

Declaration Day of True Parents' Cosmic Victory Celebrated in Korea

This report is from Tyler Hendricks' unofficial, partial notes of the translation by Lynn Kim.

At 7:00 am on June 14, 1999, True Parents conducted the 1999 True Day of All Things Main Ceremony at Han Nam Dong, with some 250 or 300 in attendance. Rev Moon did not give any speech on that occasion.

The public program began at 11 a.m. at one of the large, indoor sports arenas in the Olympic Park. I would guess the crowd was about 15,000 people. The program began with a prayer by Rev. Jeong Og Eu, leader of the movement in Japan. The emcee was Rev. Sun Jo Hwang, President of the church in Korea. Reverend Kwak gave the opening speech and Hoon Dok Hae reading.

Reverend Kwak began with a summary of True Parents' course in the late 1940s, the change of blood lineage that Father brought, rejection by the Christian leaders, the opening up of the secrets of spirit world today, and that True Father's central teachings are contained in the Hoon Dok Hae volumes, in particular The Completed Testament Age and the Ideal Kingdom (soon to be available in English). He said:

"Through the 400 million blessing we will establish the condition to restore the world. On May 13-15, 1999, True Parents set the condition for both good and evil spirits to be liberated and blessed. The 400 million couples and 360 million couples will influence the entire human race. Hell and Satan have been liberated through True Parents. The day of liberation is opened in spirit world. Everything that caused God

pain and sorrow in heart is liberated.

"On June 13, 1998, the spirits were blessed and they are so grateful and are educated by Heung Jin Nim and they are accusing Satan and opposing him. As a result, Satan realized he cannot oppose anymore, and he sought a way to gain forgiveness. So God ordered Dr. Lee to let Satan understand his sin, repent and return to his original position. On May 14, 1999, at the Americano Hotel with South American National Messiahs, Lucifer voluntarily surrendered to God. Therefore God and True Parents and humankind can be liberated, and so can the entire creation, all things.

"In each country, True Mother was welcomed with honor and she spoke in the best places. She was recognized even beginning in the airports. No one could deny that she was bearing words of truth needed in this age. She received doctorates, welcoming banquets, national television broadcasts, proclamations, and so forth, and many leaders desire to cooperate with True Parents to realize true families and true love (he lists several countries as examples). True Father and True Mother celebrated each speech together, with national leaders. Now one African national president has promised his country will bring 500,000 young people for the 400 million couple blessing.

Victory ceremony

The ceremony followed. First, True Father presented an award to True

Mother. Then Rev. Kwak presented an award to True Parents. Then True Father's relatives presented an award to True Parents—a golden globe on the back of a golden tortoise. Then Father spoke. True Father said:

"Rev. Kwak explained the main points, and they have not given me much time to speak. I add my request that you

took dominion over the human lineage after the fall. America has given up on solving the problem of free sex. When a people are simply living for themselves, individualism reigns and God can do nothing. They have to change and live for the world. If American had received me, it would have been liberated long ago. But they kicked me out.

"Is the fight of God and Satan over? Not until we fulfill our duty. God couldn't do anything with fallen humankind. But now the fall of Adam and Eve is overcome. We have to restore the position of filial sons and daughters. I opened the door of restoration on every level on earth and in heaven.

"The basic unit of the cosmos is man and woman. The problem is the love problem. America is spreading the culture of false relationships to the world. True relationships are restored through the blessing. Can you believe we did the 360 million couples blessing? People think it's a joke, but it did happen through God. It is like returning a nation to God, and that

renders judgment on the world. It is voluntary. It is people who want to be monks and nuns, especially Catholics and Buddhists.

"True Mother restored Eve's position, and the plaque represents that. Now man and woman are equal and should love each other truly as husband and wife. Now that Eve is restored, Adam has to return to his position. Let us be beautiful, like True Mother, and speak to people day and night. We need women leaders. So we have the victory of heaven and earth. Now, at 1:15 p.m. on June 14, 1999, I proclaim the liberation of heaven and earth, and the liberation of all the people who cursed me.

Celebration

Following True Father's speech we had a bag lunch and an entertainment program. There was a stunning youth martial arts/dance troupe from Japan. Featured from America was Patsy Casino, who was received very well. Many of us western participants, who were sitting up front, ended up dancing energetically in front of the stage, together with the Korean members, to some popular Korean singers to close the program.

The following day an International Leaders Meeting was held at the Soo Taek Ri Training Center. ❖



read both of Dr. Lee's volumes on spirit world and the 12 volumes of Hoon Dok Hae.

"This is real, not just theology. We do realistic things on earth. When you know God's and Satan's secrets, you will know what to do. Also if you know my course, you will know what to do. This is all real, not just empty actions. If you could see spirit world, you would never think of free sex. The goal is a family culture in which all people have affection for me. Every level has opposed me, but they are changing their minds. I didn't fight; I was struck and then things came to me and I received everything. This is our tradition.

"Christians must take responsibility for those who have gone to hell during the years since they rejected me in 1945. They should have known the Lord had come. To repair their damage, I have made interreligious organizations.

"But that is not our subject today. We have True Parents and the cosmic victory, and this is our purpose for being here today. After the fall, God was most concerned about the sex organs and lineage. Satan



Congratulations and Appreciation Banquet in NYC Marks Leadership Transition

by Rev. Eric Holt—NYC

Three hundred guests filled the Grand Ballroom of New York City's New Yorker Hotel on a warm evening on June 24 to pay tribute to Rev. Joong Hyun Pak and welcome Dr. Chang Shik Yang. After serving for more than five years as the Continental Director of the Unification Church of North America, Rev. Pak, a loyal and long-serving soldier of God, was appointed Vice President of the Interreligious and International Federation for World Peace. Dr. Yang, who had been serving as the Regional Director of the Family Federation for World Peace and Unification (FFWPU) was appointed the new Continental Director of HSA-UWC and FFWPU.

After the sumptuous banquet, participants were treated to a rendition of *Battle Hymn of the Republic* from Mzuri, a talented local singer. Jamie Peterson sang *Morning of An Age*. Finally, sang Sung Sam Whi *Hanan-im*. The lyrics of this song were composed by Rev. Pak and, after the song, NYC Symphony Director David Eaton presented Rev. Pak with a framed musical score of the song.

Emcee Rev. Daryl Clarke introduced

Dr. Tyler Hendricks, President of the Unification Church of North America, who offered a multimedia presentation highlighting Rev. Pak's philosophy of Unificationist ministry and his many accomplishments for the Will of God. In particular, the presentation focused on the four main points which Rev. Pak has

Dr. & Mrs. Yang and Rev. & Mrs. Pak cut the celebration cake



GRAEME CARMICHAEL

experiences which he had had with Dr. and Mrs. Yang.

When it was time for Dr. Yang to speak, he adroitly sensed that the evening's festivities should be brought to a conclusion. Rather than deliver his prepared address, [see page 2] Dr. Yang sang *God Bless America* together with Mrs. Yang and two of their six children. It was a beautiful moment

always emphasized in ministry, namely: spirituality, creativity, professionalism and harmony. Video footage from the 2,000-Voice Interchurch Choir (of Madison Square Garden fame) provided an emotional climax to the presentation.

Many long-time friends and colleagues of Rev. and Mrs. Pak then offered congratulatory messages as well as personally-inscribed plaques and awards. Rev. Betty Neal, President of Ministers of Harlem, USA spoke in her inimitable spirited style, embracing Rev. and Mrs. Pak and presenting

them with an ornate brass fish! On several occasions the crowd rose to its feet in appreciation for Rev. and Mrs. Pak, and many were moved to tears as testimonies were given.

During his address, [see page 2] Rev. Pak thanked the many brothers and sisters with whom he had worked throughout the years. In an emotional and heartfelt way, he expressed his gratitude, above all, to God and True Parents.

Rev. Phillip Schanker introduced Dr. and Mrs. Chang Shik Yang, sharing particularly moving personal expe-

riences which he had had with Dr. and Mrs. Yang. When it was time for Dr. Yang to speak, he adroitly sensed that the evening's festivities should be brought to a conclusion.

Rather than deliver his prepared address, [see page 2] Dr. Yang sang *God Bless America* together with Mrs. Yang and two of their six children. It was a beautiful moment which, in a way, expressed much more about the heart and sincerity of Dr. Yang than a sermon ever could.

The Secretary-General of the Church of God in Christ, International, Bishop David Billings then offered encouraging congratulatory remarks. He was followed by Minister Benjamin Muhammad, Eastern Regional Representative to the Honorable Minister Louis Farrakhan, the leader of the Nation of Islam. Minister Benjamin shared deeply, calling Rev. Pak "brother", which he described as the highest appellation in Islam. He reaffirmed the commit-

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Keynote Addresses

The Eternal Pioneer

by Rev. Joong Hyun Pak

Dear Brothers & Sisters in the Unification Church and distinguished guests, our Brothers & Sisters from all religions,

We have fulfilled so many campaigns—RFK Stadium Blessing, Madison Square Garden Blessing, our True Parents, Reverend and Mrs. Moon's 24-city Speaking Tour, Dae Mo Nim's 4-city Ancestor Liberation Tour—and finally True Parents declared Cosmic Victory at Belvedere. When Reverend Moon proclaims a victory, it is his tradition to then "make a new start." Father usually follows up a victory with changes.

On June 1, at Belvedere, Father changed my mission. Father is now placing younger people in various positions, and he is putting Rev. Chang Shik Yang in my position. All over the world, Father is making changes in positions, putting in the younger members.

My life in America, along with many of you, has been dedicated to God and True Parents. When I realized the time

had come for me to be liberated from this somewhat heavy mission, my thoughts began to go to a possible new life in my mission country of Switzerland, but Father said he was not going to allow me that privilege yet, and maybe never. So I still have to be on the front-line.

I feel so fortunate to have worked with you. I so much appreciate each one of you. I also feel proud of you and of all the things we have accomplished together. We have worked together for America, for the Cosmos, and for the Kingdom of God. These are eternal memories.

I want to look back for a moment on my personal life, my faith and my life with True Parents. I was born in 1943 in South Korea. At that time we were under Japanese occupation. Life was in darkness. Then came World War II. In 1945 we received word that the war was over. Korea got its independence from Japan.

In 1948 I met Jesus Christ for the first time. I was kindergarten age and

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A Sacred Bond for the Salvation of America

by Dr. Chang Shik Yang—Washington, DC

Distinguished pastors, leaders and guests, brothers and sisters:

I am humbled to stand before you tonight, with the awesome responsibility which God has given me, to move the nation of America, which He loves so deeply,

toward His will. It is even more overwhelming to inherit this responsibility from Rev. Joong Hyun Pak, who has given his heart and soul for the salvation of this nation for 25 years. Rev. Pak's vision, passion and creativity have helped to shape the Unification movement in America, and have left an indelible mark on the history of this nation. Rev. Pak, you have been a strong leader, a wise teacher, a loving elder brother, and a powerful example of total commitment to all of us, and we will never forget your wholehearted investment for the sake of God, our movement and America.

Brothers and sisters, let us think about the task before us. What is the

mission of the Church? Had there been no fall, our first ancestors would have walked and talked with God throughout their lifetime. The world, and even the entire cosmos, would have been the Garden of Eden. Through them, our Heavenly Father would have realized His ideal of love and, centering on them, the entire creation would have fulfilled the way of harmony and life for the sake of others.

The essential nature of the human fall was selfishness. When Adam and Even disobeyed God's commandment for the sake of their own self-centered desire, a huge gap developed between the God who lives and loves for the sake of others and the children who sought to live for themselves alone. This vertical alienation from God was expressed horizontally as the man and woman grew distant from each other. Mistrust, blame and resentment filled their hearts. Husband was alienated from wife, parents from children, and brother from brother. Cain's murder of Abel began a history of violence, betrayal, racism and

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SWIMMING IN THE SOVEREIGNTY

One Family's Experience at New Hope East Garden

by Tyler Hendricks—NYC

At the end of the 20th century, don't lament that there isn't a nation. With a national spirit which can lead the world, and with a thought which can lead the world, when that people begin to die in the place of hope, when they begin to establish that thought, the way to live eternally in the ideal Kingdom of Heaven will be opened to them. That's what will happen." (Rev. Sun Myung Moon, *Unification Family Life*, p. 50; from a speech given in the late 1950s).

In Brazil's southwest lies the province of Mato Grasso do Sul, the shape of which bears an uncanny resemblance to that of Brazil itself. And in Mato Grasso do Sul's southwest lies the town of Jardim. Local Unification lore has it that the Italian monk St. John Bosco (1815-1888) received the revelation that the Messiah would appear in this area, and that the Vatican is keeping it under wraps. Jardim is a town of some 12,000 in which the buildings are freshly painted, perhaps due in part to the economic boom triggered by its new neighbors to the north.

Drive out of Jardim for about five minutes and you pass through large properties owned by the Family Federation for World Peace and Unifica-

The fishing competition at Salobra



tion of Brazil. It is pleasant, gently rolling ranchland with scattered trees, populated by white cattle. Occasionally one views a farmhouse in the distance. Continue north for another ten minutes and you will see the sign for the headquarters of the Federation. Take a left at the sign onto a wide dirt and gravel road, and you come to a checkpoint, at which moment the attendant comes out and lowers a chain. You cross a 30-meter long bridge under a banner announcing that this is the world headquarters for the education of ideal families for world peace. Now you can see, some quarter mile distant, a campus consisting of numerous one-story buildings with orange tile roofs, dominated by two large two-story buildings with the same roofs. You have entered New Hope East Garden (NHEG).

We pulled in at about 5 pm this April 28, having traveled some 24-hours from another world called New York. Our driver, Felix, encouraged us to first pay a call at True Parents house, which we did, offering bows and a prayer. This house is the same as it was when I visited in 1996, except that its kitchen is enclosed now—originally it was open air. Of course there was nothing but wilderness surrounding the house at that time. But the house's new occupants, our True Parents, had a vision for that particular place. The house is situated just north of the confluence of two southward flowing rivers.

One is muddy, the other clear. North of the house

the land has a gradual uphill slope, and True Father envisioned schools, a hospital, tourist accommodations, gardens, research facilities, greenhouses, ostrich farms, horse stables, lakes, gardens, athletic fields, everything to build an international community of peace. That vision is being realized.

Welcome Home

Leaving True Parents' house, we were greeted by President Kim, overseer of the entire project. He welcomed us warmly and simply, asking if we had received our room yet. We had not, and he asked Felix to attend to it. We registered at the "Japanese office" and the sister with the key to our room arrived. We put our belongings into the room and joined the line for the 6 pm dinner. Our room contained two bunk beds and one double bed, with a bathroom attached. All the comforts of home, but we were told to keep no

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ment of the Nation of Islam to work together with FFWPU.

The memorable evening concluded with three cheers of mansei (long life). Rev. and Mrs. Pak, Dr. and Mrs. Yang, Minister Benjamin Muhammad and his wife, Bishop Billings and other joined hands on the stage, symbolizing their determination to work together for the building of God's Kingdom.

Many thanks are due to: David Eaton, Victor Matos, Tony Appia, Barry Geller, Magnus Larsson, Kanae Sueishi, Jorg Heller, Peter van Geldern, Simon Kinney, Desmond Green, Beryl Green, the Witnessing Team, Betty Lancaster, Yoshie Cuencana, Reiko Shea, Hiromi, Marina, Gina and many others. ❖



C A L E N D A R

JULY

- 1 2075 Couples' Blessing (1982)
Declaration Day Of God's Eternal Blessing (1991)
- 23 Shin Ha Nim's 1st Birthday (lunar)
- 24 124 Couples' Blessing (1963)
- 26 Kook Jin Nim's 29th Birthday (lunar)
- 27 Sun Jin Nim's 23rd Birthday (lunar)

AUGUST

- 1 Day of Returning to the Home Country (1993)
- 16 Total Victory Day (1985)
- 17 DECLARATION OF THE REALM OF THE COSMIC SABBATH FOR PARENTS OF HEAVEN AND EARTH (lunar)
- 20 Declaration of the Providential Age of Salvation by Love (1989)
- 22 Shin Goon Nim's 16th Birthday (lunar)
Shin Kwon Nim's 10th Birthday (lunar)
- 25 30,000 Couples' Blessing (1992)
360,000 Couples' Blessing (1995)
- 28 In Jin Nim's 34th Birthday (lunar)
- 29 Hwa Jung Nim's 22nd Birthday (lunar)
- 31 Day of the Settlement of 8 Stages (1989)

SEPTEMBER

- 1 Declaration Day of Heavenly Parentism (1989)
- 6 Young Jin Nim & Hwa Jung Nim's Blessing (1997)
Hyung Jin Nim & Yun Ah Nim's Blessing (1997)
- 8 Sa Sa Jeol Declaration (1998)
- 9 Shin Ji Nim's 5th Birthday (lunar)
- 11 Shin Joong Nim's 6th Birthday (lunar)
- 15 Hyung Jin Nim's 20th Birthday (lunar)
- 18 Foundation Day (1976)
- 24 Soon Ju Nim's 27th Birthday (lunar)
- 27 Day of Dispensational Reversal Toward Unification (1988)

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suffering rooted in the fallen nature of humanity: the desire to use others for the sake of myself.

We call this gap between God and humankind *sin*. Genesis teaches us that "God saw that the wickedness of man was great in the earth, and that every intent of the thought of his heart was only evil, continually." (Gen. 6:5) But God, who cannot help loving His children and living for them, immediately determined to save His children. In the midst of a dark and cruel world he searched the hearts of His children to find even one who could rise up and offer himself for the salvation of humanity. Noah, Abraham, Moses, the prophets, and all those whom God called, followed a path of sacrifice. Their tears, their offerings and sometimes their blood became the foundation upon which God built His providence, gave us His word, and raised a people of faith who were longing to receive His son. Upon this foundation, God sent Jesus, who offered the ultimate sacrifice. Jesus was crucified in ignorance by a people who had been prepared for him for two thousand years, but never knew that he was the anointed one until it was too late. But by obedience, Christ was made perfect, and with his death and resurrection, the veil of the temple was torn in two. Jesus became the bridge, and humanity could be reconciled unto God through him.

Thus, the path of history has been one of restoration, and the purpose of religion is reconciliation. Although it is we who turned from Him, it is God who took responsibility to initiate this reconciliation. Jesus, His son, inherited this responsibility and gave his very life for its fulfillment. And if we are the heirs of Christ, if we are the ones summoned by Heaven to follow this path, then the mission of the church is the same: reconciliation. Reconciliation of God and man, reconciliation of our selfish bodies with our Godly minds, and reconciliation between husband and wife, parents and children, brother and brother.

Thus, every division of class, race, religion or nationality is the place of our ministry. Every broken marriage, loveless child, divided community and confused society cries out for our commitment, our compassion and our embrace. When these divisions are healed, when every dot, every iota, is restored according to God's law as Jesus promised, this will be the Kingdom of God on Earth. "And there will be neither mourning, nor crying nor suffering any more, for the former things will have passed away." (Rev. 21:4)

Jesus left the keys to this Kingdom on earth, and what we bind or loose on earth shall be bound or loosed in Heaven. Ours is not to merely wait for the jeweled city to descend. Ours is to work for the fulfillment of the Lord's prayer: "Thy Kingdom come, Thy will be done, on Earth as it is in Heaven." For this purpose, in the providence of God, America was founded. Despite the many who came to this land for their own devices, and despite the wounds and injustices of its history, America was founded upon a vision. And God planted this vision in the minds of a faithful few, and carved upon their hearts the ideals manifest in the constitution, laws, and the tradition of freedom and justice in this country. America was established as one nation under God, with a mis-

sion not for America alone, but for the sake of all humanity. Who is the true founder of this nation? God. Who is the true ancestor of America's spiritual tradition? Jesus. America was meant to be a model of the Kingdom of God: a melting pot of races, faiths and cultures, and the foundation of not just one nation under God, but one *world* under God.

But as the prophets forewarned, when the fields are plentiful and the people are satisfied, they forget God. In the nineteenth century, the French historian Alexis de Tocqueville found America's strength when he found her pulpits burning with righteousness. "America is great because America is good," he said. "And if America ever ceases to be good, she will cease to be great." Without question, the heart of America and her people is still good. Americans are generous, big-minded, enthusiastic and creative. But America is becoming a nation without God, adrift in a sea of moral confusion. In the last 30 years, the number of married couples with children has declined by more than one-third, while single-parent homes and non-traditional families have doubled. Two out of every three children born in America's cities will never know the love and presence of a father in their homes. Every year 15.3 million Americans are infected with a sexually-transmitted disease, including three million teenagers. The Center for Disease Control in Atlanta estimates that one out of three sexually-active American teenagers has some form of STD. There are nearly a million teen pregnancies each year in this country. And just weeks ago, the American Psychological Association published a report claiming that sexual abuse of children by adults might be a *positive experience* for some children! This ridiculous report, and tragedies like the Columbine massacre in Colorado, demonstrate the confusion in America. And where is the church? Where are the pulpits burning with righteousness? The very same moral confusion infects our congregations, while many religious leaders are afraid to speak out for fear of alienating their membership.

Tragically, America is leading the cultures of the world not towards heaven, but to the depths of the pit we call hell. Through television, movies, music and commercialism, America's false culture of free sex and selfishness is corrupting the youth of the world. Traditional values of family, respect for elders and service to society are breaking down throughout the world. The scourge of HIV and AIDS has become the most devastating plague in history, and threatens the very future of mankind. The most recent reports from UNAIDS estimates that 16,000 people contract the HIV virus every day. That equals one infection every five seconds! Undeniably, the world is following the

A Sacred Bond for the Salvation of America

moral decline of America. If there is to be new hope for humanity, America must *wake up* to fulfill the purpose for which it was founded by God.

In history, God has raised righteous prophets from humble origins to lead His providence and to reconcile a stiff-necked people, uncircumcised in heart and ears to His purpose. In the same manner God called Rev. Sun Myung Moon, a farmer's son from the unknown land of Korea, and sent him to awaken America to its providential destiny. Arriving in 1972, he traveled across America sharing God's message in city after city, speaking on topics such as "God's Hope for Man," "God's Hope for America" and "The New Future of Christianity." He clearly proclaimed Ameri-



Dr. Yang's family singing

ca's mission to become "one nation under God," to lead the world to establish "one world under God," and to pave the way for the Kingdom of God on the earth and "one cosmos under God." He warned of America's moral decline, the breakdown of its families and the threat to its young people. He made a sacred pledge to work with America's young people for the renewal of this country. The fruits of that pledge are the leaders of the movement who fill this room, and the members across America who have given their heart and soul for this nation.

In accordance with the call of Christ, Rev. Moon has led a true ministry of reconciliation in America and around the world. He has founded many federations and associations to foster inter-religious and inter-cultural harmony. Ninety percent of the movement's budget has been spent not on building churches or strengthening its own denominational identity, but on promoting dialogue and understanding between diverse faiths, races and nationalities. Matching hundreds of thousands of international and inter-racial couples, Rev. Moon has worked to heal the deep divisions between the cultures of mankind. Lifting his wife, Dr. Hak Ja Han Moon, as a true partner in leadership, they have together established the role of True Parents as leaders of the movement and as a model for humanity. They teach the many couples they have blessed to live for the sake of each other, inherit the standard of True Parents and establish God-centered families. And by training young people to live a life of discipline, service and sacrifice, they have taught their followers

to reconcile their selfish bodies with their Godly minds.

Just last year, Rev. and Mrs. Moon set an important example for all religious leaders. They dissolved their own denomination, the Unification Church, and committed its membership and resources to become the Family Federation for World Peace and Unification, an international and inter-religious association to promote the harmony of mankind through a true family culture.

Rev. Moon called me to America in 1993. And like Rev. Pak and many others before me, I left my family behind and came to serve God in this great country. Under Rev. Moon, I have studied, prayed and worked together with American brothers and sisters. I have come to know and love them, and the many others who have come from Japan, Europe, Africa and around the world to fulfill God's hope for America. I have seen and felt for myself that this nation has a noble heritage and a great mission for God *which has yet to be fulfilled*. Over the past year I have spent many nights in prayer with hundreds of our members at the Ellipse behind the White House in Washington, D.C. It was there in 1965, during his first visit to this country, that Rev. Moon consecrated a Holy Ground to pray for the salvation of America. And it is there, in the shadow of the Washington Monument, in view of the memorials to Jefferson and Lincoln, that I have heard their voices calling to me. I have sensed the longing of the pilgrims and founding fathers. I have felt the pain of the slaves and martyrs whose innocent blood was shed unrighteously. And I have understood the sacrifice of the patriots who died for freedom or to purge this nation of the sin of slavery. I have heard them calling to me, and to the Americans of today: "*Do not let our lives or our deaths be in vain.*" In the marrow of my bones, I know that they are watching us, praying and urging you and me to fulfill the mission of America for which they gave their very lives.

I too stand before you today to make a solemn pledge to the people of America. To the members of the Unification Movement, I come as your brother. I promise to love America as my own country and to raise and support Americans for the leadership of this nation. Let us rededicate ourselves to the new pilgrim movement which our True Parents initiated in this land more than 25 years ago. To the respected religious leaders and friends who are gathered here, let us work together beyond race, religion and nationality for the salvation of America and the establishment of God's Kingdom of righteousness, love and peace on the Earth. Today, the torch has been passed to a new generation of leaders, a revitalized membership, and a united religious community. We must accept this responsibility with solemn hearts and deep determination. I ask you to join me in pledging our lives in front of God, in front of Jesus and the Holy Spirit, in front of the True Parents, our ancestors and all humanity for the fulfillment of this sacred mission: Rebuilding the Family, Restoring the Community, Renewing America! May God be with you and your families—and may God bless America. ❖

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was taken to a Methodist Church. That gave me the experience of being within a Christian atmosphere, even for a short period of time. Then in 1950 the Korean War broke out. I lost my parents. My hometown was burned out, completely destroyed. I was seven years old, but had to witness such atrocities of human beings against one another, of brothers fighting brothers, in the name of communism and democracy.

"Why," this 7-year old boy asked himself, "are human beings distrusting and hating each other? Why are they afraid of each other and angry with each other? What was the reason?" I could not understand. Following that time, my grandfather took me to live in his household. He educated me in every way, including morally, in the Confucian lifestyle. He taught me about my ancestry and our family history. My ancestors were righteous people, dedicated to public life. My grandfather taught me to be conscious of bringing honor to my ancestors by the way I lived my own life.

With this kind of background already existing, I was soon to be exposed to the eschatological teachings in the Seventh-Day Adventist Church at around nine years of age. It frightened me badly to hear about "death, judgment, the coming of Christ, and where the soul was going after death." All such teachings upset me and again, my young mind had many questions: "Why did this Earth have to be burned up?" as they were saying. "Why were only the members of this church going to be saved?" which they were teaching. I became even sadder when I thought of people I loved being doomed. My relatives, my village, my nation, my world were all going to be burned, they said. Not again, I thought!

None of this made any sense to my young mind. I was wondering who created the heavens and the earth and why did everything beautiful have to be burned up. Let me add here that I have respect for the Seventh-Day Adventist Church and the work they do in the world; especially in the fields of education and medical services. My wife and I have relatives in that denomination. But what happened to me was so long ago and I was so young and tender.

By the time I was in Junior High School, I was back in the Methodist Church teaching Sunday School.

In 1957, I heard that a relative of mine in the Korean Army, Col. Bo Hi Pak, had joined a cult in Seoul! I began to pray to save him from this. At the first chance I got, I took a bus to Seoul and went to his house. He was very kind to me. He respected me, this young school boy. He talked patiently with me for a long time and then asked me to attend a workshop. After that workshop I joined the Unification Church!

For the first time in my life, I was no longer afraid of 'eschatology'. The Unification Church did not teach that the world would be destroyed. Rather, it taught the opposite. God wanted to keep the beautiful earth forever and ever. The coming judgment meant truth, human life, character and true love, not the killing field of destruction. The Second Coming of the Messiah meant that he would bring harmony, peace and love, not fear. I was liberated. That was the turning point of my life. I was

liberated from fear. I was free to look forward to the future.

In 1961, after high school, True Father told me not to go to the university but to begin pioneering. I witnessed, I taught Divine Principle, Victory Over Communism, and even new agricultural techniques which I had learned in a rural life.

God gave me a revelation that I should prepare to go someday to America, the modern-day Rome, the Christian country, the Bride country. America is just about the same size as the Roman Empire was. The Roman Empire was the melting pot of the world 2,000 years ago. From all over the world people could come and enjoy Roman citizenship, along with equal rights. Even highways were built leading into Rome. What was all this prepared for? For the Messiah, for Jesus Christ.

America today is the same. For what reason? To receive the Bridegroom. The destiny of us here this moment is to serve America, serve the world and work for world peace, establishing the Kingdom of Heaven.

I arrived in America in 1975. This year 1999 marks my 25 years in America. Some day I want to write about these 25 years in America. I want especially to write about the many unsung heroes in the Unification Church. All of us are just little grains of sand, but together we make a big beach, the earth, and the cosmos. Unsung heroes are often fearfully strong and courageous.

My activities and projects in America have included witnessing, Victory Over Communism campaigns, interfaith, interreligious activities, racial harmony, Yankee Stadium and Washington Monument events, the True Family Values movement, the Pure Love Alliance, Blessings, including RFK Stadium and Madison Square Garden, True Family speaking tours, and Ancestor Liberation ceremonies, just to name a few.

We recently welcomed 106 saints to America who lived during the Old and New Testament times. Most of them were humble people who lived a life of devotion.

I have spent 39 years pioneering in the Unification Church. I believe my personal destiny is that of an eternal pioneer. A pioneer has a mysterious destiny and he follows with faith and vision. He must always go to unex-

The Eternal Pioneer

explored areas and is nervous most of the time because he must always be on the alert for what is going to happen in this unexplored area. A pioneer does not necessarily become an owner; He paves the way for others.

My new pioneer mission will take me to all denominations of the Christian faith, to Judaism, Confucianism,



Buddhism, Hinduism, even political and cultural arenas, teaching true family values and True Father's vision. I know someone has to do this. Two-thousand years ago, John the Baptist rejected Jesus. So someone in between had to do this kind of work. It was the disciples of Jesus who went forth and pioneered the way.

As long as my spiritual energy and my physical energy remains, I know I will be an eternal pioneer. I have always

the responsibility to liberate the Kingdom of Heaven on Earth and in Heaven.

#2. America is a melting pot for the world. There is no other country with so many nations represented within it—all with their own races, cultures, religions and varied backgrounds. From all corners of the world—north, south, east, and west—they are gathered in America, living together in relative peace and harmony. It is a unique melting pot.

If we want to own the best piece of metal or steel, we need a melting pot. All the unclean parts are purged and

refined until in the end we have the best piece of metal available. America is that melting pot. The super-nation melting pot. But America must be more than a melting pot. It must be a super-harmonizer, super-peacemaker. It has the power to make the metal swords for killing or make the metal tractor that will produce health, wealth and prosperity. It has the power to go either way. So it must dedicate itself to world peace and prosperity for human life and history.

For that we need to harmonize. We need interfaith,

interreligious, interracial and intercultural activities. We need to work together. In my new mission I need your help, your wisdom and your good ideas. My dream is that high level religious leaders like Pope John Paul II will sit at the table with True Parents, just as you and I have done so many times, working for world peace. I have the vision that this will happen.

My mind is already busy with planning what I must do in the future. There are so many people to meet, so many things to accomplish. But I know all the saints are with me, and my ancestors as well, so we will not fail.

I deeply respect and appreciate my True Parents, Reverend and Mrs. Moon, for their constant support, love and guidance for me.

And to my wife, Mrs. Pak, I am grateful also. She has dedicated herself to a pioneer life. She has worked hard and never complained about anything to me. She is an excellent support.

Rev. Yang is a

great leader, a strong leader, a really prepared person. Centered on him, we can expect a good future in America. America has great potential.

I am grateful to all of you. I appreciate each one of you. I appreciate and respect our elder brothers and sisters in the Christian faith and other religions that we have worked hand in hand with. We have many memories and successes.

I love America and I wish all of God's blessings for America. ❖



loved America. I am very honored to have served all these years here and honored to continue serving in this Elder Son place. I want to make two points about America and my new mission:

#1. America is the center of the Christian kingdom, the Bride country. The symbol of America is the Statue of Liberty. It is a woman, not a man. We have to make preparations to receive the Bridegroom. Also, since it is the Elder Son nation, we must prepare to welcome True Parents. America has

JARDIM from page 3

food there, so that ants would not come. The room even featured an air-conditioner, which we put to good use the first three weeks but did not need after that. At times, in fact, we could have used a heater. As we entered South American winter, between late April and early June, the weather turned from hot days and cool nights, to temperate days and chilly nights, and night begins at 5:30 p.m. at the solstice.

On the way to dinner we encountered Mark Snell, a brother I knew at UTS and who is now responsible for the newspaper providence in Denmark. Mark was serving as the coordinator for the "western group," one of three groups, the other two being Korean and Japanese. The groups met separately for Hoon Dok Hae and organizational purposes. The Japanese group met for Hoon Dok Hae in the largest room, called the Temple. The Temple was also where True Father met with everyone, and where we met to view True Mother's speeches on the internet.

Mark introduced us to the basic pattern of NHEG life. He stressed the spiritual aspect first, mentioning the purity of the atmosphere and the need to police one's thoughts, words and actions because the consequences of negative thinking are felt immediately. He told us that two children had drowned in the rivers, and of the blessed youth had also drowned in his attempt to save them. Such are the dangerous undercurrents in the apparently peaceful rivers. "Oh darn," I thought, "I can't think negatively. Oh well, I guess I'll just force myself to be positive for a few weeks!"

Mark said that we enjoy a great deal of freedom of schedule, that we should not drink the water in the rooms, that we should expect a bit of diarrhea, where the infirmary is, what kind of fish bait to use, and other sundry details. This as we ate a typical NHEG meal of chicken goulash, rice, beef, soup, kimchi and lettuce. The food was substantial and better than I had expected. There was a fruit stand on the porch outside the dining room, featuring local bananas, apples, melons, pineapples and ice cream. In addition there is a shop on the property selling everything from snacks to sunglasses and sandals.

Over dinner we met our fellow western families, the McKewens from Boston, the Nielsons from Denmark, the Sensinis from New York and John and his wife, from Japan. Soon to join us were the Merthas from Italy. I mention each name because we became such a close knit group over the workshop. Much of the value of the experience has to do with the closeness one develops with other families, both adults and children, whom one would never otherwise meet. Jardim is a crossroads of the movement. Everyone who is there has sacrificed to be there, pursuing and believing the same dream of the Kingdom of God on the earth, of God's sovereign nation. This brings on an instantaneous sense of oneness among heretofore strangers. We speak the same

language, we live in the same culture. We realize that God in True Parents is created a global culture of heart. There was a smooth harmony on the horizontal plane with blessed families each following their conscience and the schedule. It occurred to me, occasionally, that this very enjoyable place was the preparation for our registration into True Parents' lineage and a foundation for the "national-level blessing." And I realized that these benefits are quite substantial, that the realm of heart is substantial. In light of this, the financial offering, a challenging one, recedes to the background. And one is left feeling quite unworthy of such love. The glory of God, the glory of True Parents, this refrain rang in my heart for several days.

God's Family Culture

At New Hope East Garden we were drenched by God's heart, True Father's words, and the glorious beauty of nature, in a place of quiet. Imagine! No phones, no faxes, no computers, no e-mail, no radios, televisions, commercials, pictures on buses, billboards, ...no secular culture at all, only God's family culture. It is a environment of parents, children, dogs, cats, fish, parrots and God. Above everything stood two beautiful symbols, set on the roof of the Temple: the tongil symbol and the Family Federation symbol. I've never been a devotee of flags or symbols, but I quickly grew to love, to LOVE, those symbols. They brightly represent God's dominion, God's true actual real substantial living loving dominion. We had to travel by plane and bus to the ends of the earth to find it, but where else would

you from 360 degrees. Even the words that one could criticize or refute, well, one just doesn't want to do that, because *why break down the kingdom of God?* When you can really touch the kingdom, feel it, taste it together as an international community, that which criti-



cizes it is truly revealed as Satan. I mean, what's the benefit of rejecting true love? And here we get to the essence of NHEG: the liberation of true love to manifest in marriage, family and community.

We are here as husband, wife and children. My wife is Korean. Korean-western or Japanese-western couples have the option of doing Hoon Dok Hae in their respective groups, separately. But we stayed together in the western Hoon Dok Hae and I am glad we did. Reading Father's words together is a real blessing. We could feel each other's reactions. We could just plain be together, hour after hour. Our lives as Unificationist couples are marked by separation. Work, children, school, the chores of daily life and often mission locations separate man and wife. We meet late in the evening most days, with hardly a base for deep communication. Each

has more than enough stress stored up and is relying on the other to relieve it. In theory we should be able to instantly touch each other's heart, but usually it takes quite a bit of time and effort to get our minds onto the same wavelength. At NHEG, however, the stresses and separations dissolve, as we are together day after day. The effect for us was gradual. Here is a bit of what happened.

For the first few days of the workshop, I was my usual self, rather passive and quiet. Taciturn, you might say, reticent to speak or act. Finally, on the fifth night, my wife said, in desperation, "our relationship is so boring." Well, that might not sound like a major

marital fight, but it hit my heart. So after my philosophical-theological explanation of why our relationship is boring, putting the blame everywhere but on my own fallen sour self, an explanation that had absolutely no effect, I meditated on what I might do for the sake of my wife. Now, I go into this in detail because it is as much a part of the NHEG experience as anything else, and perhaps it is the most essential. I talked to my original mind and came up with three or four action steps. I can't even remember exactly what they were, but the gist was that I would give first. Brilliant, eh? What an original idea! (I wonder if it had anything to do with my hearing it incessantly in Hoon Dok Hae?)

Giving first meant, for the most part, *initiating conversations*. It's amazing what can develop simply through initiating conversations. We met new people over meals, interesting people. We began to do afternoon activities together as a western group, taking walks, exploring the property, picking the oranges and tangerines that grow abundantly, fishing, taking care of kids. Suddenly, life wasn't so boring! I was, if not the ideal husband, at least an improving one. One morning, over breakfast, I remember saying to my wife, "I'm going to be the perfect husband!" What could have gotten into me—not to desire such, of course, but to think it possible! She was visibly happy to hear my determination. Such is the atmosphere of NHEG.

We don't realize how much energy it takes to cope with the fallen world. The spiritual and physical distractions, the "downers," the demoralizers and so forth, are so pervasive and persuasive that we just absorb them all the time unconsciously. It requires that we totally separate from that world to realize how good is our original nature. Of course, we have much work to do in the fallen world, but it is uplifting to spend time in a world closer to God's kingdom.

We think, as Unificationists, that we are not special, that we haven't accomplished much, and so forth. It isn't true. When you get a bunch of us, a random sampling, together in a clean environment, the result is so beautiful. And then I realize that it is our True Parents who have made us what we are, with me much of the time virtually fighting against what they want to do. Not visibly fighting, usually, but, let us say, thinking about other things. Preoccupied with peripheral matters. Straining out gnats and swallowing camels. Missing the point. Allowing the *hyung sang* to dominate the *sung sang*, the body to dominate the mind, the reality to dominate the ideal. Part of that could be the necessities of restoration work, but at NHEG I had to reflect whether what I am doing day in and day out really is restoration. Am I traveling the straight line, the 90 degree angle, the path of true love? Whenever True Father asks us that question, who among us raises our hand?

True Parents' Presence

True Father was with us ten days out of the forty. He seems at home in South America. The Mormons have the

continues



you expect to find God's dominion?

The first three weeks, those consisting of straight Hoon Dok Hae, were a time of total resurrection for my family. True Father's words just get to you after a while. Liberation, judgment, exaltation, wildness, rapture, analysis, dreaminess, joking, cajoling, educating, all the dimensions of True Father's mind and heart caress you and smack

JARDIM from page 6

belief that Jesus came to the Americas after his resurrection. True Parents have come to this opposite corner of the world while on the earth. His love is truly universal.

We participated in True Mother's speaking tour from the Temple, via internet connection. This allowed us to exercise one of the opportunities provided by the workshop: to gain the ability, as couples, to bring joy to True Parents by singing together. Thus, it came to pass that one day my wife and I learned a song together. We had been blessed for 17 years and had never learned a song together! It was a joy, a fine and close feeling, just to practice a simple song! We were engaged in a mutual task for God. This fulfilled what I heard first from Rev. Yoon about the purpose of the workshop: to develop the couple's vertical relationship with God.

Everyday, after True Mother's speech, we became one with the audiences in London, The Dominican Republic, Slovenia, Russia, Moldova, and so forth. Father would cut the cake, and we would come to the front and sing. True Parents' cosmic duet concluded each event, with the global village dance. True Parents' world-transcending, world-transforming love inspired those far-away audiences as it did us in NHEG. And the kitchen did a heroic job in baking a fantastic cake every day, which we consumed with delight.

Each morning we shared Hoon Dok Hae in the Temple with Father. Often he would walk among us, looking at our notes, sensing our spirits. One morning he sat down in the first row and listened, the number one student. Some mornings were quite chilly, but Father was the most lightly dressed of all, and he refused the cushion brought him. Every moment, he wants to be the one to sacrifice most, to endure the greatest difficulty, to give first, even in the most simple—and yet tangible—ways. The parent should not be warm until all the children are warm.

I will share some of my notes from True Father's words given those days.

"Jardim is the fruit of True Parents' victory, the fulfillment stage. It is the precious fruit of True Parents' accomplishments. This training center is prepared to bring restoration to reach God's ideal. All Unification Church members should come here for True Parents' training, in order to be reborn as an original Adam and Eve. Your children should be of True Parents' direct lineage.

"Education here is a privilege. Here you receive True Parents' entire victorious foundation. Therefore, from now on, blessed couples should bless their own children so that they will avoid the fall, from age 16. Please promote the blessing of youth.

"I made the cosmic liberation ceremony and the 80-city speaking tour without opposition. True Father made the worldwide foundation and True Mother is following his path. If the 33 nations of South America unite, we will see the beginning of a new age." (May 15, 1999)

"If we love the mind, body and all creation, we will be happy. Even if we

cure diseases, if we cannot solve the fall, hell will remain. Therefore, work hard to make good conditions in this world. Solve disease by proper mind/body harmony and proper living. The fall was a death sentence.

"If Adam and Eve had kept absolute faith, love and obedience, there would have been no fall. As God's son, I should turn around the fallen world. We should follow Divine Principle and True Parents message to end God's suffering. When we go to spirit world, we will understand what is wrong. The fall started sin and disease. So we change fallen love to pure love.

"God's love means to love the enemy, to embrace even the evil one."

"We should know that our parents suffer more than we do."

"This training center is to educate blessed couples who couldn't value the blessing, and to indemnify blessed couples' wrongdoings and shortcomings. You made many mistakes."

"In Heavenly Father's view, all men are Adam and all women are Eve in the Garden of Eden. We should deny everything. You are the body of True Parents, because your lineage is the same. You received True Parents' lineage, so you should defeat Satan's lineage and

tionally equivalent to offering everything. It is the offering for our tribe and country.

"Heavenly Father really cares about each blessed family. To live in the proper way, we need to learn True Parents' words, the history of True Parents' fight

erly, he should practice until his wife feels love. Treat your wife carefully. When women have a good feeling, they will be happy. Even animals can make love properly. But men cannot understand this point. The founder of the Unification Church teaches this, and



The Western Team

against Satan, everyday. We don't need other kinds of study. This is the main task, to learn and to educate. Your external job is secondary. Do Hoon Dok Hae and work for God." (May 16, 1999)

"I don't live as I want to, but according to the ideal. I can see that men give a hard time to their wife. In this world,

it is an important part of human life. People fall because of the problem of love, including those who strive for the religious way of life. Each husband should practice the proper way to love.

Tyler Hendricks



HotelAmericano, Puerto Murtinho

go to Heavenly Father's house. Create a loving world and Cain's world will follow automatically. Through the blessing you are a branch of God's lineage. You should love your neighbor. Your life should change, entering the realm of eternal love with God. You should inherit all that I have done, which means to fight Satan on the individual, family, society and national and world levels. Those who live for others become the central figure of the family and each level. To inherit everything, offer everything first, and live for others, especially for the world.

"Without love, husband and wife cannot unite. With love, they unite into one. Every blessed couple should inherit what True Parents have done. To inherit God's love and tradition, the most precious organ is the sexual organ. To return to God means to inherit God's love. Every creature sacrifices itself for human beings. We should sacrifice ourselves for God. Then we can inherit heavenly fortune.

"Our country starts from the will of God. The offering of \$16,000 is condi-

women divorce because they get no satisfaction from sexual intercourse.

Why don't they? It is because men and women have different senses, and the man reaches the climax first, too rapidly. With this, the man will lose ... In order for a man to love his wife prop-

I do not live as I want to, but am following the way of life centering on the will." (May 22, 1999)

"I tried to do God's will for the sake of God. I reflect on my shortcomings and want to avoid them. But nonetheless

see **JARDIM** on page 8

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Dae Mo Nim in Chicago

by Richard B. Lemont—Chicago, IL

In spite of bad weather, over 1300 people came to Dae Mo Nim's ceremony on April 22, 1999 at the Westin Hotel in Chicago from several regions.

Dae Mo Nim was very happy and she said we could finish the ceremony in a short time because the atmosphere was very good.

Many people made their donations and many people had spiritual experiences.

Rev. Peter Tonkumoh from Chicago testified that when he went out for weekend fund raising one customer bought a total of \$1000 in flowers. He felt his ancestors really supporting him.

A week after the ceremony a pre-blessed woman called the church. Her husband had recently died and she wanted to get another copy of her blessing certification. As she cried over the telephone she remembered the name of the Japanese missionary who blessed

her couple. It shows the strong impression we have on the people we meet.

One Japanese sister had the experience of suddenly remembering the name of her grandmother and feeling her desperate desire to be recognized. An American brother could hear his ancestors calling out names trying to find everyone to attend the ceremony. Another brother used Dae Mo Nim's name to gain control over his ancestors and have them stand in organized lines at the ceremony. An American sister suddenly received a letter from relatives with a photo of the tombstone of a family member and felt their desire to be included in the ceremony.

Dae Mo Nim promised to return after 100 days to give blessing to our ancestors. ❖



JARDIM from page 7

less I do everything for God and the world, to be a mediator, not for myself. God suffers to see us on the thorny path back to Him. When you fall short of your responsibility, you should feel shame because you are leaving the work to your children. Those who pour everything out can feel God's heart. There is still a way for me to go. Many want to receive education." (May 23, 1999)

Other Teachers

President Kim, Rev. Jeong Rho Yoon, and Rev. Hideo Oyamada also presented valuable teachings. Rev. Yoon in particular is responsible for workshop education. Among his many fine talks, he provided one excellent discourse on the primary expressions of true love in marriage: concern, responsibility, respect, understanding, and giving. He made it very practical, with concern, for example, relating to one's spouse's clothing, housing and health. He asked the husbands how often we buy a suit of clothes for our wife. Are we really concerned about our wife's health, how tired she might be? He said that where we are really saved, in the sense of really perfecting our character, through our concrete relationship with our spouse, more than through our relationship with God and True Parents.

Father chose Rev. Yoon after his church brought the best result in Korea for Blessing '97. He kept Rev. Yoon by his side for an entire year and then assigned him to be education director at NHEG. Rev. Yoon is a very kind and humble man, who, in my opinion, identifies with my reality, your reality, the reality of the "average blessed couple." After Father's long speech, he would give a very nice summary of its main points, and then an even more pointed rendition in his closing prayer, so I always made it a point to listen well to his prayers! He could truly catch the basic principle within Father's words.

Other Activities

We fished as often as we could. There are several nice spots between 10 to 30 minutes walk from the complex. We took bus trips to four locations—two farms near NHEG, Rio Perdido, Salobra and Porto Murtinho. Those were memorable days, as one could view firsthand the acquisitions the Family Federation is making and the vision for the future. The talks given on those occasions included also something of the practical side of living there—how much it costs to buy a cow, for instance.

One could easily become a romantic "back-to-nature" advocate on those days. Ah, yes, living the natural life, picking oranges and papayas off the backyard trees, chewing on sugar cane, milking the cow ... swatting the flies.

We visited one farmhouse, the occupants of which are a blessed family, and there was the teenage son in his bedroom, watching television. The satellite dish in the backyard. Not bad. Even the poorest of houses, shacks, to be more blunt, had their satellite dish!

And we did service projects that are assigned on an "as-needed" basis. We washed dozens of blankets in huge tubs, the old-fashioned way. We swept the dining room floor and scrubbed it on our hands and knees. In truth, the primary technical skill I acquired at NHEG was that of a janitor. Here one encountered so many insects. Father says there are millions of species, and most of them visited our dining room. Tiny, tiny things, usually. The dirt on the floor was half-spilled food and half insects eating it. When you swept it up into a pile, the pile would start moving. It was rather psychedelic. Everything is alive! The pile of dust is spreading across the floor in all directions, by

itself. By the time you got back with the dustpan, half of your pile would be in the next county.

I have no time to write of the talking parrots, the children's group singing, the all-night security duty, the orange picking expeditions, the matte tea, the details of the bus trips, the countryside restaurants, explaining the phases of the moon, night after night, to my daughter, the soccer games, the culture nights, the refreshing air, clean and pure and vitalizing, the fishing meditation, the horse riding, the carpentry shop, the *emus* (South American ostriches that run wild on the property), the road-building and construction projects, and on and on, experienced with spouse and family. I learned new things: how to play piano, how to do art, fishing and carpentry skills, singing with my wife in front of True Parents, a "new start" at studying Korean, and many more, not to mention the janitorial skills! And it is really true: your spouse is your God-given best critic. Prepare for all the rough corners to jut out and hurt yourself and others, and get your heartistic hammer and chisel to work.

Suffice to say, "get thee to New Hope East Garden." It's more than a providential duty; it's an enriching pleasure.

For information and registration, please contact Mrs. Betty Lancaster at National Headquarters (212) 997-0050 ext 272. ❖

**ADVERTISE IN THE
UNIFICATION NEWS**

True Mother's Visit to Chile

by Thomas Field—Santiago, Chile

Years ago True Father said that some day so many people would come to us that we wouldn't know what to do with them. In Chile, that day has come.

In early March, the Chilean members began to focus on preparing for True Mother's speech. We reserved a ballroom in the Sheraton Hotel with a seating capacity of 800, which was the largest room available for the day of the speech. Over the next two months, our members, particularly four blessed sisters—Eliana Rivas, Lorena Valdivia, Monica Huentequeo and Leonor Pinto—visited high-level contacts, organized many programs and events, and sent out invitations to thousands of select people.

A few days before the event, we had over 2000 confirmations. Since usually less than half of those who confirm actually come, we were still worried whether we would really fill the hall, so we continued accepting confirmations. In the back of all our minds, however, was the question, "What will we do if everyone comes?" As a precaution we decided to put up a television monitor in an overflow room for 150 people and we thought we could even put a monitor in the hallway outside the ballroom to take care of another 150 people if necessary, giving us a capacity of over 1000.

True Mother was originally scheduled to arrive in Santiago, Chile, at 4:30 pm on May 8th. However, at noon-time the day before, we received an urgent call informing us that the schedule had changed and that she would arrive at 9 am. Therefore, we had to quickly reorganize everything with the airport, VIP lounge, various VIPs planning to greet Mother, immigration and customs, car rentals, police escort and the hotel. Around midnight, we received another urgent call informing us that Mother's schedule had changed again, and that now she would be arriving at 2:35 pm! And this is when her plane actually did land.

Chile's four national messiahs — Rev. Kim Byung Ho, Rev. Michihito Sano, Gerhard Peemoeller and myself, elder Chilean members including national leader Sergio Castillo and Adelmo Mendez, some Japanese sisters and VIP friends were on hand to receive True Mother and her party. Flowers were offered and refreshments served as Mother waited several minutes in the VIP lounge while immigration procedures were being completed. Then, with an escort of police motorcycles opening the way for us at every intersection, we were able to get Mother quickly and safely from the airport to the prestigious Sheraton Hotel. As we were driving through Santiago, we felt like the entire city belonged to us. Mother received a red-carpet welcome at the entrance of the hotel and went directly up to the Presidential Suite.

The program was scheduled to begin at 7 pm, but by 6:30 the ballroom was already completely packed. By 7, our overflow room was full, the hallway was full and people were still flooding into the hotel! The head of hotel security estimated the crowd at more than 2,500 people! Because so many people were jamming into the hotel there

was a lot of tension in the air.

On schedule, our MC, Adelmo Mendez, opened the program and apologized for any inconveniences due to the unexpected large number of people. He invited five women who were chosen by the Women's Federation for World Peace as outstanding mothers in their communities to come on stage to receive flowers and a plaque. Among these women, was the first woman general in the history of Chile. Next, Father Jose Riveros, a Catholic priest, gave the invocation and had the entire audience hold hands and repeat the Lord's Prayer. Following this, our MC explained about the history of Mother's tour and read several of the many messages of support and greetings which True Mother received, including one from the President of Chile, Eduardo Frey. "Pro-Musica", a choir and small orchestra group, then treated the audience to a beautiful presentation of Handel's "Hallelujah chorus". And then the President of the Family Federation for World

Peace and Unification, Sergio Castillo, introduced True Mother and invited the audience to watch the inspirational video about True Mother's life.

While the program was going forward inside the ballroom, those who weren't able to get in, especially those who had traveled a long distance to see True Mother, were making lots of noise outside. Many of our members who were helping at the reception desks tried their best to calm everyone down, but there was very little that we could do. There were just too many people. The question now was how to bring True Mother from the Presidential Suite to the small waiting room we had prepared beside the stage.

Fortunately, Chile's German national messiah is Gerhard Peemoeller, True Parents' personal bodyguard for years in the U.S. When it comes to security, Gerhard is the master. Unknown to everyone else, Gerhard had already prepared a Plan B (and even a Plan C) to get Mother quickly and safely to the stage. With perfect timing, he arranged a car to pick Mother up in front of the hotel, drive her to the back and enter through an emergency exit, thus avoiding the packed hallways altogether. From the car, Mother could see for herself the massive crowd of people still trying to get into the hotel and the unruly crowd outside the ballroom.

Because of the noisy multitude outside the room and because with so many people there weren't enough earphones for everyone in the ballroom to hear the Spanish translation, it was hard for Mother to deliver her speech. Yet she remained calm and did a wonderful job. In fact, most of the audience listened attentively and several times during the speech applauded warmly. In the overflow room, many people watched Mother on the television monitor while listening directly to the Spanish translation. Even in the noisy hallway outside, many interested people gathered around a monitor for the entire speech. Upon finishing, Mother received a standing ovation and long round of applause. Representa-

tive couples of the Family Federation presented her with a bouquet of flowers and a beautiful gift. Also Mother was awarded plaques of appreciation from three different social institutions. Finally, with the audience still standing and applauding, Mother left the stage, thus concluding the official part of the program.

Next, while the MC read another letter of support that True Mother received from Ely De Casa, a famous television personality, we brought out a huge cake and chairs for True Parents. A group of VIPs were invited to sit on the stage and True Mother returned to

begin the victory celebration. Direct from Corrientes, Argentina, True Father appeared on a giant screen through the Video-Phone-Hook-up. With the MC leading the audience in round after round of "Feliz Familia Ideal" to the tune of "Happy Birthday to You", True Parents simultaneously cut victory cakes and shared a bite of cake

with each other. Many songs were sung, alternating between True Father's party in Corrientes and ours in Santiago. This singing "competition" culminated with True Mother singing "Edelweiss" and "Santa Lucia" and True Father singing "Um-Maya" over and over again. Truly, the entire audience was captivated by the give and take of true love taking place between True Parents.

True Mother was escorted back to the Presidential Suite, and everyone in the audience began leaving. It had been an unforgettable night for everyone. One guest, a former vice-minister of health, told us that he had never seen so many high-class people and lower-class people enjoying the same program together. An important woman who works in the Ministry of Defense said that all the political parties would give anything to have the ability that our organization has to bring all kinds of people together. Many people expressed their deep admiration towards True Mother.

In her suite, Mother immediately called True Father, who was still celebrating in Corrientes. Laughing, she

told Father that she had a hard time taking care of so many people. Father told her that it was a "happy problem". He also said that we should have believed him when he told us that the day would come when the floodgates would open and so many people would come that we wouldn't know how to handle them all.

The following morning (Sunday, May 9th) fifty members were allowed up to True Mother's suite at 5 am to join her for Pledge service. Afterwards, Mother spoke to us about the importance of this final period before the year 2000. She told us we should take all of our individual goals for the next ten years and fulfill them in the next seven months. For Hoon Dok Hae, True Mother had Peter Kim read two of True Father's fervent prayers from the 1950s.

Chile's four national messiahs and several local leaders were invited to eat breakfast with True Mother. At that time, Rev. Kim Byung Ho reported to Mother about the many activities of our movement in Chile. Then, just before leaving for the airport, Mother signed copies of her speech for each of us.

Right on schedule, we drove True Mother to the airport, once again with the police escort. Mother seemed very happy as we gathered around her for a final photograph at the steps of her plane before she and her party disappeared inside. We stood there waving as her plane taxied down the runway and took off for Ecuador for her next speech.

That afternoon, the Chile members gathered at our beautiful workshop property in the mountains outside of Santiago for a victory celebration. In honor of the occasion, Rev. Kim sanctified a precious new Holy Ground. And he told the members, "In the past I could never really believe you when you promised to bring victory, but now I can believe you."

True Mother's visit to Chile lasted less than 20 hours, but it brought new hope and new life to all of us. Clearly, we have entered a new era. We are standing on the victorious indemnity foundation of God and True Parents, and we have the support of the entire spirit world. Therefore, let us be confident as we work side by side with True Parents to build the Kingdom of Heaven in each of our nations. ❖

From the car, Mother could see for herself the massive crowd of people still trying to get into the hotel and the crowd outside the ballroom



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True Mother's visit to Slovakia

by Milos Klas—Bratislava, Slovakia

I would like to tell you something about True Mother's visit to Slovakia. Bratislava the capitol of Slovakia was the 73rd city in Mother's tour. As there are only few suitable halls in Bratislava and they are most of the time booked long ahead, we were happy that maybe the most beautiful of them was free exactly for the day of our event—May 20. We booked this hall almost 3 month in advance even it has quite big capacity—1160 seats. Still we hoped we would fill it.

We were little worried about the reaction of media since a year ago there was some negativity when we had European Family Festival (Blessing) in Bratislava on June 13. But this time media completely ignored our event—only two journalist came to our press conference 2 days before event and no news came out in newspapers.

This time we were again selling tickets at the streets, inviting pre-blessed couples from the previous blessings by sending them an invitation and free ticket by post and also inviting professors and university representatives to the speech plus World University Federation meeting and VIPs from parliament, government, embassies, churches and others to the speech plus cocktail.

Selling tickets was quite tough, some days only few could be sold. Also, not so many VIPs responded to our invitations.

At the end about 30 VIPs came to the cocktail—from government ministries, different NGOs, artists, journalists. Few more went directly to the hall. At the cocktail Reverend Kwak came to greet all VIPs one by one. At

the World University Federation (WUF) meeting there were also about 30 professors who could discuss with Reverend Kwak about WUF.

In between the hall was slowly filling up. At 7 p.m. when the program was scheduled to start there were some 300 or 400 free seats. But in next few minutes the half of them was filled with members from Hungary coming a bit later. So when Mother came to the stage the hall was almost full.

The hall was still full when Mother finished her speech. After 4 or 5 minutes stage was changed and Mother could come back. At the beginning the

this part of the program the video connection broke and we had only voice connection. Nevertheless True Parents continued.

Later I was told that in no other European country True Parents were singing so many songs as in Bratislava and the Bratislava event was maybe the most successful in Europe.

After coming back home I called our national leader. It was almost midnight. He was still in Mother's hotel. He said he and our Adam NM Rev. Kim were invited to Mother's suite. When they came in Rev. Kim started to apologize in front of Mother. But she stopped

At 5.30 a.m. the lobby of the hotel was full with some 60 members and the hotel stuff was shocked hearing that all these people want to go to the presidential suite where Mrs. Moon is. First they did not want to allow us to go there. Then they agreed asking us not make a noise in the corridors. So we could all go to Mother's suite.

First Mother was speaking for some 30 minutes. Mainly about the time we are living in and how we should attend True Parents—she said we have only 7 months left to learn Korean. Then Mother left and Rev. Peter Kim was talking about miracles happening during the Mother's tour. He was speaking mainly about how people are changing—even journalists who wrote negative articles before write positive ones now. He showed us several of these articles with many color pictures of Mother.

Then Mother came back and invited some members to have breakfast with her. We could even put some more chairs to the table.

Right after breakfast and after signing some brochures with translated text of Mother's speech Mother left for the airport. Many members were waiting in front of the hotel to say good-bye to Mother and some were also at the airport.

It was 8.50 a.m. when Mother's plane took off and she left Bratislava after her first visit to Slovakia.

When Mother was leaving and waving to the members at the airport she was smiling the whole time. She looked happy. So we hope that it was not the last visit of True Parents in Slovakia. ❖

Mother in Mongolia



video connection to True Father in Brazil was good. We could see Father cutting the cake and members singing songs in exchange with our members singing. Then Mother and Father were singing few songs. Unfortunately in

him and said he need not apologize. She said everything was good and she was happy about the event. Then she invited all Slovak members to come to her suite for HDH next morning. This was not planned before.

New Eden Academy gets a Boost from True Parents...and a Rainbow from Heaven

by Beverly Freed—Bridgeport, CT

With the providential shift to youth, True Father has recently given numerous instructions to the leaders of New Eden Academy, making it clear that he wants New Eden to be a launching pad for the second generation. Perhaps most significant in this expression of support for the Academy is the assignment of Mrs. Nora Spurgin to work with her husband, Dr. Hugh Spurgin, as the parent figures of the developing high school located in Bridgeport, Connecticut.

On May 24, 1999, True Father directly spoke to the Spurgins of their roles, stating that Nora would be freed of her duties and position as president of WFWP in America to work full time with the school as vice-principal. This is in keeping with True Parents' plan to place couples in positions of leadership for church organizations worldwide.

Mrs. Spurgin says, "Certainly WFWP has been both challenging and fulfilling for me, and I expect New Eden also to present its challenges and rewards. We are very happy to work together as

a couple at the Academy. Hugh and I were always most successful and happiest when we worked together in the same providential mission. We have very different personalities and perspectives on life which hopefully will make the school broader in approach and help to create 'the whole student.' I also look forward to digging deeper into the Bridgeport community. For many years, I traveled to an office in New York City from my home in numerous other states and had little sense of ownership in the community where I lived."

New Eden Academy will continue to use facilities at the University of Bridgeport in exchange for a fee. This includes the opportunity for high school students to take college courses for credit at a fraction of the normal costs for tuition.

It is clear that True Parents see New Eden Academy as a beginning focal point for the development of a total, heavenly youth culture centered on the principles of heaven. This is no small job. Although New Eden is making an effort to set the standard with second generation members of our church, these precious young people have been

raised in the same culture of violence and immorality which currently influences youth today. Many families struggle to find character education programs and new standards are being set in place step-by-step with careful planning and dedication to youth.

At the May 30 victory celebration at Belvedere, True Father spoke about his desire to bless pure young people as the foundation for the kingdom of heaven on earth. For such a future, we need well-rounded, well-educated youth who can be qualified to be the leaders of tomorrow. No matter what position they are born in as Blessed children, they must gain the life experience to take leadership responsibility.

A boarding high school offers a place to begin creating the "whole public person." After two years in operation, NEA leaders and staff can see that we are constantly confronted with new areas to pioneer—both internal and external discipline, life skills, relationships, motivation, service and, of course, academic and language skills. It is a tall order; however, our True Parents have high hopes. True Father said, "I want New Eden Academy to be the most important high school in the world—the model

for all other high schools—the Harvard of high schools. I will support New Eden; do not send your children to other high schools in America."

The staff of New Eden is committed to implementing new programs and ideas continuously in order to reach toward True Parents' high expectation. We ask for your prayers and support to help us create the place where the leaders of tomorrow and born and prepared. As we move closer to the Kingdom of Heaven on earth, there will be a crying need to God-centered young leaders of integrity, commitment and unselfishness to make this "God's Kingdom" real.

I would like to close this article with an amazing story Mrs. Spurgin related to me. Here it is in her own words: "A few days after I received this mission with New Eden, I walked out of our high school and saw an unusual rainbow in the sky immediately over the New Eden building. Usually rainbows are an arch which goes across the sky from horizon to horizon. This one, however, looked like it had fallen over! I walked a little further from the door to see where it ended, but it did

see EDEN on page 13

Inter-Religious Federation for World Peace Represented at the 300 Anniversary of the Birth of Khalsa...

by Dr. Frank Kaufmann—NYC

On April 14, 1999, religious leaders from the world over gathered at Anand Pur Sahib in the Punjab to commemorate the 300 anniversary of the birth of the Khalsa Panth—the establishment of the modern form of Sikhism. A number of Indian dignitaries such as Dr. Karan Singh, Dr. Swami Veda Bharati, and Member of Parliament Dr. L.M. Singhvi gave addresses, as did international guests and leaders.

It was the design of Singh Sahib Professor Manjit Singh Jathedar that this momentous occasion be embraced as well as to the benefit of all believers from all traditions. As such leaders from every major tradition were present and invited to offer words of inspiration and reflection

to the 500,000 who gathered on this auspicious occasion. Such figures as the archbishop nominee of Delhi, Father Poruthur, Father Istan of the National Commission of Religions in Bucharest, Reverend Maximilian Mizzi of Rome,

Representative of the Dalai Lama, Reverend Doboom Tulku, Mr. Isak Malekar from the Human Rights Commission, and many others of note were present.

Additionally much of the representation was drawn from the community of friends, leaders, and advisors from the IRFWP Dr. Mohinder Singh, Sri Shrivatsa Goswami, Swami Shivamurthy Shivacharya and many others. Singh Sahib Jathedar also invited Reverend



Moon, founder of the IRFWP to be present among those representing world religions.

Reverend Moon, both in his capacity as religious founder and leader and

as founder of the IRFWP of which Jathedar Singh Sahib is a president, in the absence of Reverend Kwak, was represented by IRFWP director Frank Kaufmann.

The address of Reverend Moon suggested that, "In many ways, every religious believer alive today is a descendent of the Five Beloved Ones who responded fearlessly to the call of their Guru on April 13, 1699." While honoring the contribution of the Gurus to the ideal of interfaith harmony, the speech nevertheless went on to note that, "it is not enough however, merely to espouse an ideal of inter-religious harmony. Religious cooperation must be characterized by a specific purpose.... If the forces of evil can separate one full generation from the conventional morality and religious world-view of their parents, which it is achieving by means of global media,



it can render God's foundation unstable, and create a desperate situation for the saints and holy men and women. For this reason, Reverend and Mrs. Moon have identified the preservation and protection of youth morality, as the most pressing emergency at present."

These reflections seemed to receive an enthusiastic welcome from those in attendance. It is an occasion of serendipity that the IRFWP could be faithfully represented on an occasion so invaluable to the Sikhs, and important world community of faith. ❖

...and at UNESCO Conference in Malta

by Dr. Frank Kaufmann—NYC

The Future Generations Programme of the Foundation for International Studies at the University of Malta, UNESCO, and the Mediterranean Academy of Diplomatic Studies, sponsored the conference, "Human Rights and Our Responsibilities towards Future Generations: An Inter-Religious Perspective," in Valetta Malta from May 6 - 8, 1999. Conveners invited writers to concentrate specifically on the "religions of Abraham." Presentations in approximately equal numbers from Jewish, Christian, and Muslim perspectives were given. The conference revolved around UNESCO's 1997 document entitled, "Declaration of the Responsibilities of the Present Generations Towards Future Generations."

There were approximately 40 full participants in attendance, in addition to many local observers and participants from the University and other leading Maltese institutions. Dr. Frank Kaufmann of the Inter-Religious Federation for World Peace (IRFWP) attended and presented a paper entitled "Future Generations and the Question of Lineage in the Religions of Abraham."

Participants were welcomed by the University Rector, the Minister of Education, and the Archbishop of Malta at

the opening plenary. Professor Richard Falk (International Law, Princeton University) gave the keynote address in which he identified Malta as being uniquely positioned to carry forward the consciousness and implementation of initiatives related to the responsibilities of present generations to future generations. Professor Falk also took responsibility for the declaration which was eventually adopted by the conference body. His Excellency Professor Guido Marco, President of Malta, gave the concluding plenary address.

Important emphases in the UNESCO declaration include:

Environment: "...

Each generation inheriting the earth temporarily shall take care to use natural resources reasonably... scientific and technological progress in all fields [should] not harm the earth."

War: "... The present generations should spare the future generations

the scourge of war."

Poverty: "... The present generations would ensure the conditions of equitable, sustainable, and universal socio-economic development of future generations... for the purpose of combating poverty."

And many other issues associated with human dignity.

The conference definitely broke new ground by opening a dialogue between religious leaders and scholars, and the United Nations rights activists. These two communities have extremely little



experience in dialogue and cooperation, and often proceed on the basis of radically different world views and starting points. As such the concept and execution of this conference is a significant milestone in the efforts for peace and human dignity.

Dr. Kaufmann's paper concentrated on the issue of "Authority" as a theological concept considered as a vital element which religion can offer United Nations declarations to support their inclination to enhance human rights and enrich human welfare. He writes, "... one can sense in UN documents a yearning for an immaculate and immutable starting point... To what does the document appeal upon which it presumes to stand as 'the common standard of achievement for all peoples and nations?'" If a moral compulsion to care for future generations is innate in the great religions



then UN documents can gain natural and effective support for the realization of the ideals expressed in such documents as the UNESCO "Declaration for Future Generations." ❖

God's Trombones at Manhattan Family Church

by Denneze Nelson—New York, NY

Let's have church! On April 18, one week before the Liberation Ceremony with Dae Mo Nim, the Manhattan Family Church experienced an unusual Sunday service. It began with the spirited singing of "Amazing Grace" and "Sweet Wind," followed by a brief talk by Rev. Fong about bringing more quality to Sunday service and improving the choir. He then introduced the program for the day, not knowing exactly what to expect—and the best was yet to come. We would have "church" that morning. The choir and band took their positions on stage to present "Excerpts from *God's Trombones*." *God's Trombones* is a collection of seven inspirational sermons of the "old Negro preachers" set down as poetry. Ladies with beautiful clothing and hats (which almost stole the show) and stately-dressed gentlemen all graced the stage. And the show began.

The performance of *God's Trombones* was spirit-filled. It began with the traditional spiritual, "Old-Time Religion," flowing into the soul-clenching prayer of Nicki Nseka, who exhorted us to praise Jesus, Aboji and Omoni. There was more to come. It was "church in church" and the audience loved it. Rousing and sensitive, introspective music filled the church. The spirit of God could be felt, and the subsequent sermons—"The Creation" and "The

Prodigal Son"—preached in the old Negro style by Leslie de Jonge and Steve Baker—really touched the hearts of performers and audience alike. Both Leslie and Steve have been trained in the art of elocution.

At the end of a great dramatic rendition of "The Creation," soloist Denneze Nelson brought tears to many eyes with her performance of "By a Deep Wide River." Written by Barbara Burrowes van Praag, it is a moving song which expresses God's heart at the time of creation. It was sung with great sensitivity. The role of the prodigal son was played with great maturity by Justin Fong, who shows



ing with his spiritual mother—soprano, lirico-spinto Barbara Burrowes van Praag—has continued his training under prominent musicians and singers in the USA. He also performs with one of the leading college choruses in Manhattan. He brought to this performance of *Trombones* a very fresh outlook so apt for this time and age, and he succeeded in inspiring the performers. He continues to work at training interest people to sing for the glory of God and give joy to others. And what do you know? Whenever he is available,

great potential in the field of dramatics. Steve Baker's eloquent voice was just right for the sermon of "The Prodigal Son." He and other members of the cast brought to reality this 2,000-year-old story of forgiveness.

Choir Director Robert Hall lavished the congregation with a variety of singing styles and professionalism with his zealous singing, conducting and all-round involvement. The choir singing was extravagantly spirited, heart-warming, enriching and delectable. Every choir member was quite engaging and each gave his or her best. I daresay that the audience was the most beautiful. They cheered vigorously, they laughed heartily, sang soulfully, and cried deeply. Also, the Blessed children were not to be left out, so they were on stage singing, "That's good, my Lord, that's good," representing the angelic world praising God after His creation.

The presentation of *God's Trombones* was the brainchild of Robert Hall, who wanted to do something special for Easter and Springtime as an offering to Heavenly Father and a blessing to all our hearts. Robert, who began his vocal train-

Dr. Tyler Hendricks—our national president—performs with the band, which includes the greatly talented musicians Masaya Tateishi, Masahiko Harigae and Alberto Faccon.

We are surely in the time of a great outpouring of God's spirit and the influence of Dae Mo Nim and our ancestors could have been felt. Robert reported being awakened several times and receiving inspirations for the show. Nicki felt her ancestors before the per-

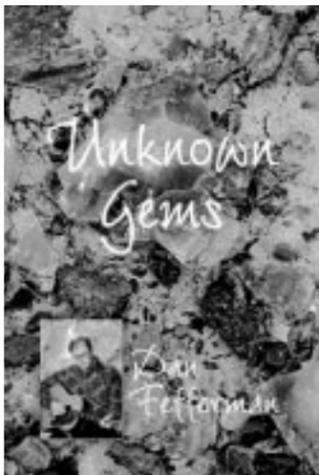


formance, and those who witnessed *Trombones* cannot deny the outpouring that day.

Proceeds from this performance will finance proper attire and equipment for the choir and band. Robert divulged that other popular productions and other "excerpts" would soon be in motion. I urge you not to let them pass you by when the time comes. This is a special kind of providence in Manhattan Family Church. Then what's the best outcome here? The young people love it, God is in charge and we can bring better results in our attendance to True Parents. ♦

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by Gregory Breland—Lexington, KY

Eight Ugandan educators in library science, computer science, education, biological science and physics from Makerere University and the Islamic University as well as the coordinator for the African Virtual University at Makerere traveled over eight time zones to participate in a workshop, "Uses of Information Technology in Higher Education," sponsored by the World University Federation (WUF) and the University of Bridgeport (UB) in Bridgeport, Connecticut. The main credit for organizing of the seminar must be given to Michael Giampaoli, Coordinator of the Office of Distance Education, University of Bridgeport. He was well advised by Marcelo Alonso, Chairman of the Academic Advisory Committee for WUF, Gregory Breland, Secretary General of WUF, and Kenneth Gray, former Secretary General of Professors World Peace Academy (PWPA)-Kenya, and Member of the Board of Trustees at the University.

All of the Ugandan professors benefited from the educational and cultural experience, as well as the interaction and discussion with the UB faculty and administration. They were given presentations and held discussions with faculty in the departments of education, computer science and engineering, business, and health science.

Especially interesting for the visitors were the demonstrations provided by the English Language Institute and the Foreign Language Lab, Robotics Lab, computer technology used in research in the health sciences, specifically chiropractic studies.

A third aspect of the program consisted of experts in the field of computers in education from various educational institutions and government agencies from the state of Connecticut who made presentations and held discussions ranging from information technology in teacher education; software and courseware technology for distance education; assessing curriculum, instruction, and policy via on-line databases in the library.

An added treat was a question-and-answer period held with a representative of the African Virtual University project sponsored by the World Bank in which the formulation and purpose of the program was discussed as well as the immediate and long-term activities outlined. The African Virtual University uses satellite transmission and video tape to distribute American and European-prepared lectures to college students at various sites in several countries in sub-Saharan Africa. The courses can help lead to degrees in

WORLD UNIVERSITY FEDERATION

Ugandan Educators Visit UB for Higher Education Seminar

computer science, electrical engineering, computers, nursing and business. The aim is to develop entrepreneurs who can help improve the economic situation in Africa.

Some concrete proposals were generated from the discussions between the Ugandan educators and UB faculty. Listed below are the preliminary descriptions of such collaboration.

1. Newly graduated Master of Science and Ph.D.'s could be contracted to teach a minimum of one year in Uganda in just about any field, as the need for teachers there is great. Certain areas identified include: Information Technology, Science, Social Science, and Education. The aim would be to teach college students as well as hold seminars from time to time with interested Ugandan teachers. Agreement would be mutually renewable.

2. Distance Education courses developed by African professors targeted at U.S. students for UB credit with help of UB Distance Education Office. Possible list of courses could include:

African Storytelling and Literature with a strong traditional values component African Tribal Religion and Philosophy African Culture which could include, or be separate from, African Women Studies African Language, Swahili for example Alternative Energy Sources being used in Africa Introduction to Islam International Political Economy and Diplomacy in East Africa

With the recent developments at UB with the College of Nations and Department of World Religions, some of these courses are a natural fit.

3. Distance Education courses developed by UB professors targeted at Ugandan (African) students for Makerere University (MUK) or other university credit with help of UB Distance Education Office. Just about any subject could be used in this scenario as long as it met the credit requirements of the African university. It is recommended

that courses complement existing curriculum at the African university, possibly starting on the Master's level. Also one could begin by offering continuing education units before moving up to actual credit. This would ease the acceptance process.

4. Training of teachers workshop. WUF could subsidize a three week

with an inter-faith educational experience (or a secular educational experience) over a 2-3 week period in a foreign country in collaboration with UB to gain college credit. There would need collaboration with a local university to provide lecturers and educational materials. Because of the cost of travel involved, it might be better to begin

this kind of project in Central America or the Caribbean.

6. Another area of collaboration could include WUF sponsored research in the Pantanal at the Waterlands Research Institute in Brazil and other research stations as outlined by Rev. Chung Hwan Kwak in his keynote address on February 27, 1999 in Washington, D.C.

To quote Rev. Kwak, to preserve the environmental conditions of the Pantanal "This would best be served by the establishment of research stations from which scholars

and environmentalists can monitor ecological conditions on a regular basis. These can be maintained by the World University Federation."

7. Other more standard areas of university collaboration should also be mentioned and considered: Faculty and Student exchange, Joint research on areas of common interest, Joint faculty and/or student activities, Exchange of library, publication, data, and teaching materials. Other joint initiatives identified and agreed upon by two or more members of the federation.

More information can be obtained from the web page: <www.wufed.org>

Gregory Breland is Secretary-General of the World University Federation. ❖



workshop in Uganda to address any or all of the following areas: Science, Education, Distance Learning, Library and Information Science

Training could be held at various universities to improve the skills of existing teachers and demonstrate new methods of transferring information with and without computer technology. Looking at the school schedules in USA and Uganda, August seems to be the best month. It may be necessary to send an advance person first to ascertain the situation in the respective discipline, or one may be able to do it through communications with interested parties in Uganda.

5. The Religious Youth Service (RYS) may help in sponsoring an educational experience overseas for credit. The idea is to combine a service project

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not end. It was a complete circle—just above the building. It looked like a halo on top of the Academy. I could not believe my eyes, for I had never seen a circle rainbow in the 'dome' of the sky! I felt that God was giving us a beautiful promise. By the way, it was not even raining. We took pictures, which were difficult to get because of the sun."

There are several positions open at NEA for teachers and staff for the

upcoming year. We are particularly looking for an adventuresome activities director/coach/song leader filled with excitement and energy. We are particularly interested in youthful teachers, ideally second-generation. If you are interested in working at New Eden, please let us know. Also, we will be taking student applications for the upcoming school year throughout the summer until August 7. School begins on Sunday, August 21. Our phone is (203) 334-3434, the fax is (203) 334-8651, and the e-mail is neweden@erols.com. ❖



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Chicago Church Leadership Workshop

by John Morris—Columbus, OH

On May 15 and 16, 1999, Dr. Kathy Winings from UTS offered a seminar in Chicago to 40 leadership brothers and sisters throughout Region 6. She came representing the bridge between UTS and the world wide Unification movement. She outlined the vision of UTS along the lines of what True Parents are now doing in the world and spoke briefly about the student internship program now available to some of the local churches in America.

Bishop Ki Hoon Kim opened the seminar. His main points were: We have already achieved the 360 million couples' blessing. Therefore, all of those who have been blessed should likewise bless one other couple. If this were to happen, then each newly blessed couple would bless yet another couple and in this way, Father's goal of eliminating Satan's blood lineage by the end of this millennium can be accomplished.

He talked further about inheriting True Parents tradition, their thinking and their lifestyle. He quoted from Father: "My lifetime motto is to sacrifice myself for others, shedding tears, sweat and blood." Father came from the Christian foundation. This is a religion of tears and blood. It is the religion of the cross. We have to constantly view ourselves from God's viewpoint every time we take action. We have to revitalize and reawaken.

Bishop Kim also stressed the following points for success: Hoon Dok Hae, Church Visitation, Evening Programs, 2nd Generation Education, Pastoral Counseling of our 185, Tithing and Donations. We also have to get into the local schools and onto the college campuses.

All of these things will take our absolute faith, obedience, love and unity with one another.

Rev. Michael Jenkins followed. He talked about the responsibility of the elder son, and tied this in with thoughts on the necessity of VIP development. He spoke about touring American with Mother. He shared some of Mother's insights about America at this time.

Mother talked about a Korean legend that best displays the heart of the elder son. The parents of an elder son of a Korean family passed away and were placed in their tomb. The tradition of the elder son would be to build a shack at the entrance of the tomb to pray for his parents. Leaving his wife and children at home, he would put on very humble clothes and live in the shack for three years while enduring the harsh weather and living on rice. The elder son would cry and repent every day during those years that he

did not do more for his parents while they were alive on earth.

Mother commented, "As an elder son nation, we should have the heart to comfort our True Parents and take care of their concerns."

Rev. Jenkins then launched a plan of action for accomplishing our part of the 400 million couples' Blessing. He first stressed the internal need for unity between our Regional leader and all other department leaders from the local churches and businesses as well as CARP and other groups related to our movement.

Secondly, he emphasized that we need to clearly understand the role of Christianity in this particular providence. Dae Mo Nim has recently liberated 106 saints to work with us in America. We have to connect to Dae Mo Nim's, Heung Jin

Nim's, Jesus and the Holy Spirit as well as these liberated saints or we will not be able to fulfill our part.

All members should attend a Christian church at least once a month. They should love and serve this church, especially the minister and his wife, and give special attention to the women's leadership within the church as they give so much with little recognition and support. Eventually, when trust is formed, the minister will want to help match and bless the young people of his church.

He also talked about other areas where we can effectively work toward the 400 million couple Blessing. We should meet local community and political leaders. Don't be afraid to serve them and help them, but keep in mind that the purpose is to inspire them

with True Parents overall vision.

Rev. Jenkins also talked about the need to be involved with academic and ethnic organizations. Always, even as we are serving their needs, we keep in mind that we have a vision that will inspire them and ultimately help them to achieve their goals more fully than they could without it.

He concluded with several points of action through True Family Values Seminars, Women's Recognition Awards, Parent's Day Activities, Church banquets and special events such as a CARP, WFWP or ACC speaker.

The seminar then moved into specifics concerning young people today. Some of the points that Dr. Winings emphasized were:

Young people understand sincerity. They know if you are just going through the

those that have some kind of activity. Service projects are excellent for teaching young people the basics of the Principle.

Be clear when talking about sin. Don't be vague. They need to understand that sexuality permeates our being and that what we do in this area affects everything about our lives. They need to hear that the root of sin is the misuse of love, that all the suffering and misery of humankind starts and ends in this area and that they can be part of the solution rather than part of the problem.

Be sensitive when speaking about God. Some young people had terrible family experiences and their hearts are not opened by descriptions of God as a parent.

Develop a weekly or regular time to meet with young people. Stick to it, though sometimes they may not. Show that you are consistent and they will begin to come on a regular basis. Use role play, simulations, discussion groups and challenge them to think.

Lecturing alone doesn't reach young people, so they won't be moved by speeches about Adam and Eve, but they will be inspired if challenged to think and talk about Adam and Eve as a prototype couple that caused a lot of problems for all of us. They will be inspired if

challenged to think and talk about how they could do a better job for future generations.

The workshop was very useful for our local leadership and we are grateful to Rev. Kim, Rev. Jenkins and Dr. Winings for their time and efforts to give us inspiration and practical knowledge on how to go about achieving the enormous task of blessing 400 million young people and couples in our region. ❖



motions or if you really care.

Invest in them and in their lives with honesty. Listen to them and be there for them.

Use words sparingly. Use the Principle. However, all of your words must be also in action. They will see immediately if you live your words or just say your words. If you live your words, they will respect what you have to say and in many cases begin to take you seriously and follow your example.

Involve them in programs, especially

WFWP holds Convention '99 in New York

by Nora Spurgin—NYC

With the goal to provide new vision, empowerment and training for WFWP members and leaders in the United States, the Women's Federation for World Peace launched its first annual Convention in NYC. The two-day convention held its first day, April 23, in the United Nations Building with our co-sponsoring organization, World Information Transfer. Christine Durbak, president of WIT, worked with WFWP leaders to create a full day at the U.N. of presentations on issues facing women. The second day focused on WFWP development and was held at the New Yorker Hotel.

Betsy Jones, chairwoman of the Convention Committee, and Traudl Byrne, chairwoman of the Woman of the Year Awards Committee, worked together with headquarters staff to create an exciting convention attended by 118 members and friends.

Day One at the U.N. began with a presentation from Hanifa Mezoui, U.N. Chief NGO Office, DESA (Department of Economic and Social Affairs). Among the presentations was Mrs. Rebecca Salonen's very poignant account of the practice of FGM (Female Genital Mutilation) in Africa and her fact-finding visit to Uganda. Dr. Gilda Glasinovich, WFWP director of Latin American Projects, gave a powerful presentation on the worldwide trafficking of women and its impact on their physical and emotional health.

An Awards Luncheon was held in the U.N. Delegates Dining Room with the presentation of five Woman of the Year awards and three 1999 awards for significant contributions to the work of WFWP. Following are the five awardees for the WOY Awards:

1. Anti-Poverty Award of the Year: Ms. Nga Nguyen of Ohio. A former boat-person from Vietnam, Ms. Nguyen has dedicated her life and work to helping immigrants reestablish their lives and rise above poverty—materially, emotionally and spiritually.

2. Interracial Program of the Year: Ms. Marilee Chinnici-Zuercher, co-chair of the Race Relations Vision Council of the United Way.

3. Mother of the Year: Ms. Jill Shafer Hill. Opened her home to more than 20 children with severe handicaps and formally adopted three handicapped children.

4. Remarkable Woman of the Year: Dr. Gilda Glasinovich. Works tirelessly with numerous programs, committees and boards to further women's wealth, equality between women and men, and health education.

5. Woman of Compassion: Ms. Dorothy Perry of Florida. Has touched the lives of hundreds of young people with hope-challenging environments, by opening her heart and home to them.

Following are three awardees for their significant contributions to WFWP:

1. National Interracial Sisterhood Project Award: Ms. Nina Alexander.

2. Partnerships for Peace Award: Ms. Eleanor Romo and Ms. Hope Olmos (mother and daughter).

3. The "Heart and Spirit of WFWP" Award: Ms. Nora Spurgin.

All awardees were presented with a beautiful Crystal World trophy upon which is standing the glass sculpture of a woman with outstretched arms releasing a dove of peace from her hands. The presentations were deeply moving and indicated the breadth and depth of WFWP's interest and influence. Afterwards, two of the men participants of WIT joined WFWP!

Day Two at the New Yorker began with a plenary panel focusing on presentations about various WFWP projects: History of WFWP, Nora Spurgin; International Activities, Motoko Sugiyama; Interracial Sisterhood project, Sheri Rueter; Romanian project/Sunshine Farm, Kati Vigh-Brisbois; and the Developing of a Mentoring Program, Gwen Bair.

The afternoon focus was on networking and training for nonprofit management.

The Support Center for Non-profit Management, located in New York City, was hired to provide three facilitators to guide workshops on fundraising, organizational development, getting the word out about your organization, and how to use volunteers effectively. The practical skills learned in these seminars were geared towards enabling WFWP members and chairwomen, to fulfill their goals and build up their chapters

One of the many important points that was discussed in the session entitled, "How to Ask for Money In Person," was the fact that out of \$143.5 billion charitable dollars that were given away in this country last year, \$109.3 billion dollars, which is 76.2% of the total pie, was donated by individuals. Often we feel that reach-

ing out to the big money sources such as businesses and corporations is where we'll land that big grant, but often it is the support of individuals giving just

old times. From the political to the interpersonal, the goal was to create an experience of bonding within a shared vision. At the end of the con-



\$5.00 a piece that will get and keep our project afloat. The trainer emphasized the importance of writing personal solicitation letters to our families, friends, doctors and lawyers. Many of them would love to support our work with even a small donation.

Resource materials were also given out explaining how to most effectively utilize a volunteer base and how to organize and prioritize the work on our desks, when we have 50 tasks at hand and they're all due tomorrow. There was also a group problem solving session where the different concerns of WFWP were identified and exercises were designed to find solutions to these challenges.

The overall goal of the conference was to balance the theoretical with the practical. On the first day we presented issues that are of great concern to women around the world. On the second day we focused on the practical skills that are so necessary to accomplish the goals we all have and desire to fulfill. As usual, the conference was also a great time for members and friends of Women's Federation to socialize, see those we haven't seen and catch up on

ference, all the participants handed in their reflections. One sister wrote, "I had a most wonderful and enlightening time at Convention '99 but two days is just not enough to do all that needs to be done." She was right. We all would have liked the beautiful feeling of "sisterhood" to continue but in keeping a mind to the practical, there were husbands and children, and work and chores to go home to. We'll just have to wait till next year! ♦



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God's Eternal Blessings

For Parents in New York



Celebrate It!

Celebrate it!
 Celebrate it!
 Celebrate your lovin' every day
 Celebrate it!
 Celebrate it!
 Celebrate your love in every way

Every single person
 From every race of man
 Was born into the world the very same way
 So let's all get together
 And do the best we can
 Celebrate your lovin' every day

Celebrate it!...

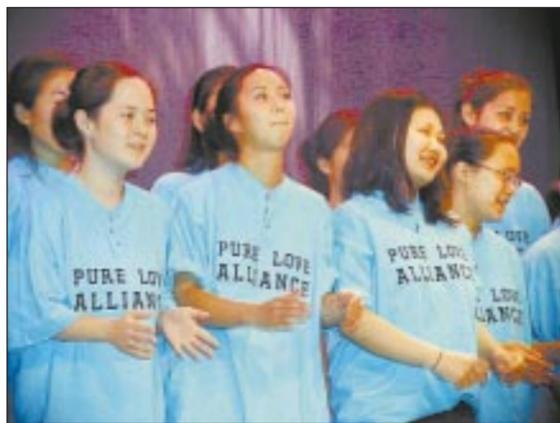
As it was in the beginning
 So now it is again
 And this time the blessing will remain
 A man exists for woman
 And she lives for her man
 So celebrate your lovin' every day

No matter your religion
 Or the color of your skin
 We are all God's children, today
 When we finally love each other
 The kingdom can come in
 So celebrate your lovin' every day

Celebrate it!...

Celebrate it!...

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Making the Dream a Reality

Rev. Michael Yakawich—Billings, MT

Recently, I was struck by the impact that our lives as members of this church have on a community. It appears to me that the dreams we held so dearly 20 plus years ago, is indeed not that far from reality (even as simple as helping build God-centered communities). This especially struck me while I was conducting a funeral service for a good friend of mine. Standing in front of a rural community of 350 people giving the sermon and later the last rites at the gravesite, I could not help but feel a deep sense of gratitude to Rev. and Mrs. Moon for the rich opportunities they have given us.

My friend, was a well-known archeologist for Montana. I met her while I was fundraising for the church. Over the years, we could share deeply about God, life and many other spiritual principles. Though we had many wonderful conversations on archeology, it was because I could share with her my ministry that on her deathbed, she requested that Mike the "flower man", the minister would con-



duct the service for her passing. And one can imagine, how so many of my other "fundraising" friends were surprised seeing me in front reading the Bible when all these many years they only saw me conducting fundraising enterprises.



duct the service for her passing. And one can imagine, how so many of my other "fundraising" friends were surprised seeing me in front reading the Bible when all these many years they only saw me conducting fundraising enterprises.



This is where I take the point that we do have a rich life that is very much in sync with reality. As the local businesses that I fundraise with recently gave my family and myself a free night and dinner at a local resort as a way of showing me their gratitude for my work. Yes, knowing that I am a minister of the Family Church, they are happy to support my activities and wish to encourage me by even presenting me with an embroidered shirt with Mike on the front and The Flower Man on back.

Recently, while Mrs. Moon was on tour in the Northwest, I was honored to bring my two brothers and their wives to attend the speech. They were very happy to hear her and please with her words. Our Regional leader (at that time Rev. Weon Geun Kim) was very gratuitous to visit with my brothers and present them with some Hoon Dok Hae Books. My brother stated, "I will place these next to my Divine Principle book which I have on my shelf in my bedroom." Again, I was struck with the old adage that if we do not give up; we will see the blessing bloom from the tree.

As with the rally events that we are working on, we see again that when we remain confident in our beliefs and faithful to the ideals, our friends respond and amazing experiences transpire. Our clergy friends were happy to be co-sponsors for the Pro-family rally. We realize that in continuing an ongoing dialogue and keeping connected, they respond in return. We had 220 people gather in the local Park for a Family Rally. Three other churches co-sponsored

community met with us to work together to do a retirement/testimonial program at our church. The Catholic Nun is a very good friend of ours and has supported us and participated in many of our events. We saw it as an honor and blessing to host this Honor Rally. 150 people gathered (many were Native American elders and other Catholic Nuns) on June 27, to recognize this wonderful person. Again, I felt deeply how much our church is reaching that reality of being a substantial part of the community.

Bishop Weon Geun Kim has provided a lot of the inspiration to our work here in Montana. He encouraged us to do many of these outreach events and also gave us a lot of local authority and autonomy (Billings, Montana is 900 miles from the Regional center). His leadership is partly why we could have such positive connections and creates inspiring events that we have had. We too honor him and his family thanking him for their dedication and investment to our region and especially our state of Montana.

In conclusion, we are all making the dream we envisioned so many years ago become and becoming a reality. Nevertheless, as in our experiences, we must constantly strive for unity among our church community, dialogue and repent when we "step on each others toes". We each have our personal responsibilities, business and missions to deal with. Yet, when we work together and go out/reach out with different projects, not giving up or giving in, wonderful and inspiring dreams become a reality. ❖

Thankyou!

Rev. Joong Hyun Pak
Dr. Tyler Hendricks
Pres. S. K. Park
Mr. & Mrs. Kobayashi
Mr. & Mrs. T. Sato
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TRUE PARENTS' HISTORY FOR CHILDREN

THE CHURCH BEGINS

Some of the important events of the 1950's include the following: 1953 - Korean War ended; May 1955 - 14 women from Ehwa University joined church; July 1955 - Father jailed in Seoul; October 1955 - Father released; Autumn 1955 - Chongpadong Church bought.

The period from 1953 to 1960 was the 7-year period leading up to the Blessing of True Parents. It was a very difficult time for the members. The persecution became so intense, it seemed impossible to continue.

In 1957 new steps were taken by Father.

The First 40-Day Condition

The meeting room in the Chongpadong Church was packed with members seated on the wide boards of the wooden floor. The doors had been left open in the stifling July heat in an attempt to catch any breeze that might pass by. But mostly, the soft lanterns attracted the summer bugs and made it very difficult to concentrate.

Their leader, Moon Son Sengnim (honorable teacher) was speaking to them. He poured out all that was in his heart—as he always did. Tonight, he was telling them over and over how special they were.

"You are the ones," he said, "who can save the world and bring joy to Heavenly Father. Never, never forget that!"

It was not easy to be chosen ones these days. It seemed impossible to bring a single person to a single meeting anymore. The terrible lies and rumors constantly passed around Seoul made people afraid to come.

"YOU are the ones Heavenly Father loves most," he continued "Can you believe it?"

They wanted to believe it, but most of them at that moment felt so discouraged it was hard to be hopeful.

A few weeks ago Son Sengnim had told them all to do a 7-day fast. Well, now the fast was finished. Perhaps he would let them rest a few days. Perhaps that was the purpose of this special meeting.

"You have completed your 7-day fast," he said. "You made a great indemnity condition through this fast. But most of all you learned that you do not live by food alone. You must never forget that your real power comes from God."

He wiped the sweat from his brow and took another drink.

When he turned back to them, in a quieter tone, with great love, but almost as if he felt pain, he said, "Now, we will begin something new. You know the meaning of the number 40—yes? We will do a special condition for 40 days."

A 40-day condition? What does this mean? They concentrated on his words carefully for they had never done a 40-day condition before.

"We will take our message out of Seoul to the other people of Korea. For 40 days I want all of you to go out to the countryside—to farm villages, fishing villages, everywhere. You will teach the Divine Principle to these people. You will tell them about the importance of Korea. But first, you must serve them. Help them with their work. Suffer with them."

Go out? Suffer with them? How will we support ourselves? What will happen to

our families? There were many silent questions.

"Yes," he continued, ignoring their questioning eyes. "You are God's chosen people, and this is what you must do!"

As they prayed in unison, then, they were already going over in their minds just HOW they would do it. Even though the Korean War had ended seven years earlier, it still was not easy to make a living. To leave their jobs and families for 40 days would be very, very difficult. But then life was always difficult, wasn't it?

Their voices got stronger as they prayed. Their spirits got stronger and their courage got stronger.



Off to the Countryside

All day, the rented bus jolted and jostled through the countryside. As they pulled into each village, someone was dropped off and everyone shouted, "Anyang! Anyang Kasayo! (Peace! Go in peace!)" And they waved to each other until they were out of sight in a cloud of dust.

Some of the members being dropped off were just high school boys and girls—mere teenagers! Others were college graduates. Still others were mothers and fathers who had left their children with their grandparents.

At one village they let off a high school boy with a crippled leg. He hobbled out of the bus, and as the bus pulled away, he suddenly became afraid and tears came to his eyes. Their hearts cried for him as they pulled away. How would he manage?

A Girl's Story

It was late afternoon when the bus pulled into an isolated farming village to let off the last passenger. A teenaged girl stepped out. Her belongings were tied into a sack that she could carry on her back or on her head. She had a few won (Korean money) and her Bible and Divine Principle notes.

It was a lonely feeling as she said goodbye to the bus driver and team-leader, and she watched the bus until it disappeared around a bend. Only then did she take a look around her.

A few women were busy about their homes, preparing food, gathering charcoal, and bringing in the clean clothes. The grandmothers were mending clothing, chopping cabbage and watching children.

Surrounding the village were the rice fields. Men and women were barefooted in water up to their ankles, bending over the

neat rows of rice plants. The flies and bugs tormented them constantly, and the stink of the fertilizer was strong. Sharp pains were no doubt shooting through their backs from bending over all day, but they continued working to nurture the precious plants that provided their main source of food.

Suddenly, a great wave of loneliness and fear swept through the girl, and she felt sick. "What am I doing?" she asked herself, putting her hand to her stomach. "These people have lived here for generations. I'm just a lost girl to them—a crazy person."

She had always been rather shy, and talking to strangers was never easy for her even in a friendly situation. Here, they would probably not be so welcoming.

No one was coming up to her. It was as if they sensed something strange. A tear pushed its way down her cheek, and she quickly lowered her eyes so no one would notice. She walked over to a bank leading down to a little creek, where hopefully she could regain her composure. She washed her hands in the water just to have something to do.

She closed her eyes. "Heavenly Father," she whispered. "I didn't know it would be this hard. Please be with me now. I cannot do this alone." Soon, she began to feel a little stronger.

"I pray for these people," she continued. "You have been waiting for 6000 years to help them, and they have been waiting all their lives to meet you." She climbed up the embankment and headed back into the village.

Walking up to the first house, she saw a young mother dumping out some old water.

"Anyang Ha-sayo," she called out, bowing slightly and smiling. The woman paused in her doorway, and barely returned the greeting. She seemed uneasy.

The girl walked up to her and said, "I've just come into town for a few weeks. Do you know of any place where I might stay?"

"I don't know of any place," answered the woman.

Undaunted, she continued, "I wonder if there is any way I might be of some help to you."

The mother quickly shook her head and retreated into the darkness of the doorway.

The girl went on to the next house before she could lose any courage. She called out, "Yobosayo! Yobosayo! (Hello! Hello!) After several minutes, an old man hobbled out, and she bowed respectfully.

"What do you want?" he asked in a shaky worn-out voice.

"Halaboji (grandfather), do you have any work that needs to be done," she asked with the best smile she could produce. "I will be in this village for a few weeks, and I would like to be of some help. You don't have to pay me."

He looked at her suspiciously and waved her away. Disappointed, she walked on.

By the time she reached the last house,

most people had come home for the night. They seemed to have already heard about her, and she couldn't even get the words out before they shook their heads disapprovingly and told her they didn't want any help.

The sun was getting close to the horizon. What should she do? She trudged back to the creek. There was no food for her that night. She sat looking into the slowly moving waters and prayed. She prayed for each person she had met. She asked God what she should do.

When the sun had disappeared for the night, she spread out her shawl behind a clump of little trees and lay her head on her bundle of belongings. Soon she was fast asleep, unmindful of the night animals around her.

Serving the Villagers

The next morning, she woke up before any of the villagers. In the early morning grayness, she found an old broom behind a shed. She quickly swept the courtyard where several houses faced each other. She tidied it up and then went back to her spot beside the stream.

When the people came out, they noticed the clean courtyard right away.

"What happened?" they asked each other. "Who did this?" It didn't take them too long to figure out that it must have been the young stranger. Nevertheless, they continued to ignore her.

The second day was more difficult than the first because, by this time, she was very hungry. At one home, the front room had been made into a sort of store. She went in and bought a big rice ball. She had so little money, she would have to spend it carefully.

She had been brought up in the city and a rather well-to-do home, so farm life was totally new to her. She watched the people throughout the day and saw how hard they worked and how little they had. What a difficult life!

"How can I help these people, Heavenly Father?" she asked. She concentrated on loving them. Hot tears began flowing down her face. All day she prayed, and every time she thought of the hard life of these families her tears refused to stop. She came to understand that these were Heavenly Father's tears. He had seen their suffering for many years, and He could feel his tears for these people running down someone's face.

The next morning, after another night in the clump of trees, she swept the earth around more of the cottages and piled things up neatly. Again, when the villagers awoke, they were astonished.

On the third day, she did more cleaning and gathered straw for repairing the roofs.

Then, she walked around the village and tried once again to talk to the people. She played with the children. One mother even talked to her a few moments, and that is how she learned that all the villagers already knew she was from Teacher Moon's church. How they got that information, she didn't know.

She went back to the clump of trees and prayed even more fervently for them. By this time, she knew all their faces and could picture them in her mind when she prayed.

In the afternoon, she again walked through the village, and the young mother in the first house took pity on her and invited her in for a cup of tea. A few rice

see **CHURCH** on page 22

DIVINE PRINCIPLE STUDY

WHY CHRIST CAME AND WHY HE MUST COME AGAIN

Volume 3 • Part 8

We are told that just prior to the crucifixion, in the Garden of Gethsemane, Jesus wept and prayed three times that the cup of suffering might pass from him — that he be spared from death. (Mk. 14)

In view of Divine Principle, the reasons for Jesus' tears are several. For one, Jesus understood that through him God had wanted to fulfill the original ideal He had in creation. As one with a unique communion with God, we may imagine he knew clearly of the sorrow in God's heart over His broken creation. Jesus has sought to relieve that grief, but with his own rejection he realized that the Divine will was being frustrated again. God's sorrow would only intensify. Unable to succeed completely in his mission, Jesus must have felt sorrowful himself.

At the same time, Israel had undergone repeated trials and had suffered long in preparation for the coming of the Messiah. By rejecting him, Jesus recognized the likelihood that Israel would lose God's blessing and her long suffering would become meaningless. Deeply loving his people, Jesus may have sensed a bleak destiny facing them.

Jesus may also have foreseen that his followers would suffer as he had suffered. He was going the path of the crucifixion. Could their fate be any better? Furthermore, since the establishment of God's Kingdom was postponed, humanity's suffering in this Satanic world would also inevitably continue.

Filled with thoughts of these things, Jesus must have felt great pain and anguish. Certainly such feelings are suggested by the Gospel reports:

"And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, 'My soul is very sorrowful even to death; remain here, and watch with me.' And going a little farther he fell on his face and prayed, 'My Father if it be possible, let this cup pass from me; nevertheless, not as I will but as though wilt.'" (Mt. 26:37-39)

Some paradoxes resolved

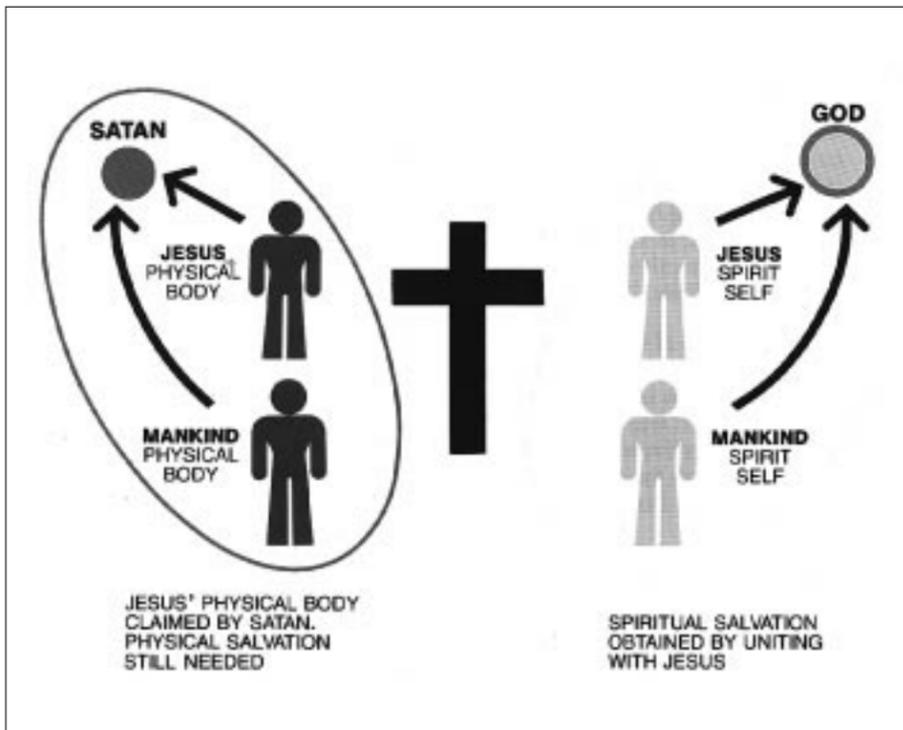
For a moment, let us look at this Gethsemane scene from the other side

of the argument. If we think that the crucifixion was God's predetermined course of saving mankind, why was Jesus so sorrowful in accepting it? Why would he pray that the cup of suffering pass from him? The argument has been made that the Gethsemane scene simply reflects the emergency of Jesus' "human weakness."

Nevertheless, it is a fact that numerous martyrs have gone to their deaths

betrayed Jesus, should have been vital in God's sight. If Judas' action had helped to accomplish God's will, why did he hang himself afterward?

The action of Judas was rebellious, and Jesus is reported as clearly displaying his anger at Judas' treachery: "...but woe to that man by whom the Son of Man is betrayed! it would have been better for that man if he had not been born." (Mt. 26:24)



deaths joyfully and serenely. The first martyr, Stephen, who died by stoning, went to his death with a joyful heart. (Acts 7:54-59). Likewise, it is said that Peter, faced as Jesus was by crucifixion, reacted simply by requesting he be allowed to be crucified upside down.

Beyond the religious sphere, the revolutionary war patriot Nathan Hale was sorry he could die only once for his country. Could Jesus be less heroic than these? Could Jesus, the Savior of mankind, have less faith than others when he prayed to have the cup taken from him? Certainly not. He desperately prayed, even three times because he knew his death on the cross was not God's primary will. In his agony he sought some possible way to fulfill the divine mandate.

We may also note that if Jesus' crucifixion had been God's predetermined plan, the role of Judas Iscariot, who

From this and other reasons given above, Divine Principle stresses that the cross was not the primary intention of Jesus, although it quickly became the preoccupation of the early Church. Jesus came to fulfill God's original ideal. He came that men might have life and have it more abundantly.

Suffering History

Had Jesus been able to gain acceptance by his people, world history would have developed along very different lines that it did. Following Jesus, we may imagine the people of Israel would have become the enlightened center of a glorious new world. The subsequent split between Judaism and Christianity would never have occurred. The early Christians would never have had to confront their terrible sufferings and the pain and conflict which humanity has faced over the past 2,000 years

would have been avoided. Also, since the mission of the Messiah would have been completed, there would be no need for the prophesied Second Coming.

To understand Jesus' mission in terms of a defeat, however, would be an error. As we have indicated, God is seeking both the physical and spiritual salvation of humanity. As a result of the crucifixion, however, the physical selves of mankind are still subject to satanic invasion. Reflecting this reality, Paul writes to his fellow Christians in Rome: "We know that the law is spiritual, but I am carnal, sold under sin. I do not understand my own actions. For I do not what I want, but I do the very thing I hate....For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind." (Rom. 7:14-23)

Despite the frustration of God's primary intention for Jesus, Divine Principle affirms that the secondary course adopted by Jesus salvaged a victory. Though the crucifixion was a defeat, the resurrection was a victory opening the way to spiritual salvation for all people. Through the resurrection, God opened the way to a realm free from Satanic accusation.

While it is true that no physical body, including that of Jesus, can survive biological death, spiritual bodies are not affected by the end of physical existence. Therefore, Jesus' body was resurrected. This resurrection gave a new religious life to those who had united with Jesus in spirit. Because God had sacrificed the son He loved the most for the sake of those who rejected him, Satan no longer had a base from which to accuse God. The cross was Satan's victory, but the resurrection was God's. Through it, God could begin a new dispensation of spiritual salvation through the resurrected Jesus.

Even after Jesus' appearance on earth, the world continues to suffer under the power of evil. Complete redemption, both spiritual and physical, thus awaits the Second Advent. Through the word of the new Messiah, the prospect of the liquidation of humanity's sin and the establishment of the Kingdom of God on earth will be offered again.

Next Month • The Perfect Man ❖

MINORITY from page 19

Dr. Andrew Wilson of the Unification Theological Seminary presented a paper entitled, "The Globalization of Marriage Blessings in the Unification Church." He explained how the marriage blessing has changed from a members-only sacrament to a now readily available, mass phenomena.

James A. Beverley, a professor at Tyndale Seminary in Toronto who has made a lifelong study of the UC, delivered a insightful paper entitled, "Paper Wars: The (Washington) Post vs. The (Washington) Times on Sun Myung

Moon." He completely discredited a 1997 three-part series The Post ran on the UC just prior to the RFK Blessing, listing ten reasons why the article was biased, inaccurate and malicious.

Other papers delved into a diverse spectrum of thought, from neo-pagan Wicca to how the Internet is affecting new religions.

I thought it was very wise of the conference to allow several anti-cult activists to have a forum. Although it seemed that ninety-nine percent of the conferees were against the policies and actions of the anti-cult movement, allowing them a forum was a starting point for further dialogue. Herb Rosedale,

chairman of the anti-cult group the American Family Foundation, and Priscilla Coates, a founding member of the old Cult Awareness Network (now defunct), both gave presentations. While most of the participants were polite toward them, an air of restraint was present and one or two members of NRMs did lash out at them verbally.

It was clear from what was said at the conference that Europe is currently in the midst of religious liberty crisis. In France and Germany in particular, the state has sponsored studies and passed legislation restricting the civil rights of members of NRMs. Lacking

the historical tradition of religious freedom which we enjoy in America, Europe appears to be on the threshold of turning back the religious freedom clock to the days of the 1930s, when the ideas of fascism swept across the continent.

Similarly, Russia and many of the former Soviet Union countries are experiencing a wave of religious intolerance as their economies continue to stagnate. While NRMs in America have made significant legal gains in the last decade, many nations seem to be going in the opposite direction.

(For more about CESNUR, see //www.censur.org) ❖

by Christine Libon—New Jersey

Entering into the chapel, all eyes were immediately drawn to the pastel backdrop painted by Yoshi Watanabe. The stage scenery has never before been so beautiful. Thank you. And thank you to all who read this article, for giving me the pleasure of sharing my inspirations and heartfelt impressions. The spirit swept in immediately as Miss Cindy Yokpore read Rev. Moon's words on the tradition of "True Day of All Things." As she prayed and invited God to join us and share the joy of the evening with us, it was apparent to me and to many in the audience that this is exactly what happened. Such a high spiritual atmosphere was created by the beauty of the songs and musical performances. Several people remarked about the unity and harmony of the adult choir which performed "We've Only Just Begun" and "Mexican Serenade."

As the two Haider sisters, Meadow and Dawn, played a piece from Handel on the violins, my mind drifted to thoughts of the value of such a wholesome endeavor shared between them. As Mika Kuwahara delivered "Getting to Know You" and Diana Santelli sang "Per la Gloria d'Adoravi," I witnessed the innocent and lovely expressions on each face,

Entertainment by NJ Music Ministry True Day of All Things June 1999

so sweet, so touching for God's tender heart. I highly valued the efforts of all the artists. Sunmarie Allen played the pleasant and beautiful Minuet from Mozart's "Don Giovanni" on the piano.



Her brother Karlsun also presented a piano solo of the "Starlight Waltz" by C.S. Brinard. I have great respect for their hours of study and practice in their attempts to develop their faculties to the highest level.

The poetry readings by Mika Gagne

and Ariella Carvell gave each listener a chance to meditate on those things which are God-given, all creation, which soothe and uplift our spirits.

Serving, befriending and witnessing to a hobo who responds to the opportunity from God was the theme of yet another original play by Diana Santelli and performed by the New Hope Players, directed by Cilene Garrison.

Did I forget to mention Sylvia Santelli and Mika Kuwahara's hilarious delivery of Abbott & Costello's routine "Who's On First"? It was well done, and probably still has some of the audience baffled.

I can't help but reiterate that the incredible

beauty of these young people lies in their purity and Godly innocence. Their potential is immense. Not only their own parents, but God Himself is extremely proud and joyful to see these descendants striving to reach the highest peak in their lifetime. I felt truly

privileged to be in the presence of even one true couple as they shared their humble hamburger dinner. I believe we hold each other in great admiration and respect, as parents, investing all to guide and raise precious children to maturity.

Closing the event, the Musical Angels presented selections from "West Side Story." The finale, "The Belvedere Song," was so moving! Many of us felt God was inviting us and the whole world to build memories together, and to walk together on this special journey to a somewhat secret destination of True Beauty.

Acknowledgments: Producer: Rev. John Hong, FFWPU of NJ, Pastor; Assistant Producer: Francesco Santelli, Music Minister; Sound Engineer: George Kazakos; NHC Coordinators: Yasuko Kono, Christine Libon; programs, fliers: Roger Bantawan; room set-up: Ali Karimov; Flowers, gift: Parents Association for Teens. A special word of thanks to Rev. Hong for initiating and supporting the Music Ministry providence in New Jersey, to Mr. George Allen, who has been our wonderful MC for many of our programs, to Mrs. Hope Igarashi and P.A.T. with the lovely flower presentation and Mr. Watanabe for his beautiful backdrop for our children's play. ❖

CHURCH from page 20

cakes were served.

They talked about the children and family life. They talked about the problems of farming. They talked about loneliness and constant fatigue. The mother began to feel she had a friend who understood her—someone who cared.

Again, the girl asked, "Isn't there some way I can help you? I really do want to work."

"Well," answered the young mother, not able to resist such a tempting offer any longer, "if you really want to help, I do have a few things." She looked closely at this strange girl. "But I just don't understand why you are doing it. I can't pay you."

"It's alright," the girl reassured her. "I WANT to do it." Soon she was sweeping and scrubbing floors, washing dishes, and caring for children. She was happy.

The next day, she went around asking the farmers how she could help. One man handed her a tool and said, "Well, if you insist, maybe you could help with some digging."

She worked hard from morning til night. The people she worked for shared food with her.

That evening, the villagers gathered in clumps. "Why is she doing this?" they asked each other.

"I just don't understand such a person," they said.

"Well, I surely do wish my girl would work that hard," sighed one.

"Maybe she's going to ask for money."

"We better not trust her."

Someone approached her and asked, "Who is your father?" If she was from a special family, they would treat her better. But they learned he was just an ordinary person.

They asked, "Did you finish high school?"

"Yes," she answered, "In fact, I graduated from the University."

"You are a university graduate?" they asked astounded. "But why are you doing farm work?"

She just smiled and picked up a scythe and walked off to cut some weeds before the sun went down.

Now their curiosity was getting really intense. The next day they stopped her again. "Come on. Tell us what you're really doing."

She smiled and answered, "What do you want to know?"

"Everything," they answered. "Our relatives and friends want to know, too."

"Will you gather them all together, and will you let me speak as long as I wish and explain whatever I wish, and will you listen?" she asked. She might as well ask for everything while she was at it.

"Alright," they agreed. "We will let you do that."

The next evening, after the usual long day of work, many of the villagers gathered in the largest home. After they were settled, she stood up to speak. It was unusual for a woman—especially a young one and especially a stranger—to speak to a group of men and women. She took a deep breath and began her story.

"I graduated from Ehwa University," she said. "Almost right away, I met a member of Unification Church, and I learned about a new revelation from God and about a man named Sun Myung Moon. . . ."

They listened, and during parts of her story, tears came to her eyes. As she told them about God's heart of pain, she cried. The villagers were touched. Their hearts came to life. First, some of the women began to cry. Then even some of the men let the tears come. They felt the love of God in their hearts.

When she stopped speaking and sat down, the father stood up, "Even here in our little village," he said, "we have heard terrible stories about your church. We thought it was full of evil people, and, honestly speaking, we were afraid of you. But

I can see now that you aren't evil at all. I feel something in my heart I have never felt before. Do you think you could explain this—what do you call it—Divine Principle—to us?"

The girl could only cry and nod her head happily. "It's what I have prayed for," she said.

In the days that followed, she taught almost everyone in the village.

A Visitor

A couple of weeks later, as the girl was working in the rice fields, she noticed a vehicle coming down the road. A vehicle on that road was a rare sight.

All the villagers stopped to look as it pulled into town and came to a stop. It was an American Jeep!

The doors opened on each side and out stepped several men and two women. The man in the lead quickly singled her out and walked straight toward her! His white shirt hung loosely over his pants, and his white hat kept his face in the shadows.

Just then she recognized him and bowed. It was Son Sengnim! She couldn't believe her eyes.

With him was one of the church members with a camera—probably the only member who even had a camera—and Young Oon Kim and Mrs. Won Bok Choi. They had bought a Jeep just so they could travel around and visit all the members.

What a day this was! Son Sengnim asked how she was doing and offered to help. She explained that they were trying to quickly get the new crop of rice seedlings planted because time was running out for a good crop.

"I will help," he said, and she almost fainted with surprise. With great swiftness, he rolled up his pants legs, and soon he was wading up to his knees in muddy water along with the villagers.

That day she saw her honorable teacher work harder than anyone else under the glaring sun. The planting was completed

earlier than expected, and that evening the villagers had a wonderful meeting with Teacher Sun Myung Moon. Only later would they realize what an important event it had been.

Back to Chongpadong

When the 40 days were over, the old buses rattled around the countryside picking everyone up. The crippled boy, they learned, had preached in the streets every day, and had tried to sell things to get money for food. The people had cruelly ridiculed him, and many nights he had cried himself to sleep. Now, however, safely seated in the bus, he was all smiles. Through his suffering, he had come very close to Heavenly Father's heart.

When the bus came to the girl's village, her new-found friends had taken time off from their work to see her off. They gave her presents and bowed again and again and cried together. They thanked her for changing their lives, and she felt she was leaving her best friends in the whole wide world.

Meanwhile, back at the Chongpadong Church, Moon Son Sengnim eagerly awaited the return of his dear people. They didn't know it, but he had suffered more than they. He had spent long, long hours in prayer for them each of the 40 days, agonizing over them and crying for them. It would have been easier on him if he had gone out himself. Several nights he even slept out in a field, just so he could feel united with their suffering and feel close to them.

A delicious meal was prepared, and when he saw their bright faces, great was his joy. They ate and talked and sang. As they exchanged their stories, they all looked like shining stars from heaven. Their spirits were big and bright.

The prayer service that night was very strong, and the spirit of God came down upon each of them, and it felt like they got a big heavenly hug. ❖

New Jersey School Moves Ahead Despite Setback

by Gareth Davies—Clifton, NJ

The plan to expand and develop our elementary school in New Jersey is moving forward despite a setback in May. Despite the eloquent and persuasive appeals of several members of the New Jersey community, the Clifton Zoning Board voted on May 5 to deny our application to renovate a disused industrial building and open a K-8 school. The two board members who voted in our favor pointed out that, of the possible uses for this building, ours was the most likely to improve the area and that, by opening a private school, we would save tens of thousands of dollars a year for the city of Clifton in educational costs. Those board members who opposed the idea cited issues relating to size and safety.

Our community was very well represented by the seven people who testified in support of the school. Mr. Greg Baron who is not a member of our church but lives near the building, delivered an

impassioned appeal for fairness and for a recognition that the concerns regarding the building would be far outweighed by the positive contributions and influence which the school would bring to the neighborhood. He stated that, having known us for several years, he would warmly welcome us as his neighbors. He was followed by Brian Sabourin, Pierre Tardy, Jeanne Carroll, Ron Gurtakowski, Hope Igarashi and Mike Yurechko who all did an excellent job of explaining their own particular perspective on why the school is so important to them as teachers, parents, and members of the church community.

This was the third hearing in what turned out to be a protracted struggle. As is often the case, some negative media coverage fanned the flames surrounding the concerns of those who opposed the plan. This action by the Zoning Board is a setback but not a knock-out blow. Immediately follow-

ing the meeting, we began moving forward on three fronts:

1. An evaluation of the possibility and merits of an appeal.
2. A search for a new facility.
3. Preparation of a transition plan

one to four from September. It is possible that the Jin-A facilities can be expanded by means of a modular classroom or office which can be leased at a very reasonable cost. This is currently being investigated further.

From September, we will continue to build on the excellent foundation built by Mrs. Jeanne Carroll in Red Oak School. That program will be supplemented with the addition of the Wise Skills character education program and the Core Knowledge Sequence developed by Dr. E.D. Hirsch. Both are proven, well-developed programs which have been used with much success in schools across America.

* If you are a parent of a child entering grades 1-4 and would like to receive more information about New Hope School and its programs, please call (973-279-1203) and request an information and registration package. ❖



GRAEME CARMICHAEL

which will allow the elementary school to continue to develop while a new facility is found and made ready.

According to the transition plan, Jin-A Child Care Center will house grades



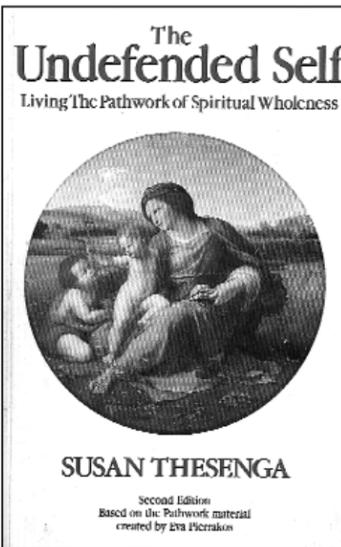
CHRIS SEIDEL

Chris is of the Second Generation and finishing off college

The Undefended Self



The Undefended Self: Living the Pathwork of Spiritual Wholeness by Susan Thesenga, Pathwork Press, madison, VA.



The Undefended Self is a rare publication, not only because of the nature of the subject itself, but also because of the author's ability to speak clearly on the unpainted condition of the human soul, and its virtually illimitable complexities and manifestations. The book offers worthy and insightful advice for anyone who is seriously attracted to the deeper questions and issues that underlie our day-to-day, often routine existence. The author, Susan Thesenga, objectively portrays the conflicts that resonate in the depths of every spirit, as she expounds on her search for an uncompromising awareness of her significance in the cosmic spectrum. Thesenga never loses her unadorned, down-to-earth characterization of what hinders the human soul and its desire for everlasting fulfillment.

The "Undefended Self" is quintessentially the state of being where all of our pretenses and defenses have been stripped away, and what remains is the pure, spontaneous, yet vulnerable self that is so intrinsically a part of each one of us. According to Thesenga, the search for the true Undefended self is a necessary journey of spiritual exploration that has the ultimate goal of bringing us closer to the reality, which our innermost self so earnestly yearns for. The journey is often painful and taxing, but, according to Thesenga, an absolute necessity to unlocking those parts of our personality which we have hidden beneath our conscious, for fear they might reveal a side of us that is unacceptable and essentially unlovable. As Thesenga states, "Not only are certain ideas judged wrong, it becomes unacceptable to even have these thoughts, and so they are relegated to the unconscious mind." Yet if we are able to tap into these "other selves," the energy we expended in hiding them can be released into the pool of our overall creative energy and power. Admitting these other

selves are a part of us, however, does not mean they are us.

Eva Pierrakos, also known as "The Guide", was the author's physical mentor and spiritual teacher for seven years. It was believed that Pierrakos' main mission was to channel the wisdom of a spiritual entity (hence, the name "the Guide:" a reference to this entity). Deeply captivated by her personality and insight, Thesenga sought to manifest the message of The Guide in her own life, and to assist others in their quest for deeper spiritual fulfillment. To this purpose, she established the Sevenoaks Pathwork Center in 1972 (in Virginia), which continues to hold seminars and sessions on the Pathwork Guide Lecture Series for anyone who dares venture past their defended identity. The full extent of "The Guide's" message can be found in these Lectures, now taught at many workshop sites around the globe. After Pierrakos' death, Thesenga continued to educate people about "The Pathwork", and finally wrote The Undefended Self: a book which is based on "The Guide's" teachings and which succinctly summarizes her clairvoyant wisdom.

Thesenga outlines eleven chapters in all, each one the next progressive stage in unifying the distorted elements of one's psyche, and coming closer to the "undefended" ideal: accepting both the darkest as well as the most resplendent manifestations of our spirit. Each chapter is introduced by a story, which highlights

the topic further explored in that section. Thesenga craftily interjects her own anecdotes with those of other Pathwork participants, covering a wide range of inner conflicts that are very real experiences of the human heart. Her tone is neither patronizing nor contemptuous, but rather gentle and assuaging. As she highlights in Chapter 3 ("Developing the Observer Self"), "The ability to observe ourselves objectively and compassionately is the single most important skill to develop in walking the spiritual path."

In the first chapter, she implores us to accept and acknowledge all of our dualities. For instance, a man making peace with not just his masculine, but feminine side would be uniting one of his many dualities. In other words, Thesenga entreats us to hurdle the mentality that we are either this or that type of person; that we are either dull or intelligent, brave or weak, kind or mean, all good or all evil. To the modern person this may seem like a contradiction, but as Thesenga notes "We easily fall into the temptation to oversimplify our experience. When we see our flaws, we lose sight of our magnificence. When we recognize our beauty, we forget our pain and vulnerability. Yet both extremes, and everything in between, is part of the human experience, our experience, our true nature as human and spiritual beings."

In sync with the author's views, a condition in psychology known as the Fundamental Attribution Error recognizes our predisposition to assign to others and

ourselves characteristics solely based on action. We do this without affirming the circumstances of the situation, family, living environment, physical traits, health, mental state, mood, upbringing, and religious influences, among other things. This exemplifies how human nature is predisposed to stereotype, that we likely to say he is either this or that, or it is either black or white, while glossing over the infinite subtleties and complexities of our reality.

A significant part of The Undefended Self deals with the relationship of the "three selves," namely, the "mask self", the "lower self" and the "higher self". The mask self is our idealized self image: the image that we try to portray to everybody (including ourselves), of a person quite different from our true self. The lower self is the self that contains our many distorted perceptions of this world and ourselves, and is the self that we need to face in order to reach the higher self: the core of our being which resounds with pure, God-like energy. Thesenga relates these three selves to a series of three expanding circles: The mask self being the outermost and most superficial self, the lower being the next level, and the core of our being, the truest manifestation of who we are: the higher self.

Thesenga's book is a poignant journey and learning experience for anyone who has taken it upon themselves to explore the most profound depths of spiritual reality and principle. The truth of her words strikes the reader almost instantly, often having the focus to be a lens for moments of lucid inner reflection. It is truly a vehicle for affecting personal transformation, if one is ready to delve into the rich suggestions of her words. The book opens with one of "The Guide's" quotes, possibly Thesenga's motive for writing The Undefended Self: "Every human being senses an inner longing that goes deeper than the longings for emotional and creative fulfillment. This longing comes from sensing that another, more fulfilling state of consciousness and a larger capacity to experience life must exist."

Chris' Starz Rating: * * * * 1/2 ❖



**PAUL
CARLSON**

Part One

The tragic conflict in Kosovo has captured the world's attention, and divided its people like nothing since the Cold War. The situation is so complicated that few even try to grasp it. Each of the many factions has presented an impassioned case for itself.

In 1991 this author made a two month pioneering journey to Macedonia and Kosovo. At that time the area was so obscure that I'd never even heard of their capital cities, Skopje and Pristina.

Now, even with a peace plan signed, the roots of the conflict remain, and no one expects an easy reso-

received little publicity.

Newly independent Macedonia, afraid for its very survival, can hardly afford to support its beleaguered neighbors. Even so, it has hosted many thousands of refugees.

NATO, though chartered as a defensive organization, became an international aggressor, issuing stern ultimatums and then unilaterally attacking a much smaller neighbor.

NATO is currently led by a bloc of socialist governments; openly so in England, Spain, France, and Germany; ideologically so in America. These ex-radical politicians have no military experience, and even their Generals are clearly incompetent. In the opinion of this author, by the dictates of the Principle, these leaders (if not their entire nations) have placed themselves "on Satan's side."

My Contributions

Over the last eight years I have remained involved with the Balkans. I picked up as much of the local languages as I could, and roamed the towns, spending time with regular folks. An account of my visit appeared in the June 1991 UNews.

In 1995 I was asked to write an article for *Makadonska Falanga* magazine, Macedonia's premier variety monthly. (It has since closed, due to that country's severe economic difficulties.)

I wrote about my impressions of that new/old nation, and offered some ideas for its future. It was translated into Macedonian by my spiritual son Robert, who also translated the Divine Principle.

My article quoted Santayana's famous dictum, "people who forget history are condemned to repeat it." Balkan people have the opposite problem, for they cannot forget or forgive the past, and thus bind themselves to its manifold tragedies.

In April 1999, in response to public interest in Kosovo, I sent a popular California talk show host a long e-mail. I wrote about the situation, and its tangled roots in history. He read the entire message over the air.

Divisions

The Balkan region has ethnic divisions deeper than most Americans can imagine. Most white Americans, for example, have black friends, and can speak a little Spanish.

In Kosovo it took me about an hour to learn some Shqipëri (Albanian), such as "merdita" for "hello." However, a Slavic friend, born and raised nearby, didn't even know that much!

Even small divisions get inflated. The common morning-time greeting in

Serbia is "dober dan," and in Macedonia it's "dober den." One time in Skopje I was addressing an old man, and I slipped and said "dober dan." He proceeded to lecture me. In reality the two dialects are closer than New York and Oklahoma English.

Recently I heard a Serbian man claim that "there couldn't be any rapes occurring in Kosovo," because "a Serbian man wouldn't touch an Albanian woman with a ten foot pole." In fact, radical Serb and Kosovar leaders both called for ethnically-targeted rapes, as a way of terrorizing their opponents.

The terror isn't all across ethnic lines. Some Albanian clans maintain deadly "blood feuds," centuries-old quarrels that make the Hatfields and McCoys look like pikers.

Please don't get the impression that the region is some kind of "human jungle." Ordinarily the inhabitants are polite and soft-spoken; I hardly heard a shout the entire time I was there. There are many Muslims, but it is nothing like the Arab world. They are quite westernized.

Ancient History

The Balkans have an amazingly complicated history, so I'll try to summarize the parts most relevant to today's situation.

It is commonly stated that "the current conflict goes back 600 years," to the defeat of the Christian Serbs by the Muslim Turks. In reality, it goes back much further!

Three thousand of years ago the Albanians were known as Illyrians, and they occupied the entire central Balkans. Around 300 BC, next-door ruler Alexander the Great marched out and conquered Empires thousands of miles away. But after giving the Illyrians a military thrashing, he preferred to leave their tribes alone. On maps of that era their land is a blank.

From 229 BC through 9 AD the Romans gradually conquered the Illyrians. They built the famous Via Egnatia, a fortified Rome-Byzantium road, thus pacifying the area.

However, the Romans—or any other ruler, right up until today—never fully subdued the "Gegs," or mountain clans. Near modern Skopje there is a Roman ruin dating to about 400 AD, called Scupi. The Albanian word for the city of Skopje is Scupi.

Rome fell, and the Byzantine (Eastern Roman) Empire took possession the Balkans. Their influence grew and faded (twice), then they too were driven from the region.

Starting around 500 AD, barbarian tribes migrated into the Balkans from

the north and east, among them the Slavic Serbs and Turkic Bulgars. The Bulgars then adopted Slavic ways.

Around 880 AD, Saints Cyril and Methodius developed the Cyrillic alphabet, now used in distinctive forms by Russia, Bulgaria, Macedonia, and others. (Serbia and Albania use Latin alphabets.)

Their pupil St. Clement founded a University at Lake Ohrid, and his students proceeded to convert the Slavic world to Orthodox Christianity. Which, despite detours into Marxism, etc., still reigns supreme.

During the Middle Ages the Balkans changed ownership countless times, as various nations waxed and waned. Today, these records provide the basis for a welter of competing claims.

The Ottoman Empire, centered in (what is today) Turkey, expanded greatly under Sultan Murad II and



lution. America will be involved there for a long time. In this two-part article I'll provide as much information as possible. We'll review the current situation, the various players, their history and claims, and a possible solution for the conflict. Also, its disturbing similarity to certain situations right here in America.

The Players

It has been said that "the Balkans generate more history than they can locally consume." World War One is only the most famous of the conflicts to begin there, and the region also played a key role in World War Two. At that time Serbia was a staunch ally of America, but now it's being cast as the bad guy.

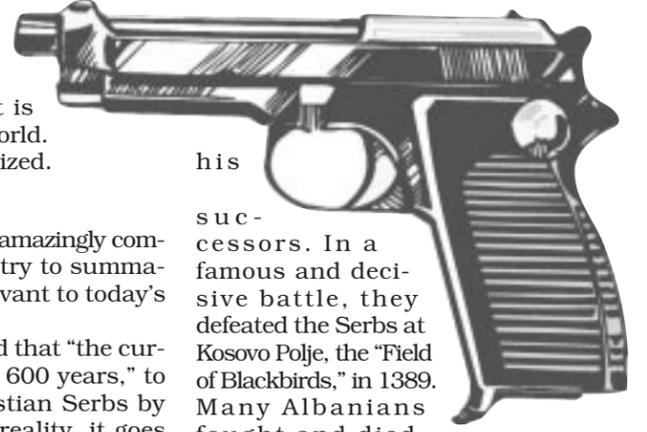
Unfortunately, the region has no shortage of bad guys.

The benighted Kosovo Albanians have few moderate leaders. Their radical faction's fighting arm, the Kosovo Liberation Army, is a Marxist organization, supported by the terrorist Osama bin Laden. They obtain funds by dealing drugs. Amazingly, NATO spoke of training the KLA to conduct sabotage!

Albania was once Red China's only client state, and an extremely strict dictatorship. Today it is free, but in chaos, with powerful crime lords operating as they please.

Serbia hosts the region's only remaining Communist regime. Their strongman, Slobodan Milosevic, preaches a strident brand of nationalism. While there I did not meet a single person who admitted to liking him. Yet, during NATO's attacks, the Serbs rallied around Milosevic.

Black-masked Serbian paramilitary groups have rampaged out of control. They often battle their Croatian counterparts, forcibly clearing out entire towns. For some reason, their years-long, mutual "ethnic cleansing" has



his successors. In a famous and decisive battle, they defeated the Serbs at Kosovo Polje, the "Field of Blackbirds," in 1389. Many Albanians fought and died alongside the Serbs. By 1393 the Bulgarians also fell.

The Albanians generally stayed in their mountain fastness. Their greatest hero, Scanderbeg, served the Turkish Sultan with distinction, then returned to the Catholicism of his childhood. After 1450 he rallied his people and held off the Turks for twenty years. Albania calls itself Shqipëri, or "Land of Eagles," after Scanderbeg's double eagle crest.

During their long rule the Ottomans intermarried with the Albanians, and eventually converted most of them to Islam. (And, to the north, many Bosnians as well.)

Today Albania's population is a blend of Orthodox, Roman Catholic, and Muslim. Many families are mixed, thus Albania has a long-standing reputation for religious tolerance.

Solution?

Mother Teresa was an ethnic Albanian, born in Skopje. Even during Albania's Marxist period, they referred to her as "the Great Mother of Albania." I once visited Skopje's only Roman Catholic church, and our members have aided her missionary center there. Her selfless service to all humanity points the way to a solution for the Balkan crisis.

I've tried to be current, but by the time this article reaches you, anything may have happened . . .

Next month we'll start off with a look at recent Balkan history.

You can read my other relevant articles on my web site.

<http://members.aol.com/cuebon/> ❖

**COMMUNICATE WITH THE
UNIFICATION COMMUNITY
THROUGH THE
UNIFICATION NEWS**

by Nora Spurgin

Do you believe that the Kingdom of Heaven is coming to earth? Every time we pray the Lord's prayer, we petition God for the Kingdom to come. We read the beautiful and hopeful prediction in the book of Revelation 21:1-7.

At the coming of the New Millennium there are hopeful voices—including our own. Yet this time of change can also be viewed as a most turbulent and possibly hopeless time. I like to think of this as a time when Mother Earth is going through labor pains to give birth to a new world. Life itself is pushing against its old boundaries until it bursts forth into a whole new world.

If we have "eyes to see" and "ears to hear," we are aware of a consistent movement toward the Kingdom of Heaven. It's hard to see and hear progress in the making.

Today I'd like to go back to the word—the Divine Principle—which caught our hearts as the universal truth of this new age. I heard the Divine Principle first in 1966 and joined the Unification Church in 1967. At this time the teaching of the Divine Principle was far out on the cutting edge. It held such transforming power that people left school, gave up all their material belongings, even left families to join in the building of the Kingdom of Heaven.

We were all idealists and visionaries. We would give our lives to bring about a better world. The Divine Principle rang true for us—and ring it did. In the midst of a sacrificial lifestyle, we wrote new songs and gave our joyful and hopeful testimonies.

Today, what we hoped for is happening before our very eyes: the Divine Principle is becoming mainstream; yet it's often hard to connect it to the sacrifices we made. From an historical perspective, I want to give you some examples of how these amazing universal truths have mainstreamed.

When I joined the movement 32 years ago:

example #1. Belief in the existence of God was being questioned everywhere. Time magazine featured a cover story in large letters "Is God Dead?" Madalyn Murray O'Hair was building her own Kingdom of Atheists. Prayer was taken out of schools. Intellectual circles in universities touted the virtues of communism. And: the Divine Principle lectures began with a treatise on the existence of God. It was a time when the God of science had taken us to the end of matter. The only frontier was the world of the spirit.

example #2. Thirty years ago, spirit world was the world of the occult. It was scary and not commonly talked about. Today is so different: Raymond Moody's book, *Life After Life*, about near-death experiences, became a bestseller. Reports on near-death experiences became commonplace. The art and entertainment world popularized the concept of spirit world. So movies like *Ghost*, *Flatliners*, *What Dreams May Come* and others made spirit world much more real.

example #3. Thirty years ago, the end of the world meant annihilation of the world. The stockpile of nuclear weapons in a world which pitted superpowers against each other made that fear very real. Christians still believed in a literal hell. Today the concept of a new age is promoted everywhere. As we near the end of the millennium, there are still

THE RIVER OF LIFE

doomsday fears, but the belief in the end of an old age and the beginning of a new age brings hope to more and more people. As the baby boomers mature, they take on new age causes: concern for the environment, interest in spirit world, interest in alternative health and natural healing, and hope that they can help create a world of peace.

example #4. Thirty years ago, communism was a very real threat as countries fell like dominoes to its Godless ideology. Then the Berlin wall came down and the Soviet Union fell apart almost overnight; the dominoes fell the other way. We'd always wondered how True Father could so confidently predict the fall of communism: then it happened before our very eyes.

example #5. Thirty years ago, it was most unusual to see denominations and religions reach out to embrace each other. As ecumenism grew, the Divine Principle view of the unity of Christianity and other religions became more and more plausible. Where once it was on the cutting edge to hold interreligious conferences, today we see religious leaders from the major world religions stand together to give their blessing to our own couples at Blessing ceremonies.

example #6. Thirty years ago, to talk of original sin as sexual sin was strange and shocking enough as a possible new explanation for evil that it caught and held many of our minds. Not so today: sin, the fall, Adam and Eve, are at times synonymous with sex. Even in China, some "sex shops" are called "Adam & Eve shops."

example #7. Through New Age spirituality, the concept of returning resurrection is mainstreaming—as reincarnation. The thought that unresolved emotions and unfinished work may need another earthly opportunity is not so unusual, even among intellectuals.

example #8. In the 1960s, sexual abstinence education was considered "old-fashioned." Today it's on the cutting edge.

example #9. We see many areas where the providence of the moment suddenly becomes mainstreamed. When Dae Mo Nim began liberating ancestors, guess what? Time magazine published an extensive cover story on "how to find your roots." We go to Chung Pyung and discover the angels' help we are being offered—only to discover that everybody else is talking about angels, too.

We're no longer 30 years ahead of our time. What this teaches me is that a very small minority, focused on the central providence, can make a big impact on the larger world.

Is the truth of the Divine Principle reaching "critical mass"? I like to use the analogy of a fountain. To create a fountain, the water must be gathered and drawn in, then shot upward with force. However, it never comes back down in the same stream. It shoots upward and outward, spreading far and wide. To me this is like the conditions we make. We offer them upward with effort and force, but if we expect the results to come back down to us in the same spot, we are only disappointed. When restoration takes place, positive changes take place far away and much larger than our small offering. If we can see this, then our struggles and sacrifices no longer seem futile. It is in connecting the upward stream to

the downward replenishment that we get into the flow of the river of life.

Our problem is that we often don't look for or see the correlation between the work we do, the sacrifices or offerings we make and the changes which are happening around us.

Why? Because what we offer for the sake of restoration has its result first in the spirit world before it returns to us—multiplied.

If we look at Unification Church history, we know that True Father's original mission was to build on the worldwide Christian foundation Jesus made. We all know the stories of the many special conditions made by Korean Chris-



tians.

True Father created the Unification Church when Christianity could not unite with the next step in building the Kingdom of Heaven on earth. Through this small group of believers (the Unification Church), the foundation was salvaged and the Unification Church became a structure from which to launch the worldwide conditions for restoration. The Unification Church itself is an offering, according to True Father, willing to sacrifice itself to bring about the restoration of historic mistakes so that the Kingdom of Heaven could be built. Think about True Father's life: he is a living condition. Everything he does, whether fishing, speaking, or traveling, is making a condition for larger things to happen.

How are historic mistakes restored? In the present we offer conditions to resolve the resentment created by historic mistakes, failures and hurts. But who has the resentment? The resentment lies in the hearts of sufferers in the

spirit world. Therefore the results of our conditions are offered up—they go to the spiritual world. This is why we usually can't see the direct connection or results of the conditions we make.

Today, at the time of the second resurrection, the accumulation of these offerings are descending to earth at an accelerated pace. It's like a steady, gentle sprinkling of God's truth and spirit, releasing the power to usher in the Kingdom of Heaven on earth.

As Westerners, we have a harder time seeing this vertical process, which is now being worked out horizontally. Our logic is sequential. When there's a missing piece (the spiritual connection), it's hard

to assume the sequence. If we connect the physical and spiritual, we see the sequence of events and know that our earthly conditions or offerings do have value and we begin to see the results. So what happens on earth happens in heaven and returns to the earth expanded. Jesus said to Peter, "I leave with you the keys to the Kingdom of Heaven. Whatsoever you bind on earth shall be bound in heaven; whatsoever you loose on earth shall be loosed in heaven."

When we look around us, we still see evil: wars, violence in schools, immorality; but when we look further, we also see greater enlightenment: concern for human rights, our environment, greater spirituality, and new interest in family values. We see the mainstreaming of the Divine Principle.

So what do we do now?

Some of us have become disillusioned. Some of us are waiting on the sidelines to see what will happen. Others are offering conditions,

but counting our offerings out with "coffee spoons" and looking for direct response. We could say this is the eleventh hour. Let's run the full course. Here are some suggestions for getting through the "birth labor pains":

1. Be more conscious of our own lives. Make everything a condition, an offering, rather than just enduring and waiting. Give your life power by letting God use it for the highest purpose.

2. Look for the positive changes taking place. God needs our gratitude for these. Share your inspiration with others.

3. Avoid becoming ingrown and exclusive. We must always be careful not to carry those special droplets from Heaven back to the base of the fountain. Rather, let them nourish the people "out there." Be there to keep the river flowing into the larger ocean of humanity.

(This content is taken from a sermon given recently by Mrs. Spurgin in Seattle, Washington.) ♦

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UTS Alumni 3-Day Conference at East Garden

by Dr. Frank Kaufmann ('78)

From 9am June 4, to 7pm June 7, 1999, 278 UTS alumni from the 1977 - 1998 classes gathered with True Father at East Garden. The Conference theme was "Reflection on the Past, and Reflection on Past Mistakes." (A concept to connote repentance-redetermination- endowed-reflection.)

Father opened the conference by surprising everyone with the news that it was to be a 3 day conference. Then he went on to explain that the present time corresponds to the time of Father's original mission in 1945. America is in the elder son's position, and the current mission to restore pure youth matches the original mission of a glorious Second coming had this providence been fully received by New Testament Christians. America is in the elder son's position vis a vis Father's plan to Bless the whole world. The conclusion of this section of the speech was that the victorious work among the pure youth of American Christians and Jews was a central cornerstone to this current providence of the 400 million Blessing.

Father explained his vision, concept, and reason for founding IIFWP, including the vision of a religious senate integrated into the United Nations, as well as the necessity for the UN to act as one nation.

He explained that the cornerstone of the ideal world is the establishment of ideal families, and how this is founded by each family in Jardim. In this context he explained the principles of restoration, the 3 day ceremony, and the role of women in relation to Father. He explained the importance of the upcoming Day of All Things, and indicated his expectation that those present at East Garden should also attend in Korea. (In fact 70 UTS graduates did go to Korea with a banner as requested by Father saying, "UTS graduates Vanguard of True Parents. See photo)

Father then had Marilyn Morris read Father's 1974 message "God's Warning to America" followed by Tom McDevitt reading Hoon Duk Hae from "True Parents" (volume 10) (Tom read the majority of the Hoon Duk Hae throughout the conference and did a splendid job of it. At one point Father went and brought a chair over for him to sit on, but after sitting for a while, Tom jumped to his feet again as reading Father's words was giving him so much energy

and inspiration.) Father interrupted at one point to explain the emerging age of "instant" or rapid "karma" or "judgment" through the close activity of ancestors and other figures from the spiritual world. This Hoon Duk Hae lasted until approximately 11 PM.

Saturday June 5, 1999

Hoon Duk Hae began at 6:00 am. Tom McDevitt read the entirety of Dr.

Lee's first set of mediated communications entitled "Life in the Spirit World and on Earth." Following this Tim Elder translated-read simultaneously the entirety of those communications from Dr. Lee which have not yet been translated into English. This volume includes those interviews by Dr. Lee of individuals specifically requested by Father, including Maria Pak and Richard Nixon. Following this Tom McDevitt read the entirety of the just translated Dr. Lee volume on the Crimes of Lucifer, which includes a spiritual analysis of diseases, and Lucifer's letters of repentance to God, to True Parents, and to Humankind, among other chapters.

Following this Linda Howell read "Who Am I," namely excerpted translations of Korean Prophecy from the 16th century, as well as from Nostradamus. Michael Jenkins read "Father's Letter to the 360 Million Blessed Couples," which was published in news-

taining to the current direction for 400 million pure, Blessed, young couples. He directed UTS graduates to send



one UTS student per year to UTS for 3 years. He spoke about witnessing and fund-raising being linked to framed copies of his "Speech to the 360 Million Couples." He spoke of the specific direction of the IIFWP, and his plans to work with embassies in Washington D.C. and in New York. He urged all UTS graduates to move to Washington D.C. or New York (*he later added a 3rd modified option), and reiterated that this time is like the time of his original starting point in his mission (1945).

He introduced a 4 area paradigm for his work, "Ideology" (DP, UT, VOC), World University Federation (WUF), Media, and Banking, Insurance, and Investment. "These four areas are supported by Father's foundation in the Washington D.C. area."

Father then invited Mr. Joo's report (Washington Times and related matters), Dr. Chin's report (Bridgeport University), and Peter Kim's report (on Mother's tour). Father spoke about the vessel "Top Ocean," and the Krill harvesting initiative in Antarctica.

Sunday, June 6, 1999

5:00 am Pledge. 6:00 am Hoon Duk Hae followed by Sunday Service to everyone until 12:00 to several thousand at East Garden. There was special emphasis on the fact that only Father can mediate the resolution of the relationship between God and Satan, and a profound (metaphysical) analysis of couples relationship. Father fed everyone in attendance following the speech throughout East Garden property. After the morning sermon, Father spoke to UTS graduates until 7 PM before dismissing the conference.

He spoke about ways, perspectives

and behaviors to succeed in one's mission and various endeavors. He explained how conceiving of one's responsibilities through the lense of the great "family relations" (4 great loves) can yield applied success in various fields of endeavor and how all our organizations need to be based upon a family model.

He added the 3rd option for all graduates that whether they move "east" or stay in their states they must conduct Church and "Washington Times" work there and report to Rev. Yang and Mr. Joo.

He discussed finance and the nature of "risk taking." He spoke about the history of the Unification movement

in relation to American history from 1972 to the present; the various presidential administrations and so forth.

He spoke of his upcoming plan for the deployment of Japanese missionaries to 180 nations, and the theological and providential foundation for this action. He spoke of the vision and responsibilities and theology of National Messiahship.

He whispered for hours to one or two people in the front of the room. He had all couples in the room line up and kiss and dance. He concluded with his "small black book" and enumerated writing including:

1. Who is responsible for saving the nation? UTS graduates .
2. A Ph.D. association should be formed
3. Leaders be trained under Washington Times education, and Church education.
4. Take responsibility for Christian Churches.

This is an inadequate, subjective summary of over 44 hours with Father, and 10's of pages of notes.

◆ Extensive photographs of the conference are available via internet from Gerry Lux at GERRYOKO@aol.com

Alumni Telethon Nets \$27,500 In Pledges

The UTS Faculty lounge, augmented by lines of cord, a bank of phones, a large chalkboard listing goals, and bags of chips, was the venue for the Seminary's first alumni telethon between June 21-24. Organized by UTS Head Librarian, Dr. Tom Bowers, who had served as a volunteer in such drives while a student at Brigham Young University, the telethon was conducted in support of the UTS Annual Operating Fund. Each evening between 7:30 p.m. and midnight, two shifts of seminary volunteers telephoned UTS graduates in America who previously had received a letter announcing the campaign. Proceeding systematically

Divine Principle Lecture Contest



Front: Jack Whedbee, MC, Ji Kang Lee, Alain Tamelessio, Dr. Shimmyo, UTS President, Kazuaki Ogawa (First Prize), Maya Hazan (Second), Julia Baranovska (Third), Stephen Ngalame, Arno Boettger. Back: Chris Antal, coordinator, Rev. Oh, Drs Carlson, Winings, Mickler and Wison, Toshiaki Iwata

papers throughout the world.

At 7:00 PM Father spoke. He explained the 4 great realms of the heart, and expounded on Life, Love, Lineage, and Conscience, in the context of the paramount centrality, necessity, and significance of one's spouse, as the "author" of my own existence as a being of love. He spoke very intimately and explicitly about conjugal, sexual relations and activity. He told personal stories about his life, and the history of his mission and relationship with America. Then he spoke about the principles, and theological and historical dynamics per-

NEWS

through the 480 graduates who were sent letters in the U.S., the earlier shift concentrated on the East and Midwest while the late night shift focused on the West.

The results of the telethon were gratifying. Out of the 480 graduates who were sent letters, seminarians were able to successfully reach 275. Of these, 215 offered pledges of support, more than 75%! The total amount pledged was \$27,500 or an average pledge amount of nearly \$128, surpassing the Seminary's goal of \$120 annual giving per graduate. The largest single pledged donation was \$1,200. As of July 9th, the UTS Finance Office had received \$5,706 as forty-six alumni already had sent in their pledged donations. The Seminary will send receipts and a full accounting of the drive to all who donated.

Still, there is a long way to go to reach its Annual Fund goal of \$60,000 in the U.S. Based on the strong support of its alumni, the Seminary will broaden the campaign to include UTS Board members, Faculty, and Staff. It also will verify telephone numbers and re-contact the more than 200 graduates in America who were missed during the initial telethon. UTS already has begun its drive to reach the more than 200 graduates in Japan for whom the pledge goal is \$30,000. The Seminary will shortly commence its effort to reach alumni in Europe and elsewhere for whom the pledge goal is \$10,000, making for a total annual operating fund goal of \$100,000.

UTS is deeply grateful for the support of its graduates who stepped forward and demonstrated their commitment to educate the next generation of seminarians. In an era of increased donation requests, the Seminary is gratified by the response of those who recognize the importance of investing in leadership. In the words of Dr. Young Oon Kim, whom President Shimmyo quoted in his letter to alumni, "If you plan for one year, plant grain; if you plan for ten years, plant fruit trees; but if you plan for 100 years, then plant people." Those who wish to join UTS in a partnership to plant people are invited to send donations to its Annual Fund, c/o the UTS Finance Office, 10 Dock Rd., Barrytown, NY 12507.

UTS Language Learning Center offers Intensive ESL Program

UTS is introducing a 10 week intensive ESL (English as a Second Language) course beginning in the Fall of 1999. The course will have 2 placement levels for beginner to low-intermediate range.

Unificationists in America and around the world from the age of 18 - 65 are eligible to attend, a High school diploma is required. Each 10 week course

will offer 20 hours per week of classroom instruction with well-trained and experienced teachers in small classes (15 maximum) with a communicative

approach. A multi-media computer lab is available to supplement studies.

The Language Learning Center is located on the beautiful and spiritually rich UTS campus on the scenic Hudson River just less than 2 hours North of New York City.

The cost for the course, \$2,500.00 includes dorm facility and a meal plan and is about half the cost of most language schools in the U.S. A \$1,000.00 deposit is required upon acceptance. Extra money will be needed for textbooks and miscellaneous expenses.

For application forms or more information contact Wayne Hill, ESL Program Director, PH: 914-752-3018 or e-mail: hill333@hotmail.com

The 23rd Annual Commencement Exercises of UTS

On June 26th, Master's degrees were conferred upon 37 graduates, 30 men and seven women of the class of 1999. Seminary President, Dr. Shimmyo urged the graduates not to forget their original, precious commitment to God no matter what challenges they may face. "Continue to have it until you completely liberate God from his suffering heart and also until you completely liberate our fellow humans in the world from their bondage of misery", he said. "If you continue to commit yourself to God's will until the end, God will eventually visit you to sustain you and make you shine in the world. That way, people of the world will become attracted to you and come to you to learn heavenly tradition from you. Through you, the world will start changing." "Even though we may be separate from each other physically and geographically, we will be one spiritually in this sense."

Rev. Chank Shik Yang (class of '97), the new continental leader for North America, read the founder's address on behalf of Rev. Moon. "I launched my public ministry here in America in 1972 in order to tackle the problem of the decline of Christianity and in 1975, I founded the Unification Theological Seminary in Barrytown, investing a lot of money and selecting a good number of students. Earlier in that year, 120 capable American members had already been sent out as missionaries to 120 nations in the world; so, selecting a good number of students for the Seminary meant to sacrifice our Church in America. Yet I had a dream of reviving Christianity even by sacrificing ourselves How many times I

Korean Speech and Reading Competition



Top row: Ken Saito, Tsutomu Shimoda. Second row: Kazuhiko Noguchi (second), Ji Kang Lee (first), Akira Ota & Kazuhiro (tied third), Dr. David Carlson. Front: Miyuki Shinobe (first), Orié Takagi (second), Yasuko Uchihori (third) Speech contest.

came to this property to pray before deciding to purchase it for the founding of this Seminary! To that degree I was serious about reviving Christianity and saving the nation of America and the world through the Unification Theological Seminary."

"Today, therefore, I would like to strongly encourage the graduates of

age you to reach out to many young people through those leaders and invite them to the marriage of blessing. Let us establish the Kingdom of God where God and all humanity can meet face to face as true parents, true spouses, and true children. That way, let us wipe away the tears of God and also the tears of humanity."

Mr. Claude Perrotet, Divinity Class President (who graduated summa cum laude), gave the student response noting that, "because this place was founded out of love, it was founded for love, and therefore, our own heart should never allow us to betray its spirit. And because this place was created with love, it was made in such a way as to be able to equip us with all the necessary abilities to offer this society the guidance it needs."

He pointed out that this was the final graduating class of the millennium and that the true "graduation day" for each of them will be the day that they are put to use. ❖

this year to go out to Christendom and the world to meet with Christian leaders, other religious leaders and various other leaders in society to tell them with conviction that the time has come when God's ideal creation is going to be completely established. I also encour-



The Washington Times

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DR. TYLER O. HENDRICKS

Dr. Hendricks is the President of the Unification Church of America

REMAKING THE WORLD BY LOVE

Our efforts to create a world safe for our children have come to naught. Our best and brightest bomb countries into submission and our young people kill senselessly. The presence of radical evil in the world remains, undiminished by the marvels of technology and surpluses of wealth. Columbine High School tells us this as much as World War I did. The kids may not smoke, but their guns do. There is no way to explain Columbine or Kosovo except by the naked power of evil.

Happiness remains as elusive for this generation as it did for any in history. But now, we in America have the added burden of lacking any meaningful purpose, any significant enemies. We have met the final enemy, and it is ourselves. Life and liberty have not brought happiness. The premise that we might create a good world by conquering the frontiers of creation through science no longer holds. We have technical power over everything except for the human spirit, the realm of human relationships, our own interior motives. We have yet to find ourselves, as individuals, as families, and as a world.

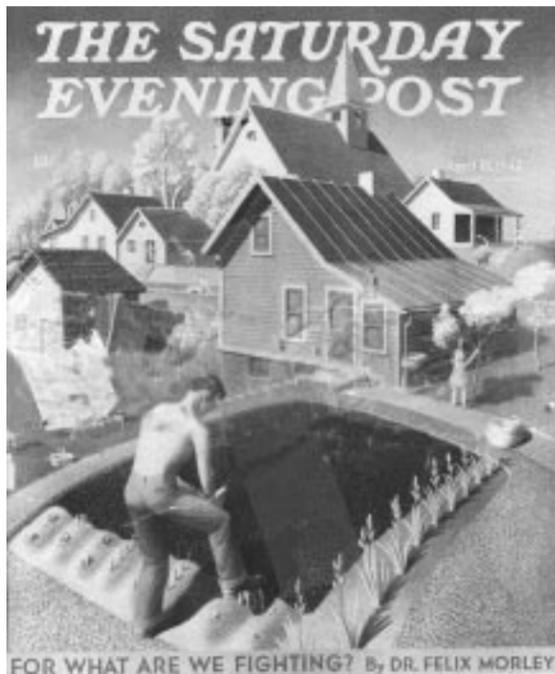
Doctors and Drugs

It's not that we haven't tried. The sixties' impulse to find higher consciousness through mind-altering chemicals did not go the way of tie dyed shirts and headbands. Prescription medications such as Prozac, Ritalin and Luvox are designed to affect the brain, and hence the human personality. They have presumably beneficial purposes, to calm those under stress and to lift up those who are depressed. But there is a good deal of debate as to the wisdom of their use. According to Francis Fukuyama (*The National Interest* 56, Summer 1999, p. 30), "Ritalin's effect on the brain is similar to that of a number of illegal amphetamines, indeed, to cocaine. Stories of Ritalin's effects often make it seem like the drug soma administered to the citizens of Aldous Huxley's *Brave New World* to make them passive and conformist." Kelly Patricia O'Meara, in *Insight* magazine, expands upon this. "According to the 1995 Archives of General Psychiatry, 'Cocaine is one of the most reinforcing and addicting of the abused drugs and has pharmacological actions that are very similar to those of Ritalin.' ... The abuse of [Ritalin] can lead to tolerance and severe psychological dependence. Psychotic episodes [and] violent and bizarre behavior have been reported." (*Insight*, June 28, 1999, p. 12)

The secularist project, exalting science, attempts even to take dominion over the human spirit. Millions of Americans—including a large number of children and teenagers—are regular consumers of these mind-altering prescription drugs. Fukuyama points out that "Ritalin is now used by three million children in the United States today; school nurses dispensing daily Ritalin

in doses have become a common feature of many schools..." O'Meara cites the figure of 5 to 6 million children on these drugs, administered "when there is no scientific data to confirm any mental illness. ... If you look at the criteria listed in the DSM-IV for ADHD (Attention Deficit Disorder), you'll see that they are taking normal childhood behavior and literally voting it a mental illness." (p. 13)

O'Meara makes a further, chilling point when it reports that there is a linkage between the use of these drugs



and school violence. In shootings in Notus, Idaho (1999), Littleton, Colorado (1999), Conyers, Georgia (1999) and Springfield, Oregon (1998) the assailants were under doctor's orders to take Ritalin, Luvox and or Prozac. Another similar incident, in Jonesboro, Arkansas (1998), has not revealed whether or not the violent youths were taking the drugs, but it is known that they were under psychiatric counseling.

Insight points out the payoff financially. Americans currently spend \$1,873,117,800 on Ritalin—that's one BILLION eight hundred MILLION dollars. We are talking wealth-producing entrepreneurship here, big-time. But at what cost? The State of Michigan's Medicaid program had 223 children three years old or younger diagnosed with ADHD, and 57% of those children were medicated with two or more psychotropic drugs including Ritalin, Prozac, Dexedrine, Aventyl and Syban (O'Meara, p. 13). Could this, one wonders, have any relationship to the inability of immature parents to cope with



the normal growing pains of their children?

Faith-Based Solutions

The alternative solution for the ills of the human spirit is that of religion. After all, we might consider, if those millions of children were cared for in loving families, they would not need psychiatrists and drugs. Religious faith and morals, guided by ministers of God's word, form healthy families and children. Once relegated to the ash-heap of history, and more recently rebounding, religion should provide the key to resolving these ills.

Here the situation is complex. Religions have served humankind well, but not well enough. The very fact of their existing multiple faith at odds with each other, unable to bring their people together as one human community, testifies to the shortcomings of all religions. The persistence of family breakdown, concubinage, prostitution, incest and so forth witnesses the failure of religion to go deep enough into the troubled waters of the man-woman relationship. And when religious leaders speak to the outbreak of violence, as in Kosovo and Littleton, their message is that under present conditions we are powerless against evil. That we can find salvation in spite of evil is the most positive read religious leaders can provide. That is no foundation to build a program.

Religion once dominated American life. I have on my wall a reproduction of a Norman Rockwell cover of a *Saturday Evening Post*. For my younger readers, the *Saturday Evening Post* was a very popular American weekly magazine two generations ago. This particular cover is dated April 18, 1942. It cost ten cents, but that's beside the point. In April of 1942 America was deep in the bloody throes of World War 2. The lead story of this issue was entitled, "For What Are We Fighting?" by Dr. Felix Morley.

The Rockwell painting depicts the answer to this question. The setting is a small village somewhere, anywhere, in America. There are white clouds in the sky and rolling hills covered with grass and trees. In the distance are a few houses nestled around a church, its steeple rising high and proud. In the foreground is a family at work outside their own house. The husband is digging in a vegetable plot. The wife is hanging laundry and a daughter is playing. The man is shirtless, with his back to the sun. It is a peaceful, bucolic, yet very typical picture of the American dream. It depicts the original family at one with nature. It is a lovely scene and that is why it is on my wall.

At the same time, one is tempted to add the caption, "what is wrong with this picture?" We've seen *Saving Private Ryan*. We know of the incredible sacrifice of the World War 2 generation. In that

movie, Captain Miller expressed something similar to the *Saturday Evening Post* cover—we just want to get back to our wives. Miller's line is similar to the cover, but not the same. The cover includes the community, even if it is just in the background. The other houses and the church reveal that we were fighting not just for our own family and livelihood but for the small town, for a way of life, a culture. In the 1998 depiction, *Saving Private Ryan*, the purpose of the war was narrowed down to "my wife."

And we're all familiar with the famous photos of the troops returning from the war. What do they depict? Man and woman embracing. The pre-eminent such photo was shot on Times Square. Were they a married couple? It is unlikely. Billy Joel's song, "Allentown," put it this way: "Well our fathers fought the second world war / Spent their weekends on the Jersey shore / Met our mothers at the USO / Asked 'em to dance, dance real slow."

Licit or illicit, the victorious American man and woman embraced and brought forth the baby boom. They attended church—church attendance was highest in American history. President Eisenhower endorsed attending "the church of your choice." Billy Graham ascended to the clouds warning of the immanence of the Second Coming. But like it or not, the kids left those small towns. They left their parents. They voted with their feet (as well as other parts of the body). They mounted a huge rejection of the American way of life, the Rockwell-Saturday Evening Post world. Why?

All You Need is Love

Why would that generation—even for a period of a few years—reject wealth, security, influence, knowledge and power? It is because all those things mean nothing without love.

The parents of the past war era has aspired higher than ever for the ideal love, and they instilled that ideal in their children. However, compared to see **LOVE** on page 29

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NJ Family Day At Camp Sunrise

by Ken Hendricks—Clifton, NJ

Glorious weather and an overflow crowd of families filled the grounds of Camp Sunrise Sunday, June 20. NJ parents and children



alike gathered to kick off the new summer season and prepare themselves both spiritually and physically for the upcoming Camp Sunrise Children's Summer Workshop. Some of the teens arrived earlier on Friday and Saturday, along with workshop coordinator Brian Sabourin and workshop staff, and spent the weekend cleaning and preparing for this special Sunday service, headed up by regional director, Rev. John Hong and state leader, Carol Pobanz.

The Sunday celebration service began with

Holy Songs, a short sermon, project announcements and finally culminated with introductions of each of the Sunday School classes from pre-K to high school. Each child was awarded a diploma for his

or her attendance in the classes. Each class then offered a bow and a song to the congregation, the leaders, teachers and to their parents and families.

This special Sunday service ended with awards presentations to all parent volunteers who had helped in any way whatsoever from song leading, to class instruction, to overall coordination. The service ended with three



cheers of mansei lead by Rev. John Hong and a wonderful pot luck lunch prepared and offered by each family. Each family spent the rest of the afternoon swimming, boating, fishing, and simply enjoying each other and the creation around them. ❖

LOVE from page 28

that ideal, the reality fell short and the kids went off searching for Camelot.

It's no secret that the energy behind the sixties "hippie" movement was essentially the search for true love. Remember 1967, "the summer of love"? (Or have you tried desperately to forget it?) The Beatles sang "All You Need is Love." Even the most crass Rolling Stones put out a single in 1967 called "We Love You." There was a band called "Love." The baby boomers had everything except true love and they knew it. They were perfectly aware of what they were about. They couldn't control what they were doing, but they could justify it, in the name of love.

To tie things together, hippie movement, the love movement of the sixties, had its roots at the end of World War 2. At that moment, 1945, God sent the Messiah. Sadly, tragically, the Christian world was looking in the wrong place for the Messiah to come. "Men of Galilee," said the two men dressed in white to the disciples of Jesus as they watched him taken up and hidden by a cloud, "why do you stand here looking into the sky?" (Acts 1:11a)

Back in my college days there was a poster about the return of Jesus. Jesus is depicted as a young, very physical man, bearded with long hair, walking into a church. The minister and congregation want nothing to do with him; they are shocked, *shocked*, that he would disrupt their service. Eerily accurate, from my point of view. The Messiah came as a physical man walking into a church, into many churches, in Korea. Those churches were run by Koreans but had the backing of American and other western Christian bodies. They wanted nothing to do with this self-proclaimed Reverend Moon. Their salvation came in the form of recognition from the Christian powers of America.

What did the Messiah come to do? He came for one essential purpose: to bless, to liberate, to rightly order, the love of man and woman. And he had to start with himself—that's why he had to come as a physical man.

This blessing of man and woman in true marriage was the one and only act of God needed by the world at that moment. He came for the simple purpose of giving God's unprecedented, absolute and eternal blessing to the marriages of those men and women who had suffered and sacrificed through a terrible world war for the sake of God and humankind. Those men and women, our parents, deserved it. They were all coming back home after years of separation to get married.

And where did the Messiah end up? As everyone else was enjoying marriage and children, he sacrificed his. As everyone else was escaping or ignoring communism, he entered into a communizing society to try to stave it off. As everyone's churches were prospering, his was torn apart by Christians, communists and newspapermen, and he was languishing in a death camp. That's where the Messiah was.

That is why the fifties, the golden age of American church-of-your-choice religiosity, proved to be the seedbed of false love: Kinsey, Hefner, Madeline Murray O'Hare, William Burroughs, Ginsberg, Bardot, Monroe, Presley and so forth, bringing forth the degradation our families and society has endured over the past forty years. It is no wonder religions have run out of optimism.

Marriage and the Messiah

Today, one religious leader is not commiserating over our inability to conquer evil, but calling humankind to step boldly into the future. The Reverend and Mrs. Sun Myung Moon have persevered and risen up, no thanks to any worldly power, to declare the establishment of the Kingdom of Heaven on Earth. They declare that the love of God in True Parents provides the spiritual, ideological and practical means to bring into substantial reality the original creative ideal of God, today, here.

Everyone interested in explanation can spend a lifetime discovering it. Reverend Moon's published speeches comprise 300 volumes, and there is a massive literature in addition to that. But their prophetic message for the end of the millennium is simple. The human race must assemble itself in front of God as true, blessed families. If we can

create true families for all, world peace will arrive naturally. It is that simple; it is cause and effect. And as with every prophecy, there is a warning of self-destruction if we fail to meet God's expectation.

A true family is one in which husband and wife will never commit adultery or divorce. This is impossible, you might say. Yes, I agree, it is impossible except for one factor, that of God's blessing power. God's blessing liberates men and women from the shackles of sexual sin. Within an immoral environment, many who are blessed may yet succumb to temptation. The critical mass of successful families have as their mandate the creation of a moral society, in which the blessing of all can be protected, in which humankind will be truly free of sexual sin.

A true family is one that practices neighborly love beyond race, nation and religion. And it is one that teaches its children sexual purity—sexual abstinence prior to marriage. On the foundation of sexual purity and assent to universal ethical ideals, a couple can be blessed by God, transferring from the lineage begotten of the original sin, to the lineage of the children of God, rooted in the True Parents. This is the work, the essential contribution, of the Messiah. On this foundation, world peace and true freedom will come.

The nihilistic forces within our culture obstruct the fulfillment of this prophecy. The dominant cultural message is anti-marriage, anti-faith and pro-free sex. The culture must change. It will change. Most crucially, our youth must be spared from the trials and temptations of the teenage years. Let us liberate our young people to the realization of the gifts with which God has endowed them. Let us lift off of them the spiritual shackles of the dating and mating rituals of the modern era.

Making Mates

To accomplish this, Reverend and Mrs. Moon declare the mandate schools and religious institutions can and must work with parents to educate and nurture our young people to be sexually pure. Through responsible education, young people easily recognize that the right way to go in life is that of chasti-

ty and faithful marriage.

It is of the highest priority that we prepare our youth for successful marriage. Our young people deserve God-centered family life education extolling the virtues and values of true love, chastity, fidelity, in short, life for the sake of others. Social science now is revealing that early marriage and child bearing is the most advantageous course of life for women. And men who enter family life are relatively free of the alcohol and drug abuse, criminal behavior and psychological problems that torment single men. Clearly, early marriage of all young people, on the foundation of education, counseling and, most of all, family support and love, is the key to turning this world toward the most constructive direction. But most importantly, it is the will of God.

But the question of "who is the right one for me?" remains for each and every young person. For some 800 years the west has developed a vision of romantic love as the best method, bracketing family and societal concerns. The results are disheartening. We could well use a new vision of what a successful marriage is. As Dr. Frank Kaufmann has suggested, marital success should not be equated with or reduced to passionate sexuality. The successful marriage has to do with the mutual creation of persons of true love and public responsibility. It has to do with spiritual growth in relation to God. Let passion be passion, I would add, like a delicious dessert with a healthy meal, but you've got to eat your vegetables first.

Reverend and Mrs. Moon call for parents, teachers and civic authorities to re-enter the realm of marriage guidance. This will require the harmonized, intensive efforts of the world's religious, governmental and cultural communities. But Reverend and Mrs. Moon prophesy that through such a global movement, the root of evil will be eradicated forever and God will bring forth His Kingdom in our midst. It is a matter of our commitment to the ideals of true love, and our concern for our young people, who bear the future of the world. ❖

ABSTINENCE & REALITY

by Robert S. Kittel—NYC

The goal of Pure Love Alliance is to educate people, young and old alike, about the importance of sexual purity. However, abstinence is more than cold showers and virgin brides. And it is much more than just a healthy choice; more than merely one of several options that hopefully avoid unwanted pregnancies or fatal diseases.

The standard, as we see it, should be no sex before marriage and absolute fidelity after marriage. While this is not today's reality, the important question is "What is the *best* lifestyle, and what are the ideals worth striving for?" To live a pure lifestyle takes courage, commitment, and character. Shall we forgo teaching these three "C's" to our children and teach condoms, condoms and condoms instead?

Now even liberal sex educators agree that abstinence and fidelity are best. The problem is the distance between this ideal and the reality. Some say the gap is too wide to bridge and label any attempt "unrealistic." But this approach puts our young people at unnecessary risk, given the proven ineffectiveness of condoms. Each year 15.3 million Americans, including 3 million teens, are infected with a new STD. (*Falling* by Patricia Donovan, 1998 October). Even more dangerous, by giving them no ideal at all aren't we accepting this bleak reality?

What is the reality of the 900,000 teen pregnancies each year? Eighty-

five percent were conceived out-of-wedlock; at least 1/3 ends in abortion. The hope is a recent, significant decline in teen sexual activity. But we have only just begun.

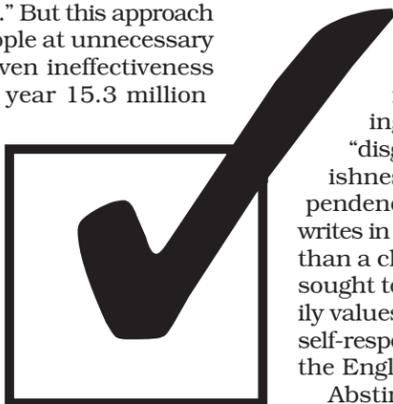
The Sexual Revolution, unchallenged for decades, disoriented our moral compass by changing the meaning of words, "disguising infidelity and selfishness as freedom and independence," as Sarah E. Hinlicky writes in *Subversive Virginity*. More than a change in semantics, they sought to destroy traditional family values. It is time to reclaim our self-respect, ethical standards and the English language.

Abstinence is more than sex-control; it is an integral part of personal character development. It's about self-control. It's about being unselfish. It's about empathy and liv-

ing for the sake of others. It's about freedom for all—not license for just a few.

Let's get real. Abstinence is about building strong families, lowering crime rates, providing security for our schools, communities and businesses, increasing property values, and rebuilding our inner cities. But above all, abstinence is about building good character, which is the foundation for true relationships between a man and woman.

Robert Kittel is the president of the Pure Love Alliance. © The Pure Love Alliance ❖



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Editor
Richard L. Lewis
Copy editor
Richard Ramras

4 West 43rd Street
New York, NY 10036
(212) 997-0050 x 208
fax: (212) 869-0238
e-mail: UNEW@HSANAHQ.ORG

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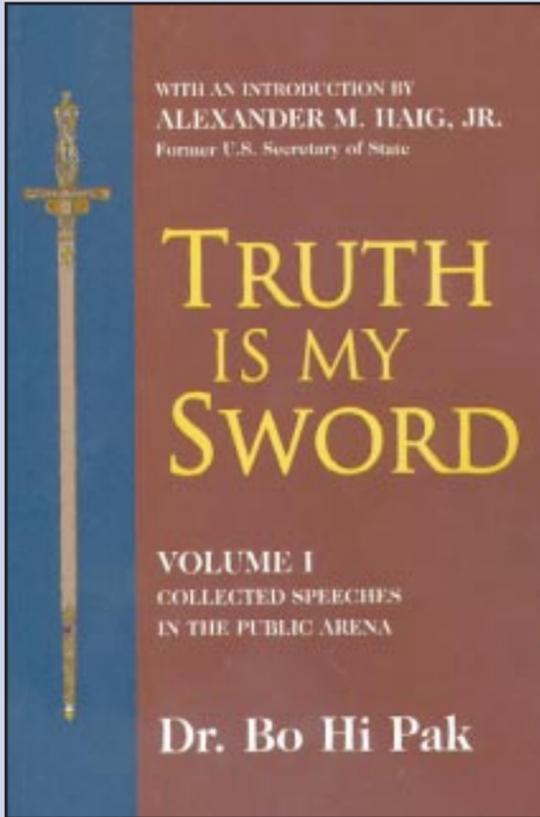
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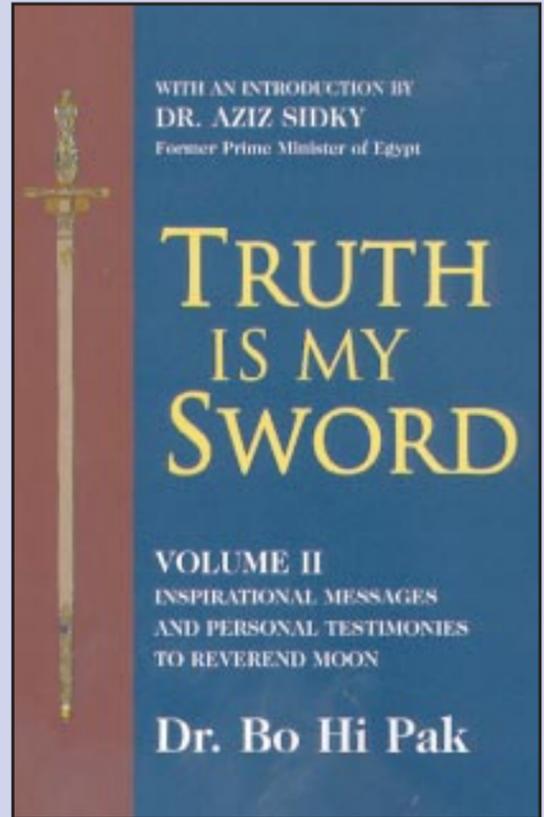
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