

Unification News

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INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE True Families as the Foundation for World Peace in the New Millennium

by Dr. Thomas G. Walsh—Louisville, KY

On the last weekend of July, in Washington, D.C., an historic event took place: the first International Seminar on "True Families as the Foundation for World Peace in the New Millennium," or, as it came to be called, the "Hoon Dok Hae" conference. Around the first week of July, Rev. Chung Hwan Kwak, Chairman of the recently established Interreligious and International Federation for World Peace (IIFWP), received direction from Father to convene this conference before the end of the month and to bring together two hundred distinguished participants representing more than forty nations. Father gave specific direction that the content of the conference program—unlike any previous international conference for VIP contacts—should be dedicated to a series of *hoon*

dok hae readings. The conference was sponsored by the Interreligious and International Federation for World Peace and the World University Federation.

Father's direction was that from each country, three participants should be invited; one should be a religious leader, one a political leader and the other an academic leader. Initially forty-three nations were asked to bring three participants each. In addition, Rev. Chang Shik Yang, Conti-



Hyun Jin Moon, Vice-President of FFWPU-I, addressing the conference

King Jr. Family Life Institute, both of whom read with great dignity, vitality, heart, and, on occasion, tears. As one participant from France, Claude Durand-Berger, put it, "It was a very opportune, useful and inspired idea to gather all these people, coming from all parts of the world, around *hoon dok hae*. It helped us to know better, and more completely, the message of Rev. Moon and it helped Rev. Moon's message to be more strongly asserted and still more widespread, at a particularly opportune moment in the evolution of the world and in the development of Unification Thought."

Mr. William Reed, a journalist in the USA, said, "As one who has been a participant in numerous programs of the UC, I was very pleased to have such a program on Rev. Moon's speeches and teachings. In addition to the *Divine Principle*, I was pleased and enlightened to participate in the *hoon dok hae* programs. It helps me to better know

see IIFWP on page 7



Above, Rev. C. W. Kwak and Frank Kaufmann greeting a Hindu participant; below, Islamic representatives



mental Director for North America, was asked to bring two participants—one religious leader and one political leader—from each state where Mother spoke on her recent speaking tour in the United States. There were twenty-two states where Mother spoke, and so North America was asked to bring forty-four additional guests to the seminar.

In response to Father's direction, Rev. Kwak quickly set up a Seminar Secretariat under the leadership of Mr. Neil Salonen, who then appointed Dr. Thomas Walsh as the Seminar Coordinator and Dr. Frank Kaufmann as the Program Director. Rev. Kwak informed the Continental Directors of Father's

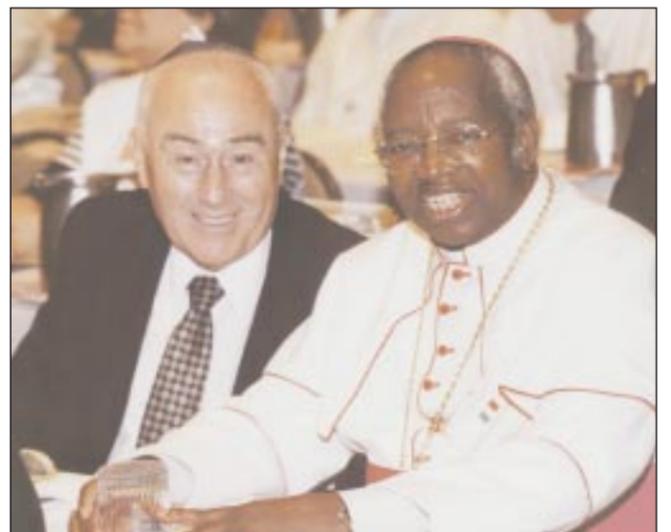
direction, and assigned quotas for each continent. All participants were then approached and invited directly by our movement's leaders in the assigned countries. The response on the part of the global leadership of our movement was immediate. They quickly went to work, and soon began submitting names of their recommended invitees. In a short time, the participant list rose to two-hundred and fourteen, with fifty-one nations represented. This was truly a remarkable achievement.

The seminar program included a series of seven ninety-minute *hoon dok hae* sessions.

The readings focused on the following themes: Life on Earth and in the Spirit World; The Ideal of True Parents; The Ideal of True Family; The Prayers of Sun Myung Moon; The Kingdom of God; and, Passages from Dr. Lee. The *hoon dok hae* readers were Dr. Tyler Hendricks, Vice-President of FFWPU-USA, and Mrs. Myra Stannecki, President of the Martin Luther



Above, question time; below, Jewish and Catholic representatives



FOUNDER'S DISCOURSE ON UNIFICATIONISM

The Completion of God's Will and the Right of the

Belvedere International Training Center, Tarrytown, NY Sunday, August 8, 1999. This is from unofficial notes based upon Rev. Peter Kim's extemporaneous translation of the speech, by Tyler Hendricks.

These terms—elder son, parents and king—all are connected. Because of the fall, they all were lost simultaneously. They all left God's bosom. Now they are being restored together. Completion through indemnity means restoration through indemnity. From this viewpoint, is God's will completed yet? No.

What is the meaning of blessed families? A true blessed family possesses the restoration of elder sonship, parentship and kingship. But there is no foundation to claim kingship yet. For God to come down, we have to establish all three levels of authority on the individual, family and national levels.

We have to go beyond one nation under God to one world and cosmos under God. Because of the fall, everything that was supposed to belong to Adam and Eve was lost and turned upside down. To restore that, we need to regain those lost belongings. Through that we can complete God's will through indemnity and establish the right of the elder son, parents and king.

Jesus came as the Messiah. Israel should have obeyed in the position of the second son with Jesus as elder son. Then elder son restoration would have been done. Jesus came as elder son representative. Israel had to unite with him. Disunited from him, the Israelites were not qualified to have families. Through their absolute obedience to the Messiah, they could have founded their families centering on the Messiah's own marriage. Thus the Messiah would have become the parent of humanity.

The Messiah's family would have been elder son's family and the rest of humanity the younger children. If Jesus had married, then his family would have been elder son of humanity, and through all people's blessing and uniting absolutely with Jesus family, they would have been younger son families. Then humanity would have reached the one world under God level by end of World War 2. But because this did not hap-

pen, World War 2 ended without complete resolution and the Lord of the Second Advent had to come.

The entire family, nation and world should have served Jesus. Centering on Messiah after World War 2 all things and people should have been restored. This required absolute unity and obedience, to restore elder sonship, parentship and kingship. Once God receives it, He will bequeath it back to humanity. Then we can claim heavenly sovereignty. Without going through that, even God cannot transcend the realm of the fall.

The phenomena of this world of hell are divided. That means we lost everything. It is not one under God, but divided. Separated means lost. You lost your parents and your spouse and children. Extreme self-centered individualism is the trend of the people of hell. It should be one body, but it is not so

there is no owner. The Messiah is elder son king, the king of all nations' kings.

For Father to become the Messiah, he had to face national opposition from Korea. By doing so, he accomplished the holy wedding in 1960.m Centering on true love. I taught and practiced true love clearly on every level. God's original heart could be connected in just one way, not two ways. You do not have that original true love way. Why? How to do you solve this? How do you liberate every level, after which you can liberate God? You must go back to God's bosom and embrace all creatures' property. Then give a clear answer and God can liberate everything.

Unless we achieve this, you will be stuck for millions of years on some level in spirit world, even if you are a blessed couple. We have to solve it in the physical world. It is our urgent task. Whenever we claim something as our own, we are far from climbing over the barriers of Satan. We have to offer everything to God first.

Real perfected parents must appear, acknowledged by Satan and God. This is the Second Advent. This is unchanging and absolute. By completing this, you become the Messiah automatically. And God can control with absolute power. There will be no fences. Have you made up your mind to stand up for that? On the earth?

Selfish individualists don't meet their parents, don't meet their children and don't meet their grandparents. They lose everything, including the ideal of the family.

All beings are connected by true love. Man and woman ... unifying body. That love is absolutely one.

Do you have children or possessions? You have no authentic husband. He is someone who married without truly being worthy of it. In this sense, your parents are inauthentic as well. No matter how much wealth or how many children or parents, there is no difference between rich and poor. In crucial ways, the poor are better off than the rich because the poor expect to rise up and the rich have no place to go. On Harvard Square there are many proud American elite. Father feels pity for them.

I directed the American movement to invite world dignitaries to the IIFWP Hoon Dok Hae conference, and 214

came from 51 nations. At first the American leaders said it would not work. They said American people do not like Hoon Dok Hae. They thought Father is crazy. But the result is that they came and followed Father's agenda to do Hoon Dok Hae, and in the end, according to the reports I received, they became so happy, grinning ear to ear.

From the start, Father had absolute faith in this conference. I am the most stubborn to resist new things, but I have submitted to this truth all my life. So I had no doubt that when I asked the American movement to do it that there would be victory. If it had failed, all the providence would have gone down the drain. Would God allow this to happen? So He would be sure to come down. And Satan would not be there. Ultimately TV stations will send the word.

Even Adam and Eve need this completion of elder sonship, parentship and kingship through indemnity. Once you complete right of elder sonship, will there be any place that they do not welcome you? People of the fallen world do not have elder sonship.

In South America I visited a farmer who owns 40,000 hectares. My people advised me to make an advance appointment because this landowner is known to be very arrogant. I ignored their advice. The farmer was arrogant, but the farmer humbled himself to me soon, and introduced me in a very respectful way to his grandmother. I was received as a grandfather, with no appointment.

From my viewpoint, I am at the threshold of completing elder sonship, parentship and kingship. Hoon Dok

C A L E N D A R

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)

OCTOBER

- 3 FOUNDATION DAY FOR THE NATION OF THE UNIFIED WORLD (1988)
- 4 Day of Victory of Heaven (1976)
- 5 Proclamation of Total Liberation and Unification between the Physical and Spiritual World (1998)
- 14 6000 Couples' Blessing (1982)
- 16 Shin Myung Nim's 13th Birthday (lunar)
- 19 In Sup Nim's 27th Birthday (lunar)
- 21 777 Couples' Blessing (1970)
- 24 Shin Eh Nim's 10th Birthday (lunar)
- 26 Shin Ok Nim's 10th Birthday (lunar)
- 28 Hwa Yun Nim's 22nd Birthday (lunar)
- 30 6500 Couples' Blessing (1988)

Looking for Volunteers to Transcribe Father's Speeches

Would you be willing to transcribe Father's speeches from audio tape and type them up on the computer to e-mail to the Unification Theological Seminary? You would be doing a valuable service for our worldwide church membership, and it is also a most uplifting thing for your spirit. If you are not able to get involved in the Blessing activities for some reason or another and would like something else to do to contribute to the work of heaven, this is something which would fit the bill.

If you are interested, please contact Tom Bowers at UTS:

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FOUNDER'S DISCOURSE ON UNIFICATIONISM

Elder Son Parents and King Through Indemnity

Hae will lead to unification of North and South America. We will keep doing Hoon Dok Hae and they should multiply it in their nation, Hoon Dok Hae should be broadcast. It will restore the nation.

Through Hoon Dok Hae and on the foundation of the blessing, we can claim the Kingdom of God, because Hoon Dok Hae is the original word. Who is most happy about Hoon Dok Hae, God or True Father? God appreciates it most, because He has been waiting so long in tears. But for the same reason, Father is most happy. Hoon Dok Hae is the sword that can divide the heavenly and satanic worlds. Father draws a sword. Even in your family, some like it and some don't. Do Hoon Dok Hae. You will inherit everything through Hoon Dok Hae.

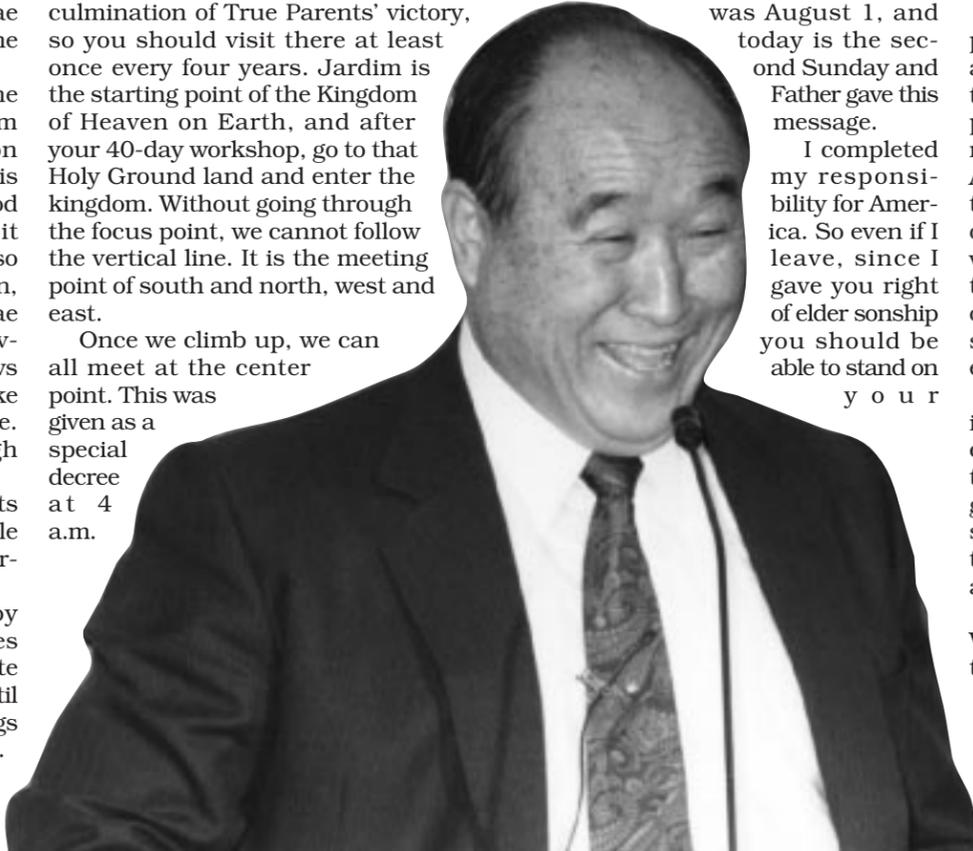
God wants to be with True Parents during Hoon Dok Hae, and the people also want to be with True Parents during Hoon Dok Hae.

We need to start a revolution by which everyone in your family likes Hoon Dok Hae. We want to participate in the highest level Hoon Dok Hae, until it reaches the world base and all things and even the Creator's Hoon Dok Hae.

June 14, 1999, was the completion. Therefore this time in South America Father made the holy ground

for the Kingdom of Heaven. I call it the Holy Ground of Focus, of Origin, and of Victory. That was July 27. It is the culmination of True Parents' victory, so you should visit there at least once every four years. Jardim is the starting point of the Kingdom of Heaven on Earth, and after your 40-day workshop, go to that Holy Ground land and enter the kingdom. Without going through the focus point, we cannot follow the vertical line. It is the meeting point of south and north, west and east.

Once we climb up, we can all meet at the center point. This was given as a special decree at 4 a.m.



July 27. 27 is 3 times 9. 28 is 4 times 7, and from then on is a new start. The first Sunday of this month was August 1, and today is the second Sunday and Father gave this message.

I completed my responsibility for America. So even if I leave, since I gave you right of elder sonship you should be able to stand on
y o u r

own feet and also support Korea and Japan. If America fails, Korea and Japan will be affected.

All these nations were doomed to perish, but True Parents loved them and blessed them with each other so they revived. Now we are back at the point of the end of World War 2 and ready to bless the unmarried youth. As a blessed couple, you should be able to claim that your family is the center of the holy ground of focus, origin and victory. Inherit that powerful foundation. Focus on this holy ground. We occupied this holy ground that represents those things because of True Parents' love and grace.

Mother Mary was told to go for registration and because of that, Jesus could be born. Likewise we are to go there and register. It is just like Mary giving birth. After the 40 days workshop at New Hope East Garden, go back to your country and register yourselves as heavenly citizens.

Some say they don't have to go. Well, it's up to you. Jardim may be in the boondocks. But think of Venice, Italy, a city that is built on the water. Jardim will become greater than Venice. With our ideal, we can change this world not just once but ten times. Can you stand and pledge yourself to do that? ❖



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Former King Hassan II of Morocco passed away last July 23 and was buried on Sunday, July 25 in Rabat, Capital City of Morocco. His elder son King Mohammed VI succeeded him the same day, according to the Moroccan Constitution.

On behalf of our Board of Directors, our Advisory Board members and all our members, associate members and friends, we express our deep sympathy and condolences to His Majesty King Mohammed VI, the Royal Family and the Moroccan People over the passing of King Hassan II.

We pray that King Hassan II may be in peace with Allah and that Allah's blessing and protection may be with His Son King Mohammed VI and His People.

Among his numerous good deeds, we believe that King Hassan II would like to be remembered as the man who behind the scene greatly contributed in the ongoing peace process in the Middle East, and also as a man of a great deal of religious tolerance.

If you would like to join in paying attribute to King Hassan II, please mail, e-mail or fax your condolence messages (7x10 maximum) a.s.a.p. Your message will be added to our Condolences Book and sent to King Mohammed VI.



King Hassan II



**DR. CHANG
SHIK YANG**

**Dr. Yang is the Continental
Director of the Church
in North America.**

This is based on a sermon given April 18, 1999 at the Unification Church in Washington DC

The first page of the general introduction to Divine Principle says that the unhappiness of humankind originates in ignorance. As the Divine Principle explains it, there are two types of ignorance, spiritual ignorance and physical ignorance, and these two came about as a result of the fall. The Divine Principle says that the result of spiritual ignorance is that we came to be ignorant of God, we came to be ignorant of the purpose of life, why we are alive and where we are to go. In other words, we became ignorant of God and we became ignorant of spirit world.

Throughout history many religious leaders and philosophers have dedicated their lives to answering the questions, "Is there a God?", "Is there life after death?", and "What is the purpose of our lives?". But none of those people were able to prove or to argue with certainty that God exists or that there is life after death, or to give us a clear picture of God.

True Mother visited 24 cities in America during this past tour, and the final result is in, that about 26,000 people participated in those speeches. In every city that she visited she received as many as 10 proclamations from governors, state legislators and other dignitaries. Every place it was declared to be True Family Day, True Love Day or the Day of Dr. Moon. But it's not just that the external participation was so high and proclamations were given. Most important was that many people who participated were truly moved by the message that she delivered.

Many people said that they came to understand about the meaning and fundamental principles of life, that they had learned about life after death and they had been liberated from the fear of death. Many people wrote letters saying that this had happened to them. There are billions of people living today on earth and everyone has their own religion and they follow that religion as best they can. But none of those talk about or teach about life after death, or about God with such certainty and clarity as do Rev. and Mrs. Moon.

It is because we have this great truth that we have been able to endure through incredible difficulties over the past 20 and 30 years to keep this movement going and keep going on our path. Those of us here today are people who have been able to overcome unhappiness and ignorance in order to be in the place where we are today.

A number of years ago in Korea there was a rally attended by many Christians. The catch phrase of the rally was "I found it." What did they find? They said that they had found Jesus Christ and found the fundamental meaning of life. We are people who have found something that is even more fundamental and essential than what they have found. Do you believe that?

We are people who have been liberated from unhappiness, people who have become free of unhappiness. Different

people can be driving, but if a certain person has a clear idea of where he is going and how he is going to get there, then he can drive with a much happier heart and go faster and get there more quickly. We are driving through life, but we have a clear idea of where we are going and how we are going to get there. The only question is, how certainly do we believe that in our own heart and how do we reflect that in driving through our daily lives.

The thing that people are most afraid of in life is not being robbed or having a burglar enter the house. For most people the most fearful thing is death. Through the words of True Parents and what we have learned, we can now tell the world that the kind of death that people thought existed, the kind of death that people feared does not exist. We can break down the walls between the life here and life in the spirit world, between life and death. Do we have a hopeful heart and a conviction in our daily lives that this is the kind of truth, that this is the word we have? That is the reason that we came to walk this path and be here now.

The title of today's sermon, *Sola Gratia*, comes from a Latin phrase used by Martin Luther, meaning "only by grace." When the Catholic church had become corrupt and Martin Luther began his reformation of the church, he used three essential phrases—*Sola Fides*, by faith alone, *Sola Gratia*, by grace alone, *Sola Scriptura*, through the Bible alone.

I am not going to go back 500 years and argue today about the Reformation, but I don't think we can understand why Martin Luther emphasized those three phrases unless we really understand the historical context in which he was living. I was very surprised and amazed to see that some members were confusing today's age with the age of the Reformation and saying that today's age is also in need of the kind of reformation we had several centuries ago.

Of course the fact that we were born is grace. We are alive by grace. We are able by grace to keep going. From the time we wake up in the morning until the time we go to bed at night, from the time we are born until we die, we are always receiving grace. The fact that we are able to be here in good health is by grace. It is by grace that we are able to have a loving spouse and children. More than anything else, the greatest grace is that we have a teacher who teaches the significance and purpose and path of life.

What is the savior? It is the person who saves the world. We can say that it is the one person who is saving while living in the midst of the world.

Daemo Nim will be here. She is in the spirit world as a spirit person, but she will appear before us through a physical form. We have conquered ignorance, but because of our remaining fallen nature we are sometimes not quite sure about the next world and have questions about it. Our members know who Daemo Nim is. She is the mother of True Mother. She was born in 1914, and she passed into the spirit world in 1989. I will not go into detail about her life here on earth.

Rather, I want to talk about how she has participated in the providence and the mission that she has received from True Parents, and how that relates to our lives. While Daemo Nim was on earth, she lived a life of very deep and strong faith. In 1948, seven years before she met Rev. Moon, she was able spiritual-

ly to recognize who he was and what his mission was. For seven years she prayed, and at the end of that time she met Rev.

Moon in Chung Pa Dong. As you entered the sanctuary you received a table of contents with your program, and this talks about how we can understand Daemo Nim's mission.

The essence of God's salvation is restoration. How does restoration come about? Restoration means to recover that which was lost. But we cannot recover things in just any way. There have to be certain conditions set in order to recover that which was lost. That is the meaning of indemnity. We call it restoration through indemnity. In order to carry out restoration through indemnity, there have to be certain conditions. Those are the conditions or foundations in order to receive the Messiah.

The same is true with Daemo Nim. Just like us, she needed a foundation of faith and a foundation of substance in order to prepare the foundation to receive the Messiah. The course that she walked in order to prepare that foundation was really an incredibly difficult path which transcended life itself.

Jungsung (Devotion) and Love. Truly those two words characterized Daemo Nim's life. Through devotion and through love she prepared her foundation to receive the messiah. But no matter what great faith she had, it would not have been enough unless she had connected herself to True Parents. If she did not have the order or approval of True Parents to carry out this mission, she would not be able to do what she is doing now.

God has established True Parents in this world today in order to bring a conclusion to His providence, and so it is only with the appointment and approval of True Parents that Daemo Nim or anyone else can carry out the providence. If you read my paper carefully, you will see that it explains the connection between God and True Parents, Daemo Nim, and Mrs. Kim, and how the connection is established here so that the providential work that Daemo Nim is doing now can come about.

When Daemo Nim passed into spirit world in 1989, I was a regional director in Seoul and I participated in the seung-hwa ceremonies for her. On the 6th and 7th of November Father very clearly gave her four missions. The first of those was to act as a bridge of heart between the spirit world and the physical world. The second was to facilitate the relationship between Heung Jin Nim and Jesus. He said that this was to make the Unification Church one with Christianity based on the foundation of Judaism.

The third mission Father gave to Daemo Nim was to unite all the blessed families of the Unification Church centering on Heung Jin Nim and former President Eu. The fourth was to pave a road that leads all the way from the top of heaven, from the seat next to God, all the way down to the bottom of hell. At the moment that Daemo Nim was going into spirit world, True Parents gave her these four missions. As soon as she passed into spirit world she began making preparations so that she could return to the physical world.

The reason that True Parents were able to give that kind of direction to her is that while she was on earth she saw the unprincipled life that members were living and she saw the various things

SOLA GRATIA

that were going on that were not right. She approached that with a mother's heart and prayed that even at the sacrifice of herself that members could be liberated from their ignorance. When Father concluded his prayer for her, he said, "I appoint her in the name of True Parents, so God, please help her to carry out the work that she has been appointed to accomplish."

The next important thing is how is it that Daemo Nim was able to appear again on earth through Mrs. Kim. The important thing is that heaven appointed Mrs. Kim to fulfill this mission, and that even while Daemo Nim was on earth, Mrs. Kim prepared herself, working parallel with Grandmother Hong. But the most important thing is the recognition of True Parents.

In order for Daemo Nim to work on earth there has to be a four position foundation prepared in this world. The first of the six points was the blessing of Hyun Jin Kim, Mrs. Kim's oldest son. He was then adopted by Daemo Nim as her son, and at the age of 17 he was blessed by True Parents as Daemo Nim's son.

Before the 360,000 couple blessing, on August 23, 1995, four families in spirit world were blessed. This was actually the time when the spiritual blessing began, and the four couples were Daemo Nim's couple, also Dae Hyung Nim, an older brother of Father's who worked with him and protected him very well. Then Choongmo Nim, Father's mother, and also Hyun Jin, who was blessed as Daemo Nim's son.

These blessings were conducted so that Daemo Nim's substantial four position foundation could be formed on earth. Then we know very well about the blessing of spirit world in Washington DC, when Daemo Nim was appointed by Father to conduct blessings in the spirit world. After the blessing, as you know there has to be a three day ceremony, and there was a three day ceremony for Daemo Nim, conducted through the physical bodies of Mr. and Mrs. Kim.

All the foundations were laid in the physical world so that Daemo Nim could work in this world. Then she returned to the house in Seoul where she had lived during her time on earth and Mrs. Kim began to live there and doing the work. After the RFK blessing there was Father's benediction called "Declaration of opening the door for spiritual blessing." There is a photograph of this moment in time, where Father and Mother took the hand of Mrs. Kim and prayed with her and blessed her work.

Then she began working in Chung Pyung, doing the points described in four and five, doing the work of ancestor liberation and cooperation of the resurrected blessed good spirits. From that time, working through Madison Square Garden and up to the present, Daemo Nim and Heung Jin Nim have been the central points in working for the blessing and liberation of spirit world.

Our members need to understand clearly that this is not just some spiritual phenomenon that is going on in Chung Pyung, or something that Daemo Nim or Mrs. Kim are doing on their own individually. We are living in the final stage of the providence. Father is going through the final chapter of the 6,000

(By Grace Alone)

years of God's providential history. Father needs to completely liberate the spirit world and earth, and needs to establish at least the framework for the Kingdom of Heaven in spirit world and on earth before he passes into spirit world.

As long as there are unliberated spirits remaining on earth, we cannot say that Father has accomplished his mission as True Parents. In the same way, until everyone on earth has taken the holy wine and the lineage of Satan has been completely broken and rooted out, then True Parents cannot say that they have really accomplished their mission. So Daemo Nim now is acting as the assistant for Father not only in acting in the position of mother and the substantiation of the Holy Spirit, the central point for resurrection, but also to liberate all spirit world and all the people of the earth.

In the context of the principle of resurrection, this is now the time of the completion stage of resurrection. Now through Daemo Nim we are liberating seven generations of ancestors. This means that they are resurrected into the perfection stage. They must understand clearly the principle of resurrection.

There are four basic principles of resurrection. The first and most important of those principles is the grace of the age. We are all products of history. If we compare history to a relay race then we are all the final runners in our family's lineage. We have received the baton and it is we who are rushing toward the finish line. You have no idea how many people are lined up behind you, so you have to take the right direction. You have to be careful how you go so that you won't have an accident along the way.

You saw the movie "Ghost," didn't you? In that movie there was a spirit man who could see what was going on in the world. Spirit world is trying to unite with the physical world, but it is very frustrated. We are living in an amazing time, in the victory realm of True Parents when we can receive their grace.

Look at yourself in your mirror at home. Can you with your own strength and power liberate even one of your ancestors? Would any amount of money be enough to liberate your ancestors? If you fasted 40 days, would that be enough to liberate even one generation? No matter how much dedication and sincerity you offer, that would not compare even a little to God's grace. We receive salvation only through grace. Behind that grace, in the background we always need to know there is True Parents' blood and sweat and tears and sacrifice.

Martin Luther said Sola Gratia, only through grace, but it's not just through grace that we are saved. We also have responsibility. Grace may be as much as 99 percent, but at least there is one percent responsibility that falls on the descendants. That is our responsibility. That is what Dr. Sang Hun Lee mentions in his book. Our dedication, our prayers and our commitment and the material conditions that we offer, those are the things necessary in order to liberate our ancestors in the spirit world.

Another important principle of resurrection is that there has to be a physical body. Without a physical body spirit men cannot be resurrected and elevate themselves. As Dr. Lee says in his

letters, once a person passes into spirit world, he can go thousands of years without being able

to move up in the spirit world. Without a physical body a spirit man cannot grow. We are incredibly important because we have physical bodies. That is why we say the body is like a temple. It is a tool that we can use in order to liberate the spirit world. That is why Paul said we should honor our physical bodies. They should be used for righteousness.

We need to believe that the offerings we make and the conditions we set are the things that are necessary to liberate our ancestors. In Luke 16:19-31, we see the story of Lazarus, a man who was living in a rich household, eating the scraps from the rich man's table. In the Bible he was described as a beggar. I think he was probably not a beggar, but a man living on the lands of the rich man. The important thing is that both of them went to spirit world, but the rich man went to hell and Lazarus went to a good level of spirit world, perhaps because he used whatever money he had to do good works.

The Bible gives a very clear description of hell, saying the rich man went to hell and he was so thirsty that he begged Lazarus to put even just one drop of water on his tongue. But Abraham said, no, you can't do that, because the gap between Lazarus and the rich man was too wide and too deep. The rich man asked one favor, to go to his five brothers on earth and tell them not to live the way he lived. The Bible says even that cannot be done so easily.

All of us will go to the spirit world, whether rich or poor. Everyone will meet final judgment. We cannot receive salvation in the spirit world. We have to prepare ourselves for the spirit world while we are still on earth.

In the late 80s in Korea there was an incident involving the passing of the father of one of our church ministers, Rev. Im, an 1800 couple, who was the youngest of three brothers. The older brothers and the father had continuously opposed our church, and the father went into spirit world with that attitude. The father had completely stopped breathing and was dead, with his children gathered around. But suddenly the father came back to life. With his eyes still closed he started speaking. He said, what is a membership application (ip-pyo won-so)? People in spirit world keep asking me, "Where is your ip-pyo won-so, and I don't know what it is."

The youngest son, Rev. Im, of course knew what it was, the application form that people signed in order to join Unification Church. So he brought one and signed his father's name, and the father signed it, and then he died again. But a few minutes later he sighed a very deep sigh and came back to life again. This time he said, "What are spiritual children? What is this I hear in the spirit world about having to have three spiritual children?" Then the Rev. Im explained what spiritual children were.

The two older brothers who were there then repented and said, "We will also sign the application to join the Unification Church." But the oldest son had hurt his father's heart very much during his father's life, and the father said, "No, I don't want him." The oldest son

repented very deeply to his father and said, "Please, let me sign this form." Because of his repentance the father said, "Okay", and let him sign. Then he died again, but revived for a third time. This time he asked, "What is this about an indemnity fund?"

As you know, this fund originates in the fact that money was paid in order for Jesus to be betrayed. So we pay money in order to indemnify that. Everyone pays that when you receive the blessing.

Rev. Im explained the fund and the father made arrangements for that to be paid, and then returned to spirit world and did not return. This has become a very famous story in our church. Probably all of our ancestors would like to do that, come back to life and make arrangements for them to go to a better place in spirit world.

There was a famous book in Korea written by a Buddhist monk, entitled "Listen: What will you take with you when you go to the next world?" If that question were put to you, how would you answer? We need to go with the recognition that we have completed our mission. We need to be recognized as having saved ourselves and as having liberated our ancestors and liberated God.

I believe that everyone has been preparing for Daemo Nim's upcoming visit by offering special dedication at home. In preparation for her visit I am communicating every day with Chung Pyung. Last night a phone call came at 1 a.m. and I called back at 5 a.m. Already the list of couples has been sent to Chung Pyung. That list has been placed in the prayer room at Chung Pyung and Daemo Nim and Mrs. Kim are praying there to establish the conditions in order to find the seven generations of ancestors in spirit world.

This ceremony of liberating seven generations of ancestors is being conducted by the special grace and instructions of True Parents. People who are outside those seven generations cannot participate. It's a very precious opportunity. Your physical brothers and sisters who may have passed away can participate, children can participate, and ancestors up to the seventh generation can participate. This is the grace of all graces that has been given to blessed couples of the Unification Church in this final chapter of the providence.

We need to represent our family's lineage, our family tree, dedicating and offering ourselves sincerely in order to prepare. We need to prepare with all our heart, all our mind and all our body. Of course we need to offer prayers. We also need to make a monetary offering representing our ancestors. But the important thing is that no matter how much you pray or how large an offering you make, that itself is not nearly enough to liberate the ancestors. Salvation and liberation is received by grace.

One of the standards that we must establish as descendants is that we do the best we can in the offering. I've heard that many members are having great difficulty because of the monetary offering. I understand it is difficult, but think of it this way. Compared to what we have received from our ancestors, this offering really is not that much. We love our spouse, love our children; how could we have met our spouse or had our children unless our ancestors had prepared the way for us during their lives? No matter how much we need to sacrifice ourselves

or how much dedication and sincerity we have to offer in order to liberate our ancestors, we should be grateful that we have that opportunity.

There are many religions in the world that emphasize respect and dedication and sacrifice for ancestors. One representative case is the Mormon church. I have been to Mormon headquarters in Utah. I asked if I could see their sanctuary, but was told that I did not qualify and could not be let in. Maybe I should have told them I had been in this room in a former Mormon church in Washington. In the basement of our church there is a former baptismal room where people would be baptized for the sake of their ancestors.

Buddhists will offer 100 or 1,000 days of special dedication after someone dies so that their ancestors can go to a better place in spirit world. We understand that if a person really prepares himself in the spirit world and works for the Messiah then when they go to spirit world they will be greeted by 70 candles. But if a person goes without much merit then they will be greeted by only 35 or so. We have to have at least 50 lights in order to go into the good spirit world.

People pass into spirit world with less than 50 lights, but they will remain around their descendants, hoping to establish the conditions that they will go to a better place in spirit world later on. It is only through the descendants that spirit people can be saved. Our ancestors in a sense have two gods—God and True Parents, and then their descendants here. If you really offer your dedication and sincerity then your ancestors will appear in your dreams. Some people have reported to me about having this experience.

We really need to offer our full heart, our full will and our full dedication in order to prepare for Daemo Nim's visit. In Mark 12:42-44 we see the story of a very poor woman, a widow who was living alone. Jesus described how at the temple she offered two copper coins worth a few cents. Jesus evaluated her offering very highly. He said that she contributed more than all the others who donated from their surplus wealth. She gave from her want, all that she had to live on.

If your child is out playing at school and suddenly falls and is hurt badly, do you go to the emergency room or not? Of course there is medical insurance, but you have to pay a lot of money to go to the emergency room. In the same way, we are going to the emergency room in order to give salvation to our ancestors. If you really cannot afford the offering, just come anyway. Bring your truly dedicated and sincere heart. Maybe your ancestors will give you some kind of wisdom.

If we love our children, we need to love our ancestors even more so that they can help our children. Daemo Nim wants everyone to come. This is not a benefit that can be bought with even \$10,000. It is a grace. The offering is a small offering on our part, and we need to prepare our hearts with sincerity and gratitude. Daemo Nim really wants all members to come. Please, also invite the people you have blessed, your 185 tribe members. Especially people who participated in the blessings at RFK and MSG, who received True Parents' benediction directly are qualified to participate in Daemo Nim's ceremony. If they feel gratitude then they will determine in their hearts at that time to give an offering. ❖

The ceremony of liberating seven generations of ancestors is being conducted by the special grace and instructions of True Parents

INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE

Opening Plenary Address

The Development of Heart and Love

by Reverend Chung Hwan Kwak

Esteemed leaders from religion, politics and the academy. It is an honor to see a group of such prominence and prestige gathered here. I thank you for your foresight, your willingness to attend this conference and to invest your talents in this time of study. Please accept my greetings and welcome on behalf of the founders of our sponsoring organizations, Reverend and Mrs. Sun Myung Moon.

As many of you may know, I have followed Reverend Moon for over 40 years, beginning as a young man. I am sure you can imagine how thrilling each day has been as our little group passed from times when it was rare to eat a whole bowl of rice, to times like today in which we travel the world to bring a message of hope and new life to millions. You may know Mrs. Moon spoke in 80 cities around the world this year alone! We are so proud of her effort and sacrifice.

I can never feel thankful enough that my daily life has been guided by Reverend Moon's teachings and personal attention. So many of Unification members tell me how their lives changed 180 degrees by experiencing God, and learning about the ideal of True Family from Reverend and Mrs. Moon. As time went on, I would hear the same thing from people and leaders not only in Unification but from all religions, nations, and walks of life.

In recent years Reverend Moon and his family pioneered a tradition called "hoon dok hae," which roughly translates as "gathering for reading and learning." Each morning at 6:00 am millions of families around the world gather in a warm and loving atmosphere to read passages of spiritual guidance from the many decades of Reverend Moon's teaching. This practice is the cornerstone for each family member throughout the day. For the Dad or Mom on their way to work, the kids on their way to school and so on. Each family member carries some spe-

cial thought or insight that helps them be a better and more loving person as the challenges of each day arise.

This is wonderful, no question about that, but we must seriously examine if this teaching is applicable beyond simple, personal inspiration on a day to day basis. Our current world is literally fraught with horrible disasters and social breakdown. We witness perverse and terrifying events domestically and internationally. The corrupt edifice of politics, media, and business threatens to leave us hopeless and cynical. Even leaders doubt that they can really effect change for the better and can become cynical and abuse their office. All the while innocent citizens in our respective nations and religions, and the young people in our schools suffer. The world of ideology and analysis is literally barren. No voice sounds persuasive.

Under such urgent circumstances, it is my sincere view that the long overlooked thought of Reverend Moon must be considered. We can begin that process here at this conference, and I am sure it will be an interesting exercise.

Reverend Moon's teaching and thought challenges conventional starting points for most political and social analysis. It presents a challenge to the very basis for understanding life on earth and in the afterlife, divine-human relations, and human relationships. This teaching comes at a time of great expectation. Reverend Moon's biography and teaching has reached its zenith on the eve of a new millennium. This is not by mere chance or accident. In our busy lives we often fail to recognize and investigate new religious and philosophical systems. This is why we invited you to this conference.

When we look at the history of human progress there is a tragic aspect of our race which is often missed by historians. That is the fact that humankind

is always blind to seizing the right moment of God's blessing. If we look at the history of saints, prophets, and religious founders we see that these people are never received in their own time. It is always after several hundred years that people begin to realize



the treasure that walked among us. Always when it is too late. There is little more woeful than to prove blind to that which is most precious again and again. Losing the opportunity to share first hand, face to face, in the physical presence of those whom God has blessed with world-saving qualities, and always waking up 100's of years late is the worst part of the human record.

As we ponder a future world and the new millennium, we must consider which human habits and habits of mind are responsible for the chaos and suffering in our history. The point is that people and thinkers approach the world based on the concepts of power,

knowledge, and technical mastery over the environment. These are always taken as the basic starting point and guiding force for thought and action. From there comes the desire of average people for greater comfort and greater prosperity; in short, an easier life. Common people desire technology that will make their lives easier and more filled with pleasure. This in itself is not necessarily bad. Reverend Moon's teaching is not ascetic, anti-worldly, or Luddite. The problem lies in

priorities and starting points. Thought and human action leads to suffering because it is out of order. External emphases should be secondary to the deeper desires of original human character, they should not be master over our pure, original nature.

Human beings in their original minds desire peace, happiness, serenity, and the security which derives from giving and receiving true love. Every kind of love exists in the family. Conversely, absolutely ALL social, political, and cultural problems can be traced to breakdown and mal-adjusted families. This goes for drugs, violence, international warfare, oppression of minorities and so on. The crimes of person against person are perpetrated by people who lack true love; people who become dry and barren from the absence of the different sorts of family love. Once this emptiness happens people become prone to fighting and lose the ability to understand and appreciate others. They become selfish and defensive, and lose any sense of the human qualities of their neighbors and others. All of this comes from basically lacking the experience and peace of mind brought by true love. Reverend Moon's life and teaching are not that of an ordinary person. He deals with the fundamental area in which God, human beings, values, and original love intersect. Those who can meet him in his own physical time can gain vital wisdom, not just for this world, but more importantly for the next world; the eternal world.

Actually every person has this quality of true love as an original source element in their natural human makeup. The problem is that it remains underdeveloped, not properly cultivated, and never matures to bear fruit in a humane character. This original true love element must be nurtured by the precious gift of warm love from Mommy and Daddy, brothers and sisters, a caring and supportive spouse, and eventually from our own children. Without these influences the original seed of love in each person remains dormant. And then when these people who lack human feeling and compassion gain education and power they cause trouble.

In the coming new millennium, there will be a shift in the basic orientation of human life, moving away from obsession with technological development and material excess, toward an era of internal development of heart and true love. We will shift away from fixation on external civilization and move toward internal development of the original human nature.

We have gathered leaders from religion, politics, and education to press for urgent attention to this new orientation. Leaders such as yourselves must be the first to note the coming sea change. A shift from external emphasis to the new focus on the true love characteristics of human life and society. As religious leaders, political leaders, and educators please do not

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INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE

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my Unification friends and the source of the vision of Rev. Moon. Please keep this concept and build upon it."

Each *hoon dok hae* session was followed by responses from two assigned discussants, one an FFWPU church member and the other a distinguished contact familiar with the work of our movement. Discussants for session one, on "Life on Earth and in the Spirit World," were, Rev. T. L. Barrett of the Life Center Church in Chicago and Dr. Andrew Wilson of Unification Theological Seminary. Session two discussants, on the same theme, were Rev. Michael Jenkins, President of FFWPU Chicago, and Dr. Cromwell Crawford of the University of Hawaii. Session Three discussants, on the topic of "True Parents," were Dr. Marcelo Alonso, a physicist formerly with the Florida Institute of Technology and currently Chair of the Academic Advisory Board for the World University Federation, and Dr. Anthony Guerra who is Dean of Graduate and Undergraduate Studies at the University of Bridgeport. The discussants for the session on "The Ideal of True Family" were Dr. Mouazzam Gill a journalist with *The National Educator* and Dr. Gordon Anderson of Professors World Peace Academy. The session on "The Prayers of Sun Myung Moon" was discussed by Archbishop Emmanuel Milingo of the Vatican's Pontifical Council for Immigrants and Refugees, Fr. Lawrence Fares of St. Ronald's Catholic Church in Detroit, and Dr. Thomas Ward a Visiting Professor at the University of Bridgeport. "The Kingdom of God" was discussed by Mr. Gerald Coleman of FFWPU in Liberia and Chevalier Pier Giorgio Buttigieg of the Bahai Community of Malta. The final session was entitled, "Passages from Dr. Lee," and the discussants were Dr. Thomas Selover of the University of Saskatchewan and Mr. Alain Nicolier of the Swedenborg Church in France.

The reflections of the various discussants were both deeply insightful, informative and moving. The subject matter of True Parents words was taken with utmost respect and seriousness. The non-Unificationist commentators were especially interesting due to the fresh and creative way in which they related to Father's words from their own areas of expertise—spirituality, physics, moral education, politics, journalism, etc. Their comments also underscored the universalism inherent in Father's words. The Unificationist respondents, on the other hand, brought a different kind of depth to the discussion, rooted in their many years of personal engagement with the words. They also provided very useful explanation of some key concepts, helping to make



Hyun Jin Nim in traditional robes presented by participants from Kazakhstan

what appeared as new and unconventional ideas understandable.

I must add that it was clear that the Unificationist commentators were themselves deeply inspired by the seminar, and by the quality of the participants. Their comments as discussants were not only intellectually impressive and rich, but heartfelt. Any Unificationist would have been very proud to observe their work at this seminar.

Although our True Parents, Rev. & Mrs. Moon, were unable to attend this seminar, we were blessed with the presence of Mr. and Mrs. Hyun Jin Moon. Hyun Jin Moon, the Vice-President of FFWPU International, spoke to the participants at a banquet on Saturday evening. He emphasized the importance of his parents' work, and praised the participants for their awareness of a need for a global consciousness, moving beyond provincial thinking in relation to religion, nationality, race or cul-



ture. Participants were inspired and moved by his remarks. As stated by one participant, "The presence of Rev. Moon's son was a gift from God." And another said, "I can see a clear future for the movement of Rev. Moon through his son."

In the evenings, during the seminar, there were special presentations on activities inspired by the words of True

Parents. The first evening, two representatives of Pure Love Alliance—Mrs. Michelle Myers, Director of Public Relations for PLA, and Mr. Steve Schneider, Educational Director of PLA's Chicago Chapter—gave a very informative and uplifting report on the work of PLA in the USA and worldwide. The response to this presentation was overwhelmingly positive, with participants repeatedly inquiring about bringing PLA to their own countries. The following evening, Mr. Michael Smith, Executive Director of the American Constitution Committee, gave a powerful report on the "Parents Day" initiative promoting the ideal of the family throughout the United States of America. Once again, this presentation brought inspiration and hope to the participants, as well as numerous inquiries as to how to establish a Parents Day initiative in their home countries. Dr. Rahat Achylova, a member of Parliament in Kyrgyzstan, announced that she was "determined to organize 'Parents Day' in Kyrgyzstan."

People of all faiths—Christian, Muslim, Jewish, Hindu, Buddhist, Sikh, Bahai, Swedenborgian, Native American, Traditional African, Unificationist, and even a former Marxist—found the *hoon dok hae* to be an eye-opening and even transformative experience. Dorothy Allen, a participant from the USA, said "The PLA presentation by the young people was encouraging, because it is a grass roots movement and it will gain momentum and help reverse immoral behavior. Thanks to True Family for initiating this abstinence program and taking it to the schools, and the world. Thank you, Dr. Moon, for your concern about morality, and importance of the

family as a basic unit....All your thinking is years ahead of its time. The people in your church are wonderful."

Bishop Abraham Olaleye of Nigeria commented that, "I am grateful for the spirit of respect for all religions and particular for the love expressed for Jesus Christ. I was very moved by the teaching of Rev. Moon concerning grandparents, parents and children and that a True Family will always take care of the grandparents....Also I am deeply moved by the respect Rev. Moon teaches for the ancestors. I am so inspired I believe we must call upon the United Nations to create a "Family Campaign." Let us call upon all the Ambassadors of the United Nations and ask them to initiate this."

Dr. Mohamad Jodeh, Chairman of the Colorado Muslim Society, stated that, "My favorite reading was Rev. Moon's teaching on the True Family. I felt that if you were to change the titles that you could not distinguish it from the Holy Koran. It is the same word of God."

Fr. Gleb Yakunin, a Russian Orthodox priest, and former dissident who spent eight years in prison for his faith, was deeply moved by the program, and repeatedly asked that Father's prayers be translated into Russian. In addition he testified again and again that Father is the only hope for stopping the rising tide of immorality and family breakdown."

However, not only the participants unfamiliar with *hoon dok hae* were moved by their experience, but many veterans of *hoon dok hae* as well. Dr. Anthony Guerra made the following reflections, "I have been comparing in my heart and mind over the past few days this first *hoon dok hae* conference with the many other Unification-centered seminars for VIP guests. The strongest metaphor I am left with is that of the difference between the atomic bomb and conventional weapons. In this *hoon dok hae* conference, our guests and also we members, are challenged by the direct words of True Parents. In the atmosphere created by Father's words, we all seem to be delivered from our old selves and recreated in his image....Father has given us the formula for Pentecost."

And, as Myra Stanecki put it, "At times, I found myself trembling with excitement, knowing that these are the kind of DP workshops that our movement should have been having forty years ago, focused on the world's leadership and those most prepared by God."

This International Seminar, pulled together with a whirlwind of activity, came together with awesome power and beauty. Everyone was touched by the power of God's word. Some of us on the staff, wondering how this innovative, shall we say risky program would be received, were once again struck by the wisdom of True Parents and the power of God's truth.

This first international *hoon dok hae* conference is not to be the last. Already two follow up conferences are being planned for September and October of this year.

Dr. Walsh is the Deputy Secretary General of the IIFWP ❖

INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE

Closing Plenary Address

Cleansing the Spiritual Environment

by Rev. Chung Hwan Kwak

Distinguished participants in this International Seminar on "True Families as the Foundation for World Peace in the New Millennium." It seems like a very short time ago that we began our conference. As we come to the closing session, I want to express my appreciation to each of you for participating. I have been inspired by the quality of the plenary sessions and the discussants' remarks, as well as by your insightful comments and questions from the floor. Clearly you came here with an open and sincere mind, and you have worked hard. I believe you, your families and your nations, will be richly blessed because of your sincere and serious participation in this conference.

We have come together here not for our own sake. Each one of you has a profound awareness of the serious situation of our world. There are so many situations of conflict. When we think of the problems in Kosovo, the Middle East, South Asia, parts of Africa and many other regions, we can only be concerned. These are not simple problems, and the root causes run very deep.

Many parts of our world are also experiencing overwhelming social problems that result from family breakdown. When the family unit becomes unstable, the society at large also becomes unstable. Problems linked to drugs, sexually transmitted diseases, divorce, suicide, declining standards of education, youth alienation, etc., can be traced to family breakdown.

For the past several days we have had the opportunity to "read and learn" from the speeches from the speeches and prayers of Rev. Sun Myung Moon. We have been practicing hoon dok hae, or "gathering for reading and learning." This is not some simple religious exercise. Rather, hoon dok hae is the means by which we receive heavenly guidance and direction in relation to the most basic and fundamental issues of our life.

In the past few days I have heard many testimonies from among the participants describing their experience with the words of Rev. Moon. Some are surprised by the broad range of topics and the depth of his insight. I want to say that the depth and insight of his speeches are not derived from his study in school or from research. Rather, they are rooted in his very personal and direct relationship with God. Moreover, this relationship is not only intellectual, but fundamentally heartistic; that is, it is a deep and loving relationship. In other words, these speeches have their source in the very origin of truth itself. They spring forth from that original wellspring, God.

What we have heard in this seminar are a variety of excerpts, taken from among more than 250 volumes of Rev. Moon's speeches, given over a span of approximately forty years. Ninety-nine per cent of the material in these volumes comes from speeches and sermons for which there was no prepared text. The speeches were presented as sermons or as internal guidance for followers. His

only preparation was to pray humbly and deeply to be a direct channel of God's truth and inspiration. In this sense these words have emerged spontaneously, springing forth at the moment of their delivery. However, despite the extemporaneous nature of his speeches, one finds amazingly clear lines of development and a very coherent and systematic core. An examination of the content of sample speeches taken from the 1950's, the 1970's and the 1990's will reveal absolute consistency in the message. Despite differences in time period and context, the basic truths and fundamental themes of these speeches remain unchanged. This gives further evidence that these words have their origin in a single source or spring, Heavenly Father.

Rev. Moon initiated this hoon dok hae tradition for the sake of transforming this world. By setting aside the time to study God's word on a daily basis, we can establish a firm foundation for our family life, and in turn, a firm foundation for the creation of stable and peaceful societies and nations. This is why we have practiced hoon dok hae and studied the meaning of True love, True Parents and True Family. Rev. Moon has said, "You have to study, researching God's deepest level of knowledge, connecting with that high-level of value. The most powerful thing is God's true love, the core of God's being. [The Value of True Parents Words," May 1, 1999]

I think you are aware that Rev. Moon



Mrs. Myra Stanecki

is not only a man of ideas and words. His ideas and words always lead to practical action. Today there is no time to describe the many organizations and institutions established by Rev. and Mrs. Moon as part of a comprehensive plan for world peace. However, I do want to share briefly about the work of the Interreligious and International Federation for World Peace.

In many regions of the world, the political, religious and academic leaders are not unified and cannot contribute effectively to a lasting peace. Many times political leaders pursue peace, but without fully grasping the spiritual, moral

and cultural roots of conflict. Religious leaders, on the other hand, often fail to fully appreciate political realities. Academics, furthermore, frequently distance themselves from both religion and politics. To remedy this situation, Rev. Moon founded the Interreligious and International Federation for World Peace, dedicated to promoting greater collaboration and cooperation among religious, political and academic leaders so that our efforts for peace are both more comprehensive and effective. This is the reason we have called leaders representing religion, politics and academia to this seminar. The IIFWP's Inaugural Assembly on February 6, 1999 in Seoul, Korea, was attended by more than 500 participants representing the religions, nationalities, and cultures of the entire world. In his address, Rev. Moon said, "The time has come when cooperative and mutually supportive relationships among the world's statesmen and religious leaders is desperately needed....Since the root of human problems is not merely political, social and political solutions alone will always be insufficient. While most societies are politically governed, religion lies at the root of most national and cultural identities."

The IIFWP maintains that efforts for world peace on the part of the United Nations and other international organizations needs to be enhanced and complemented by the wisdom and insight of the world's great religious traditions, as well as by the expertise of persons in the arts, the media, and especially education. Rev. Moon has indicated that the current structure of the United Nations should be improved by including a council of religious leaders who could assist in the efforts for peace, especially since in so many areas of conflict, politics is linked to religion, culture, ethnicity and historical traditions. If we are truly serious about peace we must seek to improve current models of peace-making.

The IIFWP is already working aggressively to establish a global network of leaders from all faiths, nations and academic fields. Immediately after the inauguration of IIFWP this past February, Rev. and Mrs. Moon began a world tour to establish IIFWP in more than forty nations. Next February in Seoul, Korea, the IIFWP will celebrate its first anniversary with a major conference. In addition, a variety of initiatives are underway, emerging as a response to the input we have received from contacts throughout the world. I invite you to submit suggestions and recommendations for IIFWP programs and activities. Also, please recommend candidates for either individual or institutional membership. You may send these comments directly to the IIFWP Secretariat office in Washington, D.C.

I also want to encourage you to become an active participant in the work of the IIFWP. Actually, I should really say, please become not only a participant, but a leader in the work of the IIFWP. As a graduate of this seminar, I believe you are now uniquely empowered to serve as a great light for your families, your communities, your religions and

your nations.

During the discussion of the work of the Pure Love Alliance, I was deeply moved by your sincere support and praise for the work of these young leaders in the PLA movement. They were truly uplifted and encouraged by your support. I could not help but think that, if we all fully supported this kind of movement, then what an incredible change we would see in our world. How much the world would be changed for the better.

The PLA is but one example of how, centering on Rev. Moon's teachings, individuals are empowered to work in many very practical and effective ways to transform our present world into a world of goodness. Time and again I have witnessed amazing accomplishments blossoming forth from the inspiration that can be found in Rev. Moon's words.

He is deeply concerned about the well-being of the world's youth, and their standard of character and morality. Most of all, he wants to guide them to the ideal of true love and true family. This coming year he will offer a Blessing for all the youth of the world. I sincerely hope each of you, as leaders of your respective religions, academic institutions, and nations, will teach your young people about the PLA's pure love movement and about the year 2000 Youth Blessing for True Families. If each of you do this, how bright our future will be. For if you guide one young person in the way of this movement for true love and true family, you bring blessing not only to one individual, but to an entire family, their children and all their descendants.

We are all aware that our contemporary societies are deeply flawed and provide a very unhealthy moral environment for children and young people. No matter where we turn our senses are bombarded with all kinds of decadence, materialism, impurity and temptation. The spiritual environment of modern life is profoundly polluted. At times the situation looks hopeless, and I have known parents who feel they have no alternative but to watch their children go the way of moral and spiritual decline. The sinister spell of the decadent popular culture sometimes seems invincible.

The hoon dok hae tradition, however, is aimed precisely to allow us to overcome and even transform the spiritually polluted environment of our current world. If we spread this hoon dok hae tradition in all areas of life, we can overcome the evil environment and the moral corruption which surrounds us. Since you are the alumni of this very historic, first international hoon dok hae seminar, you can be proud and confident in guiding others in your family, your universities, your places of prayer and worship, and your nations. As we stand on the threshold of the new millennium, let us work hand in hand, together. Let us, once and for all, end the history of war, of racial and religious conflict, family breakdown, and self-centered living. May the glory of God's precious True Love spring forth from every corner of the earth. ❖

Parents' Day Celebrated in Detroit

by Edward Taub—Grosse Point, MI

On Saturday evening, July 24, at Steve's Soul Food Restaurant in Detroit, the True Family Values Ministry sponsored their first Parents' Day Awards Banquet to honor the Detroit area "Parents of the Year." About 100 guests attended the event and vigorously applauded the winners, Gerald and Dawn Jackson from Sacred Heart Catholic Church in Detroit, who received a plaque and a \$200 cash prize.

In accepting the prize, Mrs. Jackson stated, "When I first received the telephone call from Mr. Taub about the nomination, I thought it was a scam, and that someone was going to ask me for money. But when I heard my pastor's name mentioned, I knew it was legitimate, and I felt honored to

Each couple (or family) was introduced by their sponsor, who explained why they were chosen for this recognition. Then each couple reciprocated with a few words of thanks.

Some of the comments were quite touching. In speaking of his nominees, Elder Thomas Haralson of Harvest Community Church said, "Whenever I need something done at church, I always ask the Eberhardts. They never complain about the additional responsibility, and they are truly grateful to serve God in any way they can. Every church should have a couple like the Eberhardts."

One 16-year-old son shared about his parents: "When I was younger I would get mad at my parents for forcing me to practice my violin. They would nag me every day, and I could never evade this particular duty. Now that I am an accomplished performer, I understand why they did what they did, and I can honestly tell my parents that I could never have done it without them."

The grand-prize winners, the Jacksons, had their own tale of love and faith. "We lost our second child when she was two years old. She died in her sleep from unknown causes. We were crushed by the experience, but we never lost our faith in God. We never became resentful toward Him but just accepted it as His will. Actually, our faith became stronger from this experience, and we started counseling others who had similar losses. Then, several years later, God gave us another child. Needless to say, we were very grateful. Receiving this award is like a final confirmation that God is, indeed, good."

One of the last-minute surprises for the organizers was a call from Wayne County Commissioner Jewel Ware, who

asked if there was still time to send in a nomination. Then she added, "Can I give a proclamation at the event, too?" And she did just that!

Providing entertainment at the event were the True Family Values Japanese Sisters Choir, who performed two beautiful songs in Japanese, and Rev. Emanuel Taylor of POEM Ministries, who reached the impossibly high notes of "You'll Never Walk Alone" with professional ease.

One of the highlights of the evening was the ceremonial Blessing of two distinct groups of participants: the married couples and the young people ages 12-22. Each was asked, respectively, to pledge sexual purity before marriage and fidelity within marriage. The married couples were also asked to recite vows never to divorce or separate. A toast to seal the vows was then offered with sparkling grape juice served in champagne glasses.

Serving on the selection committee to choose the "Parents of the Year" were the three board members of the True Family Values Ministry: Charles Cherutich, David Kasbow and Edward Taub. Each played a major role in making the event such an extraordinary success.

Edward Taub also served as event chairperson and master



MC, Edward Taub

of ceremonies. In explaining the mission of True Family Values, he said: "Even though 80% of children born in Detroit are being raised in single parent homes, we will not accept this as the norm. Someone has to proclaim boldly that it is the two-parent family which is God's ideal. We will accept nothing less for our city."

Closing out the event was guest speaker Rev. Ernest Hatcher of New Kingdom Missionary Baptist Church, who emphasized that the man is the head of the household as Christ is the head of the church. He encouraged all participants that, if possible, one of the parents should be home at all times to take care of the children. "That is a full-time job, too, and more important than the extra earned income."

The next event planned for the True Family Values Ministry in Detroit is a prayer breakfast on Aug. 28 where the Free Teens slide presentation will be introduced. "This will be the official kick-off of our youth ministry," said Edward Taub. "Eventually we want to offer this presentation to all Detroit area churches and youth groups."

Edward Taub is the Detroit Family Church co-pastor, American Constitution Committee's Michigan state coordinator and a public-school science teacher. ❖



True Family Values Japanese Sisters Chorus

have been nominated by my church. Now that we are the grand prize winners, I am very thankful to the organizers, and I promise to spread the word about the importance of the two-parent family and about the significance of this new holiday, Parents' Day."

Altogether, eleven couples were nominated by various churches, businesses and organizations, and each received a framed certificate of appreciation from the True Family Values Ministry.



Detroit "Parents of the Year" Gerald & Dawn Jackson with their children

OPENING from page 6

cling to present, outdated systems. Rather stay open to emerging changes toward God-centered, internal starting points. With this we can build a peaceful and lovely world. Without it we will continue to be haunted by the runaway forces of technology and social disintegration. The rise of conflict and human misery will grow worse and worse. In fact many have warned that the entire fruits of historical human achievement could be lost in a single moment. Such warnings have come from visionaries and analysts both in the hard sciences and in the social sciences.

Higher education has come to concentrate too much on the transfer of knowledge, and has abandoned a commitment to raising up human character and imparting wisdom to young people. If we can anticipate the keynote of the com-

ing era and chart this new brand of education and leadership, we can usher in a new era and stem the rise of social breakdown and human suffering.

This week we are reflecting upon teachings derived from 80 years of life. This philosophical structure and orientation is already here in our midst. As a practical method, and as a foundation for creating substantial results, it is already here. These readings offer insights into the establishment of individuals, ideal families, and indeed peaceful societies and nations. It is my hope that these days of research can be just the beginning, and that upon returning to our respective nations and institutions we can continue to invest in a leadership pattern that conforms to the ideal of true love and ideal families.

Once again I thank you from the bottom of my heart for your attendance and sincere commitment to ushering in an era of peace and human happiness. ❖



by Konstantin Krylov—St. Petersburg

In a victory for religious freedom in Russia, on July 21, 1999 the Dzerzhinsky Federal Court of St. Petersburg closed a civil lawsuit initiated by the Inter-regional Committee for Salvation from Totalitarian Sects (ICSTS) against the St. Petersburg branch of the Collegiate Association for the Research of Principles (CARP). The ICSTS withdrew its claims against CARP, a college student organization founded by the Rev. Sun Myung Moon, who is also the founder of the Unification Church.

Four years earlier, on the exact same date, July 21, 1995, the ICSTS launched its suit demanding \$3.3 million in compensation for moral damage allegedly inflicted by CARP on the adult children of the ICSTS's members. The amount of compensation they demanded gradually grew and reached \$10 million. The ICSTS also demanded the liquidation of CARP, which they said "brainwashed" its members and destroyed their brain functions. The suit even made the absurd allegation that CARP, and by implication, the Unification Church was, "responsible for diluting the genetic pool of Russia." In addition the suit claimed that the organization prevented its members from fulfilling their social responsibilities as required under the Russian Constitution.

The absurdity of the allegations and the juridical machinations were obvious from the beginning. Nevertheless, enjoying the support of the state organs and above all the Department of Justice of the City of St. Petersburg, the anti-cult ICSTS prolonged the case using every possible pretext.

Anti-Sect Group Withdraws Suit Against Church in Russia

During this time CARP, busy with Unification Principle studies and charitable activities, experienced many examples of the questionable application of Russian law. In 1995, about twenty Tax Police officers, armed with automatic guns, expropriated all the organization's documents from the CARP offices and conducted a search of CARP members' private belongings. After all this, no tax violations were found.

Since the anti-sect ICSTS depicted CARP members as "brainwashed" and demanded their forced psychiatric hospitalization for the treatment of "brainwashing," the CARP members who are the children of the leaders of the ICSTS were compelled to undergo a court-appointed psychiatric examination. Psychiatric experts found them to be perfectly sane, recognizing that any conflicts with their parents had its roots in their families long before they ever became involved with CARP. So-called "brainwashing" theories were once used by some groups in the US in an attempt to discredit new religious movements. Today, both the academic community and the courts recognize these theories to be groundless.

Referring to the above court case, the Justice Department of St. Petersburg

had refused to register the local branch of the Unification Church and also accused CARP of violating its charter. The Justice Department of St. Petersburg was later ordered by a court to rescind its warning.

During the past four years many publications referred to this court case as evidence of the negative influence of foreign missionaries. Later the same sources ignored the fact that the anti-sect ICSTS had withdrawn all its claims.

The ICSTS case provides a vivid example of how authorities can take advantage of some people's fear of new religions. Its activities ignore basic human rights, namely freedom of conscience and the inviolability of private life, and provokes inter-religious strife. The ICSTS's activities direct many complaints to various authorities demanding the liquidation of a number of religious organizations and the prosecution of their leaders and members in accordance with criminal law. Although all examinations have proven the absence of any violations, the process of the investigations, accompanied by supportive media interviews of the anti-sect activists, creates negative publicity for new religions in Russia.

Such activities are widely support-

ed by the Russian state. During this entire court case the St. Petersburg anti-sect group continued to receive financial support from the Administration of the City of St. Petersburg. The issue of money and the anti-sect group's leadership style created controversy within the ICSTS itself. Calling the style of its chairwoman, Mrs. Ninel Russkikh, "totalitarian" during one of its meetings, the majority of members finally left the ICSTS. Besides financial issues, the break-up of the ICSTS was due to its members' realization that it actually aggravates the conflict between its members and their children who are members of new religious movements.

At present the ICSTS's chairwoman, Mrs. Russkikh, and her deputy, Mr. Babkin, have submitted to the court individual suits against CARP demanding \$0.8 million each, on the same basis of experiencing moral distress through their children's membership in CARP. A few months ago they had already sued the Unification Church with the same claims for \$333,000 each at Kuzminsky District Court of Moscow. The court declined their demands, having found that their children had made their free choice of conscience according to the rights granted them by the Russian Constitution. A similar outcome is expected for the current suit. ♦

The case provides a vivid example of how authorities can take advantage of some people's fear of new religions



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Travelling With True Mother on the World Tour

by Peter Hyo-Yul Kim—Irvington, NY

Rev. Kim spoke at East Garden at the conclusion of the world speaking tour. He had accompanied Mother to 32 nations, and these excerpts offer a unique picture.

Everywhere we went with True Mother, I could see hope. True Parents' course has been a life of total indemnity in the wilderness on the family level. All the way to the end, True Parents have walked alone through a long, dark tunnel and established a victorious foundation. I think that is why, as we traveled around the world in this year of 1999, I could see a clear light at the end of the tunnel, which is hope for God, True Parents and all humanity.

Without a doubt, everyone who came to hear True Parents' message was moved and changed. Both lay and religious people were inspired and in tears, particularly Christian leaders. It was truly evidence of the work of the spirit world that was mobilized centering on Heung Jin Nim and Dae Mo Nim throughout this tour.

As we know, many seers who lived in the past made predictions about this particular time period. Nostradamus, who lived about 450 years ago, predicted that if humanity believes in the truth which will be brought by an enlightened one from the Orient, then they will welcome the new millennium with peace and prosperity. If not, he said that sometime in the year 1999 there will be a universal-scale catastrophe which will eliminate over half of the human population. In Korea there is the book entitled, "Who Is He?" The author, Nam Sa Go, who lived almost at the same time as Nostradamus, made predictions about who is going to come at this particular time. He said the savior of all humankind will come to Korea. He will be born in North Korea, have his headquarters in Yongsan in the center of Seoul and have a second marriage. He also said he will go through incarceration. This savior will be called the true parent of humankind, and will give a marriage blessing to millions of good young people in the world. His family name will be Moon. This prediction stated that by the year 2000 the world would have to know about this savior.

Many people know something may happen this year, whether good or bad, and wonder how to prepare themselves. People are trying to find an answer in different ways, but I believe that truly righteous and vertically connected people came to Mother's speech and were inspired by her message. Some of those who attended the speech were in tears even before Mother started speaking. Others came forward after the speech and shared their joy and happiness.

True Parents have been creating miracles in the hearts of people everywhere. We have to go and grab hold of them and complete that miracle. An unseen force is at work everywhere. The spirit world is ready to help us. As soon as they see the proper condition set, they interceded and make something happen. I came to the realization again that, as the old saying goes, God helps those who help themselves. We have to set the proper conditions; then the help

from above naturally comes, without fail.

In the Dominican Republic, when True Mother met with the nation's president, who is divorced with two daughters, she spoke of his being in the position of father to the nation and of the nation's need for a mother figure. She asked him if he had heard about the blessing. Mother told the president to let her know when he was ready and she would find a good wife for him.

I thought Father was the one with the most courage in the world. I can testify how when we went to Pyongyang in communist North Korea, in the Great Hall of the People's Congress, Father spoke clearly about God, Jesus and the Lord of the Second Advent and recommended to Kim Il Sung that he follow Father. I truly thought at that time we were dead meat! [Father is laughing.] Father has such guts and courage. Everywhere he goes he deals only with God vertically. This time I found the

same characteristic in True Mother. Before reaching the president's office, he was so well protected we had to pass through two outer offices guarded by military personnel with handguns. But after greeting the president briefly, Mother challenged him in that amazing way. Because of Mother's boldness and straightforwardness, as well as the heavenly dignity and integrity with which she presented this challenge to him, the president smiled and said that he would have to come to Korea next year.

State Occasion in Uganda

Several countries took the opportunity to make Mother's speech a state-level event. In Uganda, East Africa, two government ministers were waiting to welcome Mother at the airport. There were two performing arts groups—one a children's choir and the other a choral group with instruments—who performed right there outside the terminal. Mother was very inspired because the little children performed so well, and particularly because they were wearing uniforms with the WFWP logo. They were dancing and singing in a traditional African style. True Mother presented them with \$10,000 as a scholarship fund.

According to a Ugandan newspaper, four thousand people attended Mother's speech. The vice president of Uganda sat next to Mother. She was so moved and charmed by True Mother that she instantly fell in love with her. She followed Mother everywhere afterwards and arranged a banquet for her. Also the Minister of Agriculture, this is a very powerful, strong and courageous woman. Yet in front of Mother she was like a child.

We saw this type of response to Mother in many countries. So many strong woman leaders came. Maybe they thought that as Dr. Moon was an internationally eminent speaker and leader, and also very beautiful, and as they were

the strongest and most famous women of their nations, they would go and see her. Although they may have had such a feeling, as soon as they met Mother they all surrendered. The vice president of Uganda was one such person.

True Father's presence was constantly felt throughout the tour. When True Mother was connected to True Father via audio and video, she was even stronger and even more spiritual power emanated from her. I could clear see the complete oneness between True Father and True Mother. No matter how many thousands of miles apart they are, they are truly one. This is truly the example.

I think that is why True Father told us to hold the victory celebrations right in the event auditoriums, with VIPs and dignitaries in attendance. This kind of celebration is very unusual for them, so some were anxious and skeptical about the idea. The message True Mother delivered is an all-embracing one. Whatever religion people may have, they can only agree with this message because it is the message of true family values: how to practice true love and build an ideal family. It is a very profound, serious, emotional and spiritual message. Then suddenly we would switch over to the very light-hearted cake cutting and singing. These two modes do not necessarily blend together well, but we implemented this direction of True Father's in every country. And it worked. I was always inspired when Father scooped up a piece of cake and, saying he was sending it to Mother, asked her to open her mouth and eat it. The guests all laughed, because they had never experienced such a thing. That kind of gesture, coupled with Father's natural manner, broke the ice. Then the guests would join in the celebration with more open hearts. Eventually, many of the VIPs would even stand up with us, clapping and singing along. This is how the celebrations took place everywhere.

I will conclude with one beautiful story from when True Mother spoke in Moldova. I was speaking with the program's emcee when I noticed a woman crying in tears. The emcee explained

that her husband was a congressman and that they had been chosen to present flowers to True Mother after the speech—but that her husband had not yet arrived. She was so sad that she was crying and crying. She really wanted to offer the flowers to True Mother together with her husband. Then, just two minutes before the end of the speech, her husband arrived. He must have been running because he was catching his breath. His wife then dried her eyes and they went on-stage together and presented the flowers to True Mother.

People are charmed by True Mother to that degree. Some do not know what it is, but they just feel they want to do something with Mother, even shake hands. This is as a result of what I call Mother's heavenly dignity.

We are standing in the eye of a hurricane. We may not feel directly the vibration of the force or energy surrounding us, because it is very quiet in the eye of a hurricane. It may even be tranquil. But that does not mean there is no hurricane. There is. It is cleaning up the mess of this fallen world now. That is what True Parents have shown the world through True Mother's speaking tour this time. Otherwise, True Father and True Mother could have just sat down in a New York office and sent this message to even more countries via the Internet, maybe reaching more people than by Mother going around to 80 different cities speaking personally, shedding tears and sweat every day like that. But this heavenly hurricane, the hurricane of truth, has to be carried out by True Parents themselves so that everything can be cleaned up and a direct engrafting process can take place.

Sometimes, in the moment when we receive a precious blessing we may not feel its value, but as time passes we come to realize the value more and more. We are standing right now in the eye of the hurricane, because this is the last year of this millennium and this century. As I mentioned, from God and True Parents' point of view, this year of 1999 is a crucial year in God's providence for creating a showdown. I think we have to realize that, even though we may not always feel inspired, it is we who are directing the force of this hurricane. We have to move forward every day. Thank you very much.

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by Bill Selig—Rockville, MD

From June 7 to July 17, my family attended the 40-day Ideal Family Education workshop in Jardim, Brazil. We were members of the ninth graduating class! Since the training programs began last year in July, about 1,000 families have graduated.

From Washington, D.C., the first family to respond to Father's direction was David and Vicki Phelps. They attended the first workshop in July 1998. The second was Bruce Williams in early winter, 1999. We were part of the third wave of families including Antonio and Kyoko Betancourt and Caroline Betancourt. This summer, 10 other families from D.C. traveled to Brazil.

We are very happy to have participated in this special providence. It wasn't easy. Like everyone, we faced the twin challenges: money and time. When Vicki and David came back last summer, the seed of the idea was placed firmly in our minds to go—somehow. By Thanksgiving, we started a special savings account (begging and borrowing) and began to prepare in earnest. We called several airline broker companies as well as Go World for rates. After Blessing '99 in February, we gathered more testimonies and information on visas, immunizations, etc. In April, we asked Go World what would be the best dates to travel in order to have the lowest airfares. Until then we told our friends we were *thinking* of going, but from that point, we were definitely going. We made to-do lists:

shopping, stop the newspapers and mail, cut the grass, watch the house, take care of the dog, etc. Most important, we prayed every day that we could receive what True Parents wanted to give us in Jardim. Finally in May, we bought the non-refundable plane tickets. We were committed.

Like most people, I had certain concepts of what to expect. Even though we'd read various testimonies by Michael Kiely, Jorg Heller, and others, still I thought we were going to a place like Camp Sunrise, a sort of rustic, by-the-lake resort. Nothing surprised me more than to see the actual facilities. They are modern and first-class. Since we arrived early in the summer, there were only about 20 other Westerners. The few adults and older children would sit around in a circle for Hoon Dok Hae. Tyler Hendricks finished on the day we arrived, and Jackson and Kyoko Bowman assumed leadership of the Western group.

As more people arrived in the weeks ahead, particularly when school vacation began in late June, a huge number of families arrived from America and Europe. As the numbers increased, the dynamics of administering to the needs of upwards of 500 Westerners changed radically. We needed to organize. The permanent staff at Jardim is very small, so the workshop members took responsibility, especially Kyoko Bowman and Keiko Breland, who orga-

nized a nursery and a school! We also had teams for cleaning, sports, youth activities, photocopying, etc. We were tasked to build an ideal community centered on God!

Father says there are three major problem areas facing humanity: (1) immorality, (2) starvation, and (3) environment. Father wants to resolve these issues on a community level and multiply a successful model throughout the world.

Donna volunteered to coordinate room assignments and be a one-person welcoming committee. I helped in the office by maintaining the data, as well as to transcribe various messages given by guest speakers. Our 11-year old daughter, Hannah, was busy making new friends from around the world, riding horses, attending art classes taught by Joe Willitt, and helping the Brazilian sisters in the candy store for some extra spending money. But the foundation of all her activities, like ours, was Hoon Dok Hae. She attended four of the five sessions a day and basically participated as an adult. We are very proud of her.

Father said the daily curriculum should focus on three areas: (1) the Principle of Creation, (2) spirit world, and (3) True Parents. The meaning of this training is to inherit Father's victory at the family level. Families must be taught how to attend God and True Parents. God wanted to educate Adam

and Eve in the Garden of Eden. Father established a condition to bring God to the Pantanal. That's why we can call it the Garden of Eden.

After 21 days of Hoon Dok Hae, I would humbly have to say we succeeded greatly in accomplishing the first goal. Through daily study, prayer, and reading the Jardim and Sao Paulo Declarations, we gained a much deeper understanding and appreciation of Heavenly Father, His nature and situation, as well as the depth and implications of the Principles of Creation.

In terms of spirit world, we read two volumes of Father's speeches on this topic, along with Dr. Lee's first and second books. The latter, on the crimes of Lucifer, is especially powerful and revealing. I saw no angels at Jardim, but like at other times in my life I could see spirit world's hand at work. For example, when I'm busy at a conference or campaign and need to talk to someone, all of a sudden that person walks into the room. Or if I'm in a hurry and need to take the elevator, then bingo, the elevator door comes. You feel everything is connecting for a higher purpose and there is no such thing as a coincidence. That's the way it was in Jardim. Everything sort of flows together in harmony.

As True Parents' vision for the project is explained and we took pilgrimages to three holy places where True Parents shed blood, sweat, and tears,

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in Jardim

we couldn't help but acknowledge, for the umpteenth time, the genius and heart of our True Parents. By that standard, the workshop was a total success. We also read a translation from Korean of a newly published book of prophecies, *Who is He?*, which boldly and definitively identifies True Father as the Messiah.

One of the bonuses of going to Jardim is receiving a family matching, like the sisterhood ceremonies, but with a family from Korea or Japan. We were matched with a beautiful family from Japan.

On July 11, True Parents came to Jardim for a visit. It was a glorious day, just one week before we were to leave. Members lined the road leading to True Parents' small house and welcomed them upon their arrival about 9 a.m. While True Parents received reports, and perhaps rested from their journey, we went back to Hoon Dok Hae. In the early afternoon we were all suddenly called to have pictures taken with True Parents. It was explained that more than one photo could be taken: as a family, with your matched family, and another if three generations of one family were attending together. We have an amazing photo of True Parents with our matched family, a second one with Hannah, and—amazingly—a third with just our couple!

About 3:30 or 4 p.m., True Father came to the temple and spoke to us for about three or four hours on mind-body unity, his vision for the Americas, and spent a long time speaking directly to the Japanese. At the end, we sang *Um Maya* while Father danced in the aisle. Hannah, Donna, and I raced over. As he passed us, Father gave me one of those famous love whacks in the ribs—a badge of honor I will wear with distinction. True Parents left shortly afterwards for Salobra.

Regarding our training program, I would also add a fourth goal about family unity. The program is designed to bring Heaven's blessings at the family level. As the Chung Pyung Providence was for the individual's growth, Jardim is for the family unit. Living together for 40 days naturally brought out a lot of feelings in each of us. But it seemed clear that everyone was dealing with the same issues of growth and development. It didn't matter what language you spoke or what title was printed on your business card. When it came push to shove, we were all one family. Many a day I would see an early member of the movement taking out garbage or mopping the floor. We were all families working together to build the ideal community, and in a family, everyone has to carry his share.

Aggressions and nationalism were taken out on the soccer field. The first couple of Sundays we were soundly trounced by the Japanese and the Korean teams. I played the first game by trading off with an 11-year-old boy from Ohio. Otherwise, the average age of our team was probably about 45! That all changed when the Europeans arrived and the older second generation. We had so many players we created a second Western team. I was relegated to lines man and backup cheer-

leader.

The food was adequate. Nothing fancy, very simple fare that included

rice, beans, and kim chee, along with a meat entree and some side dish like lettuce or tomato. To supplement this diet we regularly went to the fruit stand owned by the local Brazilian church for fresh oranges, apples, mango or papaya. The candy store had everything else—soda, candy, chips, ice cream as well as rubber boots, toothpaste, souvenirs, detergent, etc. So between the regular meal, the fruit stand, and the candy store, our bellies were filled.

The accommodations were fine. At first our family had a small room with several bunk beds, a bathroom, and an AC/heater. Then more families started arriving and it was time to experience communal life. Zagery and Fumi Oliver moved in, and soon we were joined by Tom and Edy Iverson and their son, David. It was crowded but we managed. Eventually, the flood of members and the weekend workshops (the Brazilian brings 200 to 500 guests every weekend!) brought a drastic change. Almost all of the 40-day participants moved into big dormitories, quickly converted from classrooms. Now we really had the communal life Father is so fond of: brothers and sisters dorms with 40-some people in each. Amazingly, this worked too. Inconveniences that might be bothersome in *normal* life mattered not at all in Jardim.

The Hoon Dok Hae was very interesting. At first it was difficult to keep focused. The lifestyle and schedule were too different, but after a while I stopped thinking about the mortgage and how indispensable I seemingly was (not) to the Providence, and just buckled down. Gradually, Father's words began to make more sense. Whenever my mind drifted, a bell seemed to sound, I just knew that I was spacing out. Each time I had to make a decision: "Bill, you're distracted. Choose. Space out or focus. Choose. Now!" Pretty soon I had trained myself (with the help of a supportive spirit world and my loyal ancestors) to *be here now*, and learn from Father's words and training course.

Besides the 21 days of Hoon Dok Hae, there were 13 days of community service, three days of pilgrimages, and three days of fishing. The pilgrimages were extremely interesting. We visited Salobra about three hours away. There's a hotel owned by the movement, where we had an excellent lunch. We visited Parents' home and heard a very moving explanation of the conditions Father set for the 3.6 million and 240 million couples Blessings. Afterwards, we went fishing on an incredibly beautiful river.

The second pilgrimage was an eight-hour boat ride up the Paraguay River along the Brazil-Paraguay border past the site of last year's 40-day workshop

for Korean and Western national messiahs. A Korean elder explained Father's providence related to these locations. Then we sailed on to a very humble backwater hotel that Parents use as a jumping off site for their fishing excursions. It was a spectacular boat ride. We saw alligators, exotic wildlife, and birds, and even extinct volcanoes. On the return, the Brazilian boat crew turned on the music and taught us the samba! There we were in the middle of nowhere dancing the samba with Nora Spurgin, Jackson Bowman, and Peter and Phyllis Kim. What a sight! What we did for the community ser-

qualified orthodontist in Jardim. He took care of the problem. In fact it sort of turned into a blessing. We had to see him several times, so our trips turned into father-daughter quality adventure times. We had to organize the transportation, speak Portuguese, and since we were in town anyway, we naturally had to sample the local ice cream and delicacies!!

On the 41st day, after a heartfelt good-bye from our very special brothers and sisters, we traveled to Campo Grande for the flight to Sao Paulo. The difference in atmosphere quickly became apparent. On the counter in the candy

store were several *adult* magazines with nude women on the covers. I felt so sad to see Satan's unprincipled version of civilization after the purity of Jardim. I stretched my sweatshirt across the counter to cover it up so Hannah wouldn't have to see this cultural trash. When we landed in Sao Paulo airport, in the departure lounge, we met a group of Korean and Japanese families who had left Jardim a little earlier than us. It was like a home town reunion. It was so good to see them even though only two days had passed.

We returned to Washington with a revitalized spirit and determination to spread the message, particularly about Jardim. Father wants everyone to attend

the 40-day training. It is essential for registration into the Kingdom of God.

The next day back, I bought a fishing license and headed for the nearest lake. So far, so good.

Bill and Donna Selig were blessed at Madison Square Garden in 1982. They live in Rockville, Maryland, with their daughter, Hannah. ❖



True Parents with the Seligs in Jardim

vice period was very flexible, depending on what needed to be done at that time and on someone's particular skills. Antonio Betancourt gave Spanish lessons in the school. Donna's time on the administrative staff went toward her service. A brother from Germany, Wolf Osterheld, and I were chosen for more physical work. Each day we teamed up with Mr. Watanabe, a short, powerfully built 1800 couple. We filled pot holes, cut down trees, whacked weeds, picked up trash. I enjoyed doing this work. In the end, I lost 10 pounds and felt very healthy.

The meditation period was a great surprise. There are several fishing places. The farm is located where two rivers converge, and both rivers are within walking distance and filled with fish (very clever, elusive fish). There is also a man-made pond that was "said" to be stocked. We tried all three places. On the river there are two prime locations: Mother's fishing place and Father's. Both are magnificent and beautiful. The images are indelibly burned in my memory. Donna expectantly casting her line; Hannah, armed with a net, targeting the minnow population; I, down the stream, just quietly grooving on Heavenly Father's magic. It was postcard picturesque. If the purpose was to think about God and the creation, again, Father in all his genius, chose the perfect hobby.

During our stay, Hannah had problems with her braces. I was afraid of this, but fortunately there is a very

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The Pure Love Lady in the Netherlands

by Marian van Hofslot
—Tilburg, Netherlands

With all the inspiration I received recently, I thought up a plan to start reaching out in my hometown. My main focus of course is firmly to establish a Pure Love Education system. I translated Teri Lester's booklet about Healthy Love—a nice, clear, healthy, colorful and small booklet. On the back is the Pure Love Pledge and our address and phone number. With a laser printer I can make one booklet for 25 cents. I sell them to adults for a dollar, so I can give them for free to the young people. I've sent the booklet to all elementary and high schools and included a short letter to invite us to their schools. The letter requests them to answer us before September.

On Saturday, June 5, I went downtown with three other members. We took booklets, forms with the pledge written at the top and with space for a person's name, age, gender and the name of their school, and a box of holy juice cups (soon we will have candy again). Across my chest I was wearing a yellow ribbon with Pure Love written on the front and back. Most of the adults (about eight out of ten) we spoke with, agreed with the campaign and bought a booklet.

I stood a whiteboard next to me inscribed with the words "Only for the Young People in Tilburg." I began speak-

ing very loudly—sort of street-preaching—about what we were doing and very shortly after that, young people began stopping. I spoke to them, explained, and asked them to read the Pure Love Pledge out loud. If they agreed, I asked them to sign, gave them a booklet and a cup of holy juice, which they then drank. I apologized to them (with a clear voice): "I'm very sorry that our generation and the ones before us made such a mess of the world. I promise that I will visit your school, and that I will do anything to change this town so that you beautiful, pure young people and your children can grow up in a Pure Love Town. I wish you all the best and protection for these coming years."

Some parents were present with their children, and they were very proud that their children signed. The young people were very inspired and happy. They understood very well what it was all about and agreed with everything.

In the evening I went house to house in my neighborhood with the same ribbon, booklets and holy juice. When they agreed, and had teenagers at home, they invited me in, and together with their parents around the table we would say the Pure Love Pledge and drink holy juice. Then I would give my apology to the teenagers. Again, the parents were very proud. That first Saturday's effort resulted in 88 teenagers

signing.

This was just the beginning. One week later in Nijmegen, 200 young people signed the pledge. The following Saturday, June 19, in Breda, another 233 inspiring young people signed, and on June 26, in Tilburg, 236 signed! After working three times with a team in Tilburg, Nijmegen and Breda, the



couples living in those cities will continue by themselves.

For the past two weeks I have been going from house to house in my hometown on Mondays, Wednesdays and Fridays to sell the booklet. Any teenager who walks in front of me or who is at home when I come, reads the pledge—and many sign.

Heavenly Father has also sent me some help. Two teenage girls are helping me house to house three times a

week with their parents' permission. Aisha is from an Islamic family and Wendy is from a Roman Catholic family. They are so enthusiastic. They walk faster than I do, and send every teenager they meet to me. Our 12-year-old son Thijs is helping and he is learning so much.

Teenagers are getting to know me now. Several times already they have called to me on the street. Then they smile and wave: "Hello, Pure Love lady!" I wave back.

Once I have a certain number of signatures from Tilburg, I am going to the schools and churches to show them what wonderful young people we have in our town, and ask, demand and beg them to help in the name of God.

Most important: this works. The young people are very open to this approach and they feel good that someone is talking to them about this subject. They long for a better world and want to help and be part of it.

Indeed, a new time is coming. I never thought this could happen, and I deeply believe that the young people are for our Heavenly Father and True Parents from now on. It is so inspiring and, needless to say, I feel Heavenly Father and the spirit world have prepared this all the way.

I hope all of you can find the inspiration to reach out to God's youngest children.

Reprinted from Today's World ❖

by Dan Fefferman—Washington, DC

The International Coalition for Religious Freedom (ICRF) and several other plaintiffs filed a federal suit against the State of Maryland today for infringing on First Amendment guarantees of religious freedom. The suit seeks to stop the state's "unconstitutional investigation" through its Task Force to Study the Effects of Cult Activities on Public Senior Higher Education Institutions.

"The United States has correctly criticized European states for scrutinizing smaller and newer religions through government commissions such as this one," said ICRF executive director Dan Fefferman. "The state of Maryland is engaging in a witch hunt by carrying out a biased inquisition into new religions."

State of Maryland Sued for Religious Discrimination

Named as defendants in the suit are the State of Maryland, the Board of Regents of the University System of Maryland, Governor Parris Glendening, and task force chairman William Wood.

The defendants stand accused of several charges, including: • Violating the Establishment and Free Exercise Clauses of the First Amendment • Violating Article 36 of the Declaration of Rights of the Maryland Constitution • Causing the US to violate the UN's Universal Declaration of Human Rights and the International Covenant of Civil and Political Rights.

"These two United Nations instruments require nondiscrimination, equality before the law, and equal protection of the law for all religions and beliefs, including those which are newly established, non-traditional, and/or originating or based in other countries," says a 19-page complaint filed in Maryland District Court today.

The complaint asks the Court for a declaration that the legislative act creating the Task Force and the actions of the Task Force itself are unconstitutional. It also seeks preliminary and permanent injunctions from further implementation of the Task Force's legislative mandate.

The complaint says the defendants have violated the Constitution by "utilizing government funds, employees, facilities and pronouncements"

in • "investigating the religious beliefs and practices of targeted religious minorities" • "mandating preferences for some religions over other religions" • "chilling the rights of adherents to certain religions to the practice of their faith"

The Task Force was set up as a result of the state legislature's passing House Joint Resolution 22 last year. Fefferman denounced the Task Force as "religious McCarthyism. This is the 90s version of the 50s' Red Scare," he said.

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"The State of Maryland is looking for a 'cultist' under every college dormitory bed."

Rev. Susan Taylor, President of the Founding Church of Scientology of Washington, DC, added, "Actions like this Task Force occur when government officials fall victim to the propaganda of religious bigots."

Plaintiffs in the case include ICRF, religious freedom advocate Nicholas Miller of the Council on Religious Freedom, humanities professor Lloyd Eby of the University of Maryland's University College, and several other Maryland residents who are either students, parents of students, or employees of the Maryland University System.

More information on the Task Force is available through ICRF's web page at www.religiousfreedom.com. A copy of today's complaint filed in the Maryland District Court is available on request. The International Coalition for Religious Freedom is non-profit, non-sectarian, educational organization dedicated to defending the religious freedom of all, regardless of creed, gender or ethnic origin. ICRF acknowledges with gratitude that, at the current time, it receives the bulk of its funding from institutions and individuals related to the Unification Church community. ❖

ADVERTISE IN THE
UNIFICATION NEWS

Spiritual Life at Chung Pyung Workshop

by Michael Hentrich—Gasper, WY

I realize that some people may be tired of seeing Chung Pyung Workshop testimonies after all these years, but for those of you who aren't....

Our family of four just returned from a 10-day workshop in Chung Pyung Lake. Our children are 13 and 15 years old. I was so grateful that the kids were able to digest that experience. My hope in going to Chung Pyung was to experience something that would help my mission and my blessing.

The first thing that struck us was the newly completed Chung Pyung Temple. It is a breathtaking marble construction worthy of being True Parents home and Training Center overlooking the lake. But, as Dae Mo Nim said to us, it is already probably too small for the anticipated throngs to come. A hospital is also on the drawing board, in addition to two other new buildings currently under construction there now.

The next thing that overwhelmed us was the number of Japanese and Korean members who were attending workshops there. Weekends would see about 2,000 guests roll through for an Ancestor Liberation Workshop, for example. This happened three times when we were there, actually, including a new mid-week workshop. From missionaries to businessmen in suits, all were new faces.

The next thing that was very humbling to me was the number of Japanese and Eastern European members who spoke fluent Korean. In fact, quite a few young Japanese members were attending the Korean members' 40-Day Workshop. I was speechless. Of course, I realize that some people have Korean spouses or are working or studying in Korea,

etc., but this is not enough to explain what we saw in terms of mastery of Korean language.

Personally, I'm sure that I could have pushed myself more at Chung Pyung, as a general rule, but then I would always feel compelled to say that. I did push my limitations a lot. I eventually got the famous Chung Pyung phlegm and sore throat, but at that point I started to have some spiritual experiences there.

The first was when we were walking out of Dae Mo Nim's prayer room and a voice said to me very clearly, "She (your wife) is not Japanese. She's Korean." I was so surprised and shocked. Mr. Lee had just explained that many Japanese suffered from the resentment of Korean comfort women. I immediately could see it in my wife. That explained to me why she had continually attacked me for any or no reason since early on in our family life. Before that time, she was happy and sweet. But, at one point, when she started to feel that I did not sincerely care about her in her pregnant condition, and that I was being heartless, she then changed into a very different person from that time on. The Korean comfort woman scenario seemed to explain everything. Later, as we left the Tree of Blessing, another voice said to me that this was why Father picked a gentle-type man for her. She had always resented my being somewhat gentle in nature, but then I understood that the resentful spirit was best served by such a husband. This, also, seemed to make sense.

Another time, when I was most sick with this phlegm and cough, I was trying to sleep and found that my lungs were filling up. I was wheezing and getting pretty concerned that maybe I was getting pneumonia or something. I

was starting to get very concerned and thought maybe I would need to go to a hospital or something. Then a very clear and ethereal-feeling personality came to me (I didn't actually see any spirits during this time.) and gently and warmly instructed me in precisely what I should do in this situation. It clearly said to me, "Cover yourself up, and lay first on your left side and then switch to your right side." It was clear as a bell and felt very personal and intimate. As I followed these steps, my lungs cleared up and I could sleep. From this time on, the sickness gradually got better. It was very dramatic.

Finally, I realized later in the workshop that I and my ancestors had hurt people many times heartistically, especially my mother, wife and grandmother, etc., women in general. I did *An Su* from this perspective and tried to liberate resentful spirits in the area of the heart, as instructed by Dae Mo Nim. Something very unexpected happened. First of all, for years I had had no endurance whatsoever, in terms of my physical heart. When climbing the hills to the Holy Trees at Chung Pyung, for example, I would literally have to stop every 50 feet, like an old man. I am only 47. There was no exception to this. I told my wife that I thought maybe my arteries were not open and that these days many people my age were getting bypass surgery to open the arteries around their heart. But, when I entered the room to begin this *An Su*, a spirit warned or threatened me that I was going to die if I proceeded with this

An Su. Usually I would heed such a warning or threat, so I considered whether or not I should leave the room. Then, in the end, I stayed and finished the *An Su* session. Nothing happened, and this left me suspicious. After that, I was amazed by one thing. I no longer needed to take a break every 50 feet going up the hills. In fact, I shocked my wife by walking all the way from the top building to the first tree with no stops. Then, I walked all the way from the Water of Life to the half-way point on the way to the Tree of Blessing, where the trail turns sharply left, again, without a stop. This was unbelievable. Then, I walked the rest of the way up to the Tree of Blessing. It seems that my heart was being choked by some resentful spirit, and probably for justifiable reasons.

Those who have worked with me and know me personally know that I am not a person who normally has such a flow of spiritual experiences as this. But, in the context of Chung Pyung, this is what happened to me. In the end, I can't say that I experienced anything that would directly impact my mission, unfortunately, but then our blessing experiences and our mission experiences are hardly separate and distinct from each other. I would say they are very much related. So, we shall see. I would say to anyone considering their first trip to Chung Pyung, go as soon as you can, but know that as in all spiritual contexts, you will get out of it only to the measure that you put yourself into it. ❖

Ancestor Liberation

by Hyoong Je & Nora Erpelding—St. Cloud, MN

Nora and I are from Region 8 and attended this ceremony in Chicago on April 22, 1999. We started doing a 50-bows/day condition especially for this event. While Nora was bowing, she sensed her ancestors lining up and bowing together with her. Then one night while I was doing my bows, I felt as if there was another person inside me, bowing together with me, receiving True Parents.

Then during the Chicago ceremony, we both had deeply moving experiences as well. While we were doing the unison clapping with the drum, over a thousand strong, each time we clapped I sensed a spirit leaving each person there, being raised up.

While Nora was listening to Dae Mo Nim's speech, she sensed her ancestors sitting on her right side. A few minutes later Dae Mo Nim said, "Your ancestors are right here; they are on your right side." During the

unison prayer, she told her ancestors to "Go, go to the workshop, you are liberated." She sensed that, one by one, they glowed and went up until the last one, who took the time to touch our son Jaemi (who flinched—he was sleeping at the time).

After these experiences, our family decided to keep doing this bowing condition for our ancestors. That night when we returned to St. Cloud, my hometown, during my bowing condition I saw True Parents standing together in white robes. Heung Jin Nim was next to Father and Dae

Mo Nim was next to Mother as we bowed to them. I looked behind me and saw an endless line of spirits waiting in line to bow through me to receive True Parents.

True Parents mention

"ancestor's bows" in the book entitled *True Parents* (originally part of the 15 books in the *Hoon Dok Hae* series) which we received after Mother's recent speech: "So all come down from the spirit world and bow down" to True Parents, p. 186. ❖



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RELIGIOUS YOUTH SERVICE

RYS Volunteers Clean up Hur

by John Gehring—NYC

There are some problems that individuals continually refuse to deal with. There are also difficult problems that government and local communities prove ineffective in providing solutions. In Honduras, the second poorest nation in the America's it is no different. The trauma of Hurricane Mitch which pounded the nation in November are still visible yet more subtle are the emotional scars of that her vicious attack has left on the people. The problems can seem overwhelming.

The wrath of Hurricane Mitch created enormous personal and collective problems for the people of Honduras and for its Central American neighbors. The storm pounded for five merciless days wind driven rain which flooded every river in the mountainous nation. In the wake of the storm it was reported that 20,000 people were either dead or missing. Most of the nation's bridges and infrastructure were destroyed or damaged, entire villages washed away, crop damage was extensive, the wreckage of homes and property monumental, and the population lay in a state of shock. The nor-



national priority. The citizens of the area waited for the government to respond to their difficulties but as time passed, problems mounted, periodic flooding continued, roads literally disappeared, and garbage piles grew daily in size and stench.

The biblical injunction from the book

garbage piles grew into small hills. Flood prevention efforts were stopped twice because of funding problems. In time it became clear that most people in the community had lost heart. It was at this point that the RYS arrived in the "El Sapo" community.

RYS 6th Friendship America's Pro-

"Healing of El Sapo" and the efforts of the 'foreigners' and the USA state representative Mark Anderson struck a responsive chord in the media.

Friendship America's projects were initiated by the RYS in Haiti in January of 1996. The RYS has sponsored six projects in the America's which have been designed to build cooperation between Roman Catholic and Protestant Christians, provide support and cultural recognition towards the indigenous people's of the America's and serve as a link to bring the people of the America's together in a web of friendly, cooperative relationships. The most recent project was the second in Honduras and it clearly build on the foundation of the work done in the past.

Learning through experience and challenges: RYS provides participants with a living education. We learn best through experience and challenge and the RYS is all about experiencing and challenging. It is about the challenges of picking up hills of garbage, alive with crawling creatures, it about adjusting to new food, languages and unusual friends, it is about team building and



mally energetic and hopeful people of Honduras often stood on the sidelines as foreigners poured into the nation to initiate emergency aid and begin the reconstruction of the nation.

Honduras was faced with a huge array of major emergency projects. From the long list of critically needed projects the most desperately needed were often targeted as first priority while many of the less critical or 'smaller' problems were ignored. Tegucigalpa, the nation's capital lost all its bridges and many roads which required immediate action. While high priority projects were underway, other projects were forced to wait. The small community of "El Sapo" was not considered a high

of Proverbs states that: "Hope deferred makes the heart sick". This is surely a timeless wisdom. The community of "El Sapo" while waiting for the things that were promised, began to lose hope, and the heart of the people suffered. As the periodic flooding continued,



ject: In Honduras, on July 3-13, forty three volunteers from fourteen nations joined RYS in its 6th Friendship America's project as a public response of support for the citizens of Honduras. Under the guidance of the nation's minister of social projects, (FHSP) the RYS was presented with the challenge of cleaning and protecting a community that for the past two decades has suffered from flooding and neglect. The volunteers took on the challenge and spent a week working on constructing walls for flood prevention, they designed and built bins for collecting garbage, and shoveled, picked up and loaded nearly a thousand bags of often vermin infested garbage. The work in the "El Sapo" area of the capital city of Tegucigalpa was called by the media as the

visioning and most of all it is about doing, doing those things you believe are good.

Living together in an international community with people from all traditions provides numerous challenges and opportunities. Challenges are a part of the RYS, challenging oneself to reach out to others, to work harder than you believed you could, to contribute to building things, to making relationships and becoming a person who can make a real difference.

For those participants coming from the USA, the challenges that arise in a much 'poorer' nation are vast and varied. For many, they are seeing for the first time the human cost of poverty's heavy hand. Coming face to face, looking into the eye's of a street child asking to eat off your used chicken bones, running into a communities general ignorance of basic health standards, seeing lives wasted through indifference, corruption, and apathy provides a vastly different point of reference than the suburban shopping mall. These challenges can be confronting and they often lead to per-



RELIGIOUS YOUTH SERVICE

Hurricane's Wounds in Honduras

sonal reflection and a self-judgment. Each RYS project concludes with a time given for reflection. It is usually at this time that participants get a chance to ask themselves such important questions as: "What really is important in life?", "What is truly valuable and worth living for" and "What can I do to make a positive difference in this world? RYS works to help participants to see the problems and the solutions using their faith as an essential resource.

RYS encourages those involved to serve but also to search. Young people, often wrestle trying to design a personal vision for their life. In a rush to achieve 'something' many get trapped into doing things that have little or no real value. The RYS helps point participants to a direction in life that has real and lasting meaning and value.

Second Generation challenged to live for the sake of others: In the Honduras project, a dozen Unification 2nd generation youth took part. They invested themselves and had an opportunity to practice the ideals of unity, friendship, service and true love that is such a significant part of their faith. They accepted the challenges that came before them, digested them and came out the better for it. Among the 2nd generation, Daniel and Jini Bessell served as a fine example of a couple sacrificing as a family for the sake of others. Traveling from Guatemala in

cult nature of the work. Every person left with a real sense of accomplishment. This sense of accomplishment was magnified by the extent of the national media coverage that the RYS received in the television, radio and press.

A moving climax of the work effort came when the mayor of Tegucigalpa Dr. Vilma de Castellanos personally thanked each participant for the service they gave. The mayor promised that the city would build additional garbage bins and work to see that the El Sapo area remained clean. Dr. de Castellanos warm support and the cities desire to build on the efforts of RYS was a



a van with their brother Chung Hee and three other participants, they willingly stepped up to take on all kinds of challenges. To watch them work, plan, laugh and share together gave a bright hope to all the participants who are looking to build a marriage based on love and service.

All the RYS participants in this project gave much to make it successful. The measure of that investment could be seen in how happy they were throughout the project despite the very diffi-

visible affirmation that the efforts of youth can make a difference.

Media feast: RYS is a peace project, it sees religious cooperation as a fundamental element in the constructing of any true and lasting peace. It has often worked in the quiet corner's of the world, without the glare of public attention. Normally the RYS does its service projects without having the television follow around on a daily basis but in this project the RYS was national news on an almost daily basis. This

was in part a result of the interest RYS stimulated in the media a month before when the President of the Congress invited RYS director, John Gehring to address the national youth representatives at a special gathering at the Congress Building. When the RYS Director spoke of international youth coming from fourteen nations and a US state representative coming from Arizona to work in

the troubled area of "El Sapo" the media saw it as a good human interest story.

The media saw the RYS as a fine model of service but they also wanted to use the RYS as a way to stimulate Honduran's to believe in themselves and to encourage the people to take more responsibility for their nation's problems. The newspapers enjoyed pointed out that Arizona State Representative Mark Anderson was working hard with his daughter cleaning "El Sapo" while the typical Honduran politician's only talked about the problems while speaking at a fancy luncheon.

In its positive coverage of the RYS, television, newspaper and radio anchors saw lessons to be learned concerning the true spirit of volunteerism, of community responsibility and self-reliance. In a real sense, the RYS provided a model for the people of Honduras and also a challenge to take on the problems of making a new beginning in the aftermath of hurricane Mitch.

Future plans for Friendship America's projects: The RYS is planning to build on its existing foundation in the America's through having a project in Nicaragua in the spring of 2,000 and then having a larger program around July 1-14, 2000 in either Honduras or Guatemala. The Nicaragua project will be largely designed to involve participants from Nicaragua and its neighbors. The July project will be open to participants from all nations.

The RYS is continual expanding its program agenda and is having an ever increasing impact on society. We are still largely dependent on yours and other donors contributions. Please feel free to invest in the future through making a tax deductible donation to the RYS.

For more information on the RYS's upcoming projects please visit us at www.rys.net or email our office at RYS@pipeline.com. A letter will reach us at: 4 West 43rd St. NY, NY 10036. ❖



Songs of Japan Recorded in UK

by George Robertson—London, UK

I could make the shadows disappear", recalled Peter Graham. "It was in the kitchen at home, I was about sixteen or seventeen, and sometimes I would be sitting up all night playing the guitar. Then I would see some shadows just coming and I would make up a kind of gospel type song, although I didn't really know what I was doing, and the shadows disappeared"

Peter, whose grandfather was a brigadier of the Sikh Pioneers Regiment, was born in Calcutta, India. His family moved to England when he was 4. He is still chasing the shadows away. After several years performing with the Go World Brass Band (GWBB) and 'Original Mind' in the UK, he continues today a career and a mission as a performing singer-songwriter.

"From 1982-85, I was in the USA, first with the IOWC, then pioneering in Lynchburg, Virginia, home of Jerry Falwell. I reached a point where I had to make a decision about keeping my dreams of music, so I went up to the Blue Ridge Mountains and prayed strongly, really needing to know God's mind on this. The next day, a call came from Washington asking us to prepare a band for a religious freedom rally. Two days later, I was playing original songs in front of the White House. This seemed like a good answer to me, so I came back to England to continue the band mission. However, by then, there wasn't a band to come back to, so I worked in various church activities, including putting together a band for the Berlin CARP Convention. In 1988, Heung Jin Nim was looking for music, so the band emerged again, as 'Original Mind'.

"In 1978, I heard speeches from Father about the music providence and the band mission. He said that no matter how long it takes, did we feel in our hearts that we were connected to this mission? I could put my hand up, because I absolutely was and still am, so that hasn't changed. That line is still the same, although the Providence has gone through plenty of changes, especially to do with music and performing arts. However, the need for culture and creativity can only get stronger as time goes by. In any case, what has kept me in there and really alive, is the song-writing and so I have got songs from all those different moments. They are like a kind of diary for me"

What are these songs? "I think there are two kinds of songs that I make: one is from ideals and hopes for the future and the other is impressions of places and people that have moved me in some way. It's often a lot to do with nature. I look at nature. One hobby of mine is bird-watching.

Peter has recorded many of his songs. His most recent collection is 'Tokyo Time'. These songs were inspired during visits and tours he has made in Japan. Is he trying to reflect Japanese culture?

"Not really, because the feelings are universal. They are universal but it was being in Japan that could stimulate them. A main factors I guess is being stimulated by new people and impressions. Another is that Japan has been special to me for quite a while.

Japan is never far away. Peter is married to Yasuko. "She's taught me a lot of things about relating with the Japanese, though I wouldn't say she was a typical example. I do try to reflect a few Japanese sounds on this CD, like the koto (an 8 open stringed instrument) and of course, singing in Japanese. The main point is to be a bridge between our cultures by expressing things we have in common. An example is 'Mountains of Akita', which is about the power of mountains to move us. They never change, always give strength, unlike people who are sometimes up, sometimes down. This is the same in some other places as well but for me, it was the Japanese mountains that brought on these reflections.

"By seeing through an outsiders eyes, people can get a different view of themselves. One lady had bought my CD and was moved to write to a Japanese magazine. She said that she felt I had expressed something about her own country that she had forgotten but now having remembered, she was richer for it. I sometimes get interesting reactions after performing. I recently played the song 'Iwate Omoiokoseba' (I remember Iwate), which is about my wife's hometown, for a language club in London. I sang it in English first and

then in Japanese. Some Japanese ladies said to me afterwards that when I sang it in English it was quite nice, like a country type song. But when they heard it in Japanese, it was totally different. They started to miss Japan, even though they had never actually been to the area I was describing." "That kind of reaction shows me that Japan is reachable, not only 'mysterious'. There's often different ways of expressing the same thing. Instead of a lot of words to express one feeling, a Japanese might use no words at all to express many feelings. However, they are still things that everyone experiences. I sometimes relate a small incident in a song. It might not be really special on the surface, but has some feeling behind it. As an example, the song 'Iwate' has a verse about being given a tomato by an old lady in a small Japanese village. I was walking through the fields with my children and she offered them to us in such a warm hearted, welcoming way. I was moved by this and somehow built the song around it. Some people say they like this part of the song the best. Its a simple, pure moment, captured and expressed.

Tokyo Time' has several spiritual, almost visionary songs. "There is sometimes a bit of a surprise about another track, 'A Million Guitars' I find this is good because it gives an opportunity to explain what it means. The title means something impossible in a 'normal' sense but which might one day be possible in another world, the spiritual world. And its actually the emotions behind the guitars I'm talking about, not a million literal guitars."

Why is Japan special to you? "Well, maybe I should start from the beginning. Japan is the Eve nation but what does this really mean? About four or five years ago, Japanese missionaries were sent out all over the world. They sacrificed a lot and they are still sacrificing. Father said they were bringing True Mother's spirit to each country, to start the Women's Federation. I offered to help them with a speech tour they were doing, using the band sound system. The first two to come to Britain also stayed in my house, so I was in a situation of being close to them. At the end of the tour, during the good-bye speeches, I had an experience of re-birth, which was the Holy

Spirit and I couldn't stop the tears. I felt this as a life changing experience and that the spirit of True Mother, True Eve, really does come through Japan as represented by these sisters. I wanted to promote them, through cultural programs. I felt there was a similarity between them and the early days of the Go-World Brass Band. As if a cultural revolution had come round again. However,

the plans I made for this didn't work out, which was frustrating. Still, there was no turning back from this new commitment, and a couple of years later, I went to Japan to pioneer as a singer/songwriter. So, God guided me in this way. A lot of people helped me and are still helping, for which I'm really grateful. Especially my friends at the Sekai Nippo newspaper in Tokyo It's an excellent paper, by the way, everyone should subscribe. If you can't read Japanese, look at the pictures!"

Peter has been steering a course through the changes in the Providence, and still working as a singer/songwriter. How is he able to live financially? "I've recently finished an eight month contract performing five nights a week in a London West End night club."

What was that like? "The nightclub I was working in was one of the more up-market ones. People would pay over £100 for a bottle of champagne. Sometimes the bill for one person was several thousand pounds. This included hostess fees and it was very interesting to be in this environment. the hostess's came from every kind of background. There were about twelve of them and some had a good standard, with steady partners who they were faithful to. Some were the opposite, of course and the general atmosphere was pretty rough really, especially the conversation, which was basically swear words, with a few bits in between. However, I started to build up relationships and one lady turned out to be very spiritual. She even saw spirits in the club and pointed them out to me. We talked

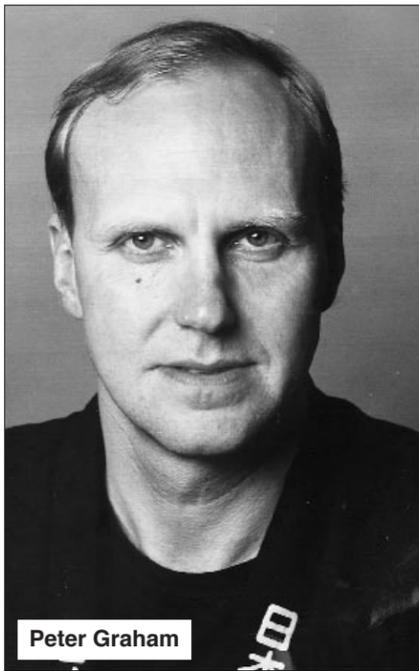
a lot about the spirit world and I lent her Dr. Lees book, which she read and then left around so that the others could read it. I could tell her about the providence and she somehow understood. 'As our relationship developed, she started to stop swearing and give up smoking, though I never mentioned it. I would be sitting with them and when someone swore, she would turn around and say 'Oh, sorry Peter', then she'd say to others, 'He's like God, you know, you can't swear around him, its like swearing at God!' Somehow, the others more or less accepted this, because she was quite powerful. The swearing actually stopped for a while. It crept back but it was never as bad as it was. I could do this job because In the Go-world Brass Band, I learned how to play electric and bass guitars and deal with the technical side, like sound equipment, mixing, basic recording and production. I have my own music 'set' that I can earn money with, Elvis, Beatles, rock, pop, soul etc. Since I have come back from Japan and have recorded this CD, I am really trying to earn money with original music. I have set up my own publishing company, 'Original Mind Songs', to handle royalties, which have yet to appear. I have an internet site and the CD is placed on various other web sites as well, also in a couple of shops around London and Tokyo, including Tower Records in Piccadilly".

Does Peter prepare himself for performances like one hears stories about bands sitting together in their dressing room in meditation? "It does help. When we were with Original Mind, we did some big performances. We would always pray before. It does create some energy, some power. It was especially good to do this in the more unusual situations, such as in front of the Berlin wall, or before appearing on Romanian national TV. "Now I have a new group, which is myself and two Japanese singers. One has a Chinese husband, which is an interesting combination, and the other one used to be Buddhist, quite idealistic. They both sing very well and are professional. They went to drama and music school for three years, one in London and one in Tokyo. They have been on TV and extra in movies, including the last two James Bond films. We have started performing and they enjoy the music and feel committed to help."

Do you have a name yet? "World Express'. Kind of representing me and Japan, together, singing for the world. Well, that's the way I look at it. Actually, I've connected with quite a few Japanese/British friendship and reconciliation groups, through this band and my music. It's even more personal, as my grandfather fought the Japanese in WW2 and hated them. Now, he has communicated from the spirit world that he is 100% behind my mother and myself working in this direction. My mother is a dedicated Women's Federation member by the way, a lovely person. She's been to a single blessing and lives with us which is really helpful, as we have four little boys to take care of."

Peter and Yasuka have recently become National Messiahs to Palau, a small Pacific island about 400 miles from the Philippines and 400 miles

see JAPAN on page 19



True Christmas: Songs by the Second Generation

by Ken Hendricks

A new album, *True Christmas*, is a CD of newly composed songs recorded and performed by second-generation children from the New York/New Jersey area. It is now available to the public. All songs were written by Ken Hendricks, who also produced the album. Further contributions were made by David Eaton (musical arrangements), Roy Clark (recording and mastering) and Rod Cameron (art and cover design). The theme of *True Christmas* is not just about Christmas. It is about giving, caring, dreaming, hoping, loving, and...it is about True Parents. A portion of the proceeds will go for scholarships at Jin-A Child Care Center and for future second generation projects. CD's and cassettes are available from Ken Hendricks. (See order form.)

Originally conceived as a "project of love", I wrote my first Christmas song in 1979. From that time on, I slowly continued composing Christmas related songs, which I determined one day to record. That glorious day arrived last July, when I met my Angel. (In the music and film industries, an Angel is that special person who helps you bring a project to fruition financially.) After some discussion, the plan to record a Christmas album with our second-generation children became reality.

I immediately contacted David Eaton, our own internationally renowned conductor and composer for the New York City Symphony (also guest conductor with The Goldman Memorial Band also here in New York). David skillfully and tastefully arranged each song, and contributed *Prelude* to the album. Next I contacted Roy Clark, senior audio engineer for New York's prestigious Manhattan Center. Roy diligently and patiently recorded and mastered the album. Because of his work at the Manhattan Center, he has had the opportunity to engineer for such great artists as Richard Bona, Phil Collins, Don Henley, David Bowie and Michael Brecker. Next, I contacted Rod Cameron, photographer extraordinaire and graphic artist, who designed the cover and artwork. Rod has been the artistic mastermind behind many of the UC related projects over the years.

The fun part was auditioning the kids, ranging from 12 years down to four years of age. On the album, we call

them the *Kosmic Kids International*. Without a doubt, they joyfully sang their hearts out. In all, over 40 children participated in the project, which culminated in a command performance at the Manhattan Center for True Parents last November 29, as part of the 39th *True Children's Day* celebration. I have listed each of their names in the credits on both the CD and cassette covers.

Song titles on the album include: *Prelude*. This is David Eaton's personalized version of *Deck the Halls* and an excellent introduction to the rest of the album. *TP/TL*. (*True Parents/True Love*) is the song we also had the pleasure of performing for True Mother in Philadelphia during her national US Hoon Dok Hae tour. *TP/TL* is upbeat, catchy and powerful. But be careful! You may find yourself humming it, everywhere you go, all the time. *God Bless Everyone*. is one of many songs inspired by my children. It is a lesson on sensitivity to others, showing us the true meaning of Christmas. Its message: *All men are brothers, and...God is love. Drinking Holy Wine*. was written in 1979 while I was performing at the Down Home Inn in New York with the folk trio Nama. (Nama was Roy Clark, Robin Wallbridge and myself.) Apart from what the title may imply, *DHW* is a family song, similar to *TP/TL*, expressing delight and joy for one's true family. *Songs the Angels Sing*. This was performed by *Kosmic Kid's International* for True Parents on November 29, 1998. Its message: *True Love is finally here*. *Jingle, Jingle, Jingle*. is an original (True) Christmas song about Santa and Rudolph and me. It is all about how Rudolph drove the sleigh into a tree, and now Santa is making phone calls from my kitchen all the time. Cross my heart and hope to eat kimchee, this really happened. Really. *God Is*. With the coming new millennium, a more natural approach to discover-



ing the essence of our Creator has appeared. It is embodied in the search for true love, which can only come from a true parent. How else could I portray the enduring heart of God except in a song inspired by and written for my daughter Sunmi? Do You

Remember? Sometimes kids ask the darndest things, like "Who made... whatever?" I have just one answer. "It must have been God, cause... it wasn't me."

Happy Good Year. This is the first Christmas song I ever wrote (1979). It is a bee-bop, feel-good tune with all of the traditional images of Christmas. Hopefully, it is on its way to becoming a traditional classic, to be performed by myriads of music lovers forever. *Rock - A - Bye Abby* (*Abigail's Lullaby*) is a song of remembrance. It is that quintessential lullaby of a time past when we all were young and vulnerable, and every moment turned into an eternal memory. *Rock-A-By-Abby* features 12 year old Cathelene Bell. Cathelene does a wonderful job of bringing out the heart of Abby's musical story. This song was written for our fifth child,

who is the proud daughter of Eric and Tokiko Richardson presently living in Detroit, MI. *God Is* (reprise). There is something deeply spiritual going on in David's arrangement for this song, that Roy and I reworked it a little into an instrumental version. Overall, we hope you will enjoy it for a long, long time, on any occasion, not just Christmas.

Now, I would like to list *Kosmic Kids International* for you.

Karlsun Allen, Sunmarie Allen, Cathelene Bell, Grace Burns, Joy Burns, Raymond Burns, SunKook Burns, Karina Carmichael, Jamie Carroll, Jennifer Carrol, Ariel Carvell, Jamie Christian, Sara Christian, Tammy Christian, Amy Clark, Gerin Clark, Leon des Lauriers, Naomi des Lauriers, Rene des Lauriers, Camarie Eaton, Miyoung Eaton, Mika Gagne, Benjamin Gilberg, Minshin Gilberg, Gilchrist Goldstein, Hanali Hendricks, Kanali Hendricks, Sunjo Hendricks, Sunmi Hendricks, Mimiko Liba, Mina Liba, Eri Nakashima, Mana Nakashima, Karen Nishinaga, Keishuku Nishinaga, Koskei Nishinaga, Abigail Richardson, Carlos Santelli, Diana Santelli, Sylvia Santelli, Jessica Sattinger, Christelle Tardy, Hyojeong Williams, Minjoe Williams, Nariko Williams, oyeon Williams, Sunghoo Zaccaro, Sungwon Zaccaro, and Yunmi Zaccaro. ❖

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JAPAN from page 18

north of Indonesia. "Palau used to be a Japanese colony and the old people still speak Japanese there. It was the scene of one of the bloodiest battles of the Pacific war. Now it is one of the best diving places in the world, with more fish species than any other coral reef. Because of this, tourism is very important and luxury hotels are going up". It would be very good to get involved with this but it needs a lot of resources."

Does this new responsibility mean a lessening of his music work?

"While at Chom Pyong, I did go through some soul searching about this and realized that to think about giving up music, meant that I didn't understand the National Messiah mis-

sion deeply enough. This mission is actually an amplification and extension of my life, of which music is an integral part. In fact, my commitment to being successful in music has become much stronger because of it, because I want to support the country and also help the Japanese sisters from Kanagawa who have been assigned there. It's not easy to travel back and forth. With music, it's possible to make money and at the same time be a positive force in the world. So my immediate goal is to make an economic base in Japan. I've just come back from five weeks there, where I stayed with friends and at hostels in various towns, contacting the media. It wasn't easy but eventually I was invited for a 30 minute live interview on Kumamoto City FM radio, to talk about the CD. It went very well, the music was well received and three

other stations offered to do the same thing, in Shizuoka, Morioka and Akita. In Akita, the director was very inspired by my song 'Mountains of Akita' and he said that it had a healing quality, which is an interesting comment. He asked me to compose a song about the 'Komachi shinkansen', a beautiful looking high tech train that runs through the mountains. The Sekai Nippo Sunday paper did a full page feature, on a foreign composer finding spiritual roots in Japan. Also, I played a solo concert for a large Buddhist group in Tokyo. They interviewed me and then printed a three page magazine article about it. In London, several local papers have published articles about this as well, so as a beginning, it looks quite promising. I just have to build on it and try to keep up the momentum. There are various follow-ups I'm planning, such

as producing a newsletter to get a mailing list going, developing the internet site and eventually, finding an agent and distributor.

I hope that through the songs, I can generate harmony and peace, in keeping with the spirit of the New Age. I also hope that in reading this, someone can feel encouragement in their life to be true to their dreams, keep going and never give up. Thank you very much.

The CD 'Tokyo Time' is available in the Japan Centre and Tower Records, Piccadilly, London. Also at the IB shoten UC bookshop in Shibuya, Tokyo. Or by mail from Original Mind Songs, 171 Park Lane, Wembley, Middlesex, HA9 7SB, UK. CDs \$15 or £11, cassettes \$11 or £7 (inc. p & p) Previews are available at the web site, <http://www.mind-songs.com> ❖

TRUE PARENTS' HISTORY FOR CHILDREN

Holy Engagement

by Linna Rapkins

The three years between 1957 and 1960 were busy, indeed! Let the papers print their lies. Let the parents complain. Let the people sneer and mock. There was a great feeling among the members after their 40 days in the countryside. They had learned that, when they worked hard and were persecuted, they received energizing strength from Heavenly Father.

There were even more 40 day conditions and the stories that the hard-working members had to tell would fill a book. Always, Father traveled around in his Jeep to visit his members and give them encouragement. More than once, he worked in the villages and made friends with the farmers and fishermen. In many towns, the Unification Church gained new members.

At the Chongpadong Church, things were buzzing with activity, day and night. There were lectures and prayer meetings and meals and discussion groups. Many times the young women gathered to pray for the men who were out preaching. A choir was begun. A library was created with donated books. Clubs for students and clubs for women were established, and everyone was very busy.

Mr. David S.C. Kim went to England to study and witness. Miss Young Oon Kim worked every day to translate the Divine Principle into English. She took a job as a typist at the American military base where she hoped to find someone who would help her get to America. One of her spiritual children she found there was Col. Bo Hi Pak. He was working as an aide-de-camp for some American officers.

In January 1959, Father sent Young Oon Kim as the first missionary to the United States. Later in 1959, Mr. David S.C. Kim moved to the United States and became the second missionary. And soon came Col. Bo Hi Pak, working for his government but using the opportunity to find members in America.

The Bride is Found

In Korea, the Unification Church continued to struggle and grow. Father often talked with the members, sometimes taking them to mountain tops where he taught them more about the Divine Principle. During the three years before 1960, he talked to them often about the meaning of marriage.

"The time is coming," he said, "when I will be blessed by God in holy marriage, and this will be the most important event in all the world. Then you will be blessed in marriage, too."

This was always an interesting subject.

"It will be a heavenly marriage," he explained. "And will be a heavenly banquet. The bride and groom will be the new Adam and Eve. They will be the true parents of all people. Then God's side can grow strong; and Satan's side will grow weaker and weaker."

They listened carefully. His bride would be their real mother. They thought

about it. Then the question formed in their minds, "Who will she be?"

They looked around. Well, Teacher Moon is almost 40, so she will probably be a woman who is in her thirties. That way, she will be younger than he is, but not too young. This woman will be the mother of all of us, so she will surely be someone who is respected by everyone. Perhaps she will be one of the young women from Ehwa University. Yes, that makes sense. Those ladies are well educated, intelligent, and come from respected families. They



are dedicated to God, and some are beautiful, as well. They are able to be leaders.

As they entered the year of 1960, some older ladies who received messages from God came to Father. "We have received messages that your bride has arrived," they said to him.

"Who is it?" he asked.

"We didn't receive the name," they answered, "but it is clear she has arrived." Father listened but said nothing. He was waiting for a clear sign from God.

In January, he announced to the members, "I have received that my engagement must take place by March 1, 1960. We will prepare everything now. Heavenly Father will show me before then who my bride will be." He would not choose one himself.

The time drew nearer. The clothing and decorations were almost ready. But where was the bride?

After awhile, one old woman went to Father privately. "I believe I should choose the bride for you," she said.

He paused a moment. He never wanted to answer too hastily and risk missing God's voice. Was God speaking through her? But he felt clear. "No," he answered, "I cannot allow you to choose someone for me. Only God can

do that."

One day, Father went into one of the rooms of the church where the older ladies often gathered, about 40 of them. He paced back and forth silently. No one said anything.

"Has anyone received any messages from God about my bride?" he asked finally.

Oh, how each lady wished she could answer with a yes.

Just then, a voice spoke softly, and a bit timidly, "A thousand pardons. I have received something."

Everyone turned to look. Why, it was Mrs. Hong, the cook! She's not one of the leading prayer ladies. And, besides, she's too old to be his wife!

Mrs. Hong had been receiving a series of revelations, but she had told no one. The latest one was a dream, but it was such a vivid dream, it seemed real.

In this dream, a bird came down from heaven. Another bird flew up from the earth. In the sky they flew together and became one. Then she noticed that the eyes of the bird from heaven looked just like Father's eyes. And when she looked at the bird from earth, she was amazed to see that its face looked like her daughter, Hak Ja Han!

When she woke up, she had felt so joyful that, without thinking of her dignity, she just jumped up and danced around the room. "At last! At last! The world shall have true parents," she sang. "We are their children! We are their children!"

From that moment, she felt that her daughter was really her mother. Every day after that, she not only bowed toward Father's room, but she bowed also in the direction of her daughter back in Chun Chon.

"Yes?" Father's voice brought her back to the present. "What did you receive, Soon-Ae?"

Mrs. Hong looked a bit embarrassed. Maybe she was wrong for speaking up. But she stood up and bowed. "I have received several revelations about my daughter," she said.

The other women looked at each other, puzzled. They didn't remember any daughter. A few of them remembered a school girl visiting a few years earlier. That's all.

"Who is your daughter?" asked Father, looking at her intently, seeming to peer into her very soul.

"Her name is Hak Ja Han," she replied. "She is living with my brother in Chun Chon."

Father paused only a moment before replying, "I would like to talk to her."

That very day, a note was written and sent to Hak Ja Han: "You shall hereby prepare for a heavenly engagement and forthcoming wedding." It was the first of February.

The Bride Arrives

The next Sunday, the 17 year old

Hak Ja Han arrived at Chongpadong Church. (She had just turned 18 by the Korean way of counting birthdays.) Her mother walked in with her and they

sat down on the floor to wait for the service to begin.

Throughout the service, Mrs. Hong stole glances at her daughter. "How grown up she looks today," she thought. "She doesn't look like just a girl anymore."

Everything in the church seemed brighter that day. Mrs. Hong noticed other members looking at her daughter. Most of them did not remember Hak Ja Han's visit four years earlier.

Then, Mrs. Hong saw something else. Moon Seng-nim was looking at her daughter, also. In fact, his eyes were on her throughout most of his speech that day. Mrs. Hong's eyes moved from Father to her daughter. Was she embarrassed? It was obvious she knew Father was watching her, but her face was serene. She looked as if she had been expecting this moment all her life and that there was some kind of silent communication going on between them.

When the service was over, Father walked over to the two of them, and gazed at Hak Ja Han for a long while.

Then Father turned to Mrs. Hong and said, "Please bring your daughter upstairs. I would like to speak with her." They followed him up the narrow stairs and into his little room.

They were barely seated on the floor when he began asking her questions. "What does your name mean?"

"Gentle crane," she answered.

"Where were you born?"

"Pyung Yang province."

He was born in that very same province!

"When were you born?"

"January 6, 1943."

He was born on January 6, also! (There is a saying in Korea that, if a husband and wife have the same birthday, they are already special people and their marriage is blessed by heaven.)

"What religion were your parents?"

"Both were Christian."

So were his.

"Do you read very much?"

"I read about the lives of the saints when I'm not studying for school."

"Who is your family? How did you hear about Divine Principle? Have you studied it? Do you pray? What do you pray about? What is the most important part of the Principle to you?" The questions kept coming.

Mrs. Hong watched her daughter. She was so young and had not participated in Unification Church life very much. "Oh dear," she thought, "maybe I should have stayed at home and prepared her better."

She was soon reassured, however. Hak Ja Han continued to answer the questions very well. Although the meeting went on for about nine hours, she didn't look uncomfortable at all.

Late that evening, Father ended the meeting. "Now I will get you a tutor," he said. "And then we will meet again."

The Bride Makes Herself Ready

It was soon arranged for Hak Ja Han to live with Mrs. Won Bok Choi in a lit-

see **ENGAGEMENT** on page 21

DIVINE PRINCIPLE STUDY

WHY CHRIST CAME AND WHY HE MUST COME AGAIN

Volume 3 • Part 9

Much of Christian thought has been devoted to the vexing problem of the Nature of Jesus. For centuries, his own question, "Who do men say that I am?" (Mk. 8:27) has been debated heatedly by both theologians and laymen alike. Was Jesus really God Himself in a human body? Was he only man? If the former, how could God so limit Himself? If the latter, how did Jesus differ from other men? Did he exist before his birth? What is his relationship to the Holy Spirit? The Principle sheds light on these age-old questions and clarifies them.

Divine Principle explains that Jesus is best understood by reference to God's original ideal for man. On several levels a person who fulfills this ideal has special value and significance.

Firstly, with much of historic Christian theology, Divine principle affirms that every person is created as a child of God. When a person matures according to the image of God within him, we may think of him as embodying true personhood; in Jesus' words, he is "perfect as (the) heavenly Father is perfect." (Mt. 5:48) He becomes a person in whom the spirit of God dwells, a visible manifestation of the invisible God. In this sense we may even say he becomes God's body.

Secondly, since all human beings resemble the universal aspects of God, we all share a common nature. However, each person also embodies unique characteristics from God. No two people are the same. Ultimately, a person who fulfills the ideal of perfection can never be duplicated, throughout all of

eternity. He has his own eternal uniqueness.

Same value as the cosmos

Thirdly, Jesus once asserted that a person's life was more precious than the whole world. As the Principle of Creation explains, each human being is a microcosm of the cosmos. His spirit encapsulates the elements of the spirit world, and his physical body those of the physical world. For Divine Principle, since each person encapsulates the cosmos, he has the same value as the cosmos.

Thus understanding a true person's value, let us address an issue that had bedeviled the Christian church for 2,000 years: Is Jesus God himself, or is he simply a human being?

Divine Principle affirms Jesus is an example of a true person - a person who has fulfilled God's original ideal for man. He was a visible expression of the invisible God, a man of unique individuality and a person of cosmic value. As we may imagine, his significance is thus hardly to be compared with that of ordinary fallen man. Jesus was the man for others, the man who, as Emerson put it, plowed his name into the history of the world. He was a true man, and although all of us are meant to be like him, none of us yet is.

God incarnate?

The Principle does not simply deny the conventional belief that Jesus is God, because, as we have indicated, a true person is one with God. However, Jesus was divine precisely because he was fully human.

None of Jesus' contemporaries and disciples appeared to have thought he was God Himself. The evidence before

them indicated otherwise. Even his own brothers, for example, failed to recognize his identity. And although the Apostle Paul did not meet Jesus during his life-time, his proximity in time to him and his disciples led him to write:

"For there is one God, and there is one mediator between God and man, the man Christ Jesus." (1 Tim. 2:5)

"For as by one man's disobedience man were made sinners, so by one man's obedience many will be made righteous." (Rom. 5:19)

"For as by a man (Adam) came death, by a man (Jesus) has come also the resurrection of the dead." (1 Cor. 15:21)

Nevertheless, many Christians have traditionally believed that Jesus is God, the Creator. In support of their belief, these believers point to several passages from the New Testament, especially from the Gospel of John. One of the most common citations is the fourth gospels' famous prologues:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made," (Jn 1:1-3)

Although it has been the practice of some to interpret the Word as referring to Jesus himself, it is thought by others that the author of the fourth Gospel did not necessarily intend it this way. Historically, the concept of the Word, or Logos, originates in the Greek mystical tradition. The author of the fourth Gospel adapted it to express his own understanding of Jesus' significance.

For Divine Principle, the Word or Logos, was God's ideal for his creation. That the Word was with God in the beginning does not mean Jesus, the

man, had pre-existed his birth. It means that the Word, God's ideal of the perfected person, had pre-existed its expression into human form. Jesus existed from the beginning, not only in the sense that he was the fulfillment of the Word.

Similarly, when the disciple Philip once asked Jesus to show him God, John reports that Jesus replied:

"He who has seen me has seen the Father: how can you say, 'Show us the Father?' Do you not believe that I am in the Father and the Father in me?" (Jn. 14:9-10)

Again, such a passage has frequently been interpreted to mean that Jesus was God Himself. Nevertheless, this is not the case. As explained above, Jesus was a visible manifestation of the invisible God and is one with God in heart. Therefore, one who has seen him has seen the Father. As the person who realized the original ideal of God for man, Jesus was simply the visible, human expression of the invisible God.

For many the belief that Jesus was God Himself is an expression of a general tendency to deify our heroes. Recently, for example, Professor John Hick's *The Myth of God Incarnate*, argued that the only way the early Christians could express their adoration and devotion to Jesus was to make him the equivalent of God.

Asserting a similar point, the well-known scholar Dr. Joseph Campbell has noted that not only in Christianity has the original humanity of the founder been obscured, but in Buddhism, as well, "the biography of Gautama was turned into a supernatural life." ❖

ENGAGEMENT from page 20

the house near the church. Ever since she had left Ehwa University. Mrs. Choi had been a very close disciple of Father's. He relied on her for many things. Her heart was deep and she was just a lovely, lovely person.

Her job as tutor was to prepare this teenage girl to become the true mother of all the universe. Every day, they spent long hours going over the Divine Principle. Mrs. Choi explained to her the importance of the heavenly bride, the importance of the True Mother and what she must be like and what she must do.

To her amazement, Hak Ja Han understood these things easily. Mrs. Choi discovered that she had been praying and studying every day and had already learned many of the answers. She had kept herself pure. Even her thoughts were pure. She had focused on her studies at school and on spiritual things. She loved God. She didn't talk very much, but she had a sense about what was right, and then just did it.

During this time of tutoring, Mrs. Choi attended meetings at the church. One night, Father unexpectedly turned to her and said, "Hak Ja Han, please sing for us."

Mrs. Choi felt tense. In the back of the room, Mrs. Hong felt tense. Hak Ja

stood up. Her red and yellow Korean chogori seemed to be the centerpiece of the room, and her face the centerpiece of love. She sang a folk song—a love song, really:

*When spring comes
mountains and fields,
valleys and river banks
are decorated with azaleas.
My mind, too, is blooming
like the azaleas.*

*When you come
and pluck the flowers,
Don't leave me alone;
pluck mine, too.*

"Is she too bold for singing such a song to Moon Sonseng nim?" wondered Mrs. Choi uneasily. But Hak Ja Han seemed confident, and she appeared to enjoy singing. Father appeared to enjoy listening.

After the service, Father asked them to come up to his room. He asked Hak Ja Han more questions about the Divine Principle and about herself. Then, handing her a pad of paper, he asked her to draw a picture.

She skillfully drew a picture of hills and trees and mountains, with one person in it. Again Father looked pleased.

"Tomorrow morning, please come here again," he said.

The next day, Father took her on a long walk. They went to the mountains together and talked all day. He asked more questions. He explained things to her about the Divine Principle and about his own life. She was a very good

student.

The Engagement Ceremony

When the engagement was announced for March 1 (by the lunar calendar), it was like a big earthquake had hit. Almost everyone was shocked. Of course, they had seen Father talking to this teenager, and they had thought she must be someone special—but WIFE? "Impossible!" they gasped. "He's 40; and she's only 18!"

"She's too young to be our Mother. How can we bow down to her? How can

SHE lead US?"

"She hasn't even gone out witnessing or anything."

"And her mother has been in the church only four years! They are just spiritual babies!"

Some of the women had hoped they might be chosen, so it was hard now to be cheerful. Some were just plain jealous.

It seemed that March 1 came in a twinkling, but—miracle of miracles—they were prepared. The decorations

see **ENGAGEMENT** on page 22



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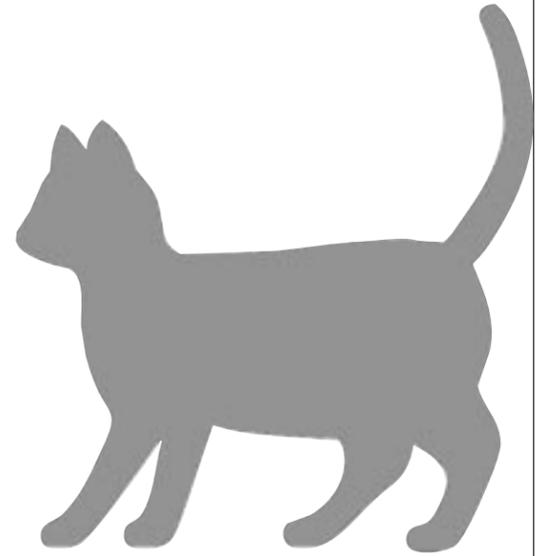
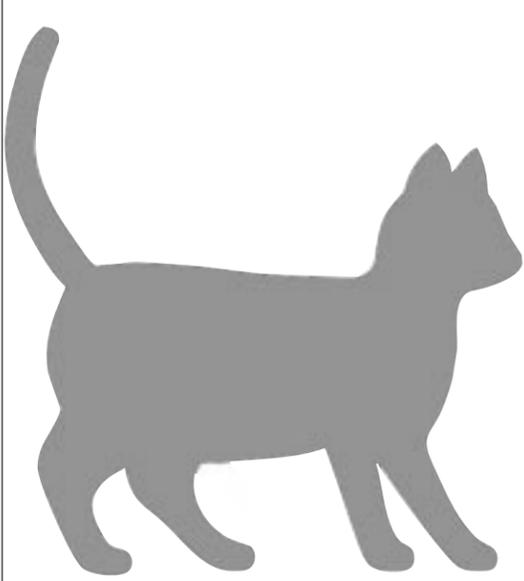
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Short Story



ENGAGEMENT from page 21

were beautiful and everything was clean and bright.

Just a small group of Father's closest followers attended this important ceremony. Sun Myung Moon and Hak Ja Han were dressed in beautiful new Korean clothes. Father said a long tearful prayer as he thanked Heavenly Father for preparing such a woman. After his prayer, he explained to everyone the meaning of the ceremony.

Turning then to Hak Ja Han, he said, "Please say a few words to everyone." Everyone leaned forward. What would

this quiet girl say on such an important occasion? Perhaps she would be so frightened she would not know what to say or even break down in tears.

She stood up and looked at them briefly. Lowering her eyes, she said simply, "I don't have the kind of foundation you have. I know that. But I am being asked to take this role, and I promise you that all my life I will do my very best. I pledge to do whatever I am asked. But," she paused and glanced around the room at these older more experienced members, "I need your help. Without your support, I cannot fulfill this mission." She bowed to them and bowed to Father, and she sat

down quietly.

The members were touched by her words. Some of the women began to cry. They saw that she really understood her role—to be True Mother to all people. They saw that she was willing to take responsibility for the position of all women. And even though she was younger than any of them, she was willing to dedicate her life for them.

There was special food for everyone then, and joyfully they shared. Entertainment followed the meal, as Father asked each one to sing.

At one point, as one member was singing, Father suddenly got up and started dancing. Happily and with a

free spirit, he swayed to the music. Immediately, without any prompting, Hak Ja Han got up and began swaying to the music, too. She looked so natural, and she followed him perfectly, as if she had been dancing with him all her life.

Again, everyone was amazed. Many of them had been with their Teacher for five years or more, but they knew they could never have been so confident and natural. It was clear that God Himself had taught her.

The heavens were singing a new song that night. ❖

by Dan Fernelius—Phoenix, AZ

TRUE FREEDOM

What is true freedom? True freedom is when you are free inside your mind with your spirit connected to the love, will and hope of God. America is a land where our ancestors sought freedom, especially religious freedom. They sought freedom from economic, political and social oppression—and most significantly from religious persecution.

When we are free, we are often thought of as free from enslavement or prison. Usually prison is thought of as external with walls and bars restricting freedom of movement. However, sometimes prison is internal, and this type of prison does not need walls or bars because we help create it with invisible walls and bars inside our own mind. We enclose ourselves in a prison of our mind limiting our will-power, our desire to understand, and our ability to initiate or respond to acts of service or kindness.

Looking at another extreme, a prisoner in the worst type of prison cell in shackles or undergoing torture is still free to love God and connect in their innermost mind with their spirit, despite their external suffering due to imprisonment. Our minds focusing on our spiritual connection to God can soar with our spirits to a place where God can easily relate to us, regardless of the harshness of our external conditions. God also experienced eons of suffering after we fell away from God's plan in the Garden. In our intimate moments with God our spirits can then touch and taste their first true freedom.

In America we often take for granted the freedom that our ancestors fought for with their lives. We established freedom of speech, freedom of assembly, freedom of the press, and freedom of religion (and from a state-imposed religion as well). These were earned freedoms. However, the most valuable true freedom comes by the grace of God built on the foundation of our capacity to experience and share the true love of God. This true love of God can only be experienced in the nuclear family.

The family is the true school of love; this is where all the aspects of love are to be learned. The cornerstone of the family is the parents. They are the progenitors of our race and as they age and become grandparents they represent God more fully. A family based on true love must encompass three generations: the grandparents who represent God (the past and all historical tradition), the parents who represent the present embodiment of true love, and the children who are the future of true love. Through the relationships between three generations in the family (the grandparents, the parents and the children) we can encompass all the expanses and depths of the ultimate expressions of love.

And where is God? God is right in the center co-loving and co-experiencing the co-joy with the family members helping, loving, caring for and sharing with each other. This is the ultimate goal of life and the purpose of God's creation.

As my means of living, I work with disabled special adults and they are basically pretty happy most of the time despite their handicaps. Why? Because happiness is deeper than our physical capacities and the restrictions must help them to focus more on what they can do with their minds. And a mind is a very powerful tool when focused on the joy of living found when embracing a positive attitude nurtured by our love relationship with God.

A rich athlete living only for themselves can die as a lonely, poor individual even when surrounded by a crowd of admirers. Admirers who only want to be part of the action and only want a piece of the pie for themselves. This athlete had no real friends and had trouble even being a friend to themselves.

However, a poor cripple living at home in a loving family will die happy and rich in relationships when mutual caring and nurturing in existing relationships evolve in their fullest capacity.

So what are the attributes of our freedom? Most essential is our spirit. Without it we would not even exist. Next is another thing we all often take for granted: air. Without air our existence would last only minutes on the earth. After that is water. We can only live several weeks to months without replenishing our body's water supply. Water also is a symbol of the purity we should always strive for. Next is food. Even more importantly we need a balance of nutrition to maintain our health and serve God to our optimum capacity. After that comes staples such as clothing and shelter. These serve several purposes: one is protection from the elements and more important is to provide sanctuary to preserve our dignity, modesty and purity!

Then come cultural acquisitions which expand and deepen the quality of our freedom such as the expressions through the modern arts and the conveniences and luxuries provided by modern technology and science. This enhances and redefines our definition of freedom.

Finally, the last stage is the preserving of freedom for our future generations. We need to store our surplus. This is a very important concern. Emergency supplies and rations should always be main-

tained and rotated to aid in times of emergency, calamity or war. The preservation and passing on of our civilization to our descendants is being constantly improved by modern technological innovations.

Another important factor concerning freedom is that it must be earned. True freedom is not really free! The more freedom one obtains the more responsibilities one has. It takes time to develop honor and trust in relationships giving freedom quality attributes. For example, look at our development from birth. A baby is basically only free to eat, sleep, use the provided diaper facilities and coo or cry: a somewhat limited freedom. In childhood and adolescence we look for friends and want to be treated fairly. This is when trust becomes important as we seek out friends who will play fair with us. As adults we then become legally, morally and spiritually responsible for the upbringing of our children. We seek schools, churches and organizations we can entrust to help us co-raise our children.

God is the true author of our freedom. Especially, God hand-picked America to be a showcase for freedom. However, sadly, taking-things-for-granted and apathy have enveloped our land. Individualism, greed and the seeking of material wealth have taken a front seat in many Americans' lives. The seeking of satisfaction and self-gratification through drugs and free sex is breaking down America and destroying our families, society and especially our young people. Our freedom has become ugly and turned into license. America needs a wake-up call from God's representatives in order to survive.

So our cherished freedoms the pioneers worked and fought so hard to earn

are being flushed away by a generation which lavishes in luxury while almost half of the rest of the world is starving, has no electricity or running water, and goes to bed fearing violence and war as victims every night! This is the ugly reality of the abuse of freedom and the uncontrolled inception of license.

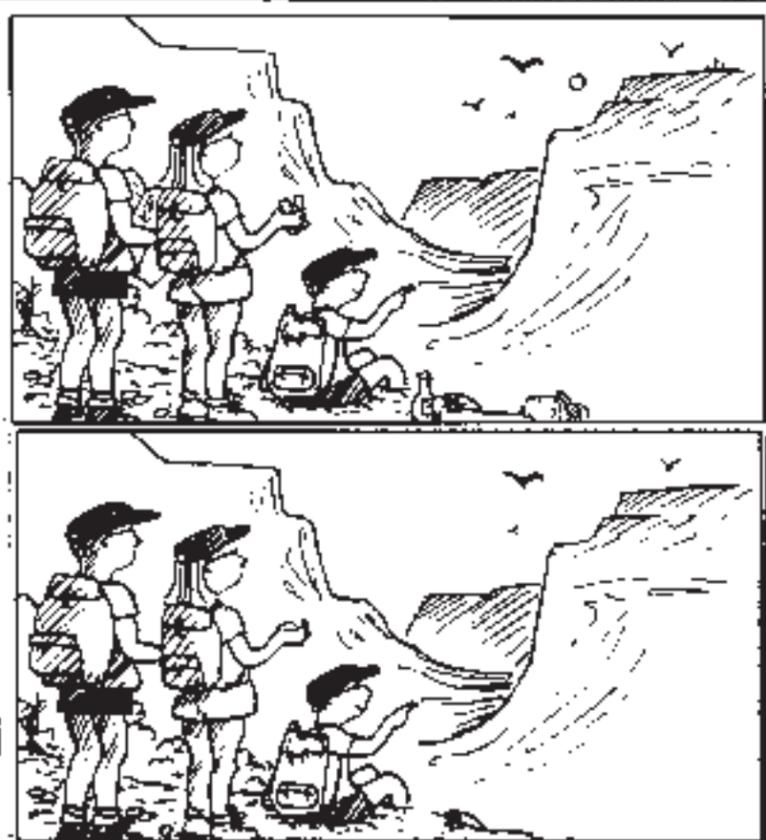
The thing which causes freedom to degrade into license is a spiritual factor called sin. The force of love being more powerful than the force of principle caused the fall. Freedom did not cause the fall. License or the abuse of freedom helped to cause the fall. So we can conclude that America continuing on its present course will fall as did the Roman Empire. We need to study and learn deeply from history!

What kind of freedom is in our destiny? There are many factors at play in the future quality of our freedom. Freedom is determined and enhanced by the health of our economy, the quality of our government, our physical age (child, adult or senior), the weather conditions, our attitudes, our educational level, our philosophy of life, our religious beliefs, our connections with the arts, and on and on.

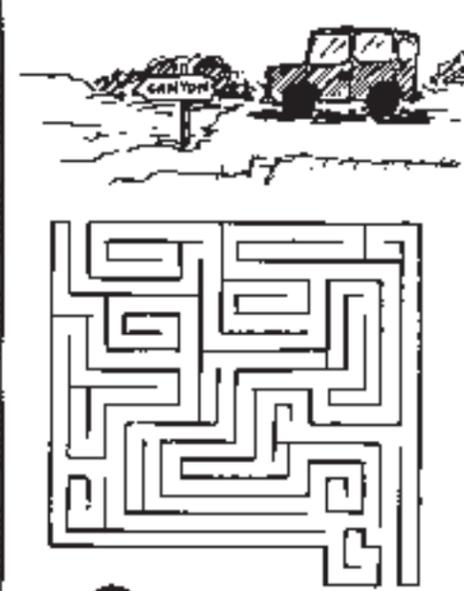
If we look at the history of freedom we can see that in the past freedom was mainly for the upper-class, rich, royalty or nobility. In the present, freedom has expanded with various degrees of success to the common populace. In the future, as we enter the space age and explore the universe, will we take our freedom with us to share, deepen and expand, or will we continue to prolong God's plan for us and expand license and inflicted pain to other worlds? The answer is within us and up to us. Let us all pray to God that we can search our hearts to do God's will and all earn the ultimate true freedom in the ideal cosmos both in the physical world and in the spiritual world. ♦

FOR KIDS

by Françoise



Find the seven differences between these two drawings of visiting the Grand Canyon.



Help them find the path out of the canyon

The Concept of "Self" in Confucian Thought

by D. Klemme—Barrytown, NY

This is derived from a paper presented to Dr. D. Carlson Confucianism class at UTS.

Different cultural experiences have all produced conceptions of self. This fact alone points to the human quest to understand what exactly it is that we are. Each of the conceptions of self thus produced can be seen not as simply different, but as different perspectives of the same reality. Since the human self is by many understood to be more than flesh and electrical impulses, perhaps the diversity of such conceptions also points less to ignorance than to the complexity of the human being.

But underlying the title of this paper is a fundamental and important philosophical question, which for some often takes the misleading form: "Who am I?" The question does not so much aim at a request for a species, or at an answer that provides information about material realities. After all, the answer "a human being", or "a living entity", is very unsatisfying. The question can mean: "What am I to do?" in a time of crisis; or it can bring into question my personal environment, in which I used to exist and which now may have come into question, such as in times of war. In such instances, I am not concerned so much with what I am, literally, but with what I should be. Such a deep soul searching might bring to mind existential "Angst".

In western thought the "problem of self" might be traced back to Descartes (identity as a thinking substance) and Locke (identity as bound up with memory). These two philosophers together produced on the subject no more than 10 pages, while

"contemporary elaboration of their theses fill department libraries". But in the final analysis it may be said that those philosophers were concerned only with a defense of the notion of reason. In any case, there are deeply held convictions of the nature of self that are very different from those we 'enlightened' people hold. In some societies the self or one's identity has little or nothing to do with introspection, but instead is determined by one's place in the larger context, such as family and society. Next to such different framework, western thinking of self seems self-oriented. But Ames, a well

known writer on Confucian thought, writes:

"It is often said that the western conception of self is "individualistic", perhaps excessively so. But insofar as this refers to the obvious, namely the physical discernibility of individual human beings and some rudimentary awareness that "I feel this and you don't" (and vice versa), it is hard to understand what all the fuzz is about. How could people not be individualistic?"

The Maori of New Zealand, for example, have just a firm grasp of their individuality as any westerner. But their understanding of any action of any individual member is almost completely embedded in one's collective community. Any individual offense is felt by the whole community of which both the offender and the offended are a part, and the action can not be separated from that context.

Self or No-Self

The notion of self in Confucian thought is very similar to what Ames expresses in above quote, and

to the understanding of self in our examples of the Maori. Although it is by westerners often understood that there is no self in Confucian thought, (because in Confucianism one does talk of the concept of "no-self") this concept may be misunderstood when taken into western paradigms of thinking.

But what is really meant by the idea of "no self", is this: "If one had no selfish motives, but only the supreme virtues, there would be no self. ... If he serves selflessly, he does not know what service is [does not recognize it as service]. If he knows what service is, he has a self... [to think] only of parents but not of yourself... is what I call no self." (Zoku Kyuo dowa [Kyuo's Moral discourses continued], 1835)

Hiroshi Minami,

another writer on Confucian thought, notes that "[the concept of no-self] ... is identical with the spirit of service-above-self, where every spontaneous impulse is rejected as selfishness"

In Confucianism the quest for the human self, the search for what it is to be human in terms of substance or no-substance, in terms of spirit or body, does not exist. The form which that question takes in Confucius' writings, is one of personality. Personality as such is not seen as inherently existing, but as something that is being formed through upbringing and environment. In that, the human being is seen as a social being. (Some have even

used the term: Social animal). Accordingly, every person is born with four beginnings, which do not encapsulate a concept of self as yet, but which together, if put in the western framework of thinking, may be called 'pre-self', or 'potential-self':

- heart of compassion – leads to Jen
- heart of righteousness – leads to Yi

• heart of propriety – leads to Li
• heart of wisdom – leads to Chih

In this, Jen, Yi, Li and Chih, are the perfection of the virtues that exist in the human heart from the beginning as potentials. A self as such would develop out of these, and develop through practice of the corresponding virtues. Personality, in the Confucian perception, is an achieved state of moral excellence rather than a given human condition. However, such achieved personality, or self, is not to be understood as primarily an individual entity, as would be the tendency in western thinking. As with the Maori, the Confucian concept of self also is deeply embedded within the family and society, and it is only in that context that the self comes to be what it is.

In Confucianism, we find that most of its writings are dealing with this process, namely, to develop the potential into actuality, and if one may speculate on reasons for such an understanding, one has to bear in mind the background amidst which these ideas originated.

Self as a Potential for Selfishness

China, during the 6th century, had been for some time and was then in great political and moral turmoil, and Confucius' writings must be understood as arising within such circumstances. Confucius, therefore, was not concerned with metaphysical speculation on good and evil, or with fates of the beyond, or with the nature of the human being "in itself". He was concerned primarily with human happiness in the here and now. According to his own testimony, he grew up "without rank and in humble circumstances", which helped him develop a deep concern for the common people. Of aristocrats, he had a very poor opinion. "It is difficult to expect anything from men who stuff themselves with food the whole day, while never using their minds in any way at all. Even Gamblers do something, and to that degree are better than these idlers." Confucius was concerned with conviction, not with rank or titles. With his ideas, he was of course at variance with those held by the nobility. Until then, the word *chun tzu* referred to a man of good birth. "Such a person was a Gentleman by birth, and no one not born so could become a Gentleman, and no gentleman could ever become less than one, no matter how vile his conduct might be." For Confucius, in contrast, any man was a "gentleman" if his conduct were noble and unselfish. It may have been Confucius' negative experiences of the nobility, and the rigidity of understanding which clearly divided them from workers, which led to the Confucian understanding of the self as something that has to be developed, rather than something that is inherently given.

However, the matter of developing

such a human being into a virtuous person, was not as clear an issue as might seem. Great discussions and arguments were centered on just how one becomes such a person.

For example, in reaction to Ogyo Sorai, the Confucian scholar Ishida Baigan founded the shingaku (mind-discipline) movement. Sorai had challenged the idea of mind discipline as self-contradictory, because "The mind is without form. It cannot be controlled by itself..." Baigan disagreed, and founded his school. For others, such as Kumazawa Banzan, the training ground for the self was external, but must be found in the public life, rather than in any school.

Another argument that emerged was that of selfishness. Does Bushido, the way of the warrior formed by the Confucian values of loyalty and submission to one's Lord, actually killed a sense of individual self? On one hand, Inatomi Eijiro for example blames the lack of a clear sense of individual self among the Japanese on the long-reigning feudal system. In that tradition, "Whenever one is taken into service to a Lord, he should serve the Lord without any consideration of his own self. Even if one ... is ordered to commit harakiri, one should accept it." In such a framework, there of course exists a self, but only an egoistic (*ga*) one. On the other hand, some would argue that "the samurai obviously exhibited the kind of self-respect, self assertion, and independence that formed the core of modern individualism. The matter does not seem decided even in modern times.

The Confucian sense of self is, as indicated, very different from that of western understanding of the same issue. An interesting conversation, in which these two frameworks met each other, took place in 1957 between Hisamatsu Shinichi, a well known Zen Teacher, and Paul Tillich, the western theologian:

Hisamatsu: The self is the true Formless Self only when it awakens to itself... it is always at once "one's own" and "not one's own" ... the Formless Self includes, in so far as it is Self, Self-awareness. But by this formless Self (or Self-awareness) I mean the "Formless-Myself", which ... expresses—or presents—Itself in its activities... The True Awakening—or Formless Self—in Itself has neither a beginning, an ending, a special place, nor a special time.

Tillich: Then it cannot happen to a human being.

Hisamatsu: ... with this Self-awakening... one is no longer an "ordinary" human being.

Tillich (later): Even so, you can't eliminate the "my" ... Is it that there is no centered self, no self-related self, which would be a hindrance?

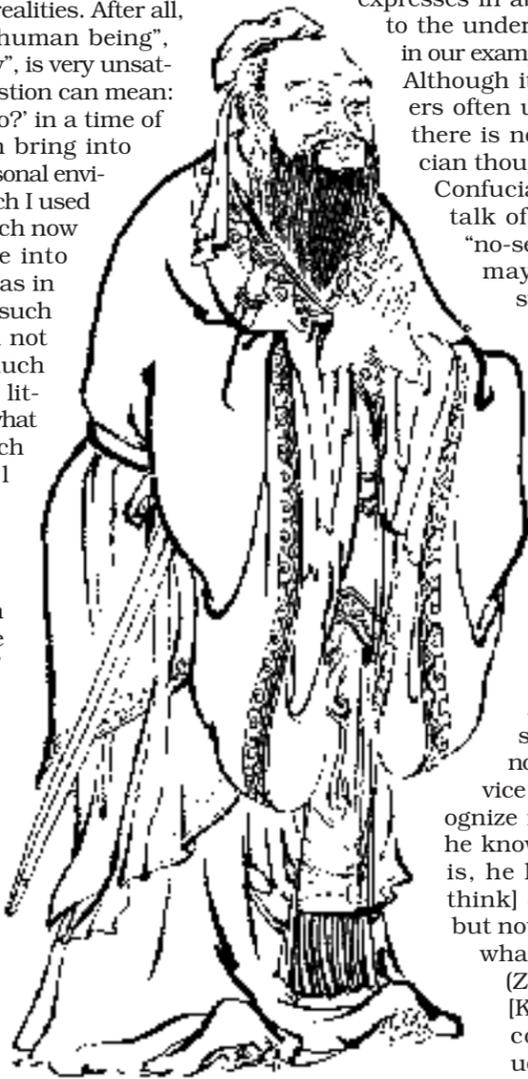
DeMartino (Translator for Hisamatsu): The barrier is created by the reflectively self-conscious ego—or "I"—which discriminates itself from "not-itself"—or "not-I". *Muge* 'no hindrance' [is] the overcoming of this barrier...

Tillich: By the removal of individuality?

DeMartino: No, by the fulfillment of individuality.

Tillich: What is the difference...?

see **SELF** on page 25



A TEEN EXPERIENCE LIVING IN KOREA

by Kim Hokanson

I'm 14 years old and I've been in Korea for two years. I love to write. I express a lot of my heart through writing. But out of everything I've written, I've shown almost none of it to anyone else. And now I'm asked to write for you my feelings about Korea.

I think Korea is one of the best things that happened to me. In Korea, I feel safe. I can feel so much love here. I'm not saying I don't feel love at home, but being in Korea helped me to understand and appreciate that love more.

Korea. Korea is a place I love. I know someday I'm going to have to leave. When that day comes I don't want to

feel sad. I want to be satisfied with what I've done. Of course I'm going to want to look back and remember my time in Korea as happy, happy, joy, joy. But I know it's not going to be like that. Because hard times come too. Sometimes things get so hard I just want to throw it all away. But every time I've felt like that, something has happened to give me hope and helped me grow a little more. I know I'm not ready to go back to America yet. This dorm isn't a camp where they lecture and punish you. It's a garden. We are the flowers and our teachers' love and guidance, and our love towards one another, is the sun. We can take all

this in and grow, or give it up and let the weeds take over.

In America, I attended a private Catholic school, where I never really received a lot of bad influence. Even though I did some not-so-heavenly things, Catholic school offered a certain kind of protective environment, which could be considered a good thing; but I never learned anything from it. I never really knew how bad the world was until I came to Korea. I learned it from other people who had really been through it. I don't mean we should get messed up or anything; that would just ruin a part of our life. But we need to learn about just what's out there. Oth-

erwise we'll never know what we're fighting against. We need to be able really to understand what's going on. I didn't understand and I think that's why I did the things I did do. If I knew more I might have been able to avoid it.

Of course I struggle a lot here in Korea. It's never been easy. But every struggle I have, I learn something and I grow more. I could never do it on my own. The love here is so...AWESOME! You can't understand until you've felt it. I'll never regret coming to Korea and deciding to continue my education here. I wish you all a wonderful life.

Reprinted from Sun Hwa Times. ♦

SELF from page 24

At the end, Hisamatsu's translator intimates that the conversation reached an impasse because the theologian is pursuing an analytic approach, while the Zen teacher is attempting to express something ungraspable by this approach.

Interpretation

In our task of making explicit the Confucian concept of Self, we then must, it seems, shed the western conception of the same, and see the issue under a different paradigm. As indicated above, the issue here is no longer one of finding an inherent essence, but one of finding an understanding for true *becoming*. But the human condition at birth in Confucianism is not to be confused with that of being a *tabula rasa*, upon which our experiences write what will become our personality. The human nature already seems predisposed toward the becoming of *Jen*, in that we begin with a heart that is already aimed at it by its nature. The same holds true for the other three virtues *Yi*, *Li*, and *Chih*. The human adult self, in Confucianism, has above been defined as an 'achieved state of moral excellence rather than a given human condition', and there are several implications to such an understanding. First, strictly speaking, one may speak of a human being in Confucianism only as such with regard to the human potential to become a human being. In other words, at birth, being human is no different from being an animal. The true human condition is achieved in life, if indeed it is being achieved, through the practice of the virtues. While these virtues are almost impossible to be achieved in anyone's lifetime, being human refers to *making the effort* of achieving them. To be on the way, to follow the *Tao* toward perfection, is the as close to perfection one is likely to come. In this, the concept of 'self' in Confucianism is closely linked with all those areas that the virtues stand for. To become a person of *Jen*, one aims to become a person of love. On the exact meaning of *Jen* extensive writing has been done, to bring this Confucian concept closer to the western mind by relating it to the western concept of "Agape". A person of *Jen* is a compassionate human being, for whom rules and regulations are a means to an end, and not an end in itself. But such a person does not act arbitrarily. The "superior" person also follows

the virtue of *Yi*, which relates to righteousness. Further, he follows the rules and laws of the nation he lives in, and respects its customs. In that, he follows the virtue of *Li*. Finally, a true human being has developed his heart of wisdom. That is, he follows *Chih*, which refers to a wisdom that has been developed through living a life according to the other virtues. In fact, although we may speak of the four virtues, this is a distinction only for practical purposes of intellectual understanding. For the true man, those four virtues are interrelated, and are impossible without any one of them. In this, they are one.

In Confucianism then, the self can never be static. If one stops to develop the virtues in one's living, one has already lost them all. To be human means to develop and to keep pursuing the virtues. In the sage, this has ceased to be a conscious effort or decision. The dynamic has been integrated into the nature of the self, and has become the self. It has become an unconscious way of being.

Summary

In our attempt to make explicit a concept of self in Confucian under-

standing, we have first shown how our western understanding of the issue differs from that of other cultures. We have hinted that the commonly understood selfishness inherent in western understanding may in fact be no different from that of other cultures, including understandings of the Chinese and the Japanese. Following, we tried to clarify somewhat a possible misunderstanding of the concept of "no-Self" in Confucianism, and went from there to explain the Confucian concept of self as a social construct. This construct does not exist at birth, but is being developed to the degree by which one lives according to the five Confucian virtues. We have briefly shown that the issue of self in Confucianism takes the form of understanding



how one is to achieve these virtues, and have hinted at some of the discussion that is going on in that regard. Further, a dialogue between Tillich and Hisamatsu showed the differences of approach. Finally, in what must be our own interpretation, we have tried to define the Confucian self as a dynamic that aims at the perfection of the virtues.

The concept of self in Confucianism is a topic that is relatively undeveloped. Whether this is because of difficulties in approach, complexity of the issue itself, or because of the still existing gap between western and eastern philosophical thinking; it seem to us that the question of "who am I" is an important one. This short paper does not even begin to deal with the issues involved.

But, in our humble opinion, the "superior man" would learn from anything.

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MEDITATION

Grandpa

by Hyoong Je W. Erpelding
—Minneapolis MN

I was walking down an old dirt road one day, out in the countryside, not a building or soul in sight. Suddenly, an old man appeared in front of me off in the distance. He had an old rickety cane and it looked like he was stumbling around as he walked. He looked like he needed help just to stand up, let alone trying to walk somewhere.

So I started to head in his direction, and as I got closer I could tell that he was very old. His clothes were torn, shabby and falling apart. He looked like he didn't know what direction to go in. He was mumbling something, staggering and swaying like some kind of crazy person. But somehow I wasn't afraid of him. I could sense that he was a harmless person, so I got closer to him. I gently put my hand on his arm and asked if he was O.K. He kept muttering some gibberish as if I wasn't there. As I looked more closely at his

face, I could see tears streaming down his cheeks, rolling off onto his stained clothes where the tears ran. I couldn't speak. I was overwhelmed by his sadness, yet I couldn't leave this old grandpa out here all by himself.

After some time had passed, I asked him what he was doing out here all by himself. He didn't answer right away, but after realizing that someone was standing next to him, he said, "I'm looking for someone."

I replied, "Who are you looking for?" thinking that perhaps I could help him find whomever it was that he was searching for. He raised his head and gazed deeply into my eyes and again I was shattered by the suffering that I saw there.

Finally he replied, "My children." So I asked him, "How long have you been out here looking for your children?"

He said, "6,000 years."
(6/6/99 at Holy Ground in Minneapolis) ♦

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The Family Pledge and the Human Energy System

by Lois Carlson—Edgewater MO

In prayer recently, I asked God what He would need the most after the completion of the 360 Million Couples Blessing. He said, "Education." The specific education He was referring to is the education as to how the human energy system is constructed. The time is coming when we will be open to this aspect of the universe, the spiritual dimension, and we will need to know how we operate on the level of energy. On July 10, I wrote an essay on the Family Pledge and the chakras. However, I became aware that some of the ideas on the human energy field presented in this piece were unfamiliar to many. Therefore I have written this essay to go with the previous one in hopes of clarifying them.

Most researchers of the human energy field have found that it is composed of seven different size solid balls of energy (oval-shaped) all fitting within each other neatly. It appears as though there are seven different size layers of light energy surrounding and penetrating the human flesh form. Each successive ball of energy is larger than the previous one as you go away from the physical body. Associated with each "ball" are one or two main energy centers or vortexes called chakras. The chakras funnel or collect the incoming energy identical to its ball of light and release energy back to the universe.

There is a main energy current running through the center of the human energy field from the top of the head to the base of the spine. Five of the chakras (2-6) are composed of two funnel-shaped vortexes. One vortex is located in the front of the physical form and one is on the back with their tips facing inward towards each other and the larger opening facing outwards to receive the incoming light energy. The tips of the two funnels for each chakra meet at and flow into this main energy line. The funnel-shaped vortex for the first chakra opens downward toward the earth to receive from and release energy to the earth. The seventh chakra faces upwards to receive from and release energy to heaven. Their tips connect vertically to the main energy current. (As this is very hard to describe without the help of a diagram, I suggest you look at the diagrams in Barbara Brennan's book, *Hands of Light*, for a clearer understanding.)

Chakras

Each "ball" of energy vibrates at its own rate with the longer frequencies on the inside closest to the physical body and the shorter frequencies on the outer layers. The particular color of the "ball" corresponds to its wave length. Therefore, the colors of the layers follow the light spectrum of red (1st chakra), orange (2nd chakra), yellow (3rd chakra), green (4th chakra), sky blue (5th chakra), indigo (6th chakra) and purple (7th chakra) with the red layer closest to the physical form. Because waves of energy make sounds, each layer and corresponding chakra have their own tone.

On the physical level, each ball of light and its chakra (pair) correspond to the seven main biological systems and organs such as digestive, reproductive, mental. The human energy system is designed as such so that when God's life elements (white light energy) enter the energy field of an individual

through the top of his head, they are broken out into their color components and funneled to a particular chakra and its corresponding physical system for nourishment.

Edgar Cayce said that the endocrine system (glandular system) is the physical counterpart to the chakra system. Each chakra has a corresponding gland or glands associated with it. These glands transform the invisible light energy into physical components so that the energy can be used by the physical body. For example, the 4th chakra is associated with the heart, lungs, thymus and lymph glands. Again, this is common knowledge for those who have studied the human energy field. There is nothing new here, yet.

What's new

What's new is the grace True Parents have given us through reciting the Family Pledge. We were created to become the incarnation of the Word. Sounds carry certain vibrations. Buddhists chant the word "OM" with the understanding that this word has a certain vibration which manifests in a certain form on the physical level. The Word is sound coming from the Heart of God containing meaning and purpose. This is the significance of the eight Pledge points. They contain the perfect quality (meaning and purpose of the Heart of God) and sound for each chakra for the 10 energy centers of the human energy system. (I will explain the three other areas of the human energy field in the next paragraphs.) I compare the Family Pledge of the Completed Testament Age to the Ten Commandments of the Old Testament Age.

"The number ten is the number of unity with God. The course of growth to maturity requires a period to fulfill the number 10, through which Adam and Eve were to become the perfect embodiments of the number ten. When this number was defiled by Satan due to their Fall, God sought a central figure in order to restore this number and begin His work to unite the people with Himself by restoring them as perfect embodiments of the quality of the number ten." *Exposition of the Divine Principle*, HSA-UWC, 1996, p. 299.

The eight Pledge points align with the human energy system as such: the first seven Pledge points carry the original sound or word for each of the seven chakras; the eighth Pledge point contains three in one as it reflects the inner character of God's heart directly (intellect, emotion and will) which is reflected in the "heart aspect" of the human energy system. (This "heart aspect" is described in my book, *Healing in the Aquarian Age: the Heart Body*.)

Total energy

By introducing the Original Word to each chakra, the false word can be revealed and then cleansed out of our energy system through the process of repentance. In Edgar Cayce's book, *Awakening Your Psychic Powers*, he explains how he aligned the Lord's Prayer with the seven chakras.

The tonal quality of the Korean words of the Family Pledge exactly match the energy pattern for each chakra. I see a

song being revealed in the near future which will be sung with these eight points and used for healing and the liberation of spirits. Spirits are only able to attach to us because of the sinful patterns in our energy field due to the various kinds of sins we or our ancestors committed.

Caroline Myss, a well-known lecturer and author in the area of the development of the soul, aligns the seven chakras with the Old Testament and New Testament ages in her book, *Why People Don't Heal and How They Can*. What she understands as the eighth level where we hold archetypes and our sacred contracts is what I understand to be the Heart Body, corresponding to the Completed Testament age.

Besides aligning the eight Pledge points and chakras with the three ages, I have aligned them with the Sung Sang, Hyung Sang and Heart aspect of a human being. This was explained in the essay I wrote on July 10, 1998 and is reprinted below:

The Family Pledge and the Chakras

One day I became determined to memorize the Family Pledge in English by heart. It was very difficult for me to memorize it because I was having a hard time understanding the flow of the content of the different points. Then one day I was inspired by the idea that these seven (now eight) points correspond to or align with the seven chakras. I further came to understand that you could balance each chakra by speaking each point while concentrating on the corresponding chakra. These seven points hold the original "Word" for each of the seven chakras. You can speak them in your birth tongue. But the best sound is the sound of your rebirth tongue, Korean, as this is the sound of Heaven.

When the eighth point ("Word") was given to us by True Parents, I understood that this represents the Heart aspect of our being which contains the Sung Sang element of the Heart of God: God's original intellect (absolute faith), original emotion (absolute love), and original will (absolute obedience). By repeating the eighth point, you can align yourself with God's original Sung Sang.

In addition to aligning the seven points with the chakra, I have aligned them with other points of interest:

1st Root chakra: *Will* aspect of physical mind (OT Age) "seek our original homeland...."

2nd Sacral chakra: *Emotion* aspect or physical mind (OT Age) "represent and become central to Heaven and earth...."

3rd Solar Plexus chakra: *Intellect* aspect of physical mind (OT Age) "perfect the Four Great Realms of Heart...."

4th Heart chakra: Spirit body (NT Age) "build the universal family encompassing Heaven and earth...."

5th Throat chakra: *Will* aspect of spirit mind (NT Age) "strive every day to advance the unification of spirit world and physical world...."

6th Forehead chakra: *Emotion* aspect of spirit mind (NT Age) "embody God and True Parents...."

7th Crown chakra: *Intellect* aspect

of spirit mind (NT Age) "perfect a world based on the culture of heart...."

8th-10th Heaven: Absolute faith (intellect), absolute love (emotion), absolute obedience (will) of the Heart Body (CT Age) "achieve the ideal oneness of God and humankind in love...."

The verbs of the eight points are paired as follows, matching the two will aspects, two emotion aspects, two intellect aspects, and two "bodies": 1st and 5th chakras (will aspects); 2nd and 6th (emotion aspects); 3rd and 7th (intellect aspects); and 4th and 8th (spirit body and Heart Body). The basic content of the points align with the verbs as follows:

The 1st = "seek our original homeland" and the 5th = "strive every day to advance the unification of the spirit world and physical world." Both of these are seeking and striving for humankind's original homeland.

The 2nd = "represent and become central to Heaven and earth by attending God and True Parents" and the 6th = "embody God and True Parents." Both emphasize the importance of becoming one with and representing God and True Parents.

The 3rd = "perfect the Four Great Realms of Heart" and the 7th = "perfect a world based on the culture of heart." Both emphasize perfecting heart, one's own and the world's.

The 4th = "build the universal family encompassing Heaven and earth" and the 8th = "achieve the ideal oneness of God and humankind in love." Both emphasize the oneness of humankind from the family level to the universal level.

An exercise you can do is to meditate on each chakra separately, repeating the pledge point to that chakra over and over again. Then ask God in prayer to show you the sin that is held in that chakra which is in violation of the heavenly law expressed within the pledge point. The next day look for the symptoms of the sin in your daily activities and relationships.

An example of this is if you focused on the 5th chakra (will, throat chakra), you may find yourself complaining and gossiping the next day (throat). This sin may manifest in you having a difficult time fulfilling your own promises (will). Pledge point 5 emphasizes the unity of spirit world (mind) and physical world (body). Repenting that night for the selfish showing of these sins such as envy or laziness with the true heart of gratitude to God for showing them to you will release the negative energy contained within that chakra and allow the holy Word to fill it.

* The concept of the existence of a Heart Body is probably new to many of you. Religions have called this part of a person's being the Soul in contrast to the spirit. I give a deeper explanation of this part of a human being in my book, *Healing in the Aquarian Age: The Heart Body*. It can be found at my web site: members.aol.com/EsIcarlson/HBodyHeal.

To sum it up, the Heart Body is the part of our divine nature which corresponds to the heart of God. It is unique to humankind, God's children, and allows us to "have internal sensibility toward God" unlike the rest of the universe, including the angels. (*Exposition of the Divine Principle*, p.46.) ❖

I compare the Family Pledge of the Completed Testament Age to the Ten Commandments of the Old Testament Age

University of Bridgeport to offer Masters Program in Acupuncture

On May 19, 1999, the University of Bridgeport College of Chiropractic (UBCC) was granted licensure by the board of governors of the Connecticut Department of Higher Education to offer a master of science in acupuncture. The first acupuncture class is scheduled for January 2000.

The new acupuncture college complements the already strong alternative care base of UB's division of health sciences. UB has offered an MS in nutrition since 1977; the first chiropractic class matriculated in May 1991; and the doctor of naturopathy program began in 1996.

The university has completed construction of a 60,000 square foot health sciences clinic facility, which will provide 30 treatment rooms, research labs and support services for its programs in acupuncture, chiropractic, naturopathy and nutrition. Shared training and treatment resources are an important component of UB's integrated treatment philosophy.

Jonathan Lavelle, DC, is the head administrator of the acupuncture program. Dr. Lavelle has worked at the college of chiropractic as an adjunct assistant professor of clinical sciences, assistant professor of clinical services, and student affairs coordinator. A 1990 graduate of Northwestern College of Chiropractic, he has been practicing chiropractic and acupuncture for eight years.

Dr. Lavelle notes that with the development of UB's Health Science Center, "Interns in the acupuncture clinic will be able to work alone and in conjunction with the chiropractic and naturopathic interns, integrating and collaborating on case management and treatment outcomes. This will be the only integrated center for alternative medicine in the world."

Dr. Lavelle observed that while acupuncture has been in use in Asia for thousands of years, the "Asian community has refined this ancient healing art and shifted its paradigm to include Western medicine." The acupuncture program at UB has been developed in response to that shift. "It will combine these two systems and train practitioners to represent both modern analysis and traditional insight. The practitioner will be able to communicate and work alongside other health care providers."

Students in the chiropractic and naturopathic medical programs will be able to start taking classes in the acupuncture program after their sixth semester. Classes are set to begin in January 2000.

The acupuncture curriculum combines an intensive 27 months (2,262 hours) of lecture and clinical courses. Practitioners will learn the fundamental energetic principles, physiological concepts, theoretical foundations and diagnostic procedures of traditional Chinese medicine (TCM). During the first year of study, students will gain the philosophical and biomedical knowledge to prepare them for clinical practice. The second year deepens the practitioner's knowledge of eastern and western diagnostic skills and provides hands-on clinical experience in the Health Sciences Center. The final semester prepares the practitioner for state and national certification exams and entrance into private or multidisciplinary practice. Lecture classes will be held on selected evenings during the week and on Saturdays.

The curriculum of the major consists of five distinct areas:

1. Acupuncture Practice and Technique (eight courses) — The theoretical and practical information of acupuncture therapy for proficiency in the clinical applications of acupuncture, moxa, cupping and bleeding techniques. Identification of acupuncture points by anatomical location, palpation and proportional measurement. The classification, functions and indications of each acupuncture point will be discussed and demonstrated. In addition to the 12 bilateral channels and two midline vessels, forbidden and contraindication of points will be discussed, along with other categories and types of acupuncture points.

2. Oriental Theory, Diagnosis and Application (eight courses) — Designed to provide an understanding of the scope, philosophy, theory and conceptual framework of Oriental medicine and how acupuncture specifically affects the body within the traditional Oriental treatment paradigms.

3. Western Biomedicine (14 courses) — Western concepts and terms, measuring and recording of vital signs, physical exam, history and note taking. How to make appropriate referral and consultation, and the clinical relevance of laboratory and diagnostic tests and procedures.

4. Movement and Respiration Studies — The tai ji quan and qi gung courses teach a wide variety of Oriental movement and breathing practices. Two courses of instruction in tui na soft tissue technique will also be covered.

5. Clinical Sciences (five courses) —

This learning will be segmented into observation, trainee and intern levels. The students will be taught to develop the interpersonal communication skills, professional conduct, efficiency and confidence in dealing with patients. The students will be told about alternative therapies and observe the approaches of other health sciences and determine how and when to make appropriate referrals. By the end of the clinical training, each student will have seen a minimum of 250 patients and completed 705 hours of clinical training.

Admission requirements for the acupuncture program include a bachelor's degree or equivalent (i.e., 120 semester credits) which must include: English (6 hrs.); psychology (3 hrs.) social science (3 hrs.) biology (6 hrs.); chemistry (6 hrs.); physics (6 hrs.); physiology (4 hrs.); and anatomy (4 hrs.). Each of the courses in physics, chemistry, anatomy and biology must be for science majors and include a laboratory. A minimum grade of C is required. A minimum g.p.a. of 2.25 is required in the science prerequisites.

Applications for the inaugural class in the spring 2000 semester are being accepted. Subsequent classes will be admitted for each spring and fall semester thereafter. For further correspondence and information, please contact:

University of Bridgeport Master of Science in Acupuncture Health Sciences Center 60 Lafayette Street Bridgeport, CT 06601 Tel: (203) 576-4963 or (800) 392-3582 Fax: (203) 576-4962 E-mail: admit@ubcom.bridgeport.edu Home page: www.bridgeport.edu ❖

AUTHORITY from page 29

tum concludes "that God may be loose in America again, that the pendulum may have finally begun its long arc back." I bring this up to point out what was behind Miss Bernall's heroic conviction. According to Bottum's account, Bernall went through a stage in junior high when she dabbled in witchcraft, alcohol and drugs. She was involved in rituals involving cat sacrifices and black magic. Now here's the impressive point of the story:

"After discovering letters describing violent acts she and her friends imagined doing to their parents, Brad and Misty Bernall acted on [their youth minister Dave] McPherson's advice. They enrolled their daughter in a Christian school, sent her on an intense weekend retreat, and prohibited her from leaving the house except to go to church. 'It's hard,' her father explained, 'because you know you're taking a chance of driving your child further away from you.'"

In other words, the parents exerted their authority. Fortunately, Cassie complied with it. And God worked through it. "... one day Cassie came home, changed into a believer: 'It's like she was in a dark room and somebody turned the light on,

and she saw the beauty that was surrounding her.' Her youth-group leader, Jeremiah Quinonez, recalls her telling him, 'I went to this church camp and a bunch of people prayed around me. I don't know what happened, but I was just changed. I felt this huge burden lifted off my heart.'"

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True Parental Society

I believe that even more important than Cassie's spiritual experience is her experience of parental authority, loving, long term parental authority. Of course, there was peer pressure on the godly side as well, in the form of the weekend retreat. Peer pressure aligned with parental love is the formula for health and happiness.

True parental authority is the solution to Pascal's dilemma. It is non-coercive but it guides the person in a direction of goodness even against their personal inclinations of the moment. It speaks to the heart and conscience. It is rooted in biological and historic love—the actual sacrifice and offering the parents made and continue to make for the sake of the child. "For the sake of the child" means for the purpose of enabling the child to become a true adult, a true spouse and parent.

If it is geared to keep the child a child forever, then it is not true parental authority but the misuse of parental authority. The practice of this leads to the charge of paternalism on the part of the church and state. Paternalism robs the child of their portion of responsibility. True parental authority grants, even forces upon the child, greater responsibility. Look, says the parent, I have higher expectations for you than that you will spend your life riding around on a motorcycle from nightclub to nightclub. And as I forbid you from doing that, I'm expecting you to realize why and to take responsibility to shape your life in a more healthy way.

That many children do not get the message does not invalidate the principle. If there is a God in heaven who is our Parent, then true parental authority will prevail someday. If there is no such, then may whatever god is left over help us all. ❖

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**PAUL
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Part Two

This is the second half of my article about the crisis in Kosovo. Unfortunately, the issue is so complex that we can only give a brief overview.

In this section we'll look at Balkan history, and the current situation of Kosovo and Macedonia. We'll look for similarities closer to home. Finally, we'll offer a solution.

Recent History

During the 1800s, Balkan nationalism surged as the Ottoman Empire weakened. In a series of rebellions, the Greeks, Serbs, and others cast off the Turkish Ottoman yoke.

Following World War One, Yugoslavia was cobbled together by Europe's "Great Powers" under King Alexander I. He was assassinated by his resentful subjects in 1934.

During World War Two, famed British spy-master "Intrepid" tricked Hitler into thinking the Allies were going to invade Greece. To counter this the Nazis sent over a dozen Wehrmacht divisions sweeping through the Balkans and into Greece.

Numerous factions quickly took sides. Croatia's Tito followed Stalin, while Col. Mihajlovic and most Serbs supported the Allies. Croatia's infamous Ustase supported the Nazis, acting so extreme that even the German soldiers were shocked.

During W.W.II the Serbs lost a quarter of their population, and still managed to tie down some eight Nazi divisions. This delayed Hitler's attack on Russia until winter set in, altering the course of the war. (To think that NATO's considerably smaller forces could have easily cowed Serbia was pure folly.)

Fascist Italy ruled Albania during W.W.II. Albanians poured into Kosovo during their rule, as a part of a deliberate Axis policy to weaken enemy peoples.

After the war the Albanian Kosovars were granted autonomy by Tito, who walked a tightrope in ruling his extremely diverse Yugoslavia.

For the next fifty years the Kosovars continued to pressure, and to out-pop-

ulate, the Serbs. They also benefited from Tito's relatively moderate policies.

The Kosovars ended up better off than other Albanians, many becoming rich as "guest workers" in Europe's wealthier nations. (I saw many Mercedes Benz sedans on the roads of Kosovo, most with Swiss license plates.)

Macedonia

This author has kept in close touch with Macedonia, so I'm paying special attention to that nation. Like Israel, Macedonia has lived and died several times over the millennia.

After thriving under Alexander the Great and his dynasty, Macedonia was vanquished in 148 BC, continuing only as a province of some other nation.

It flourished once again in 976 AD under King Samuel (Tsar Samuil). During his reign the Orthodox Church's Archbishopric of Ohrid was organized. (Many historians call Samuel a Bulgarian, even though he rebelled against them, and his capital was at Lake Ohrid, far to the west.) In 1018 Samuel was defeated by the resurgent Byzantine Empire.

In 1282, Serbian conqueror Stephen Dusan made great inroads on the weakening Byzantines, establishing his capital at Skopje. His successors soon fell to the advancing Turks.

In 1878, through war and treaty, Macedonia changed hands three times!

The Macedonians revolted several times during the 1800s. They reappeared as a political entity in 1893 with the founding of the VMRO, and the quixotic Ilinden Uprising of 1903. British, French, Italian, Austrian, and Russian troops were sent in to police the area. (In the Balkans, history really does repeat itself.) The VMRO's military commander, Goce Delchev, is now Macedonia's greatest hero.

Macedonia became an official province of Yugoslavia after W.W.II., and gained independence in 1991.

Today's Greeks look upon Macedonia with disdain, claiming that their civilization was always Greek, and that its Slavic inhabitants are lacking in gratitude for their uplift from barbarity.

There is another side to the story. In 1777, during Ottoman rule, the Greek

Orthodox Church helped quell Balkan aspirations by eliminating local rule of both Bulgarian and Macedonian churches.

Macedonia's claim upon Alexander the Great as a national hero, plus Greek repression of its own Slavic minority, has fueled great resentment between Greece and Macedonia.

The Recent War

I have been asked about the possible "spiritual significance" of the Kosovo crisis. If there is one, I have been unable to discern it. The tragedy there was foreseen by many. Our own PWPA held "reconciliation" conferences which were well-received, but our efforts were overwhelmed by ethnic leaders with deadly ambitions.

I once accompanied our Albanian National Leader to a meeting with a Professor in Kosovo—and all the man really wanted to talk about was getting the heck out of there!

In the 1990s the Kosovo Liberation Army upped the ante with a campaign to assassinate Serbian policemen; who, nasty though they are, surely didn't deserve it. The Serbs were compelled to retaliate in force. Paramilitary groups, such as the one led by the infamous Arkan, took matters into their own hands.

However, it was only after NATO's widespread and inaccurate bombing began that refugees began to flee Kosovo en masse.

Declassified documents from the Vietnam War, and recent exposés about the Gulf War, prove that the American government to quick to lie about its military involvements.

Concerning the Balkans, conspiracy theories abound. Some say that Europe's "Gray Eminencies" secretly wanted Milosevic to do their bidding, by driving out the Muslim Kosovars. Others worry that President Clinton, who has admitted to envying wartime Presidents like Roosevelt, actually risked starting a "hot" World War Three, simply to bolster his imagined legacy. Confronting Russian ground troops, and "accidentally" bombing the Chinese Embassy, elevated these worries far beyond paranoia.

Similarities

Many people worry that Balkan-style history will repeat itself elsewhere. It has long been popular to compare America to the declining Roman Empire. Now it's the foreboding of a local version of Kosovo.

California will soon be populated by fewer than %50 white people. While most of its diverse population gets along quite well, many (formerly) minority groups are "represented" by strident activists.

Many of California's Hispanics support, and almost none will denounce, radical groups such as MECHA. These groups wave red Marxist flags at political/cultural rallies—and the liberal news media has been very careful not to show this on camera.

MECHA is openly calling for an independent, socialist nation called Aztlan. Their claim to California is based on a rather dubious connec-

tion to Aztec legend, and on independent Mexico's 30 years of rule.

During the Mexican era some 300 literate citizens (out of about 3000 in total) dominated all of California! Alta California's ruling Dons pretty much ignored Mexico's appointed Governors.

Earlier, Europe's Spanish Empire had claimed the land. The local Indians, enjoying the balmy climate, had never got much beyond the Stone Age.

Today, schools and Universities host MECHA speakers, and many people believe that political—if not violent—action will soon eliminate "unjust Yankee" rule.

Black Panther-type groups, and condescending Chinese factions, while currently small, are a constant influence. Factor in the dominant liberal's disrespect for police, and the weakening of America's armed forces, and you have all the ingredients for a future California Kosovo . . .

Resolution

Now the people of the Balkans have to rebuild. Undamaged areas have to revive their moribund economies. Macedonia has a nearly %50 unemployment rate, and Albania is in chaos. Kosovo and Serbia were bombed into ruin.

This nation's former (and not so former) communist elites have proven totally incompetent. Their greedy "dead hands" aren't even able to revive their subjects enough to fleece them more than once. (Unlike America's Federal Reserve and IRS.)

Fortunately, new leadership, and fresh economic ventures, beckon. Macedonia has bravely signed a multi-billion dollar trade deal with Taiwan.

There is a strong religious element to the current conflict, and extremists from around the world are flocking to try and harden the believer's positions.

The Orthodox Church has a deep and wonderful sacred tradition, but it seems powerless to end the conflict. Each Balkan religion is identified closely with its ethnic host. Even the atheistic communists in Serbia donate to their church, considering it a vital part of their heritage.

Just as in Northern Ireland, they've all taken sides, perhaps irrevocably.

Only a new and healing ideology, and the resultant fresh mindset, can save the Balkans. It must embrace the economic, political, ideological, and especially spiritual arenas. Secular "experts" have completely missed this point.

True Father's speeches, dating back thirty years and more, provide the solution. In America, God provided the "heat" for its famous "melting pot." America itself has nearly lost that blessing, and the Balkans desperately need it now.

A widespread, trans-ethnic revival is the only answer. Only the True Parents can embrace each faction, and end the centuries of conquest and revenge.

Only a new culture of heart can allow everything from Albania's blood feuds, to the Kosovo situation, to NATO/Russian rivalry, to be forgiven.

When the young people of the Balkans joyfully attend international matchings, and build families that cross those countless bloody lines, the Kingdom of Heaven will surely be at hand.

You can read all of my relevant articles on my web site:

<http://members.aol.com/cuebon/> ♦

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The Washington Times



**DR. TYLER O.
HENDRICKS**

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

'Men despise religion. They hate it and are afraid it may be true. The cure for this is first to show that religion is not contrary to reason, but worthy of reverence and respect. Next, make it attractive, make good men wish it were true, and then show that it is. Worthy of reverence because it really understands human nature. Attractive because it promises true good." Blaise Pascal (1623-1662).

Edward T. Oakes puts forth these words of the French mathematician, philosopher and Christian apologist Blaise Pascal to illustrate the point that Pascal was the first "modern" Christian. [*First Things*, Aug-Sept 1999, p. 47] I think the point is well taken. What is modern about Pascal's words? What is modern is that they are spoken to a modern society, one in which religion is an option. In such a society, religion is not a necessity. It is not a legal requirement. One may choose religion or choose otherwise.

In 17th century France, one opines, there was not much choice. Everyone was Catholic—the Huguenots had lost the Wars of Religion. That is true, and Pascal was speaking to a small segment of society, the enlightened skeptics, most of whom were in the aristocracy. But by the end of the next century, this enlightened option had gained pre-eminence in the young nation of America.

Our founders disestablished religion. No one had to attend church or pay taxes in their support. Many American churchmen feared for the country. Timothy Dwight, president of Yale and leading divine in the last state to disestablish the church (Connecticut), predicted that separation of church and state would bring on a reign of paganism. If one were not compelled by law to attend church, he expected, then no one would attend. Satan would grab the country, lock, stock and barrel. He was proven to be wrong.

The freedom of religion released by the separation of church and state did not trigger the decline and fall of Christian America. What it triggered was the precise opposite: a tremendous explosion of religious fervor. Churches multiplied profusely. They spread throughout the settlements of the West and the energy of the westward development swung back to the big new cities of the East and took them over as well. Why?

Pascal answers this question perfectly. He recognized the corruption of men. He bluntly accepted the fact that most men despise religion and the judgment it represents. But the move he made was that it is not only man who must change, but that religion must change—or, to be more accurate, man's presentation of religion must change.

As an axiom, Pascal accepted that coerced faith is not faith at all. And so he began: religion must become attractive. Why would he say that? Because men free of coercion will pursue only that which attracts them. Religion must become reasonable; it must convince us logically. Its representatives must

THE SOURCE OF TRUE SOCIAL AUTHORITY

be worthy of our respect. It must understand human nature. And how do we know it does? By its ability to speak to our human nature, our desires, troubles and dilemmas, and offer solutions.

This is exactly what happened in America. A free people took religion into their own hands and made it useful in their historical context. America proved that human beings are naturally religious. We seek religious authority. So Pascal was half right: we despise religion but at the same time hunger for it. Whence this appetite? I would postulate that this appetite derives from our need for parental authority.

The Miracle of Parental Authority

The two teenage girls stopped dead in their tracks. Their mom had spoken the first few words of a scolding for coming home late. These two girls are bigger than their mom, but they stopped and listened. They had their excuses and justifications, but they bowed their heads involuntarily. They stood as still as statues, daring not move an inch, as their mom surveyed them up and down with stern eyes. They said not a word, and the punishment was declared. Mom was the district attorney, jury and judge. No internet for two weeks. Go to your room. Off they went.

That, I thought after I witnessed it, was a miracle. That was the miracle of parental authority. On the foundation of years of receiving sacrificial love, the children listen to their parents. Why do they listen to, obey, respect, that person? For one reason only: she's my mom, he's my dad. In other words, that isn't just any old person—that's my parent.

In a world of individualism, parental authority is destroyed. Advertisers speak directly to the kids. Musicians and magazines speak directly to the kids. Children can sue their parents. It means that biological relations carry no weight. A person is a person, regardless of history or biology. We can readily see that the world based upon individualism is false. The truth is that we do not exist independent of history and



biology. There is an invisible cord, a sacred canopy (Peter Berger's term), enveloping the relations of parents and children.

I am speaking of an ideal here; I know we do not measure up to this. We can see that many families live at a far remove from this standard of kinship. It was called the generation gap in the 60s. "Your sons and your daughters are beyond your command," intoned Bob Dylan. Thirty-five years later we have Dylan Klebold. If the children are not listening to their parents' command, to whose command are they listening?

The virtue of parental authority is that, almost all the time, the parents are exercising that authority for the good of the child. The parents view the good of the child not in the short term but in the long term. In the short term it is painful to forego a movie or an overnight or a car, but the reward reaped in the long term makes it more than worthwhile. The parent is concerned about the long term happiness of the child. That happiness, whether it is in the conscious or unconscious of the parent, has to do with their eventual successful marriage and rearing of good children. The motive of the parents is based upon the desire to perpetuate the lineage.

Pure Love vs. Peer Love

What are the motives underlying other forms of authority? The authority of the state is civil tranquillity. This is a lesser good. The authority of a business is based upon acquisition of wealth. This is also a lesser good. The authority of a school is based upon the pursuit of knowledge, also a lesser good. The authority of the state, the school and the business are necessary supports for human happiness, but are not happiness itself.

Would that our sources of authority were limited to these! But they are not. There is the authority of rock music. It also stops teenagers in their tracks. They stop, they listen, they ... obey. There is the authority of fashion magazines. It stops teenagers in their tracks. They stop, they listen, they obey. There is the authority of peers. Whence peer pressure? Where does it start? Parental authority begins in the womb, in the act of love. Where does peer pressure have its origin? I'll hazard a conjecture and leave it at that: in the angelic world.

There is the authority of major media. Today's organ of the gay establishment, *The New York Times*, ran an ad about gay and lesbian sports figures who are now "coming out." Such is not unusual, at least here in New York. *National Review* (July 26, 1999) ran a cover story entitled "The Gay Moment." Richard Brookhiser opines that "From time to time, an American minority group enjoys a 'moment.' Moments can last for decades, at least for a number of years. In its Moment the group takes center stage; its doings, habits, and preoccupations interest the nation. Every headset picks up the frequency. The simplest thing to do is just lie back and listen in quietly; it is impossible not to listen at all. The moment we are

in now is the Gay Moment."

And so we are deluged with information about all the people, past, present and future, who are gay or lesbian. In all its billowing grandeur and omnipresent hype, it's nothing more than the adolescent plea against the parents: "everyone else does it!" It is providing ammunition for self-justification. "Johnny's parents let him do it, so why don't you let me do it?" "Everyone thinks I'm weird because I don't do it."

Peer pressure is the most pervasive authority on the planet. What is its origin? Where does it come from? When one investigates the claims, one finds that Johnny's parents really don't let him do that. Or, perhaps, they let him do it because Johnny told them that you let your son do it.

It's the art of the speculator, the confidence man. The male star is invited to take a leading role in a movie on the basis that the number one female star is taking the lead female role. And vice-versa, simultaneously. It is telling each of two parties that the other is investing in a project, knowing that each will invest because they think the other is investing. It is teenage life projected onto the big screen of adult life.

[Just an aside about the term "adult," as in "adult bookstores," or "adult videos." Actually, they aren't adult at all; they are infantile. I move that we make a law for truth in advertising to make those shops change their signs to "infantile bookstores," "infantile videos."]

Peer pressure is the arch enemy of parental authority. Peer pressure moves from kids conspiring to hold beer parties by each telling their parents they are staying at the other's house, to six figure ads in the major media informing us of all the famous people who are gay and lesbian. Parental authority in society is destroyed, and so authority devolves to the state, the schools and the businesses, which, lacking the roots of parental virtue, combine to make a complete mess of things.

The Persistence of Parenting

There are those who see the Littleton killings as the spark of an awakening in America. In an impressive article in the *First Things* referenced above, J. Bottum catalogues the revival of Christian spirit surrounding the death, even martyrdom, of Cassie Bernall. "Either Harris or Klebold (none of the cowering students could see which it was) put a gun to her head and asked, 'Do you believe in God?' She paused for a second, according to her classmates. And then she answered, 'yes.' 'She was scared, but she sounded strong,' said her Bible-study friend Joshua Lapp, a sophomore who was hiding nearby, 'like she knew what she was going to answer.' Staring at her, the gunman asked, 'Why?' Before she could reply, he pulled the trigger and shot her through the temple, killing her instantly."

Her act of testifying to her faith while facing death has become such a cause among Christians in America that Bot-

see **AUTHORITY** on page 27



New Arrivals

This month we are proud to present: Robert & Akemi Bartholome with Michelle Hitomi, Christine Akiko, David Koki, Andrew Kokushi, Sung Il Matthew & Mija Emi (5/24/99).

To be included, send us a photo of all your family (color is fine except for those indoors-without-a-flash deep orange snaps which will turn out horrid) with all your names and the birthdate of the latest arrival along with an optional donation to: Unification News Arrivals, 4 West 43rd Street, NY NY 10036 (returns with self-addressed, stamped envelope only, please).

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Can join together
under God's grace

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To bring true happiness
throughout the land
'Cause in our hearts
we hold the key
to set the whol of mankind free

Free from hatred and from pain
Instead of this,
True Love we'll gain
No more violence, No more war
Everyone following
God's heavenly Law

But Alas! This is just a dream
A distant wish, right now it seems
Yet still I know,
with hope renewed
That one day soon, my dream will
come true.

*Grace B. (15)
Birmingham, UK*

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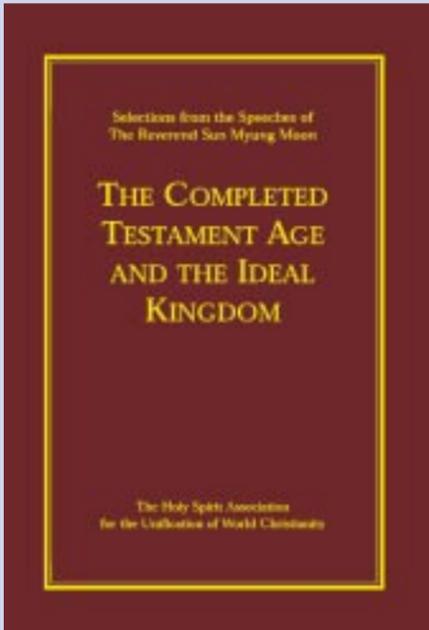
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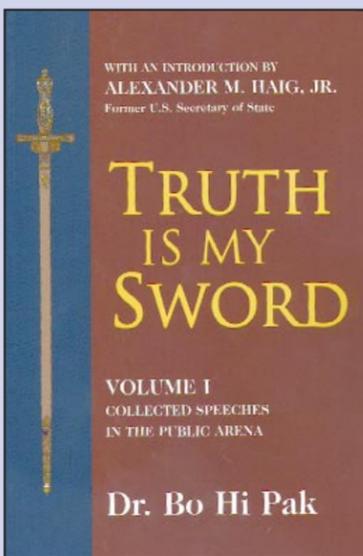
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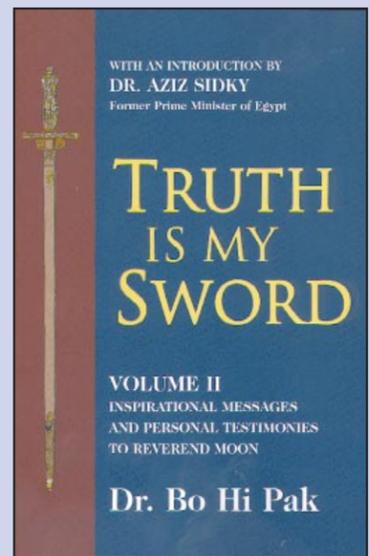
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