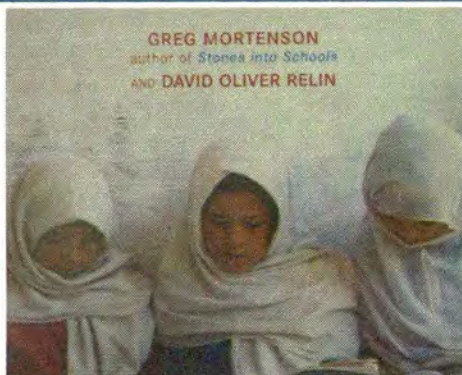


UNIFICATION NEWS

May - June 2010 VOL. 29 NO. 3 \$7.50



DAY OF ALL TRUE THINGS



THREE CUPS OF TEA



CHEON BOK UPDATE



CREATING A NEWSLETTER



"FREEDOM ISN'T FREE"

A UNIFICATIONIST TRIBUTE TO
AMERICANS WHO SERVE

FREEDOM FIGHTERS

JUSTIN HARDING
KEN OWENS
JOHN OWENS
ALAN DAVIES
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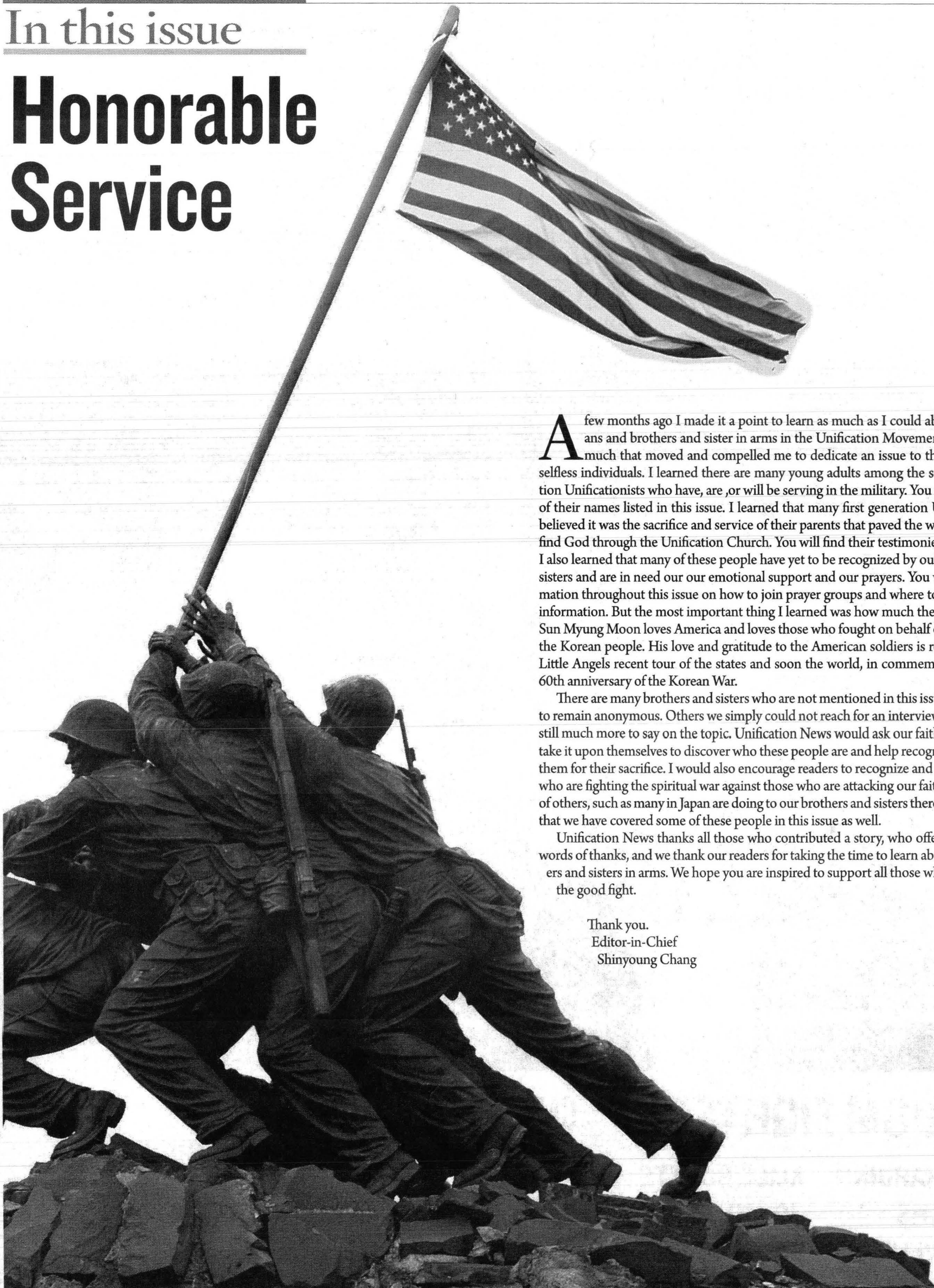
ALICE BOUTTE
JO ANN CROOKS
KELLY CORYELL
KEN WEBER
LINDA CORNIER
DON HARBOUR

CARP: HOW TO

HOW TO STAND UP FOR YOUR RIGHT TO
RELIGIOUS FREEDOM

FEATURE

THE REVEREND SUN MYUNG MOON
AND THE ENDING OF THE COLD WAR
DR. THOMAS WARD

FROM THE EDITOR**In this issue****Honorable Service**

A few months ago I made it a point to learn as much as I could about the veterans and brothers and sister in arms in the Unification Movement and learned much that moved and compelled me to dedicate an issue to these brave and selfless individuals. I learned there are many young adults among the second generation Unificationists who have, are, or will be serving in the military. You will find some of their names listed in this issue. I learned that many first generation Unificationists believed it was the sacrifice and service of their parents that paved the way for them to find God through the Unification Church. You will find their testimonies in this issue. I also learned that many of these people have yet to be recognized by our brothers and sisters and are in need of our emotional support and our prayers. You will find information throughout this issue on how to join prayer groups and where to find updated information. But the most important thing I learned was how much the Reverend Dr. Sun Myung Moon loves America and loves those who fought on behalf of freedom for the Korean people. His love and gratitude to the American soldiers is reflected in the Little Angels recent tour of the states and soon the world, in commemoration of the 60th anniversary of the Korean War.

There are many brothers and sisters who are not mentioned in this issue. Some wish to remain anonymous. Others we simply could not reach for an interview. And there is still much more to say on the topic. Unification News would ask our faithful readers to take it upon themselves to discover who these people are and help recognize and thank them for their sacrifice. I would also encourage readers to recognize and support those who are fighting the spiritual war against those who are attacking our faith or the faiths of others, such as many in Japan are doing to our brothers and sisters there. You will find that we have covered some of these people in this issue as well.

Unification News thanks all those who contributed a story, who offered their own words of thanks, and we thank our readers for taking the time to learn about our brothers and sisters in arms. We hope you are inspired to support all those who are fighting the good fight.

Thank you.
Editor-in-Chief
Shinyoung Chang

LETTERS TO THE EDITOR

Unification News welcomes letters from readers. Email your comments to LTE@unification.org. Letters will be edited and should be no more than 300 words.



UNIFICATION NEWS

May-June 2010 Vol. 29 No. 3

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UNIFICATION NEWS is published bi-monthly by the Holy Spirit Association for the Unification of World Christianity USA

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EMAIL: ads@unification.org
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SUBSCRIPTIONS

1 year: \$36 domestic; \$60 international
2 years: \$60 domestic; \$110 international

One double issue \$7.50 each

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Send US and international subscription enquiries to:
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LETTERS AND COMMENTS TO THE EDITOR

Enthusiastic

Congratulations on a pithy, well designed Unification News! I am a first generation unificationist who joined in the mid-seventies and always enjoyed the UC News (as it was then called) and felt connected and inspired (even contributed occasionally) by its content and substance. Recently I have kind of "stepped back" from direct participation but am an enthusiastic observer of all that is transpiring under the "new leadership". It is exciting to see what has been developing on all fronts in just a few short months. I recently picked up a copy of the Unification News Nov-Dec 2009 and was pleasantly surprised. As I began to casually "look through it" I found myself reading the paper from cover to cover, inspired, challenged, and enlightened by the stories, sermons and cultural tidbits. It appears, now, to be a very relevant publication for the purpose of educating and developing a vibrant second generation unificationist culture, as well as engaging the "recovering foot soldiers" among us who have grown battle weary and have paused—to rest a bit. I am considering getting gift subscriptions for both of my grown away-from-home daughters.

- Keep up the great work. And continued success!
Gregory Davis

Church traditions

I just wanted to tell you how helpful the March-April 2010 edition of Unification News was for my II Shim group last night. Just the day before as I took the time to prepare for the meeting, I decided to talk about our church traditions. I made a list, but it wasn't nearly as thorough as the ones covered in the article. As I talked to the kids, it dawned on me more how important these traditions are in giving our lives shape and form. I also realized how many of them I have forgotten about! I gave two copies of the paper away to two families who attended. They both seemed impressed and inspired by the new look as well as the fresh-ness of the presentation and type of articles. You might get a couple of new subscriptions.

- Susan B, New York

Great work

I appreciate your great effort with Unification News. We got the MArch-April 2010 issue on Friday and it is good. I haven't read it all yet of course. Jatoma Gavin's interview stands out as a remarkable personal story even apart from his public work.

- Julian Gray, South Korea

Thank you

Thanks for your work on UN. Love the new changes and bright spirit! Blessings to you and yours from the Biddle family in Ohio. Keep up the good work.

- Bruce and Keiko Biddle, Ohio

UNIFICATION NEWS

Freedom Isn't Free: A Unificationist Tribute to Americans who serve May/June 2010

NOTE In *Unification News*: All references to True Father or Father refer to the Reverend Dr. Sun Myung Moon. All references to True Parents refer to the Reverend Dr. Sun Myung Moon and his wife, Mrs. Dr. Hak Ja Han Moon, as a couple. All references to Divine Principle refer to the core text of the Unification Church. All references to the Blessing refer to the Unification Church traditional mass Holy Wedding Ceremonies.

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On the cover

The Little Angels thank Korean War veterans on behalf of the republic of korea.
Photographed by Joe Kinney

Centerfold Photos (Pg 30-31): Photographed by Dale Kim (HSA-UWC, Korea). True Parents Celebrate the 48th Day of All True Things, Cheong Pyeong Heaven and Earth Training Center, South Korea, June 12, 2010. (Main Photo) The Reverend Dr.

Sun Myung Moon and his wife, Dr. Hak Ja Han Moon cut the celebratory cake. (Top Right Photo) The Reverend Dr. Sun Myung Moon and his wife, Dr. Hak Ja Han Moon. (Bottom Left Photo) Reverend Hyung Jin Moon and his wife, Yeon Ah Lee, offer the Holy Day Prayer. (Bottom Right Photo) The Reverend Dr. Sun Myung Moon and his wife, Dr. Hak Ja Han Moon conduct the traditional serving of sweet cake to their grand-children.

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TIDBITS

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Do you have a thought or an experience you would like to share but it's not quite long enough to make a full article? Send it in and we will post it here, on our TidBits page.

Monthly Quotes

"We often take for granted the very things that most deserve our gratitude."

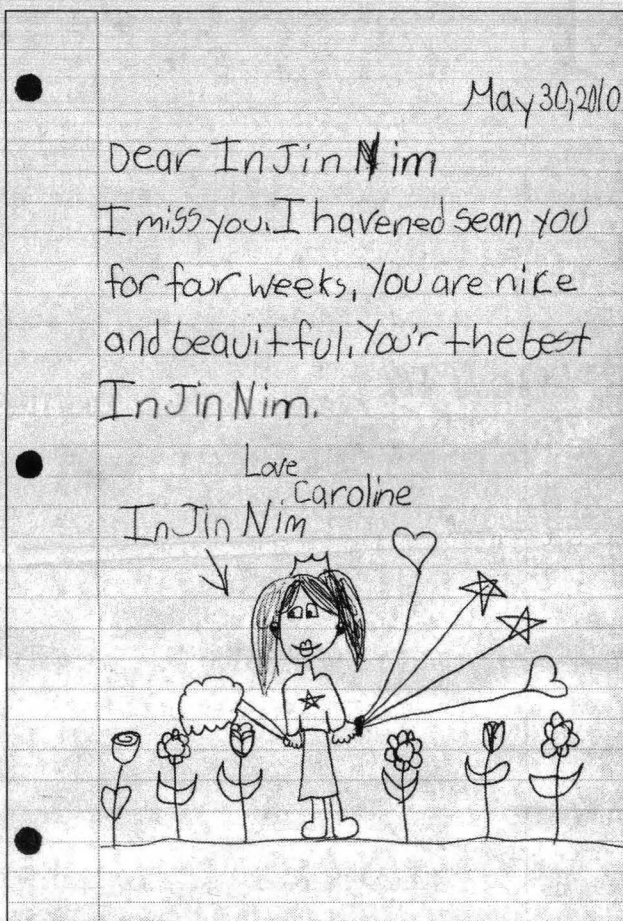
Cynthia Ozick

"For if Freedom and Communism were to compete for man's allegiance in a world at peace, I would look to the future with ever increasing confidence"

John Fitzgerald Kennedy

"The constitutional freedom of religion [is] the most inalienable and sacred of all human rights".

Thomas Jefferson



UNIFICATION NEWS

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Comics



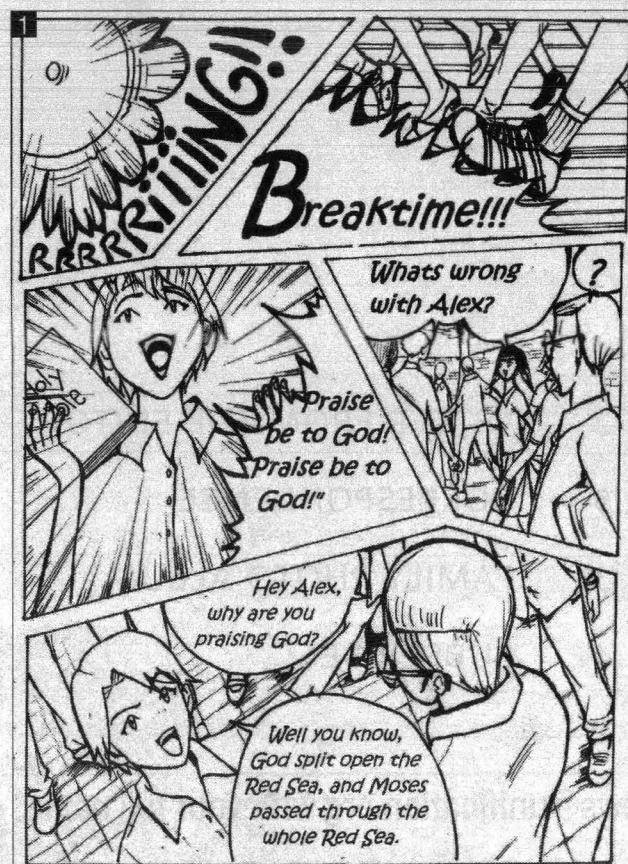
Soonhwa Weisner

Soonhwa is 18 years old and lives in Santiago, Dominican Republic as a missionary. She enjoys reading Reverend Hyung Jin Moon's sermons and creating comic strips from his weekly short stories.

Hyung Jin Nim's interesting story:

Brothers and sisters, every time we'd like to start, before our service, with a little interesting story. And I heard a little story about little Alex. He was sitting out in the school yard one day, and he was exclaiming in his big voice, holding a Bible, "Praise be to God! Praise be to God!" His teacher came on and said, "Hey Alex, what are you doing out here?" and he said, "I'm praising God!" and he said, "But why are you praising God?" Alex said, "Well you know, God split open the Red Sea, and Moses passed through the whole Red Sea." And the teacher said, "Ah! Well, you know, Alex, actually if you look at science, in parts of the Red Sea it's only about ten inches deep, and in low tide, the waters go away and you can actually walk across the Red Sea. It's not really a big miracle like the Bible says, it's just pure science." Alex heard that, and he had a little doubt in his eyes, and he hung his head down low, and all of a sudden his eyes widened, and he opened up and said, "Praise be to God! God is great!" The teacher saw this and said, "Alex you just heard my science, why are you praising God?" And he said, "God drowned the Egyptians in ten inches of water!"

Sermon: "Being a Hero every Day" July 19, 2008





STF Message Board Announcement

STF is Now Hiring

Are you passionate about caring for your younger brothers and sisters? Do you enjoy mentoring, international service projects and working with 1st and 2nd gen? Would you like to work closely with the Lovin' Life team? If so, then find out more about becoming a Group Leader on the member page of STFFamily.com or contact us at keimi.kanno@gmail.com

STF is hiring Second Generation as Core Staff, and more specifically in the position of **GROUP LEADER**. A Group Leader is responsible for the supporting and mentoring 3 to 4 team leaders and their respective teams in various situations, such as **Lovin' Life Ministries Training, Ocean Providence, international service, and fundraising**. Group Leaders must be available on a 24/7 basis and have a passion for caring and educating their young brothers and sisters. They will also be responsible for carrying out the educational curriculum and ensuring that all members are cared for spiritually, physically, and emotionally.

Requirements:

- One year experience in a full-immersion program such as STF, NGA, or OLT
- Completed at least 2 years of college
- Leadership/mentoring experience
- Prepared for a 2 year commitment

This is a great opportunity to be a part of shaping STF into an educational program which can best prepare our second generation in becoming influential members of society while bringing natural witness to God and True Parents. Such is the guidance that our national pastor has been giving the whole nation and we wish to implement it into the program, bringing forth Generation Peace: at your service.

Please send any inquiries or resumes, complete with church activities/leadership, to keimi.kanno@gmail.com



ATTENTION: PHOTOGRAPHERS and JOURNALISTS

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Reverend Dr. Sun Myung Moon Speaks on

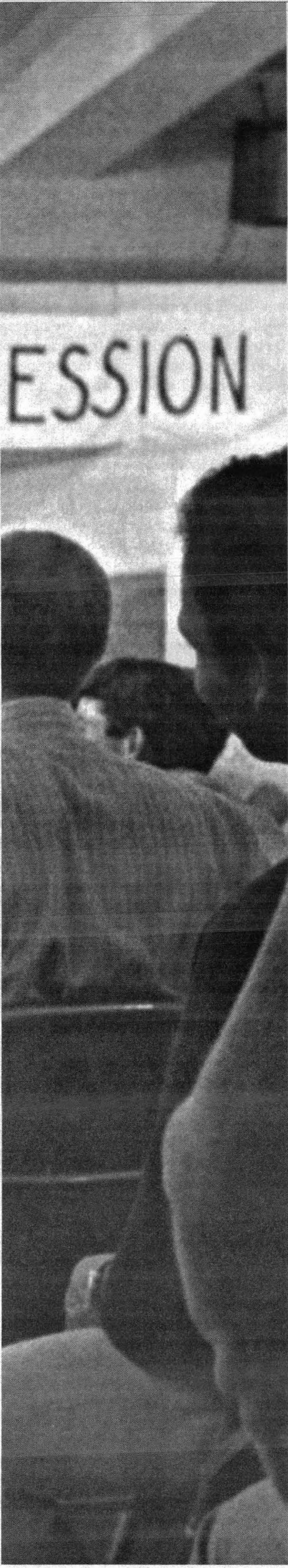
A Providential War

The following text first appeared in the April, May, June and July, 2009 issues of Today's World. It is being reprinted in Unification News for the first time with permission from the editors of Today's World. The text is drawn from the first and second books of the series True Parents' Life Course. The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account.

INTERNATIONAL LEADERSHIP TRAINING



The Reverend Dr. Sun Myung Moon addresses members at Belvedere, New York, mid 1975.



From the viewpoint of God's providence of restoration, Western civilization by all means needs to be connected to Asia. Flesh and blood, spirit and body, and all conditions of sincerity established by Western civilization have to be brought here. It was only in 1950 that representatives of sixteen nations came to Korea, and while here, they were engaged in fierce fighting.

The birthplace of the Messiah is the homeland. Those soldiers who fought in the Korean War sacrificed themselves for the liberation of our homeland. We can conclude that from the perspective of God's providence, the military conflict in Korea triggered an international mobilization to shed blood for the liberation of the homeland. Heaven mobilized men and women to Korea from all democratic nations that profess Christianity to sacrifice for the liberation of Korea, a providential nation that with the advent of the True Parent had become the ideal homeland. Heaven had them fight.

Would there have been such a thing as the Korean War had Christianity accepted the Unification Church? It would not have occurred. It would have taken at most three years to secure a complete nationwide foundation. Within seven years, a worldwide foundation would have been laid. The Korean War, which began on June 25, 1950, was a conflict in the midst of this seven-year course. Because Christianity did not accept me, Satan invaded and established a foundation based on the number seven. Therefore, we see the emergence of two enemies—communism and Christianity. Communism emerged on the worldwide level at that point in history. Had communism not secured a foothold on Korean soil, it would not have grown to command the power it did in the world. All of that would have melted down in my hand.

Prisoners to the front line

Soon after the Korean War broke out on June 25, the communists were mobilizing all of their prisoners to the front line, where they were to die as cannon fodder. At some point, about eight hundred prisoners, out of roughly a thousand, were ordered to march to a meeting point fifty kilometers from the prison. We marched out in obedience to the order from the central command for more soldiers for frontline combat.

About eight hundred people moved from Hungnam city toward Wonsan city and Jeongpyeong (An area abutting Wonsan city; not to be confused with South Korea's Cheongpyeong). Originally, we would have started out by railroad but a section of track had been destroyed by bombing. The prisoners traveled fifty kilometers on foot. At that point, there were only seventy or eighty prisoners left behind at the Hungnam factory. Most of the prisoners were taken to fight on the front line.

I was among the eight hundred. It was dangerous to move by day because of the heavy bombing, so we marched through the night starting at eight in the evening and stopping after dawn, thus covering about twenty-five to thirty kilometers a day. Since trains could also

run only by night, it had been arranged that we would arrive at a station by 4:00 AM.

However, that train did not come at the appointed time because of an accident, and the group of prisoners had to stay put for a few days. Because too few guards were escorting too many prisoners, the guards feared problems might arise and ordered a retreat to the prison. Three days later, the prisoners were ordered out again. This time, however, I was allowed to stay behind. I was the only one out of the original eight hundred whom they left behind. That is how I survived.

The bombing of Hungnam City by B-29s

On August 1, 1950, a heavy bombing attack was carried out with B-29 bombers on the Hungnam fertilizer factory (A U.S. government chronology of the Korean War states that on that day, "Forty-six B-29s of the 22nd and 92nd Bombardment Groups bombed the Chosen Nitrogen Fertilizer Factory at Hungnam city, North Korea, the largest chemical plant in the Far East). Not only did I foresee this attack but I also knew and explained to those close to me that God would protect anyone who stayed within twelve meters of me. I was meditating calmly amidst all of the heavy bombing. It did not bother me at all. I was concentrated on the ideal world that awaited us in the future. I knew that for God, sending a person with a providential mission like mine to the spirit world at that point would amount to a loss of cosmic proportions. God was willing to pay any price to protect me. In fact, He had no other choice.

Such were my thoughts while those around me were worried and their facial expressions got ever tighter. In the midst of explosions ripping through the Hungnam factory, people were shouting that they were going to die.

The end of the ordeal

How does the story end? The gates of the prison did finally open. It was time to go. Wonsan city was the very first place to be retaken by the South Korean contingent under the UN Forces. Our soldiers entered Pyongyang on October 19. However, Wonsan city had been taken at dawn on October 15 or 16. Therefore, the Hungnam area was the first piece of the North Korean territory retaken by the allied forces. That incursion forced our prison guards to flee and allow me to escape.

All these events occurred as they did because God was desperate to save one person, His son. On October 12, about seventy prisoners with sentences of seven years or more were taken ten kilometers into the mountains and executed. Since my prison term was five years, my turn was to come two days later. You can see why God must have worked feverishly.

As I looked out of the cell window on the night of October 13, it already looked as if changes were occurring. The prison guards fled on October 14 because UN Forces were approaching Hungnam city; so we were able to get out of the prison. The UN forces launched a general offensive and at two o'clock in the morning on that day we gained

our freedom.

If you conceive of my release as a decision made in a court of law, granting it would have been done not by a judge, but by the accuser, Satan himself, who had the final word. I needed Satan's approval to be freed. Because I successfully accomplished all that had been required of me, soldiers from the archangel nation [the United States], with other troops making up the UN forces, fought back against North Korea and were able to liberate me. This is how I came out of prison.

The fact that on October 14, 1950, just a day before my scheduled execution, UN troops led by General MacArthur freed me is evidence that my salvation was accomplished entirely by God's grace and power. A condition was established for the whole democratic world to receive benefits from the UN forces having liberated me from prison. In other words, because the UN troops played a direct role in my deliverance from the Hungnam labor camp, the democratic world established a providential connection that allowed it to be saved and blessed.

October is the month of liberation for the Unification Church. Both my liberation from Seodaemun Prison on October 4, 1955 and from the Hungnam labor camp fall in the same month. Tears well up in my eyes just thinking about this. For me, this time marked the loss of a people.

Determined to make a fresh start

You feel quite young when you turn thirty. When I compare that time to now, it really was the era of my youth. Leaving prison at that age, I resolved to make a fresh start, a new beginning in my life. It did not matter how hard and bitter my experience in North Korea had been up to that point. My mind was set on forgetting all the hardships and thinking of what had happened not as an impediment or loss but as stimulation for that fresh start on the road to accomplishing my historic mission. I was adamant, knowing I was responsible to accomplish my mission at any cost. I made this strong resolution in my thirties while my body was still in its prime. My release from prison was equivalent to resurrection and marked the starting point of proclaiming the truth of Divine Principle.

Evidence of war preparations

I observed things clearly when I came out of prison in Hungnam city. I was very interested in all the changes that had taken place around me. From the very beginning, when the North Koreans laid a new bridge, it was designed so that the road could be widened up to two lanes each way. They built roads like highways. Since cement was abundant in the North, they paved the roads with a thick layer of concrete, a strong construction material. None of this escaped my attention. It was obvious that the roads had been built to withstand the weight of heavy tanks moving, and the bridges had also been constructed so that thirty-ton tanks could cross them. Since

CONTINUED on page 10

DISCOURSE ON UNIFICATIONISM

HISTORICAL SPEECHES

Write to DOU@unification.org with your comments on this section.

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the road from Hungnam city was strategically important to the East Sea coast, it had already been prepared for military purposes. All things considered, it was clear that the North had prepared for war ahead of time.

I understood that war preparations were implemented by the KGB as soon as the government was established in the North. It was in line with the Soviet policy in the Far East, which is why all the fertilizer produced by the Hungnam factory was sent off to the Soviet Union. They used to send several loads per day, which they bartered for ten- or twenty-year-old Soviet weapons. Since these weapons were so cheap, they got most of the old Soviet cache. They used them to train soldiers along the thirty-eighth parallel in order to prepare for the invasion of the South. They did not need state-of-the-art heavy equipment there and managed very well with the outdated weapons.

I was aware of all of this at that time. Based on my personal observations, it was clear that North Korea was readying itself for war. Everything was prepared by 1950.

Departure from Pyongyang

I left the city of Pyongyang only after all other refugees had gone. Also, I took with me a crippled person, physically impaired by a broken leg (Park Jeong-hwa). I put him on a bicycle and pulled it all the way to the south. We started on our way as the North Korean and the Chinese troops were approaching; they were just twelve kilometers behind us. Even amid this life-or-death danger, I can stand tall in front of God. I have never betrayed a promise to Him.

I left North Korea in the winter of 1950. By January of 1951, I had travelled all the way down to Busan on the south coast. I was wearing odd clothes when I left the north. I had on an overcoat that was part of my middle-school uniform. It had buttons all the way down the front. You don't have the luxury of choosing what to wear when you're a refugee. I wish my arms had been shorter. It was frigid, and I had to pull my arms into the sleeves to stay warm. I must have looked really smart in that outfit. Everybody stared at me when I walked down the street. In a situation like that, I always thought that though other people complain about their fate and bear grudges toward Heaven, amidst all of this suffering, I will not be like that.

From Pyongyang City to Cheongdan City

The Chinese Red Army was approaching us from behind. When the three of us started out, we soon realized that long lines of trucks loaded with soldiers and military equipment were clogging all roads leading south. Since the disabled man was bigger than I, I could not imagine carrying him on my back. I decided to put him on a bicycle and transport him that way. It was an extremely hard job. Under the circumstances, with our way forward blocked, death seemed imminent,

but I could not afford to die. I was prepared to die, however. I was determined to become the most miserable refugee of that period. If God were to give His blessing to the most miserable Korean in the midst of all of the suffering that had befallen our country, He would have no choice but to give it to me. I felt that kind of determination on the way from North Korea.

Since all the main roads were blocked by the retreating troops and military equipment, civilians had no other option but to travel by narrow paths or across barren rice fields. Words cannot express how hard this journey was. At some point, Park Jeong-hwa said to me, "I love you but if we continue like this, we will all die." He tried to commit suicide

we had to go back to the mainland because there was no boat for us. We went back and went south across the thirty-eighth parallel.

While we were crossing tidal flats to Yongmae Island, I thought to myself that if I could not make it Heaven would perish. You should love with the thought in your head that "If I fall by the wayside, where will that leave Heavenly Father?" Where, then, could you not go?

A relentless march to the Imjin River in the dead of night

We came out of the North, experiencing all these hardships on the way, and when evening came all the refugees were worn

kinds of smells, I thought it was the blessed land. In an emergency, we'd only have to take one step to reach South Korea.

Across the Imjin River and on to Seoul

My next worry was that the Imjin River would not be frozen and we wouldn't be able to cross, but the weather turned cold and it did freeze. So we awoke at the break of day and set out. The Imjin River was frozen and we could finally cross it. Those behind us were all intercepted by withdrawing UN troops and all of them were sent back. We were the last ones to cross the river. That is how we came to South Korea.

If we had delayed for even a minute, what would have happened? A person's fate can be determined by time; sometimes it can even be ruined by it. Things like this happen all the time in our everyday lives; how much more would they happen when following the path decreed by Heaven? It was such a serious situation! None of you understand this.

If climbing over a hill meant salvation, should you persistently push others forward, or not? If they don't want to go, you should force them to go, even if that means seizing them by their necks and dragging them onward. That is love.


Prayer at the thirty-eighth parallel

I cannot forget the prayer I offered as I crossed the thirty-eighth parallel. "Heavenly Father! I am going to South Korea. I came to North Korea but failed to fulfill Your will, and with the sorrow of a someone who couldn't succeed, I was confined to a prison here. Now I am going down to South Korea with others who are also pursued. I know even as I go down this road, I will have to come back up some day, and if I cannot cross the thirty-eighth parallel to visit North Korea, I will instill my ideology in my descendants and make them go in my stead. If they cannot go, I will have to send my followers."

I am made this resolution before I left. I have fought my way through until now, repeatedly living that same day for a decade. The steps I took after making my pledge before Heaven were different from yours.

I held soil from the thirty-eighth parallel in my cupped hands and resolved, I will demolish communism with these hands, and within a few years I will return.

It seems like yesterday that I prayed that I would get the free world under control and rally the free world to liberate North Korea. Standing with both two feet on the thirty-eighth parallel, I pledged through tears to unite North Korea and South Korea with my own hands.

Not even those who came with me knew that I had prayed with tears. I had left my sadness behind me, along with my parents and siblings. I have still have not forgotten that as I left behind me my mother and father, who had devoted themselves to me in my hometown, I told them to wait for the day this disloyal son returned, to not die but to continue waiting for me. 

"It was only in 1950 that representatives of sixteen nations came to Korea, and while here, they were engaged in fierce fighting.

...

all these events occurred as they did because God was desperate to save one person, His son."

but I caught him just in time and chastised him. We continued walked, taking shortcuts through forests and down obscure mountain paths known only to local villagers. We were able to make headway in this manner. God was watching over us and guiding our steps all the way.

Six kilometers on the tidal flats

When I got out of the prison in North Korea and headed for the thirty-eighth parallel, my thoughts were that I needed to get across the thirty-eighth parallel without fail. Based on this state of affairs, I had been consulting my intuition and had realized that the situation was rather unfavorable. In my heart I wanted to cross the border and go south.

We walked out to Yongmae Island on the tidal flats and were the first ones to get on a boat moored there, but a crowd came and there was a ruckus. What happened was that those who were not the relatives of those soldiers or policemen were all dragged off.

All the military were in retreat (The Chinese Army had entered the war, and the tide had turned again); how then, could ordinary people have been permitted on the boat? So

out from walking. It is extremely tiring. That being the case, the others in my group wanted to go into a village and sleep, but I insisted we cross the Imjin River even if it meant walking all night. The others all went to sleep. Because I insisted we go on, my companions must have felt, How obstinate Reverend Moon is!

Don't you think so? They were downhearted. It was night and everyone else was sleeping, but we three all came down to the Imjin River, pushing the bicycle. When we reached the banks of the river we slept there. It was about half past one or two in the morning.

It is about thirty kilometers from Cheongdan to the thirty-eighth parallel. We followed that road on a moonlit night. I'll never forget that. We were so tired that Kim Won-pil dozed as he walked, carrying his bag. Someone who isn't aware of the situation might behave like that, but I went faster with every step I took. Something told me we needed to reach the banks of the Imjin by that evening. At times like that, I'm on full alert and implement an emergency plan of operations. I extend my antenna to its fullest.

There was a house there, and just a step away from it was South Korea. No one lived in that house. Though it was ripe with all

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DISCOURSE ON UNIFICATIONISM

HONORING OUR VETERANS

Write to DOU@unification.org with your comments on this section.

Honoring the Veterans of Yesterday, Today, and Tomorrow

- Under the Carter Administration in the late 70's, **Timothy Capps** served in the U.S. Air Force in Germany protecting nuclear weapons from Communist groups during peacetime. General Alexander Haigh Jr. was the Commander of NATO Forces then; and therefore, he was under his command. It was in Luxembourg that he met his spiritual mother Debbie Scott Robbins, of the Unification Church. His discharge from the Air Force was Honorable.
- **SGT. Kazuo Nakamura**, second generation Unificationist, served in the U.S. Army Intelligence. He was stationed at Ford Hood, Texas for five years and deployed twice to Iraq. He took college courses while in the army and will be leaving his service June, 2010. He will be going back to civilian life and continuing with college. He feels that his training in the U.S. army built up his confidence and endurance while also allowing him to develop skills in leadership and teamwork. He feels that his service was so valuable, especially in defending freedom and protecting others. His army training will stay with him and help him throughout his life. He feels that his experience in the army made him a better person. The Nakamura Family thanks you for honoring all military blessed family members.
- **Richard Sapp** lives in Jacksonville, Florida. He served 4 years in the U.S. Air Force as a medic., his last 14 months of service were in Taiwan. 1962-1966.
- **Alexander Choong LaBrooy** is serving in the National Guard and going through Officer Training at the present. He will be an Officer next year in May and still deciding if he will join active duty or remain National Guard.
- **Chris Vetetta** is currently in Charleston serving in the Navy.
- Brian Cutts is currently training at Eglin Airforce Base in Fort Walton Beach, Florida.
- **Abraham Rotundo** is in the Navy, stationed in Japan.
- **Paul Stephan** is currently serving in the Air Force in Augusta, GA, stationed at Ft. Gordon.
- **Sarah Witt**, Receptionist, at UTS (deceased) served in WWII. She served in the US Army and was a very early member in the American Unification Church. Please remember her.
- **Young Kook Matsunaga** is currently serving in the Army.
- **Lt. Gavin Marchant** graduated from West Point, class '07, Branched Aviation. He is headed to Afghanistan in July, 2010
- **Lt. Dan Denn** graduated from West Point, Class '08, Branched Armor. He is headed to Afghanistan in July, 2010.
- **Lt. Jeremy Graham** graduated West Point, Class '08, Branched Infantry, Ranger School '09. He is now stationed in Fairbanks, Alaska in a Stryker Brigade. He is a company executive officer. He is headed to Afghanistan in July, 2011
- **2nd Lt. Teri Onoda** graduated from West Point, Class '09, Branched Aviation. He is currently in flight school and started SERE-C last July. He is engaged to Motoe Okano.
- **2nd Lt. Justin McCarty** graduated West Point, Class '09.
- **Cadet Shin Won Moon** will graduate West Point, Class of '11
- **Cadet Hanna McCarty** will graduate West Point, Class of '11
- **Cadet Jason McCarty** will graduate West Point, Class of '12.
- **Hyangshim Kwak** entered West Point, June, 2010 as a New Cadet and will graduate in the Class of '14.



Memorial of the Iwo Jima Flag raising. It is near Arlington National Cemetery near Washington D.C.

Photograph provided by Ken Owens



Ssgt. Kazuo Nakamura, Iraq.

Photograph provided by the Nakamura Family

My Father Helped Save True Father

Linda Lucero-Cornier

Linda Lucero-Cornier was blessed in marriage at the 2075 Couples Blessing. Her mission is to work with the United Native American Council (Founded in 1984) and the Native American Leadership Alliance (Founded 2002). Her father is her number one American hero for many reasons and she hopes to honor him with this small testimony.

My father is Nonato Casimero Lucero. He was born in a small village called Los Ojios Frios, New Mexico on March 20, 1926. His ancestry is Native American and Spanish. He is an American Veteran of the Korean War and of World War II, serving both times in the United States Army.

At the age of 18, he joined the Army at Fort Blitz, TX on June 26, 1944. He fought in World War II when Normandy invaded Holland through Belgium, then Rhineland and into Germany. In Germany, he was part of a platoon that went to rescue another platoon pinned down under enemy fire. He received the Bronze Star Medal of Honor for his courage and sacrifice.

At the age of 25 he re-enlisted in the Korean War. He was in the 2nd Infantry Division from September, 1950 to September, 1951. They marched from Pusan City to Pyongyang City, North Korea. He lived outside during a bitter winter, when many suffered from severe frostbite. In Pyongyang City, North Korea, he remembers the Chinese forces came upon them like "ants". He was in a fox hole surrounded by enemy fire moving toward them. He made a run for his life and landed in the Chinese forces and had to work backward toward the United States Army forces to safety. He learned later he was the only one who survived from that fox hole. He did get shot

and was sent to Sasebo City in Japan to recover. My father lives today with many shrapnel scars in his back and some pieces of metal remain in his leg bones. He received the Purple Heart Medal of Honor for his bravery, courage and sacrifice in the Korean War.

Most importantly, my father was just one American soldier in Pyongyang City, North Korea who helped save our True Father's precious life from execution in Hungnam Prison. I believe my father's sacrifice in Korea allowed me to come to know and attend our True Parents. My father remains a very humble man. He is a man of few words. Many times he explained "they are just like us". Being Native American, I realize there are many similarities between religion, culture, land, ancestry, history and suffering of Native Americans and Koreans.

My father received a letter dated June 25, 2000 from Kim Dae-Jung, President of The Republic of Korea. This was a letter of heart felt gratitude addressed to my father who, served in the Korean war. The letter marks the 50th year anniversary of the Korean War. The letter is written in Korean and in English.

He has retired from the Pueblo Army Depot. He will celebrate 58 years of marriage on June 30, 2010. He will soon become a great-great grandfather.



Nonato Casimero Lucero

Photograph provided by Linda Lucero-Cornier

Thank You, My Parents

Jo Ann Crooks

Jo Ann Crooks is a member of the Arizona Authors' Association.

When I read the request for articles about members who are veterans, I thought about my parents. I myself am not a veteran, but both of my parents, Robert and Dorothy Crooks, were veterans of World War II, my mother being in the Coast Guard, and my father, a ground Marine in the Pacific Theatre. I would like to honor their service.

We know our parents are actually the contemporaries of our True Parents. In fact, my father was born in 1920, the same year as the Reverend Dr. Sun Myung Moon. Our parents lived through the same times as True Parents, going through the Great Depression, and World War II, etc. America was purer back then. Seventy percent of soldiers in World War II came from farm families. Most people attended church services. My dad was just 21 when he enlisted in the military. How could any young person that age know what awaited them in war?

I remember hearing an interview with a man who runs an internet group for children of veterans. He made a comment I will never forget. He said that sometimes, as much was said by the silence some of our veteran parents exhibited, as by their words. I thought about this a lot. My father never spoke about his experiences in the war, but his silence spoke volumes. Back

then, people did not talk about post traumatic stress disorder, and soldiers did not talk about their feelings, but as a child, I was witness to the emotional pain my father was in, which led him to turn to alcohol to try to drown his memories.

We know from the Divine Principle text (the core text of the Unification Church) that those who went through the war helped pay indemnity on the worldwide level, and helped make the foundation for God's providence to move forward. But the human cost was great. Sometimes those who survived were just as affected as those who gave their lives.

Our parents were denied the chance to meet our True Parents. They made the foundation for us. I want to say how grateful I am for their sacrifices, and I want to honor them, and all veterans, for their service. A few years ago, I was able to bring together some World War II veterans in an assisted living center with some high school students who were studying World War II. It was amazing to watch the young people listen intently as the soldiers shared their experiences. I hope we will pass on to our children, and future generations, an appreciation and understanding of what this generation did for the world, when they were only young people. They truly saved the world, and what they did should never be forgotten.



Robert Crooks, Ground Marine in the Pacific Theatre, Veteran of WWII

Photograph provided by Jo Ann Crooks



Dorothy Crooks, Coast Guard, Veteran of WWII

Photograph provided by Jo Ann Crooks

DISCOURSE ON UNIFICATIONISM

HONORING OUR VETERANS

Write to DOU@unification.org with your comments on this section.

The Veterans of Foreign Wars Vets of Fort Lee, New Jersey

Ken Owens

Ken Owens is a Life Member at VFW Post 2342. He lives in Fort Lee, NJ with his wife, Meeyung, and three children.

The veterans of the VFW Post 2342 in Fort Lee, New Jersey, who fought in World War II, Korea and Vietnam are getting old now, some are using canes and a few are in their 90's, but their experiences in war are wide ranging, compelling and even frightful. Many of the men here fought in World War II. About 47 of their friends and neighbors here in this small community of Fort Lee were killed during the war.

Men like:

Pvt Salvatore Testa, killed by a sniper in Guam.
Dominic Basile killed on Iwo Jima.
Anthony "Toby" Scutiero lost at sea on submarine patrol.
Louis Russo killed at the Battle of the Bulge.
Bill "Red" Killinger who had fought on Guadalcanal. Although not killed, he committed suicide from too many battles.

One New Jersey resident was John Basilone. Through his heroism, he prevented hundreds of Japanese soldiers from taking over the airfield on Guadalcanal. He received the Congressional Medal of Honor. He was killed on Iwo Jima in 1945. The New Jersey Hall of Fame will not induct him, because he does not meet their standards. Bruce Springsteen had no problem getting in.

Others went through some of the fiercest battles of the war:

Frank Rossi fought in the Battle of Bataan, was captured, survived the Bataan Death March in which thousands died, and years as a POW.

Ninety-two year old Peter Bernardini landed on Utah Beach on stormy D-Day, June 6th, 1944. He's 92 now, and still has a great smile.

One old veteran fought at the Battle of the Bulge in December 1944. He still thinks it was the coldest winter he was ever in. Nineteen thousand men died in that battle.

One was an air crewman on a B-17 Flying Fortress of the 8th Air Forces. This Air Arm of the military suffered tremendous amount of casualties, because it took almost two years to perfect daylight strategic bombing.

The six Liaskos Brothers: Jim, Steve, Harry, Michael, George and Leo all served in World War II, and came home.

James Viola was on a Navy Attack Transport ship that put 1500 Marines ashore on Iwo Jima. His gut was tied in knots because he knew of the carnage that the Marines were being transported to. But, when the flag was raised on Mt. Suribachi, he could hear the cheers between the gunfire and all the horns from the 800 ships were blaring in celebration. He is now the Commander of the VFW Post 2342.

Eugene Iaconetti landed on Iwo Jima in March of 1945, heard that his best friend had just been killed, and then found out that John Basilone, the Hero of Guadalcanal, had just been killed ten minutes before by a mortar shell while directing his men on a new attack. Eugene fought the entire three weeks on that island, and didn't get a scratch, but still has terrible memories. He came home, but 5,844 Marines and sailors didn't.

There are Korean War veterans as well.

One is Al Gonzales, US Marine Corps, who was with the First Marine Division that landed in Korea in 1951. He had several missions in the Han River and Tianjin area near Seoul. Being with the First Armored Battalion, he would help with artillery support for South Korean Marines. Other times, he and other Marines would go on raids on the small islands near the coast. One such island was Kang Wha Do. The island would constantly change hands many times, because the North Koreans and Chinese would use it as a base for their raids on the Marines in the area. So, Al and other Marines would keep going back to clean out the island again and again. The Marines fought long and hard in that region because it blocked the communists from getting to Seoul.

Since the war, Al has been back several times to Korea and he is constantly amazed by how much the Korean people have restored their country, literally from "rags to riches."

Several of us are Vietnam veterans, like Anthony J. Lione, US Marine Corps, who earned the Silver Star, Bronze Star with "V", 2 purple hearts (being wounded twice), 2 Presidential Unit Citations, Navy Unit Citation, and the list goes on. He made it home, but two of his friends from Fort Lee didn't.

CONTINUED on page 15



Iwo Jima



WWII veteran wearing his original uniform with all the medals he earned.



Photo of the VFW cap worn by the Peter Bernardini, who landed on Utah Beach on D-Day. Those are all the medals he received, which are a lot for one war.

Robert Alston, U.S. Army

Douglas Burton

Since 1997 Mr. Alston has been a proud member of the Unification Church community in Washington, D.C., where he sometimes sings in the choir. He was born in Baltimore on Dec. 4th, 1929 and was raised by Roman Catholic nuns in an orphanage in East Baltimore.

He tells *Unification News* that he and some of his friends who still lived in the orphanage saw the military as an opportunity to get away from Baltimore and find new opportunities. So, in 1950, he left his job as a laboratory staffer at the Aberdeen Proving Grounds and joined the U.S. Army. "I was young. I didn't know anything about Korea. I enlisted for the benefits offered," he says. He was assigned to the 179th Infantry Regiment of the 45th Infantry Division and arrived in Korea in December, 1951.

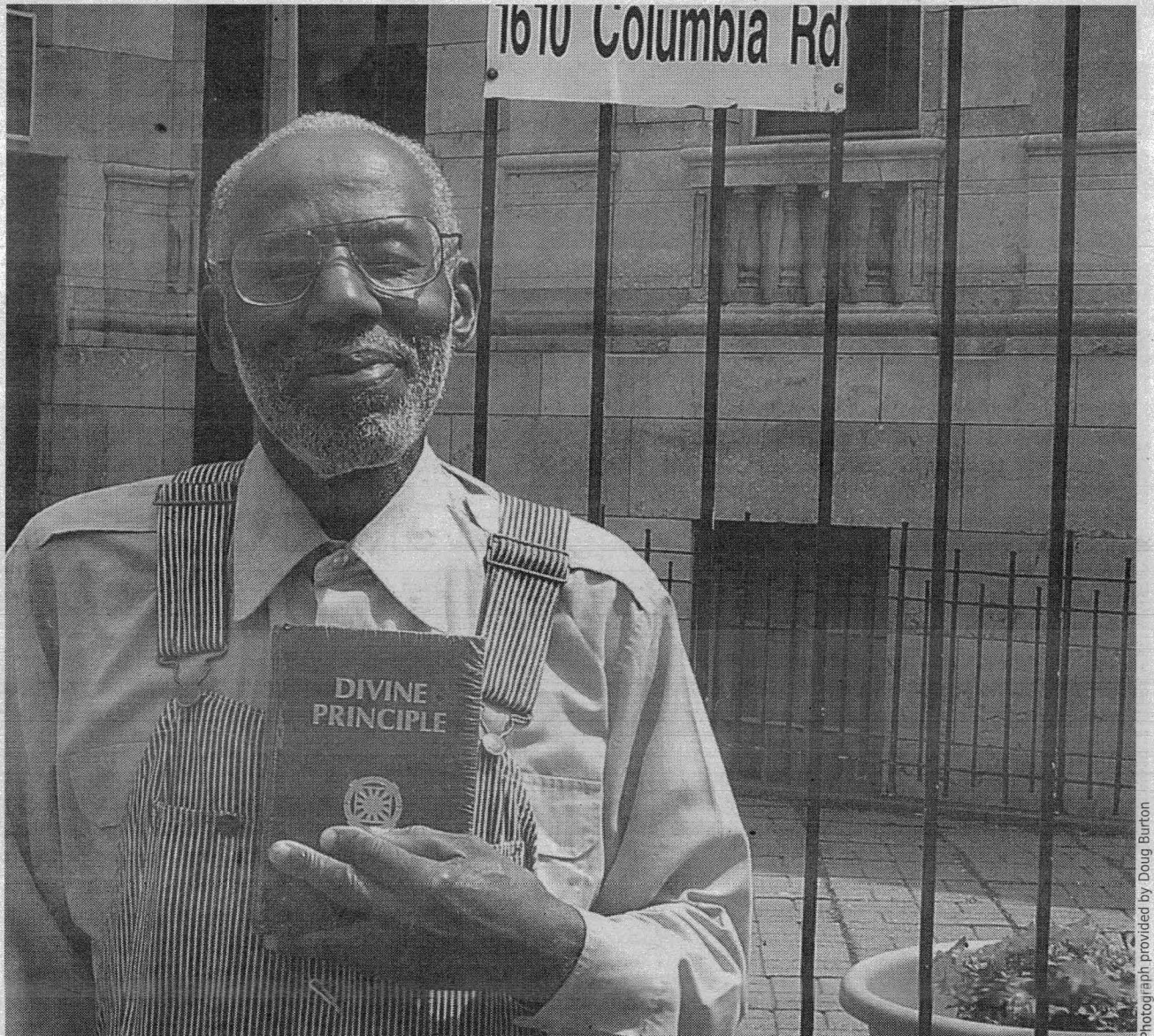
"We came ashore on land barges but had to wade ashore in water with rifles and packs on our backs. Some guys got killed in the landing. I remember the constant sound of 105 howitzers and U.S. bombers overhead. We were constantly on the go, because we had no permanent shelters to protect us from mortars," he remembers. "For two years I just lived from day to day trying to stay alive. There were times when I saw guys get killed all around me, and you think: will I be the next?"

Mr. Alston continued serving in Korea until the armistice signed in 1953. He was awarded the Bronze Star, the Purple Heart and the Syngman Rhee Citation. According to a Wikipedia history of the 45th Infantry Division, "by the time the division was in place, the battle lines on both sides had largely solidified, leaving the 45th Infantry Division in a stationary position as it conducted attacks and counterattacks for the same ground. In the spring, the division launched Operation Counter, an effort to establish 11 patrol bases around Old Baldy Hill. The division defended the hill against a series of Chinese assaults from the Chinese 38th Army."

As per Wikipedia, the 45th Infantry Division, along with the 7th Infantry Division fought repeated Chinese attacks all along the front line throughout 1952, and Chinese forces frequently attacked Old Baldy Hill into the fall of that year.

"The Chinese knew every move we made," Mr. Alston recalls. "We served on Old Baldy and were fighting Chinese troops, never North Koreans. The Chinese are warriors, man. I learned that. We were overrun twice," he remembers.


Mr. Alston is proud of his military service and often wears his blue Veteran cap. When he met the Reverend Dr. Sun



Mr. Robert Alston

Photograph provided by Doug Burton

Myung Moon in Washington several years ago, he was surprised that the Founder of the Unification Church intuited right away that he was a Korean War veteran and thanked him for his service. He met Reverend In Jin Moon in New York a

few months ago, and he remembers her telling him: "Thank you for your service! If it weren't for your service and that of other Korean War veterans, there would be no me." 


CONTINUED from page 14

There are many more veterans in this VFW Post, and all across the country, who have done great deeds for their country. But, their time is getting short. The end of their lives is near.

Now, these old men are worried; these old, young men, who long ago, became old before their time through the horrors of war, and who after war wanted only to just get on with their lives, even though many of their best friends gave up their lives so they could live on.

Every Memorial Day, they place flags on the graves of their departed comrades, those who died in war and those who die before they do. Each year, these men become fewer and

fewer, and the graves of their friends fill more cemeteries. But, they are worried now, for after they have departed, and there is no one left, who will put flags on their graves every year? Who will remember them for the sacrifices they made long ago? They don't want to be remembered in a few lines of a history book, which will not be read in schools. They only wish that their memories and deeds live on and on for generations to come, in their children and grandchildren, and in our own children.

These are the heroes and patriots of our country. I am proud to be a member of the VFW Post 2342, and to know these men personally, for they are your parents, grandparents, great-grandparents, uncles, cousins and brothers. Let's remember and cherish them well! 



Laconetti, second from the left

Photograph provided by Ken Owens

DISCOURSE ON UNIFICATIONISM

HONORING OUR VETERANS

Write to DOU@unification.org with your comments on this section.

This Memory of My Father

**Jan Breslin**

Jan Breslin is currently an Administrative Assistant at Bayside Engineering, Inc. She was blessed in the 2075 Blessing in 1982 and has three children. She lives in Tampa, Florida and is originally from the United States. Wanting to express her gratitude and to honor her father and all American soldiers, she is sharing this memory of her father.

Photograph provided by Jan Breslin



Edgar Ockerman, flight control tower operator at Control Tower K-14 outside Seoul, Korea.



K-16 Air Field just outside Seoul, Korea.



The streets of Yong Deong Po, Korea.

In the later part of 1951, my father, Edgar Ockerman, went to Korea as a member of the Air Force. He had been a pilot during World War II and had “graduated” to the Strategic Air Command unit. He became a flight control tower operator at Control Tower K-14 outside Seoul. At this time in the Korean War, there was a great deal of air-to-air fighting between the American jets, such as the F-86 Sabre, and the Soviet produced MiG-15 fighters from North Korea. When two enemy jets met in high-speed dogfights, closing in 10 miles in less than 30 seconds, pilot skill was often the only difference between victory and defeat, life and death. My father would be directing the pilots from the control tower often throughout an entire mission. Even though he had seen combat action as a pilot during WWII, nothing compared for the intensity of speaking with the American pilots during dogfights with North Korean, Chinese, or Soviet pilots. Often he would be calming a pilot as his burning plane plummeted to the ground. He knew that on many occasions his voice was the last voice a pilot would hear.

I was always proud of how my father had served our country, but more than his service was his compassion towards the people where he served in so many different nations. As a child, he used to tell me stories of the citizens of these nations – Koreans in particular. Having grown up in a remote farm area in Nebraska, he could relate to the agrarian lifestyle of the Koreans. He delighted in watching their customs: washing their clothes by a river; carrying their babies in pouches on their backs; the women carrying bundles on their heads. Older children lovingly taking responsibility for their younger siblings impressed him. He visited their shrines, their ancient burial sites of kings, and watched their funeral processions. I could almost feel like I was there with him by his stories.

When our family sat at the dinner table, if my sister or I complained about our food, my father would speak with such heartfelt experience about the hungry, Korean children. He would say, “If you only knew or saw how hungry those children were, you would never complain about your food.” I think my father, like many other American servicemen, was stricken by the suffering of the people during the war – but most of all the children who had lost their parents and were on the verge of starvation. He described in detail the joy and gratitude these children would express by any morsel of food

they received. My sister and I grew up knowing that we had been so materially blessed by no merit of our own, and that people around the world were no less deserving. I am grateful to my father for his stories of his service because they taught me the human connectedness we all share with people around the world.

Due to the impact of my father's stories of Korea, I contacted a Korean orphanage in 1960 when I was ten years old. I was a Christian and wanted to write to the children about the love Jesus had for them. To my surprise, these children were already Christian. We kept up our correspondence for many years while I prayed for them each night. As time went by I lost contact, yet in the back of my mind, I wonder if any of those children are now blessed and part of our movement.

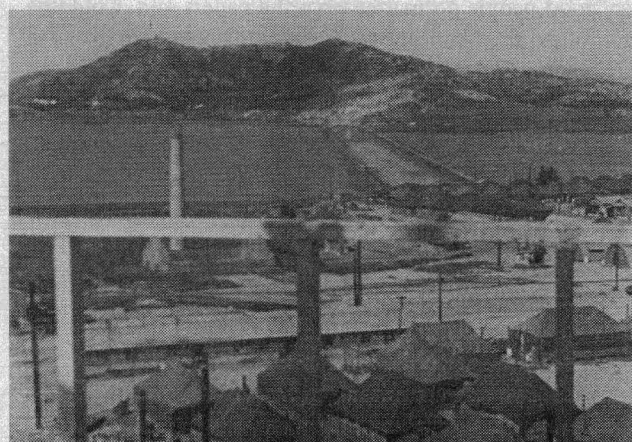
In retrospect, I feel very blessed by my father's stories and service. By living overseas as a child and hearing about people from other nations, I feel honored to continue as an American to serve the world through the work and mission of our True Parents. Even though many people feel ambivalent or adverse to America's military involvement in foreign nations, I saw many American soldiers bringing home wives from Europe, Japan, and Korea. Soldiers who had never been off their family farms or outside their hometowns traveled to nations on the other side of the globe with a mission. I went to school with Korean-American children who had been orphaned by the war, yet were given a home and family by an American. I believe this intercultural dynamic was a foundation and a beginning for America's participation in the international matchings and global mission of Our True Parents. It was the opening of America to the world. UC



Safe Conduct Certificate: These certificates were air dropped behind enemy lines for anyone who wanted to defect or surrender.



A sign in front of Military PX.



K-14 Control Tower - "Radar Hill" as seen from tower looking south.



Houses of the poor by railroad tracks and better Korean homes.

God Intervenes

The following excerpt is from President David Kim's testimony as reprinted in *Today's World* January 1985 titled "My Early Days in the Unification Church"

In 1950, during the Korean War, I experienced God's intervention in a time of crisis to save my life, protecting me from the communist atrocities in the southwestern region of Korea. As one of the high-ranking Korean government officials, I retreated deep into the south near the mountainous area surrounding Namwon City to



David S.C. Kim

avoid the communist guerrilla attack. It was too late to continue southward because the communist guerrillas had already blocked one of the two highways leading to safer places. In the midst of total chaos and terrible confusion in the mountains, I prayed very hard about which road to take. Suddenly while I was in deep prayer, an "old, gentle and loving man" with purple robes appeared to me, giving me clear instructions about what to do from that time until the UN troops liberated the region. Thus my life was spared. I remember clearly that "old, gentle, and loving man" and his distinct voice instructing me directly on how to survive in the midst of communist occupation.

This was my first encounter, in which the Supreme God appeared to me in purple robes as "an old, gentle, loving man." I later interpreted it as God's divine intervention to save me for the higher purpose of meeting our True Father in 1954, four years later. During the three months that I hid in a remote Buddhist temple in the mountains, I had a chance to learn from Buddhist priests how to communicate with the spiritual world. I also researched how to apply Buddhist doctrines and philosophy to Christianity and to the ideas of other messianic groups scattered throughout the land of Korea at that time.

My daily life for three months in that Buddhist temple consisted of an interreligious style of intensive prayers. The total concentration of my soul, mind, and spirit was focused on preventing my being captured by North Korean communists. I prayed for three things: that my life would be saved, that my family remaining behind in a northern city would be safe, and that I would serve God for the sake of humanity all the rest of my life. As you know, those three prayers have been answered. I thank God for saving me and my family to meet our True Father in 1954. UC

My Father, Timothy Cheney, World War II Vet

Alice Cheney Boutte

I joined the Unification Church in New York City in May 1973 after being handed a leaflet by a Japanese brother who spoke no English on 42nd St. We never spoke but I kept the leaflet because it intrigued me that this Japanese person was different than the Japanese students I was teaching to speak English at the Japan-America Institute then. This guy was alone and was reaching out to Americans about something he considered important even though he couldn't speak English, and that was not behavior typical of the Japanese students I had been teaching who usually stayed together and had their own language school, just for their own people.

About four months after I joined, my younger sister, out of concern for me, came from Seattle to visit me. In the process of checking out what I had thrown myself into so suddenly, she heard the *Divine Principle* and then joined herself. When she went back to Seattle to move out and join me back East, my father who was also living there decided that he had better find out what his two daughters had gotten themselves into. He heard the *Divine Principle* in Seattle, had a chance right after that to meet Father briefly in the Seattle airport when Father was passing through, and then my father (retired and divorced from my mother since 1968) decided to also leave Seattle and join my sister, Mary, and I in New York. This he did quite quickly. For awhile he lived in the Jacob House at Belvedere attending Father's speeches there on Sunday mornings, then in the Hempstead Center in Long Island and then next door to the Hartsdale Center in Westchester County after that, helping out as he could, cooking for our members, playing the piano, listening and supporting as best he could, being 60 years old at the time. Later on he was invited to the Unification Theological Seminary (UTS) by one of the professors to give a few classes on the I Ching which he had studied for a long time and knew almost by heart.

What was it that allowed me, my sister and my father to join the Unification Church so quickly? I'm sure there were some good ancestors back there that we were all standing on. And indemnity had been paid in my father's and mother's lives that had forced them to become genuine seekers of God and that was a legacy they passed on to me. But I have come to believe, after reading my parents' war letters and hearing them talk about their time in Hawaii, that the experiences that my father and mother and I went through in Hawaii during and right after World War II ended probably made a very big impact on my father's life and even mine, though I was only a 21-month old toddler in the spring of 1946 when my mother, older sister and I arrived in Hawaii 7 months after the war was over to finally be near Dad as he completed his time in the service.

Dad enlisted in the U.S. Army in 1943 when he was 30 years old and already had a Master's degree in music from Princeton. He came from solid New England Connecticut stock and followed his older brothers and several generations before him in graduating from Yale, but he was the youngest boy and did not follow his father and brothers into the business world, instead music became his passion. He was a gentle, philosophical, poetic soul, but that also included loyalty to human rights and freedom for minorities, like the Jews and African-Americans who he knew were being badly mistreated. His grandfather had fought in the Civil War, an uncle had died as a young Yale graduate soldier in the Philippines in 1898 in the Spanish-American War, and his brothers were too old to represent the family in World War II, so it was his duty to go. He went to officer training school and came out as

a second lieutenant. His superiors wisely figured out that this was not a man really prepared for combat leadership, so he was assigned to handle the Morse code communication work that was needed, since he had such deft fingers from all his piano playing.

He completed all his training in various bases around the U.S. and was assigned to go to Hawaii in preparation for being sent to Japan or the Philippines to support the Pacific World War II effort. The day my father arrived in Honolulu was the day the Japanese surrendered, August 14, 1945! He reported in his letters to my mother what he witnessed when he arrived there – jubilation the likes of which he had never seen in his whole life. The National Anthem was blaring everywhere on radios turned up as loud as possible, people had tied cans to their car bumpers and were driving down the streets, people were congregating on the streets having toasts and hugging everyone in sight, tears and laughter running side by side in everyone's hearts. What amazed my father who had never travelled out of staid New England except while in the Army was the amazing multi-racial character of everyone who was celebrating that day. Color and race certainly didn't matter to anyone at that moment, which had not been the case for him back home. Black, white and yellow were just one big family on that jubilant day he arrived in Hawaii. And he didn't just experience that on one day, but throughout his time in Hawaii according to his letters home to my mom.

What was even a more amazing experience for my Dad in Hawaii was conducting the Army chorus and orchestra that December of 1945 in a truly huge production of Handel's *Messiah* in the Honolulu Stadium that Christmas. Every branch of the military (Navy, Coastguard, Air Force, Marines as well as the Army) contributed either a chorus, a band or an orchestra while every church in Honolulu sent their choir. It was probably the biggest production of Handel's *Messiah* ever put together with more singers and instrumentalists participating than anything Dad had ever seen before....or would ever see again. It may not have been the most expert musical performance, but I daresay it was the most moving one he ever participated in as both a World War II soldier and a musician. Here was the place where the war began for the U.S. in December 1941 when Japan bombed Pearl Harbor. And now after four years of war, hardship and so many lost lives all over the world, including the 6,000,000 Jews executed under Hitler, here was Dad leading the Army chorus and orchestra, not in combat, but in celebrating the hopes of all humanity that this would be the last world war on the earth and that, at least in Hawaii with all the races and faiths of the world represented there and present that day in the Honolulu Stadium, there was the real possibility that maybe the world WAS ready in heart and spirit to receive the *Messiah* again after so many sacrifices had been made. I think Dad never forget the depth of heart and spirit and deep hope for mankind that he experienced both when he arrived in Hawaii and during the huge performance of Handel's *Messiah* there four months later for the first Christmas after the war.

The reason I am sure he never forgot his special time in Hawaii is because he had a very hard time adjusting to normal Connecticut life with just his own people again after the war. He did not have post-traumatic stress because he had never seen combat. But he had seen the highest hopes of humanity expressed there in Hawaii, truly one family under God, and he could not find that back home. Home, work and family was rather a letdown for him after standing on the mountaintop

of hope and vision that he had witnessed in Hawaii. Drinking became his escape from the humdrum world.... and his music, of course. His hopes were revived when the UN Headquarters was built in New York City and was able to play a role in bringing the Korean War to an end. When the UN in the mid-50's asked for submissions of a hymn or anthem for the United Nations, Dad received the words and melody for such a hymn on his way to work one day, stopped the car and wrote it all down. It is my favorite piece of music he ever wrote. It is titled "Hymn of the Nations", has been sung a few times in our hometown church where we live and once or twice on Veteran's Day and once at a Women's Federation for World Peace (WFWP) event in Albany. I include the words here - as probably the closest expression of what he experienced at the end of the war in Hawaii.

I give my Dad great credit, that despite his post-war mental and spiritual struggles with life back home; he never stopped searching, even for a small piece of what he had glimpsed in Hawaii. He led our family out of many generations of membership in the established New England Protestant denomination of the Congregational Church and found his way to the Society of Friends, the Quakers. My mother followed and, of course, all four of us kids; from 6th grade through most of college, the Quakers shaped my spiritual life. He read the Bible quietly at home and also Eastern mysticism and became well-acquainted with the I Ching, the ancient pre-Confucian Chinese book of reading one's fortune. I think he knew that there had to be a bigger truth, such as what he had experienced in Hawaii that was beyond doctrine or religious institutions or one particular culture. And the Quakers was the closest thing to this vision that he could find in Hartford, Connecticut in 1956....until his daughters led him to the Unification Church 17 years later after my parents' divorce put him on the road and able to search again. What a comfort my father was as a World War II vet at 60 to lend his consistent support to his daughters when the Unification Church movement soon became so controversial. He always befriended our members and fund-raisers, and attended my sister's Holy Marriage Blessing Ceremony at Madison Square Garden in 1982. I could not have moved back home to our hometown if Dad had not moved back first, paving the way for me, leaving a house for us to move in to after he died in February 1991, living just long enough to sigh with deep relief that the Berlin Wall had finally come down. He paved the way for the hometown providence by attending his old Congregational Church again and letting them know publicly in church service one Sunday (according to the minister who told me this after Dad died) that he hoped he would hear no negativity about the Unification Church or the Reverend Dr. Sun Myung Moon because he had spent some time with them and they were all very good people no matter what the papers said. Could he have joined the Unification Church and spoken up for us in his hometown in the last years of his life without having been a World War II vet and seen what he saw in Hawaii? I do not think so. Participating in those special moments of world history as a soldier changed his vision and heart forever.

"War Baby"

As for how Hawaii and how the war affected my life - at the ripe old age of 21 months? This is how I understand it

CHENEY CONTINUED on page 25

John Douglas Owens, WWII and Korean War Veteran

Ken Owens

Ken Owens is a Life Member at VFW Post 2342. He lives in Fort Lee, NJ with his wife, Meeyung, and three children

My father, John Douglas Owens, from San Francisco, joined the U.S. Navy in 1942, when he was 17 years of age. After boot camp, he trained for months in navy flight school as a radioman-gunner on a dive-bomber. A dive-bomber is a plane that goes into a steep dive for hundreds of feet, using the plane itself to aim the bomb at a target. My dad rode in the back seat, facing the tail, going down at an angle between 70-80 degrees, backwards. It's like going down a steep roller-coasting backwards, while getting shot at the same time.

He told me that during one of his training flights, in which he had to decide which pilot he felt comfortable with as his permanent pilot; his plane had a mid-air collision. The plane's propeller destroyed the canopy between my dad and his pilot. Both planes made a safe landing, but the other pilot was blamed for the accident. My dad had chosen the right pilot to be with.

In 1944, he and his pilot, Lt. George Russell, embarked on the aircraft carrier U.S.S. Hornet CV-12, with their new dive-bomber, a Curtis SB2C-3 Helldiver, number 114, assigned to VB-11 squadron.

In the summer of 1944, the U.S.S. Hornet sailed to the western Pacific to join the task force under Admiral Bill "Bull" Halsey. During the next few months, they were in action around that part of the Pacific, especially near the Philippines



VB-11 squadron. John Owens is in the top row, 7th from the left.

Photograph provided by Ken Owens

and the Battle of Leyte Gulf, the largest sea battle in history.

In December of 1944, there was a huge typhoon, and Admiral Halsey, for some reason, steered the whole fleet into it. My dad said that he was watching a destroyer plowing through the waves, appearing then disappearing many times. Then, one time the ship disappeared into a wave, and didn't come back up. It sank with all hands. Three destroyers sank in that storm. One giant wave came upon his carrier and smashed about 100 feet off the bow flight deck, crumbling it. It took weeks to repair.


During a raid on one of the harbors in Taiwan, their plane made a direct hit on a Japanese freighter. My dad took a photo of it. In April of 1945, planes from my dad's bomber squadron helped sink the Japanese battleship Yamato, the largest battleship ever built.

My dad said that when the war ended, he returned to America on the aircraft carrier USS Intrepid. One night, his friends got him drunk and he woke up the next morning on

the aft-elevator. He doesn't have any recollection of how he got there. The ship is now a museum in New York City and I tell my children that that's "grandpa's ship".

In October of 1949, my dad was in a torpedo plane that was trying to land on a carrier and the pilot misjudged the landing and tried taking off again, but lost control and landed in the ocean. This happened a few months before I was born. I was almost father-less before I was born.

In 1958, he was stationed again on the U.S.S. Hornet, and after they had just returned from a cruise in the Mediterranean, he let me come aboard the ship. To an eight year old, an aircraft carrier is gigantic. I had a bowl of ice cream while onboard. The USS Hornet is now a museum in Alameda, California.

My dad stayed in the navy for 20 years, retiring as a chief petty officer in 1963. When I joined the navy in 1971, it was very easy for me because I was born and raised in the United States Navy. 



Photograph provided by Ken Owens

John Douglas Owens



John Owens (left) hanging on to a plane that crashed landed in the water.

Photograph provided by Ken Owens

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Write to DOU@unification.org with your comments on this section.

Lessons of Vietnam

Alan Davies

Alan was blessed in marriage to his wife Rosa by the Reverend Dr. Sun Myung Moon and his wife Dr. Hak Ja Han Moon in 1982. They have two daughters; Lorena and Christina.

The weather on Thanksgiving Day, 1970, was picture perfect. I had just arrived at Ft. Evans outside the city of Hue (pronounced "way") located at the northern end of South Viet Nam.

The 101st Airborne region of Ft. Evans was practically deserted as all of the infantry was out patrolling the countryside.

"Colonel has ordered everyone to lunch, and you better show up!" growled a no nonsense staff sergeant as I swung my duffel bag off a duce-and-a-half truck.

As a gesture of good will the U.S. Army 101st Airborne Division was hosting Thanksgiving Day lunch for children from a Vietnamese orphanage. I had received commands from Drill Instructors during my previous three months of basic and infantry training – and being ordered to attend lunch was the best order I had received so far. We followed our command faithfully fulfilling our mission (and stomachs) with the best Thanksgiving dinner the Army could offer. Even though the Vietnamese orphan kids thought cranberry sauce was the strangest thing they had ever eaten, a good time was had.

Two days later the regular troops arrived from the field for a one day "Stand Down." The following day, I was on a helicopter headed east into the jungle covered mountains.

In 1968 the North Vietnamese, to the shock of the U.S. military, had marched an army through our present area-of-operation, and captured the city of Hue. The mission of the 101st 3rd Battalion 187th Infantry was to patrol the area east of Hue to prevent this from happening again.

Our choppers touched down on a landing zone (LZ) carved out of the jungle. The first mission of "Third Squad" (about ten of us) was to guard this valuable real estate. The enemy was adept at laying explosive booby-traps and LZ's were prime targets.

Guarding a landing zone in the middle of nowhere was thrilling for the first few hours. As the second day wore on, we were adjusting to the monotony of cigarettes, and C-rations, when a call came over the radio. A storm was approaching and The Screamin' Eagles would be going back to the safety and comfort of Fort Evans. The rest of the Company – about fifty men at that time – all converged on our carefully guarded landing zone and waited for the trip back to civilization. Unfortunately, the storm arrived before the choppers, and the men of the 101st were informed we would be sitting out the storm in the jungle.

I thought I had seen a rain storm growing up in San Diego, California, but I had no idea how much water-per-square-inch a full blown tropical typhoon could dump. It rained for two weeks. Three men in each position were hunkered down in semi-dry crudely constructed tent shelters of snapped together ponchos. The noise the rain created was tremendous as it thundered to the ground. On the third day, a soggy sergeant stuck his head in our humble home and bellowed over the roar of the rain:

"Pack up. We're movin'!"

That command gave the concept of "wet" new dimensions. The Screamin' Eagles of the 101st Airborne were on the move. Backpacks full of C-rations, canteens, a few grenades, and ammunition made you top-heavy. As we climbed through the mountains during the deluge the mud was treacherously slick. Going up hill was negotiated by grabbing onto vines and branches. Down hill was many times traveled sliding on the seat of ones jungle fatigues. It was during this period that yours truly – Private first class Davies, had his first of many talks with



Alan Davies (center) on the helicopter pad at Fort Evans

Photograph provided by Alan Davies

the Lord Almighty. As a rain soaked tear slid down my face, I made a promise to never again take for granted the concept of having a roof over my head. "You never know what you've got 'till it's gone" were the words of a popular song during the 1960's. The Army taught me many lessons, and forty years later I still vividly remember the day I learned to be grateful.

During my 366 days in Viet Nam I was granted other opportunities to be grateful for many things. We had our skirmishes with the enemy, tropical heat, leeches, boils, fatigue, mosquitoes, illnesses... and a full spectrum of emotions.

Captured North Vietnamese soldiers were trained to work with the U.S. military. Seven months into my deployment we had an ex-North Vietnamese soldier assigned to us to work as a scout. All of us liked him, and he was a heck of a card player. It occurred to me that a year earlier he would have been "The Enemy" and we would have been trying to kill each other. I felt I had no argument with this person. The concept of "War" seemed strange the more I thought about it.

This futility-of-war feeling stayed with me after I left the army and returned to America. Nothing seemed to make sense to me as far as the world was going. I was a bit out of adjustment for a period of my life until I discovered the *Divine Principle*, the core text of the Unification Church, and the Reverend Dr. Sun Myung Moon.

The best idea for a peaceful world I have heard is the Reverend Dr. Sun Myung Moon's concept of a Peace United Nations. This is an exciting and powerful concept for today's world.

Finally, please pray for our soldiers. In the Army I never felt special. You just do your job. Please attend a military service on Memorial Day. I have always found these services very moving.

God Bless America. UC

My Service

Kenneth Weber

I joined the Army back in the late 60's and served until mid 1971. Because of a special program that they had at the time to recruit people, I was able to get into photography training because I had just graduated from a photography school.

Before that, however, came basic training. Now, while most people did not like basic training, I am really glad that I went through it. I was still young, and it gave me some really good training in discipline and determination which was important for me in my life.

Then came the military course in photography training. Because of my previous experience in photography, I did very well in the Army photography training. As a result, I was lucky to have two Army units in the Washington D.C. area trying to get me when I graduated from this training. I got picked by the one that was a "civilian status" job working as a lab technician in a military unit that was actually located off base; yet, after awhile, this unit started breaking apart and sending people to different areas around the world. I was put on orders for Vietnam, and I went through all the training to go to Vietnam. When that was over, I got packed and ready to go, but the orders were mysteriously changed just a day or two before I was to be shipped out. No one knew why. But after that our unit started coming back together, and one month later I met the Unification Church. Even my mother said that there was something spiritual about this.

I served in this unit in Washington D.C. for the rest of my time in this Army until I got out in mid 1971. UC

Kenneth Rand Owens, Vietnam Veteran

Ken Owens

Ken Owens is a Life Member at VFW Post 2342. He lives in Fort Lee, NJ with his wife, Meeyung, and three children

I was born a Navy Brat! For the laymen, that means my dad was in the Navy when I was born. It also means that he would be gone for a month, six months, even a year on deployment before we would see him again. But, that's the life of a serviceman, and his family.

After having moved eight times all over the country before I was fourteen, we finally settled down in San Francisco. There, I was able to finish my education. Then, I hit a roadblock. The only thing I was interested in was history, and there was no future in that, and my draft number was low enough that I knew I was going to be drafted and be in the Vietnam War - in the mud, mosquitoes, high humidity and other unattractive elements. But, since I grew up in the navy, and liked it, I enlisted on September 29th, 1971.

After completing ten glorious weeks in boot camp in my birthplace of San Diego, I entered Radioman A school, which is learning how to be a Top Secret Western Union operator. After four months of training, I was assigned to the U.S.S. Preble, a Guided Missile Frigate (a very large destroyer) home-ported in Pearl Harbor, Hawaii. I was totally thrilled since I had been there when I was five years old when my dad was stationed at Barbers Point!

When I arrived on the ship, the first thing I was asked was, "Are you afraid of heights?" Naturally, I said "No". The next day I was hanging under an antenna platform over the bridge, painting the underside of it. I didn't mind though, I had fun. I also had a great view of Pearl Harbor. At the end of the day, I would bring out Walter Lord's *Day of Infamy* book and read it on top of the bridge, seeing the exact location of each event I



Ken Owens, KRO Radioman

was reading. It was the perfect place to read the history of the attack.

About three months after I arrived, we got our orders to head to the western Pacific, to Subic Bay in the Philippines, before starting our tour off the coast of North Vietnam. The first place we stopped at was Midway Island, where one of the great naval battles of World War II took place. Also, my dad was stationed there for one year just before he retired.


As a radioman, we, along with the engineers, were the hardest working members of the crew. We were working eight hours on and eight hours off continuously until we made port again. One time we stayed out at sea for sixty straight days without touching land. Because of this schedule, I acquired my... sense of humor.

Every week or so, we had to re-fuel at sea with an ocean going tanker. One time, I decided to bring out my movie camera to record the event from stem to stern. I started filming from the back of the ships to the front, with men running around the decks, oil hoses connecting us between this narrow stream of fast running water, more turbulent than any rapids, to the bows of the ships, when to my utter amazement, through my viewfinder, enters the bow of the USS Enterprise, the first nuclear aircraft carrier, launching two planes at the same time right across our bows. It was great!

The night we pulled into Hong Kong for a few days rest, a typhoon hit the area. We had to go back out to sea that night. A typhoon is one of the most, scariest adventures that nature can confront us with. For several days, you are battered from above, with very high winds and rain; from waves that would pound you from every direction, the ship going up, down, sideways, all at the same time. The ship would climb high above each wave and then drop suddenly to the bottom of a wave to the point you would disappear, and then rise again, still rolling up and down, and from side to side. And all along, you know that several miles of water lay beneath you, where other ships lay from past storms and battles. In a typhoon, you are totally helpless to the elements of nature. But, when it is all over, and the sea becomes calm again, and you go on deck to see a beautiful, golden sunrise all around you, you are at peace once again.

Around Christmas time, instead of heading to Japan for some much, needed rest, we were ordered to the Demilitarization Zone (DMZ) to help shell enemy activity. One day, we heard a distress call that one of our planes was shot down and the pilots landed in the water, less than two miles from shore. Since we were the closest ship, we sent a boat to rescue them. Unfortunately for me, everyone in the radio central decided to see the event. So, they all left and I became the sole person running the entire radio department on the ship. I was really praying that none of the officers would come in and find me in a panic there. Luckily, none did and all went well, and no one got court-martialed.

It was then that the enemy noticed that we were the biggest ship out on the gun line, so they started shelling us as well. The first shells hit the top of a mast and destroyed the most important antenna on the ship. A few days later, another landed next to the ship, right next to me in the radio department. Luckily, no major damage occurred and we finished the war at the DMZ.

I loved being in the navy. I was going to stay in four years or twenty, depending if something more important came along. As soon as I got back from Vietnam, I met the Unification Church. The rest of the story... well, you know. 



The Preble DDG-46

Photograph provided by Ken Owens

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My Service and Motivations

"We all believe in Freedom for everyone and will live and die for these believers"

Elizabeth Wheeler Kayadu

Name	Elizabeth Wheeler Kayadu
Branch of Service	US Navy
Years of Service	1956-1959 (between the Korean and Viet Nam Wars) Cold War Era.
Rank	Aerographer's Mate 3rd Class (weather observer).
Places of Service	Boot Camp, Bainbridge, Maryland
Aviation Fundamentals School	Jacksonville, FL
Aerographer's "A" School	Lakehurst, NJ.
Anacostia Air Station	Washington, DC
Patuxent River Naval Air Station	Patuxent River, MD. (26 months)
Honorable Discharge	October 1959

My Grandfather and Father served as merchant marines under the Navy. My Grandfather, Herman Wheeler, in the First and Second World Wars, my Father, Wesley Wheeler, served in World War II both in the Pacific and Atlantic. My Father's ship was torpedoed by a German submarine and he was killed in 1943 when I was only 7. My brother, Bradford Wheeler, made a career in the Army for 20 years serving in Germany, then three tours in Vietnam and after that in Korea.

Our Family has always been very patriotic and I am no exception. I was out of school at the time and since finances were low, it seemed good that I join the Navy for a few years while my boyfriend at the time, then going to Cal Berkeley, was studying. As I mentioned earlier, service to our Nation has been very strong in our family. I too, wanted to do something.

After boot Camp, Aviation Fundamentals School and Aerographer's "A" School, I worked in Anacostia, Washington, D.C. in the Weather Office at the Naval Air Station there. My job was to plot a weather map of upper winds over Washington, D.C. that would tell those in charge where the heavy and light fallout would go if Washington were to be atomic bombed. It was the time of the Cold War and many things could happen.

Weather information would be sent to me from information pilots and upper air balloons would gather. Pre-drawn graphs were used to place the information so a through picture would be obtained. From this information, the authorities would be able to guide the people of the Greater Washington area out of the city away from the fallout in the event such a catastrophe was to occur. Our living quarters were very near the Arlington Cemetery, a stark reminder of those who had given their lives for God and Country.


From there, I was sent to the Naval Air Station at Patuxent River, Maryland. I worked at the Air Tower on the first floor where the pilots came for weather forecasts for their flights. It was an interesting job in many ways. I learned to plot weather information in the space of a line for each station and ship that transferred weather information. This information came over the teletype machine. We also sent our weather information the same way on a schedule. Once the information was gathered, all in groups of five numbers, I along with others, would use these groups of five numbers to decode and place on the US weather map giving the wind direction, velocity, cloud coverage and type, temperature on the ground, visibility in miles and whether there was fog, smoke or other hindering elements, rain, thunder storms, etc. Every four hours a new chart would be plotted, along with changing weather should this occur. Using an instrument that measured the angle from the porch to a beam of light at 800 feet away and the bottom of low cloud coverage, the height of the clouds could be calculated precisely. This information was vital to flight safety.

Upper air information was gathered with the use of a theodolite that measured the vertical and horizontal degrees of a special balloon filled with helium precisely with the known ascension rate. Two people would be needed, as one would site the ascending balloon, and every minute read the vertical and horizontal readings while the other person wrote them down. This process would continue until the balloon would no longer be visible through the highly magnified telescope part of the theodolite. The rate of ascension, the distances

both vertically and horizontally would then be charted on a special map. This information would be used to help the fore-caster and pilots know what conditions were aloft. Similar information would come over the teletype so that upper air maps could be drawn. In this way, cold fronts, warm fronts, swell-lines, and adverse conditions would be known.

On time, we had a hurricane come through. Of course, we knew it would was on the way from earlier transmissions. All the planes were anchored down; personnel were released from work, except the weather office. We had to stay and keep things updated so that the officials would know what was happening all of the time. A new report would be coming in every few minutes or so! It was very exciting, but rather scary, too. Those big ominous, black, circulating clouds passed through with heavy winds, rain and lightening.

Believe it or not, there were some people up in airplanes recording data that could not be gotten any other way. Most days were not so dramatic, but interesting just the same. I was the only woman in the weather office which offered its own challenges.

Knowing some of the pilots, I took airplane rides with some of them in my off time, just for the fun of it. I also learned a little about the Navy blimps that patrolled the Atlantic Coast line for Soviet submarines. Most people did not realize the safe guards our men and women implemented during the Cold War period. We were on the alert at all times. I am proud to have served in the Navy despite a certain discrimination against women in the Service during the 1950's. I used my GI Bill to go back to school. I later became a Registered Nurse graduating from San Bernardino Valley College in 1961, then later went back to school and received a B.A. degree in both Social Science and Psychology. In 1974 I joined the Unification Church. In 2005, I graduated from Graceland University with a BSN degree in Nursing. Oh, yes, I was on MFT, witnessing teams, and all of the rest, but that is for another report. God Bless America and God Bless YOU! 

The Face of War

Kelly Coryell

It was my privilege to be able to interview two veterans of the US Army, my dad, Dale Mayfield who fought and defended in World War II and my brother-in-law, Larry Cox who fought and defended in the Vietnamese War. These young men were sent into battle because they had all the vim and vigor of youth.

My dad joined the army during World War II and was the only one of the three boys in my grandparent's family that was allowed to join the military due to different maladies. He entered the US Army at only 18 years of age, began his training, and later fought in the European Theater of Operations, United States Army. He received the prestigious Bronze Star Medal for his exemplary acts of courage in the line of battle. The Bronze Star Medal is awarded only to service members in combat, who are receiving imminent danger pay and are engaged in ground combat against an armed enemy. My dad was an Infantry Rifleman. These men of the Infantry were fighting and suffering the heaviest losses, air or ground, and enduring some of the greatest hardships.

Larry Cox fought with the 173rd Airborne 503rd Infantry and was awarded a Purple Heart for his valor in the Vietnam War. This is the war where 58,000 Americans lost their lives and a total of 1.1 million people died with 1,170,000 injured.

He explained that his squad of 12 men was commanded by his sergeant, SSgt. Butler, to scout out a Vietcong camp. It was a very treacherous mission into a suspected enemy camp. It was there, only some hundred feet after leaving his brigade that all hell broke loose, 3 of the 12 soldiers were killed and most of the others wounded, including Larry. They had broken the enemies ambush and probably saved hundreds of lives.

He heard his friend and fellow soldier, Pvt. Marvin Harper moaning nearby and went out to drag him back to safety behind a huge ant hill that was his only protection. Harper was nearly gone when Larry got to his side and then got hit himself and went down. He was carried to a near-by field hospital and later life-lifted out of the jungle to a military hospital in Okinawa where he spent several months recovering. There are

two scars on his body from where the bullet penetrated, on his left shoulder where the bullet went in, and one close to his life giving spinal cord, where it came out.

I don't really know if I can do this story justice because, in a way, I am just writing words and what emotion I can muster. I wasn't out on the battlefield. I didn't see my best friend get their head blown off by a bomb or their limbs torn from their bodies. I didn't have to experience the use of one's intelligence to ambush another human being and kill them, unawares. I didn't have to feel the constant rush of battle that my brother-in-law spoke of; nor did I suffer under the pressure that brought out animal instincts of survival or territorial dominance, all else fading in the distance. I didn't endure the brutal almost breaking of a mind, being told over and over again that I must kill or be killed.

There were those who didn't fight because their constitution wouldn't allow them to engage in warfare, thus creating

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How God Led Me

Don Harbour

My wife's name is Judy and my son's name is Insung, both whom I love with all my heart. I participated in the 74 Couples Blessing Marriage Ceremony, which occurred right after the Washington Monument Rally.

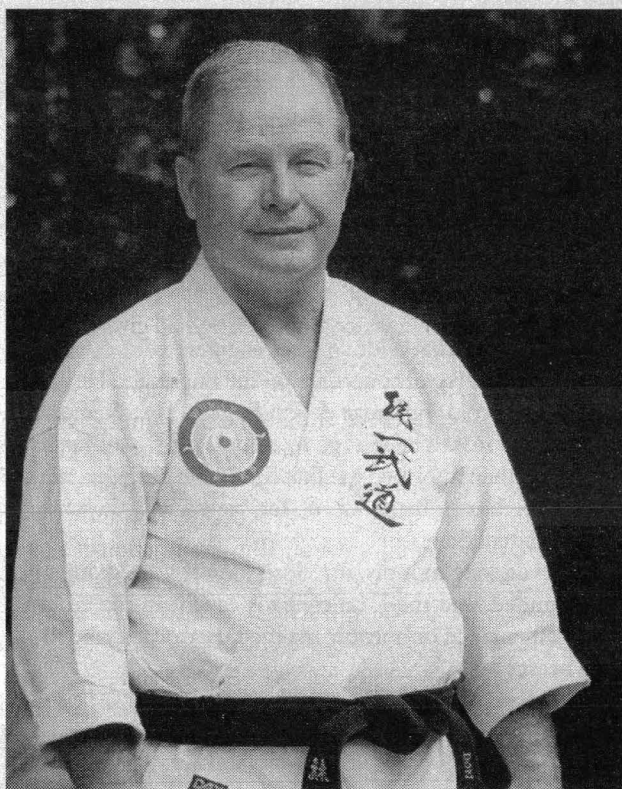
I will be giving you a brief testimony of how God led me to meet True Parents and how he prepared me for my present mission. It's my prayer that brothers and sisters, especially the second generation Unificationists, will be inspired.

At 16 years of age I was very depressed, not knowing what I wanted to do with my life, feeling that I had no special talents. I grew up in a small town called Conyers, GA. It was there on a lonely country road while waiting for my school bus that God first spoke to me. A strong voice told me, "Don, something very great is going to happen to you." Every cell in my body told me that God had just spoken to me and that it was true, something very great was going to happen. I became very excited and hopeful for the future. At this time the Vietnam War was beginning and I thought the great thing God was telling me was that I would go to war and win the Medal of Honor. To make a long story short, upon arrival in Vietnam I volunteered for the most dangerous job the 173 Airborne had to offer and that was Recon, in hopes that I would fulfill God's plan for my life.

In Recon, we worked in six man teams being sent out to gather information on the enemy's strengths, base camps, weapons, etc. Normally we would be working in the North Central Highlands, a very mountainous region with beautiful valleys. Very quickly I learned it doesn't take courage to shoot someone but it takes a great deal of courage to lead when the point man in front of you just got killed or had his legs blown off. This is where I began learning about sacrificing yourself for the sake of others.

There was a time our team was ambushed and everyone in the team was wounded except me. I remember trees falling around me as I tried to bury myself in the stream bed. We had called in Gunships on our own position in order to survive. There were many times God's voice spoke to me and saved my life. On one such occasion, I was walking point and His voice told me to go to the rear security and make sure no one was following us. I gave point to the man in back of me and set up in rear security. It wasn't a few moments when I heard a loud explosion. I ran back to my team only to find out the man who took my place had his leg blown off from a booby trap. If God hadn't spoken to me, it would have been me. Another time I was running through a rice paddy chasing a NVA (North Vietnamese Army) soldier and the only way to get a clear shot at him was for me to go through a hedgerow opening. As I ran for the opening, two hands pushed me into the side of the hedgerow. I quickly turned around expecting to see someone but there was no one. About this time another soldier on my team came out of the wood line and did not see me but ran through the same opening that I had previously tried to run through and was killed. The opening was all wired with high explosives. Again that would have been me if God had not intervened. There are many such stories where God had saved my life that I could share with you but I would like to focus on the last experience that led me to True parents.

It was during monsoon season when heavy rain was falling that we walked into a NVA base camp unknowingly. After exchanging fire and having one of our men wounded, myself and another man in our team began chasing some NVA soldiers up a stream bed in the mountain. It wasn't long before we found ourselves in the middle of their Main Base Camp, which was established on both sides of the creek. Immediately small arms opened up followed by machine guns. My partner was hit in the leg and was crawling down the mountain trying to escape. After a short firefight a chi-com grenade was thrown beside me. When it exploded, I felt myself being thrown into



Don Harbour

Photograph provided by Don Harbour

the air down the stream bed. It all happened in slow motion for me. I now was crawling down the stream bed thinking they will now be able to shoot me in the back. I must have passed out because the next thing I remember was being thrown on a chopper and both machine guns were firing along with the soldiers. They were extracting me on the side of the mountain near the stream where I was hit. I thought surely we would be shot down, but again God had other plans.

Upon arriving back at base camp, I felt myself being laid down on a cold metal table in an underground bunker. As my

eyes moved around the room there were dead soldiers being piled in one corner. There was a medic I knew. He told me my wounds were so bad that I wouldn't make it. He asked me if I wanted him to personally notify my parents? I suddenly found myself waking up in a hospital in Japan. A surgeon was standing over me saying how glad he was to see me awake, that they had lost me and by some miracle I came back. After he left, I heard a voice repeat the same prayer I had made before being wounded, that is, I prayed to God that if He would get me out of Vietnam alive, I would do missionary work for the rest of my life. I knew God was reminding me of my pledge and expected me to keep it. He also repeated again that when I returned back to America, that something great was going to happen to me. At that time I knew that something great had more to do with God's work than a Medal of Honor.

In 1974, I met a missionary who taught me the *Divine Principle* and I knew without a doubt this was what God had been preparing me for; the Reverend Dr. Sun Myung Moon was that "something great" that was going to happen in my life.

It is now 35 years later and I have kept my promise to God. Without God's protection and guidance my life would have ended in a small stream bed far away from home.

For the last 17 years, I have served our True Parents as an International Instructor of Self Defense for Tong Il Moo Do, Father's Martial Arts. I have worked in over 35 countries teaching the military, police, Special Forces, Embassy Guards, Presidential Guards, SWAT teams, in addition to Martial Arts Schools. I not only teach martial arts but more importantly I teach Character Education. I have been Blessed by God to have witnessed to millions of people through the media about our True Parents. As a Martial Arts instructor my students listen to me when I teach about God and True parents. What a wonderful way to do God's work.

Truly God is Great. He had a plan for my life and He made it happen. How much I owe God and True Parents, I can only hang my head in deep gratitude and tears of repentance.

Much love to all my Brothers and Sisters. UC

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both shame and anger.

There were the ones back at home that put up signs protesting the brutal fighting, who could see that the war was creating death and destruction and that it was our children that were being swept away. This was, nevertheless, sending a message to the soldiers who had taken up the banner to fight and defend their country, a message that created confusion and doubt as to whether they were fighting for a real cause. This added yet another tote to the military staff to train the young soldiers for yet another obstacle in the line of battle.

When the soldiers came home, some of them not only maimed, but traumatized deeply, many had been exposed to and contracted contagious and painful diseases, some incurable. If you visit the Veterans Administration in White City, Oregon which was close to my home, it wouldn't be unusual to see men with no legs or no arms sitting in wheelchairs outside the facility trying to soak up some sun or driving their wheelchairs along a busy road to get to a favorite baseball game; young men (their mother's would agree) just out of the cradle, were being asked to step up and to fight and to kill other human beings. They were being asked to step up and in a sense, sign a blank check handing over their lives for their country and for their belief in the freedoms they were fighting for.

There are always strong differences in opinion about war and no one wants bloodshed, but when we look at the consequences of the atheistic ideology of Marxism seizing power in Russia, China or North Korea we are met with a dilemma. Millions lost their lives within the structure of their own governments where human rights were denied and fear ruled the country. Nobody wants that but it has existed in Communist countries now for more than 90 years with many people still living in great oppression. Most people agree that our country needs to be defended and the oppressors need to be kept at bay. But how can this be accomplished? It seems that the only thing that we can do is to fight to assuage the enemy, an effort that cost more than 50 million lives in World War II alone. What are the alternatives?

I am very grateful for all the people, like my dad and my brother-in-law, who literally gave their bodies and souls so that we could live with choices. I believe that those sacrifices made, should never be wasted.

There have been so many calls for peace that the word itself, is lost in the clichés. Isn't it possible though, that in this world with so many great minds working together, not excluding the mother's and father's of the children being sent into the battlefields, that they might come up with a plan that could allow all people the possibility to choose to live in peace with one another? Why then wouldn't they choose peace? UC

DISCOURSE ON UNIFICATIONISM

HONORING OUR VETERANS

Write to DOU@unification.org with your comments on this section.

What Memorial Day Means to Me

Ssgt. Justin Harding

Justin Harding joined the Unification Movement in 1989. In 1992 he received the marriage blessing with Yuriko Harding. He graduated from the University of Bridgeport in 1998 and enlisted that year in the United States Marines Corps. He has served with the Second Battalion Fifth Marine Regiment, "The Most Decorated Infantry Battalion in the USMC" for the last 10 years as an Infantry Antitank Assaultman, including four tours of duty in Iraq. His highest personal awards include a Bronze Star with a "V" for valor in combat, the Purple Heart, Navy and Marine Corps Achievement Medals, and the Combat Action Ribbon.

The following article was written for www.familyfed.org and was originally published online on May 31, 2009. It is being republished for Unification News for this issue only.

"Private First Class Andrew Halverson, 19, of Grant, Wisconsin, died as result of enemy action in Al Anbar Province, Iraq.

He was assigned to 2nd Battalion, 5th Marine Regiment, 1st Marine Division, I Marine Expeditionary Force, Camp Pendleton, California.
Died on October 9, 2004."

That was all it said in the *Stars & Stripes* newspaper. Memorial Day is not just a national holiday to me but also, a personal Holy Day at which time I reflect upon how my inner sphere of life is matching up with my public sphere of life. If the terrorist wielding the rocket-propelled grenade had been on the opposite side of the street, the bio in the death notification would have been mine. No wife to love, no kids to help with homework, no teens to teach at Sunday school: an end to my Central Blessed Life on earth.

Reverend In Jin Moon recently shared from the pulpit of her Lovin' Life Ministry America's origin in religious freedom. Heaven truly has protected and sustained America through many sacrifices. On Memorial Day we put a human face to this deep love Heaven has for America. We remember friends, grandparents, and neighbors who have sustained this freedom with their lives. In short, as Unificationists we try to comfort our God by taking our mission a bit more seriously each day as we personalize the struggle for our ideals.

A contingent of the next generation of the Unificationist community is taking up military service. By my own informal count, more than 40 are serving or recently have served. Of these, about a dozen are serving in Iraq or Afghanistan. I feel it is only a matter of time before the names of Unificationists are added to the roll call of the dead in Arlington National Cemetery or face a challenging recovery at Walter Reed Medical Center. On this Memorial Day, let us all join in a collective prayer of protection, gratitude, and thanks to those in uniform, their families, and the lineage of families who have made the ultimate sacrifice in order to preserve the ideal of religious freedom. May this day help us reflect and rededicate ourselves to the noble goal of "One Family Under God."

Before I am a Marine, I am a Unificationist - a proud Unificationist brother who is grateful to have been called out of the Wilderness and taught the Divine Principle by True Parents. The vehicle I chose to establish myself as a Tribal Messiah - military service - led me to Al Anbar Province in Iraq several times. I was confronted with a war zone in Ramadi, the capital of Al Anbar Province, 80 miles west of Baghdad. In Ramadi, organized hate, murder, and intimidation were being personally orchestrated by a fanatic so-called "Holy Warrior" named al-Zarqawi and his Mujahiddeen Shura Council. They openly backed groups such as Ansar al-Sunnah [Group of Followers of the Faith], Jaishe al-Mohammed [Soldiers of Mohammed], Hamas of Iraq and many others united in declaring the province of Al Anbar the Islamic State of Iraq.

Our enemy deeply believed in God, heaven, and salvation. They saw us as Crusaders and infidels, a cancer in their newly declared Islamic state. I was at odds. And in the quiet moments between patrols and shootouts, as a Unificationist, I had many questions. Didn't I believe in God, heaven, and salvation as well? These weren't the God-denying communists

our movement took on and defeated in the 1970s and 1980s. No, they believed in God, but they also believed in torture, murder, and suicide bombing. The street fight for Ar Ramadi was on. What could I possibly do to represent Reverend and Mrs. Moon in the midst of this impossible situation? My first goal was, yes, to stay alive.

Once I tried to chat with an Iraqi engineer who came to our camp to make repairs on a dam on the Euphrates. He was perhaps 30 years old and spoke decent English. He told me he just wanted his kids to be safe, go to school, and have a better life. The man then informed me that he couldn't be seen talking to me for fear of being killed. Yet, we wanted the same things for our children.

Over seven long months, my close friends were dying or being wounded, and the local civilians caught in the cross-fire were often killed or horribly maimed. I can't describe the twisted heart I felt.

Father Moon has said in his peace messages:

"In this age, war is the most primitive and destructive means of resolving conflict and will never lead to lasting peace. Now is the time, as the prophet Isaiah taught, to beat our swords into ploughshares and spears into pruning hooks. Humankind should end the perverse cycle of war, which only sacrifices the lives of our children and squanders enormous sums of money. The time has come for countries of the world to pool their resources and advance toward the kingdom of the peaceful, ideal world desired by God, the Master of this great universe."

- First Peace Message - September, 12, 2005, on the founding of the Universal Peace Federation

Yet it is a fact that many of my comrades in arms found their faith in that desolate city. The Marines had no bars to go to on weekends, no wives or girlfriends to visit, no place to go except to find comfort in each other and turn to God in whatever way we understood Him. Our existence became very simple: Eat; sleep; clean weapons, gear and ourselves; fight; live; or die. We didn't really appreciate what America was and who Heavenly Father was - the sacredness of life and our nation. Just how quickly this sacred life could be snuffed out became all too apparent to me on October 9th, 2004, early in the afternoon.

The armor-piercing round went right through his chest just a day before his twentieth birthday. After it was done, I sat stunned in the bloody Humvee. Two of my five-man team were on their way to a medical aid station, another was bound for a hospital in Germany, and Andy was dead. I sat in this bloody and burnt Humvee being towed back to base, trying to be useful turning the wheel. Suddenly, I felt Andy's spirit sitting in there, alone and confused. He had died minutes earlier. I started to pray out loud for him to not be afraid and just cried trying to get composure and somehow offer this situation.

This common suffering led to a common Marine faith; we watched each other's back. We keep care and concern to this day, calling one another, asking about family, children, and old buddies. It was easy to make sincere relationships as we started to appreciate one another. Conversations about God were commonplace. I was actually the chaplain's assistant for my platoon. And one day the chaplain, "Chaps," called me into his office. He told me that if I was going to represent him, I couldn't talk about Reverend Moon so much and that I had to clean up my foul mouth!

Heaven was still trying to work on the details of my character even in such a place! At first I thought, "This is a freaking



Ssgt. Justin Harding

combat zone! What am I going to say 'Excuse me, Private, could you please pass the ammo? I'm out!'" As always Chaps was right. I needed to set a higher standard. So I agreed to not curse so much, but there was no way I was going to stop sharing my faith.

To be honest, I didn't stop cursing so much. It was hard to suppress my anger at some of the locals. "Why didn't the Iraqi people warn us?" I kept thinking. "They knew where the bombs were and where the terrorist live! Why didn't they help us?" Their fear and hate led me to hate also, to feel I wouldn't hesitate to shoot an old man if he came through one of our checkpoints. I guess the children saved me. How could you hate a child? I have three of my own.

They smiled, these children. What the hell were they smiling about? They saw us in our combat gear and smiled, oblivious to the tools of death we kept on our person. They sincerely came up and asked, "Mister, chocolate? Mister, water?" And in that moment America's mission to serve and bless the world crashed on my soul like a ton of bricks. We must do something to help these kids improve their future.

Generally, if kids were around, you were safe; if they weren't, it was time to flip off the safety and get ready. I thought deeply, what could I do for these kids? The love of these Iraqi moms for their kids struck a nerve. I saw one mother running out in the street with lead flying everywhere to cradle her lifeless daughter to her chest. The mom was shot and bleeding out herself, still trying to save her child. All the intellectual and political theories of why we fight melted away in the heart of the parent. How can I comfort Heaven in this impossible situation, with my heart twisted more tightly?

I have often seen photos of G.I.s giving candy to kids during World War II or a Marine spoon-feeding a kid during the Korean War. I would treat these kids as my kids, the best I could. Somehow that parent-child love melted this twisted heart.

Three years later, Gen. David Petraeus hailed Ar Ramadi, Iraq, as a bastion of hope and change. The tribal leaders united to form the Awakening Council and stood up against the terrorists. This Awakening Council spread, uniting the Sunni tribes to take part in the election process with their Shia and Kurd brothers. Cain and Abel had put down their guns and were talking. Now parents could send their kids to school and play soccer down the block. Hope for a better future seemed possible. What of the costs? So many died.

Upon returning safely home I was so heartbroken at the

HARDING CONTINUED on page 25

HARDING CONTINUED from page 24

loss of my friends. My company had ten KIAs [killed in action]; two were in my platoon of twenty-five guys, and eight others in my platoon were wounded. I felt strongly I had to do something, but what? My wife and I decided we would pray for the fallen Marines in my unit. These include Captain Patrick Rapicault (by suicide bomber), Lt. Mathew Lynch (by roadside bomb), Ssgt. Doug Bascom (by small arms fire), Corporal Mark Ryan (by suicide bomber), Corporal Lance Thomas (by suicide bomber), Corporal Baro (by roadside bomb), Corporal Hubbard (by roadside bomb), Lance Corporal Chad Clifton (by mortar), Lance Corporal Sean Langley (by roadside bomb), and Private First Class Andrew Halverson (by rocket-propelled grenade).

I share their names with you on this Memorial Day to bring us closer to one another and to personalize this day. You can look them up online and read the news articles about their lives, think about your own kids, and allow that all-powerful, all-knowing parental heart of God to lift you up and guide you in your family, work, and mission to expand and grow our "One Family Under God." UC

CHENEY CONTINUED from page 18

from both my mother's telling of it and from my own understanding now as a mother. Dad had to stay in Hawaii until his time of service was completed in 1947. After the war families could join their servicemen where they were stationed. So my father arranged housing for us on the Army base and my mom brought my older sister (about 3 yrs.) and I on a long train ride across the country (about 4 or 5 days) and then from California a boat ride to Hawaii in the spring of 1946. I had no experience with my Dad yet since I was born during the war (1944) while he was in the service. We had been living with my maternal grandparents during the war but my grandfather was an M.D. and had little time for his grandchildren at home, so I imagine that with most relatives either in the service or working double at home, I had had almost no exposure to the male energy and spirit so far in my life. But I was old enough to understand that we were finally going to see Daddy and to feel both my mother's and my sister's excitement and happiness about finally seeing and being with Daddy again after such a long separation. I must have picked up the measles on the train ride out, my mother said, but they didn't appear until the day after we arrived. The Army base HQ was worried about an epidemic on the base and told my mother I would have to be quarantined immediately....somewhere where it would not affect servicemen in any branch of the U.S. military.

Where could I get nursing care and not be around all the U.S. servicemen still stationed there, many of whom were in the local hospitals recovering from sickness or injuries in the Pacific war? The answer the Army gave my mother was to take me to the hospital where only Japanese POWs were being held until they were released later that year and sent back to Japan. If anyone was going to get the measles, it would be the Japanese POW's, not the American soldiers!

So my mother obeyed, of course, the command to leave me there in this hospital full of "enemy" soldiers for two weeks, no visits. Quite a shock for her and not exactly what my parents expected the day after their long-awaited reunion. No Daddy yet for me as I was whisked away to the hospital to stay with total strangers for two weeks. My mother worried about me for two weeks getting only phone reports, I imagine. She was totally amazed and surprised when she arrived two weeks later and picked up what she said was a very different little girl than the one she had left there - this little girl was fatter, more red-cheeked and seemed much happier than she had ever seen me. I smiled and talked more than before. My mother never offered an explanation for this change, but this is how I see it now. There were a lot of lonely Daddies in that hospital, defeated in war and yearning to get home to Japan. I was an active toddler who wasn't seriously sick and probably couldn't be kept in bed all the time. The nursing staff wasn't dealing

Ssgt. Harding is currently training in the Sierra Nevada Mountains in preparation for a deployment to Afghanistan. Below, he writes the following to Unification News readers:

There are two sites where you may find many second generation Unificationist names of those who are serving. On the www.familyfed.org site there is a group site called "Semper Fidelis." We have a prayer list up there. I cannot comment on how this (group site) has impacted friends and family other than my own. I often feel very discouraged by other Unification Church members. Most recently one brother asked on my prayer list site how anyone who knows the Divine Principle could join the military. This was very painful to hear but, I just prayed for him. I believe that as God's children we should take the most responsibility to defend those who can't defend themselves; just like police officers do but, on a larger and more deadly scale. I hate War with a passion as I have experienced it firsthand.

My hope is that many of the next generation can gain higher positions in society to shape how we as a nation implement our military resources. So many Senators and Congressmen have not gone through the crucible of military service and do not understand what it is to live for the sake of others (even

strangers) at the risk of their lives. The results are evident in the daily tabloids covering our elected leaders.

There is another site on the BFA (Blessed Family Association) website (www.blessedfamilies.org) called "Military Prayer Ministry" and another one called "BC's in the military".

These young second generation Unificationists are many times not the highlight of our church family. I have been trying to tell their stories for the last three years. Doug Burton has been a great source of inspiration and support as has my local pastor, Pastor Walter Frank of the SD church area.

It has been a prayer of mine to honor these second generation Unificationists - it is only a matter of time before one of them is killed in action or severely wounded in action. We must recognize them; Heaven loves them so very deeply.

In addition, there are many first generation Unificationists who served in the military as well. Over the last three years I have tried to pull and push our members to come up with a National Prayer List for our second generation Unificationists in the Military - sadly I have been unsuccessful; I understand there are many matters to attend to and I hope the support of our young members in arms will become one of the matters on our priority list.

with a lot of illness possibly - many of these POW's may have had no injuries at all. They were just being housed and kept there as captured soldiers until it was time to go home. It is my guess that somehow I became a little entertainment for these Japanese soldiers, and in return, they became the Daddies I had never experienced yet in life. A happy mutually beneficial circumstance! I got more male attention than I had ever had in my life and probably assumed that these were the Daddies Mommy had been talking about so much that I had not met yet.

It is my deep gut feeling that it was because the Japanese POW's gave me some much needed fatherly attention there in Hawaii after the war that I was able to respond so instinctively when I was handed that leaflet by a Japanese brother about 25 years later. In fact, though I had never been to Japan or sought out any connection with Japanese people, they kept appearing in my life as they had as a toddler in Hawaii. While in college, when a request for an English tutor for the Japanese wife of a visiting professor from Japan was put up on the bulletin board, I suddenly decided to take the job. We easily became friends and later they visited our home in Connecticut and sent New Year's gifts for several years. Then I took the job teaching those Japanese students in New York City just before getting that Unification Church leaflet on the street....from a Japanese brother. Then when I finally joined and had no clear spiritual parent since I had arrived at the center by myself with no name on the leaflet or invitation from anyone, I just naturally turned to the older Japanese sisters and to Mr. Kamiyama, our 71st St. Unification Church Center leader at the time, for comfort and support, which they gladly gave. It just seemed to come naturally to me to do that. Nine months of living in Scandinavia when I was in college did not develop in me the instinctive feelings for the people there that I have always felt with the Japanese people I have met here in the U.S., both before and since joining the Unification Church. As time goes on, and I witness the effects of early childhood experiences on my own children, I have come to the conclusion that heaven was preparing me, through this two-week experience spent in the company of Japanese POW's as a toddler in Hawaii, to feel somehow that I was finally coming home to Daddy - to Heavenly Father much later on - when I got that leaflet from that Japanese brother and knew that I would soon visit the place he was connected to and that it would be a very good place, as apparently it was when I was a very little girl all by myself with those "Daddy" Japanese POW's in Hawaii! The enemy of my country became my first friends in a strange world....and that

has continued throughout my life in the Unification Church, thanks to my father's faithful service to his country when he was needed. UC

HYMN OF THE NATIONS

Now let our love of country be
a symbol for our love of Thee.
O God, thou searchest every heart -
bring peace to those who stand apart,
bring peace to those who stand apart.
Resolve the conflict in the mind -
the larger world we hope to find:
One world, one peace, one hope for all,
with mercy let Thy judgments fall.

From man, from wife, from child, from home,
spread out, spread out Thy holy dome.
The sky, with cloud shapes grandly swirled -
our symbol for the promised world,
our symbol for the promised world.
Dwell deep, O God, within each soul -
one purpose thence distill, one goal:
From love breed larger love again,
one love that gathers in all men.

The union in the heart bring first,
then outward thrust Thy endless thirst.
New seeds let fall from love at home -
then world-wide let Thy hunger roam,
then world-wide let Thy hunger roam.
O Man, O God, with anger cleansed -
deep moved old enemies find friends.
This planet stirs, its place to find,
let not our yearnings fall behind.
Amen

Timothy Cheney, 1956

The Reverend Sun Myung Moon and the Ending of the Cold War

Dr. Thomas Ward

Thomas Ward is Dean of the International College and Vice President for International Programs at the University of Bridgeport.

On May 4, 1970 National Guard troops shot into a crowded student demonstration at Kent State University in Ohio killing four students and wounding nine others. In the days following the Kent State shootings, American universities were ablaze in protest and rage. Sit-ins consumed my university campus and led to the canceling of classes. I recall attending a demonstration in the main quad of our campus where we students heard an endless line of speakers denounce the government of Richard Nixon. Unexpectedly, in the midst of this, a man in his fifties made his way to the stage. With a thick Eastern European accent, he warned the students of the dangers of communism and shared about his personal experience of the 1956 Soviet crackdown in his homeland of Hungary. He was not received well by me or by most other students. For us, the War in Vietnam had nothing to do with what had happened in Hungary.

When I was introduced to the work of the Reverend Dr. Sun Myung Moon less than a year later, the greatest challenge that I faced was accepting its uncompromising opposition to communism. I suspected that Reverend Moon's rationale for opposing communism stemmed from his experience in his home country of Korea, which made me think of the gentleman who had spoken about Hungary on that day in May in 1970.

For me, the atrocities perpetrated by Stalin, Mao, Castro, and Khrushchev may have been done in the name of communism but they were an abuse of the Marxist ideal. What reinforced my sympathy for Marxism was a conviction that the alternative, i.e., American style capitalism, was no better. US imperialism had resulted in egregious human rights violations by the pro US governments of the Dominican Republic's dictator Rafael Molino Trujillo, Haiti's "Papa Doc" Duvalier, and the racist ruling oligarchy of South Africa. From an ideological perspective, I could argue that, for communism, dictatorship was a step in a systematic process and was only justified in the transition period from socialism to communism. On the other hand, "imperialist client states" institutionalized repression indefinitely, based on a suspect apologetic that there existed "threats" to National Security.

In late March, 1972 Reverend Moon visited Paris, France and a group of the early members were afforded an opportunity to spend three days with him. On the occasion of

that visit, Reverend Moon entered into a conversation that detailed his reservations about communism. I anticipated hearing more of what I had heard in my college days but, unlike many of the critics whom I had heard in the past, Reverend Moon did not engage in ad hominem attacks to justify his opposition to Marxism. Instead his exposé focused on the inherent flaws in the core underpinning of the Marxist ideology—the materialist dialectic. His lecture demonstrated that the Marxist dialectic was intrinsically flawed, based on its misunderstanding or its misrepresentation of natural processes.

Reverend Moon introduced a corrected dialectical paradigm, demonstrating that the basis for progress within nature was not Frederick Engels' struggle of opposites but the unity and cooperation of complementary pairs: positive and negative valences in the case of atomic and molecular structures; stamen and pistil in plants; males and females in the animal kingdom; and men and women in the case of humankind. Reverend Moon pointed out that, in nature, pairs thrived on harmonious interaction rather than on permanent conflict or division, as Marxism had posited through its emphasis on the primacy of struggle over unity in the Marxist dialectic (unity and struggle of opposites) of relationships.

For me Reverend Moon's critique was simple yet stunning and disarming. My attitude toward Marxism changed. I came to realize that no matter how sincere and sacrificial Marxists might be they could never effect genuine social change because their ideological paradigm was inconsistent with natural processes.

It was not only his critique of communism that impressed me about Reverend Moon. It was his attitude toward communists. Reverend Moon did not question their idealism. He did not depersonalize them and mentally cast them out of the human family. He went the path of Jacob, not the path of Abel. The Elder Brother Cain killed his younger sibling Abel because Cain did not feel loved and elevated by Abel. He felt marginalized and rejected by God.

Later in biblical history, a younger sibling Jacob, like Abel, succeeded where Abel had failed. He set his mind on sharing the blessing he had received with his elder brother. Indeed, he understood that his Blessing was not only for him and that it lost its meaning without his brother. He grew to long for his suffering elder brother Esau. Through offering many of his possessions to Esau, he won his brother's forgiveness and love. The two could melt their differences in a tearful reunion and God could embrace both of them. Jacob prepared

himself for twenty-one years to meet and reconcile with his lost brother Esau. Reverend Moon prepared himself from October 1950 when he was freed from prison in North Korea until November 1991 when he could meet and embrace his captor Kim Il Sung in Pyongyang, North Korea and they could declare publicly (before God) that they were reconciled brothers.

History, I believe, will acknowledge that the Reverend Dr. Sun Myung Moon did more than develop a penetrating critique and counterproposal to Marxism. The organizations that he founded and the panoply of activities pursued through these organizations played a pivotal role in ending the Cold War. This began when Reverend Moon, with the collaboration of Dr. Sang Hun Lee, formalized his comprehensive analysis of Marxist-Leninist ideology. Reverend Moon devoted special attention to the practical implications of Marxism-Leninism's militantly atheistic position. In 1968 this led to the founding of the International Federation for Victory over Communism (IFVOC) in Korea. That organization's membership reached over 4 million in Korea. By 1970 Reverend Moon had set up training centers on his critique and counterproposal to communism in various parts of his homeland. These centers conducted three and four-day programs explaining and critiquing communism for literally hundreds of thousands of Korean college students, teachers, army officers, police officers and civic leaders. In the late 1960's Reverend Moon's work in this area also spread to Japan where it focused on College campuses and had very significant success in that country.

When Reverend Moon began his ministry in the United States in 1971, many American youth were caught in a morass of moral and ideological confusion. Reverend Moon began his ministry by attempting to address America's identity and mission. In his public speeches in locales such as Madison Square Garden and Yankee Stadium, Reverend Moon passionately described the sacrificial course of America's Pilgrim Fathers, explaining to his listening audiences that these early settlers had abandoned the comfort and familiar surroundings of their homeland in order to have a place to worship their God and exercise their faith. He recounted how during their first winter in the New World, Pilgrim elders chose not to eat the grain stored in the hull of their ship because it was for the first spring planting and thus they perished from hunger and disease. Reverend Moon was not ignorant of America's transgressions, e.g., of how

white settlers had abused both Native Americans and Africans. But as a religious man, he felt that God could forgive America's serious transgressions because, at its founding, there existed a critical mass of men and women of faith. Even when he faced imprisonment in America, Reverend Moon reflected on the motivation and heart of the first settlers at Plymouth. He felt that he should be ready to go to prison to prevent that precious foundation from being lost. In his sermons and public talks, he called upon Americans to emulate the quality of faith demonstrated by the Pilgrim Fathers. He shared this appeal for a renewal of faith with the members of his Church and with public audiences in all fifty states during the first three years of his ministry in America.

In 1981 Reverend Moon became the first foreigner in United States history to be indicted for alleged irregularities in the very first Income Tax Statement he had ever submitted to the Internal Revenue Service (IRS). Reverend Moon, who had provided hundreds of millions of dollars by then for education, the media, and humanitarian projects in the United States, was indicted for allegedly participating in a conspiracy to evade payment of \$7,300 in income taxes over a three-year period. To indict Reverend Moon, US Senator Orrin Hatch pointed out that the US Department of Justice had violated its own guidelines on what constituted a federal offense and Senator Hatch was very critical of what had happened to Reverend Moon.

Nevertheless, at the age of sixty-four, Reverend Moon willingly began to serve an eighteen-month prison sentence in a federal corrections institution in Danbury, Connecticut. I say "willingly" here because, when indicted in July 1981, Reverend Moon was in Korea. No extradition treaty existed at that time between Korea and the United States. Nevertheless, Reverend Moon chose to return to the United States to face prison. This would at least allow him to remain in America after serving his sentence and thus continue the mission that he felt that God had given him.

I spent the entire day of July 20, 1984 with Reverend Moon beginning with breakfast time. He spent the day comforting and uplifting those of us who were depressed and embarrassed by what the United States had allowed to happen. Just prior to leaving for prison in the evening, he met with a group of a hundred or so of us to reassure that "something good" was going to result from his time in Danbury.

Reverend Moon felt appreciative of the support that he received from many ministers

and large Church organizations such as the National Council of Churches and the Southern Christian Leadership Conference that protested his sentence. However, he asked those who expressed concern to look beyond his personal circumstance and even beyond the whittling away of religious freedom in America. Due to its militant atheism, Reverend Moon maintained that communism constituted a more serious and imminent threat to religious freedom than what he faced in the United States. By attending a seminar on this topic through an organization that he founded, known as CAUSA International, he maintained that American ministers could see more clearly why communism's continued expansion should concern religious leaders. Between 1984 and 1986 more than 70,000 ministers responded to Reverend Moon's request and attended CAUSA seminars. This led to many of these ministers also inviting their state legislators and congressmen to attend such programs.

Perhaps even more important than CAUSA was Reverend Moon's decision to create the Washington Times. Reverend Moon created this newspaper for America while he faced prosecution at the hands of the US government. Its stories on topics such as the Strategic Defense Initiative (SDI) and the Soviet occupation of Afghanistan helped to change the world's political landscape. In November 1987, The Washington Times ignited a nationwide controversy that resulted in the White House reversing its plans to have Mikhail Gorbachev be the first communist leader invited to address a joint session of Congress. The Washington Times' breaking of this story beginning on November 13, 1987 and headlined on November 17 reminded readers of Gorbachev's continued support of the presence of Soviet troops in Afghanistan. The coverage generated such concern that it led the White House and the congressional supporters of the invitation to backpedal. They rescinded the invitation to President Gorbachev on November 22. Four months later, President Gorbachev announced that Soviet troops would be withdrawn from Afghanistan.

Reconciliation

On July 1, 1973 Reverend Moon began what he described as the "March to Moscow." Three years later on October 4, 1976 at a Church celebration, Reverend Moon reiterated his determination to have a religious rally in Moscow and that seemed unthinkable in those days. At that same time Reverend Moon also announced plans to create a daily newspaper in New York and NewsWorld began to print in December 1976. The News World was followed soon after by Reverend Moon inaugurating the World Media Conference (1977). At Reverend Moon's request, the World Media Conference began to conduct fact-finding tours to the Soviet Union for journalists in 1982. This initiative was begun by Reverend Moon during his court case.

Initially, the reception of these journalists in the Soviet Union was quite cool but after the Washington Times marshaled forces to block President Gorbachev's address to a

joint session of Congress, officials from the Soviet press agency Novosti visited the Times editorial offices in December 1987. These discussions led to the World Media Association being invited to co-sponsor a Conference with Novosti in Moscow in 1990. Through that Conference it finally became possible for Reverend Moon to realize his dream of hosting a rally in Moscow. While there, he met with and began a working friendship with the Gorbachevs. The American journalist Georgie Anne Geyer was stunned to observe such developments and she wrote an article commenting on the April 1990 Moscow Novosti-World Media Conference program. Ms. Geyer commented as follows:

Of all the impossible events that have occurred in the Soviet Union in the last five years, probably none has been as unlikely as the happy meeting in recent days between Mikhail Gorbachev and the Reverend Sun Myung Moon. The Moscow News called Reverend Moon "the most brilliant anti-communist and the No. 1 enemy of the state" - and then added, please, that it was 'time to reconcile.'

The encounter led to the Soviet government supporting an effort by Reverend Moon to sponsor a visit to the United States by Soviet legislators where they participated in an educational conference sponsored by Reverend Moon. In December of 1990 and in February of 1991, Reverend Moon sponsored conferences for more than one hundred Soviet legislators. Some 3000 Soviet young people were also sponsored by Reverend Moon. They visited the United States and participated in an exchange program under the auspices of the International Educational Foundation (IEF), an organization founded by Reverend Moon to promote education, reconciliation, and dialogue amongst the young people of the free and the communist worlds. Numerous Soviet students also received scholarships to study at the University of Bridgeport.

Love Your Enemy

In April 1988 Yu Kikimura, an operative of the Japanese Red Army (JRA) - an organization with established ties to North Korea - was arrested on the New Jersey Turnpike for arms possession and was detained. At the time of his apprehension, the FBI confiscated Kikimura's weapons and his notebook that specified his targets in America. Reverend Moon was informed by the FBI that he figured prominently on the list.

In spite of this, Reverend Moon never forgot his commitment to reconcile with those who had persecuted, imprisoned and tortured him in North Korea from September 1947 to October 1950.

At the time of his 1990 visit to Russia, he began his outreach to North Korea. In 1990 Soviet journalists joined a World Media Conference fact-finding tour that visited South Korea. During their stay in Seoul, the Soviet journalists met with Reverend Moon and he requested that they visit Pyongyang on his behalf. He asked that they kindly tell the North Koreans that "Reverend Moon is not your enemy," and that he wished to visit

the land of his birth and to meet with North Korean President Kim Il Sung. The journalists complied with this request and traveled to North Korea on Reverend Moon's behalf.

Unexpectedly in late 1991 Reverend Moon received an official invitation to Pyongyang in November 1991. While there, he shared his religious views with them. Reverend Moon's kind but direct approach shocked both Kim Il Sung's followers and Reverend Moon's followers in attendance. Over the protest of some of his subordinates, Kim Il Sung decided to meet with Reverend Moon on the last full day of his visit to the North. Reverend Moon embraced his captor Kim Il Sung and walked with him hand-in-hand. Reverend Moon comforted Kim Il Sung, lest he found unease or guilt, telling him not to worry because "blood is thicker than water" and he treated Kim Il Sung as if he were his lost elder brother. Reverend Moon, once seen as a hated enemy of the North, was soon to be officially recognized by the DPRK (Democratic People's Republic of Korea) as a Korean Hero for Unification.

This encounter proved to be highly positive. With the assistance of Reverend Moon's Summit Council for World Peace, high-level meetings on Korean reunification took place in 1992 at the United Nations and in Washington, D.C. These meetings brought together top officials of the U.S. Department of State and the Foreign Ministry of the Democratic Peoples Republic of Korea. As a follow-up to these efforts, Reverend Moon sponsored a good will delegation of 40 former high-ranking U.S. officials to Pyongyang.

Congressman Ichord, who headed the delegation, met with President Bush's National Security Advisor Brent Scowcroft prior to the visit and briefed President Bush after the visit. Ichord brought a communiqué from the White House with him. He presented this to DPRK foreign policy architect Kim Young Sun upon his arrival at the airport in Pyongyang. The delegation met with high-ranking Party officials while in the North and President Kim Il Sung himself spent more than three hours with this group and hosted the delegation at a luncheon.

Congressman Ichord requested that I remain in Pyongyang at the conclusion of the AFC visit. I spent five additional days there, especially trying to craft a statement that reflected the concerns of both the members of our delegation and those of the DPRK's officials whom we had met. Although I was informed that the DPRK foreign ministry officials "liked" my statement, no government decision was taken during my stay there. Prior to my departure from Pyongyang, on June 6, 1992, I was assured by DPRK officials that "they would do something."

On June 23, 1992, I received a telephone call in my New York office from a North Korean diplomat at the United Nations requesting a meeting with Congressman Ichord, lobbyist Gary Jarmin, one retired foreign service officer and myself. In our meeting in a restaurant on New York's upper East Side, the DPRK official informed us that,


as a gesture of appreciation for our visit to Pyongyang, the DPRK had made a unilateral decision to cancel its annual month of anti-American demonstrations, which extended from June 25th (date of the start of the Korean Conflict in 1950) to July 27th (date of the truce ending the conflict in 1953).

The DPRK official asked Congressman Ichord to convey this directly to the Bush administration, which he did on June 24, 1992, both by telephone and by facsimile. He explained that his reason for asking the Congressman to convey this rather than going through normal channels was because he wanted Reverend Moon to be credited for this work. The DPRK anti-American demonstration month has not resumed since that time and Reverend Moon has encouraged direct engagement between the United States and Pyongyang.

What motivates Reverend Moon? Among the anecdotes that Reverend Moon has shared, there is one that has struck me more than any other. While Reverend Moon was a prisoner in North Korea, he and his fellow detainees never had adequate or sufficient food to eat. When relatives visited the prison camp, they often brought food. It was not unusual to conceal such food from fellow prisoners. However, Reverend Moon always shared his, including the most precious gift of all which was a rice powder used to make rice cakes. Most prisoners did little more than thank Reverend Moon when they received rice powder, but there was one noted exception:

And out of all those people, one, after eating a portion of it, would save a tiny bit, put a tiny amount aside. And when that had accumulated to this much, he remembered my birthday; and on that day, he did something with the powder. He made a dough out of it, molded it like a cake or pudding, and celebrated my birthday right there in the dungeon.

I can never forget this person; I want to meet him in my lifetime. I am going to repay him. When I remember him doing such a thing for me, I repent, I feel regret, and say to myself, "Why did I not give him more? He was doing this for me, even though he did not have enough out of that small portion I gave him. Why did I not give him more?" I always recollect that scene.

For me this anecdote provides remarkable insight into the life and work of Reverend Moon whom I have been privileged to know for almost forty years. What kind of person would repent for not giving more to the one person who was kind enough to remember his birthday? I believe that this passage shows that already, more than five decades ago, Reverend Moon had grown accustomed to doing good, regardless of whether or not it was recognized. One of Reverend Moon's life mottos is "Give and forget that you have given." Those who know him well understand that this is more than a motto; it is his way of life. 

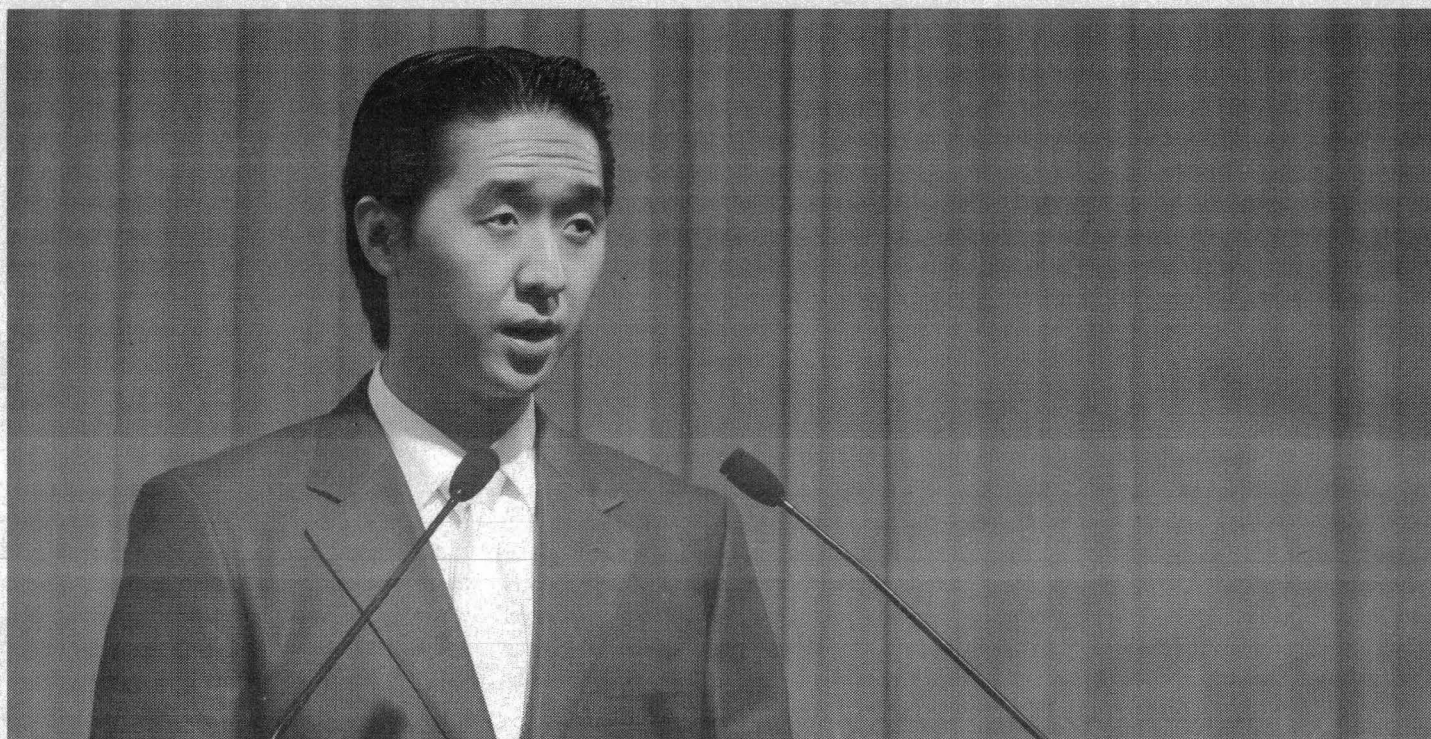
DISCOURSE ON UNIFICATIONISM

THE WORDS OF REVEREND HYUNG JIN MOON

Write to DOU@unification.org with
your comments on this section.

Daily Devotional Training

Reverend Hyung Jin Moon gave the following sermon after a period of fasting and reflection in current Unification Church matters. June 12, 2010, Cheong Pyeong Training Center, South Korea.



Reverend Hyung Jin Moon, International President for the Unification Church.

Photograph provided by Dale Kim

Brothers and sisters from around the world, it's again a pleasure to see you all here at Cheong Pyeong. I'm sure a lot of you have heard rumors surrounding certain issues in our church that are causing confusion in different regions. And you probably also saw stuff on the Internet. But I'm sure you did not see it in great detail.

I think we all have to remember the center of our faith. True Parents give us true life, true love, and true lineage and then our responsibility is to give them absolute faith, love, and obedience. We all fail at that to certain degrees during our life of faith. And if we look at our lives we will notice that actually we are not perfect, either; we all have sin. We may not have Original Sin due to True Parents' blessing, but we do have collective sin, we do have hereditary sin, and we do have individual sin, which we accumulate on a daily basis.

So one of the things that we have to remember is that we are sinners. I think some members in our church have forgotten this fact. We have forgotten that we are sinners. We have forgotten to teach our children that they are sinners as well and that they accumulate all sorts of sin. This is important because if you realize that you are a sinner, then you realize that you need a savior. If you don't feel that you are a sinner, you will believe that you do not need a savior and that you do not need to meet the returning Christ. It's only when we have the humility to recognize that we also have sin that we truly desire and truly understand that we need True Parents, that we need a savior.

I think that it is very basic, not only in

Christianity and Islam, but also in Buddhism, that we all have tremendous amounts of sin. Without understanding this point, one does not understand or does not feel the impetus to pursue the messiah and the life of faith with all one's heart. This is very important. We need to understand that we have sin, that every day we do sinful actions... every day. Every single one of us here is a sinner, including myself.

When I was in high school, I did not date, I did not have a girlfriend, I did not smoke or drink, I did not do drugs. I followed True Parents' rules and thus I believed that I was worthy of members' respect, that the members had to respect me—even though I was quite a terrible person. I was an arrogant little high-schooler, a bully. I learned martial arts, so the kids were scared of me.

So even though I followed True Parents' mandates, still I was sinning because I was so arrogant. I was filled with hubris (excessive pride or self-confidence; arrogance). I believed that because I did not commit those sins—I did not have girlfriends, I did not drink or smoke, I did not have drug problems—that members automatically had to respect me and even greet me by bowing when I came in the room, just because I followed those precepts. But that, in and of itself, was completely arrogant and in and of itself was sin. I never realized that until I really started training, pursuing a spiritual path.

I had not realized how much I had sinned, even though I had fulfilled the basic precepts of our church, which we tell our blessed kids. This is very important to realize because a lot of us as blessed children have never heard that we are sinners. The First Generation

never told us that we were sinners, that we are sinners, that we need a messiah. The First Generation never educated us that we were sinners, so this was a very big thing for me to realize. I asked True Father about this when he was here doing the seung hwa ascension ceremony tour in Korea. We were having lunch in one of the cities and I asked him, "Father, just because I am a blessed child and do not have Original Sin, does that mean I can go to heaven?" And he said, "Absolutely not."

If you believe that you do not have sin, then you also believe that you do not need True Parents. Whether you are a blessed child or a Jacob's child, it doesn't matter. We have to realize that we commit all sorts of offenses against Heaven every day, from our thoughts to our words to our actions.

If you actually watch your life, seeing how many trespasses you make against God's command in one single day, and you take note, you will be quite shocked. This is very important for us because only when we recognize in humility the fact that we are not perfect will we yearn for the one who is perfect, and that is God and God's embodiment, which is True Parents.

Once we understand that we have sin, that we are sinners before heaven, that True Parents through their life course endured the seven deaths of spiritually descending into hell so they could save our souls, and that they have paid that price, then we, too, wish to give back to True Parents, not just monetary or physical things, but our life. Once we realize what the savior has done for us, then we wish to offer our life in return because that is exactly what the True Parents have done for us.

The only reason we can stand before God is not because we are born as blessed children or we are born without Original Sin. It is because of True Parents' paying the price, the indemnity course that they had to walk as the Second Coming that we are able to go before God. This is so important for us to realize and remember. If we don't realize this, we will be filled with spiritual hubris and believe that we do not need True Parents or their commands, or we do not need to follow their will. This will lead to tremendous suffering everywhere.

So one of the things that I feel that our church has been completely lacking is that we have shied away from and been scared to talk about sin, when actually sin is so prevalent in the Divine Principle text. When you look at the Principle, sin is everywhere: the rhetoric about sin, about needing True Parents, about the types of sin that have accumulated over the past providential history, and about the personal sin we commit against Heaven. This is so basic. But, brothers and sisters, we have shied away from this because we think it is very negative, or we think it's not going to raise positive children. This has had the opposite result.

Because we took out the rhetoric about sin, we have a situation in which young people may believe they are more perfect than they are. That is very dangerous because it's only the weak whom God chooses to turn into the strong. Before Heaven we have to have humility and repentance, we have to have confessing of our sin and realizing our weakness. It's not the strong that God uses. It's not the ones who think they are so powerful that God uses. God always uses those who are inadequate in some way. You can see this throughout providential history.

Moses was a murderer, and he could not even speak; he had a terrible stutter. Joseph was a criminal placed in jail. Jesus was a beggar, poor and weak. All the providential figures have one thing in common, and that is not arrogance before God. It is through our disposition of surrender that God makes us strong and able to do more than we are actually physically able to do with our own ability.

Brothers and sisters, this is very important at this time because we need—we need—the messiah. We need the True Parents. We cannot go along this path alone. We absolutely need the True Parents. If we think we can do this alone, that is the hubris of the first archangel, Lucifer, who betrayed God. Lucifer's name actually has a good meaning—the bearer of light. It's a great meaning. Lucifer was filled with talent, he was the best among the archangels, he had the greatest name that God had bestowed upon him. But he did not have humility; he had hubris. It's that hubris that leads to disobedience and to believing we don't need God.

For us, it is so important that we realize

that we do need True Parents and we do need God. It is not optional. We cannot go this path alone based on the ability of the First Generation, on the ability of the Second Generation—all the way to the thousandth or millionth generation. It doesn't matter. We cannot go this alone. The only rock that we have and the rock that will change the world is the rock that is True Parents. Aju.

This is what we have to realize. I often tell blessed children, "You all hear that it is now the Second Generation's age, the next generation, or now it's the age of the Third Generation or the Fourth Generation." But I tell them, "I'm sorry, my friends, that's wrong. There is no age of the Second Generation; there is no age of the Third Generation. There is the eternal age of the True Parents. Aju." This is very important for us to realize. No generation can replace the True Parents. That has to be very clear. None.

I don't care how great anyone else is; no one else walked through the course of the Lord of the Second Advent. No one else paid the indemnity through the stages of the individual, family, tribe, society, nation, world, and cosmos; from the servant of servants, to the servant, to the adopted son, to the stepson, to the real son, mother, father and God. Nobody has walked that course; nobody has paid the indemnity; nobody has died seven times to pay the indemnity that has accumulated over the course of history. Jesus went to death once and was resurrected. But True Parents had to go through this course to fulfill all the eight stages.

We have to realize that no generation in the future can pretend to be in the position of True Parents. This has to be very clear because the absolute center of the Unification movement is True Parents. The Unification movement in this very short period of time has become the most successful religion at the time of the founder. And it will spread more and more. It will become the most successful religion in the world. Watch. But it will never succeed or flourish if we forget this point: It's all about True Parents. It's not about us. It's not about the next generation. It's not about the thirtieth generation. It's not about that. It is about each generation inheriting the true love—the sacrificial love that True Parents have lived. It is about each generation going back and trying to inherit that love of the parent who will die and die and die and die and die again for the children. Do you see what I mean?

It's not about pretending that we are the next generation who will inherit it all. This is wrong thinking. So we must be very clear. Our eternal center is True Parents. There's no one else like True Parents. Father and Mother have walked through the course of history to fulfill the mission of Jesus to actually become those who have liberated God

Himself so that God can dwell in the physical world, as well, in the body of True Parents. This is so important for us to realize. We can never be like that. We are ontologically different. It's a very fancy, theological word. We are different in being. This goes for all people, including the True Children. I think we True Children may mistake this at times, but we as well are ontologically different from True Parents. We cannot be True Parents. Cannot. Father may bestow all the titles on me, but I am not True Parents. I am not the Lord of the Second Advent. I am not the Second Coming of Christ.

There's only one who is the Second Coming of Christ. There's only one who is the messiah, and there is only one who has paid the indemnity for the sins of all of humankind in history. There is only one who has paid the price for us and our families, our grandchildren, our tribes, and our nations to be worthy to go before the throne of God. Father may call us tribal messiahs or national messiahs, but we must not be confused about this. We are not the messiah. We know this, right? We are not the messiah. This is very important for us to realize because when we walk our life of faith, we have to come into the path with humility; otherwise, we become obscured and obstructions arise. All sorts of confusions will arise. All sorts of temptations will arise.

Temptations, weaknesses that we have, whether they be lust or craving or greed or jealousy, all these things will become greater if we don't have the discipline of humbling ourselves, the discipline of training ourselves, continuously. Once we believe in True Parents, you realize that they are your lord and savior, they are your True Parents who have died and died so that an unworthy sinner like ourselves can go before God. When you realize that you have that kind of parent, then you don't take them for granted; you wish to offer yourself to them as they have offered themselves to you.

Just because we claim that we believe True Parents, this doesn't actually mean we do believe in True Parents. We always have to be careful of this. If we claim to believe in True Parents, to see and serve them, and to offer them glory and happiness as the returning Christ—the perfected man and woman, Adam and Eve, the True Parents of heaven and earth, the king of kings and queen of queens—then this belief must show in our life. You must be able to see it in your life.

When I train my Hoonsa nims [those who have trained with Hyung Jin nim for 400 days and have been in public missions for more than 30 years], I always tell them to check themselves. There are four basic ways in which you can watch yourself.

1. You can watch yourself by asking, "Am I repenting every day? Do I carry out a life of repentance? Do I understand my

unworthiness before the perfection of God? Do I repent at all? Do I repent every day—not in pain and suffering and torture, but with joy? Do I have the ability to see that I am flawed and to come honestly before True Parents and repent? Am I living a life of repentance? This is so important. This is part of the basic devotional training we do every morning—from meditation training to bows. The center of this is repentance.

2. The sins that I thought so casually about. I used to think, "Oh, True Parents saved me. I have no Original Sin." "Oh, they will forgive this little sin. They will forgive me here." Now when I see those sins I thought so casually about, I hate them with all my heart. Because God is love, God must hate. People get mixed up about this. God is love so God cannot hate me. I'm sorry. Because God is love, sin cannot go near God. Evil cannot go near God because there is no evil in love, there is no sin in love, there is no falsehood in love, there is no infidelity in love, and there is no adultery in love. So because God is love, God hates sin, He hates adultery, and He hates infidelity. The sins we thought so casually about: Do we hate them now? Now do we feel the chastising of the spirit world upon us when we commit those sins that we used to think so casually about? Now do we feel the weight of the spirit world watching and judging us? Do you live like that as leaders of the Unification Church? Do we live like that?

3. The third checkpoint is friends, the people whom I choose to associate with. Maybe we associate only with people who make us feel good, people who just give us a good time. You may want to be with those kinds of people, more secular people, but when you have a change, when you realize True Parents have saved you, you now don't want to spend time with them. You want to spend time with people who love wholeheartedly, who would die for True Parents, who sacrifice every day for True Parents. You want to be with people who fight for True Parents and witness for True Parents. You start loving people of faith because you look up to them; you feel the realness of their life.

I was very sad because I saw many Japanese missionaries go to different countries, and they were many times ridiculed because they have such powerful faith. That is a sad thing. They are ridiculed because they are too intense. But that's what I'm talking about. These Japanese members who have absolute faith in True Parents and who sacrifice and sacrifice, when we see them, do we ridicule them? Do we in our hearts say they are "too much"? Or do we want to be with them at all times because we can learn and grow? You see? That is the difference.

4. When I was a young boy, we used to go to Gloucester with True Parents—that's on the ocean. We were four, five years old; we

were tiny. And True Father was so big, large like a giant. And when he walked on the sand, we could see his footprints in the sand. We could see his powerful and True Father-like footprints in the sand. We as young children tried to always walk in those footprints and tried to copy him. Of course, because we were too small and our legs were not that long, we couldn't do it. We fell down and we stumbled. But (and this is the last point) do we strive, even though we will never be like True Parents, like the pure, innocent little child who tries to follow the footprints? Even though we stumble and we are not perfect, do we endlessly try to inherit their heart? And remember, what is their heart? Their heart is of a True Parent. What is the heart of a True Parent? The heart of a True Parent is a heart that will die and die again so that the children may be saved. Do we realize this?

Do we live our life of faith by checking ourselves on these training points? Or do we just go about our work? This is so important because we need to know that even though we are leaders and we have people following us, we are still sinners. Do we realize this?

Raise your hand if you realize you are sinner. I raise my hand with you. This is why we need True Parents. This is why we have to understand that even though we don't have Original Sin, we still have so many infidelities before Heaven. And as leaders, this is so important because we must always reflect on ourselves. We must always look at ourselves. The real cause of the Fall, before it was the Fall of Adam and Eve and their lineage, was the infidelity of Lucifer, the arrogance, the hubris that led to disobedience. Humility is something we must always keep in our life of faith.

This is so central to our life of faith. Just because we are leaders in the Unification Church, there is no guarantee. Just because you are a blessed child, there is no guarantee that you will be able to go to heaven, to the place near God. No guarantee. In fact, among the leaders in this room, who can go before the perfection of God? None of us. We will be immediately repelled. God does not have to judge us.

True Parents say that God does not have to judge us. That is so striking in the spirit world. God does not have to judge us. What does that mean? Does that mean because He doesn't judge us He doesn't have to judge us and we can live like we want to? Quite the contrary. I'll tell you why He does not have to judge us: because He is love. He is goodness. If we are evil or even if we have a little bit of sin, we will be repelled like magnets that are plus to plus. They repel each other. God does not have to judge us. We naturally are pushed away.

There was an interviewer from the media

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48TH DAY OF ALL TRUE THINGS





The Building of Cheon Bok Gung

A Summary to Date

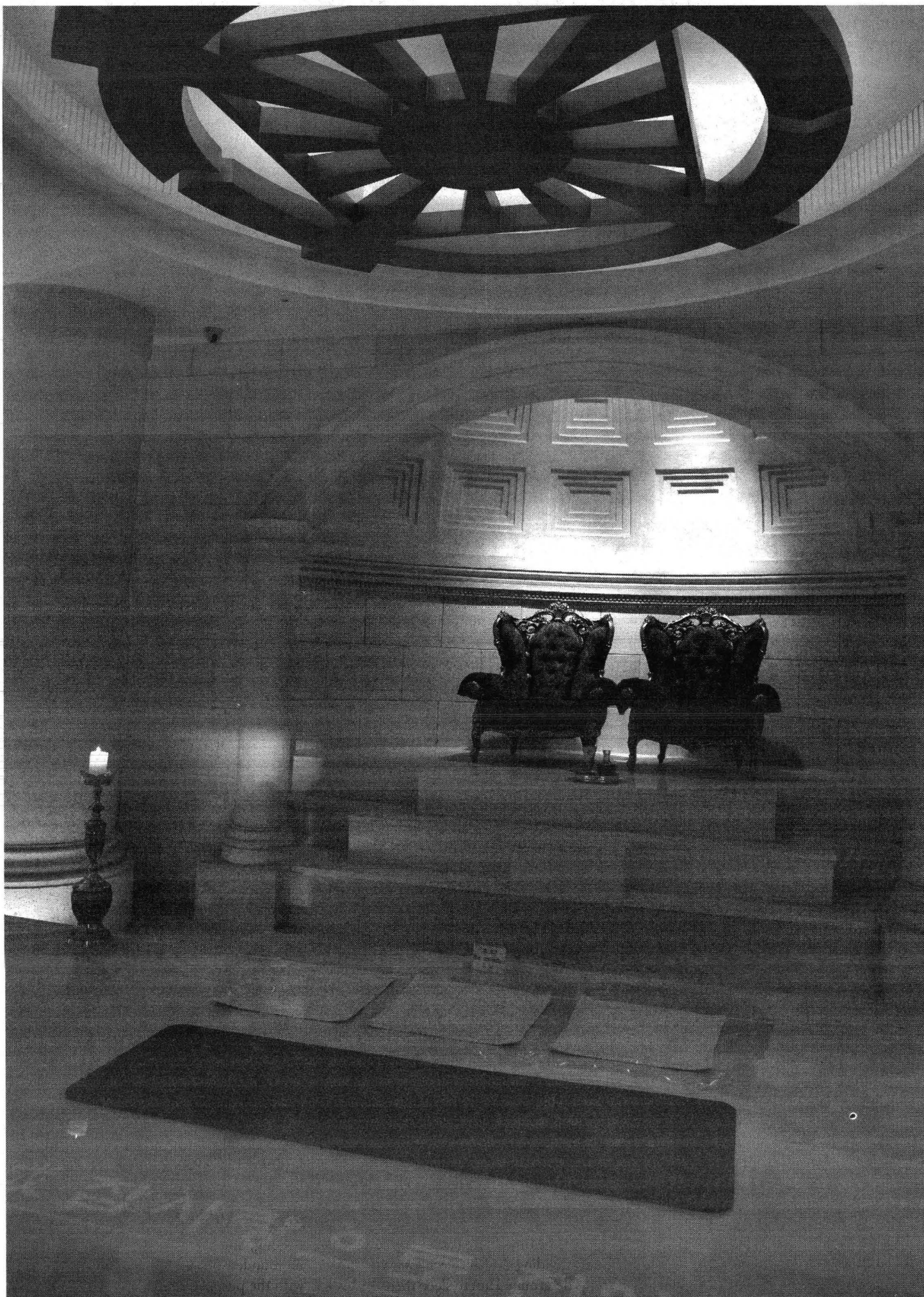
Tossa Cromwell

Tossa Cromwell is the main interpreter for True Parents, as well as the Korean translator and website editor for HSA-UWC America. He accompanied Reverend Jin Hwa Chung and Mr. Richard Bach in March, 2010 on the Cheon Bok Gung Providence Tour, touring twelve cities throughout the United States as support staff and interpreter for the main presenter. He lives with his wife of ten years and four children in Buchanan, New York.

For our first installment of news on the progress of the building of Cheon Bok Gung, Unification News has prepared for our readers a summary of the developments to date. For the sake of clarity, we have provided a background summary of the recent history of the Unification Church in Korea and the public course of the international president of the Unification Church, Reverend Hyung Jin Moon, highlighting his education and training history, and illustrating how his life course and leadership approach have played a part in recent developments of the building of Cheon Bok Gung. We have also provided an outline of the founding purpose of Cheon Bok Gung, successes so far, and how we can all contribute towards the construction of the Completion-stage Cheon Bok Gung.

The dedication ceremony for the Growth-stage Cheon Bok Gung (Unification Peace Temple) was held on February 21, 2010 in attendance of the True Parents of Heaven, Earth and Humanity. Also known as the Unification International Headquarters Church, the new church building is located in Yongsan, Seoul and serves as the new Korean Unification Church Headquarters. The former Korean Unification Church Headquarters building was the well-known church in Cheong Pa Dong, where True Father gave many speeches. The Cheong Pa Dong Unification Church Headquarters had been designated the Formation Stage Holy Ground by True Father, the training center in Kuri the Growth Stage Holy Ground, and the training center in Cheong Pyeong the Completion Stage Holy Ground.

For many years in Korea, before Reverend Hyung Jin Moon's inauguration as president of the Korean movement on April 18, 2008, the focus had not been on developing the church. In the late 90's, the focus was on bringing people to the Holy Blessing Ceremony. Many Korean men were matched and blessed in marriage to sisters from the Philippines, Taiwan and other East Asian countries. Another important focus in the late 90's and early 2000's was the Cheong Pyeong providence. Also in the 2000's, as in other countries around the world, reaching out to society's leaders to expand the Ambassador for Peace foundation was an important focus, which included the *San Su Hwe* activities, which involved preparing and organizing group mountain hikes. Another important aspect of the providence in Korea was to build up a real political foundation, represented by the Family Party. In early 2008, one of True Parents' biggest focus was to bring victory in this



The Prayer and Meditation Room (Cheong Seong Shil in Korean).

Photograph provided by Sean Kim

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who asked me, "In the Unification Church, do you believe in a fiery hell?" I said, "No, no we don't. We don't believe in a fiery hell." And he asked me, "Well, what is the incentive for me to behave well? Shouldn't you have something that is a little scary?" I told him, "You must remember that in the spirit world, God's love is like the air that we breathe. If you are pushed away from God because of your sin, because of evil, you will be repelled out of God's realm of love without His judgment. What is love? It is air. And you have no air."

The world record for holding your breath is, I believe, a little over 18 minutes. And the person who holds that record stated that when he was at about 14 minutes of holding his breath, he was in the most agonizing pain that he's ever felt in his life. Remember, it won't last for only 20 minutes. If we are out of God's realm of love, we are suffocating for

all eternity. Not only will we be outside the realm of God's love, but we will also receive the judgment of our ancestors because, although God may not judge us, our ancestors will. Other spirit beings will because they can see our life, as Father says, on a video camera, completely transparent. You will see your life completely. You can't hide anything.

And so, brothers and sisters, True Parents have done what they have done, namely, they have saved, as the song Amazing Grace has said, "a wretch like me," a wretch like you and me. The True Parents have saved us, they have saved our wretched soul, they have become our True Parents. We must offer them absolute faith, love, and obedience. They give us true love, true life, and true lineage; we are called to return absolute faith, absolute love, and absolute obedience. When we realize that they have done such a thing, then we cannot be the same way. I know my life completely

changed ever since I experienced the seven deaths and resurrections of our True Parents, after I realized what they had done to save a sinner like me.

It is in this time of confusion and challenge that we must remember that we have one rock. As leaders of the Unification Church, we have one purpose, which is to bring glory to True Parents. That is the one purpose we have. We bring glory to True Parents. The second purpose we have is to bring glory to True Parents. The third purpose we have is to bring glory to True Parents. That is our purpose.


We try our utmost to do so. We are like the little children who are imperfectly trying to follow the footsteps, but that continual effort and perseverance are what is important: not only the effort but to actualize what the True Parents have set the foundation for. We must also create the result that the True Parents have set the 95% foundation for.

Brothers and sisters, I pray that you may realize these things; that we all may. Let us always reflect in humility before God and True Parents. We can realize that we are sinners, but let's not just say, "Okay, I'm a sinner. I'm going to sin more." No, not that kind of arrogance. We realize we are sinners; we hate the sin and will do everything to get rid of it. This is important.

Many people forget and say, "Oh, okay, I'm a sinner; then, well, I'll just keep sinning since

I'm a sinner anyway." This is arrogance. This is a convenient way to fool oneself to believe that one is righteous. No. When you realize you are a sinner, you end up hating the sin, and you do all that you can to try to walk in greater accordance with True Parents so that you do not accumulate that kind of sin. You repent so that you are forgiven of that sin.

Brothers and sisters, we all must do this. We all have to do this. This is something for all of us in the Unification Church. We must all realize this and practice it because when we do that, then God can be pleased when we enter into Him. When we come into His presence with thanksgiving and humility, then He can be pleased; He can bless us with greater ability than we have, with greater strength than we have. If we do this within our nations, if we center ourselves on True Parents, center ourselves on the teaching of True Parents and continuously hold on to True Parents, this is the saving grace for your countries and for the world. Aju.

I hope that we can reflect on these things and can go back with a true heart to our nations and really make a difference for True Parents. They have done the impossible, and now it's our turn to completely become one with them forever and continue to do what is impossible because we have God and because we have True Parents. Thank you, brothers and sisters. 



Portraits of Confucius and Buddha hanging in the Prayer and Meditation Room.

The next installment of this series will include an explanation of Reverend Hyung Jin Moon's words on building the Third Temple of Jerusalem. Questions and comments for this section can be emailed to CBG@unification.org

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area, but unfortunately our movement was not up to the challenge and the Family Party gained only 1.1% of the national vote in the April elections. None of the 248 election candidates made it into office.

During this time, Reverend Hyung Jin Moon attended Harvard University, majoring in Philosophy, and graduated in June 2004. From there, he went on to complete his Masters in Comparative Religions, attained at Harvard Divinity School in June 2006. As a divinity student, Reverend Moon made pilgrimages to holy sites around the world, including Rome, Dahram Sallah, China, Taiwan, Japan and the Philippines. He met famous religious leaders, such as the Dalai Lama and Buddhist monk Beobjang. Going to Harvard Divinity School was one of the goals True Parents had given to the True Children. Reverend Moon had been Blessed in marriage with Yeon-Ah Lee, daughter of

Seung-Dae Lee and Eun-Jeong Joo (777 Couples Blessing Ceremony) on September 6, 1997. When True Parents visited their home on May 13, 2003, they were so impressed with the harmonious relationship between husband and wife that they gave a title to their home: *Cheon Hwa Dang* (Home of Heavenly Harmony) and to the couple: *Cheon Ae Bu Bu* (Husband and Wife of Heavenly Love). From August to November, 2005, Reverend Moon oversaw five *Cheon Hwa Dang* workshops held at the Unification Theological Seminary (UTS) in Barrytown, New York, in which he taught meditation practices and other methods to advance mind-body unity.

After his graduation, Reverend Moon went to attend his parents at the *Cheon Jeong Gung* (Dwelling Place of Heavenly Righteousness) for which the entrance and coronation ceremony was held on June 13, 2006. At the time, True Father was so serious about attending God at *Cheon Jeong Gung* that he was determined not to sleep there. Instead,

he took short naps while his driver took him for a drive around the surrounding area. In fact, True Father did not want to leave the *Cheon Jeong Gung* because he wanted to make sure that God would always feel welcome there. He may have never left the *Cheon Jeong Gung* if Reverend Moon had not offered to watch over it for True Parents. With their son Hyung Jin attending God at the *Cheon Jeong Gung*, they felt comfortable enough to leave and attend to other matters. On September 1-8, 2006, Reverend Moon offered 12,000 bows at *Cheon Jeong Gung*. He also wrote a letter of determination to True Parents.

Reverend Moon has been engaged in devotional practices ever since his elder brother Young Jin died. He had looked up to his elder brother, who had been studying Eastern religions and was a straight-A student. Determined to take up where his brother had left off, Reverend Moon engaged in religious studies, particularly of Eastern religions, and determined to become a straight-A student himself. On October 28, 2000, one year and one day after his brother's passing; he began his first seven-year course of offering daily early morning devotion at 3 a.m. He is currently in the middle of his second seven-year course, which began on October 28, 2007.

From September 11, 2006 to January 12, 2007, Reverend Moon oversaw *Cheon Il Guk* Citizen Workshops at the Cheong Shim Graduate School of Theology in Cheong Pyeong, South Korea. On January 19, 2007, he founded the *Cheon Il Educational Center* with the purpose of giving proper education

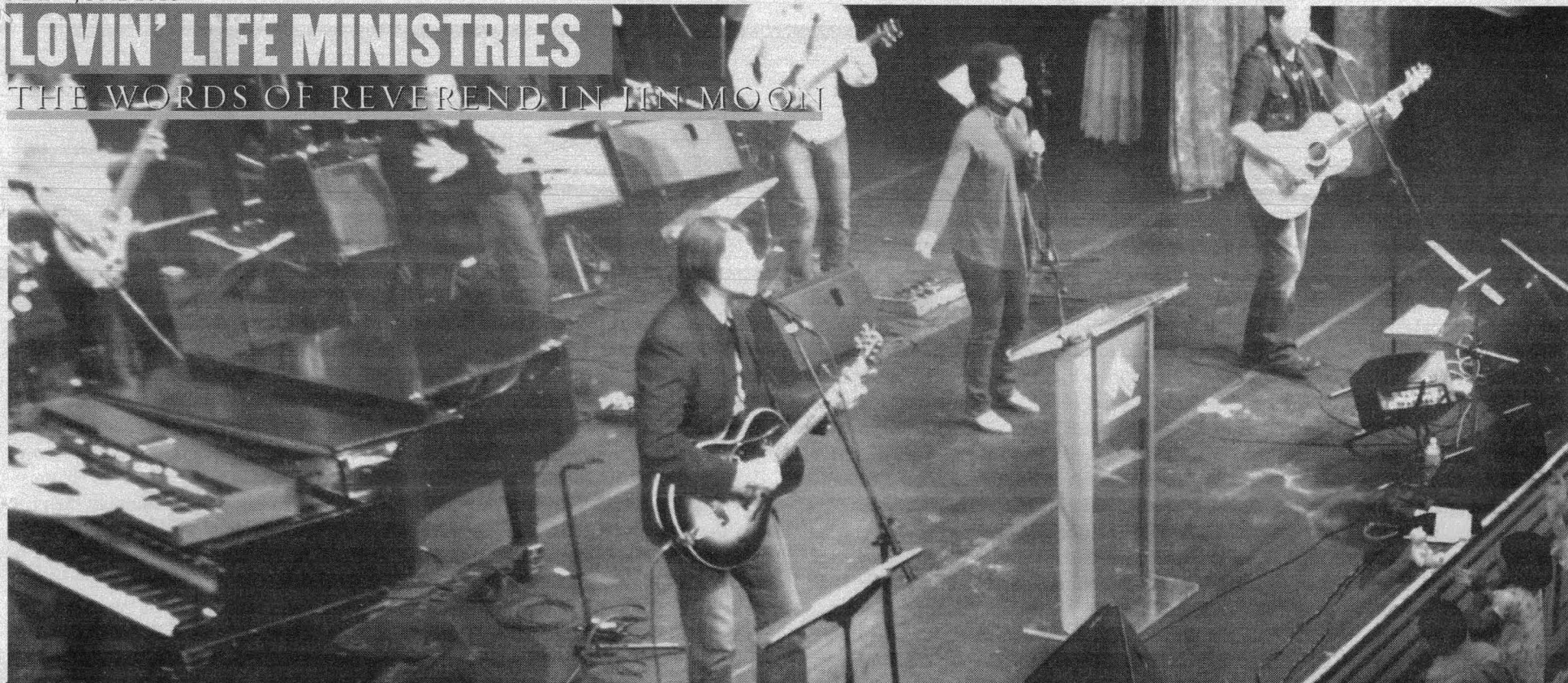
centering on True Parents' teachings. From March, 2007 until now, he has visited Japanese churches every week. While visiting Japan, he eats and sleeps in church centers together with members and does not accept special donations that are offered to him.

Reverend Moon's life as an official church pastor started on August 5, 2007. From then until November 25, 2007, he held *Cheon Il Guk* Member Services at the Mapo Unification Church Center in the Western Seoul Region. On December 1, 2007, he was inaugurated as the Main Pastor of the Korean Unification Church Headquarters, Cheong Pa Dong Church, in Cheong Pa Dong city, South Korea, based on True Father's direction. From then, he held *Cheon Il Guk* Member Services at the headquarters church. What started as a 60-member congregation in Mapo city expanded to a 4,000-member congregation by August 2008. Reverend Moon held five services every week: the English service on Saturday, three Korean services on Sunday and one Korean service on Wednesday. As the church leader, his attitude was not to take from members in any way. Rather, he expanded his devotional lifestyle, inviting members to join him in bows, meditation, *Hoon Dok Hwe*, cleaning bathrooms, visiting children's hospitals and other activities, starting at 3 a.m. every morning. He visited members' homes and bestowed calligraphy on the families as True Parents had on his own family. His sermons encouraged and

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LOVIN' LIFE MINISTRIES

THE WORDS OF REVEREND IN JIN MOON



To find full video postings of Reverend In Jin Moon's Sunday Service sermons, visit and join www.familyfed.org

Excerpts from the sermon, "Brazil, the Proclamation, and the Importance of Our True Parents"

June 12, 2010, Spring Fest 2010, Barrytown, NY

On June 12, 2010, Rev. In Jin Moon gave a powerful sermon at the Spring Fest, held in Barrytown, New York on the occasion of the 48th Day of All True Things. Having just returned from Brazil, Rev. In Jin Moon spoke on how to turn obstacles into victories. She explains the ultimate importance of our True Parents as the ones who will create One Family Under God through the precious Blessing and the ability for humankind to graft onto God's lineage. She also Hyun Jin Moon, after events taken place in Brazil.

While we continue to work to unite the world's people and bring them to God, the way we create one family is not through a service organization. It's not just through an act of service that somebody becomes a part of a family. Krista became a part of my family, became my daughter-in-law, through marriage. Different people from diverse cultures, backgrounds, and religions become part of our family through marriage. The greatest gift that our True Parents bring to the world is the Holy Blessing. It's the Holy Blessing that allows every man and woman sooner or later to become part of this "one family under God."

...That is why our True Parents are important; that is why our True Parents are


necessary for the salvation of the world. Our True Parents are an integral part of the process that brings the whole world under the banner of One Family Under God. This is something that UPF, GPF, ACLC, CARP, or the Women's Federation cannot do alone. All these organizations are like the fingers of the two hands that belong to our True Parents and our Heavenly Parent. All these organizations are great organizations. They provide a great service to the world and to the community, but they alone cannot bring this world into one family under God. It is only through our True Parents and only the power of the blessing that allow this world to come together as one family under God.

...When our True Father decided that the spiritual head and the inheritor of True Parents would be the youngest son, my father made a wise decision. Why did he pick the

youngest son? Because somebody who stands in the position of a leader in the future must be able to inherit and exercise this power of the blessing. This person must be a reverend of a church. This person must have some kind of background in a life of faith, in the study of religion. This person must characterize what love and compassion are all about. This person must be an optimistic person who is always thinking of endless possibility, not always trying to take but always trying to serve. This is the kind of person that Hyun Jin Moon is. This is the kind of a person that our True Father has chosen as our new leader.

...What took place in Brazil was highly unfortunate, but for the first time it allowed True Father to write down and proclaim to our community and the world who the spiritual inheritor is and who the next leader is going to be after our True Father. This

moment of clarity is very important for us. In the sea of the Internet, where people can post and say whatever they want about anybody, it's been like a war taking place. A lot of Brazilian brothers and sisters didn't know what to believe anymore. But this opportunity allowed our True Parents to make plain who the center must be.

...As we move forward under the leadership of Hyun Jin, we will see a leadership of love, we will see a leadership of compassion, and we will see a leadership of hope. As long as we can unite our hearts and minds together with our True Parents in understanding that there is wisdom behind every choice that our True Father makes, then our movement is poised for greatness." 



To find full video postings of Reverend In Jin Moon's Sunday Service sermons, visit and join www.familyfed.org

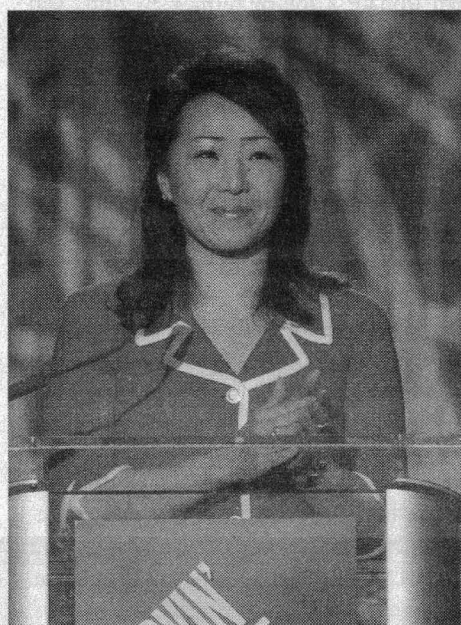
Excerpts from May 23, 2010

Lovin' Life Ministries Sermon

On the morning of May 23, 2010, Rev. In Jin Moon spoke about the important path that each of us takes to understand who we are and the meaning of our lives. Rev. Moon specified that if we feel we have lost our direction or purpose it's because we have lost touch with our souls, and have not yet had the realization that there is a very special meaning for us to take part in the journey and process of life. When we start realizing that any difficulty we're faced with is an opportunity, if we concentrate on the essentials of life every obstacle that we meet along the way will only be an "added spice that will make the end meal that much richer and that much more satisfying".

My father said that an understanding of who you are comes first and foremost in understanding that God is our Heavenly Parent. When we understand that, and when we understand that we are his sons and daughters, we realize that we're part of something incredible—this incredible universe, this rich reservoir of true love that flows through our veins. We are eternal beings, divine beings. When we realize these things, it helps us to go back to an understanding of what we are in our core.

...When we realize who we are, and when we realize that we are infused with the spirit and love of our Heavenly Parent, we start moving with our hearts and serving with our hearts. When my father said, "You must serve with who you are, not what you know, not what you do," that's what he was saying. You must serve people with your heart, with the inner core of who you are. Then the meal prepared by this mother will be the most extraordinary in that not only will it satisfy the taste buds but it will comfort the soul. We call it comfort food because people can feel



Reverend In Jin Moon


the love that went into making the food.

...My grandmother said, "It doesn't matter whether it's prayer time or not. A prayer time is really when we utter words to develop a relationship with God." She said that when you give thanks, when you give little blessings,

thankful words for having such a wonderful husband or wife, or wonderful children, or wonderful food to eat, what you are doing is acknowledging the divine in something else, whether it's a thing or a human being. When you articulate thanks, little blessings that you throw to each other, you're acknowledging the universe as something that belongs to God, connected to God, and something that works together with you in harmony to make you what you are.

...If we have lost our direction or purpose, or have lost the mystery and awe of breathing every day and living with our Heavenly Parent and here together with our True Parents, it's because we have lost touch with our souls, and we have lost touch in knowing how to articulate this language of the soul by realizing that there is a very special meaning in each and every one of our lives. We have a special destiny. We were put here on earth to exercise true love, to have a chance at serving other people by acknowledging the divine within them, and having a relationship that allows us to be grateful, that allows us to articulate thanksgiving and give blessings because at the end of the day we know who we are and we know how special each and every one of us is.

...In Exodus the Bible says, "Build altars where I have reminded you who I am, and I will come and bless you there." This passage is God telling us to remember and be mindful of the blessings that we receive the minute we decide to offer blessings to life again.

...When God asks us to remember, when God asks us to remind ourselves, it is a call to be grateful, to articulate our thanksgiving and our blessings in that moment during the week when we can have some special time. Perhaps we are so busy that we cannot set aside time to pray. But we can always be thankful and we can always offer blessings to those we love and to those we have difficulty with, so that we understand ourselves to be part of this incredible family, this one family of God. Despite where we come from, despite the different understandings that we may have, despite the difficulties we may have to go through, we are really never alone because no matter where we are in life, that divine spark, or the God-spark that Kaballah talks about, or the understanding that we are divine, eternal children of God that our True Parents talk about, is in each and every one of us. We are never alone because God is with us each and every step of the way." 

MAY - JUNE 2010

INTERNATIONAL CORRESPONDENCE

SERMONS BY KOOK JIN MOON

Japan's Prejudiced Policy Towards Unification Church

April 25, 2010, Cheon Bok Gung, Yongsan, Seoul Korea

Hello brothers and sisters. How are you today? About a year ago, our True Parents asked me to go to Japan and manage the situation there. At that time it was a very difficult because the police were conducting quite an extensive investigation of our church. They have actually had nearly 10,000 law enforcement officers investigating our church. They were conducting arrests of our church members and they were raiding our churches - not just one or two places, but many. During this time, Father asked me to go and take a look at the situation, and manage the problem there.

At that time, the government as well as our enemies, the Communists and the Christian ministers - of course, Christian ministers dislike our church very much, because they believe that we are heretics, and as you know, Christianity has a long history of exterminating heretics that extends as far back as the time of the original division in the theology in the Arian debate. The Arians believed that Jesus Christ was a man and not a God; from then, they pretty much killed the Arians because they disagreed, they were preaching heresy. So we understand that in the history of Christianity there is this tendency to become very extreme and persecute "heretical organizations".

In Japan, the Christian ministers have proclaimed us to be heretics. As a result they have been very extreme and tried to persecute our church, including lobbying to the government.

The Communists also in Japan have for a long time been our enemies, because we, very successfully through our VOC (Victory Over Communism) movement, resisted the Communist infiltration of Japanese society, and succeeded in preventing many of their leaders from being elected into the Diet and Parliament. As a result, the Communist Party declared that they are going to make it their mission to destroy the Unification Church.

Now it is these two groups who manufactured the term "spiritual sales" and by manufacturing that term they lobbied with the government to claim that we are engaged in spiritual sales, and that we are engaged in fraudulent activities. They use those accusations to get the government to persecute us. These are somewhat serious charges, as commercial violation of law is an illegal violation, if it is true; but we can get back to that later.

I had a chance to take a look at the situation in Japan and have visited over 70 churches, and talked with the brothers and sisters who have donated large amounts of money. In

Japan, if you go to any Unification Church center you will find brothers and sisters who donated one million dollars, two million dollars, three million dollars, eight million dollars, ten million dollars. There is even a sister who donated one hundred million dollars. I have met all these people because I have been out in the field on the frontline, talking with our brothers and sisters. I asked them, "What moves you to donate so much money?" And you will see that in so many cases, our brothers and sisters will tell you that their ancestors came to them and told them to donate.

Our church in Japan is an extremely spiritual church, with a very high level of spirituality. Our brothers and sisters live the word, they live their faith, they breathe their faith and the spirit world lives together with them. It is not something which they conceptualize, like many of our brothers and sisters in the West, or even here in Korea. It is something that they see and feel every day, because they see the miracles and spirit world working through them and with them in all their activities. When you meet the brothers and sisters in Japan - and I know you've met Japanese Unification brothers and sisters, you often find they are all extremely pure people; they are great brothers and sisters, as honest as you can get. They are unselfish and completely dedicated to God. That's the reality.

I don't know how much you know about Communists. One thing that the Communists believe is that God does not exist. So, since they believe that God does not exist, they believe that spirit world does not exist. So if we have church members who are donating because the spirit world told them to do it, we must be a fraudulent organization. The Unification Church must be committing fraud. That is the basis of their logic. It is ridiculous. The government is a farce! And let me tell you why I think and know that the Japanese government's persecution and accusations against the Unification Church is a farce. Look at what they have done to the Unification Church members.

Let me ask you a question. Kidnapping... is this a crime? Which crime is more serious: commercial violation of law, or kidnapping? Let me ask you this. Murder... is murder a crime? Which is more serious: commercial violation of law or murder? Rape... is rape a crime? Which is a more serious crime: commercial violation of law or rape? Let me ask you one question. Why in the world is the government spending 10,000 officers, billions of dollars to investigate our church, and the only thing they can come up with is "commercial violation of law", when they are

refusing to investigate a kidnapping business which has kidnapped and tortured over 4,000 of its own citizens?

Would you like to answer that for me? What plausible answer is there to that question? It is plain and simple. The government policy of Japan is to persecute the Unification Church. That is their policy. That is why they are spending ridiculous amounts of Japanese taxpayers' money to investigate us, while they do not take seriously any of these charges of kidnapping, for which we have tremendous amounts of evidence. You know Mr. Goto, he was in prison. He was kidnapped and incarcerated illegally for twelve and a half years. You saw his picture when he finally got out. He looked like a Holocaust victim. Did you know that he filed a criminal lawsuit against his kidnappers? Do you know what the prosecution did? They declined to prosecute. They declined to prosecute! They said there was insufficient evidence of a crime. Is this justice? This is the reality of what our church faces in Japan. We are under systematic persecution by the government, in conjunction with the Communist attorneys, and with the Christian ministers.

You know, one of the Christian ministers who is conducting these kidnappings, over 50% of his congregation are our church members whom he kidnapped and forced to join his church. You know what? He is making them donate a lot of money to him. You know what else? Do you know how much money the Christian ministers and the Communist attorneys get paid to kidnap one of our brothers or sisters? Per kidnapping they get between \$30,000 and \$100,000. If you don't have \$30,000 or \$100,000 they won't kidnap for you. Then, do you know what the Communist attorneys do? Once they kidnap the person and they force them to leave the church, they make that person sue the church for the donations which he or she made; and then they get 30%.

This is a business. This is a kidnapping business. This is a trade in human misery. This is what is happening. These are the lies that are being spewed from those organizations. The accusations of the government are a farce. We are being persecuted in Japan. That's the reality. My proof is all those victims. We have collected over 300 legal affidavits in Korea from the victims. In Japan we have already collected 60. We have over 350 in process. That is only a start. We have over 4,300 victims. These are legal affidavits. They are usable in court. We filed about nine of the cases that we had at the time to the U.N. Human Rights' Commission. Upon receiving those cases and those documents and



Kook Jin Moon

Photograph provided by Dale Kim

interviewing those victims, the U.N. Human Rights' Commission accepted this issue as an issue of human rights' violation. That was just nine cases.

Brothers and sisters, we are being persecuted because of our faith and you have brothers and sisters who are dying, who are being tortured, who are being raped because of their faith. They are living their commitment. They are living their faith on a day-to-day basis; not talking about their faith, living it. They are really sacrificing their lives for the whole world. These are your brothers and sisters. These are really the saints and martyrs of our church. These are people we really need to embrace and uplift. They are our heroes. They really set the standard of how we should seek to live our lives, the standard of faith we should have to bring our faith to the entire world, because what we have been taught is truly, truly great.

This is why we need your support. We really need you to understand the issues at play today, the real issues, not the issues which the people who are defaming us are saying. The real issues, the real truth! Look at the real evidence, look at the evidence of these 4,300 victims who have been tortured, molested, killed, and raped, without any justice! Then ask yourself, "What do you believe?" And if you believe what I am saying, what are you going to do about it? Are you going to sit back and let them do this? No. You should help. You should protest this evil. You should profess your faith. You should educate all the people in the world, reveal the truth, declare our True Parents, and restore this world. Thank you very much. UC

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empowered members, asking them to be confident in their faith as members of the Unification Church.

Seeing his exemplary success as a church leader in terms of his devotional lifestyle, his service to church members, and the growth of his church services, True Parents gave Reverend Moon responsibility over the entire worldwide Unification Church foundation, and of the Korean Unification Church specifically, on April 18, 2008. After this appointment, Reverend Moon many times expressed that he felt an immense burden, which had been alleviated in part by True Father's words to him to not worry too much because there would be many people to help him. With less than a year of experience as a church leader, he had to deal with all the complicated issues inherent to running a worldwide movement of faith, as well as attend True Parents representing all the members in the world. While many people may have resorted to a life of meetings and public talks, etc., Reverend Moon kept the same tradition he had developed as a church leader in Mapo city. Even as the international president of the Unification Church, he continued to hold devotional services at 3 a.m. every morning, visited members' homes, consistently gave encouragement to

True Parents gave Reverend Moon the mission of growing his church to a size of 20,000. The Cheong Pa Dong Korean Unification Church Headquarters has a capacity of approximately 800 – 1,000. Even with five services a week, at a membership of 4,000, the headquarters church had reached its maximum viable capacity. There were many instances that there were not enough seats in the main sanctuary so members had to watch the service via a screen in the café on the first floor or while standing at the rear of the main sanctuary.

Given this goal of growing the church to 20,000 members, Reverend Moon encouraged members to witness to our True Parents, to let the world know that the Messiah, Savior, Returning Lord and True Parents are here on the earth! A large sign covered the front of the Cheong Pa Dong sanctuary, which said, "Vision 20,000-3." The "3" signified that members should each make the goal to witness to three members. If each member could at least witness to three new members, then it would be possible for the church as a whole to grow to a size of 20,000. Reverend Moon did not want members to be afraid by the goal of 20,000, so he added the "3" to the end to show what he expected from each member. He also started a fundraising campaign for the new church building.

Though 20,000 was a large goal, apparently True Parents felt that it was not a large

Parents as the King and Queen of Cosmic Peace in their nations.

It was at this workshop, which hosted virtually all the top leaders of our movement internationally, including all the major leaders from Korea, Japan and America, as well as True Children Reverend Hyung Jin Moon, Reverend In Jin Moon, Dr. Hyun Jin Moon, Kook Jin Moon and, that the *Cheon Bok Gung* providence was announced. On October 12, True Father bestowed the title *Cheon Bok Gung* for a new temple that would bring world peace and unity. He told the leaders, "*Cheon Bok Gung*, to be built in Korea, the new Jerusalem and homeland of faith, will serve as a foundation for substantiating *Cheon Il Guk* by January 13, 2013. Because this temple will complete the Abel U.N. providence, all peoples around the world should consider this their greatest responsibility and work together for its completion."

At *Hoon Dok Hwe* the next morning, True Father asked Reverend Hyung Jin Moon to report to the leaders about *Cheon Bok Gung*. Showing the paper with True Father's calligraphy bestowing the new title, Reverend Moon explained about the vision for *Cheon Bok Gung*, and especially about a dream in which his brother Young Jin had appeared and said, "Returning Resurrection!" He said that he realized that the message his brother wanted to give him was connected to the teaching in the Divine Principle related to

Abel UN and all providential organizations founded by True Parents.

Tongil Group Chairman Kook Jin Moon played a major role in the fundraising and logistic preparations for the building of the Growth-stage *Cheon Bok Gung*. The *Tongil Group* and its subsidiary companies donated a total of 4.9 billion won () for its construction. Members in Korea donated 26.2 billion won. Members in Japan donated 75.3 billion won. Members in other continents donated 2.9 billion won. True Parents and True Children donated 3.4 billion won. So a total of 105.6 billion won was donated, of which 85 billion won was spent on purchasing the building that was later renovated into the Growth-stage *Cheon Bok Gung*; the new Korean Unification Church Headquarters in Yongsan city, South Korea; also known as Yongsan Resident Hall. Renovation of the building and other costs added up to 11.1 billion won. The balance will be applied to the building of the Completion-stage *Cheon Bok Gung*.

According to Korean daily newspaper *Segye Ilbo*, the head of the Taego Korean Buddhist Order, Monk In Gong was surprised to see a portrait of Buddha included in the Prayer and Devotion Room on the first floor of the *Cheon Bok Gung*. It is a room in which prayers and devotion can be offered to portraits representing Mohammad, Confucius, Buddha and Jesus, which are on the wall, and the two chairs which represent True Parents. Monk In Gong was quoted by *Segye Ilbo* to say, "By creating a trans-religious space, International President Hyung Jin Moon is embracing all religions and bringing Reverend Dr. Sun Myung Moon's movement for world peace one step forward."

At the first service held at the Growth-stage *Cheon Bok Gung*, Reverend Moon cautioned that the new church building is not the destination point, but merely part of the process to the building of the Completion-stage *Cheon Bok Gung*. He added that the spirit world is working to help us bring victory in the building of the Completion-stage *Cheon Bok Gung*. In fact, Jesus and his twelve disciples appeared to Reverend Moon in a dream thanking him for offering devotion in the Prayer and Devotion Room and promising to bring people to *Cheon Bok Gung*.

Expenses for the Completion-stage *Cheon Bok Gung* are estimated at 500 million dollars (500 billion won). In a national sermon on March 7, 2010, President and CEO of the Unification Church in America Reverend In Jin Moon encouraged all members in America, "The completion stage of the Unification Peace Temple (*Cheon Bok Gung*) is an incredible opportunity to take part in the actual building of the temple. This is a wonderful opportunity for each and every one of us to participate, to donate, and to have our names engraved in the peace temple that represents all the world's religions in one place." Donors of \$12,000 dollars will have their names engraved for eternity on a plaque in the Completion-stage *Cheon Bok Gung*. Donors of \$1 million or more will have rooms in the Completion-stage *Cheon Bok Gung* named after them. Donors of \$3,600 or more will have their names added to an official record of all *Cheon Bok Gung* donors. UC



The facade of Cheon Bok Gung

members in his sermons and devoted himself in general to serving members. When he went to give the sermon, he would first go around and shake hands with and greet every member who had come to attend the service. He developed the *Seong Ae Sik* (Ceremony of Sincerity and Love), at which members came and received *Seong Ae Cho* (Candle of Sincerity and Love) candles and handkerchiefs in order to remember and keep the special tradition of honoring True Parents' most honored virtues. True Father told Reverend Moon that the most important virtue is sincerity, while True Mother told him that it is love. These two virtues became the virtues that Reverend Moon is working the hardest to emulate, and he also hopes that members will join in this new tradition.

Growth of Cheon Bok Gung

In the middle of 2008, after Reverend Moon's appointment as international president of the church, seeing that he was going to continue devoting himself to ministry,

enough number, considering the size of the Korean nation. True Father gave Reverend Moon a new goal: to increase the size of his congregation to 210,000. In October 10-14, 2008, True Parents organized the very first Original Divine Principle Workshop in Kona, Hawaii, the official title of which was, "The Education Session Proclaiming the Completion of the Liberated Realm of the Portion of Responsibility in God's Providential History." There was a steep fee to participate, yet everyone who was invited came faithfully. This was one of the first official workshops True Parents organized in order to educate the *Boonbongwangs* (True Father explained their role to be that of kings who unite people or groups that were previously divided). *Boonbongwangs* are among the most senior Korean Unification Church leaders still active. Each is responsible for a nation, and though they do not replace the National Messiahs, many are also National Messiahs of a nation; whereas, National Messiahs are responsible to save their nations as Messiahs, *Boonbongwangs* are responsible to bring their nations to become part of the Abel UN and to represent True

returning resurrection. Namely, spirit people of all faiths are supposed to guide people on the earth who share the same faith to the Second Coming of Christ. Through doing so, and when the people on the earth serve and attend the Second Coming, the spirit people can attain returning resurrection. This realization was part of the foundation for the design of the Prayer and Devotion Room, which is one of the revolutionary features of the Growth-stage *Cheon Bok Gung*. More on that soon.

Through Reverend Moon would have liked to immediately start building a sanctuary for 210,000 people, an intermediary step was prudent. Therefore, plans were drawn for three-stage development of *Cheon Bok Gung*. First, the Cheong Pa Dong Korean Unification Church Headquarters was renamed the Formation-stage *Cheon Bok Gung*. Second, a church building with a capacity of 20,000 would be prepared as a Growth-stage *Cheon Bok Gung*. Third, and finally, the Completion-stage *Cheon Bok Gung* will be built, as not only the World Unification Church Headquarters but also the international headquarters of the

Photograph provided by Sean Kim

Stand Up for Your Right to Religious Freedom

and in the Process, Create the Most Successful Chapter in CARP's History

Victoria Roomet

Victoria Roomet graduated from Brandeis University in 2009 majoring in psychology. She is currently CARP Vice President. She is from Queens, NY.

It is unjust to have to endure discrimination and persecution based on your religious beliefs. The sad reality is: the world is not perfect. There are many reasons why people are uncomfortable with religions that are new or different. Some are based on dogma, some have to do with fear of something foreign or unknown, and some people just lack the desire to understand. It is our responsibility as Unificationists to embrace people, and to show them the amazing ideals and true love that is at the heart of the Unification Church. Part of people's mistrust has come from our own unwillingness to be open about our association with the church, based on fear of persecution. An integral part of breaking these false stereotypes is showing ourselves in public as confident and proud Unificationists. This negative public image has been perpetuated by organizations, such as the Cult Awareness Network which gained momentum in America in the 1980s. At the start of the 21st century in a country that boasts to the world of its freedoms, it is important to recognize that freedom to worship can only occur when people proudly and bravely although not arrogantly, proclaim their faith. CARP, as the student branch of the Unification Church, plays an important role in challenging and changing perceptions on college campuses.

I personally had the experience of trying to start a CARP chapter on my campus, Brandeis University in the spring of 2009, and was met with opposition and persecution from fellow students. Emilie Schuler (a fellow Unificationist student) and I brought our CARP club constitution before the student government to request club recognition. Recognition of a religious club, for example, gives students the right to use school resources to support their own spiritual growth as students of faith. It is a commonly granted privilege to any religious group that asks. Emilie and I wanted to create a CARP chapter so that we could have the space on campus to freely practice our faith, as Unificationists. However, upon entering this meeting with the representatives of our student body, we were ridiculed and forced to endure the public denunciation of our faith and religious leader, even though those details had nothing to do with whether or not we should be recognized as a legitimate club. Fortunately, after 2 hours of deliberation (club recognition meetings usually take about 10 minutes, often less) CARP was recognized as a legitimate club, much to the disdain of

three student government representatives who were the force behind this persecution in one of the most liberal schools in America.

This experience helped me understand how important it is for us, as Unificationists, to clear up some of the misconceptions that are out there. It is not always easy or comfortable to put yourself out there and be willing to face persecution, but as our National Pastor Rev. In Jin Moon says, if we don't, who will? Emilie and I did not want to stand by and let someone else tell us that the incredible truths we are trying to align our lives with are 'wrong' or 'dangerous,' because we know they are not. So we said something and did something about it. And, ultimately we were supported for it.

I am certainly not alone in this fight. Chad and Ann Hoover, two spiritual war veterans, have pioneered legitimate CARP campus activity for the past 30 years at Cornell University.

A little background on Cornell: It was founded in 1865 by a Quaker (Ezra Cornell) who started an endowment for the purpose of allowing different religions to give service on campus. This endowment laid the foundation for interfaith work on campus. Today, Cornell University boasts the oldest interfaith organization of its kind, recently celebrating its 80th birthday.

Though founded upon these principles, the University went through a few growing pains to truly live up to them. The fertilizers for the school's growth were Chad and Ann Hoover, who consistently and steadfastly laid the ground work for freedom of their own religion, Unificationism. In so doing, they managed to bring Cornell University a bit closer to achieving its potential as a welcoming multi-faith university as dreamed by its founder in 1865.

The Hoovers' journey began in 1980, when Chad Hoover graduated from the Unification Theological Seminary (UTS). At that time, the Reverend Dr. Sun Myung Moon, founder of the Unification Church, spoke about one of his purposes of the seminary, which was that people would be able to digest Unification thought and expand it while going out into respected fields.

For Chad Hoover, Reverend Moon's words "planted the seed in my mind that I should pursue a master's degree in architecture."

Therefore, after doing CARP missionary work for about a year, he applied to Cornell University with letters of recommendation from his undergrad alma mater Cooper Union

Take Five

NUMBER 1

THURSDAY, APRIL 29, 1982

The World According to CARP

Inside

This is the last part of a two part series on the Collegiate Association for the Research of Principles and its activities at Cornell.

By WENDY COLE

Rev. Su Myung Moon made his way down one aisle after another gazing intently into the faces of the men and women, most in their twenties, who had assembled in New York City this important day.

Moon, the founder and spiritual leader of the controversial Unification Church, asked brief questions of some of the people in the room. At others, he merely pointed his finger.

When he got up to Charles Hoover grad '85 on this day in May 1979, the following dialogue occurred:

Moon: "Who?"

Hoover: "Hoover"

Moon: "Architect"

The Reverend nodded, recalling their acquaintance several years earlier. Moon then pointed to a woman in another part of the room. The Reverend had decided that she and Hoover would make a good match.

In this manner, Moon arranged the marriages for the 1400 people who were gathered that day.

"He's a very intuitive man. He

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CARP ON CAMPUS: Collegiate Association for the Research of Principles (CARP) chairman at Cornell, Chad Hoover grad, says that while the "Stop Sex Now" posters in the Straight are "not exactly" his style, he does not condone premarital sex.

STOP SEX NOW OR ELSE!

And Out

By MARY BETH COLACE-CHI

Followers of the Reverend Moon, identifying themselves only as "members of an alternative religion," asked an Ithaca resident and others on the Boulder, Colorado, commons if they would like to meet some of Moon's group and have lunch at their student center with them. Being hungry as well as curious, he agreed.

The Ithacan, who asked not to be identified upon learning of increased activity on the part of Moon's followers on the Cornell campus, spoke of a weekend he spent at the student center in Boulder.

The Student Center was a converted sorority house, he said, "quite well furnished," and a group of about 20-25 people, including four or five middle-aged leaders, met there for lunch.

"Just before the meal, everybody gathered into a large circle... [there was] singing, a lot of talk about friendship and joy, and it seemed to set a mood... The meal was not expensive, but good, and after lunch, you were invited to spend a longer time with the group, which cost some variable amount of money. For me, it cost \$10, and, needing a place to stay

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Image of an article about Chad and Ann Hoover in the early CARP Cornell Chapter years.

and from UTS. "I had not heard from them in time and when I followed up with the school, they said they did not know what happened to my application. However, a professor at the school eventually stumbled upon my application, saw how qualified I was to attend Cornell's master's program and called me back the next day with an acceptance to the University. Not only that, but when I mentioned that I could not afford to attend, the professor said he would give me a full scholarship in addition to a stipend and teaching assistantship."

Mr. Hoover accepted his offer, and did not learn of the bizarre circumstances surrounding his application, until this particular fundamentalist Christian professor shared them with him as he was on his way to another university.

"The professor told me that the person who I applied to set my application aside because I was obviously a 'moonie.' She said the application was misplaced, but the Christian professor said he was in the office when she found it and when she called the graduate program to ensure that a letter of rejection had been sent to me. She explained over the phone that I went to UTS, so I am

a 'moonie' and cannot come here. The Christian professor rebuked saying 'that is religious discrimination' in a loud enough voice that the grad school admission officer on the other end of the line could hear him and agree that that was in fact religious discrimination, so they admitted me. The professor explained to me that one of the reasons why he decided to go to Cornell was that he believed God wants to get back into higher education. I realized that that is exactly what Father explains as CARP's mission, and I knew that this was not an accident; somehow God wanted me to go to Cornell."

Mr. Hoover spoke with his central figure, Tiger Park, about the possibility of going to Cornell, and Park gave him his blessings with the hope that Mr. Hoover would establish a CARP club on the campus. At the time, the requirements for establishing a club at Cornell were that you needed one student, and no advisor. Therefore, since he fit those requirements, Chad established the club on his own.

In 1982, Chad Hoover was blessed in holy matrimony to Ann who had been supporting CARP activities from 1979, in Connecticut, Massachusetts, Washington D.C., and then in Georgia after graduating from UTS. After they



CARP Cornell Campus Chapter camping trip, Labor Day, 2010

“...The professor explained to me that one of the reasons why he decided to go to Cornell was that he believed God wants to get back into higher education. I realized that that is exactly what Father explains as CARP’s mission, and I knew that this was not an accident; somehow God wanted me to go to Cornell.”

married, Mrs. Hoover joined her husband at Cornell. They worked together actively on the Cornell campus, doing a number of campaigns, including a Stop Sex Now, or Else program, ironically (at least in the eyes of their campus), while Mrs. Hoover was pregnant. Eventually their central figure became Henry Schauffler who recommended that the Hoovers write up a report on their activities at Cornell and what they were hoping to do. After receiving their report, Reverend Moon said he wanted them to stay at Cornell, Mr. Hoover should become an architect, get a PHD, and teach. He also said that they should make Cornell CARP the best in the country.

Upon hearing Reverend Moon’s comments, the Hoovers decided to “take this as both our blessing and our charge, and while there were many things that could have pulled us in different directions, we always went back to needing to succeed with Cornell CARP in some substantial way.”

They went on to say that “after receiving that blessing from Father, none of the infrastructure for staying at Cornell was in place, since I had recently been laid off from a job. However, what informed our decision to stay was this commission we received as a couple and we decided we would stay and try to develop it. We found a tremendous amount of spiritual assistance in our situation. Every step of the way it was as if God determined exactly what we needed (no more and no less) and said that is what you are going to get, and we always got just that.”

And so over the next couple of decades, the Hoovers pioneered legitimate CARP work in an effort to build the best chapter in the country at one of the country’s premier institutions for higher education. However, shortly after beginning their work on campus, they encountered resistance from the director of student union and activities, who happened to work concurrently for the newly formed Cult Awareness Network (CAN).

According to Mrs. Hoover, “This director of student unions and activities learned that we were in the Unification Church, and he began checking up on us. He began meeting with the resident directors and helped them do programs on cult awareness and explain

to the students that they should avoid the Unification Church. Also, in conjunction with the director of the interfaith organization at Cornell, he decided to organize an official orientation specifically created to warn incoming freshmen of the Unification Church’s presence on campus.”

Prior to this orientation, the director of student unions introduced a movie called *A Ticket to Heaven* to the campus, which is based on a distortion of the early days of the church in Oakland and brainwashing.

Mr. Hoover commented on this film saying, “After displaying the movie, he said to the audience that ‘this is a clear and present danger; we have cults on campus, and CARP is a front group of the Unification Church.’ I rebuked these statements, and had proof to deny them because I was the one who submitted the paper work for CARP and clearly indicated that it was founded by Rev. Sun Myung Moon. We ended up on radio and television programs with this staff member, and although he appeared to be a very nice person, he would twist statements and words around to make the Unification Church and our work through CARP look bad. He was a snake.”

It was very clear to the Hoovers that this Director of Student Union and Activities was terribly wrong in his actions, and they should not simply allow him to continue denouncing and spreading lies about a legitimate religion. The Hoovers were also aware that the incoming freshmen class would be the recipients of Cornell’s first orientation specifically designed to warn students about the Unification Church. This was organized by the Director of Student Union and Activities and the Director of the Interfaith Group. This freshman class included the school’s first second generation student who would have to undergo his church being denounced in front of his entire freshman class.

“We used this detail as drive to push harder against this staff member,” Mr. Hoover explained, “and we made the case for religious discrimination to faculty, particularly those who were concerned with human rights. We were finally able to meet with the provost, who could not ignore me since I was an

adjunct and recognized as a man of integrity in the school.”

Because of these efforts, the Hoovers managed to cancel the orientation all together. Furthermore, a minister who was a member of an interfaith organization, who helped Reverend Moon while he was imprisoned, came to visit Cornell’s campus, learned of this anti-Unificationist staff member and then said he was going to “have his job,” in other words, get him fired. Shortly after this visit, that is exactly what happened, the anti-Unificationist Director of Student Union and Activities who worked for CAN was let go.

“Through this experience, we learned first-hand that in an open society you may not be treated fairly, but you have a better chance than a more closed society to have things corrected. But in order to do that, you have to stand up and take the heat.”

It was after this and some other debacles that the Hoovers learned how important it was for them to focus on supporting the internal growth of second generation.

For Mrs. Hoover, “Externally being persistent is important. Internally it was important to be consistent to serve the needs of the students on campus.”

Mr. Hoover added, “We had realized over a number of years that the primary focus had to be on the spiritual formation of the 2nd gen who were coming on campus. Second generation members needed spiritual education in the sense that they had not converted to the faith and processed what it meant to be a Unificationist.”

For this undertaking, they acknowledged how incredibly helpful it was that they were able to work together as a couple as opposed to individually.

Ann went on to say, “Sometimes Chad would take the lead, and I would be home pregnant or watching the kids, and for a period of time I would take the lead. This helped us prevent burn out.”

Mr. Hoover says he felt that, “our personality and gender differences meant that sometimes one or the other would be better at connecting with different students. It is not just theoretically a good idea to seek couples to do this, but in terms of the team work, any

married couple who has been able to work through difficulties of a marriage and build a loving relationship has a lot to offer when you are trying to teach students about the importance of family. We found that we could support each other and make up for each others’ weaknesses working as a team, much more so than as individuals working alone.”

As a couple, Ann and Chad were able to contribute different things to their campus ministry and activities.

“Ann has been much more of an activist with our student activities, and we have had very interesting team work. If only one of us had done CARP work and the other was totally consumed with other things and not interested in pursuing it on campus, we wouldn’t have been able to do it. The individual is not a substitute for the couple especially around the issue of mentoring. We were able to show that we may look at things in different ways but we still love each other.”

To her husband’s comments, Ann added, “For Sunday service at home, I prepared the food and Chad created the structure. Our home on Sundays is where the students feel most comfortable and the most amount of love.”

Their unity and perseverance as a couple was what carried the Hoovers and CARP at Cornell to the present day, when they were finally able to apply for the Campus Ministry Association.

She also said, “It wasn’t until last year that we finally had 10 students enrolled concurrently, which is the amount we needed to become a part of the Campus Ministry Association. Within two months, the school reviewed our application and accepted us into the Campus Ministry Association. It was on the foundation of perseverance and consistency. If we had dropped out of being present and active on the campus, it would have been difficult for us to regain the status of our application being pending.”

In retrospect, Mr. Hoover, feels that their efforts with CARP at Cornell “have been by the school of hard knocks. We didn’t conceptually have a framework. It was a matter of

CARP CONTINUED on page 53

DISCOURSE ON UNIFICATIONISM

HONORING OUR VETERANS

Write to DOU@unification.org with your comments on this section

Little Angels Dazzle Washington

Susan Fegley Osmond

Susan Fegley Osmond is a freelance writer based in Washington, D.C. who for nearly two decades was an arts editor for The World & I magazine.

Ever-radiantly smiling, swirling with heavenly grace and impeccable precision in colorful traditional costumes, The Little Angels Children's Folk Ballet of Korea presented a dazzling program as they kicked off an ambitious sixteen-nation tour to honor veterans of the Korean War. To convey the enduring gratitude of the South Korean people on the sixtieth anniversary of the beginning of that conflict, the company is visiting all the nations that sent troops under the banner of the UN flag to fight for Korea's freedom. On the first leg of their tour, from June 7 through July 19, The Little Angels came to four cities in the United States (Norfolk, Washington, New York, and Atlanta); Ottawa, Canada; and Bogotá, Columbia.

On June 11, the Little Angels performed before a capacity crowd at Kennedy Center's Opera House in Washington, D.C. It was the tour's first performance for the general public, the previous days having been devoted to a memorial service at Norfolk's MacArthur Memorial and two Kennedy Center performances specifically for American veterans.

Setting the tone for this special tour, the June 11 program began with a short film that brought home to the audience South Korea's desperate plight when it was invaded by the communist North, and how the sixteen UN-member nations, led by the USA, bravely undertook a rescue that stretched into three years of intense fighting. According to the video, out of all the wars of history, the conflict left behind the greatest number of military and civilian casualties within the shortest span of time. In a land still blighted by war's devastation, The Little Angels was founded by the Reverend Dr. Sun Myung Moon in 1962 to uplift the Korean people with the revival of their 5,000-year-old culture and to bring the beauty and inspiration of that culture to the world. Children are the best emissaries of hope and peace, and over nearly five decades The Little Angels have brought to more than fifty nations not only superlative and moving performances, but heartfelt embraces as delegates in person-to-person diplomacy. They consciously have served as cultural ambassadors not only for their homeland, but for world peace. The film ended with a special message to the veterans of a conflict that has popularly been referred to as the forgotten war: "You are not forgotten! Thank you for defending our freedom!"

Following the film, center stage was taken by Dr. Bo Hi Pak, the founding director of The Little Angels and co-chairman and executive director of the Korean War 60th Anniversary Memorial Committee, the organization sponsoring the tour. A Korean War veteran himself, Pak reiterated from his personal

experience how close South Korea came to extermination as an independent entity, and that the once war-torn country owes not only its freedom and prosperity, but its very existence to those from the sixteen nations who fought to save it. He offered profound thanks to all American Korean War veterans in the audience, including "those who already have passed into the heavenly world who are with

innocence soon greeted the audience, however. The hall filled with a collective gasp of awe as the curtain rose upon a scene evocative of the interior of a Korean palace. Before a painstakingly painted backdrop the troupe's older girls were arrayed in costumes of vivid green and red with multicolored sleeves that draped to the floor. To slow yet markedly rhythmic traditional music, they performed

to the theme of the piece. Choreography carefully balances individual focal points with synchronized movements, and endows each piece with emotional contour. Contrast and a sense of mounting excitement informs the thoughtful programming. Artistic creators are canny in capitalizing on the inherent charms of children, but things never get saccharine. Most tellingly, every movement of the young dancers has been honed to perfection yet is executed with an air of sincerity and immediacy, radiant with confidence.

Perhaps the company's signature piece, the Fan Dance, appeared early in the program, offered by the older performers. Dancers open and close peacock-like fans as they flow across the stage in billowing lines, framing a soloist, then forming ever more wondrous flower-like patterns. These culminate in a single multi-tiered whirling blossom that comes to rest, appearing to breathe, before the fan-petals shimmer while the soloist spins, spotlighted, in the center. It is a breathtaking paean to the beauty of the feminine, luminous in modesty. One of the most popular dances in the Korean folk literature, most Korean dance ensembles do some version of it, but there is nothing like seeing the Little Angels do it. With glowing smiles and movements of celestial grace that seem to emanate from the inmost core of their beings, the Little Angels seem to waft a spiritual fragrance that more than matches the visual beauty of the flowers they collectively form. One feels one has been touched by heaven.

Another highlight of the evening was the dramatic Drum Dance, which finished the first half. Here the older dancers perform in a single line, each surrounded right, left, and behind by a total of six drums. Ostensibly the dance depicts the inner conflicts of a Buddhist monk who has strayed from his lofty ideals, but you would hardly guess this, as the dancers push through the cathartic drumming with trademark smiles and no outward sign of strain. Although the desperation of a soul seeking to reclaim a higher path is nowhere in evidence, this is an altogether astonishing display of fiendishly difficult synchronous drumming.

Throughout most of the program, pieces by the younger members alternated with those of the older, with the younger mostly presenting charming vignettes of traditional life set to music and the older girls performing the classical masterpieces of the repertoire. At home in Seoul, according to the troupe's website, the entire company of the Little Angels numbers about 150 members, mostly young ladies age seven to fifteen. They work in three divisions, gaining entrance to each only through auditions. An introductory training section teaches the basics. An intermediary division teaches second and third



The Little Angels perform the Drum Dance

Photograph provided by Graeme Carmichael

us tonight." On a table bedecked with flowers were displayed three specially-made medals, which he symbolically presented to those in the three wings of the military who sacrificed their lives in the war.

Then the performance proper began with a lone Little Angel of about ten appearing before the curtain, her hands framing her smiling face like a beaming flower. In clear, confident tones, she greeted the audience in English, again extending the thanks of the Korean people, and charmingly exhorting the crowd to give frequent and enthusiastic applause to the young performers—a request that was immediately gratified. How wise the artistic creators of this program are: the peerless beauty of a single little girl shining with purity drew the audience immediately across the footlights into the enchanting world of the Little Angels.

A contrast to the allure of childhood

the Flower Crown Dance, a modern adaptation of a court dance once reserved for royal banquets. With captivating grace the girls swirled, flinging their scarf-like, white-tipped sleeves in unison in the air, the dance a striking combination of stately dignity and flamboyance. It was a memorable introduction to traditional Korean high culture.

Traditional country life next became the focus, as the elementary-school members of the troupe presented "Springtime." Here girls go into the meadows picking wildflowers while "boys" (girl dancers in boy's costumes) go to gather firewood and the two groups interact in the joyful spirit of spring.

Throughout the entire evening one could not fail to be impressed by the complete professionalism and downright showmanship of every aspect of this company. Each dance has its own beautifully rendered backdrop and costumes in harmonious colors most suited



The Little Angels Choir greet the veterans and audience, Washington D.C.

Photograph provided by Graeme Carmichael

graders the elementary school repertoire and the fifth and sixth graders the advanced classics performed by middle-schoolers. They all learn by heart the hundred or so international songs in the company's arsenal.

The Little Angels that the public sees, however, are the members in the Performance Division, which number about seventy girls divided into two teams of about 35 each. These girls, aged nine to fifteen, rehearse three hours or more per day and perform several times a month throughout the year. The team that went out on the first leg of the sixteen-nation tour had 33 girls and one boy. (He, along with guest dancer Jong-Hun Kim, appeared in only one dance piece.)

All this intensive training and performing makes for a top-notch company, whose professionalism and polish rivals and even outshines professional adult dance companies. The Little Angels' teachers seek more than technical brilliance, however. The program notes convey that emphasis is put on the building of individual character as the foundation of artistic perfection. "Only if the Mind is Beautiful Will the Dance Be Beautiful," runs part of the company's motto. Their basic guiding principle is "Love God, Love Humanity, Love your Country." These aspects of attitude and inner life are worked on as assiduously as the dance moves, and it is perhaps this that allows the Little Angels performances to take on a dimension of beauty and power one simply doesn't encounter elsewhere.

It is most refreshing that nowhere in the entire program is there recourse to the lasciviousness that has become ubiquitous in

Western popular culture. Although it is true that this is part of the traditional Korean aesthetic and so is inherent in the choreography, I have nonetheless seen other traditional Korean dance troupes inject off-key suggestiveness and egotism into dances similar to those in the Little Angels repertoire. It really is a matter of inner attitude. The Little Angels project a palpable purity - partly due, no doubt, to the fact that they are children, but undoubtedly due to the fact that the company puts a premium on actual purity of heart and mind. The result is that a viewer feels cleansed and renewed by experiencing a Little Angels performance first hand. It is all part of the invisible chemistry that takes place in live performance. Perhaps psychologically drawing on the Korean tradition of exorcizing troublesome spirits through dance, the Little Angels, though they do not do any of those specific dances, through sheer beauty of heart clear the air and bring a sense of benediction.

Another striking aspect of the Little Angels is how clearly the individual personalities of the performers generally shine forth while they all rigorously blend into a seamless whole. Most of their dances and even their songs are exercises in synchronous action. Americans, whose cultural roots extol the virtues of individual independence, can view this sort of thing with some apprehension, recalling that the Nazis were very good at displays of mass uniformity, as are the North Koreans and the Chinese. A notable difference, however, is that, whereas the spectacular displays of mass-human designs such as those mounted by the Chinese at the recent Olympics treat each human being as no more

than a piece of the collective machine, here, in the Little Angels presentations, each individual spirit usually glows with a genuineness unburdened by egotism yet undaunted by repression, while they all mesh together in a whole that is more than the sum of its parts. That this is so apparent no doubt has to do with the smaller scale of the company. Yet it also comes from a perspective that apparently values the individual as well as what the individual can contribute to the whole. The Little Angels thus provide viewers with a salutary and even consoling lesson in how the individual and collective can strike a harmonious balance.

Among the many highlights of the second half of the Kennedy Center program was the elementary schoolchildren's piece de resistance, the Doll Dance, which is a prime example of diamond-radiant individuals forming a scintillating whole. The four-movement Farm Dance brought together the entire company - including the two male artists - in a spectacle that had great cumulative effect. All the girls in the troupe then joined in the British-inspired Toy Soldiers, a marching-in-formation piece for this occasion set to Sousa's "Stars and Stripes Forever."

Still in these costumes, all the older and younger performers joined together to form a chorus. In this, always the final part of a Little Angels program, the girls take on more obviously their ambassadors-for-peace role by singing songs from around the world. For this program to thank American veterans, they sang the Korean favorite "Arirang," then "America the Beautiful" and a spirited composite of "Yankee Doodle Dandy" and

George M. Cohen's "I'm a Yankee Doodle Boy," followed by a vocal-pyrotechnic Swiss song with a solo yodel capped by thirty-three Korean voices joined in precision unison yodeling. As their finale, while a sign embedded with lights spelling out "God Bless America" descended from on high, the Little Angels gave a heartfelt rendition of the chorus from Irving Berlin's popular classic.

At the conclusion, Dr. Pak came onstage to ask that Korean and Vietnam War veterans in the audience stand, and they were warmly applauded by the performers and the crowd. The lone Little Angel once again took center stage to thank America and bid a fond farewell, and the entire company waved cheerily to the standing-ovation crowd - in which many waved back - as the curtain fell.

The second leg of the Little Angels' sixteen-nation tour is due to take place from August 10th to the 27th, when they will travel to nations in Southeast Asia and Oceania. The third leg is scheduled from January 10-February 13, 2011, when they will visit countries in Europe and Africa. The Korean War 60th Anniversary Memorial Committee intends furthermore to extend the Little Angels' gratitude tour to the other twenty-five nations that sent either medical or other material assistance to the Republic of Korea during the war. According to the sponsoring organization's website, the tour will continue "as long as [the committee's] finances and budget permit." To donate to the continuation of the tour and to find out about the committee's other projects related to the Korean War anniversary, go to their website at www.kw60project.com.

PARENTING

PARENT-CHILD BONDING

Questions and comments can be emailed to
parenting@unification.org

Baby's First Turkey

Lesla Ellanson

There are few events more inspiring to me as a parent than that of sharing my enthusiasm for a sport that I love with my child. Yet fewer joys fire me up more than when my child's passion for that sport and her skills turn out to be far superior to mine. This was exactly the case with my 14-year-old daughter, Christina, and our mutual love of firearms and the shooting sports.

Firearms have long been an integral part of the lives of both my husband and I. Remarkably, both our fathers served in Italy during World War II; both our fathers taught us well to respect and to use firearms safely or not at all. (Indeed the only thing that I inherited from my late father was his 50-year-old Marlin 336, 30-30 rifle. I still use it to hunt deer today.) It was the strongly held conviction between my husband and me that we dispel ignorance about firearms with our children. Since there are so many popular misconceptions about firearms and their use, we decided to educate, thus demystify, these misconceptions with the truth. The one salient truth that we conveyed was that a firearm (an inanimate object), its value and use, is always determined by the user's purpose and motivation. In other words, if a firearm is used with selfish intentions, the consequences are always evil: When a firearm is used with an unselfish motivation, the outcome is always moral, virtuous and just.

We inculcated the importance of gun safety, proper handling, and focused on shooting hobbies. Happily, our children were raised with the understanding of how firearms sports benefitted our entire family—they brought us closer. After all, shooting has such a wide appeal; it is a sport that can be enjoyed by parents and children, husbands and wives, brothers and sisters, young and old, able-bodied and the disabled, and by



Christina's first turkey.

every socio-economic demographic.

But I digress.

Christina, who was born on God's Day 1996, is the youngest of four. She was a fan of the shooting sports since age seven, plinking with BB guns alongside her older siblings. She received her first .22 rifle at age ten. It was then that I observed her raw talent: Blown out bulls-eyes were common at 25 yards with iron sights; two inch groups in and around the bulls-eye were habitual at 50 yards. Plainly, my baby could shoot.

At age 13, Christina's skills and self-assurance really bloomed when she was rewarded with her first shotgun, a 20-gauge, Remington 870 Express, she named, "Diane". Nearly

every Sunday afternoon after church service we were off to our local trap range, blowing 50 to 100 rounds of ammo. She said again and again how trap shooting was just way too much fun.

As soon as she turned 14 (legal big game age in New York State), we made plans to hunt together. After having received a ninety-percent score on her hunter safety test, we made ready for the 2010 spring turkey season to hunt one of the most elusive animals in creation. I tell you what: It tickled me to watch that child during hours of hunting shows on television rehearsing her friction calls, honing realistic turkey clucks, purrs and yelps. Then came the annual New York State Department

of Environmental Conservation sponsored Youth Turkey Hunt. The April hunt was open to youth ages 13 through 15 just for one weekend. And because we are allowed to hunt only until 12 noon, we both hoped to harvest a bird before the busy regular season in May.

Christina and I rose at 4:15 a.m. Following Hoon Dok Hwe, we devoured a quick breakfast, loaded the pick-up and headed for the woods near our home. The April air was crisp, almost icy, with a soft frost shrouding the fresh vegetation. Bright early morning sounds of cardinals and crows, and the Neversink River was only matched by the sights of burgeoning hues of green leaves and diminutive blossoms dotting the forest floor. Silently, I walked with my daughter, musing at her growth in this last year: I suddenly realized what the phrase, "fleeting moments", came to mean. She could now carry her shotgun, her blind and her decoys without my help. Wait, was I not just changing her diapers not that long ago? Why just yesterday, she peppered all those empty soda cans at ten feet with that little Red Rider of hers- and left that big mess. Good Lord, she is taller than I am! How could so many years sail by me so quickly? I then remembered how my father mused about another time, a time long gone when he watched the coming of age of the ensuing generation- and it was I. And here I was, watching the next generation, my own daughter, walking ahead of me. Honey, the phrase, love, life and lineage, took on a whole new meaning.

We found a quiet open area and placed our decoys at 20 yards; two hens and a jake. Christina set up at the base of a small tree behind her wrap-around ground blind and held her shotgun in the ready. I sat at the base of an adjacent tree and helped her call. Not 15 minutes later, we heard the thunderous gobble of a tom crooning for his true love with a bellow that pierced the still morning air.

TURKEY CONTINUED on page 43



Family trap day.



Debby Gullery

Blessed Family Department of HSA-UWC

*Need some advice for
your marriage?
Send in your questions to
Debby at
debby@unification.org*

The Editor reserves the right to edit
submitted material for publication.

Dear Debby,

I was matched for a year and it didn't work. Our parents matched us within a week of meeting each other. We just never clicked. My match even avoided spending time with me and seemed embarrassed to be seen with me. Now I have to start over. I feel some resentment and mostly a big empty hole inside. My parents want to start looking for a match right away. I would like to have this emptiness go away and have a special someone to share life with but a little voice is telling me that it might not be a good idea yet. I just saw the Family Matching Handbook. The guidance it offers is very different now. What do you think my parents and I should do?

Empty and Confused

Dear Empty and Confused,

Thank you for your letter. There's a lot in it and I'm not sure I can address all of it in one answer. I'd like to start, however, with the big, empty hole you feel. I'm so sorry that your first matching situation did not work out. It will take some time to heal and prepare yourself to start the process anew. As a good rule of thumb, I recommend waiting three months for every one month you were involved in the matching process. You may need less or more time, depending on your unique situation.

In your letter, you mentioned reading the new Matching Handbook. I'm so glad! For those readers who aren't yet familiar with it, it is a practical, how-to manual for both parents and their young adult children. It has not been officially printed yet, but was given out in draft form at our last Parents' Matching Convocation. It incorporates the new guidelines we received from our HSA-UWC International President, Reverend Hyung Jin Moon, as well as practical wisdom from our Senior Pastor, Reverend In Jin Moon. In addition, we included ideas and suggestions that we have learned from both successful and unsuccessful matches and Blessings in the past. The Matching Handbook will be available for everyone very soon.

One recommendation we make is that even before the actual matching process begins, each family should get together to create their own Family Matching Plan. This requires patience, honesty, and good listening skills. Some of the topics that could be important to

discuss and decide upon include how little or how much input you will each have in choosing a potential match, your openness to an international matching, and any age or nationality specifications.

Another area that should be discussed is deal-breakers – or things that, for you, cannot be negotiated. Types of things that people have decided were deal-breakers for them in the past have been alcohol or drug use and faith and purity issues. Deal-breakers will naturally be different for each person, but they should always be respected when expressed.

After your family has developed its own matching plan, and you are sufficiently healed from the previous experience, then it's time to look internally. Ask yourself the hard questions: Am I able to commit to another person? Am I able to put the needs of another before my own? Have I practiced doing this or is it just conceptual? Do I know where I stand in terms of my faith? Do I trust my parents? Do I trust True Parents? Do I have at least the beginnings of a relationship with God? How are my communication skills? How well do I deal with anger and disappointment?

Think about the kind of people you get along with, and try to figure out why. Notice when you feel comfortable and when you don't. Take time to get to know yourself better. Where you are at is a huge part of making any relationship successful.

So, if there is a hole, make effort to fill it up before entering into the matching process. Pray, meditate, study, read, go to church, hang out with good friends, and volunteer. Focus on your internal growth and development.

Spend quality time with your parents. After all, they need to know and understand you in order to find you a good match! Remember, we are all still learning. If there is a serious problem or if you feel your family could really use some help, the National Blessed Family Department is now training Matching Advisors who can assist families in getting through the process successfully.

The most important thing is your emotional and spiritual health. So make effort in that area and remember that your Heavenly Parent wants you to be happy, and chances are, He will be working with you all the way!

Good luck to you and your family and God bless!

Debby

TURKEY CONTINUED from page 42

"Get your gun up", I whispered. "Sit still. Easy. Sit still."

As hunters, we all know those primal sensations- your booming heartbeat, the effort to control what sounds to you like your own deafening breathing, your hands (and body) trembling; oh Lord, the adrenaline rush, itself! We likewise recognize that parents and children are bound in both mind and heart and I can emphatically declare that to be true. Christina and I were later to admit how we simultaneously experienced a freezing of our thoughts and a racing of our hearts at the sound of that first gobble. Oh man, was he ever so very close. We dared not turn our heads. We could not see where the tom was, or from which direction he approached.

"Easy. Sit still," I whispered again, and silently prayed, "Oh, Heavenly Father, if it be your will."

What I witnessed next amazed me.

Christina held fast to her shotgun, her entire body trembling with her finger alongside the trigger guard. I observed her steadfast focus; such an intensive resolve that I shall never forget it. The huge tom came in from our left in full strut. She spotted him in her peripheral vision and froze. Instantly, her mind and her body became one. The bird was at 35 yards. She swiveled her head left, just barely. She then rotated her gun, slowly, scarcely. She sat tense and immobile, silent, patient, waiting. The turkey saw nothing; he advanced toward the decoys still at full strut. At 30 yards, Christina squeezed the trigger. The bang startled me. It seemed to happen so quickly. Then I saw the big tom flop over, kick out and lay still.

There was a split second of mutual silent, disbelief. We flashed a glance at each other. Suddenly, our bulging eyes were replete with the ultimate, elated, "OMG!" I ripped off my mask, jumped to my feet and ran over to the tom with Christina right behind me. All I

could do was high-five her and seize her into my embrace. My baby! My baby had her first hunting victory. If I could verbalize my emotions with language, mere words would be woefully inadequate to convey the heart of pride and my happiness for her. I held her face in my hands and looked into her smiling watery eyes. I was reminded of my own past hunts. It thrilled me then, and that very same thrill found itself in the next generation- in my daughter.


"Baby, you are so awesome! Thank you, God!"

"Oh man, I'm still shaking," Christina stutted gleefully, while she inspected the spurs, beard and his huge fan. "He's so beautiful! Thanks, Mom. Oh God, thank you so much!"

We prayed together over the turkey, laying our hands on its beautiful plumage. Humbly, we expressed gratitude to God for His stunning gift and for bequeathing this incredible world to us, this creation which provides us with so much. We thanked True Parents for

the understanding of why we appreciated all this.

Christina then filled out her tag and I returned to our nearby home to bring back my husband and the camera. In the end, we recorded her turkey's stats: Undressed at just less than 30 pounds, seven-and-one-half inch beard and one inch spurs. "Miss Diane" (so-named after the hunt) now has a special place in Christina's heart and I am certain that 'she' always will.

Grateful and happy, I know that my daughter the hunter will someday out-hunt and outshine my husband and me. Knowing that is a wonderful blessing; so much so that we launched the Family Firearms Association, with the goal to provide others with the opportunity to take pleasure in the great outdoors. Thank you, Heavenly Parents for Your love, our family and for your amazing creation. Hey and by the way, that turkey was delicious! 

BECOMING INFLUENTIAL COMMUNITY LEADERS

BECOMING INFLUENTIAL COMMUNITY LEADERS

Questions and comments can be emailed to
BICLeader@unification.org

Community Newsletter and Community Service



Henry Christopher

Henry Christopher is the Unification Theological Seminary (UTS) Public Relations Director. He has initiated a number of projects and activities with the goal of developing more friendly and trusting relationships with the people in the small hamlet of Barrytown, and in the larger Town of Red Hook, and to get UTS more involved as a contributing member of the community.

"When I go into New York City I don't concentrate on the skyscrapers. Instead I notice the dirty, dark alleys; the places where the Mafia and the drug addicts are working; I see where the prostitutes and thieves work. My thinking is, 'How can I clean up those things?' Isn't it true that somebody has to clean up those things? Should I just leave them alone, or should I do something about them? That's why you are asked to go and do home church. If there are 1,000 evil-doers in your home church area when you first get here, one year later by your example and service you can reduce that number to 800. The second year you can reduce them to 500; the third year, 200. Finally, by the fifth year, there will be no one in your area who is doing evil."

- The Reverend Dr. Sun Myung Moon; from his speech entitled, Wanting to Live in the Kingdom of Heaven, 12/20/81, Belvedere, New York

One of the best ways to gain access to residents, politicians and social leaders in your area is to start a community newsletter. Generally, the media is trusted by the public - people usually believe what they read in the newspapers, and so they will gradually come to trust you. Add to that a sincere effort to offer your volunteer service to the community, in whatever ways you would enjoy contributing, equals a sure way to become known as a community leader yourself.

By starting a newsletter, even one with just one sheet on both sides, you can become a newspaper person. Leaders answer your phone calls. They ask for interviews in their offices. They hope you will say something nice about them. When the opposition party leaders read the story, they will call and ask for their point of view to be printed in the next issue.

Local residents will invite you into their homes and merchants will be grateful if you publish an interesting story with photos about their business.

You can do stories on almost anything. Particularly, people like to read about themselves and their neighbors, so I like to write feature stories about the unique and interesting things people are up to in Barrytown and Red Hook.

In the *Barrytown Gazette*, I have written or published stories on farmers and their farm stands; local artists and their work; a man who keeps two French workhorses named Cain and Abel; the retired Barrytown postmaster; a woman who helps others to get kidney transplants after she successfully received one; a 75-year-old Jewish lady who boldly displays a huge sign on a tree in her front yard stating, "Occupation ain't Kosher," referring to the plight of the Palestinians in Israel, and who works with Jewish Bard College students who support the Palestinian cause; and a New York City Jewish lawyer with a summer home in Barrytown who wrote an opinion piece defending the Israeli government policies in the West Bank and Gaza to counter the students and old lady. Everyone gets a chance to put in their two-cents.

The *Barrytown Gazette* covers local politics, contentious town board meetings,

community events and ceremonies, the problem of substance abuse among teens, sports, social events, parades and holidays. You name it, we do it.

The *Barrytown Gazette* solved two one-hundred-year-old mysteries—one about where gravestones that were used to build a chimney in an old Barrytown farmhouse came from; and who started the fire that burnt down the riverfront hotel, stores, ice house and docks in 1908.

(It was the Irish grandfather of a Barrytown resident who accidentally burnt the town down when he left the fire going under his tar pot on the roof of the hotel one morning to go down and get a drink. The wind blew it over and started the fire. One evening while chatting with my Barrytown neighbor, her husband and I pried that bit of info out of her and she said it was time the story was told!)

You can make friends and gain the trust of a wide range of people in your town with a newsletter. It's a great way to get inside people's lives.

A newsletter, coupled with your participation in community service projects and town events are a great combination to become known and respected in your community, even if you are relatively new to the area.


But you must be consistent in your volunteer work and once you establish your newsletter as a weekly or monthly publication, it must come out on time and on a regular basis. You must be dependable.

Our Red Hook Town Supervisor wrote this note to me not long ago:

"Dear Henry, I have just read with sincere admiration your recent copy of the Barrytown Gazette.

In addition to the wonderful piece on the Barrytown Post Office and Gordon Baker's reminiscences, I was gratified to see the reporting of the Town Board meeting of March 10.

I want to personally thank you for the generous offer to make available space at UTS (Unification Theological Seminary) for the District 5 Polling Station, if move it we must. I'm doubtful whether the Dutchess County Board of Elections will grant the request to make the move... but I want you to know your interest and offer



MID-HUDSON TIDE


a community service newsletter

VOLUME II ISSUE VI

APRIL 1980

THE GOAT STORY
by Paul Griffiths

Conversation overheard in Barrytown.
"Hi, Fred. Did you hear about the latest arrivals in Barrytown?"
"No, Lir. Is it new babies?"
"No. It's goats!"
"Goats!! You're kidding me."
"No, that's the truth. Three of them, born just the other week. The Anspachs are raising them there in their garage. They have two mothers they keep for their milk, and now they have three more little ones."
"Well I'll be doggoned, goats in Barrytown!"



THE TOWN THAT STEVE BUILT
by Gordon Neufeld

Stephen Schreiber is the mayor of Peekskill, N.Y. (population about twelve), but nobody complains about the fact that he wasn't elected. After all, he built the town himself. When he first started developing the site eight years ago, it was nothing more than a cluster of old buildings that had been used as a food-locker plant and a slaughterhouse. The site was the remnant of an ambitious dream of one John Peelor, who built up the property on the edge of Rock City, N.Y. in the hopes of establishing

The Mid-Hudson Tide Newsletter

are much appreciated. Thank you.

I especially want to commend you on the tremendous service you provide the local community with the distribution of the Barrytown Gazette. Personalizing the articles is precious, rare and obviously heartfelt. Making the community aware of neighbors' illnesses is a gift to all and is much appreciated.

My very best regards and sincerest respect,"

-Sue Crane.

My first newsletter was made in 1976 for a very small section of the upper West Side of New York City.

It was on the occasion of selling home subscriptions for True Parents' first daily newspaper in America - the *News World*.

When the *News World* started up, all church members in the five boroughs of New York City were mobilized. New Unification Church centers were set up everywhere and 5-10 members worked in each area everyday for about a year getting new subscriptions and delivering the *News World*.

For a month or two during that year, we were on a condition to either get a subscription each day, or fast the next day. I seriously didn't want to fast, so some days I would stay out until past midnight, knocking on doors in apartment buildings in Spanish Harlem until I got my subscription. It was kind of dangerous

up there at night, but I took my chances and was pretty lucky not to get hurt - and I didn't have to fast one day!

I was in a center on West 72nd St. in Manhattan, with other New Hope Singers. We were just about two blocks from John Lennon's apartment building, the Dakota. It was in my paper route area so I used to walk by it sometimes hoping to catch a glance of Lennon, but never saw him.

My newsletter was called *Cosmos*, the *West Side Subscribers Club*. Whoever got a subscription would also get my two page newsletter, with local information, events, and stories about the people in my area. I sold ads for local businesses to pay for the cost of printing. It came out once a week and I put it in each newspaper of each member's route.

Then one day, the order came from the leaders to stop selling subscriptions, and start witnessing. But not only did everyone stop selling subscriptions, they also stopped delivering the *News World*, and soon, the paper was losing hundreds of home subscriptions each week.

To stop the bleeding, one person in each center was picked to be responsible for getting everyone's route delivered.

I took the job and immediately advertised in my newsletter for newsboys. When some boys signed up, I would put their photos in the *Cosmos* and advertise for more. Very quickly I got a newsboy for each of the eight

How to make a newsletter

- **Size:** One page two sides
- **Time:** A newsletter does not take so much time and effort to produce and distribute, while the public influence it can have is surprisingly great. I usually put mine together in a few days, a few hours each day, and it takes around two hours to deliver each month.
- **Computer Applications:** I use Quark Express. Any publishing app will do. Photoshop comes in handy to enhance photos. Produce in color.
- **Getting stories:** Ask neighbors about interesting people in your area. Interview town council members, mayor, state representatives, etc. Write positive, inspiring stories about town and people. Don't take sides politically, but it's OK to write about serious and contentious issues. Try to be a mediator and stress true public service and volunteerism above party politics. Get neighbors and leaders to contribute stories if possible.
- **Cost and Printing:** Use home printer if it produces sharp copies and prints on both sides, or print where you work and give them some money for paper and ink. Avoid places like Staples which are expensive. You can print as few as 150-250 copies for distribution in your neighborhood and town.
- **Distribution:** Monthly. Knock on doors in your community. Hand deliver first few issues to get to know neighbors and they you. Later, put in newspaper boxes, inside screen doors, etc. Not in mailboxes, it's illegal. Get email addresses of as many people as possible to send a PDF copy. Hand deliver to town hall staff, council members, mayor. Place copies at post office, banks, library, etc. Color copies to special contacts and community leaders, but black and white to everyone else to keep cost down. Your influence in the town will far exceed your circulation when it goes to all the important leaders and is seen around town.



"Thank you for the nice article and invitation to speak. I am looking forward to my visit to the Seminary."

- Marcus Molinaro, NYS Assemblyman, 103rd District

"Thank you, Henry, for the copy of the Barrytown Gazette. Very nice article and publication. Your Barrytown Gazette continues to be a great service to the residents of Barrytown and all in Red Hook who read it. What a wonderful service to your neighbors and community."

- Lisa Pularo, Community Watch leader, former Red Hook Town Councilwoman

"Great reporting in the Gazette! The post office story, the gardens and especially the local political shenanigans. Thanks for your good work. Sent copies out and already got a thank you from Jay & Isabel's daughter Raquel in France."

- "Granny" Barrytown resident

"Henry, Good job, as always! I'm glad to see pictures of people and events that I care about!"

- Marirose Blum Bump, former Red Hook Town Supervisor

"Henry, thanks so much for putting together the Gazette. It is really a terrific local "news" source. I for one am against moving the voting place, and I plan to let our town board know and the Dutchess Board of Elections."

- Robert Burke, Barrytown resident. Director of Safety, Staffing, and Training New York City Outward Bound

or so routes.

I got to know the parents of each newsboy, and they were grateful that I gave them a job, and was looking after them.

Andrea - another New Hope Singer in my center - and I had a pizza party for the boys and their families in our center, and one day we took them on a field trip to the Statue of Liberty.

Without realizing, we began Home Church activities a couple of years before Father even started talking about it.

In 1978, I went to UTS and together with another brother, Monte Vianale, we started the *Mid-Hudson Tide: A Community Service Newsletter*. It came out once a month, and it was tied to a witnessing and community service project that Monte started at the Seminary.

We went out each week to meet local residents, take surveys, ask questions, write stories about them, and also make friends with local pastors in churches in Poughkeepsie and Kingston.

Soon we were holding interfaith services

at their churches and at the Seminary and writing about it in the newsletter.

We wrote in the first issue which came out in January of 1979, the following:

"We are a group of seminary students training ourselves for ongoing community service work throughout the world. We wish to extend our time and talent to all of our neighbors in the Mid-Hudson area. We hope it will provide a very real service to you by reporting on what's happening in your community. Please feel free to send us your recipes, short stories, poems, photos etc. to share with the community."

At the end of 2006, I decided to revive the old *Mid-Hudson Tide* under the new name, *the Barrytown Gazette*, and use it as a means through which UTS could make a contribution to the community. The first issue was in January and it had a story about the historic *Hudson River Ice Yacht Club* which was founded in the late 1800's by the Franklin D. Roosevelt family and other wealthy families who had vacation homes on the river. Today,

prominent doctors, architects and other professionals in the area continue to sail some of the old ice boats once owned by the club's founders.

They greatly appreciate UTS giving them access through our campus to the South Tivoli Bay, where they can park their trucks and set up the boats. In the past, the club members brought their boats to the bay through the railroad service road, and then crossed the tracks to the ice. This was dangerous for them as well as the public who came to watch and get rides.

When the right conditions of cold weather and little snow come together, we might find 15+ ice boats on the bay for a week or more in January and February.

Ice boats can go as fast as 70-100 mph and the ride is unbelievably exciting. When the Gazette or local papers announce that the ice boats are sailing on the bay, the public is soon to follow. Parents bring their kids and dogs and spend the day ice skating and frolicking on the Bay and enjoying ice boat rides.

The club sets up a fire in a large steel barrel

on the ice to keep warm and cook food.

It's a wonderful time for all, and it doesn't go unnoticed that UTS is their host.

In the previous column I wrote about our *Northern Dutchess Communities That Care* organization which the Red Hook police chief, a town councilwoman and I started to help kids at risk for substance abuse. One of our first projects was the holiday food drive, where teen volunteers helped collect food donations for the local pantry.

Our next community service project was to participate in the annual town wide street clean-up in April. We also recruited youth volunteers to help senior citizens do spring cleaning in their yards.

Since there is no town newspaper, and the Kingston or Poughkeepsie papers never cover these small events, *the Barrytown Gazette* wrote a story about the clean-up which was well received by the public and local leaders.

Jeffrey Martin, the town judge said of

NEWSLETTER CONTINUED on page 48

The Family Pledge and My Everyday Life

George Kazakos

George Kazakos is the HSA-UWC Director of Membership Development under the HSA-UWC Education Department. He lives in Clifton, NJ with his wife and four children.

How This All Started

Have you ever felt that the Family Pledge is so important but you didn't know what it really means? Well that's how I felt until I was invited by the Reverend In Jin Moon, President of HSA-UWC America, to the first Original Divine Principle (ODP) workshop. At the workshop, Reverend Sun Myung Moon, founder of the Unification Church, made a statement that launched me on a one-year path of self-discovery. In the middle of one of his speeches he stated with incredible intentionality, "You can bypass religion and go straight to heaven, if you live The Family Pledge." Well, that got me asking how living the Family Pledge could possibly improve my spiritual path. So, I started reading Rev. Moon's explanations on The Family Pledge, and I soon found that this would not be easy to answer. I was so fortunate to meet a church member from New York City Mr. Elio Roman, who has rigorously studied for many years Rev. Moon's explanation of the Family Pledge; he provided me the coaching needed for this discovery. There is a vast body of information that took a year to get through, and I am still reading some of it; however, it was through this research that I gained an unexpected renewal of my spiritual path. Now, I can focus on essential points of the Family Pledge that translate into behaviors that are making a difference in my life and more importantly, in how I relate to others. So, in this article I am not trying to translate The Family Pledge; rather, I am trying to contextualize this great revelation to speak to first-timer and seasoned Unification Church members.

The first revelation I had about The Family Pledge was rather than see it as a document that needed no further explanation, it should be understood as a table of contents for how to live our lives as blessed families who are striving to transform this world, and it needed to be unpacked to fully get the full scope of what is available. The second revelation I had was that in translating from the original Korean text, we get the words but not the context. Without knowing the context I was only able to relate with The Family Pledge abstractly. This further motivated me to dive in and gain greater clarity on the meaning of The Family Pledge.

The Israelites made a covenant with God through the Law. The Christians made a covenant through their faith in Jesus. For the time we are now living in the covenant is living the contents of The Family Pledge.

For me, what was most important was

how the Family Pledge plays out in my life, so I sought how to take each part of the pledge and write out my own explanatory statement that would help me understand the essence of that pledge and enable me to then translate it into a way of life so that I can play my part in God's great plan.

The Goal

Pledge Number One

The first pledge states: "Our family, the owner of Cheon Il Guk, pledges to seek our original homeland and build the Kingdom of God on earth and in heaven, the original ideal of creation, by centering on true love."

Simply stated, the first pledge asks us,

"To create a world of joy where all individuals and their families are alive, in the love of God."

For example, you could be living in a big, luxurious house, but if there is no one living there with you, the house and your existence in the house holds no value, because there is no one to share it with. Being together in love is what makes life exciting and worthwhile.

From my study of Rev. Moon's teachings, the place we call heaven is the place where two become one in love. The first pledge gives us the goal, to inherit God's love in "my" family and then share this grace with the rest of the world by taking the two who have become one in love, and multiplying that love over and over again. This is the ultimate outcome, to create a family with God alive in all relationships. This is what the original intention of God was in creating this world. Reverend Hyung Jin Moon, international President of the Unification Church, has eloquently summarized it as "inheriting the true love of God."

The other seven pledge statements are what we need to do to get there.

How to Get There

Pledge Number Two

The second pledge states: "Our family, the owner of Cheon Il Guk, pledges to represent and become central to heaven and earth by attending God and True Parents; we pledge to perfect the dutiful family way of filial sons and daughters in our family, patriots in our nation, saints in

the world, and divine sons and daughters in heaven and earth, by centering on true love."

Simply stated, the second pledge asks us,

"To be devoted children of God, our Heavenly Parent, thus inheriting God's heart and the ability to relate to others with true love."

I believe this statement represents the cornerstone of my faith. The Divine Principle explains, we are in the age of justification through attendance and to the level that I have practice this in my life, I have become clear in the direction of my spiritual path.

Nowadays, it is not uncommon to experience corruption in politics, abuse of power, exploiting corporations, being abandoned, etc., and this can have an effect on the way we trust. This is especially true if, for example, one has big expectations and then run into disappointment; one can easily become resentful, which leads to being skeptical.

That prototype can negatively affect how I relate with God. However, Jesus said you have to be like a child to enter the kingdom of heaven. And if heaven is where two become one, then finding a way to relate to God from a fresh perspective will make all the difference. This is the key to breaking through to a new level of love and creating a relationship with God; because in actuality, God is my loving parent.

I found the main ingredient to making my relationships work well is me. I cannot let circumstances determine who I am. It is my choice to be who I choose to be.

When I relate to God, coming before Him with a clean slate - or as a young child - then that opens up the possibility of experiencing true devotion, filial piety, a loving sense of duty, and having the heart to attend God.

When I care for God as my Parent, by praying and studying scripture and living a life honoring God's will in order to build God's ideal of true love in my family, God then becomes real in my life.

As a result, I've experienced being guided in my life through my intuition and conscience. In this state, life becomes simple and clear.

The state of heart of attendance and filial piety has a transformative effect in relating with everyone in my life. For example, there are many techniques for improving the relationship between a husband and wife, but the most powerful thing my wife and I share is our common relationship to God. But it does not stop there, it translates to every relationship because exercising this muscle of devotion is the only thing that over-rides or bypasses my

selfish tendencies or being apathetic, arrogant and blaming others. The heart of attendance to God can be practiced within all levels of leadership in society, including your boss, or the leader of a nation. This transforms how we operate as a community and world...its huge!

Most importantly, the two-way street of love with God is not just receiving; rather, as a child of God, I live for God's dream. In this way, following God is not just doing what I'm told; it's offering myself as a loving child seeking God's point of view; and taking on the audacious aspiration of being a source of inspiration to God.

To love and be loved are not active and passive roles. Rather both are active.

So, how does this all come into play in my daily life? In summary, the behaviors or action points that the 2nd Family Pledge translates to are:

Be - devoted to God

Do - God's will by studying and honoring God's word

Have - A loving relationship with God and with all the people in your life

Pledge Number Three

The third pledge states: "Our family, the owner of Cheon Il Guk, pledges to perfect the Four Great Realms of Heart, the Three Great Kingdoms and the Realm of the Royal Family, by centering on true love."

Simply stated, the third pledge asks us,

"To be loving in our relationships and in our families, where we mature and experience God's love."

When sunlight passes through a prism, the color divides. It's not that the prism makes new colors, but all the colors that are in the light become distinguished through the prism. The same is true for God's realms of love within families, which include:

Children's love, sibling's love (friendship), conjugal love, and parental love.

Experiencing these different colors, or relationships, gives us a context in understanding who God is. No lecture or class can do that.

For example, Children's love is not just receiving love, but through the give and take with their parents, a child distinguishes love and is molded in the traditions and behaviors of that love from the parents.

On that foundation children relate to each other as siblings in the context of Parental

“The Israelites made a covenant with God through the Law. The Christians made a covenant through their faith in Jesus. For the time we are now living in the covenant is living the contents of The Family Pledge.”

love. By siblings respecting elders and elders serving the younger ones, Sibling's love is distinguished again from the Parental love, in that it grows between brothers and sisters. This then translates into friendship. I have found that type of love has generated bonds with the people in my life that go real deep.

Then, becoming a husband and wife, we create a new family. In doing so, I've learned and am still learning how the opposite sex relates to love. With such different ways of relating to love, only God's perspective can bring my wife and I together, and the source of that love comes from the previous behavior of attending God first as a child with my own parents and then as a sibling with my brothers and sisters.

When my first son came into the picture, I began to understand how God loves me because of the way my heart opened up after becoming a father. Then, when I had my first daughter I began to understand how God loves my wife. This had the most transformative effect on holding on to love when the winds of challenges came between my wife and me.

A parent's heart can be fully understood when his children have children and they become grandparents, because it is then that their children finally understand them in their role as parents.

Lastly, because all families come to know God's heart by learning through the family all the different types of love that exist, we can then relate to others with love, family by family, as in the realm of one larger family.

In summary, the behaviors or action points that the third Family Pledge translates to are:

Be - loving in our relationships

Do - experience the different relationships of love in the family and “get” God's heart.

Have - a community that values each other as Children of God, experiencing God's love in the family and as an extended community.

Pledge Number Four

The fourth pledge states: “Our family, the owner of Cheon Il Guk, pledges to build the universal family encompassing heaven and earth, which is God's ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering on true love.”

Simply stated, the fourth pledge asks us,

“To be compassionate towards all people, thus creating unity and realizing true peace as one universal family of God.”

Here the goal is for all people from the diverse ethnic and religious groups to come together as One Universal Family of God. By being compassionate to all peoples of the world we powerfully bring God's anointing into each of our lives by valuing each other as children of God. Because God is our parent, the most wonderful sight is to see His children united. Often what holds us back from this sight is an ethno-centric view that separates us into different camps. We often pick being right over being united.

When we can lift up God as our parent, then that becomes the common denominator that can help us let go of “being right” and take on being united and compassionate.

This can take form in many ways, like going overseas on a service project, or getting involved in bringing ethnic groups together in your community, or even being open to marrying someone from a different racial or religious background.

What we get in the end is new realms of relating with people that have different values from us. In this way, we have a contrast against which to reflect on our identity so that we can powerfully understand ourselves.

In summary, the behaviors or action points that the fourth Family Pledge translates to are: Be - compassionate

Do - get involved with diverse cultures and religions

Have - discover our selves by discovering others and begin to live in true peace, as a Universal World Family

Pledge Number Five

The fifth pledge states: “Our family, the owner of Cheon Il Guk, pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.”

Simply stated the fifth pledge asks us

“To be committed in taking action, on the inspiration we receive from God. Our actions then generate a force that becomes a channel for God's blessings to materialize.”

I'm sure most are familiar with a popular book that came out a few years back about a secret that once learned, could give a person great fortune. Well, pledge number five takes that concept to a whole new level. After we have experienced pledges two - four, our

understanding of God's heart is so deep that we reach the point when we become so compelled, we cannot but help God build His dream of a world living as one in God's love.

So how do we make this dream real? Reverend Moon has received God's calling many times in his life, sometimes towards a particular area that needs resolving. When that happens, he puts tremendous effort everyday into discovering what needs to be done and then goes about his task without sleeping, working tirelessly to reach his goal. Through striving every day, this creates a spiritual force that takes form on Earth as results. This process is a combination of spiritual and physical forces, which has a sum that is larger than its parts.

This is an example of how the physical and spiritual forces come together to bring a result. If we work together, united collectively, then even a small group of people can bring down the walls of Jericho! In this age, this means we can transform this world with the love and power of God. The key is our unity and going all out for God.

In summary, the behaviors or action points that the fifth Family Pledge translates to are: Be - Committed

Do - Respond to God's call in your daily life, striving every day

Have - In so doing, you can create great results through your efforts.

Pledge Number Six

The sixth pledges states: “Our family, the owner of Cheon Il Guk, pledges to become a family that moves heavenly fortune by embodying God and True Parents, and to perfect a family that conveys Heaven's blessing to our community, by centering on true love.”

Simply stated the sixth pledge asks us

“To be unconditional representing God's heart, and reach out to share God's love, truth and blessing to our community”

For me, what is exciting about living for God is the moment when you help another realize for the first time, what's possible to them in understanding God in a new way. Through that realization about God transformation takes place. You get to be a part of the process. In doing so myself with those I have met in my life, I experienced my own faith become deep and real, and as life moved along, I got to see the beautiful children that

have come as they developed their family. I can say happily and with pride, “that's the person I shared my faith with.” A sense of truly making a difference makes life so full and worth living. Because after God has welcomed me into His grace, the best way for me to say thank You is to give His grace away to someone else.

In summary, the behaviors or action points that the sixth Family Pledge translates to are: Be - Unconditional in your love to others.

Do - become part of helping someone else discover God.

Have - have the experiencing of making a transformative difference in someone else's life and let others know that they can make differences as well.

Pledge Number Seven

The seventh pledges states: “Our family, the owner of Cheon Il Guk, pledges, through living for the sake of others, to perfect the world based on the culture of heart, which is rooted in the original lineage, by centering on true love.”

Simply stated the seventh pledge asks us

“To be serving, living for the sake of each other, extending God's love to our community to create a culture of heart”

A first step in understanding a core part of God's heart is to be altruistic, philanthropic, giving, and caring. This is done on the foundation of the previous points of becoming one with God, our family, community, and world. When we have accomplished these initial goals first, then as one team, we can lead our neighborhood or interest community and make a difference in people's lives on a larger scale. We can do more than just inspire or serve our community; we can share God's grace and blessing and truly impact the quality of people's lives by giving them access to the points previously mentioned.

If we work as a united group of people, collectively working in different areas yet in an interdependent way, we can affect many different fields including culture, government, the arts, and education. This is how we can create a culture that is thriving in mutual prosperity.

In summary, the behaviors or action points that the seventh Family Pledge translates to are:

Be - Serving.

PLEDGE CONTINUED on page 48

PLEDGE CONTINUED from page 47

Do – take a pro-active leadership role in your community

Have - a thriving community that is mutually prosperous.

Pledge Number Eight

The eighth pledge states: “Our family, the owner of Cheon Il Guk, pledges, having entered the Completed Testament Age, to achieve the ideal of God and human beings united in love through absolute faith, absolute love and absolute obedience, and to perfect the realm of liberation and complete freedom in the Kingdom of God on earth and in heaven, by centering on true love.”

Simply stated, the eighth pledge asks us

“To be trusting in God, liberates the pain and sorrow of the past, allowing us to be alive in ultimate joy and freedom.”

On an historic and, or personal level, many have endured sorrow and pain. This has caused us in some ways to have a closed heart, which may have led us to miss out on opportunities to create a wonderful life with God where we can freely experience God. God did not create hell; rather, our selfishness, irresponsibility, arrogance, and justifying nature created it. God is our parent and as a parent, God only wants to be with the children. However, God cannot be on the same wave length as we if we are resentful, jealous, or hateful.

So, then the question is, “how can we let go of this baggage of the past?” Maybe an existentialist would say, “live in the now” or a Christian would say “by the blood of Christ” or a psychologist would say “get rid of your guilt.”

Well, these may all be true to a certain degree, however, when I’ve taken on being faithful and lovingly obedient to God, and putting my trust in Him, I am able to let go of fear and ego. Or, in other words, I can take total responsibility for my life in spite of crazy circumstances or of being wrongly accused. Through this way of being, this has opened me up to living powerfully with God and being grateful, just because.

This may seem unreasonable in a sense, yet it is the path God has traveled to save His children. Knowing God’s story of forgiving and forgetting, gives us the power to do it ourselves. In doing so, we understand, yet again, the heart of God, which is a massive abundance of grace and love. I’ve come to know through this process that I’m able to experience God’s heart in a way that can never be explained.

Bearing this in mind, by being faithful and lovingly obedient to God, we can be liberated from all constraints of the past and be present with God in unrestrained joy and freedom.

In Summary: the behaviors or action points that the eighth Family Pledge translates to are:

Be - trusting in and grateful to God and to extend forgiveness to others and to oneself.

Do – take your trust in God and regardless of adverse circumstances, forgive and accept just because.


Have – a free, unrestrained relationship with God and love powerfully.

When I doubt people, I feel pain.
When I judge people, it is unbearable.
When I hate people, there is no value to my existence.
Yet if I believe, I am deceived.
If I love, I am betrayed.
Suffering and grieving tonight, my head in my hands
Am I wrong?
Yes, I am wrong.
Even though we are deceived, still believe.
Though we are betrayed, still forgive.
Love completely even those who hate you.
Wipe your tears away and welcome with a smile
Those who know nothing but deceit
And those who betray without regret.
Oh Master! The pain of loving!
Look at my hands.
Place your hand on my chest.
My heart is bursting, such agony!
But when I loved those who acted against me
I brought victory.
If you have done the same thing,
I will give you the crown of glory.

-written by the Reverend Dr. Sun Myung Moon when he was 16 years old

Pledge Eight may be best said by a young sixteen-year-old boy’s poem

In conclusion, through Reverend Moon’s inconceivable life path, he and his wife have inherited from God the essential points for us to connect in the most direct way to God. For me, this past year researching and discovering how to implement The Family Pledge in my daily life has been the greatest gift. Life can

get quite confusing sometimes and to have a compass like The Family Pledge makes all the difference in the world as it provides a multi-leveled guide for my spiritual path on Earth. Since having unpacked and fleshed out The Family Pledge and applying it to my daily life, I have improved the education for my spiritual growth, and life has been fulfilling knowing where I’m going. I consider The Family Pledge is our modern day covenant with God. 

NEWSLETTER CONTINUED from page 45

the event, “Terrific job with the teens. Very inspirational.”

In a series of issues last year the *Barrytown Gazette* followed the progress of Joe Lydon, 24, from Barrytown and his girlfriend, Emily Underwood, 22, who took up the challenge of walking the 2,178 mile Appalachian Trail from March to August. It took them 163 days and three pairs of hiking boots each.

A passage from one of the *Gazette* stories explained:

Although they have loved the experience of being so close to nature and meeting many wonderful fellow hikers, it has not been easy. They have sloshed through cold, rainy days over half the time on the trail, and their diet has been very light in order to keep the weight in their packs down.

“We have bagels and peanut butter for breakfast, trail mix and dried fruit for lunch, and dried

Lipton Soup mix in hot water for dinner,” Emily said.

“Everyday we daydream of food, and can’t wait until the next town, so we can go get a pizza,” she said.

One of my favorite issues was June, 2008, which featured a story on President Theodore Roosevelt, who came to stay for the summer of 1868 at the original Massena House on the UTS property when he was 8-years-old. Letters of his that I discovered at the Harvard Library which he wrote to his nanny who remained in the family mansion in NYC, detail all his adventures that summer. In one such letter he sketched the Tivoli Bay - where we Seminarians fished with Father - and he spoke of a rowboat trip he took with his mother, uncle and his dog Jack, across the Bay and up the Sawkill Creek to the waterfalls for a picnic lunch.

The article went on to say:

“Teedie” (Theodore’s nickname) wrote of daily pony rides to Crugers Island; wild dogs

chasing him and his cousin through the woods; swimming and row boating on Tivoli Bay; and of his budding interest in all types of small mammals, insects, snakes and birds, which he began to collect. They became part of his “Roosevelt Museum of Natural History.” The whole collection eventually ended up in the Museum of Natural History in New York City, which his father helped to found.

In his latter life, as president of the United States (from 1904-08), Roosevelt made conservation a central policy issue of his administration.

He established 150 national forests, fifty-one federal bird reservations, four national game preserves, five national parks, eighteen national monuments, twenty-four reclamation projects, and seven conservation commissions. The forest reserve in the U.S. increased from 43,000,000 acres to 194,000,000 acres during his tenure.

Roosevelt advocated for the sustainable use of the nation’s natural resources, the protection and management of wild game, and the preservation of wild spaces.


Considering Roosevelt’s intense love of nature which was nurtured during his stay here,

Barrytown might legitimately be called the place where the Green Movement began, 140 years ago.

In conclusion, if you persist in volunteer work and start a newsletter, you will have many rewards - meeting wonderful people, gaining friendships and the respect of your neighbors and the leaders in your town. And best of all, you will feel the accomplishment of making a positive contribution in your community. You might even consider this your Home Church work.

As True Father’s says:

“Serve the 360 homes. Go there every day and serve. Then they will like you. Soon you can say, the Unification Church has a very good and important message. Your son and daughter can learn so much, to help them to become better people. Would you like to come and listen? If you have served them and they like you, then they will listen to you. They will come to trust you.”

- Father Speaks to the Crusade - 9/5/78, London 

EDUCATIONAL RESOURCE REVIEW

Questions and comments can be emailed to
edunews@unification.org

True Family Values

Why use *True Family Values* as an Educational Tool

Reviewed by Bethany Phillips

Bethany is a volunteer for the HSA-UWC Education Department. She received her Bachelors Degree in Classics and her License and Certificate to Teach from the University of Mary Washington. She lives with her husband, parents, and siblings in Northern Virginia and is currently Teaching Middle and High School Latin in Fairfax County. She was recently appointed to the Northern Virginia Family Church Elders Board and is strongly involved in the Northern Virginia Family Church Youth Ministry.

The first time I observed Pledge Service by myself, I was about twelve years old. My mom had been up late the night before and fallen asleep on the sofa. I woke her up when I turned the light on to start tidying the room and she was surprised to find me ready for Pledge Service. I told her that I had decided that I was going to do Pledge Service no matter what that morning and she said she thought I was ready to lead a Pledge Service by myself. So, I lit the candles, I sang a song, I read the Pledges aloud in Korean and English, I prayed, I bowed, and I even put the candles out. I remember this experience fondly as a time when I was acknowledged by my mom for having grown spiritually to a certain point.

My mom was the first person who explained to me what the Family Pledge meant: that it was a promise to God that we will try to do all of the things listed in each pledge. I remember sitting in the living room with her and my siblings, talking about what each word meant and what we were really saying every time we recited the pledges. This has stayed with me throughout my life. To me, the Family Pledge is a regular reminder of what we, as Unificationists, should be striving for; it's a reminder of who we are.

True Family Values explains each of the pledges in great detail to provide meaning for each word and explain the heart behind each phrase. It is a fantastic tool for parents and educators who are looking for help explaining what the Family Pledge means to the children they raise and work with.

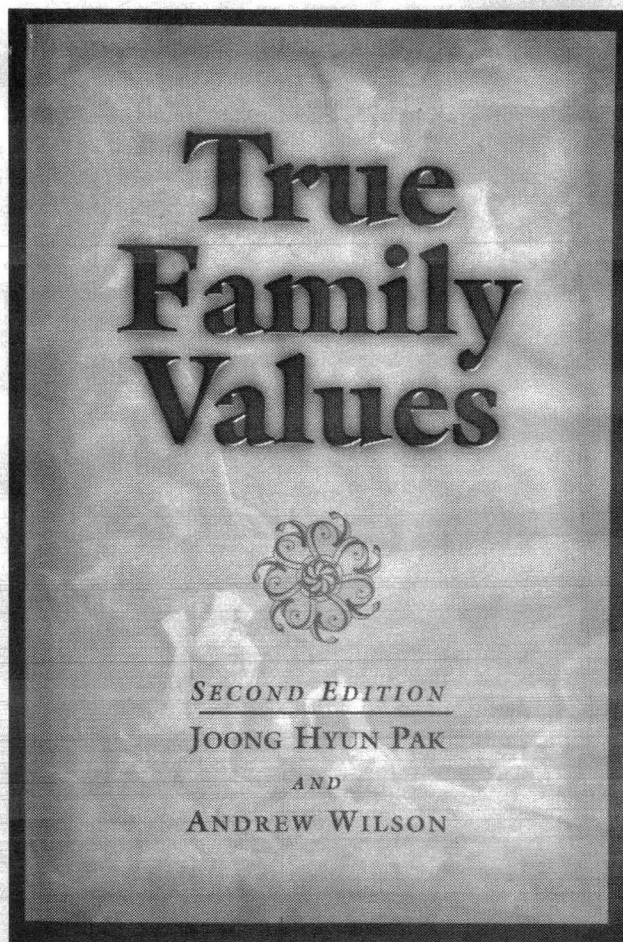
The Book

True Family Values begins with an introduction that explains the origin of the problems in American Society as a breakdown of family values. It then offers this book as an explanation of the values we need to bring into our families in order to fix the problems in American Society.

The meat of the book is broken down into chapters correlating to each of the pledge points. It uses *Divine Principle* concepts to break down each pledge, phrase by phrase, and discuss the heart behind every word. Each chapter is divided into two or three sections based on the words and phrases in each pledge.

The conclusion of the book reminds us that as we incorporate the values in the Family Pledge into our lives and relationships, we bring God deeper into our lives and relationships.

After the conclusion, there is an Appendix which diagrams the Family Pledge in terms of Origin, Subject, Object, and Union phrases. I find this extremely useful, because it helps me think about the pledges in a different way, but I expect that it will also be more confusing than helpful for some. For example, in the first pledge, the phrase "True Love" represents the Origin, the phrase "Our Family" represents the Subject, the phrase "seeking the original homeland" represents the Object, and the phrase "to establish the Kingdom of God on Earth and in Heaven" represents the Union. What I get out of that is this: True Love is the beginning of a family, and a family that comes from True Love seeks the Original Homeland. When that family finds the original homeland, it works hard to build up the Kingdom of God.



As we incorporate the values in the Family Pledge into our lives and relationships, we bring God deeper into our lives and relationships.

Some Ideas

Parents and Educators who struggle with finding the right words and examples to explain the Family Pledge will discover everything they need in *True Family Values*. It provides clear explanations of concepts accompanied by occasional diagrams which give the educator ample material for lectures, short talks, activities, guided discussion, etc.

Each chapter has at least one visual to help express the concepts of the pledges. These can be used as visual aids for lectures and short talks, and will be familiar as they are all based on lecture diagrams commonly used for Chapter One

of *Divine Principle*.

My mom teaches Elementary Sunday School and every other year devotes about two months to the Family Pledge in her 5th and 6th grade class. She designs discussion and activities for one pledge each week and combines quotes from Reverend Dr. Sun Myung Moon, Reverend In Jin Moon, the *Divine Principle*, the Bible, and many other sources (like *True Family Values*) as aids and substance for her lessons. With every pledge, her focus is on the heart behind the words and what they really mean.

One example activity for the introduction of the Family Pledge topic is to create medallions similar to the one Reverend Hyung Jin Moon wears out of cardboard and have the kids cut and paste copies of the Family Pledge to the back so that they have it with them as a necklace.


A variation on that activity would be to use the Appendix that diagrams the structure of the pledges and have the Sunday School students do a cut-and-paste activity to put their pledges in the correct order.

For older children and teens, the teacher or parent could lead a discussion about the structure of the pledges with questions like, "why is this word structure important?", "what *Divine Principle* concepts do you see in the word structure?", and "how can you reword each pledge so that it makes more sense to you?". A Sunday School teacher or parent could also have her students rewrite each pledge without using any of the words in the original pledge. This would stimulate creativity and force each teen to think deeply about the meaning of every word in the Family Pledge. Having teens do this individually could be rather daunting for some, so the teacher may want to have the teens work in groups. One way would be to assign each group a different pledge, and another way would be to assign every group the same pledge and see what is the same between each group's rewritten pledge. This could also be done as a class activity, where the teacher writes the original pledge on the board and then has the teens call out various synonyms or definitions for each word and the class as a whole rewrites that pledge together. The purpose of these activities is to help the teens wrap their minds around the concepts within the Family Pledge so that when they read those words, they will have a strong grasp of what they mean.

The Recommendation

My primary recommendation is that the meaning of the Family Pledge be discussed with children between the ages of 8 and 12 in a familiar, personal setting under the context of developing their own personal faith. The tone of *True Family Values* is extremely academic in nature, and I do not recommend having a child or teen read it on their own without an older sibling or parent figure to guide their understanding and answer their questions. I also recommend teaching Chapter One of *Divine Principle* in great detail before going into *True Family Values*, as so much of that content is based on the concepts in Chapter One of *Divine Principle*.

I do recommend *True Family Values* as a resource and teaching tool for parents, youth ministers, and Sunday School educators.

True Family Values is available for purchase through www.hsabooks.com and the text of the older edition is also available online through www.tparents.org. 

Scientific Restorative Solutions: Part II

Scientific Researchers Receive Divine Inspiration and Discover How to Improve Physiological Evolution

Debbie Kimsey

Debbie Kimsey is a Naturaph Consultant and Research Scientist in Alabama

"BRINGING THE PAST INTO THE PRESENT FOR THE FUTURE"

The following article is then second installment the first of which appeared in the March-April double issue of Unification News focusing on the research and study of three natural health researchers. The articles introduce three important figures in the study of the natural health sciences. They are: Kazuhiko Asai, Ph.D., author of Miracle Cure Organic Germanium; Dr. Gustavo Bounous, an Italian born Master Research Scientist and MD who spent twenty years researching the value of glutathione, which is a tripeptide or very small protein, and the antioxidants in each cell in our body; and Dr. Hans Nieper, a German born Medical Researcher and MD who spent most of his finding ways to restore our health on the cellular and electrical levels. These three natural health researchers and doctors have made huge contributions towards providing mankind with tools that we can use to repair thousands of years of wear and tear on our immune systems. They were driven by inspiration from God to spend a large part of their lives in research to find important missing links in the state of our health in the hopes of attaining True Original Health.

Dr. Gustavo Bounous

The second notable natural health researcher and doctor Dr. Gustavo Bounous, is an Italian born Master Research Scientist and MD of great importance. He has been recognized for twenty years of research studying the value of glutathione, which is a tripeptide or very small protein, and the master of the antioxidants in each cell in our body. The cells of our body manufacture glutathione in order to protect the oxygen supply for each cell. It does this by controlling all of the other antioxidants in the body, ridding and neutralizing them of their toxins, which in turn allow the antioxidants to capture more toxins in the body and hand them over to the glutathione system Glycine, glutamic acid (glutamate), and cysteine, are the 3 amino acids which make up this powerful healing nutrient. Without glutathione, a cell cannot live. For a cell to create the intracellular glutathione it has to be supplied by these three precursors. Cysteine is the most important of the three, and besides being absent or deficient in our diets, it is also sensitive to heat and pressure, oxidizing rapidly, even during digestion. Humans in general develop a deficiency in intracellular glutathione as we age, which leaves us vulnerable to disease.

Dr. Bounous developed a formula of simulated mother's from undenatured whey protein - a milk serum protein isolate that supplies these three precursors in the proper amount for the cells to produce glutathione quickly. This nutrient is so precious that scientists have searched for over a hundred years for a way to supply these three precursors fast enough for the body to heal itself of even cancer and Aids.

Glutathione also cleanses the arteries. It has the same properties as Germanium in that it detoxifies the cells in our body and protects our cellular oxygen, even enhancing the oxygen as Germanium does.

Germanium prevents oxidation of the cysteine in the test tube for up to a week according to research. The field is wide open for further research of Germanium and its abilities and use with other herbs and nutrients. I am working in this direction with my own research. Please contact me directly for more information on Dr. Bounous's formula as his formula is not yet ready for public announcement. I regard his findings with such acclaim that I have gone so far as to call this glutathione formula the "Medical Breakthrough of the Millennium: The Key to Unlocking the Gate to Immunity!" His passion to heal the human body and restore it to its original state of being stirs a great deal of joy in me.

Dr. Hans Nieper

Dr. Hans Nieper, our third notable natural health researcher and doctor is a German born Medical Researcher and MD who spent most of his life - nearly 50 years - finding ways to restore us to our true original health on the cellular and electrical levels. In achieving high recognition, the infamous oncologist, MD, and clinical researcher was also a Tachyon/Field Space Physicist. (I am going to try to explain his work to the best of my understanding on how his research connects with our daily lives, the promotion of "true original health", the Divine Principle and the Universal Prime Energy Force. In my life, I make it my goal to connect all life to the Divine Principle.) As a premedical student, he sought to apply the tools of physics to the study and practice of medicine and sought out the works of Einstein, Nikola Tesla, Paul Dirac, Peter Higgs, and Richard Feynman. Their research and theories pointed to the possibility that gravity, electricity, and magnetism are all manifestations of a single, immensely powerful energy field that spreads through all space in the universe. From what I can understand Universal Prime Energy Force as taught in

the Divine Principle, is the energy that formed the very first particle of the universe which multiplied into creation as we know it today.

Ilona Ohira, a Hungarian physicist who is a member of the Unification Church, interprets it this way: "Today's scientists understand that universal space is penetrated by an energy-field gravitation or tachyon-field, from all directions in space and towards all directions.

"As we go about our daily life we can experience unlimited interactions with objects due to the infinite gravitational force that surrounds us.

"Here we understand the Universal Prime Energy that can be broken down to mathematical details.

"Dr. Nieper's thinking was that the practical explanation of the phenomena of gravity can bring about the production of unlimited, inexpensive usable energy.

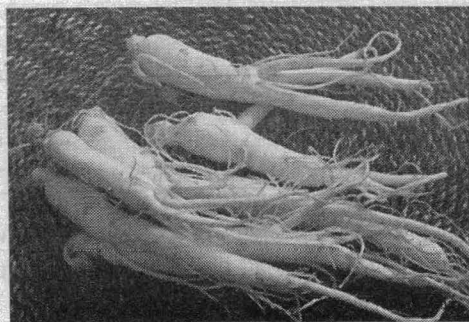
"Today the Tachyon-field theory remains hypothetical, practically untouched by research, yet, on an extremely desirable, modest aim for the future of more equally distributed energy sources.

"In a God-centered world, each and every one of us can have access to infinite energy sources for our daily lives because God put these energy sources around us to be used."

Dr. Nieper was convinced that there is an inextricable relationship between the energy of the universe, the body's cellular energy, and each individual's personal health. His book, Dr. Nieper's Revolution in Technology and Medicine, explores this concept. In his book, The Curious Man, he explains that his fundamental interests have been in clinical medicine and the welfare of individual patients. Long-term survival and patient well-being are his goals for medical care, which is reflected by the positive changes in the patient's quality of life. Accordingly, he always considered it his duty to provide patients with scientifically valid, nontoxic therapies that could enhance their abilities to live comfortably and productively. He says that, "For the purpose of science and medicine, electricity is the spark of life for which modern medicine defines life by the presence of an electrical potential and death by its absence of electrical potential." According to his thought, a patient is not considered truly dead until there is no evidence of electrical activity in the heart and in the brain.

Nobel Prize winner, Otto Warburg says that healthy cells have a cell voltage of 70-90 millivolts. This amount drops as

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To contact Debbie Kimsey directly, write her at:
11347 Co. Rd 7, Moulton, AL 35650
originalworldhealth@yahoo.com
telephone: **256-606-7272**

The Education Department has recently published a **mini handbook** entitled **A Vision for Growth**.

This practical guide was compiled by a team of dedicated educators from around the country in hopes of providing easy-to-read guidance on nurturing the spiritual lives of our children.

Grounded in Unification Thought, this information provides a common framework with which to approach the education of the whole child, in a variety of settings including

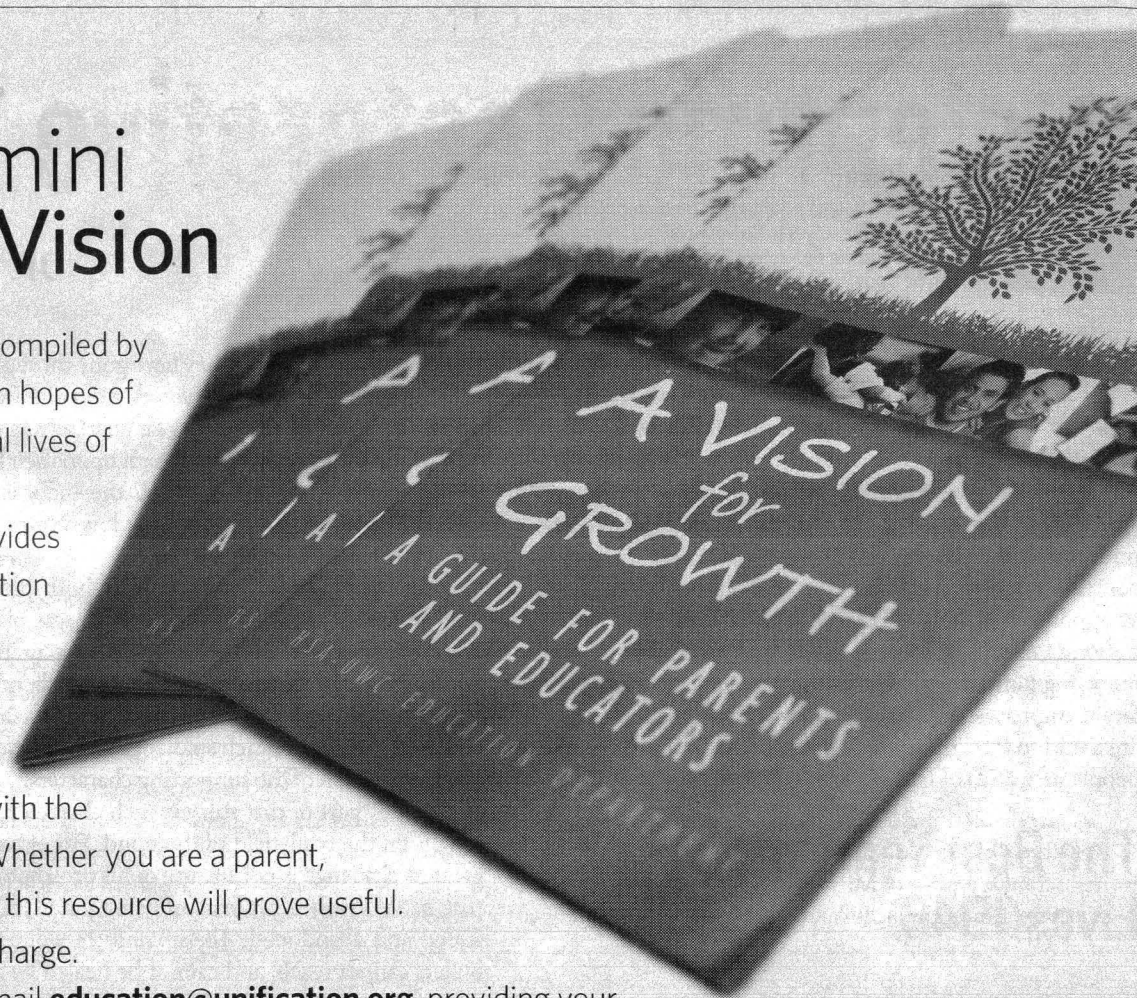
the **home, Sunday School** and **Youth Ministry**.

We encourage parents and educators to read the booklet and become familiar with the direction and vision of education for Generation Peace. Whether you are a parent, a thirty-year veteran or a first-time teacher, we hope that this resource will prove useful. These booklets are available and provided for you at no charge.

If you would like to order some for your area, please email education@unification.org, providing your name, address, and the number of handbooks you would like to receive.

Thank you,

Heather Thalheimer
Director, HSA-UWC Education Department



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we age or get sick. If the electrical charge of a cell drops to 50, one may experience chronic fatigue. When it drops to 15 then the cell can be cancerous. Cancer cells function best in the absence of oxygen, living on fermentation rather than on respiration. Dr. Nieper has deeply researched cellular membrane integrity, which is similar to "electrical fences" that maintain the borders of the cells and the organs they form. Without the framework of these membranes, we would be nothing more than very large disorganized puddles. They are the "gatekeepers" of our cells maintaining a very precise electrical balance of 1/10 of a volt controlling both intra- and extra- cellular environments allowing certain nutrients to enter, excreting waste products and exchanging energy with or communicating with the other cells of the body.


Digestive enzymes are not required to break down minerals and the mineral salts. These minerals form ions or electrolytes that are absorbed directly into our blood serum and circulate to the whole body. Electrolytes are liquid solutions of ions that are able to conduct electricity. Diseases and nutritional deficiencies often cause blood electrolyte imbalances. For the minerals and nutrient supplements to be effective, they must be designed to seek out and by directed transport, to carry their minerals to specific organs, cells and the cells' functional components. A disease is a small number of fundamental pathological disturbances of the cell. Dr. Nieper considers nutrient and mineral transporters to be among his most potent weapons in the prevention and treatment of disease. The basis of orthomolecular medicine follows that there are specific transport agents that can improve or cure the disease at the cellular level in the treatment of most diseases,

which holds that disease may be cured by restoring to the body an optimum balance of those essential substances required to maintain its normal functions.

A mineral transport substance, such as, calcium, potassium, magnesium, zinc, and lithium mineral salts of aspartic acid (aspartates), orotic acids (orotates), arginine, a basic amino acid (arginates), and 2-aminoethylphosphate(2-AEP), an essential component in the structure of all cell membranes which supports the condenser function of cells at membrane surfaces, works by releasing an ion- an atom or group of atoms that carries a positive or negative charge- at a particular cell site where the ion is required. By scientific design, an address can be written on the mineral ion directing it to where it is needed to carry out specific functions, such as: activating biological active enzymes; restoring damaged cell structures; conducting genetic repair; or sealing cellular membranes against harm by toxins, bacteria, or viruses. Mineral transport has a very simple principle and is extremely harmless while producing extraordinary results. Our cells process and absorb this mineral transport system. Mineral electrolyte transporters attach the minerals to their designated positions on the inner and outer membrane walls as well as being transported to the insides of the cells for mitochondria metabolism of the sugars and fats for the cellular energy of the ATP-adenosine triphosphate which transports much needed energy, oxygen, and other substances to the blood protecting the heart and other organs. Living cells do respond to energetic fields and the presence of some forms of electromagnetic field energy can drastically alter cellular function resulting in a wide range of disease processes, especially when coupled with the other risk factors. Humans are living conduits of (and exist because of) the energy of the universe and we can possibly learn to actively control this energy and use it in positive ways.

Astonishing advances toward medical science have been made over the course of history, especially within the last couple of decades, yet, there is still many unanswered questions in the prevention and treatments to many diseases and the strong foundation that medical science is built on is deprived of the light of other sciences and medical traditions. There is still too much negative side effects because of the limitations of medicine as it is practiced now and most physicians and scientists are unwilling to accept the fact that new answers will not be found in old places. Dr. Nieper looked beyond the traditional boundaries of medicine to other sciences- particularly physics, botany, and entomology (the study of insects) - for answers to the question of how best to care for his patients without subjecting them to the toxic agents that are the mainstay of so many medical treatments. Call me if you are interested in these nutrients.

Here is what I see with these nutrients: Organic Germanium acts as oxygen, and even helps the cells to absorb more oxygen by detoxifying the enemies and entities out, increasing circulation, vibration, energy, and helping our bodies to evolve to our original state from outside of the body to the inside of the atomic structures of the cells. Glutathione is very, very similar to the germanium, removing all toxins inside the cells, healing the immune system. Mineral transporters helps the body to heal by fortifying and shielding the cells inside and out with the electrical elements necessary for protection from the enemies of "true original health" of all living cells.

Herbs, especially the Ginseng roots, these designer mineral transporters including organic germanium, and certain nutrients help to provide what we need to win the war of diseases along with God's love, and truth of our most and very precious beloved True Parents of all mankind and their most and very precious True Family. 

**Cathlene Bell**

Cathlene Bell is double majoring in Communications and Peace Studies. She strives to fuse our nation's love affair with movies and our movement's values to show how film can be a powerful tool in expressing God's word.

When we as a society think of the people who are fighting for our freedom, some will know those people and their sacrifices all too well. The rest of us, the inexperienced or unassociated, will probably gather our understanding from the media, who uses words like "troops" instead of soldiers, and feature footage of endless uniforms and shaven heads. This verbiage and imagery has contributed to our forgetting of WHO our human shields are, as opposed to simply WHAT they are or were. It is with that notion in mind that I would like to turn your attention to the following films. They come from different eras, and have different emphases. But both, produced during the throes of war, are a nod to the important realization that our protectors are people first, and soldiers second.

The Best Years of Our Lives (1946)

Directed by William Wyler

Starring Fredric Marsh, Myrna Loy, Dana Andrews, Harold Russell, Teresa Wright, Virginia Mayo & Cathy O'Donnell
Rated NR, (Not Rated) (I would give this film a PG, for extensive smoking and drinking, subtle referencing to sexual infidelity)

Running Time: 168 minutes

The winner of eight Academy Awards, *The Best Years of Our Lives* follows the post-World War II lives of three veterans. Al, Homer and Fred return to their hometown of Boone City, are reunited with their family, and slowly

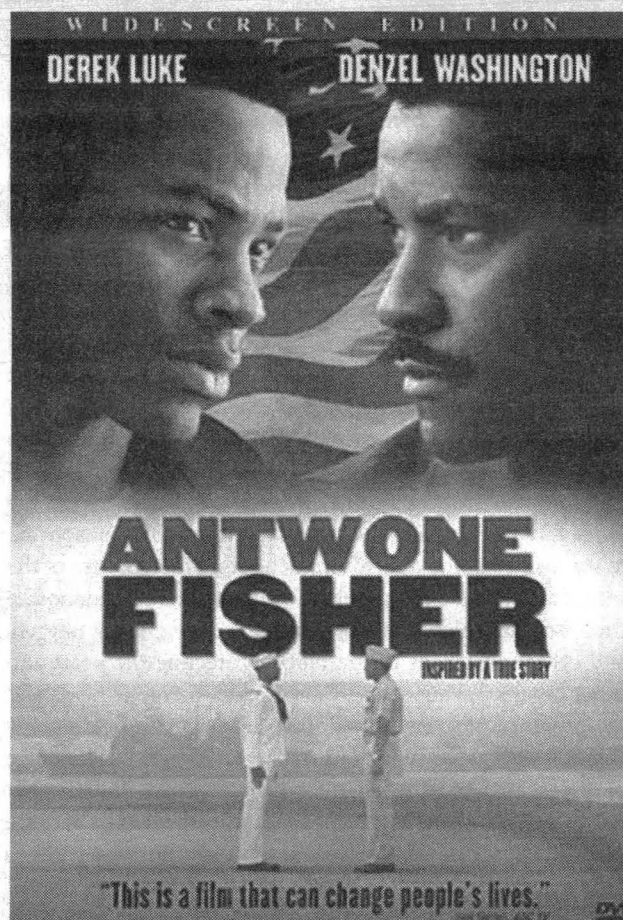
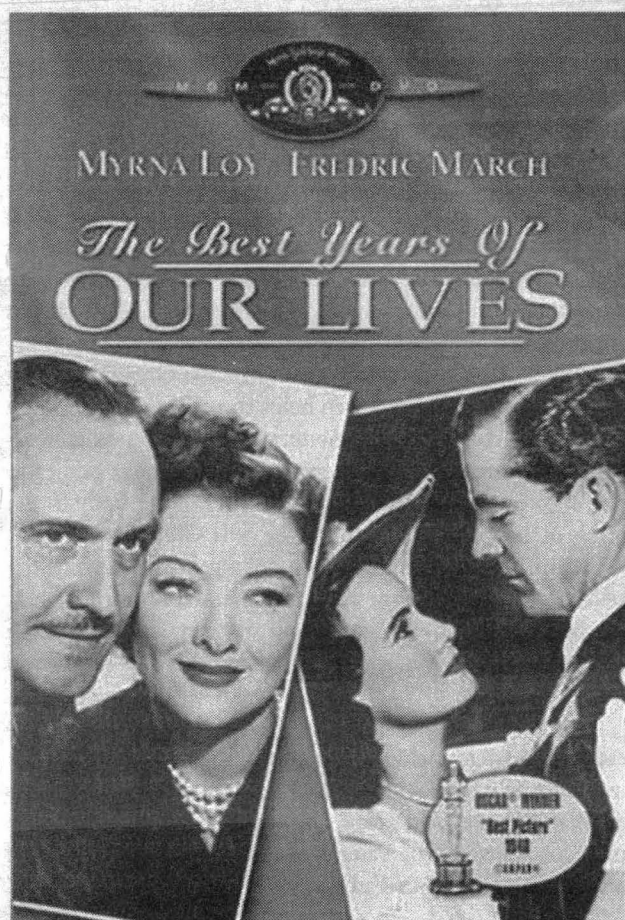
come to terms with what they have gone through. Though the veterans share similar experiences from the front line, their domestic rankings are about as far apart as one can get. However, while several crises await them upon their homecoming, those situations cannot vanquish the indomitable spirit of each soldier, as well as that of their loved ones ... or at least, most of them.

Aside from the superb acting by both professional and non-professional alike (Homer Parrish was played by a real GI). What makes this film work is how accurately our brothers in arms are portrayed. Although each of the veterans participated in an activity which, to those outside of it, seems remarkably uniform, each soldier has a deep, rich and unique story, as do each of the supporting characters.

A major part of that story is each character's internal war, fought on the battlefield of the mind. For example, Homer's greatest challenge is not the use of his prosthetics. Rather, his true battle involves his fears of being pitied, misunderstood, feared and abandoned. These conflicts wound a place that bullets cannot reach, and cannot be healed by any medicine. Indeed, these battles cannot be fought alone; they each require the joined efforts of the soldier and his loved ones, as can be seen brilliantly through each veteran's journey within the film. Be sure to especially watch out for scenes with Homer and his fiancée, as well as Al's company speech and the reading of Fred's military citations.

Discussion Questions

1. What do you think might be running through Fred's mind while he is in the B-17 graveyard? What do you think the scene is trying to suggest?
2. Consider the role of Millie, Al's wife. What does her character and personality bring that is unique to the story? What facet of postwar America does she represent?
3. What event returned Homer to an emotionally whole state? How can we apply that event into our own lives?



Antwone Fisher (2002)

Directed by Denzel Washington

Starring Derek Luke, Denzel Washington, Joy Bryant, Salli Richardson-Whitfield
Rated PG-13 (Due to sexual situations including sexual abuse of a child, severe child abuse, some strong language)

Running Time: 120 minutes

This film, which is based on a true story, follows the young sailor for which the film is named (Luke), as he is ordered to see a Navy psychiatrist (Washington) who hopes to help him with anger management. Over the course of his therapy sessions, Antwone finds the courage to seek out the family that abandoned him as a child, which leads him to an experience of critical catharsis.

The fascinating thing about this film in relation to this month's theme is how little it overtly involves the Navy; it is reduced to little more than a backdrop. However, the Navy provides the support and stability that eventually grounds the wayward Antwone, and helps him open up about his past. This notion of military service as catharsis in itself is a side of the armed forces that is rarely considered.

Just as with the previous film, what makes this film work is its accurate portrayal of the soldier as a person first. His emotionally scarred story is so raw and real that there is no way any viewer could view Antwone as "just a soldier." Likewise, clearly Antwone has his own series of internal battles, both with himself and in his interactions with others. As an example, pay close attention to Antwone's graduation from his Japanese class. As if Antwone's scars from his having no known family weren't raw enough before, Dr. Davenport's news brings that pain into full view. It also brings out Antwone's true feelings for Dr. Davenport, who he desperately needs to be able to fill the holes in his soul. Take note also of the opening scene, and how its echoed reprise at the end of the film makes for an arguably satisfying conclusion.

Discussion Questions

1. While there's no question that Antwone aches from a lack of a father, his lack of a true mother figure is equally as painful. In what ways do Berta, Mrs. Tate, Nadine and Cheryl each shape the role of a mother for Antwone?
2. What do you think the poem "Who Will Cry for the Little Boy" means?
3. What does Antwone do that changes Dr. Davenport?
4. Do you think Antwone will ever see his mother again?

Some may think the selection of these two films, with their focus on psycho-social adjustment, is an antiwar statement on my part. It is not. Rather than seeing these soldiers as broken by war, I focus on the idea that they, like the rest of us are incomplete without the love of another. Before we begin debating the morality or immorality of war, we must first remember that all of our soldiers are Homers, Antwones, Freds and Als. They are people, with hopes, dreams and fears. Some have Millies, Maries, Peggies and Wilmas at home. Others don't know who they have, or where they come from. But one thing is for sure; they all come from somewhere, and ought to be treated as such. Though our military choices are open to questioning, the respect our soldiers and veterans deserve is not.

CARP CONTINUED from page 39

trying different things and finding out what worked and stopping what didn't. We started our campus activities with the Director of the Interfaith Group standing together with the director of student unions and activities saying that we are the bad guys, to the school finally acknowledging that we have a right to exist and are a legitimate religion, to last year becoming chaplains on campus- almost 21 years later."

Though their course at Cornell has caused them to sacrifice many things, especially in terms of career success, the Hoovers stuck with CARP and they pulled through.

Mr. Hoover concludes, "My life could have been different in many ways, because of my background and talent in architecture, I could have had a significant and successful position in Manhattan. I could do very little with just my architecture practice in Ithaca, but it was always clear to me that God wanted something to happen at this campus, which is why we took at face value the words of encouragement from Father, which was to make it the best chapter in the country. It still feels like God wants things to develop, which is why we want to continue. We feel that in concert with the national organization, we can create a pattern that will work all over the country. Different things can happen in different places, but what we did is sustainable."

Being faced with such challenges and struggles why didn't they give up?

"There were many times when I felt like giving up," he goes on to say, "because there was a whole slew of things that Father wanted us to do, which I felt were hard in a small town. Sometimes the commission felt more like a sentence, but the deeper we got into it, the more we realized the wisdom and importance of it. I finally got to the point that it didn't matter if anyone told me that I should stop doing this, it was simply the right thing to do. It was what was needed. That kind of ownership was what was central in any of this work."

The Hoovers managed to create and maintain the best CARP chapter in America; most consistently running as a legitimate club (for almost 30 years), with the highest Unificationist participation rate. At the CARP Winter Ball in January, 2010, they were awarded "Best CARP chapter in the country," publicly acknowledging that they headed the call by our True Parents and accomplished it. We are blessed to have such a couple so dedicated to giving Unificationists, and all students, a place to feel comfortable and loved in their faith practice. The Hoovers battled the forces that were to bring God back to higher education, which was True Parents' intention in creating CARP. They stood up to persecution and were victorious.

Reverend Jin Moon, President and CEO of the Unification Church in America, has been speaking a lot lately about the importance of being proud of who we are as Unificationists, and acknowledging that we are decent folks trying to live a great life with God in our families. There is absolutely nothing wrong with that, and we shouldn't let people tell us otherwise.

I thank the Hoovers for standing tall, not wavering, and showing me the possibilities of what can be done on campus, despite persecution and resistance. I know I have much to learn from Ann and Chad Hoover, and I hope this article helps spread their incredible message of perseverance, consistency, and righteousness a bit further. In addition to their roles as Cornell CARP advisors and members of the Cornell Campus Ministry Association, Chad Hoover serves on the CARP Board of Directors, so he can share his wisdom with the national organization and continue to help students, nationally, throughout their college careers.

If you want to make a difference on your campus, we are here to help you. Just contact CARP USA at vroomet@gmail.com



Wonman J. Williams

17 years old.

Sterling, Virginia

"Race"

I'm feelin all alone in a sea of strange faces
Watchin people scurry to the same old places
Every single one has their own routine
And their own group of friends and their own lil' scene
The funny thing is how I always end up in between
Since I'm not white or black I might as well be green
It seems like everyone always tries to put me in a box
And I don't fit where they want and so they always seem shocked
But still I refuse to mold into their cookie cutter shapes
So they give up and walk away because they know they can't relate
So I'm stuck. A stranger in a strange place
And all because they try to tell me that I'm only one race

See here's the lowdown: I gotta white mom and black dad
And the story of their marriage is really kinda sad
Cuz they married with the dream to make the world a better place
But nowadays they can't even stand to see each other's face
It's ironic, but then again so is our society
My teacher told me I wasn't white so I told her not to lie to me
But they say that slavery ended over a hundred years ago
So why do I get shady looks from policemen everywhere I go
It's sad cuz I'm judged for the black race's reputation
We might preach equality but we're still a racist nation
That's why 9 years ago after the September 11th attacks
Muslims were immediately transformed into Reconstruction Era blacks
They were beaten and humiliated and their property was vandalized
And yet the crimes weren't solved, the guilty criminals weren't tried

So even though blacks are told "racism is dead" all the time
We still feel the pain of being suspected for every crime
Isn't that funny, I just lumped myself in with the black race
It's like a comedy act, but I'm the only one wearing blackface
"Blackface?" all the kids say, with confused looks on
Cuz that's not the type of stuff the historians write books on
And even after overcoming the prejudice that Martin Luther fought
College campuses are still the only places black history is taught
Aah, college campuses, like that of storied UVA
Back to the scene of my confusion from earlier today
Cuz even though I'm made of equal amounts of black and white
I still get approached by cops when I'm out late at night
And white kids who otherwise wouldn't even say hello to me
Approach me on the street to ask me if I'm selling greenery

So even though we elected a mixed man as our new president
I still get asked on my own campus if I'm a Charlottesville resident
Or a "townie" as they call them, with disdainful expressions
I'm multiracial but I can't escape from this overt racial oppression
Today I was going to buy some books at the UVA bookstore
Saw the security guard and thought "what's he givin me that look for?"
Then the clerk came to see if there was something she could help me find
And neither one of them relaxed 'til I had left the store behind

So even though my dad left and we live with our white mother
People don't believe her when she shows pictures of me and my brothers
They can't be her kids, cuz she's a nice white lady
And they just can't picture her having a colored baby
It's like I live in a paradox that confronts me every day when I wake up
And it's got me thinkin that this might be time for a societal shakeup
Cuz sometimes I look at life and can't seem to understand
What the hell is happening or who the hell I am

The solution, it seems, is to erase race altogether
If we were all the same shade then we'd get along better
But for now, since we're not, I'm navigatin between the shores
And waitin' 'til my race doesn't matter anymore

MAY - JUNE 2010

REVIEWS

BOOKS

Questions and comments can be emailed to
literature@unification.org

TITLE: Three Cups of Tea: One Man's Mission to Promote Peace, One School at a Time

Author: David Oliver Relin and Greg Mortensen



reviewed by Susan Bouachri

By now you've likely heard of Greg Mortenson, whether from publication of the book *Three Cups of Tea*, or the Pennies for Peace program that's been established in many elementary schools or from the Parade magazine cover story that appeared in 2003. Word has gotten around: Greg Mortenson is a man on a mission, determined to use books rather than bombs to bring about a world of peace.

Published in 2006, *Three Cups of Tea* tells the story of how this wayward mountaineer, spent and disappointed from a failed attempt to summit K2, took a wrong turn off the trail on his descent and ended up in the tiny, remote village of Korphe in northwestern Pakistan. The family of the local nurmadhar (village chief) took him in and during the three months he spent with them as he recuperated, his life took a turn he never could have imagined, one that would change his course forever.

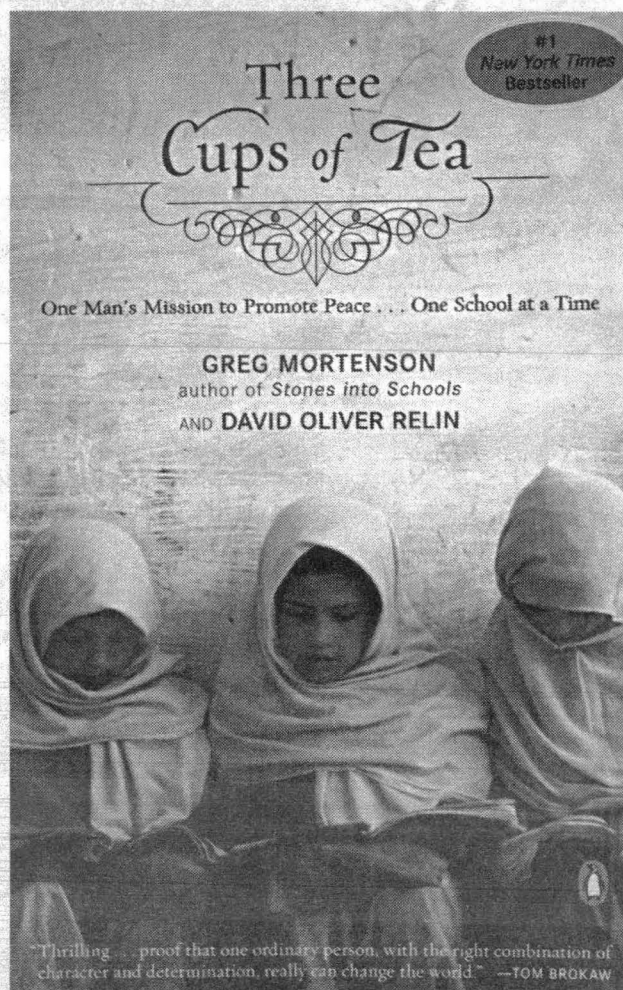
Before leaving Korphe, Greg encountered a group of children practicing their lessons outside, with sticks in the dirt. There was no teacher to supervise or instruct. A child asked him to build her village a school and he said yes, not imagining where that promise would lead.

The title of this book comes from a tradition practiced by the Pakistani people. As Mortenson was soon taught by the man who would become his mentor, Haji Ali, "Here (in Afghanistan and Pakistan) we drink three cups of tea to do business; the first you are a stranger, the second you become a friend, and the third, you join our family, and for our family we are prepared to do anything—even die." Over the years Greg Mortenson has drunk many, many cups of tea with the people of Pakistan and Afghanistan, and it has allowed him to accomplish an incredible task, the building of 131 schools that are educating nearly 58,000 students.

Greg Mortenson grew up the son of missionaries in Tanzania. His father, Dempsey, had a vision to build a hospital which would one day be entirely staffed and run by local people of the surrounding villages. Other missionaries and expatriots told him it could never be done. The locals, they said, would always require the guidance of outsiders, the educated and experienced Americans and Europeans who came to their country to help. Dempsey Mortenson believed differently. His dream was accomplished within ten years. Unfortunately, news of that accomplishment came six months after Dempsey's death from cancer at the age of 48. But the lesson was burned deep in the heart of his son Greg who learned that no dream is too unrealistic.

Three Cups of Tea goes on to document, in a sometimes confusing style, the ups and downs of making his unrealistic dream a reality. The author David Relin, has taken a little heat in major book reviews over the fact that his take on Greg Mortenson and his organization wasn't balanced (critical) enough. However, it is understandable that the author was caught up, just as the reader will be, in the simple acts of goodness this man takes in a foreign and very inhospitable land, and how those he meets respond in kind, all for the sake of building schools for girls.

Three Cups of Tea chronicles Greg's personal sacrifices to get things rolling on his promise to return to Korphe; how, when he least expected it and at one of the lowest times in his life, true love appears, and how, after taking one risk too many in the dangerous environs of Taliban-held territory, Greg was kidnapped and held for over a week before mysteriously being released unharmed and with no ransom requested.



Lessons to Learn From Greg Mortenson's Story

I thoroughly enjoyed *Three Cups of Tea* and *Stones into Schools* and I think you will too. Author Greg Mortenson is a man on a mission. He received a calling and he responded to it with heart and soul, even though he was seemingly unprepared. It is fascinating to look at the challenges he confronted and how he dealt with each one. His resolve and patient determination remind me of a bunch of people I know!

What I took away from these books is affirmation that the world continues to change in a positive direction—despite what you hear on the daily news. Here are my lessons learned from *Three Cups of Tea* that you can use no matter what your mission may be!

First, trust God and start!

When an opportunity presents itself, we sometimes wait until every move is mapped with every potential twist in the road calculated. But we lose our energy in that work and never actually take a step forward. Inspiration gets burned through without any action taking place.

Greg Mortenson was a mountain climber who'd just failed an attempt to summit K2. He'd invested time and money in preparation—three months alone on the ground in Pakistan acclimating and making preparations for the ascent, only to fail 600 meters shy of the summit. Fighting off bitter feelings of failure and disappointment, he stumbled into a people who

had limitations far worse than his. It was there that he made his promise to return to build a school, and there in that period, a disaster by any standard, was where his life's true work began, the work he continues to pursue near twenty years later.

When we put ourselves out there, God will use us.

Next, start where you're at!

Make a realistic assessment of your skills and assets as you face a new venture or goal. Greg Mortenson found himself back home in California, having made a promise he was determined to keep, but feeling little hope to achieve it. He was a mountain climber who enjoyed a simple lifestyle, solitude, plus he was a bit of an introvert; he wasn't a fundraiser! But he made a start—to make money he sold his climbing gear and started selling his books and other possessions that had been stored away during his K2 attempt. He decided to live in his car to save on rent, and being a nurse, he opted to work nights at his hospital because the difficult shift came with premium pay. As word got around the northern California mountaineering community that he wanted to build a school in the western Himalayas, a benefactor named Dr. Jean Horni stepped forward. Impressed with the young man's earnestness, he determined that Greg wasn't trying to finance a drug running operation, and established the Central Asia Institute (CAI), financing the building of a school to the tune of \$10,000.

Get the right people on the bus

Over his years working in a very different part of the world, Greg has chosen the people he works with based on gut instinct. His core crew, whom he refers to as the Dirty Dozen is an unlikely group of saviors for girls' education. They include a former Taliban bookkeeper, a crippled taxi driver, and two men who grew up in the makeshift refugee camps established in the lawless areas of the Pakistan-Afghanistan border. All these men had been frustrated by their inability to get work in their impoverished nation, at war, with an 80% unemployment rate. Many of them wouldn't have been given a second look by any other NGO, and yet Mortenson recognized their heart and will and gave them the opportunity to use their unrecognized talents. These men used creativity and guts to work their way into sometimes hostile, the most remote areas of a wasted country, where even the government didn't offer services-- all to build schools for girls.

Give credit to others- I'm moved over and over at the effort made by Greg Mortenson to give credit to others. People like to be recognized. Whether it's with our children or our co-workers, sharing the credit for a job well done builds cooperation.

Remember—It takes three cups of tea!

Success seldom comes in an instant. Have patience! Mortenson learned a painful but valuable lesson building his first school. After a year of sacrifice and hardship, he'd secured the funding necessary to build the promised school. When at

CUPS CONTINUED on page 55

TITLE: Outliers, The Story of Success

Author: Malcolm Gladwell

reviewed by Diana Santelli

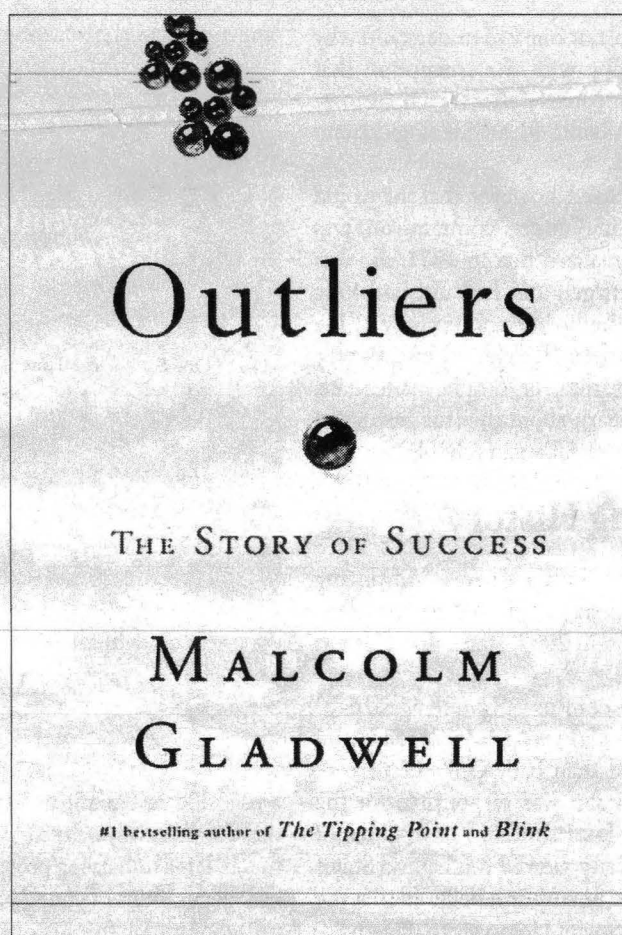
I'LL GIVE YOU A HINT, ITS NOT ABOUT THE TREE...

Ever wonder what makes someone an extraordinary person? Why some people succeed and so don't? Why are some people luckier than others? Malcolm Gladwell, writer for The New Yorker Magazine and author of the New York Times bestselling book *The Tipping Point*, has tried to approach these questions and more in his book *Outliers: The Story of Success*. While Americans love a good Cinderella story, Gladwell argues that we are too focused on Cinderella herself and not taking into account the many additional factors that aided her from neglected stepdaughter to princess, like her Fairy Godmother for example, or that she lost the glass slipper, or the fact that the Prince was looking for a bride, and who can forget the encouragement of her little forest friends? "Success is not a random act," Gladwell writes, "it arises out of a predictable and powerful set of circumstances and opportunities."

Gladwell points out that in many situations, it comes down to opportunities which define who succeeds and who doesn't. Seems obvious enough right? Yet, as Gladwell writes, "it is striking how often it is overlooked. We are so caught in the myths of the best and brightest and the self-made that we think outliers spring naturally from the earth... this is not a book about tall trees. It's a book about forests." And understanding the forest means viewing the entire context of a person's family, ethnicity, surroundings, experiences and the time period in which he or she lived or is living.

"We pretend that success is a matter of individual merit. But there's nothing...to suggest things are that simple. These are people who were given a special opportunity to work really hard and seized it, and who happened to come at an age and at a time when that extraordinary effort was rewarded by the rest of society. Their success was not just of their own making. It was a product of the world in which they grew up."


Gladwell's skills as a writer enables him to tell the success story of many including Bill Gates and The Beatles, that support his claims, while keeping the reader interested and engaged without piling on pages of statistics. He discusses



the Matthew Effect, (named so after a verse in the book of Matthew, "For unto everyone that hath shall be given, and he shall have abundance. But from him that hath not shall be taken away even that which he hath."), the 10,000 hours rule, the Power Distance Index which measures a culture's attitudes towards hierarchy AND more interestingly how that is

connected to miscommunication in the cockpit and is a direct cause of plane crashes, why many people who speak Asian languages (particularly southern Chinese dialects) are good at math and why the majority of players in the Canadian Hockey League all have birthdays in January, February or March (and no, it doesn't have to do with what's written in the stars).

Many of you may have alarms sounding right about now, wondering how I could suggest a book written based on such blatant stereotypes. But Gladwell quickly challenges our automated politically correct responses with a couple of questions. "Why are we so squeamish? Why is the fact that each of us comes from a culture with its own distinctive mix of strengths and weaknesses, tendencies and predispositions so difficult to acknowledge? Who we are cannot be separated from where we're from..." One of the most important ideas that the author is trying to make readers understand is that cultural legacies matter. Of course, "each of us has his or her own distinct personality. But overlaid on top of that are tendencies and assumptions and reflexes handed down to us by the history of the community we grew up in, and those differences are extraordinarily specific." Gladwell gives real life examples of what happens when we pretend we all understand each other. The miscommunication, misunderstanding and hurt feelings lead to some serious consequences.

Gladwell wants readers to understand that if we want to build a better world, which we as Unificationists are striving to do on all levels from individual, to family, community and beyond, "we need to replace the patchwork of lucky breaks and arbitrary advantages that today determine success with a society that provides opportunities for all." This book is absolutely worth the time it takes to read if you want to understand more thoroughly about what factors need paying attention to, if you want your projects and efforts to be fruitful. The author isn't saying our destinies are already determined for us, but he is giving us a better understanding of what it takes to be successful and how we can help others achieve success through a life of meaningful work. 

CUPS CONTINUED from page 54


last he arrived in Korphe, Mortenson was greeted like a returning hero. Eager to get right to work, Mortenson was instead invited to have tea with his mentor Haji Ali. The village elder informed him that before a school could be built, a bridge was needed to move the supplies over the raging Braldu River to the location they'd chosen for the school. At first upset that he hadn't planned better, Mortenson now credits this "temporary set back" with giving him the right mindset to work in this part of the world. He writes, "At the time I found this detour and its delays utterly maddening. Only years later did I begin to appreciate the enormous symbolic significance of the fact that before building a school it was imperative to build a bridge. The school, of course would house all of the hopes that are raised by the promise of education. But the bridge represented something more elemental: the relationships upon

which those hopes would be sustained over time..."

Get others to buy in and Keep it Local

Working together beats working alone and can bring a better result. In Mortenson's case, it was critical that the locals felt the newly built schools were their own. He's utilized a policy that worked whether dealing with Sunis, Shiites, or the disparate tribes of the Wakhan Corridor. First, CAI receives a request from a village asking that a school be built. Mortenson or his representatives will then meet village representatives in a jirga, a village council or meeting of elders that continues until all agreements are worked out. CAI promises to supply building materials and ongoing financial support for teachers. In return, villagers must make three promises: First they must

supply land for the school, free of charge. Second, they must supply the labor to build the school. Third the elders must promise that within three years enrollment of girls will be at least equal to that of boys.

This strategy saved several schools during a period of anti-American riots that took place in Pakistan after Newsweek magazine incorrectly reported that soldier guards in Guantanamo Bay had desecrated a copy of the Quran. Many NGOs suffered losses when staff had to be evacuated and offices were destroyed and equipment trashed. Soon after, Mortenson was able to tour several villages in the area which had suffered the greatest unrest, and was amazed to find not a single broken window or wall graffitied on any CAI school. In village after village, he heard a similar story over and over: if rabble rousers approached, village elders stepped up to protect the schools. 

To the Death of Tyranny

Building Nations of Freedom, Responsibility and Love: Lessons from the Victims and Children of Communism



Peter Falkenberg Brown

Cathlene Bell is double majoring in Communications and Peace Studies. She strives to fuse our nation's love affair with movies and our movement's values to show how film can be a powerful tool in expressing God's word.

This column has been edited for length. To read the original, or other columns by Peter Falkenberg Brown, please visit *The Significato Journal*, at <http://significatojournal.com/columns/culture-of-heart/>. Brown's email is peterbrown@worldcommunity.com.

Standing at a restaurant counter one rainy October day, I asked the young woman who was handing me my hot chocolate about her country of origin. She had an unusual name printed on her name tag, which I found interesting. She was from Albania, and told me that she had left in 2001. She also said, "I bet you don't know much about Albania."

"Well, I know it was communist," I replied.

Her answer truly surprised me. She said that she thought that Albania was much better under communism. We didn't chat for very long, but she referred to corruption and human trafficking, which she implied didn't happen under communism. I wished her well, with the hope that Albania could find a better alternative.

Albania

Later, a quick web search on "Albania" brought me to the "2008 Trafficking in Persons Report", an annual report produced by the Office to Monitor and Combat Trafficking in Persons, managed by the U.S. Department of State. Albania is on the department's "Tier 2 Watch List", and is described thus:

Albania is a source country for women and girls trafficked for the purpose of commercial sexual exploitation and forced labor; it is no longer considered a major country of transit. Albanian victims are trafficked to Greece, Italy, Macedonia, and Kosovo, with many trafficked onward to Western European countries such as the United Kingdom, France, Belgium, Norway, Germany, and the Netherlands. Children were also trafficked to Greece for begging and other forms of child labor. Approximately half of all Albanian trafficking victims are under age 18. Internal sex trafficking of women and children is on the rise.

The Government of Albania does not fully comply with the minimum standards for the elimination of trafficking; however, it is making significant efforts to do so. The Government of Albania is placed on Tier 2 Watch List for its failure to provide evidence of increasing efforts to combat trafficking in persons over the past year, particularly in the area of victim protection. The government did not appropriately identify trafficking victims during 2007. It also has not demonstrated that it is vigorously investigating or prosecuting complicit officials.

The young woman in the restaurant left Albania in 2001, when the State Department rated Albania as a "Tier 3" country, the worst rating available, because Albania had "not yet made significant efforts to combat trafficking." Since she left, the country has improved

to some degree, but one can understand why she was unhappy with the corruption that appeared in her country after the fall of communism left Albania in an ideological and ethical vacuum.

I still felt amazed, however, that she would propose that life under communism was better. Then I realized that in 2001, she was probably a teenager, and had not had long experience of the horror and tyranny of life under communism. Her view of history may have been distorted, or simply inadequate. What did she learn about the true history of communism from Albanian schools?

Distorting History

An article by Steven Groves, "Advancing Freedom in Russia", published by the Heritage Foundation in 2007, states that a recent poll found that:

"... 54 percent of Russian youth ages 16-19 believed that Stalin was a 'wise leader' who did 'more good than bad.' Only 17 percent believed that Stalin was responsible for the execution and imprisonment of millions of people. A majority viewed the United States as a rival and an enemy and believed that the collapse of the Soviet Union was a tragedy."

Groves' article assumes that the above attitudes are at least partially caused by revisionist curricula placed in schools by the Russian government.

This is truly scary, because one would think that Russia, Albania, and the other former Soviet satellites would be teaching exactly the opposite version of history, simply as a matter of self-preservation. The Russians and Central Europeans are the children of the victims of communism. The Victims of Communism Memorial Foundation in Washington, DC estimates that 100 million people were killed by communist governments. Dr. Rudolph J. Rummel writes in "20th Century Democide" that the real figure is closer to 150 million people, and that Stalin was responsible for almost 43 million.

150 Million Victims of Communism

It's hard to wrap one's mind around 150 million murdered citizens, but just imagine that you were driving across America and reached a spot, where from that point on, everyone, in every town, lay dead on the street. Half of America's 300 million citizens, from the middle of Tennessee to Alaska and Hawaii, all slaughtered.

That's what communism did, in only seventy years. Yet, we now have teenagers in Russia, and a young Albanian immigrant in



Half of America's citizens, from the middle of Tennessee to Alaska and Hawaii, all slaughtered.

a roadside restaurant in Maine, all believing that communism was just fine, thank you very much. It is a horrifying prospect to realize that new generations of young people are growing up ignorant of the history of communism. How can one swear "eternal hostility against every form of tyranny over the mind of man", as Thomas Jefferson did, if one is ignorant of the true history of totalitarianism?

I feel grief for the Russian people, who suffered under the Tsars for centuries, and then had their deep religious natures crushed under the iron boot of Marxism-Leninism. Seventy years of atheism and totalitarianism profoundly damaged the spirits of the citizens of Mother Russia. Now, in 2008, they find themselves dominated once again by former KGB nomenklatura who do not have their best interests at heart.

The Necessity of Morality

Arthur M. Schlesinger, Jr. stated that "A totalitarian regime crushes all autonomous institutions in its drive to seize the human soul." In every country where it has come to power, communism has betrayed and destroyed the souls of its citizens. Not content with establishing what Rummel calls "mortalocracies" ("a type of political system that habitually and systematically murders large numbers of its own citizens"), communism did its best to kill the human spirit of the people it dominated.

Thus, we saw corruption appearing in communist countries as soon as individual freedoms were made available. Marxism-Leninism taught its citizens that

they were economic animals. Spiritual values and ethics, stemming from a belief in a higher power such as God, were entirely eliminated from communist classrooms. When the controlling tyranny of communism was removed, what ethical compass remained to guide its former citizens?

One need not look very closely to see that Western law and society is rooted in Judeo-Christian ethics and the Ten Commandments. It is true that Western countries have not always lived up to those moral codes. Here in the United States, for example, we have made many mistakes in our relatively short history, mistakes that could have been avoided if the national consciousness of our people had resonated more consistently with our own high ideals.

John Adams, while speaking to the officers of the Massachusetts Militia in 1798, stated, "We have no government armed with the power capable of contending with human passions, unbridled by morality and true religion. Our constitution is made only for a moral and religious people. It is wholly inadequate to the government of any other."

During the Civil War, it cost the lives of over 600,000 Americans to remove the tyranny of slavery from our society. That was the price paid to partially reform a society that had not followed its highest ideals. We were moral and religious, but our morality had boundaries that didn't include all people, of every race, including Africans, American Indians and immigrant Chinese, all of whom we treated in a violent and horrendous fashion.

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Health and Wellness

Nurturing spiritual, emotional, physical and mental wellness


Our health and well-being are dependant on the lifestyle we choose to live. Often times, we forget to reflect on our daily habits, how we act, how we react, what we eat, what we think and why. Life gets busy and often we find ourselves tired and worn out and unable to care for ourselves after having spent so much time caring for others around us. But self awareness is necessary and caring for our own spiritual, emotional, physical and mental wellness will allow us to be a healthier, happier, energetic individual, and that will translate into a dependable, responsible, active, and loving human being. For our next issue of Unification News, we will provide readers with information on how to reflect, and begin to maintain a lifestyle that reflects spiritual, emotional, physical and mental wellness and health.

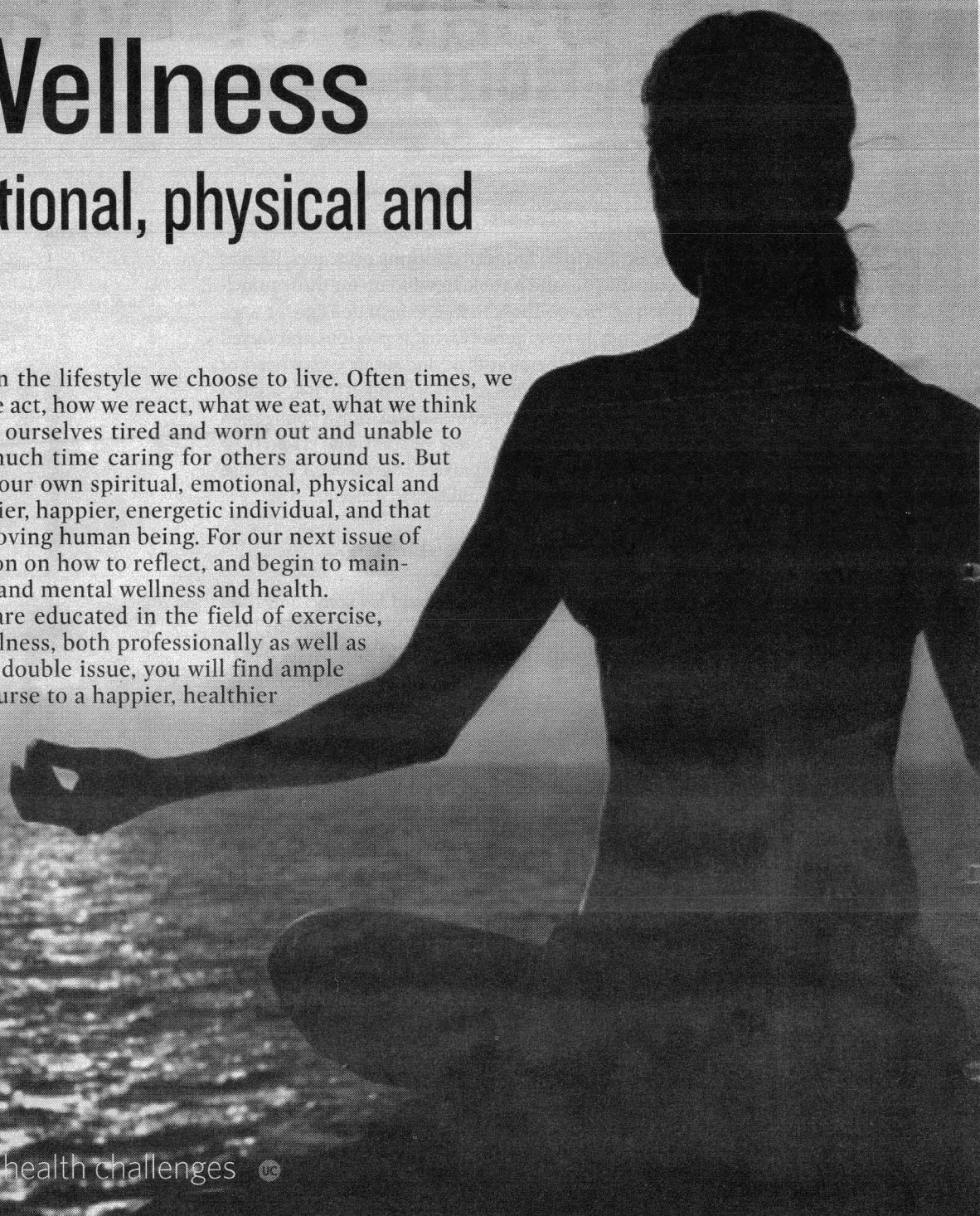
Your family is important to us. There are many who are educated in the field of exercise, nutrition, spritual growth, and attitude and behavior wellness, both professionally as well as experientially. In our July-August 2010 Unification News double issue, you will find ample resources and information that help you steer back on course to a happier, healthier you, just in time for the Fall.

Featuring:

Articles by: Heather Thalheimer, HSA-UWC Education Department Director.

Interviews with: Yoga gurus, Nutritionists
Mental health wellness specialists

Articles on: Spiritual growth and authenticity
Behaviours, attitudes, and management
Learning to have a good life despite mental health challenges 



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The Rise of Tyranny in 2008

Now the world is in danger of falling prey to tyranny once again. Fundamentalist Islam seems to be marching toward the goal of world domination, through the combined methods of terror and population expansion. Part of the fuel driving this march is corruption in society. Radical Muslims find it easy to criticize sexual degradation in the West, or the vacuum of mores created when communism left countries like Albania. Islam is held up as a moral alternative.

Morality can be skewed, however, depending upon its roots. If we state that unselfish love for others and respect for individual freedom and human rights are central pillars of a preferred moral system, then how does the repression of Islamic Sharia law fit that paradigm? I like to make things very personal, when it comes to analysis of things like this. How would you like to live in a society dominated by Sharia law, where individual freedoms have been severely curtailed? I can

tell you that I would hate it with all my heart. If this question seems nonsensical, it is truly not, for as you read this article, Sharia law is being pushed across the globe, including in democratic countries like Britain, Canada and America.

Laws and systems of laws can be changed by voters or their representatives. Even the U.S. Constitution can be changed. Will we allow Sharia law to transform our society, using the incremental tactic of boiling the frog in water that gets hotter by slow degrees? I hope not. [Editor's note: Brown's original article, on his website listed below, contains a more lengthy analysis of the problems with Sharia law.]

Chavez a New Castro?

In other areas of the globe, tyranny is on the move with people like Putin, who has decreased liberties in Russia, and Hugo Chavez, who seems to be gearing up for regional military aggression. Will Hugo Chavez's Venezuela be the heir to Fidel Castro's Cuba, and become a country that exports aggression to its neighbors? Why else would Chavez buy billions of dollars worth of weapons from Russia? The Russian periodical,

PRAVDA On-Line, reported in 2007 that "Russian arms help Chavez launch guerrilla warfare against USA".


The Telegraph reported in September of 2008: "Hugo Chavez wants Venezuela to build nuclear programme". The article states, "Mr Chavez has supported Iran's nuclear project and turned the Middle Eastern nation into a strategic partner, combining efforts to restrict oil production to keep prices high and engaging in joint economic ventures. Iranian President Mahmoud Ahmadinejad visited Caracas in September last year."

A Worldview of Peace

It is indeed a frightening world, with madmen still seeking to gain dominion over their neighbors. The madmen worry me, but the truly scary phenomenon taking place around the globe is the distorted education of our youth, the leaders of tomorrow. Whether they're receiving false revisionist history lessons in Russia, or virulent tirades in fundamentalist Islamic schools, or almost no history at all in some American schools, the net result is that the world's youth are not being adequately educated to live for others with compassion and love.

Building nations of freedom, responsibility and love requires that we teach young people about the history of tyranny and the cost of ignoring the past. It requires that we provide them with an ethical compass that is directed by the timeless value of unselfish love rooted in the spiritual nature of humankind and the universe.

I believe that it requires that the free nations of the world reach a consensus on a worldview that is common to all humankind that we can then teach to our children. Such a worldview must reject aggression and the mistakes of the past, including the mistakes of prejudice and religious intolerance. To formulate this worldview will require input from many people, but may be easier than we think. If we cut through all the rhetoric, I believe that the core of goodness in each person can be described in rather simple terms. One such attempt to present a short description of a worldview is "The Declaration of Peace", published in Significato.

The "Death of Tyranny" can become a reality, but only if we remember Thomas Jefferson's words that "the price of freedom is eternal vigilance". 

The Highest Honor

Freedom isn't free. Any society has to be founded on strong principles, such as those expressed in the constitution, and be able to stand up for those principles and defend them when necessary. Those that go to fight don't go for war's sake but for the sake of a country they love; to protect what is precious and sacred to them. We, who benefit, must look upon these brothers and sisters with a heart of gratitude. During WWII and the Korean War when America decided to take a stand to defend a defenseless nation against the threat of communism, brave young men and women took to the front-line. We are grateful to these veterans who risked their lives on behalf of all Americans and we offer up our prayers of protection for those who are or will decide to offer a time of service in the military to America.

We recognize, acknowledge and thank these veterans for their service.

In our own lives we are also called at times, to take a stand for something. The battle of war is not always fought on the field but many times in our own hearts and minds. We must be full of urgency to protect the values we hold dear in the face of terror or opposition. God calls each one of us to protect our ideals with honor, integrity and love. What values do we leave for those that come after us if we don't have the courage to protect what values we cherish now?

Through our lives we must have the same attitude as the Veterans who fought for our freedoms and liberties while moving with self-sacrifice and bravery, imparting these qualities to our children, so they too can stand up against those who would try to take freedom away from their neighbors and families.

May God Bless you and your family.

Reverend Joshua Cotter
Executive Vice-President, HSA-UWC



CALENDAR

JUNE 2010 - AUGUST 2010

Ahn Shi Il 7, 15, 23,

- June
- 3 Shin-yeon nim's 20th Birthday (lunar)
 - 4 48th Anniversary of the 72-Couple Blessing
 - 7 Declaration of South-North Unification and World Unification (1975)
 - 12 48th Day of All True Things (lunar)
 - Ceremony for Dedication and Conversion (1998)
 - 13 Ceremony for the Entrance into Cheon Jeong Gung and Coronation of True Parents as the King and Queen of Cosmic Peace (2006)
 - 12th Anniversary of the 1st Phase of the 360 Million-Couple Blessing
 - Report to Heaven and Declaration of the Unity of the Spirit and Physical Worlds (1998)
 - 14 Declaration of True Parents' Cosmic Victory (1999)
 - Jeung-jin nim's 28th Birthday (solar)
 - 17 Declaration of the Return of the Oceans to God (2000)
 - 20 Father's Day
 - 21 Declaration of the Unity and Completed Settlement of the Parents of Heaven and Earth (2002)
 - Declaration of the Integration of the Spirit World (1982)
 - 23 Ceremony of One Heart (1989)
 - 24 Declaration of the Return of the Land to God (2000)
 - 27 Shin-goong nim's 8th Birthday (lunar)
 - 28 Washington Declaration (2003)
 - 29 Declaration of the Return of the Cosmos to God (2000)

Ahn Shi Il 1, 9, 17, 25

- July
- 1 20th 7.1 Jeol (Declaration Day of God's Eternal Blessing)
 - 38th Day of the Celebration of Victory
 - 28th Anniversary of the 2,100-Couple Blessing
 - 38th Anniversary of the 1.8 Million-Couple Blessing of World Religious Leaders
 - 4 Independence Day
 - Otsuka Hirotaka nim's 25th Birthday (solar)
 - Declaration Ceremony for the Liberation of Heaven (2002)
 - Father incarcerated in Seodaemun Prison in South Korea (1955)
 - 5 3rd Anniversary of the Cross-cultural Marriage Blessing Ceremony in the Sacred Reign of Peace
 - 9 Shin-kwang nim's 9th Birthday (lunar)
 - 13 7th Anniversary of the 4th Phase of the 400 Million-Couple Blessing
 - 15 Seoul Peace Declaration (2003)
 - 18 Sung-jin nim & Dong-sook nim's 37th Wedding Anniversary
 - 19 Declaration of the Completion of Rebirth (2008)
 - 20 Father incarcerated at Danbury Federal Correctional Institution in the United States (1984)
 - 22 Shin-ha nim's 12th Birthday (lunar)
 - 24 47th Anniversary of the 124-Couple Blessing
 - 25 Kook-jin nim's 40th Birthday (lunar)
 - 26 Sun-jin nim's 34th Birthday (lunar)
 - 6th Anniversary of the 5th Phase of the 400 Million-Couple Blessing

Ahn Shi Il 2, 10, 18, 26

- August
- 1 (First Korean Church President) Eu Hyo-won's Ascension (1970, lunar)
 - 14th 7.8 Jeol (Declaration of the Realm of the Cosmic Sabbath for the Parents of Heaven and Earth)
 - Hee-jin nim's Ascension (1969)
 - 5th Anniversary of the 6th Phase of the 400 Million-Couple Blessing
 - 4 Hye-jin nim's Ascension (1964)
 - 5 Declaration of the Realm of Life of the Unity and Completed Settlement of the Parents of Heaven and Earth (2002)
 - Liberation of the Moon Clan (1973)
 - 7 Declaration of the Perfection of Resurrection (2008)
 - 14 In-jin nim's 45th Birthday (7.18.65 lunar)
 - 15 38th Anniversary of the Special Ceremony of Prayer for North-South Unification (Day of Unification)
 - 16 26th Day of Total Victory
 - Declaration of the Realm of the Safe Settlement of the Cosmic Unity of the Parents of Heaven and Earth (1997) (lunar)
 - 17 Declaration of God's Omnipresence and Omnipotence (1999)
 - 20 Declaration of the Beginning of the Nation of the Fourth Israel (2003)
 - Father released from Danbury Federal Correctional Institution in the United States (1985)
 - Declaration of the Providential Age of Salvation through Love (1989)
 - 21 Shin-goong nim's 27th Birthday (lunar)
 - Shin-kwon nim's 21st Birthday (lunar)
 - 25 18th Anniversary of the 30,000-Couple Blessing
 - 15th Anniversary of the 360,000-Couple Blessing
 - 27 Declaration of the Perfection of Eternal Life (2008)
 - Third Jardim Declaration (1998)
 - 28 Shin-won nim & Jin-hwa nim's 4th Wedding Anniversary
 - Shin-bok nim & Yeon-seon nim's 4th Wedding Anniversary
 - Shin-II nim & Shiori nim's 4th Wedding Anniversary
 - Shin-sook nim & Hirotaka nim's 4th Wedding Anniversary
 - 31 Pal Jeong Shik: Ceremony for the Settlement of Eight Stages (1989)

UNIFICATION NEWS

Founded by the
Reverend Sun Myung Moon 1982

4 West 43rd Street
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Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York, NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith. Many of the activities, projects and organizations described in the Unification News as affiliated with or part of the "Unification Church" are in fact entities which are organizationally and/or financially independent of HSA-UWC, but are commonly considered to be "Unification Church" activities because they are fully or partially funded, inspired, or staffed by HSA-UWC, its

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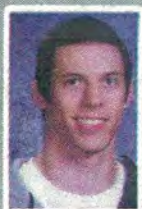
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Unification News takes the time to feature and celebrate children and youth from your community. Publish your child's artwork or short stories here! Send submissions to snapshots@unification.org today.



Jon Mason
18 years old.
Iowa



"Fish" won 2nd place in school district art fair
Artwork was created in Paint software

Spring Fest 2010 Photo Contest Winners



First Place: **"World Literature"** Akiyo Nishimiya



Second Place: **"Central Park's Water of Life"** Sylvain Millaire



Third Place: **"Overcoming the Upward Struggle"** Sunmarie Allen



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