will understand that horses are living beings, each with a unique character. As it is with people, some are leaders; some are followers. What works with one, will not necessarily work with another."

One of our relatively inexperienced riders had trouble with a horse that constantly tried to run away with him. He could barely keep the animal under control. After a while he swapped horses with Marcelo, a lifelong rider who owns a small cattle ranch in the Chaco. Under an experienced hand, the horse settled down, and the new rider did fine with the gentler horse.

The sun was brutally hot that first day, and in its own way it helped us get our priorities straight. When we began that eight-hour ride, I had all kinds of non-essentials in my saddlebags—flashlight, jacket, mosquito repellent, energy bars, binoculars. After that first day, packing for the ride became real simple—water, sunscreen, more water.

We helped each other as we rode, sharing water, horse advice and bits of information about ourselves. But it was around the campfire each night, staring into glowing embers under a star-filled sky, that people said what was really on their minds and we got to know each other.

Ariel, whose family owns a major sugar cane mill in Paraguay, asked Hyun-jin nim, "We are inspired about Paraguay, because we are Paraguayan. But we all want to know what inspires you about Paraguay."

Hyun-jin nim spoke about his childhood in post-war Korea. He sees comparisons between the Korea of his childhood and today's Paraguay. "This is a young country, and though it isn't wealthy, there is idealism here. I hope they can keep their vision." People respond well to Hyun-jin nim because he makes Paraguayans proud to be Paraguayan. He recognizes their potential and tells them to believe in themselves as a nation that can be aligned with God and that will be blessed by God.

"What we're doing here," he told us, "is not just about moving cows from one place to another. This is about restoring a nation." He said we should apply the feeling we have of being responsible for all these cattle toward feeling a sense of ownership for this country. People took it to heart. There evolved a general understanding, largely because of elements infused into the discussion from Hyun-jin nim's perspective, that we were doing something for Paraguay. We started to think this ride was special, not just because of what we were doing, but also because of who was there.

The ride was not a cakewalk. One of our more experienced riders had his saddle cinch fail while galloping. The saddle rolled with him; hard and fast he hit the hard, gravel road as the horse ran over him—concussion, six cracked ribs, a cracked shoulder blade and a punctured lung. As he was also one of the ride's organizers, he had put into place a medical evacuation procedure for just such an occasion. He had done a good job; we flew him to a hospital in Asunción by small plane. He's home now and recovering nicely.

Another rider was tossed onto his face when his mount came to an abrupt stop. It had simply had enough of carrying him all day in the hot sun. Scratches and a cracked rib. The injuries were sobering walk-up calls for the rest of us. Hyun-jin nim had been telling us, "Don't ride beyond your ability," and now we knew what he meant.

But even without putting horses, hooves and horns into



Left: The cattle are driven along a dirt road on the way to Puerto Leda; **Right:** Felipe Salomon (19), son of the Speaker of the House of Paraguay's Parliament, is an accomplished rider and lent a cheerful presence to our company of drovers.



The rainy season in the Chaco of Upper Paraguay was coming to an end during our cattle drive. Six months of steady rain had left the low parts alongside many of the roads in swamp-like conditions.

the equation, the Chaco has its own perils. A radio call away we had a couple of medics who carried snake bite anti-venom for some species of viper. I asked one if he thought the anti-venom was effective. "Sure," he said, "if you get bit by the right kind of snake."

At least we had roads to use. Much of the moving of cattle in the Chaco is from one place to another on your land where there are no roads at all. Marcelo pointed to the wall of thorn trees lining the road, and said, "Driving cattle through this stuff is pure hell."

Among the lasting impressions are the Southern Cross constellation, the smell of horses and new leather, and how sounds carry extraordinarily well in the pre-dawn darkness—a cough, quiet conversations in Spanish, English and Guaraní, the unmistakable sound of teeth being brushed, somebody spitting.

One night, under a spectacular sky, Father Maldonado brought out his guitar and we discovered another side to our cowboy Catholic priest—songs so tenderly rendered that it made even those who don't understand Spanish wistful. He sang love songs to God as well.

By only the beginning of the second day, we were all getting to know our horses. You quickly bond with someone who is willing to carry you all day on his back, under the hot sun. We originally figured on twenty kilometers per day, but cooler temperatures and strong horses enabled us to do thirty-five to forty km on most days. Bottoms and inner thighs unaccustomed to saddles were another thing; we each spent some quality time with our Ibuprofen. But on day three when we did a full forty and nobody died or felt they couldn't continue, a pride of accomplishment settled over all of us. We knew we could do it again.

People who know horses can easily tell if someone else does too, and Hyun-jin nim won the immediate respect of the vaqueros by his obvious savvy and good horsemanship. Their respect increased when they found out he had jumped horses in the Olympics. But an incident on the trail made him a legend. His horse was fatigued; he and the vaqueros thought it

was time to change horses. He took off the saddle and was preparing to put a bridle on another mount, when the horse he had unsaddled—the one he been on since the beginning—came over, pushed itself between Hyun-jin nim and the new horse. The horse got his rump against the new horse's chest and backed up, pushing him out of the way. He then walked over to Hyun-jin nim and laid his head against Hyun-jin nim's chest so that he could have his neck stroked. It was a tender moment that surprised and touched everyone.

Another thing the Paraguayans noticed and commented on was how Hyun-jin nim gave so completely of himself during the ride. After we took the saddles off each evening and took care of our horses, the urge to find a place to sit and pull into yourself, or lay down to sleep, was strong. It's these small moments, when nobody is particularly looking, that determine whether you really do live for others, or for yourself.

At nearly every meal Hyun-jin nim quietly took up his station by the pots and ladled out mystery chow to each cowboy. Only after everyone had theirs, did he fix his own plate and sit down to eat.

Other times he was showing individuals things that would improve their riding or drawing people out about their lives or plans for the future. We set up tin cans across a pond one afternoon and took turns shooting at them with a rifle. He took a personal interest in each one's shooting style.

After dinner or at breakfast, whenever there was a reflective moment, Hyun-jin nim laid out a vision of God's hope for Paraguay and all its families. It was relevant, and people were hungry for it. Wherever he put down a camp chair and sat, a circle of chairs naturally formed around him.

All during our time on the trail he was fully engaged with everyone, doing seemingly without effort what real leaders do.

Hyun-jin nim had given instructions that the meals should be simple and Paraguayan. Maybe a breakfast of peanuts and hominy floating in hot sugared milk (with cloves) can be called simple, but the cook was Brazilian, and very little we ate was Paraguayan.



Left: The warmth of a campfire and of camaraderie; Right: Hyun-jin nim dishing out a hearty meal

Breakfast one morning featured baby pig parts, killed and cooked by Antonio, on whose land we were staying. Accompanying that was *coquito*, a hard, dry, flavorless breadstick that even when freshly made does a good job of imitating stale bread. Also, shredded raw cabbage and thick, black sweetened coffee. Delicious!

Another time, breakfast was two pieces of salty cheese, a couple of coquitos and half a cup of coffee. It took less time to eat than it does to read that last sentence.

So we foraged a bit. Someone caught a *yacaré* (a cousin of the alligator) which the vaqueros cleaned and cooked. It was amazingly good. Juan, who is president of a university with eight campuses scattered around the country, stopped at a farmhouse along the road and bought some *chipa* (cheese bread) from the lady of the house. It was still warm, and fresh from the oven. He rode up and down the line with it, handing a piece to each rider. A little country store had a couple of two-liter bottles of warm no-brand cola, which we bought and passed around as we rode.

After three days of such simplicity, the very first question anyone asked when encountering a new life form was “can you eat it?” In the Chaco, the answer is always yes. Late one night someone caught a *tatu bolito*, an armadillo that rolls itself completely into a ball. But we had just finished woofing down chicken-fried reptile, so we let the little guy off the hook.

Food, which was not on anyone’s mind as much as it might seem from reading this, led to a poignant incident in the tiny and very poor village of Maria Auxiliadora (Mary the Helper) on the next to the last day of the ride. Standing alongside the road were several mothers and children waiting for us. Word of the cattle drive had preceded us and they met us with a letter asking our help in improving their one-room schoolhouse.

Our Brazilian bag lunches had candy in them, so Hyun-jin nim, who has a house full of his own children, got off his horse and started fishing around for some candy to give to the kids. Then he just handed the entire lunch to one of the mothers. As soon as he did that, all the rest of us dismounted, dug our lunches out of our saddlebags and handed them over to the mothers.

Not expecting anything at all, and partly in jest, Hyun-jin nim asked, “Since we gave you our lunches, can you make a real Paraguayan lunch for us?”

“Yes,” they responded immediately. “Please come with us.”

We were fourteen people. Their house barely had walls. It was an open shelter with beds scattered around. They had a handful of chickens and ducks in the yard. They butchered four chickens and a duck for our lunch. They set up a table

and chairs in their living room, which had only two walls, and cooked for us a delicious meal of *boribori* (chicken soup), *mandioca* bread and duck *empanadas*.

We were in heaven, but we knew they had fed us several days’ worth of food. Again, Hyun-jin nim was transported back to his childhood, where food was little but hospitality and community were large. Before we left, we gave them a contribution so they could replace their chickens and duck and the food they used for us, and a bit extra. But we had to offer it—they asked for nothing.

Hyun-jin nim was very moved by this and later said he thought in that moment, “This is what God wants all His Paraguayan children to be like. If this nation can have the vision to allow this kind of character to come forth and lead Latin America, Paraguay will be a great nation. Out in the wilderness of the Chaco, among people who have nothing, I encountered the true heart of Paraguay.”

Epilogue

For people with a spiritual orientation the cattle drive was a five-day prayer for a nation. And everybody felt it.

When we got the cattle to Leda successfully, Hyun-jin nim donated a bull from there and nine cows to the upriver Indian villagers of Esperanza, who had promised to raise them as public property, increasing the herd for the funding of schools, medical care and college tuitions.

During the ride, Marcelo got word that his wife’s impending delivery of their first child had encountered complications, with the umbilical cord now wrapped completely around the baby’s neck. We offered to drive him back to Fuerte Olimpo, but he insisted on finishing the drive and the spiritual offering for Paraguay, of which he had now taken full ownership. All this despite his being in agony about the baby’s delivery and burning up the satellite phone getting frequent updates. It looked like an emergency cesarean would be required. The operation was scheduled for the morning after we arrived in Leda.

But something interesting happened during the night. The umbilical cord slowly unwrapped itself from the baby’s neck and the child was born by natural delivery. Marcelo burst into tears as he got the news on the sat-phone, with everyone standing around.

We told him, Marcelo, you sacrificed your own heart’s interests in order to take care of God and this important spiritual offering. And while you were doing that, God was taking care of your wife and son. **JW**



Bret Moss with studio guest Parashu Ram Timalcina from Nepal (seated left); standing, left to right: lighting director and cameraman, Hiroyasu Ishijima; production manager and editor, Daniel Bonkobara; make-up artist, Karina Chavez

Roots of the Defining Moment

By Bret Moss

Dr. Frank Kaufmann, who on occasion would welcome Hyo-jin nim to his home where they would have late-night conversations lasting sometimes until dawn, eulogized Hyo-jin nim by saying:

The first thing to know about Hyo-jin nim is that knowing him more deeply in his most important aspect is not the fruit of your experiences with him or horizontal shared biography of times you've spent with him or things you've done with him. To know Hyo-jin nim more deeply is a matter of spiritual growth. This is true about the True Family in general and it's true about every one of its members in particular. Only God can reveal to each of us who Hyo-jin nim is, and for this it is not too late for any of us....

He ascends now and I guess my dominant feeling is—look out! Look out!...

His mission is media.... And as Hyo-jin nim rises today as we speak, everything he was destined to do is going to happen unabated now. Just get on the wagon, please. Because we are going to see what he was meant to do and meant to be and free to do and free to be. Please, just get on that with him now.

Hyo-jin nim founded Gazer Productions, a non-profit entity, in order to carry out his vision for transforming society and culture through multi-media. In 2005, Hyo-jin nim invited me to work with him in developing a cable television and internet-based talk show as a beginning point for what he envisioned would one day become a world-class television broadcasting company. This opportunity came about when Hyo-jin nim's assistant and confidant, Ryuichi Fujita, visited me in Mexico City looking for a candidate to fulfill Hyo-jin nim's direction to create a television talk show. I had been working in Latin America in the media providence for nine years following my graduation from UTS in 1996. I have known Mr. Fujita since 1992, and he was familiar with some of my novice efforts to use multi-media for God's providence. Mr. Fujita had been quietly attending Hyo-jin nim's family directly for six years at that time as the leader of a highly dedicated group of full-time Family Federation members living in New York, Los Angeles, Japan and Korea who share Hyo-jin nim's vision for multi-media.

In my late twenties, I had the good fortune and great honor to be studying at UTS while Hyo-jin nim was a UTS student in 1993. As a UTS student, Hyo-jin nim cotaught a course called Life of Faith, with then UTS president Dr. Theodore Shimmyo. That course gave me a powerful glimpse into Hyo-jin nim's genius as

a theologian and philosopher. Coincidentally, I also attended a course with Hyo-jin nim called Television Ministry. I happened to attend UTS with a large contingent of Japanese CARP members, many of whom had formed a club called Hyo-jin nim's Music Club, of which I was also a member. I will never forget the time when Hyo-jin nim invited all of the club members to visit Manhattan Center Studios, where he gave us a tour, shared his latest album and gave us each a complete collection of music CDs. That gesture made a deep impression, allowing me to experience his warmth, passion, creativity and generosity.

Two months after accepting the invitation of producing and hosting a television talk show under Hyo-jin nim's supervision, I moved back to my hometown area of Los Angeles after having been away for twenty-one years. The very same day I arrived back in L.A. I found myself on an airplane to New York to meet face-to-face with Hyo-jin nim for the first time.

If you've never had a one-on-one encounter with Hyo-jin nim, you might wonder or imagine what that would be like. I can assure you that in my case, the moment was as extraordinary and unforgettable as you can imagine. Fortunately, while in Mexico I had dreams of spending personal time with him, in which he treated me incredibly graciously. I say "fortunately," because upon entering his music studio on the grounds of the Belvedere Training Center and being seated in front of him, every ounce of my training in "being present in the now" was to be tested. After I introduced myself and responded to "So, tell me something about yourself," he spent what seemed like fifteen minutes



Bret, in *The Defining Moment* studio, standing between his wife Kozue and Nadia Bradley, a Palestinian-American from Chicago, who is an author and a guest on his show. Next to Nadia is her husband Stirling.

silently gazing into my eyes from but a few inches away. I was suddenly faced with the profound depth of Hyo-jin nim's soul. In reality, probably sixty seconds had passed. I nervously tried to maintain a pleasant and attentive expression on my face while I prayed that he could find something worthy in me to be of service of him. As he searched my soul, I focused intently on conveying to him the message "I love you Hyo-jin hyung nim." I was truly in awe of the extraordinary human being sitting in front of me.

He went on to methodically elaborate his vision for building a television company that would one day broadcast programs of the highest quality, surpassing the programming of industry leaders in the United States, such as CNN and Fox News. He said, "We must offer a product which is more righteous than conservative Republicans (in America) do.... Our message has to be personal. Family is most important. It is a beautiful thing to have brothers and to be able to go and visit each of them and see how each is unique. That is a source of joy which all people long for. We have to find that which is unique in who we are when we go out to sell our product, that which distinguishes us from the rest."

I shared with Hyo-jin nim a concept for a web site called the Ten Biggest Myths,¹ whose purpose is to expose modern myths that work in every area of life to perpetuate the fallen and sinful world. He encouraged me to create the web site saying, "Life is very short. We must give ourselves completely and live to leave a legacy. It is meaningless for someone 103 years old to speak about what he could have done with his life." He also spoke about taking apart the secular world one step at a time. "People are mostly concerned about superficial things," he said. "Whatever exists in the universe, good or bad, does so based upon a set of rules and laws. In order to dismantle something that is evil, we have to identify the rule or agreement that is keeping it in existence.... People have to be given the opportunity to understand the root causes of their problems so that they can choose whether they want to go down a road that will bring them happiness, or suffering."

I told Hyo-jin nim, "I have a great face for radio. Perhaps it would be best to start there." He chuckled and said, "No, I want you to do television." After nearly a year had passed since we produced our first installment of the Defining Moment for Creating the Culture of Conscience,² Hyo-jin nim made the following comments about our program during his Sunday sermon at Belvedere on September 10, 2006:

We want to pursue this because it's for the purpose of immunization, detoxification and straightforward education. A lot of people still, to this day, have a kind of [negative] notion about the Unification Church, "Moonies," that they still hold on to and that was influenced by broadcasters at the beginning of our ministry, in the early seventies. We still hold that stigma, and that is something that we need to detoxify. We need to provide our people with information.

We can bridge the gap through this kind of understanding and build on the similarities that we have with others to create a positive outcome. We can grow into something more constructive.... We should always try [to educate people] and if it works, that's great isn't it? That's the way it should be....

I think we can do it through education. Basically, that's the first step we can take on the twenty-first century platform.

1 www.tenbiggestmyths.net

2 www.definingmoment.tv



Hyo-jin nim with Ryuichi Fujita, executive producer of The Defining Moment (foreground), in Los Angeles in 2003

The fastest way we can achieve this is through the field of multimedia.

Hyo-jin nim was our biggest promoter, asking people who came to visit him in his studio and leaders he met while touring Korea and Japan to log on to the internet to watch our shows. He loved to emphasize that in the future witnessing and education would not depend on visiting neighbors and knocking on doors, because "we will already be in their living rooms, on their television sets." He had also expressed his intention to visit Los Angeles and appear as a guest on our show in April 2008.

In addition to being available on the internet via YouTube, MySpace, Google, AOL, and Veoh.com, we broadcast the Defining Moment weekly on Time Warner Cable television throughout the greater Los Angeles area. We have also aired our programs via television in Seattle, Washington. Our web site has a feature whereby our viewers can e-mail a link to any of their favorite shows to anyone in the world.

Beyond our Los Angeles based studio, Hyo-jin nim approved our international expansion, which to date includes our London production led by Ajay Rai, a producer and host who has so far conducted over forty interviews.³ Future development will inevitably result in raising our professional standard, expanding our audience and producing our shows in other languages and in countries throughout the world.

In addition to the Defining Moment Television Talk Show, Hyo-jin nim repeatedly asked for a television program to address the practical challenges of everyday life in the external world, pertaining to scientific and technological advancement, such as developing a healthy lifestyle, education, housing and finance. A working title for this show is Smart Ideas for Creative Living. These are but two formats with a broad and extensive menu of shows Hyo-jin nim had hoped to offer as an expression of his love for True Parents and humanity. We hope to inspire and encourage second-generation members to provide the leadership for our future growth and development, including in producing and hosting new shows that we intend to launch in the near future.

I invite you to benefit from the wisdom and experience of our guests by watching our shows and sharing this wonderful resource with your family, friends, and associates in the spirit of creating the culture of conscience for all humanity. **TW**

Bret and his wife Kozue, from Japan, live in Los Angeles. He welcomes your comments and inquiries through the web site, www.definingmoment.tv.

3 These can be seen at www.definingmoment.eu



WELCOME BACK THE QUEENS OF FOOTBALL

By David Beard

Members of our local church arrived by chartered bus from Seoul at the Suwon stadium for the opening match of Peace Queen Cup 2008. The stadium was built for the 2002 Korea–Japan World Cup and still had a newness and a commanding presence about it. Once it came into view, happy expectation began to dispel our dreary bus-riding spirit.

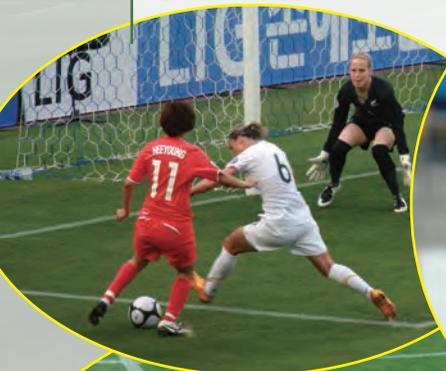
After alighting, having walked several blocks past double-parked buses, we joined the mass of people who were funneling through the entrance gates as a helicopter on its way to a landing pad flew a dozen meters above our heads, churning the air and adding to the festive atmosphere.

Once inside, from upper-deck seats, we watched as the two teams, South Korea and New Zealand, emerged onto the lush green pitch for pregame warm-ups. While the head coaches from both sides were drilling shots at their respective goalkeepers, the other team members seemed to focus on synchronization. The New Zealanders ran in a line, forward and backward, as directed by one of their lesser coaches, around small plastic markers in the grass that outlined a course. The Korean women held what appeared to be an elaborate ritual, weaving around in a convoluted oval and executing short, sharp passes to one another without the ball ever escaping their control. It looked good, but I wondered if they could play as smoothly against an opponent.

As game time neared, the players left the field and various dignitaries spoke from beneath a canopy in the stands opposite where my church members and I were seated. These included Dr. Kwak, the Organizing Committee chairman; Suwon mayor, Kim Yong-seo, and Mohamed bin Hamman, the Asian Football Federation president. Father spoke briefly; when the word “Suwon” came up in his speech, Father expressed his affection for the people of the city by repeating it until the crowd understood its role and responded with a cheer. When Father formally ended with “Let the games begin!” fireworks exploded from immediately in front of the stands we were seated in. The first were red tracer flares. These were followed by a series of rapid, loud percussive fireworks at a low altitude, right in front of our seating area. As suddenly as it began, it ended, leaving only a few sparse patches of green grass visible through thick grey haze. A wall of remnant smoke closed off our side of the stadium, and the sun—which had been white-yellow, indistinct behind summer clouds—now appeared a starkly defined red-orange orb. It was an impressive, martial beginning to the Peace Queen Cup.

Several minutes passed before the smoke cleared and the game could begin. The Koreans burst out quickly. A particularly aggressive player, Han Song-yi, intercepted a pass with a header and seconds later had a solid shot on goal within

True Parents presenting the Peace Queen Cup to the U.S. team on June 28
Insets clockwise from bottom: Korean and New Zealand exchange team pennants; Maia Jackman defends against Pak Hee-young; Canadians Rande Hermus and Sophie Schmit celebrating a win



the first minute of play. The first glory of the match, however, was garnered by New Zealand's Kirsty Yallop twelve minutes later. At half time, the score stood one-nil in the Kiwis' favor.

During the break, we were entertained by Super Junior, a Korean boy band, the most feminine group on the pitch that day. The boys' hair, for one thing, was mostly dyed and coiffed, in stark contrast to the players, who had other priorities. As if on a field of battle, these women were stern faced and determined. Thus, I was surprised later to see photos of some of the same players as models in a fashion show that was part of a welcoming festival on the eve of Peace Cup 2008.

The dresses they wore were designed by Korea's talented and eccentric fashion designer André Kim, a goodwill ambassador of the tournament. André Kim had held a fashion show for the first Peace Queen Cup and when he heard we were holding this year's competition in Suwon, a city renowned for its ancient fortress wall, he approached the organizers about holding a fashion show with the fortress wall as a backdrop. A representative from each soccer team had her hair and makeup worked on, took some walking lessons and joined professional models on the catwalk in front of an audience that included the other team players. It seemed an especially gracious welcome to the queens of football.

Play resumes

In the second half, the young Korean team appeared confident but a bit sluggish. I worried the match would turn lackluster. After a while, though, the Koreans visibly resurged. Through several long volleys of passes as they moved down the field, their ball handling was balletic, delightful to see. After they had sustained this level of play for some minutes, it did not seem sensible that they could play so well and lose the match. Kwon Ha-nul's score in the sixty-eighth minute, therefore, seemed a reaffirmation of a balanced universe. We do indeed reap what we have sown. Satisfaction was complete two minutes later when Kwon assisted Park Young-hee in scoring. The New Zealand women never flagged in their efforts, but two-one in Korea's favor was the score when the match ended.

The timing of the tournament made it good preparation for the China Olympics. New Zealand, which had qualified for the Olympics, was invited at the last moment after the North Korean squad, rated sixth in the world by FIFA, suddenly withdrew. A letter had arrived from Pyongyang explaining, without elaboration, that because of the political situation

between the Koreans, the North Koreans would stay home. This is the second time inter-Korean acrimony has kept North Korea out of the Peace Queen Cup, but the door is always open to them.

In the past—with the Peace Queen Cup or its masculine counterpart, the Peace Cup—after players had spent a week or so pushing bodily limits in competitive matches, head-butting balls in midair, colliding with opponents and teammates, and bullying or feinting their way past defenders to smash balls into the net, sweat-soaked players would be at the post-championship-match awards ceremony. There, a large amount of money would be donated to WANGO,¹ an association of NGOs that is not specifically sports related. The connection between aggressive contact sports and peace seemed tenuous.

Though WANGO has done good work promoting soccer in underdeveloped countries and peace throughout the world, from this year, the Peace Dream Foundation came into existence with the vision to be "the world's leading sports-for-peace organization." Play Football, Make Peace; the Interreligious Peace Sports Festival; the Peace Star Cup—a six-team league of South Korean comedians, models, movie and TV stars that play an eight-month season; the Peace Korean Cup, for Korean residents in Japan; the Peace Cup and the Peace Queen Cup are now under the Peace Dream Foundation, which is appropriately headed by Hyun-jin nim, a two-time Olympic competitor.

The Peace Queen Cup started with two groups (A and B)² of four teams each. Each team played all others in its group. South Korea won two of its three matches and New Zealand one. The winner of group A, undefeated Canada, played Group B's undefeated United States, in the championship match on June 21 for the trophy and \$200,000. In that match, Canada held off the U.S. until the ninety-second minute, when a goal by Angela Hucles (the American model in the fashion show) gave the U.S. a 1-0 win and left Canada in second place taking home \$50,000 prize money. The same two teams finished in the same positions in the inaugural tournament in 2006. Perhaps that will change in 2010, at the next Peace Queen Cup, for which True Father has already announced a substantial increase in the prize money. Small wonder that Hyun-jin nim declared his father "the greatest fan of football that I know." *TW*

1 The World Association of NGOs

2 Group A: Argentina, Canada, New Zealand, South Korea
Group B: Australia, Brazil, Italy, United States

Left: Korea's head coach and Peace Queen Cup players modeled André Kim creations in a fashion show. Right: André Kim presenting flowers to Mohamed bin Hamman, Dr. Kwak and Suwon's Mayor Kim with fashion models watching



