

Unification News

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Third International Ocean Challenge Workshop, Kodiak

by Rev. Eric Holt—NY, NY

A group of seventy participants from all over the world gathered in Kodiak, Alaska for the Third International Ocean Challenge from September 9 through October 18, 1998. The majority were National Messiahs, (missionaries in Africa, Europe, Latin America, Asia, the Middle East and Oceania). The Family Federation continental directors of North America, Latin America, Asia and Europe also participated as well as several second generation brothers and sisters.

True Father speaking at North Garden



NEW FUTURE PHOTO

Our daily schedule included ocean- or river-fishing, hoon dok hae, spiritual guidance, testimonies and a considerable amount of practical training in boat-handling, navigation, fishing, knot-tying, first aid, etc. The local U.S. Coast Guard Auxiliary came by for several evenings and presented a series of lectures concerning boat-handling and seamanship. All of us completed a final examination – and everyone passed! The local Red Cross came and taught CPR. Everyone received their CPR certification.

Boat-handling involved days of practice, practice and more practice. Docking turned out to be a most difficult exercise, in view of the constantly vary-

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Recent Activities of True Parents in South America



A report by Rev. Joong Hyun Pak, Continental Director, given at East Garden, New York November 11, 1998. Rev. Pak returned with True Parents from Jardim where he and Mrs. Pak are attending the Ideal Family workshop. True Parents asked Rev. Pak to accompany them back to America for the celebration of True Children's Day and the week's activities.

True Parents have been gone since September 21. They have spent most of this time going back and forth between Fuerte Olimpo and Salobra in the Pantanal, teaching and fishing and then to Rio Perdido and back to Jardim to teach there as well.

True Parents traveled to Sao Paulo

on October 3 to celebrate Foundation Day for the Nation of the Unified World. On October 5 they conducted the Ceremony of Liberation and Unification of the Spirit World and Physical World. At this ceremony, they assigned the major religious leaders in the spirit world to continents on the Earth. North America, of course, is centered on Jesus; South America is centered on Mary and Joseph; Korea, Buddha; China, Confucius and Islamic nations, Mohammed.

True Parents remained in Sao Paulo to officiate at an international religious freedom conference held October 10-12 entitled "Religious Freedom in Latin America and the New Millennium." Thirty-two countries around the world participated. It was reported to have been very successful, with notable people

Rev. & Mrs. Pak on the Salobra River

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TFV Seminars and International Night in Chicago

by Richard Lemont—Chicago, IL

Union MBC in Chicago is one of the oldest African-American congregations in Chicago and the pastor, Rev. Marvin Alexander, is one of the most powerful and respected preachers in the city. Rev. Alexander invited the True Family Values Ministry in Chicago to present a TFV Seminar at his church to his core lay leaders. Over 20 guests attended bright and early on a Saturday morning. These were the deacons and missionaries and Sunday School teachers that make a substantial success of any ministry.

We were blessed to have Rev. Steve Braxton deliver one session of the seminar.

Rev. Braxton is a minister and is in charge of pastoral counseling at Progressive Community Church. Progressive has often been called 'The Mayor's Church' because Mayor Harold Washington attended services there while he was mayor of Chicago. It's Pastor, Rev. B. Herbert Martin, is a long time friend of TFV Ministry and an ICC graduate. Rev. Michael Jenkins from TFV Ministry gave a powerful presentation in the late morning portion of the Seminar. He prevailed upon Rev. Alexander to assist him in delivering the topics of "Jesus and the Holy Spirit" and

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Rev. Michael Jenkins introducing TFV on International Night in Chicago



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attending, including many from the United States.

True Parents stayed with the national messiahs at their workshop at Fuerte Olimpo until October 20. Although Parents have already fulfilled all the indemnity conditions necessary, still they continue to give their sweat and tears, investing so much everyday.

There are 2,000 members presently in Jardim attending the Ideal Family workshops. The spirit is high. The various races and nations are loving each other as a beautiful community. Father conducted 18 Hoon Dok Hae sessions there in just a 12-day period, one day starting at 5 am and ending at midnight. There is a large stage in the main lecture hall and True Parents continually stayed on the stage, in view of everyone, sweating so profusely because it is so hot. But they are with everyone all the time.

True Parents matched workshop national messiah families. Mrs. Pak and I were matched with a Japanese 1800 couple blessing family. After that, True Parents sat for family photos for 900 couples! It took a long time. Can you imagine smiling for 1,350 photographs!

At Salobra, Parents made a special prayer condition and then caught 14 fish. After having them “preserved,” they brought the fish to Jardim and displayed them on the stage. Father gave a prayer for the 3rd Ideal Family workshop and then offered the fish by lottery. The cost of a lottery ticket was \$300, so Father raised \$200,000! Two of the fish went to Korean couples and 12 went to Japanese couples. Then Father invested the \$200,000 to buy 1,000 cattle for the farm. When the cattle arrived, the couples shepherded them into the fields. It was a powerful experience.

Garden of Eden

On November 6, Father declared, “The Fulfillment of the Restoration in the Garden of Eden.” Garden of Eden means harmony of land and water, fish, birds and animals, and sinless blessed couples. This is the meaning of the 40-day workshop directly with True Parents. This third workshop was the foundation to declare the fulfillment of restoration.

The Hoon Dok Hae focused on the following: a book of the prophecies of Nostradamus from a Korean translation; Dr. Sang Hun Lee’s book on the spirit world; the two Hoon Dok Hae volumes on Spirit World; True Parents (vol. 10 of the Hoon Dok Hae series) and from Father’s Prayers, the volume on “the mind of filial piety.” Following the readings, Father would then provide his commentaries.

The overall theme was for all blessed couples to arrive at the perfection level and for blessed children to find success, not just on Earth but in preparation for eternal life while still living on Earth. To do so we follow True Parents and True Family’s victorious model of love. When we fulfill this, we can register in True Parents Family Registry.

Father is working so hard among the four chosen nations of South Amer-

ica. The populations of Argentina and Uruguay are all “white,” making them Cain-type; Paraguay and Brazil, on the other hand, are racially mixed, so they are Abel-type.

I once read about an interview with Mother Teresa, in which she was asked when she thought the messiah would come and where would the Garden of Eden most likely be. She answered: “The year 2000, but if we are not prepared for him then he will be persecuted and delayed in his work. The location of Eden will not be Africa but in the South American rain forest,” she said!

Father said that he chose Jardim and the surrounding Pantanal region



True Parents with Korean National Messiahs at the Fuerte Olimpo workshop

because it is the least developed area on the planet, hence the closest to the original creation. Father has gone there to love the land, water, and all creatures. True Parents have invested all their physical and spiritual resources there, to the point of almost dying, to make a vast foundation. It is now developing non-stop everyday. We visited all

early morning, to the dark of late night, True Parents were on the water. Father is so intent on maintaining the schedule that if the boat did not depart on time, he would become very frustrated. The boat is small, a five-person boat. The guide is a native, not a member. They would go up small rivers, full of alligators and the land populated with wild animals. The vegetation was so dense that even to make their way up the channels the guide had to chop away branches with a machete. The cut branches, on return trips, were dangerous, like spears pointing at the boats going up the narrow channel. But Father would push and push the guide to go faster. A boat that small

can easily capsize.

They would travel three hours on this narrow river, in areas where there was no human habitation. The rivers are full of piranhas. Just recently a boat (not ours) capsized with six people on board; five survived but one was eaten by piranhas. But Father wanted to make his own trip faster each day!

Father’s mind and body were completely invested. This is what brought the miracles of RFK and MSG. This time, as I realized this, I could only cry tears. Everyone carries guns in that wilderness, but True Parents have no security; there was only one staff member with them.

One day, when circumstances allowed, a sister invited Parents to come off the boat to have lunch on the dock, but Father declined the invitation with

thanks, saying that he had to eat on the boat because if he got off he would lose focus. At the end of the day, after sitting for long hours in that cramped little space on the boat, Father had difficulty standing up and walking. Everyday it was cold and rainy. In rain or sun, Father gives no attention to his health or his skin.

Indemnity

All this indemnity mobilizes the spirit world. I could not bear to raise my head and look at True Parents directly. At Jardim, Father asked the

blessed couples to live a life of this standard. I realize that our attendance is not enough.

True Mother is a great fisherwoman. She caught five bacu on each of two successive days. The record for everyone else is 70 in 40 days, but most catch 30 or 40 in 40 days.

We can say that Chung Pyung Lake is the “cleansing center.” We did not deserve the blessing, but Father forgave us. He has a timetable and has to work with unqualified people. This is why our blessing marriage life is not good enough. We disrespect God, the Principle and the value of the blessing. So at CPL we clean out our past character and liberate our evil spirits and ancestors so that they can attend Heung Jin Nim’s 100-day workshop. CPL is like cleaning the dirty cup. Jardim is where we fill this cleaned cup. We receive the Holy Spirit. At CPL, Dae Mo Nim conducts the activities, but at New Hope East Garden, True Father, True Parents directly conduct the teachings, the activities.

Through doing the Hoon Dok Hae and visiting the holy grounds, we gain power and energy to go out to the world as messiahs. Koreans, Japanese, Americans—everyone working together on teams, farming and building. It is a joyful experience.

The next stage will be to connect this work at the headwaters of the Paraguay River to the headwaters of the Amazon River, which flows out of the northern side of the Pantanal. Too many people are cutting down the Amazon rain forests. These forests are the lungs of the planet. Only Father’s vision, leadership and love will save this. He will divide it into 185 territories and assign these territories by lottery to the 185 Eve-nation national messiahs. Father often spoke about the need for an insect museum, for tourism, boating, and so forth for this area. Now all this can be fulfilled.

To educate families, Father is conducting the Ideal Family workshops in Jardim. As the Elder Son nation let us prepare well.

[When all reports were completed, True Father gave a simple conclusion before dismissing us: “When we build a house, we need the component parts first; then we assemble them and the house is created. In the same way, to build the Kingdom of God, we need all the component parts. The major part is our family, the family system.”] ❖

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- 4 Shin Eh Nim's 9th Birthday
- 6 Shin Ok Nim's 9th Birthday
- 8 Hwa Yun Nim's 21st Birthday
- 19 TRUE CHILDREN'S DAY (1960)
- 22 Shin Sun Nim's 8th Birthday
- 24 Yun Ah Nim's 20th Birthday
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- 29 3.6 Million &
36 Million Couples' Blessing (1997)

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- 6 Jin Whi Nim's 35th Birthday
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On the Paraguat River at Fuerte Olimpo

the holy grounds and heard the explanation of what True Parents have done at each place. We followed their footsteps. This has made me a new person. I learned Divine Principle all over again, especially “Restoration through Indemnity.”

Victorious Blessings

The RFK and Madison Square Garden victories did not come about because of our hard work, but rather because of True Parents’ indemnity in South America. From the dark and cold of the

FOUNDER'S DISCOURSE ON UNIFICATIONISM

TOTAL PROVIDENTIAL CONCLUSION

NEW FUTURE PHOTO

by Rev. Sun Myung Moon

This is an excerpt from the sermon given on September 20, 1998, at Belvedere, New York. Rev. Peter Kim was the translator and these are unofficial notes taken by Dr. Tyler Hendricks.

Your mind and body are fighting. They should be subject-object. But they go different directions. They cannot make absolute husband-wife relations. If we have that, we can register for the Kingdom of God.

(On the 90 degree connection able to travel everywhere. On the absolute love connection with the opposite sex. A long discourse on the many aspects and applications of absolute.)

Why is Father so busy between North America and South America? Why was the universe created? For love. Did God need a period to mature? He did, to become the absolute God, through three stages, equivalent to children's period, brother period and conjugal period. God Himself centered on True Love, through which He grew into maturity.

In the world are three stages, mineral, plant and animal. They are all in the pair system, because they came from love. Plus- minus came from the paradigm or ideal of man and woman. Without two poles, there is no action. Without exception, existing beings have plus and minus, male and female, which combine to multiply. There is no way for an existing being to continue without going through the gate of love and order of love.

How do we open the gate of true love? We do so in the family where we multiply our children. The order of love is that smaller serves the larger. Darwin saw this but did not understand the whole picture, so his theory is incomplete. He didn't know the concept of love, by which the smaller offers itself for the larger. The desire of all things is to reach toward the love of God. All things want to become part of something closer to God. The final terminal point is human sex organ.

But in the fallen world, there is no love concept, but rather killing and taking. So all things are lamenting. But all things are created for the sake of the larger, so they are suffering. God is subject and all human beings are object. The family is the unit to build true relationships with God. Based upon that comes the tribe and nation. To make it faithful, the key is the father-child relationship. God is father to every generation. This is eternally unchanging. None of the four realms can be altered.

Father is investing enormously every year to save America. Has any wealthy American sacrificed money to save America? Father cannot run for office here. He has not drawn a salary from American businesses. He has been acting like a fool from an economic point of view. He has devoted his life to reviving Christianity, the bone of America. Saving America means reviving Christianity. It is not a matter of politics.

People say, okay, why don't you do it in Korea? It is because Korea is not the central Christian nation. Think of the impact of a huge investment every year in Africa. If you have money, you should use it for the sake of your country. I have been mobilizing the resources of the world for America, every penny. Strictly speaking, you are indebted to Father and should pay him back for what he has done for America.

The world someday will follow Rev. Moon. It will realize that no one but

joy of His children as parents. Each generation call God, Father. From this point of view, parents and children are equal.

We have to understand the value of the family, which reveals the invisible course of His own creation, together in three dimensions, also the course of Adam and Eve's creation is replicated. That's why when we look at the family we see God, grandparents, king, parents, and future world, our children, spirit world, the present world and

The fourth Jardim declaration states that from God's viewpoint, the family is a set of relations that cannot be changed, hence it is fate, inalterable forever. Even God follows this concept of absolute fate. But in the secular world the family relations do not reach that standard of fate. Those relations were to have been built in the garden, but were not. Now as blessed couples, we are not original branches but are engrafted branches.

The relationship of parents and children is absolute and should be fulfilled even after we die. Hence, Jesus has been working to complete it even in Spirit World, even if it takes forever. Father in one generation is embracing the entire world and turning it around. Even to restore one family is almost impossible and Father has to turn the entire world around. Difficult! Therefore, we need absolute faith. Our lives have been wishy washy, but after this point of great transition, we must be absolute. It was God's night and Satan's daytime, but now is Satan's night and God's daytime. It is a different world now. Don't you think we need to prepare ourselves for his era? Like those who pack everything and flee as if from a war zone.

In heaven, marriage is fate. It never ends. There is no divorce. The fourth declaration is of the liberation of the four realms of heart relations from the loose, relative relations of the fallen world, into eternal relations that exist in the Kingdom of God.

These four proclamations were given in Jardim and then Father gave the 4.4 in Kodiak, and that can be considered the 5th declaration. You were not there, so I share it with you now as the elder brother nation, so that you can eliminate free sex and homosexuality. There is an abundance of waste here, but you should save even one cent to send to the needy. Millions die of starvation each year. If 200 people team up to help one starving person, that person can be saved. I've been preparing for this for four years. This cannot take place overnight. I came up with fish powder.

Father cannot guarantee when he comes back. High level people are begging him to come here and there. But he doesn't want to get involved in politics.

Today's title is "Total Providential Conclusion." We go through three stages including water and land. Nutrition from the mother's body or earth. The five senses necessary for the next world are prepared in the world preceding it. We enter the world with a burst of crying. We learn from our physical parents how to utilize our five senses. Our parents are even more powerful than God is.

In the Physical World, we develop our spiritual senses. Then we break into the Spirit World. We experience love food, love clothes, etc. This is an ascension, not a funeral. The butterfly has 3 stages: water, cocoon, flying. We have three parents: our mother in womb, nature in this world, and God in Spirit World. Breathe love there. ❖

True Parents in Alaska



NEW FUTURE PHOTO

Rev. Moon has been devoting his life to world peace. So the center should be the axis of God and True Parents, and around this axis the globe should spin. God, Adam and Eve have become a four position foundation. If it expands into three dimensions, then you cut off the corners and make a sphere. Then the love organ is restored into the palace of original life, love and lineage. Inside there is no divorce concept.

The 1st Jardim declaration centered on the ethic of absolute faith, love and obedience. The reason relates to God's status as creation, lost at fall, and now Father restores it to bring recreation. The 2nd Jardim declaration had to do with God's four major attributes being recreated in His perfect complete object, the family. We will suffer in hell until we recover that standard, four attributes fulfilled by each of the four family components (parents, husband-wife, children and the entire family). We inherit this at Jardim. After the third session, the location of this workshop may change. Jardim is a bridge between the land, the hunting world, and water, the fishing world. The 21st century is the century of the family centering on God's true love. You are in position of Adam prior to the fall. The blessing guarantees you will not end up in hell. That is the minimum guarantee.

The Third Jardim proclamation is that our children are the third creator. God is first and parents are second. God grew centering on love. He created himself invisible and the creation of the universe unfolded in His own image, from baby to child to adult. Then He created children who were to become adults and have children and so forth. When we meet someone face to face, we feel most excitement. The grandchildren of God allow God to feel the

future. Everything is compacted in the family structure. We each eventually become the king of each level. This is the dream of humankind.

We can serve God as children serving our parents and grandchildren serving our grandparents. Thus, the unification of heaven and earth is possible. The family is the center fulfilling the Kingdom of God vertically and horizontally. Adam received only vertical love from God, but made no horizontal love, hence there was no godly third generation.

Fulfilling the three object purposes. Dr. Lee explains about this, having God behind it. This is the building block of the spirit world.

After WW2, Protestants and Roman Catholics could have united as Cain and Abel. In 1992, WFWP was established, and then there is 7 years from 1992 is 1999, so the completion has to be made by then, to bring the blessing to all humankind.

Due to fall, God had no grandchildren and no four position foundation. The grandchildren level has been established through the history of restoration and hence Father could proclaim 4.4 Commemoration. This is the beginning point of the Kingdom of God on earth and heaven. All blessed couples are in the grandchildren's position. The three generations are God, True Parents and blessed couples. Therefore as blessed couples, we should set the offering table condition, offering \$16,000. This is to offer everything we own, which belonged to Satan to God. By offering it, we will receive God's blessing back. Connect your property to the nation and world. It is restoring the four position foundation in many ways. It places us in God's lineage, as their grandchildren.

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ing winds and currents. Other exercises included navigating waves and rescuing an imaginary "man overboard". In the end, we all took part in a practical examination to test our boat-handling skills, and, yes, we all passed!

During the first ten days, Rev. Moon spoke to us in the mornings after hoon dok hae. A recurring theme was the three stages of human life: life in the womb, earthly life and life in the eternal spirit world. This can also be compared to water, land and air. Life in the womb is preparation for earthly life, and earthly life is training for life in our eternal domicile. Rev. Moon likened our ocean-going experience with the embryo's watery existence in the womb.

Hyun Jin Nim, the Vice-President of Family Federation International, was also in Alaska at around the same time, on a moose-hunting expedition. After several days of fruitless search for the illustrious moose, a moose showed up at the last minute, weighing in at over 1,200 pounds. The process of carrying several hundred pounds of moose meat and antlers back to the base camp took all day. In one of his talks, Hyun Jin Nim related how the experience of God and His creation had taught him the value of humility and gratitude.

When I first learned that I would be going to Alaska for ocean-fishing, by mind immediately rewound to a not-so-glorious day in Gloucester, Massachusetts about fifteen years earlier

when my ocean experience consisted of emptying my stomach of its contents and turning a greyish-green. Let's just say that it felt like a near-death experience. So, this time around I prepared

by going to my local drug store and loading up on every conceivable type of seasickness medicine. I must say, this was a good move. I also got some good advice from an "old salt": keep your head and body vertical while on the boat – the boat may rock back and forth but you should not. This was the best advice – and it worked. There's some kind of religious message here: if you keep your vertical faith in God amid the turbulent seas of life, you will be able to cope. The likelihood of seasickness is further reduced if one keeps one's vision on the distant horizon. Yes, there's a lesson there, too: a long-term vision and perspective will help a person to navigate the short-term difficulties of life.

On the ocean, one can recognize the incredible bounty that God has placed in the ocean – a seemingly endless variety of fish, including some fascinating multi-colored fish. As you bring the line up, you wait in suspense to see what (or who!) is on the other end. Hopefully, your line is not tangled in

the line of the person fishing next to you on the boat. The mighty halibut is of course the fish of choice. Several large halibut (plural?) were landed, the biggest being a 218-pounder. There's



no telling when a halibut will get hooked. Sometimes one will bite after a day of zero action. One of the Coast Guard instructors recalled how a local resident had recently thrown out a line at the dock, and tied it up during lunch. When he returned, a 300-lb halibut was pulling on the other end of the line!

One day, as I was pulling in my line it seemed that there was a heavy weight on the other line. However, whatever it was it was not fighting much. A sunken treasure? An old lobster pot? No – a large octopus! This rather sizable octopus proceeded to walk around on deck for about an hour, until we

confined her to one of the compartments. The following day we confined her to our stomachs.

Catching salmon from a river bank calls for another set of physical and mental skills. We tried to catch salmon as they made the final stage in their life's journey. After five or six years on the high seas, these magnificent creatures return to their hometown for matching, wedding, multiplication... and death. Salmon fishing can be summarized by the words patience and perseverance. On occasion, although very infrequently, it was relatively easy to catch a few. My first day salmon fishing was like that: it was pretty easy to catch them. Maybe that was God's

way of encouraging me, because after that it was murder. In light of this, Rev. and Mrs. Moon's abilities at salmon-catching are all the more marvelous.

The vast ever-changing ocean, the endless varieties of fish, crustaceans and other life all attest to the magnificence of God and the boundless character of His love for His children. It's a whole different world out there, especially if, like me, you're a city boy used to the concrete reality.

Rev. Holt is the Regional Coordinator of the Unification Church in New York. ❖

Ocean Challenge in Kodiak with True Parents

by Rev. Lloyd Howell—Philippines

In early September True Parents called various FFWPU leaders, mostly National Messiahs, half a dozen Continental Directors and other miscellaneous leaders, to Kodiak, Alaska, to participate in a meeting which later turned out to be a 40-day Ocean Challenge workshop.

I was the first to arrive followed by the rest of the Asia team consisting of the Rev. & Mrs. Byung Wooh Kim, Kyle and Shinyo Kim, Mr. Young Tae Park (Mrs. Kim's younger brother), Andrew Lim from Singapore, Dr. Lek and Tony Aparo representing Thailand, Umber-

to Angelucci representing India and Ralph Jensen, Taiwan.

Having arrived ten days early the Asia team received great benefit in being able to have some intimate moments with True Parents and to attend many breakfasts and dinners at True Parents' table. But most wonderful was to be able to camp out and salmon fish amid the splendor of Marka Bay and other scenic locations. During that time camera shutters were constantly clicking away as attendees captured prized photos of silver salmon and True Parents.

Most other attendees arrived about 10 days later whereupon the multi-

purpose nature of the workshop was announced. These being: 1) unity between first and 2nd generations; 2) unity between Adam messiahs in Pantanal, Paraguay, where they too were holding a 40-day fishing challenge, and Cain and Abel messiahs in Kodiak; and 3) to inherit Father's vision for the ocean and love of creation.

The schedule consisted of several hours a day of Hoon Dok Hae, most of it in Korean with comments and guidance by Father, lectures by Continental Directors, testimonies, boat handling and orientation both in the classroom and on the ocean, and ocean and river fishing. Later participants were given a test administered by the U.S. Coast Guard—which all the Asia team passed!

For this writer it was very inspiring to meet and get to know Father's heir and now vice president of the FFWPUI, Hyun-Jin Nim who was simultaneously holding his own training program for 2nd generation leaders. His dignified and confident posture spoke of a young man who stood on his own indemnity foundation as a true 4th Adam.

However among all of this writer's experiences the most memorable was to look into Father's eyes and see absolute



faith and trust extended once again to us who have so many times failed to meet the heavenly standard. Father poured out his heart and belief in us attendees without reserve—a resurrecting experience indeed.

Of particular interest to this national messiah to the Philippines was to arrive at Kodiak airport expecting to observe native Alaskans only to find that those who I first thought to be Alaskans were actually Filipinos! In fact, as it turned out, Filipinos comprise about one third of Kodiak's population and can be found everywhere: working in supermarkets, McDonald's and as laborers in local fish factories.

Rev. Lloyd Howell is national messiah to the Philippines. ❖

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Alaskan Adventure: Moose Hunting with Hyun Jin Nim

by Jinhyo Kwak—New York

This article is reprinted courtesy of Today's World magazine.

On the evening of Aug. 9, Hyun Jin Nim and eleven second-generation members, including the heads of the Second Generation Departments from Korea, Japan and Europe, left East Garden for special training in Alaska. It was Hyun Jin Nim's desire to train and educate those in responsible positions to fully recognize the desire and direction of True Parents and True Family so that they will be better prepared to guide all other blessed children. And he hoped that this physically and mentally challenging experience of hunting and fishing in Alaska would be a means through which to build the internal qualities required for young people to become qualified future leaders.

It took seven days of hard driving for our two vehicles to reach Anchorage. Every day of the trip was a valuable time of learning and reflection, through Hyun Jin Nim's guidance and following the Hoon Dok Hae tradition, among other things. Once we arrived at Kodiak, we spent the next 40 days fishing and hunting, where we were continuously guided by Hyun Jin Nim as well as True Parents.

Hyun Jin Nim spent part of the training time to hunt for a Yukon moose, the largest species of the deer family. He invited three people on this trip to yet another part of Alaska called Ilyamna: Ian Reid, an American member with much hunting experience, In Bong Lee, a second-generation member from the Korean Headquarters' Culture Department who was to videotape the trip, and myself.

After preparation of food and gear, the four of us first flew to Anchorage and then to Ilyamna. From there we were to reach our campsite on the southern part of Ilyamna Lake in a small single-propeller, four-seater Cessna. To our dismay, however, we were informed by the pilot just minutes before our flight that we would have to leave behind a significant amount of weight and volume from our supplies. We scrambled madly through the ten day's supply of food and gear to reduce its volume, and to stuff as much as possible in the boxes. After the initial chaos was over and everyone had reached the base camp by the beach, what had originally been eleven boxes was reduced to only three. Furthermore, we realized that one of the boxes with smaller pieces of equipment on top was filled with chocolates and candies underneath.

After such a rough start, Hyun Jin Nim and the three of us headed inland, and from early the next morning began the extremely challenging process of hunting for the trophy moose the local hunter had told us about. And for the next seven days, we would leave the

camp as early as 3am and return to base as late as 2:30am.

One of the reasons this hunt was very tough was the terrain. The area was filled with patches of marsh, lakes, hills and valleys of soft mossy ground, and heavily wooded brush. And because there were no tall mountains to give us a high-elevation vantage point to scan and shoot, it was necessary to constantly walk around in search of the moose. It was typical for us to walk 10 to 15 miles a day in that rough terrain with equipment on our back. A moose has keen hearing and sense of smell, and sharp vision, and is very adept at hiding itself in the thick brush.

Despite every day's ceaseless effort, each day's hard hunt resulted in futility, as we could not even sight a single bull moose. Various techniques such as bull- and cow-calls as well as hiding out in a covered area also did not seem to work. It was even more physically challenging because of our extremely short food supply, not to mention hordes of mosquitoes and blood-sucking gnats, and being constantly soaked because of the marshy



terrain. We could only afford to have a packet of oatmeal in the mornings, chocolates and beef-jerky for lunch, and some canned food for dinner.

As our food supply dwindled to only bread and some butter, and as the last day of the moose season drew near, Hyun Jin Nim seemed very disappointed—and the three of us had almost concluded that there was probably no moose in the area and that we should just end the seemingly fruitless effort. Yet, Hyun Jin Nim told us that he was not about to quit and he would stay to find that trophy moose even by himself.

When the pilot arrived to pick us up the next day, which was the last day of the moose-hunting season, Hyun Jin Nim told him to fly back in the following day so that he could hunt until the day was over. We set out for one final attempt at finding the moose at 4:30pm. We had only about three hours to find and shoot the moose before sunset.

Having walked for about 45 minutes, Hyun Jin Nim told In Bong and myself to wait while he and Ian searched



for the moose. We sat and waited for about two hours. As it was beginning to get dark, we began to wonder why they were not coming back. Then at that moment we heard the first gun shot. There followed a second, a third and a final shot. Not knowing what to make of those shots we waited a long 30 minutes for any news. Then to our elation we heard Hyun Jin Nim calling from a distance. We ran toward his voice and there was Hyun Jin Nim, very excited and exhilarated, who told us that he finally shot a very big bull moose.

When we ran to the site, we saw a huge, dark animal with enormous antlers such as I had only seen in postcards. Hyun Jin Nim and the three of us were extremely happy and grateful. Hyun Jin Nim patted the moose, thanking him and Heavenly Father. It was quickly getting dark and we began to take all the edible meat from the moose, as required by regulation, which totals over 800 pounds from a 1,300-pound animal. By midnight, we had filled our back-racks with 100 to 150 pounds of meat. And we began the most difficult phase of the moose hunt—carrying those enormous loads back to our camp, miles away.

With such a load on our backs, it was impossible to stand up on our own.

One person had to take off his back-rack and help another person up, and that person would help the other people stand up. The top-heavy load also made it difficult to balance oneself. In such rough terrain and in pitch dark with only one small flashlight, taking even one step was a grueling challenge. We had also practically run out of food that day. Yet, we took one step at a time toward the base, sometimes tripping or falling on our backs. We were sweating buckets and our arms were becoming numb due to the

heavy pressure on the shoulders. But every time it almost became unbearable to take any more steps, Hyun Jin Nim strongly encouraged us: "Don't think about the pain. Forget the pain and concentrate on moving your legs forward."

By the time we arrived at the base it was 2:30am. After some rest we had to make two more such trips to bring back the rest of the meat, and the moose rack (antlers). When the plane landed on the lake at about 6pm, we had just finished the final trip and had begun packing our gear to go back.

We left Ilyamna and arrived at Anchorage the next day. We learned that True Parents were also coming to Anchorage and were expecting Hyun Jin Nim's return. Many Alaska members gathered at the airport together with Hyun Jin Nim for their arrival. When True Parents got

off the plane, they were extremely happy to see Hyun Jin Nim had returned safely and especially with a huge trophy bull moose. Soon they had to fly back to New York and Hyun Jin Nim's group headed back to Kodiak for the rest of the training.

Despite the tremendously challenging and difficult nature of this experience, I was truly grateful to Heavenly Father for protecting everyone on the trip, and especially for having provided us with the biggest bull moose in the area. Hyun Jin Nim mentioned that such blessing could only come about because of the perseverance and unyielding effort. Heavenly Father was, in a way, testing us to see whether the futility of the first six day's efforts would cause us to give up and not see it through until the final moment. Although the three of us were ready to give up, I believe Hyun Jin Nim's perseverance allowed God to finally bless us greatly in the final hour of the final day of the season.

Jinhyo Kwak is the second son of Rev. Chung Hwan Kwak. He and his wife Soon-Ok were blessed in the 200-couple second-generation blessing in 1992, held in Seoul. They have one daughter. ❖

Hyun Jin Nim in the East



Hyun Jin Nim addressing church member at the Tokyo center on his tour of Korea and Japan

My Experience at Jardim

by Rev. Lloyd Hudson

Monkeys, macaws, anancondas, paranas, parrots, mosquitoes, beans & rice. What do all these things have in common? They are all elements for wonderful sightseeing in Brazil as well as good fishing, dangerous habitants, friendly wildlife, and delicious eating. All of these ingredients together is the reason 40 days at New Hope East Garden in Jardim, Brazil was such a great experience.

Taking an historic picture with True Parents, daily reading of Hoon Dok Hae, participating in work projects and being directly educated by True Parents in true love and ideal family living. These are the main activities that make up the workshop schedule at New Hope East Garden. They make for an experience not to be missed and one that you will never forget.

How long has it been since members who could not speak the Korean language have an opportunity to sit in an audience where True Parents were giving speeches, guidance and sometimes one on one counseling in the thought and practice of true love? I think we can all respond to that question in total unity. It's been too long!! Right?

These training sessions going on in Brazil are designed to educate the whole family in true love and heavenly tradition. Father is calling all U.C. members worldwide to come to South America A.S.A.P! True Parents are in Jardim, Brazil, and wherever True Parents are, that's where we ought to want to be,

During a session where True Parents were speaking in the huge temple on the New Hope East Garden property, Father lamented with great frustration "Why are there so few couples here? I wanted to give a great blessing!" The significance of this workshop may not be glaringly obvious initially and it may take some time before brothers and sisters start going to Brazil *en masse*, but when the full scope of this workshop is perceived, many members will regret that they didn't respond to Father's call right away.

This workshop in short allows members to condense a 40 year period of attendance of True Parents into 40 days. Family education, practice of true

love and heavenly tradition over the duration of this period qualifies each family to be brought into the lineage of True Parents. Upon graduation you get the precious opportunity to have a picture of your family or couple taken together with True Parents.



Watching a soccer match at Jardim

In other words ; this is considered to be the family level blessing. Father is calling for 3 generations to attend this workshop. Children, parents, and grandparents. When my wife and I went to Brazil in the middle of the 1st work-

shop, which started July 22nd, they had what I would call a familyhood ceremony; meaning it was very much like our sisterhood ceremonies. We were matched together with a Korean halmoni.

Her couple is from the 430 couple blessing. She was there without her husband. After we matched she immediately took to us with a warm and embracing spirit. Her name was Mrs. Sao. She took hold of us like a mother hen and led us around the temple showing us off to her friends as if we were prize specimens. In reality she was really the prize because she showed us so much heartistic love while she was there. We came late so we got to see her leave going back to Korea.

Marie and I had many deep experiences which cannot be told at this time because of the lack of time and space in this paper. To conclude this testimony we only hope and pray that members can really catch the South American spirit and respond to the call of our True Parents.

Rev. Hudson is the HSA State Leader for Illinois. ♦

Illumination at New Hope East Garden

by Melvin Perry—Los Angeles, CA

The first thing I can say about being at New Hope East Garden is that it's both Heaven and hell. When we left Los Angeles we had the pleasure of traveling with Thomas Hwang, the Korean National Messiah to China. Arriving at New Hope East Garden, we saw huge buildings all lit up like Las Vegas. Two years ago Kevin Thompson was here; the only building at the time was True Parents' house. Now it is dwarfed by the size of the buildings there now.

Our personal room we stayed in was similar to a Motel 6 room. Father really wanted couples, especially three generations of a family, to attend. Three generations of a Blessed family is a complete four position foundation. Attending the 40-day workshop in Jardim is equal to attending True Parents for three years.

The first three workshops are set up as a family: Korea as the Father Nation, Japan as the Mother Nation and America as the Elder Son Nation. The workshop has two primary functions. Only families can enter the Kingdom of Heaven. That is why people are asked to come as couples and/or families. By completing the course, taking a test, making a monetary offering and taking a picture with True Parents, a couple can receive the True Parents Blessing, which is the Clan-level Blessing, meaning to be able to Bless your children and relatives, to be in the Fourth Adam position, to be recognized by God and spirit world as part of True Parents' family.

The second part of the workshop is

for helping Japan. True Father has given the Japanese members a deadline by which to fulfill their responsibilities as an Eve nation. These workshops are set up to help educate the Japanese members how to fulfill that



responsibility. Even Japanese members not living in Japan are asked to attend these workshops. By setting up enough conditions True Father wants to avoid the consequences if they fail.

So True Father went to Brazil and made the Sao Paulo Declaration in 1995. Very simply, True Father made the members responsible for following



the traditions of True Parents by having absolute faith, absolute love and absolute obedience towards God, True Parents, mankind, creation and the world.

Since 1995, True Father has been working nonstop. Centering on Jardim, True Father drew a circle going out 200 kilometers. From one end of the circle to the other is 400 kilometers. Then

we have been buying all the land within that circle. True Father appointed families to be messiahs to one of the 33 cities inside the circle. They have to pre-bless and educate 5,000 couples, and build a church center. True

Father is going to develop agriculture, forestry, industry and marine biology.

When True Father declared New Hope East Garden, the new Garden of Eden, he took off his shoes and socks and walked around the entire campsite. Two Korean leaders are responsible for the building, Pres. Kim and Dr. Yeon. True Father is the main lec-

turer there while Dr. Oyamada explains the basic content of the South American providence.

While True Father is lecturing, he can be both entertaining and at times dead serious to all the members—especially to the Japanese members. At the first two workshops Japanese and Koreans were brought to tears as True Father lectured to them about the importance

of fulfilling their responsibility. In many cases True Father would be face to face with Japanese brothers shedding tears.

The workshop schedule is set up to allow lots of free time for families to be together. During the 40 days there, there are different tours to go on.

True Father is also building a hospital and an international airport. The school is almost ready to open soon. True Father is letting the members decide whether to come to New Hope East Garden. After 40 days I can honestly say that someday I want to go back and live there. Members really get a chance to live the lifestyle that True Parents live.

Right now the only person who is totally united with True Father is True Mother—both as an object partner and as someone representing Eve. And True Father is really looking for families who can not only follow True Parents but become True Parents themselves.

True Father is almost 80 years old. When he turns 80, True Father may no longer give speeches to members. If anyone wants to hear True Father speak, going to Brazil is the best way now to hear him. There are many timetables True Father is finishing up, all mostly by the year 2002. True Father stated that if the Feb. 7, 1999 Blessing is a victory, then the age of the Kingdom of Heaven will be here.

I hope everyone can go and attend the 40-day workshop. The experiences that Mika and I had down there are a lifetime treasure.

Excerpted from American Neighborhood, newsletter of the Unification Community of Northern California. ♦

New Hope Garden of Eden and Absolute Faith

by Rev. Ki Hun Kim—Chicago, IL

This is from a sermon given by Rev. Kim, 10/18/98 at the Chicago Church, just after returning from the 40 day workshop for National Messiahs in The Pantanal

St. Peter wrote a letter to Christians during a time when they had no central figures and been scattered and told them to have faith in God (IPeter 1:21-25). He mentioned that the hope of faith will occur when we live in God's word, the truth.

When we went to New Hope Garden of Eden, True Father told us that this was not a workshop, but a training session. I'm not sure how they are different, but he was very clear that they were.

After I returned from Brazil, Rev. Pak called me and asked me "Are you OK?" He had heard many stories after National Messiahs were returning about how difficult it was so I replied "I am full of Trur Father's spirit and OK." Many National Messiahs returned to Korea after Brazil very sick. It was almost all men, except for 1 woman. There were many elder brothers and older members and we younger men were worried about many elder members, their health and the tough schedule. We would wake up at 4am, then we would have breakfast at 5am and go fishing at 6am.

After we were out on the river, we would have local people drive us so we wouldn't become lost because the river had many side streams. The weather was very hot, it was so hot that we jumped in the water with our clothes on in order to cool off. But after 1 hour our clothes were dried off. Three or four times a day we would jump in to cool off. We would fish until 6pm and then we would return. Then at 8pm we would read Hoon Dok Hae with True Father until 1am or 2am.

We lived in a small house; 100 people crowded into 1 small hall for everything. We slept and ate and studied there. One restroom was used by everyone. Everyone was so busy that even True Children didn't even have time to do anything outside the daily schedule.

Father is very serious about Hoon Dok Hae. Without truth no one can live in hope and faith.

Olympio is in the north of Paraguay. It was a big shock, living in one room and kitchen. Trur Father doesn't care about external conditions. Raining or hot he doesn't care; he just goes fishing everyday.

If you invest you will prosper. Without absolute faith, love and obedience no one can attend the messiah. Everyone who wants to understand must understand these 3 elements.

Travel to Olympio takes a long time. It was 9 hours by plane from Chicago to Sao Paulo. Then it was another 2 hour flight to Campo Grande than a 4 hour drive to Jardim. Then we had to take another 4 hours by bus to the

river and from there is was 3 to 7 hours by boat to Olympio.

Many people struggled with the \$3000-\$4000 cost to attend the workshop. Trur Father said it takes total faith and absolute investment. Father said that if we don't attend my country will struggle with me as National Messiah.

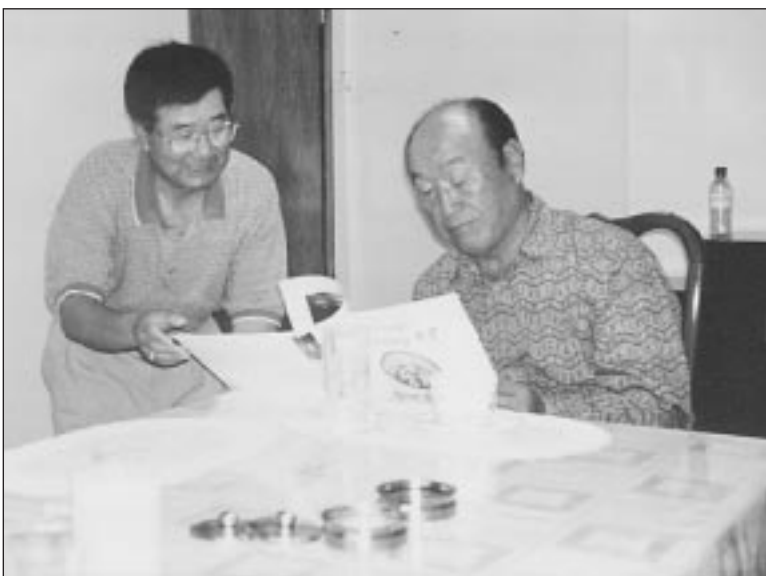
Trur Father wants us to catch 40 each of 4 different fish. It is a 4 year course 40 days each year. During the 4 years we must finish the condition. But during the 40 days I couldn't even fulfill finishing even 1 of the 4 fishes. I caught a total of 46 fishes. So Father told me I could come back again. Sitting in a classroom and studying and hearing testimony and going fishing is not so bad. I don't know when I will go back, but I will.

The water is clean. Water pigs live in the water, did you hear about them? Very large animals. Many people got



Rev. Kim with dorado and backu fish he caught

cut fingers, the fish have big teeth. Every day it would happen even though we were lectured to about this and we knew the situation. Someone gets excited when they see the big fish they just caught and they would just grab for it and get their fingers bitten.



Father wants to live in an unstained world. The population there is about 2000, the locals are called Indios, descendants of the Spanish and local indians. I skipped fishing 1 day and went to the nearby village. The families live in 1 room for everything. Father said that we don't need TV or fancy furniture. The last thing Father asked me was when I can move into this area.

The Paraguay region needs a visa. I only had a Brazilian visa but got the local authorities to give me permission to come in and stay for 30 or 40 days. Everyone around there knows True Father. Centering on Jardim for 400 kilometers around we are purchasing land. Every time a small plane flies by the natives point and say "Rev. Moon is coming!" They all know Father.

I want to encourage all family members to attend in Jardim. There you will receive your registration into the kingdom of heaven. You need to attend as husband and wife together. If you do then True Parents will take a picture together with your couple. This photo is like your registration in the Kingdom of Heaven. Even though True Mother was sick they sat for hours and took pictures with 700 couples. I believe that now True Parents don't

just visit South America, they live in South America.

I felt that the 40-day training theme was when Father mentioned the first night about absolute faith, love and obedience. The first declaration at Jardim, 4/31/95, says that God created all things through absolute faith, love and obedience. It means we must deny ourselves and follow. Whoever invests himself in an unlimited way will prosper forever. Absolute faith, love and obedience are the main thought to receive the 2nd coming of the Messiah.

The Second Declaration at Jardim, 8/7/98, says that God is absolute, unique, eternal and unchanging. We must stand as absolute, unique, eternal and unchanging children. We must live at absolute, unique, eternal and unchanging couples. We must become absolute, unique, eternal and unchanging parents. And we must live as absolute, unique, eternal and unchanging families.

In the Third declaration at Jardim, 8/21/98, Father said that the blessed families are in the 3rd creator position, God is the 1st creator, Adam & Eve are the 2nd creators and the Jardim workshop families are the 3rd creators.

The 4th declaration at Jardim, 8/28/98, said that Heavenly Father and the Blessed couples are in a Parent and child relationship. So we cannot betray God.

The 5th declaration was the 4.4 commencement, 9/8/98, and means human beings began centering on a satanic 4 position foundation. Now it is changed. We are building a 4 position foundation centered on God.

Registered families should follow the 1 to 5 declarations. True Father said this is the requisite to be citizens of the Kingdom of Heaven.

Father mentioned one heavy point, this is the problem of the education of young people. Father is inspired by the PLA and said to do this in every country, do rallies and demonstrations.

Next year there will be a big blessing of young matched couples. We will send 1,000 couples from America, including 200 from Chicago.

It would take 50 days to explain my 40 days in Brazil—a time of struggles, happiness and joy. One day we would see True Parents in a happy mood or a serious mood, then the situation could quickly change.

So, keep hope. If we lose hope we will disappear. St. Peter wrote to the Christians to encourage them in troubled times.

Who are the people who will remain in this world? They are the people who are burning with faith, hope and passion. We should examine every page of history and investigate the rise and fall of nations and look for the people who held fast to faith and fidelity. The people who are burning with hope and zeal and do not hesitate to risk their lives for the sake of God are the ones who are close to God. ❖



The building at Olympio where Father and the members live

WFWP • Where We've Been

by Nora Spurgin—NY, NY

Several months ago Reverend Moon questioned me about how many speaking tours I had done and then asked me to do another tour. He commented that the time between now and the year 2000 was a crucial time for women, and that it was important for WFWP to continue its activities. His comments were short, but they again reminded me of the great window of opportunity we have as women to spearhead changes in our society.

I thought back over the last six years since April of 1992 when I was asked to take the role of USA President of the newly created Women's Federation for World Peace and when our Founder, Dr. Hak Ja Han Moon, made an eight city Inaugural tour in the U.S. and then continued on a worldwide tour.

We created a fledgling organization funded solely by membership fees, set up a non-profit 501(C3) organization, and created a regional structure based on the incredible dedication of local Chairwomen. We sought to build an organization of its own strength and integrity by reaching out into our communities while at the same time we planted our roots deeply in our providential mission as the "Mother" half of the Church.

In 1994, WFWP of Japan, sent 10 vol-



unteers to every country to identify needs, provide resources and connect to women leaders of each nation. Their work created a substantial foundation for WFWP International, which was incorporated in 1994. After a very successful and powerful Sisterhood Program in Korea between Japanese and Korean women, WFWP USA entered a whole new stage of activity and plans for Sisterhood Ceremonies in America began.

WFWP Goes to Beijing

With plans for Sisterhood Ceremonies underway, another major event was taking shape, the United Nations Fourth World Conference on Women in Beijing, China. WFWP International, was applying for accreditation with the United Nations to send an international delegation to China and provide a seminar entitled, "The Renaissance of the Family", at the NGO Forum. Since I was in America, it fell upon me to get the accreditation and arrange for the seminar. The trip to Beijing was a great success for WFWP. Ms. Maureen Reagan joined our delegation of members from 17 countries

WFWP • Into the Future

This is the first of a three-part series on the structure, vision, and activities of the Women's Federation for World Peace. Part One: "Where We've Been and Where We're Going", will look at WFWP from a historical perspective and discuss the new restructuring plan that will bring us into the new millennium. Part Two: "What We're Doing and its Social Impact", will provide an overview of WFWP activities and our approaches to those activities. Lastly, Part Three: "WFWP - Touching the Rest of the World", will discuss how all our work translates into real and lasting change.

and was the keynote speaker for our seminar. The seminar was held in a large room which held 400 people and was overflowing with members and guests. Our presence in Beijing, at the conference and at the NGO forum was an incredible networking opportunity which opened many doors for us worldwide and served as the beginning of our application process for N.G.O. status at the United Nations.

The Sisterhood Ceremonies - A New Era

In January of 1995, when it was decided that Sisterhood Ceremonies would be held between Japanese and American women, we became alive with great excitement and the plan for a beautiful Bridge of Peace Ceremony evolved. Catching the

interest of leaders and opinion makers, (men and women throughout America), WFWP sponsored over the next two years, 129 bridge ceremonies and 17,000 pairs of Japanese and American women, who promised each other to be ambassadors of world peace.

Women who "crossed the bridge" spoke of this moving experience as a "moment of magic" - often a transcendental moment which deeply touched their lives. WFWP's bridge became a significant event known in influential circles for its potential for conflict resolution.

When we completed the Japanese-American Sisterhood Ceremonies in December 1996, the interest in using this ceremony for interracial conflict resolution had already taken root. WFWP members in Florida sponsored a small, but very successful interracial ceremony. Heather Thalheimer of Boston was also planning a "Beyond the Dream" Ceremony. During the next two years, ceremonies were held in New York City and many cities throughout the country between women of many races - African American, Hispanic, Asian, Native American, Caucasian, and others. Ceremonies were held on college campuses, high schools, nursing homes, in civic centers and churches.

Bridge of Love

In 1997, the bridge ceremony also

by Karen Judd Smith—NY, NY

You have questions about WFWP? You want to know if WFWP is doing anything these days, and if so, what? I hope we can begin to answer some of your questions here. We hope that the rest will be answered by what you see WFWP doing in the next year or two.

Possibly because I spend quite a bit of time on the computer and on-line, asking questions myself, the idea of helping flesh out the latest of the Women's Federation for World Peace's developments by using



the "Frequently Asked Questions" seemed reasonable. I'm not sure if your questions are exactly the same as some of mine, but they can't be too different.

I have questioned WFWP's real purpose, What is its most effective approach to local and global issues, how to position it—as a service organization, educational organization, membership organization—and why, and many more. Some questions were very personal, ones I would have had to face no matter where I was in the world.

Others stemmed from genuine concerns that are bigger than any one of us as individuals. Nevertheless, the changes that are now going on are the fruit of

WFWP

FREQUENTLY AS

ferences ended and what was the result of those conferences?

This is perhaps the most commonly asked or unasked question, yet it is perhaps the most important to ask... and to answer. I wish to answer this one in two ways.

First of all, WFWP is not *yet* very different, as we have only started on a new direction two months ago. However, the direction we are headed in will widen our approach and accessibility and increase our effectiveness. Why and how? Because so many women are feeling the need to be involved in something substantial rather than symbolic only. Or should I say, most of us feel the desperate need to substantiate our faith, our conviction that our core belief in the goodness of humanity can help us make real changes in a society that is largely headed in an amoral or immoral direction.

If there was not this common "felt need" and desire coming from so many women, Women's Federation for World Peace would have little reason for or hope of real change. The very fact that so many ask this question shows what we need to be doing—creating an organization that IS an agent of change in our communities and our society. So our efforts are currently focused on that—creating an infrastructure that enables our volunteer group of women who are scattered about the country and who have varying degrees of time and availability, to nevertheless contribute to their community and the nation in a sub-

many individuals' efforts. They are born from a belief in the vision of genuine, true partnerships between men and women as the basis for a peaceful world and the desire of the human spirit to be effective in our pursuit of this vision as a united group of women rather than as individuals.

Without this common sense of commitment to the vision of WFWP, without the desire to genuinely respond to human need in our own communities and abroad, and without the common sense that WFWP is a major vehicle of change at this time, we would not have come this far. Change never comes easily—anywhere, within or without. So while we have no glowing victory speeches yet, we offer a few words to outline the work in progress and a few more words aimed at encouraging faith in the power of women of heart and integrity. The Women's Federation for World Peace is associated with many such women in one way or another.

I hope the following FAQ's can answer some of your questions. I hope that if you see some aspect of WFWP that could do with some help, you will step in and offer to do so. WFWP can be a powerful way that you and I offer the best of ourselves to the world.

FREQUENTLY ASKED QUESTIONS

How is WFWP different now than before? What are we doing since the Japanese-American Sisterhood Con-

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And Where We're Going

became an opportunity for couples to rededicate their marriage vows. The beautiful and moving ceremony lent a romantic mystique for husbands and wives to put aside any marital conflicts and begin anew as they crossed the bridge to pledge eternal commitment to each other. Throughout the country, many WFWP chapters held such ceremonies in preparation for Blessing '97.

The Interracial Sisterhood Project

WFWP of California, where Onni Durst serves as Regional Chairwoman, found several groups of women who had a great interest in developing the Sisterhood Ceremonies as an effort to address the racial problems their cities faced. Under the tireless leadership of Sheri Reuter and Kimiyo Anceney in Los Angeles, the Interracial

Sisterhood Project initiated many programs, including one where four racial groups sought healing among each other at the L.A. Civic Center. ISP leaders continue to be "on call" to bring the popular bridge to programs in schools and other places throughout the Los Angeles area. In San Francisco another group of women under the leadership of Christine Froelich and Christina Seher and Tomiko Nojima, developed an Interracial Sisterhood Project Board and continue to create programs. (More details about ISP to come in Part Two of this series).

In 1998, based on these women's efforts, the Interracial Sisterhood Project was recognized by President Clinton as a "promising practice" for interracial conflict resolution as part of the President's Initiative on Race. You will find this on the web-

site: [http://www.whitehouse.gov/initiatives/oneamerica/Practices/pp-](http://www.whitehouse.gov/initiatives/oneamerica/Practices/pp-19980804.4097.html)



LOS ANGELES—Inter-racial sisterhood project



19980804.4097.html

NGO Status at the United Nations

In 1997, the review for WFWP's application for NGO General Consultative Status with the U.N. was completed and our requested status was granted, opening up a whole new relationship with the U.N. The long process of application and gathering of material internationally was taking place during the time of the Sisterhood Ceremonies. Much of the application work was done by Linda Perry at USA National Headquarters. The WFWP office in New York now has a WFWP International U.N. liaison office and Mrs. Motoko Sugiyama and myself serve as International Vice-President's, relating to the International Office In Korea where Mrs. Gil Jo Sa serves as International President and Mrs. Lan Young Pak also serves as Vice President. I should mention here that Mrs. Sugiyama has been appointed

to a new role to serve as our liaison at the U.N.

On June 15, 1997, just two days after the Blessing at Madison Square Garden, WFWP co-sponsored a speech on Female Genital Mutilation by Minister Jane Kuka of Uganda. Our first event at the U.N. was held in one of the Conference rooms and attended by over 300 people. Mrs. Angela King, special assistant to the Secretary General, delivered Kofi Aman's speech. The program was a resounding success.

International Conferences and Convocations

November, 1997 was the time of Blessing at RFK Stadium. As part of the World Culture and Sports Festival, WFWP USA hosted an International WFWP Conference at the Grand Hyatt Hotel in Washington D.C. Attended by 400 international delegates from 104 countries, the event featured plenary sessions, speakers, and a beautiful International Bridge Ceremony. At this conference we introduced the concept of creating "Partnerships for Peace", responding to our Founder's direction that we find 50,000 women worldwide who will address world poverty.

In New York City, at the World Culture and Sports Festival II, in June of 1998, WFWP joined other organizations to sponsor a convocation on "The Family and World Peace". In February of 1999 we will join another convocation, "Family Ethics see **WFWP** on page **10**

FAQs

ASKED QUESTIONS

stantial way.

The second point I wish to make as part of the answer to this question is to acknowledge the value of what we have done. Sometimes we are a little too hard on ourselves in our quest for the kingdom! So here I would like to add the following to Mrs. Spurgin's review of what we have accomplished. I simply wish to remind you (and myself) of the two stages of creation . . . of anything. The first stage happens primarily in the invisible realms of thought and word.

The first years of activity, I would liken to the formation stage of WFWP. Through the seeds of change by thought and word, those years helped create a unique organization that brought with it a way - a "bridge of peace", that enabled thousands of women to transform by crossing over their own barriers. Now we are at a time when we need to take this more spiritual experience out into the homes and lives of those who are unable to come to the "bridge". We need to substantialize our ideals through deeds. I too have to be careful not to negate the value of the first phase of this development while making sure we do move on!

In other words, all the Sisterhood Conferences that gave WFWP it's amazing foundation were not only all glitz and money spent, but they are now an essential part of what WFWP has become and thus they form a foundation for our future work. The urgency we face now is to use well the foundation built, the money, sweat and tears spent, so as not to waste all our

past efforts. The urgency is also to catch the wave that can take us quickly to the shore we currently seek—influencing

American culture away from its current moral apathy.

Plus it is important to know that our Founders have urged WFWP and the leaders of our "brother" organizations to further support the work of WFWP in the short time before the year 2000. Sure there is pressure coming from all quarters for all of us to produce in many other areas. This is not new. The worldwide sit-

uation is not yet easing up, so neither will the urgency.

We simply urge you to offer some of your efforts and support to the work of helping make peace a reality through WFWP. . . Perhaps three hours a month and \$40 to \$120 per year?

What are the main structural changes see **FAQ** on page **10**

WFWP Gift and Fundraising Items

Women's Federation for World Peace has many beautiful gift items that it has developed

over the last few years. These would make inexpensive Christmas and God's Day gifts for contacts friends and family. We are also able to make them available at reduced prices for bulk orders so that they can be used for fundraising activity.

The appearance of some of the jewelry will be familiar as they were used as gift items at the sisterhood conferences.

Brooches Enamel

a) Rose, or b) Cherry Blossom each 2 inches long, c) Oval rose and cherry blossom with engraving on back commemorating the sisterhood conference. All three come in a velvet gift box.

Pendant on a Gold Chain

a) Rose, b) Cherry Blossom. Available in velvet

gift box.

Angel Pendant on a Chain

Small white Swarsky Crystal (suitable

for a girl) In a gold foil gift box.

T-Shirts and Sweatshirts

T-Shirts, white with W.F.W.P. Design on breast. Sweatshirts, gray with same design. Both Extra Large (one size fits all).

Cookbook

International recipes, spiral bound version a) has description for preparation of offering table and Korean holiday food. It also has quotes from Father and testimony relating to meals and food preparation. The b) Version has a commemorative Sisterhood ceremony cover, and the quotes and testimony has been left out.

I WISH TO PURCHASE THE FOLLOWING ITEMS

	Number	Cost
Brooches (all \$5 each, 3 for \$12, 10 for \$20)		
a) Rose		\$
b) Cherry Blossom		\$
c) Oval Floral		\$
Floral Pendant (\$5 each, 3 for \$12, 10 for \$20)		
a) Rose		\$
b) Cherry Blossom		\$
Angel Pendant (\$3 each, 2 for \$5, 10 for \$15)		\$
T-Shirt (\$8 each, 2 for \$14)		\$
Sweatshirt (\$12 each, 2 for \$20)		\$
Cookbook Version (a): Both versions \$4 each, 3 for \$10, Cookbook Version (b) 10 for \$20		\$
Total		
Shipping: order \$3 - \$12 add \$2; \$12 - \$20 add \$5)		
Large Bulk orders can be negotiated.		

Method of payment: My check payable to WFWP is enclosed.

Please charge my _ Visa _ Mastercard _ Amex for \$ _____

Account # _____ Exp Date _____

Signature _____

WFWP
from page 9

and World Peace”, taking place in Asia.

Also in 1998, WFWP initiated our first annual Woman of the Year Award Ceremony.

Speaking Tours

In addition to traveling with our Founder on several countrywide speaking tours, WFWP leaders have made an effort to provide programs nationwide. In the spring of 1996, a four month tour on women’s spirituality covered every region. Currently, I am presenting one day marriage seminars entitled, “Creating Lifetime Marriages – Ten Reasons to Plan It and Ten



NEW YORK CITY — “Bridge of Love Ceremony”

Ways to Maintain It”. These are very practical seminars designed to educate youth and couples as well as WFWP members and their families.

Having given this overview of WFWP from a national perspective, we want everyone to know that we would not have been able to create such an organizational foundation without the incredible grassroots work of WFWP members and leaders throughout the country. In Part Two of this series, we hope to highlight more of *your* work: the charity events, the projects of the Japanese members under Yoko Kobayashi’s leadership, the programs, the support you give to make WFWP a viable organization which will move us into the next millennium - an organization that will make a social impact and strengthen family life.

There is no doubt that today women are a vital voice in creating a moral com-

pass for a world where so many suffer in poverty and hopelessness. WFWP has developed strong roots within our Founder’s concerns and efforts and has created branches throughout the country. Now is the time to nurture the blossoms and pick the fruit!

Early in 1997, our Founder appointed Karen Judd Smith, as the Secretary General of WFWP, USA. Karen has brought her skills as an efficient administrator to set up the office for a whole new level of activity. This includes increasing membership, communications through E-Mail, website development, interacting with U.N. programs and restructuring to accommodate the needs of WFWP chapters in the field. The following article by Karen outlines this restructuring and exciting new vision for WFWP – Into the Future! ❖

FAQ
from page 9

taking place in WFWP?

First, our board is becoming far more active and involved in the planning and development of WFWP. This means that the top decisions are not being made by one person alone, but through the wisdom and investment of heart and experience of seven people, up from four, and we plan to add more. As the board develops, board members will play more of a key role in developing funding plans and finding donors! So right from the top, people are being encouraged to think of ways to find funds and spend those funds wisely.

Next, we have developed an Executive Committee. This committee meets on a monthly basis to discuss ongoing activities and developments; to report on the various National Committee’s work, to accredit the various chapters that are applying for status as a WFWP Chapter, and to ratify National Committee staffing changes when they come up. In other words, it is a mechanism to enable WFWP members to participate in the ongoing work and representation of the organization. This helps make WFWP a member’s organization.

Likewise, the development of the National Committees enables direct involvement with the development of WFWP by non-staff WFWP members. We currently have the International Liaison Committee, the Interracial Sisterhood Project Committee, the Volunteer’s Committee, the Chapter’s Committee, the Empowerment Committee (just beginning to form,) the Grant Writing Committee, the Communications Committee and the Annual Convention and Awards Committee. In reality, most of these committees are still being formed. If you are interested in being involved in any of these areas, please contact our National Office at (212) 481-3922.

What are WFWP’s main objectives?

Women’s Federation for World Peace has by its name, a mandate to work to establish world peace by addressing directly and indirectly, the underlying causes of conflict fundamental to the relationship between men and women.

Currently it is well recognized that one of the most obvious lines drawn between those who have and those who do not have, is the line between the sexes. Unfortunately, this same differentiation between those who have and those who do not is the basis for conflict worldwide.

Poverty is well recognized as a scourge not only due to the physical misery it causes, but also to the mental, psychological and spiritual anguish that accompanies it. Poverty is the most prevalent violation of human rights. And poverty has primarily a woman’s face—the face of single, uneducated women. It cuts across race, religion and national boundaries.

Only as we empower women with all they need to be successful — knowledge, tools and support, can women arise from our rather sorry state. But we have to constantly remind ourselves, that empowerment does not come from accusation, resentment or a reversal of power. Rather true empowerment and equality come with wisdom, strength and love—with hearts that can forgive and forget as we rebuild ourselves and the ones we love—our families.

What are the current projects that define WFWP?

The three main current projects are:

First —the Interracial Sisterhood Project targeting high school girls as well as women to become people who can reconcile, resolve and gain strength through the skills of vision, respect and forgiveness.

Second—a Social and Economic Empowerment Project, targeting the problem of poverty. At the time of writing, it is in its formation stages and we will get full information out to you early in 1999.

Third—UN Public Lecture Series. This will be an ongoing series designed at informing and bringing key issues to the public’s attention.

What is the value of being associated with the United Nations’ Economic and Social Council?

As with all UN associated NGO’s, the value is twofold as the relationship is a partnership. First, we can feel good about our organization as not so many organizations gain the status we have thus far. We gained it on the basis of having sister organizations in over 143 countries worldwide thanks to the efforts of our Japanese sisters. From the UN’s perspective, this not only gives them a greater voice for their issues and concerns in the world, but it also means that we can provide them with useful information, pro-

ject implementation ideas and feedback.

The second is that through our association with ECOSOC we are much more in touch with the UN developments in the areas of our concern. Therefore we do not have to function in a vacuum and we can both learn from the UN’s developments and those of other NGO’s as well as find partners for our many activities—at least in spirit if not always in substance.

What is the value of being associated with the United Nation’s Department of Public Information and Communication?



UNITED NATIONS — “Woman of the Year”

The main value of being in association with the UN’s DPI is information—knowledge. Perhaps the greatest resource of the UN is their information resource and networking resource. Well used, we can develop far more effective strategies and plans of action that will be much more effective at implementing the changes we seek.

As WFWP’s restructuring progresses, we will more regularly inform our membership of UN activities and issues through a special publication, UN Update. Information is an important tool. With timely information, WFWP is far more effective.

What are the main goals for 1999 and 2000?

We have two main goals. One is organization, (maintaining identity), and one is development. We must become a truly viable nonprofit that is completely self-sufficient in terms of our corporate functioning otherwise we will have no ability

to effect change in our society.

Simultaneously we need to initiate programs that serve the communities that have needs and the communities that feel they have something to offer. Our development as an educational and service organization must happen as we strengthen ourselves membership-wise and organizationally.

What are our annual dues used for?

Growth and survival. To exist, we must sustain some fundamental activities. To keep our NGO status, we must be a nonprofit. To be a nonprofit we must have annual audits. To have annual audits we have to have people to assist and people to do the ongoing work. To be an organization we need an organizational body. Annual dues are absolutely needed to sustain the organization. Contributions to the local chapters sustain the local chapters in a similar fashion. So as not to drain the local chapters, WFWP National seeks only 33% of the original dues rather than the 50% sought in the past. However, we need to get more members to cover the basic expenses. Any moneys donated for a particular fund, such as the Anti-Poverty Fund will be used accordingly.

Why does WFWP have a goal of involving 50,000 women in antipover-ty work?

Because it makes sense given the feminization of poverty—and because our Founders suggested this particular goal! We want to change the world. Perhaps it won’t all be glamorous work, but we want the changes to be real.

It is our hope at WFWP National Headquarters that this process of growth inspires you as much as it inspires us. If you have any questions, concerns, or suggestions, please let us know as we are interested in hearing from all of you.

We can be reached in New York City by phone at 212-481-3922 or Fax 212-481-3927. You can also e-mail us at wfwpnatl@aol.com and to subscribe to our online newsletter, “Peacemakers” just send an e-mail to: Peacemakers@wfw-pusa.org and type the message “subscribe”. It’s as easy as that. Hear from you soon and if you’re not already a member of WFWP please fill out the form and you will receive a packet with our latest newsletter! ❖

INTERNATIONAL COALITION FOR RELIGIOUS FREEDOM

Brazil Religious Freedom Meeting Finds Common Ground for 'New Millennium'

by Dan Fefferman—Washington, DC

The crowning achievement for the International Coalition for Religious Freedom (ICRF) in 1998 came at its Sao Paulo conference, entitled "Religious Freedom in Latin America and the New Millennium." The conference brought together more than 120 scholars, human rights activists, religious leaders and legal experts from 33 countries at Sao Paulo's prestigious Sheraton Moferrej Hotel, October 10-12.

The Sao Paulo conference came on the foundation of three earlier conferences, also dealing with "Religious Freedom and the New Millennium," in Washington DC, Tokyo and Berlin. Speakers at these conferences included such figures as Nobel laureate and former president of Costa Rica Oscar Arias, National Association of Evangelicals president Don Argue, Freedom House president Adrian Karatnycky, and former prime minister of Ireland, Albert Reynolds.

The Sao Paulo meeting was characterized by a spirit of openness and cooperation between North and South American delegates, as well as an attitude of mutual respect between Protestants and Catholics, and between Christian and non-Christian participants. Organizers were particularly pleased by the participation of noted representatives of the Catholic Church in Latin America, notably Fr. Carlos Mario Alzate, Director of the Ecumenical Department of the Episcopal Council of Colombia, and Dr. Lina Boff, Professor of Theology at the Pontifical Catholic University at Rio De Janeiro.

From a practical standpoint, the Sao Paulo conference presented difficult challenges. Not only was it organized in a record short time of less than three weeks, but conference staff faced a serious problem in securing visas for participants. The Brazilian embassy in the US and other countries at first declined to issue any visas for the conference, claiming that the ICRF, because of its open and proud association with the Unification Church and the Reverend Sun Myung Moon, was suspect. Among those who stood to be turned down under this policy were the head of a prestigious human rights organizations and a former US Assistant Sec-



ICRF Executive Director, Dan Fefferman, was the conference emcee in Sao Paulo

retary of State for the Western Hemisphere.

After several tense days of negotiations and communications between Brazilia and Washington, DC, the Embassy's original policy was reversed and visas were finally issued for all participants. Several delegates commented that their trouble obtaining a visa helped them appreciate the fact

that freedom of speech and religion cannot be taken for granted, even in a relatively open society such as Brazil's.

Previous ICRF conferences also had to overcome obstacles of prejudice. During the Washington DC conference, an associate of a delegate from Venezuela was held overnight by police and closely questioned concerning the conference's schedule, speakers, funding and purpose. At the Tokyo conference, Russian delegates could not obtain visas to enter Japan. A week later, at the Berlin conference, hotel officials, under pressure from

opponents of new religions, attempted unsuccessfully to persuade conference organizers to cancel its optional interfaith service and drop one of its featured speakers. Thankfully, none of these problems, with the exception of the Russian delegates' inability to

attend in Tokyo, seriously affected the conferences' accomplishments.

As if on cue on October 9, the day before the Sao Paulo conference, the US Senate unanimously passed the "International Religious Freedom Act" requiring the US government to impose sanctions on those countries that engage in violations of religious freedom.

At the opening banquet on Saturday Evening, delegates were welcomed to Brazil by Mr. Marco Polo del Nero, a well known attorney and head of the Brazilian Federation of Soccer Referees. Mr. Jose Maria Eymael, head of the Brazilian Social Democratic Party and a recent candidate for President of Brazil, also greeted the participants. The keynote address was given by Dr. Robert Muller, Chancellor Emeritus of the UN University for Peace in Costa Rica, who inspired the audience with a vision of religious freedom as the foundation for world peace and unity in the new millennium.

Sunday morning began with the optional Interfaith Worship Service, followed by breakfast and a morning plenary session. Featured speakers were Mr. Dong Moon Joo of the Washington Times Foundation, who spoke on "Religious Freedom and World Peace" and Mr. Elliott Abrams of the Ethics and Public Policy Center in Washington DC, who addressed the topic "North America, Latin America and Religious Freedom." Both talks were greeted with great enthusiasm by the participants.

"The most essential freedom of all is the freedom of religious conscience—the freedom to worship, to believe and to practice the faith of one's choosing," said Mr. Joo. "Without religious freedom, the freedoms of speech, of the press, of association, of movement and of the marketplace are incomplete, and ultimately impossible. As the Second Vatican Council declared, 'The right to religious freedom has its foundation in the very dignity of the human person.'"

Mr. Abrams, who formerly served as the U.S. State Department's Assistant Secretary for the Western Hemisphere, also emphasized the central role of religious freedom as a fundamental human right: "Religious freedom came late to the world. It was far easier in many cultures to allow some freedom of movement, of political speech, of voting rights, than to allow people to believe what was seen as 'error' and as sin. But today we have truly realized that religious freedom is an essential cornerstone of all human rights and all freedoms. If men and women are deprived even the ability to worship their God, and to raise their children in their religion, we can be sure that no other freedom is safe."

The second plenary session dealt more specifically with the topic "Religious Freedom in Latin America and the Caribbean Today." Luis Ramirez of the Committee for Religious Liberty in Venezuela covered the Caribbean, while Dr. Paul Sigmund of Princeton

University and Mr. Pedro Moreno of The Rutherford Institute covered Latin America from Catholic and Protestant perspectives, respectively.

During lunch, former US Senator Larry Pressler addressed participants on the question "Religious Freedom and Inter-American Relations." Sen. Pressler stressed the importance of democracy as a foundation for religious freedom and praised Latin America's progress in the regard over the past two decades. He said the US can feel justly proud that it contributed to this process by helping Latin American nations resist the threat of communist totalitarianism.

The first afternoon breakout sessions covered a) the Theological and Historical Aspects of Religious Freedom in Latin America and b) The New Pluralism and Religious Freedom in Latin America. Topics and speakers included:

Committee A: Theological and Historical Aspects

- The Historical Background—Antonio Stango, Helsinki Commission, Italy
- Developments Since Vatican II—

see ICRF on page 12



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Invitation to submit Holy Songs

This is from a memo from Rev. Chung Hwan Kwak's office in Seoul.

As we usher in the Completed Testament Age and join efforts to build a world of heart centering on true love, We are gathering Holy Songs, church songs and music composed by members from different cultures that strive to create a culture of unification.

- Members are invited to submit:
- Holy Songs:**
- * Content that praises and glorifies God and True Parents
 - * Content on love and the Blessing
 - * Content that praises True Parents' victory
 - * Content that relates to church Holy Days and anniversaries.
- Gospel Songs (fellowship songs):**
- * Content that relates to our experiences in our life of faith
 - * Content that touches on hope and

joy of the new age

- * Content that touches on grace, gratitude, sacrifice, repentance and revival aspects in our life of faith

Other Compositions:

Those songs that are composed by members and are being sung during church services, fellowships and celebrations. These songs may be unique to each country or continent, and composers may like to share them with all members.

Children's Holy Song:

- * Songs to use in kindergarten and Sunday School for children under the age of 14 years.
- * Content that conveys hope and joy, and is suitable for the education

of children's life of faith.

Submissions

Length: Should submit with standard musical bar notes and approximately 32 bars in content.

Please include with your submission, voice indication (soprano, alto, tenor or bass), chord, tempo, lyrics or other musical symbols.

Submission numbers.: No limit.

Deadline: By not later than Jan. 10.

We are gathering Holy Songs, church songs and music composed by members from different cultures that strive to create a culture of unification.

1999.

Material

If only tune and lyrics are available, please seek the help of a musician to complete the song according to the

requirements.

Basically the lyrics can be in Korean, English or Japanese. If translation is difficult, then submission in native language is also acceptable.

If possible, submit a recording of the songs on cassette tape.

Please submit details of the composer's position, a brief biography and contact address.

All submissions are non-returnable.

A plaque will be awarded if the submission is selected to be included as an official holy song.

For more information, please contact:

FFWPUI HQ
63-1, Hangang-Ro 3-Ga, Yongsan-Gu
Seoul 140-740, Korea
Tel: (82-2) 796-9348 Fax: (82-2) 796-8248
E-mail: mission@tongil.or.kr ❖

ICRF from page 11

Lina Boff, Pontifical Catholic University, Rio de Janeiro

- Directions for Religion at the Turn of the Millennium—Lisias Nogueira Negrao, University of Sao Paulo

- Current and Future Issues—Jose Yelincic, Bolivia

Committee B: The New Pluralism and Religious Freedom

- Evangelical Denominations and Catholic Culture—Carlos Mario Alzate, Episcopal Conference of Colombia

- The Moral Challenge of Religious Diversity—Lewis Rambo, San Francisco Theological Seminary

- The Changing Landscape of Religion and Freedom—Adrian Karatnycky, Freedom House

The second round of breakout sessions dealt with the topic "Beyond Tolerance." Committee A featured a mini-workshop in "Deep Dialogue" led by Dr. Leonard Swidler editor of the *Journal of Ecumenical Studies* and Dr. Ashok Gangadean of the Global Dialog Institute. Committee B covered "Overcoming Religious Intolerance." Topics at speakers are as follows:

- International Agreements and the Protection of Religious Freedom—Lee



Panelists discuss religious freedom in Latin America from Catholic and Protestant perspectives

Boothby, International Academy for Freedom of Religion and Belief

- Media Sensationalism and Its Effects—Larry Moffitt, *Tiempos del Mundo*

- The Evolving Role of the State in Interfaith Relations—Paul Martin, Columbia University Center for Human Rights

- The UNO Convention and ECLA Regional Agreements—Giulio Murano, International Federation of Human Rights, Italy

The dinner program featured a speech by well known Brazilian journalist and author Jorge Boaventura, who spoke on "The Responsibility of the State to Defend Religious Freedom." This was followed by a program of Brazilian music emceed by Mr. Antonio Betancourt of the Summit Council for World Peace.

The next morning, delegates gathered at 9:00 a.m. for the session on "Religious Freedom Concerns." Here, a panel of distinguished representatives of various religious groups gave brief presentations about the concerns of their particular religious communities. Included, were Catholic, Protestant, Native Brazilian, African Brazilian, Scientologist, Unificationist, and Buddhist perspectives. Speaking on behalf of Unificationism, Mr. Betancourt listed several urgent contemporary problems:

- The infringement of Reverend and Mrs. Moon's right to travel to several major European countries through an unjustifiable use of the Schengen Treaty, which was designed limit the immigration of terrorists.

- The failure of the government of Japan to take action to protect the religious freedom of more that 200 Unificationists each year who undergo the torture of forced "deprogramming" each year in that country.

- The refusal of Japan to allow Reverend Moon to enter the country to officiate at next year's planned events during

the World Cultural and Sports Festival.

- A continuing atmosphere of prejudice and suspicion against Unificationists as "cultists," fed by hateful stereotypes and media sensationalism.

The conference concluded with committee reports the adoption, under the chairmanship of ICRF president Bruce Casino of a Joint Declaration on Religious Freedom, based on the earlier documents created in Tokyo and Berlin.

The Declaration reads in part:

- Each religious faith should receive equal protection of its religious freedom and there should be no hierarchy of religious faiths established by government policy or action on religious freedom.

- Legislative committees or government agencies or government lists or other government activities which focus only on minority religious faiths should not be formed or undertaken since their narrow focus discriminates between categories of religions on a discriminatory basis and has resulted in discrimination against minority faiths.

- The forcible kidnapping of members of a religious faith in order to force them to change their faith ("deprogramming") and other forms of religious vigilantism are a violation of religious freedom and should be vigorously prosecuted by government authorities.

- Immigration and other laws and treaties should not be applied to restrict the ability of believers and leaders of religious faiths and their representatives to establish and maintain direct personal contacts and communication with each other...

- Discrimination in employment, obtaining of government benefits, housing, or political participation based on religious faith should not be permitted

- There should be no religious litmus test for serving in public office.

- Use of the term "cult" or "sect" by government agencies has developed a pejorative connotation and the terms "religion," "minority religion," "small religion," or "new religion" should be used instead.

For more information, check ICRF's website at <www.religiousfreedom.com>.❖



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Blessing `98 in Baltic Lithuania

by Gunnard Z. Johnston—Lithuania

The Baltic nations of Lithuania, Latvia, and Estonia are tucked between Poland to the north, and the Baltic Sea to the south, Belarussia to the east, the Russian oblast region of Kaliningrad to the southwest, far western Russia (St. Petersburg area) to the north, and the Baltic Sea to the west, facing Sweden and Finland. It's not surprising then, with so many bordering nations, that the geographical center of Europe is 20 kilometers from Vilnius, the capital city of the Republic of Lithuania. On a clear day, one may see dozens of high-flying commercial airliners passing overhead, most at 7,000 meters or more altitude, as they connect the East—Moscow, Peking, Tokyo, and Seoul—with the West—London, Paris, Frankfurt, and Copenhagen.

We are really at the center of East and West here, but to look at the peaceful countryside, with miles and miles of farms and predominantly flat countryside, small cities of 20,000 to 40,000, and even smaller towns and villages, you would never know that we are such a hub of centrality. On the other hand, there is a spiritual aura of "centralness" about the Baltics, the feeling that these peoples represent a strong sense of the character of the original European stock of people. Elements of the different characteristics of German precision, English manners, French beauty, and even a trace of Italian fire (though just a tad!) are seen here. I don't mean to leave any nationality out of the mix I described here, but this is the best way I know to portray this little-known part of the world. In short, it is quiet, peaceful, simple, and beautiful, with many ancient customs still very much alive. The city of Vilnius has been designated by the United Nations as a "model traditional city", and UNESCO works to preserve its classic architecture and landscape.

Giving God's Blessing here has been a special experience. We have Blessed high government officials, television personalities, professors, and clergy. We have Blessed couples walking to or from their own church weddings, and their entourages. We have Blessed couples with their children, friends, and relatives, in the fields cutting hay, fishing by the river, or sunbathing by the sea. We have Blessed people in their homes, on the street, at the beach, in the parks, at city and town plazas, at meetings of civic groups, school committees—in short, we have Blessed couples in just about every imaginable situation.

When it became clear that this year's goal for our nation was going to be much higher than last

year's—more than ten times higher!—we had no idea how we were going to accomplish this. In fact, while we could Bless sixty thousand last year, we had the most precious assistance of many Japanese sisters, who came in waves from the Mother country. All together, forty-three Japanese sisters, from fifteen years old Second Generation to more than seventy years old senior elder sisters, expended considerable time, money, and love to come here for the sake of Lithuania. Organized by our Mother country National Messiah, Mr. Masayuki Kachi, these



True Family Festival, Lithuania

and phone number. But, with an average of only five people giving such full treatment Blessings, the most we could give in one day was a hundred and twenty couples. There are only so many married couples walking around together these days! Our national population is only 3.7 million people, so we have maybe 700,000 married couples all together.

How to reach virtually all of them was going to require some creative thinking.

Enter reports from other countries: first, we heard of giving Blessings to only one half of the couple, either the husband or the wife. We did that, and our numbers started to go up dramatically, but still not any where near the pace of 5,000 per day we would need to make the goal Father had given us. What to do now? Then, we heard that we might use Blessed Candy as long as we also gave every newly Blessed couple a longer, more descriptive certificate, explaining the association with True Parents, and some

candy factory, and a health certificate, proclaiming the candy safe. These police politely thanked me, and left me alone.

We had prepared this way after a disturbance the week before, when we attempted to give Blessings at the biggest summer festival of the year. We were doing very well, Blessing people at the rate of ten thousand per day, when suddenly one member of the police department came upon my wife, Satsuko. Each and every one of our six members was arrested and taken into police custody. I myself was taken by police jeep to a police station, and faced with questions from an angry sergeant who spoke no English. My Lithuanian is still too poor to converse well, so I was very uncertain what would happen in that dark and dingy police house. After showing my passport, and doing my best to explain the Blessing and reassure him that the candy was manufactured right in the same city where we were—I even implored him to call the factory director—he decided to let me go, with the warning that if he caught me doing this again, it would be jail for me!!

When we heard late in July the deadline Father had set for August 21, we really became even more desperate. We already were giving Blessings at phenomenal rates—each member giving 3000 Blessings per day—but now we had a shortened deadline, and were several hundred thousand Blessings short of our goal! So, we had to streamline everything—travel from town to town, city to city, sleeping in the van, eating on the run, using gas stations to shave and get cleaned up—where again had I seen this all before!!? It's good to know



Blessing workshop at Lithuania National Center

beloved sisters came here—some for a few weeks, some for several months—and gave so much heart and love to Lithuania. Often, as Family Federation workers, we meet people who say, "Oh, yes! The Japanese women's group!" These sisters and their beautiful hearts really made a lasting impression on this country, one that will not be forgotten.

So this year we had to find a way to do ten times more Blessings, but with only one-tenth the number of workers!! And people say they've never seen miracles!! How else could we do it?

When we started earnestly in early May, we began as we did last year, by looking for couples walking together down the street, or in their homes. We would find a couple, then offer them the full treatment: the Four Vows, Holy Wine/Juice, Indemnity Stick, and Certificate, which explained what they had just done. We took their name, address,

descriptive certificate, explaining the association with True Parents, and some facts about the Family Federation for World Peace and Unification. Thus armed, we set out to meet as many people as we could, and give them these precious connections to True Parents and their Blessing.

At a critical juncture of the campaign, when we were about one half of the way to our goal, a most unflattering television program came out on a

Russian station, and quickly multiplied to Lithuanian newspapers and other media outlets. Suddenly, we were being confronted by angry people on the street I had to speak strongly to a few women who began to follow me and were yelling to other people on the crowded street. They threatened to call the police, to which I said, "Yes, please do!! I want them to see how you are harassing me and preventing these good people from receiving a Blessing from God." The police came, and, acting out of obligation to the call they had been sent on, asked for my "documents" on the candy. Fortunately, I had brought both the bill of sale from a well-known

that MFT experience was useful for something besides old war stories.

When all was said and done, Heaven had blessed us with safety and good health, and we had given Heavenly Father's Blessing to over 600,000 couples and individuals!! If you asked me if this would have been possible even two months earlier, I would have said, "Well, it's going to take a miracle!" So, I guess that's what we had, a miracle. We made our goal, a few days after the August deadline, but soon enough to bring that result to our continental meeting in Moscow in September. Through it all, each one of us—Mrs. Masako Kachi, Norie Kachi, Aistis Vaicekauskas, Ina Dobrovolskaya, Beata, Viktor, Danguole, Birute, Justina, my wife, and I—felt the tender love and support of True Parents all the way. Even in the police station. ♦



Blessing workshop, Vilnius



Giving Blessings in the National Plaza

It's More Blessed to Give and Receive

by Cathi Close—Arlington, VA

Holiday season is upon us. Try as we might, it is virtually impossible to avoid becoming immersed in the traditions and expressions of what Christmastime has come to mean in America. Our kids catch the idea very young and from then on the best we can hope for is financial damage control. It's only a very few who can swim against the tide of excessive gift giving. Very few who don't panic at the last minute, worried that we didn't get *enough* for our kids.

I have to admit that as the Christmas season approaches I do find myself getting excited about it nonetheless. For better or worse, our family goes all out at Christmas. The way we justify this is that during the course of the year we practice deprivation (as the rule, not the exception.) The way this works is that basically for many requests our kids make (pertaining to material things mostly) there are ten "nos" for every "yes". In a culture which encourages excess, this is a major challenge but the reward is that our kids can get excited about something as simple as a lollipop or a rare trip to McDonalds. Gradually they learn to expect less and appreciate more.

Years ago I heard a phrase that has ever since stuck in my mind. "An occasional extravagance reconciles one to habitual thrift." I liked the idea behind it, sort of along the line of "less is more" with an added oomph!

So come Christmas we overdo it. Not just as far as purchasing special gifts but in decorating the house and tree. I'm not being prejudiced when I say that we have one of the most beautiful Christmas trees I've ever seen. It's not gaudy at all but it is loaded. We collect angel ornaments and every conceivable form of angel that has ever been created graces our home with their heavenly presence on our tree.

While celebrations are great, it just doesn't seem right to focus solely on our own family. As nice as we try to make our holiday experience, we know that there are many less fortunate than we are. But, somehow I have never been satisfied with token giving. It has its place but is lacking the personal connection so needed on *both* sides. For me to go out and purchase a gift for my child to turn in at school feels so distant .

There is a form of poverty in our nation and our world which afflicts the rich as well as the poor. It is the ignorance that we are all brothers and sisters in one human family. There are very real barriers within and without which keep us separated not only from each other but from our true selves.

I was particularly inspired by the Bridge of Peace ceremonies which took place

during the past WFWP conferences. While walking over a bridge together does not necessarily change the world then what does? I think that the reason so many participants were moved to tears during this ceremony is because somehow it managed to reach to the very heart of what *will* change the world. The unity created through genuine expressions of love.

How can we bridge the many distances that exist between people with our good intentions and acts of kindness? This is a concern of mine and it has resulted in one holiday tradition that our family has practiced for the past few years which seeks to make an effort in this direction. And with wonderful success.

Since so many Secret Santa programs are already available during the Christmas season (which we also participate in) we decided to take it a step further. We contacted a local homeless shelter and got the names of five families who at one time were in the shelter but are now living in their own apartments. These families were asked in advance if they would like to receive not only a live tree but also decorations. They were very enthusiastic. Later some told us that it was the first time they ever had a Christmas tree at all.

To me, the Christmas tree is such an inspiring symbol. The fragrance, the peace, the magic that it conveys to our senses. To take a small token of God's creation and turn it into a work of art and beauty with our own creative touches . Isn't that symbolic of the potential in our own lives?

We organized families who were interested in participating and made up an itemized list of what each person would contribute as far as lights, bulbs, garlands, ornaments, tree stands and cookies. My husband managed to get a local hardware store to donate five trees.



In addition to the contributed decorations, the families got together and made some really nice home-made ornaments.

The weekend before Christmas five families were designated to not only deliver but set up and decorate the trees with the recipient families. This was the most wonderful part of the project for us. We brought cookies and drinks and our kids. Everyone got to meet each other and have a good time together and each year we have made new and lasting friendships.

Unexpected developments have come about which we never anticipated. Last year we delivered a tree to a woman who is raising her niece who came from

Bolivia in order to receive special treatments from the Shriners Hospital in Boston because she is a burn victim. This woman who's children are already grown and on their own has had her own unique course of suffering and struggle. To hear what she has endured and gone through in her past is to seriously appreciate much of what we often take for granted. Yet she responds to the needs of this child and sacrifices much for her benefit.

When they travel to Boston for the treatments four times a year, she spends weeks at a time sleeping in her niece's hospital room while working at local fast food restaurants in order to keep the rent and bills paid while she's gone. Back home, in addition to working her regular job as a waitress, she does housecleaning and works part time at a local beauty salon. On top of all of that she is studying to get her beautician license. After we met she insisted on cutting everyone's hair in our family (with 6 kids plus 2 adults, this is an expense we have a very hard time affording).

It's become our monthly routine now to troop over to her apartment to get our haircuts. We visit and talk and there is really no line between us that designates one as the haves and the other as the have-not. If you ask me, I think we're getting the better end of the deal. (Of course, we pay her now but it's not nearly what it would cost us to even go to the most inexpensive hair salon and much more enjoyable.) I must add that she is a darned good stylist and believe me, our teens are hard to please!

Another single mom we met two years ago has a son the age of one of our kids. What began as inviting him to our house on some weekends to give her a break and give him a chance to ride bikes, rollerblade and play outdoors ended up with him being our son's best buddy and practically part of the family. He's spent every other weekend at our house for the past two years.

Our kids are learning, through the relationships that have developed, that we gain from the effort as much as anyone. Not only do they have a sense of reaching out to others to share the holiday spirit but the friendships that are formed are the unexpected gift we receive back! ♦

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WORLD PEACE THROUGH TRUE FAMILIES



TRUE FAMILY TIMES
NEWSLETTER OF THE FAMILY FEDERATION FOR WORLD PEACE AND UNIFICATION IN NORTH AMERICA

Hyun Jin Moon
Inaugurated as Vice President of FFWPUI
by Richard L. Lewis—NYC

Improving Your Marriage by Setting Goals
by Dr. Dietrich Scidès—Barrington, NY

It was truly a day of celebration. The ballroom was beautifully set for a banquet for 200 guests with congenial hosts—at least 60 of them being the hall—from the many different churches and organizations supporting the FFWPUI. The guests were a mélange of races, nationalities and cultures, some in traditional garments.

Hyun Jin Moon was inaugurated as vice-president of the Family Federation for World Peace and Unification International on July 19, 1998 at the Manhattan Center Ballroom, NYC. The ceremony was presided over by the founder of the FFWPUI, Rev. and Mrs. Sun Myung Moon.

Ned Salonen, Secretary General of FFWPUI, opened the celebration by introducing Rev. and Mrs. Moon and their son, Hyun Jin, who took their place on stage to a standing ovation. The welcoming address was given by Rev. Chung Hwan Kook, president of FFWPUI, who welcomed "this young leader of uncommon potential."

He spoke highly of Hyun Jin Moon's character and accomplishments: his loving business, his graduation cum laude from Columbia University and his recent MBA obtained

Hyun Jin Moon giving his Inaugural Address

see INAUGURATION on page 4

Goals provide direction and purpose, serving as an ever-present catalyst in interpersonal relationships. Especially the development of the marriage relationship depends on a clarification of the spouses about their common future. There is one effective way to go about setting, carefully, to come up with a mission statement. Here you make it clear for yourself and your spouse what specific vision you have for your marriage and how to accomplish that vision in daily life.

First, you both agree to put down in writing several major goals that provide an ongoing direction and purpose in your marriage life. It is best to start thinking about the higher purpose of your marriage in terms of serving God and humankind.

1. Such a higher purpose manifests itself in the desire of husband and wife to actively contribute to the fulfillment of God's will. As a couple, we can get involved in church or mission activities, for example, helping with Sunday school or supporting an overseas missionary. To love God is also deeply connected with loving our neigh-

see MARRIAGE GOALS on page 5

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Pure Love Rally in US Sparks Rally in Britain

by Miriam Zaccarelli—London, UK

We, five young sisters from HARP UK, met the Pure Love '97 Tour in New York and joined them for the last couple of weeks across the East Coast of the USA. It was an amazingly powerful group of 300 Second Generation, CARP members and guests going from city to city in huge buses holding dynamic rallies and marches promoting Absolute Sex, Pure Love, abstinence before marriage and fidelity within marriage—it was amazing!

Father had directed Jin Hun Nim, the World CARP leader, to address the problem of immorality within youth in America through the Pure Love Alliance, and Mother had earnestly asked him to educate the Second Generation about sexual purity. So the tour was a combination of the two, where the Second Generation—with a strong conviction of sexual purity—encouraged people in the main cities to save sex for marriage. When we arrived in New York, the tour was having a “rest day” at the Unification Theological Seminary, giving us the opportunity to overcome our jet lag. We were assigned to our different groups, in which we practiced a three-minute Absolute Sex speech for street preaching. We were introduced to everyone after dinner as the sisters from Britain and we received welcoming applause. Everyone was so friendly and embracing. The atmosphere was beautiful.

The First Day

Our first taste of actual rallying was in Albany, where we all piled out of the buses and instantly formed an organized formation of two long lines. We made our way to the capital steps, shouting in perfect unison chants like: “One Love! One Life! One MAN! One WIFE!” and “Don’t need promiscuity, we uphold our dignity!” “Love is good and sex is great, If you care you’ll want to wait!”

I was in the group at the front and it was absolutely amazing to look back at this huge snaking line of white and gray tee-shirt clad teenagers passionately preaching purity to stunned passersby.

In each city we marched and chanted for nearly an hour, and in most of them we stopped at the rally site where there was a program of performers and speakers, and then marched back to

the buses.

The performers included dancers, choir songs and rock songs accompanied by many energetic sketches, Won Hwa Do demonstrations and most intriguing of all: the dancing ‘STDs’—Gonorrhea, Chlamydia and Genital Warts. The media generally liked those a lot. Usually after the rallies we would

formed into bedrooms at night. Brothers slept in tents and suffered ruthless attacks from fire ants and mosquitoes. Once or twice we were privileged enough to stay at a hotel, where everyone was finally blessed with access to a shower.

By the time we arrived at the final city, Washington DC, our number had

The amazing thing is that it did not stop there. As soon as we got back to England, there was a seven-day HARP workshop in Cleeve House, Wiltshire. After showing the British Second Generation videos of the mind-altering achievements in America and teaching them some of the chants, we were set up and ready to march into Bristol with the message of “Absolute Sex!” We spent a whole afternoon, the day before, practicing in the large grounds of Cleeve House achieving a sense of unity which is all-important when marching. We were all a little apprehensive about the next day knowing that we would be in the public eye; nonetheless we felt this was a test of our faith and we must succeed.

Although there were only about 30 of us, aged between 12 and 17 years, compared to America’s 300, equipped with only saucepans and spoons with less preparation and a lot more persecution, we had even more passion and enthusiasm—shouting, singing and preaching at these bemused people of Bristol. Jeremy Speller and Maria Miller gave powerful speeches in one of the main squares in the town shopping center and the *Western Daily Press* wrote an article about us.

Absolute Sex Tradition

As we marched through the streets, I was filled with absolute pride and happiness to be leading this strong and righteous group of God’s children. We were continuing the Absolute Sex tradition set by Jin Hun Nim, bringing Pure Love to Britain. I could feel God cheering for joy with us as we ended with three Manseis on the street.

After it was all over we returned to our workshop venue feeling absolutely elated. We had done what we wet out to do and we had shown that we could demonstrate our faith. This is such an important issue to be airing in public and we could understand why True Father is so eager to get people talking about Pure Love. It was truly amazing and I hope you can all join us at our next rally in the summer of 1998 perhaps, in Trafalgar Square. “We’ll blow Britain’s brain away!”

Miriam Zaccarelli is the HARP Student Leader in the UK. Reprinted from The European. ❖



A PLA rally in Korea

split up into our groups to do a fund-raising signature drive called “A Dollar For Decency.” Occasionally you would meet someone dodgy who would laugh at you or say they had four wives or that they were homosexual. But the number of people who did support us, with occasional \$20 donations, was surprising. We seemed to stir their original minds quite a bit.

Pure Love Day

After Albany, we went to Boston, Bridgeport, New York City twice (since we did not get enough media coverage the first time around and Jin Hun Nim was not having that, Philadelphia, Richmond, Atlanta, Baltimore and Washington DC. In most cities, it was declared Pure Love Day in honor of our message, and we received a lot of support from Congressmen and Senators. In Washington DC the mayor asked if the Pure Love Alliance could teach pure love in their schools.

We stayed in church centers where meeting rooms and dining areas trans-

grown to 500. The Washington Times fed us a banquet dinner the night before and we hit the streets for the last time, rallying passionately in Freedom Plaza. We were on five TV channels and a radio station interviewed Abigail German, one of the British contingent. We ended the rally by marching up to the White House where Mike Balcolm led us shouting and clapping “Keep it sure! Make it pure!” back and forth along the long stretch of pavement in front of President Clinton’s residence. It was hot and we were tired and thirsty. But we just continued this crazy marching. After about an hour and seven circuits, there was still no sign of Clinton. We thought we would stop but Mike kept saying “Just once more!” and we continued until the police told us to go away. Although Pres. Clinton did not come out, he definitely heard us together with the other 10 million people throughout the tour, with all the TV, newspaper and radio coverage we attracted.

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Back in England

**CHICAGO
from page 1**

“The Purpose of Marriage”.

As Rev. Alexander and Rev. Braxton spoke we were able to see how the potential of TFFV Ministry Seminars can be unlocked when the lectures are delivered by the capable Christian Ministers God brought to the TFFV Seminars in Washington DC. It stops being teaching and becomes preaching. The cadence and delivery of a ‘ministers voice’ draws excited “Amen’s” from the audience. The power of truth in the TFFV Seminar combined with the touch of professional ministers is unstoppable.

The TFFV staff from Chicago prepared coffee and doughnuts before the seminar and after a night of blitzing the night before the coffee especially was welcome as the staff set up the overhead projector and screen while guests were welcomed and workbooks and lecture manuals were distributed. We are all grateful for the planning and organization of Rev. Yukimi Lemont who organized the seminar. Rev. Hitoshi Onishi and Rev. Richard Lemont from Chicago TFFVM and Japanese Missionaries Yasue Miyazaki, Hiromi Umino and Yuri Sakamoto worked hard to make the seminar a success. On this successful foundation Rev. Alexander invited Rev. Jenkins to preach at Union MBC where Rev. Jenkins was able to speak and introduce TFFV Seminars to an

audience of over 700. Rev. Alexander is scheduling another larger TFFV Seminar at his church in the near future.

The enthusiastic report on the seminar in their church newsletter said that the “True Family Values seminar ... has encouraged many Pastors, ministers and church leaders to focus on organizing family ministries in their churches...” and that “A godly family provides the launching pad that will rocket our young people to high levels of success.” TFFV has invented a new kind of ministry, a family ministry.

TFFV Ministry

This seminar was only one of the seminars TFFV Ministry is promoting in

the city of Chicago. Rev. Yukimi Lemont and Rev. Dwayne Luckett have both been organizing TFFV Seminars for churches in Chicago with two different techniques. Yukimi has been inspired to by a vision of Jesus that guided her to teach the Christian Min-

isters to inherit and begin teaching the TFFV seminars. “Make a tree of the TFFV. Then the Tree of TFFV will make the spirit of Christianity strong and united. TFFV belongs to every denomination”

Rev. Luckett became so inspired by the potential of the TFFV Seminars that, with the spiritual and financial support of Rev. Ki Hun Kim, he began organizing and giving TFFV 1-day seminars to various congregations Chicago Family Church has been working with.

Rev. Luckett has organized seminars at a number of churches in Chicago

and then started to give Saturday afternoon seminars at the Chicago Family Church. Our Tribal Messiahs each have Christian congregations that they visit and support. Many of them have been inviting these churches to hear a

see **CHICAGO** on page 19



CARP, STF and young Christians at Lake Geneva. Below, the TFFV Choir singing on Japan Night, and the KEA Singers on Korea Night



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PURE LOVE ALLIANCE ACTIVIST CASEBOOK

Spoiling the Party for Alfred Kinsey at SFSU

by Michael Balcomb—NY, NY

The other week, San Francisco State University was sponsoring a seminar celebrating the 50th anniversary of the publication of Alfred Kinsey's pioneering work in the study of human sexuality, Sex and the Human Male. Experts from around the world were invited to take part in a discussion on the future of human sexuality. All speakers were supporters of Kinsey's work.

The PLA decided to hold an event of our own, protesting Kinsey and demanding that the university present a more balanced curriculum concerning their human sexuality studies program, which was way too liberal and pro-homosexual. At the same time, PLA sent in several members to sit in on the seminar to take the opportunity to ask questions of the panel.

Our Goals

- 1) Heavily impact the seminar at SFSU (we wanted to make a little trouble);
- 2) Stand up strongly for PLA values



and speak out to the campus community;

- 3) Get 210 signatures of supporters who agreed with our demands and 40 signatures of those who would be interested in actually involving themselves with future activities of the PLA;
- 4) Have media attendance at the event and make the evening news;
- 5) United the members internally through the preparation and actualization of this project.

Our Demands for the School

- 1) That a class be included in the human sexuality cluster concerning the benefit of marriage; and that this should be taught by a person who believes and practices that lifestyle.
- 2) That it is not necessary in an academic setting to deal with sexually explicit material—especially visual material. It simply should not be done.
- 3) That both liberal and conservative viewpoints should be represented in sexual education classes—especially in the classroom readers.

- 4) That the proposed B.A. and M.A. programs be evaluated by a balanced committee.
- 5) That student evaluations of class content should be required and be accessible to the public.
- 6) That material discussing abstinence as a positive alternative for physical and emotional health be present at sex resource centers on campus.

Preparation

We had one week to prepare, and focused a lot of time on reaching out to community members and possible interested groups and organizations which could support our efforts. One group, *First Principles Press, Inc.*, aided us by sending out an e-mail to all of its interested constituents, informing them of the SFSU event as well as the PLA rally.

Beverly Sheldon, of the Traditional Values Coalition, also contacted us, requesting information about the seminar and about the SFSU Sex Ed curriculum. She also sent a representative from the area to attend the program. The Coalition works on a political level to make it difficult for such sex "research" to get public funding.

Judith Reismann, a scholar who has written two books criticizing Kinsey's work, attended the event incognito, and called us Monday morning offering congratulations and requesting information about SFSU's curriculum. She is pretty much one of the biggest activist honchos against the Kinsey ideology. Richard Sweeney, an independent Christian in communication with Reismann, also received the e-mail and contacted us, saying he'd like to attend. He was very supportive and audiotaped the entire event.

Mother Wright, the "Mother Teresa of Oakland," attended the rally as a guest speaker, along with Christine Froehlich, president of WFWP here in the Bay Area. We garnered student support as well. Two groups, the Muslim Students Association and the Mandarin Evangelical Students Association, agreed to co-sponsor the event publicly. We also had a guest speaker from City College, and Rev. Angela from the Church of Christ, who testified to the benefits of abstinence and then per-

formed a powerful hip-hop dance of her own creation. We also had some of our own talent from the CARP house performing during the rally. Grace Hill was our emcee. Jennifer Perry, as PLA president at



SFSU, spoke and presented our demands. Catherine Wright and company performed a skit outlining the falsehoods of Kinsey's research. Several of our brave brothers, David, Odilon and Geof-



frey, performed the infamous STD dance. Mark Lukyn rapped, and the students loved it. We had a very good number of students in attendance. Some were antag-



onists. A couple of representatives of the campus Socialist Party tried to hold a gay rights demonstration, but quickly abandoned that attempt because we weren't addressing homosexuality as a main issue.

Odilon, Gundi and Raquel were heading up a booktable next to the stage, which was constantly crowded with people wanting more information. Many of these people were oppositionists looking for ammunition for a later kill, but all in all, we were able to talk to a lot of genuinely interested students.

If there was one weakness in our program, it was that there was not a strong enough emphasis on getting signatures or phone numbers from people. We were better off in the area of making personal connections with our guest speakers and supporters.

Our Impact

The PLA had a significant impact on the Kinsey seminar. Catherine stood up in front of the panel and openly criticized the whole event as biased, and denounced the entire Sex Ed studies program as one-sided and inaccurate. She pointed out the panel speakers were freely admitting that some of Kinsey's information was faulty.

Where do we draw the line? Wouldn't it be safe to say that more of his work might be faulty? She proposed that one way to help remedy the situation would be to interview the incest victims and other subjects of Kinsey's "research" as to what actual outcome these actions brought about.

The experts "freaked out" and were running scared. Other supporters of our cause stood up and challenged Kinsey's accuracy and methods, which helped to rout the speakers from a previous sense of safety, and imagine support from all sides. We successfully angered a lot of people, and all took notice of our presence.

see PLA on page 18

by Lane Cowin and Grace Hill—San Francisco, CA

There was no doubt about it, Alfred Kinsey was a name well known by the end of the week. On November 6th, San Francisco State University hosted a celebration to honor the 50th anniversary of Alfred C. Kinsey's work of studying human sexuality. And as they happily prepared for the event, PLA members in the Bay Area were making preparations of our own.

We planned a rally protesting Kinsey's work as well as the university's usage of his findings as the dominant material in many of its human sexuality courses. Although Kinsey is regarded by many as an expert on sexuality and as the "Father of the Sexual Revolution," we knew he was definitely no hero.

Kinsey seemed to have an agenda to popularize homosexuality, pedophilia, incest and bestiality among the American people. Among his claims were that children, being sexual from birth, should have the right to engage in any sexual activity they desire, at any age they desire. Also, people are not naturally heterosexual—that is a condition that's imposed by society. His work promotes such a twisted, warped version of the love that God gave us as a precious gift, to enjoy only in a blessed, committed union of one man and one woman.

Many do not know that Kinsey used pedophiles to assist him in collecting

data on child sexuality by having them report their ministrations on young boys. He relied heavily on interviews with prison inmates, including sex offenders and used this data as a representation of the general population. Later, ignoring discrepancies and skewed or biased data, Kinsey manipulated his numbers to achieve the results he desired.

We decided that the Kinsey celebration would be a perfect opportunity



ty for us to alert members of the Bay Area of how wrong his findings were and demand a representation of traditional family values within the city's public school curriculum.

The day of the event dawned cold and cloudy. Rain drizzled or poured, on and off, all morning. At the rally site, we awaited anxiously for the rain to stop, for we were not allowed a sound

system if any rain was falling. Exactly half an hour before kick-off, the skies cleared up and we were allowed to set up. Thankfully, we were not forced to cancel the whole event.

In the meantime, a team of well-researched and informed PLA members, lead by Catherine Wright, attended the conference where both the guest speakers and panelists and audience were expressing how wonderful Kinsey was, how originally brilliant and unrestricted by the bonds of forced social conformity. Catherine made her way to the front and asked some very pointed questions, addressing the fact that if some of Kinsey's data was acknowledged to be faulty or biased than perhaps other data was as well. Perhaps a good way to prove Kinsey right or wrong was to interview the incest and molestation victims Kinsey repeatedly used to see what lasting effects his research had. The unsuspecting panel and the audience as well, did a double-take, realizing that there was a force present to be reckoned with. The conference broke for lunch, at which time our rally began.

Grace Hill emceed the event, with SFSU PLA President Jennifer Perry reading the demands we put forth to the school faculty. We were blessed to get some last-minute confirmations of speakers from the community. Among them were Mother Wright of Oakland,

Christine Froehlich of the Women's Federation for World Peace, Angela Sincavage, a student at SF City College and an amateur dancer, and Catherine Wright of the PLA. The ever-famous STD dance met with chuckles and grins from the students. Some were even caught singing along to the chorus. Angela Sincavage wowed the crowd with an original hip-hop dance performance. Mark Lukyn topped off the event with a slightly modified version of the rap from the PLA '98 International Tour.

The day was not without its opposition. Hecklers dotted the crowd, spitting shouts of challenge and protest. One campus club, the International Socialist Organization, pranced in front of the stage with a banner proclaiming "Gay Rights Now!" One panelist from the conference who was an observer actually broke from the crowd, marched right up to one speaker, Jennifer Perry, and loudly denounced our message. He was swiftly escorted to the side of the stage so he would not continue his attempt of disrupting the rally.

Overall, it was a victory. We made a big noise on campus and made students aware of the issue. Many were totally unaware of the condemning controversy surrounding Kinsey's work. Last, but certainly not least, we made the 6 o'clock evening news on KRON, Channel 4. The clip was positive and informative. We felt really lucky to make the news after so little advertising beforehand in our short week of preparation. But it just reinforced our belief that anything is possible if you've got Heavenly Father behind you. Just have faith and push forward!

We've heard rumors that the Kinsey advocates are planning an attack on the PLA. Great! The fight is on! ♦

PLA from page 17

One of the highlights of the day was that KRON, Channel 4, was present at the event. Later that evening, the 6pm News aired a clip of the SFSU event. Catherine was shown commenting on how Kinsey's work increases divorce, STDs, family breakdown, etc. A clip of our rally outside was shown, with a

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great shot of our STDs jumping around. The news clip was objective and rather supportive.

Follow-Up

We are still in contact with all of the groups that helped us during the week. Many have requested information about the PLA. We were invited to attend several churches in the area, including the Church of Christ in Oakland and San Francisco, and a Southern Baptist church in Berkeley. This past Sunday several CARP members attended the first two churches.

We are holding a follow-up PLA meeting on Friday, Nov. 20 to try to share our vision about the Alliance, get some advice and describe plans for future events. All local contacts are invited. We hope to inspire these community members to join our efforts. In preparation for this meeting we will be creating a new PLA pamphlet and a short video describing Bay Area PLA activities.

We Can Do A Lot!

Everybody worked hard and united together. Probably one of the biggest successes we had in this rally was vision. In the course of two weeks we had personally talked to some of the biggest



honchos in the war against Kinsey, we had the Sexuality department shaking in their shoes and treating us with utmost politeness, and we had gotten on the evening news. Suddenly we realized what kind of impact we could make. It was crazy. The human sex department seemed to have experienced a lot

of impact from the efforts of "us little kids." It was really beyond what we had expected.

Now our desire is to share our vision with other like-minded organizations; if we can get large numbers of people to these events, we can be really powerful, scare the pants off the sex people, and ignite a national spiritual revival. Big thinkers, aren't we? We actually believe this.

Our next task is to create some more recent information about Bay PLA, our local programs, local vision, etc. We are also interested in creating an issue-oriented PLA video—testimonies, some education about the opposition, practical advice, and the vision. We feel that if we can create quality information about the issue, it will help a lot in networking and perhaps even getting some financial support.

We were all very happy. It was good to see everyone pumped up the night before, as we counted down to rally time. We now know how little we can do in a week, and will expect much more in the future. As Jin Hun Nim told us a few nights ago, "Always think four or five steps ahead. You can do more." And we will!

Michael Balcomb is the director of World CARP, America. ♦

Sun Hak Choir Sings to 20 000 with Celine Dion in Seattle

by Nancy Kubo—Seattle, WA

Yes, you read it right...*Celine Dion*...pop music's newest mega-star who rose to fame after her recording of the "Titanic" love theme, "My Heart Will Go On." Currently she's on her one-year 100-city world tour with the theme "Let's Talk About Love." Sounds like something True Father would say to begin a speech, doesn't it? The theme song of the tour has a children's choir part in the music, so in every city she performs, she finds a local children's choir to perform live on stage with her.

Sun Hak Choir's director, Nancy Kubo, got a call from Celine's producers just one week before Celine's October 10 Seattle concert. None of the well-known children's choirs would work on such short notice, but would short notice ever stop Unification Church members? Of course not! The next day the musical score and a rehearsal tape were at Mrs. Kubo's doorstep, and the choir sprang into action.

What Celine wanted was a multi-racial choir of 24 children ages 7 to 12. The Sun Hak Choir had plenty of children in that age range, including several Asian children, but was lacking in African Americans, so an emergency effort had to be undertaken right away to add more "color" to the choir. The gospel choir at God's Anointed Temple quickly organized auditions, and three black children were selected. The next morning, Ms. Kubo walked into the principal's office at African American Academy, a local public elementary school, and explained

the urgent need for this amazing opportunity. The principal was very excited and immediately took action by escorting Ms. Kubo around to classrooms for more auditions. From those auditions three more children were selected.

Now Sun Hak Choir was truly a

Saturday, Oct. 10 finally came, and the 24 choir members converged on Key Arena for the big event. The choir rehearsed and practiced stage placement with Celine's choreographer, who was quite impressed with the choir's accomplishment after only one week



multi-cultural choir with all races represented! But the choir's work had only just begun. Five intense rehearsals would have to suffice to get the music learned and memorized. Pop music, with its syncopated lyrics, was a genre which the Sun Hak Choir had never sung before, and two-part harmony was a challenge for the 7- and 8-year-olds—but they mastered the music with clarity and confidence.

of preparation. After working with dozens of children's choirs around the country, the choreographer rated the Sun Hak Choir as "A+" and "one of the best." Celine came out just minutes before the performance to pose some group photos with the choir, then we were on! "Let's Talk About Love" was the first song of the night, and Celine was joined on stage by the purest bunch of kids she'll ever sing with on her tour.

The Sun Hak Choir sounded as professional as any children's choir out there. They absolutely glowed and showed no signs at all of nervousness in spite of singing to a sold-out audience of 20,000!

These children were heavenly spokespersons singing True Parents' message of True Love. This is what they sang in Celine's song:

Everywhere I go, all the places that I've been,

Every smile's a new horizon, on a land I've never seen,

There are people around the world, different faces, different names,

But there's one true emotion that reminds me we're the same—

Let's talk about love,

Let's talk about us,

Let's talk about life,

Let's talk about trust,

Let's talk about love.

Now the Sun Hak Choir is no longer just another children's choir at another church. As a result of opening up the choir to families outside the Unification Church for the Celine Dion event, two of those children want to join Sun Hak Choir on a regular basis! Sun Hak Choir has now embarked on a new journey—that of a multi-cultural children's choir open to children of any faith or color who want to sing out True Father's message of love and unity.

Sun Hak Choir was organized in the Seattle area in 1993. At that time, True Mother graced the choir with the name "Sun Hak": "Sun" from True Father's name and "Hak" from her own name. It has been growing and rehearsing and performing extensively ever since. ❖

CHICAGO from page 16

TFV Seminar at our church. Rev. Bennie Smothers, the pastor of New Holy Temple MBC sponsored the first seminar and was successful in inviting the ministers and their lay leaders to attend.

One TM, Mr. Akihiro Kudo, despite his limited English and together with Rev. Yukimi Lemont organized a TFF seminar at First Star MBC for Dr. David Cotter and his congregation. All done through the power of love. Afterwards Dr. Cotter asked Rev. Braxton and Rev. Lemont to organize another seminar for those members of his congregation who had not been able to attend and promised a feast for all who attended, their church usually retires downstairs to a potluck dinner prepared by the women in the church.

One TM couple, Bob and Jasmine LaRue have been attending and supporting Rev. Ernest Hamilton the Pastor of Greater Holy Temple COGIC and organized a TFF seminar there. Rev. Hamilton was inspired by the seminar and helped Rev. Jenkins give one session of the seminar. Afterwards he said that this was something he wants all of his ministers and leaders to hear. He said it was not just for the youth in the church but also for the married couples and parents.

One week later Rev. Hamilton stood in the pulpit at Bethel Deliverance COGIC and the pastor Rev. James Wil-

son, Jr. and a crowd of 100 as he delivered one session of another TFF Seminar. Rev. Braxton praised TFF as he explained how it had helped his ministry by taking him out of his own church and has him preaching before Baptist, COGIC and other denominations. After the seminar 10 couples rededicated their marriages in a Holy Communion of Marriage Blessing ceremony. God was working because after the seminar Rev. Wilson signed up to teach a TFF Seminar at another church.

At 7:00 am, Monday to Thursday, brothers and sisters in Chicago get in the van and quickly go out to the train stations for an hour of witnessing. They catch the commuters on their way to work or school and the businessmen and students take the flyers inviting them to an International Culture Program at 6pm Thursday evening.

During the day Tribal Messiahs come to the church center and pickup flyers before they go out for a days witnessing. Church missionaries go back out during the afternoon to nearby campuses or train stations before the regular evening program.

A regular evening program is held at the Ashland street church building with lecture and dinner on Tuesday and Wednesday but the backbone focus of the weeks witnessing is the Thursday night program.

A lady at the train station takes the flyer and asks "Do you have a different country each week? I was there last week but I'll be back; I love Japanese

food." Yes ma'am that's right! Join us for a night of international cuisine, entertainment and culture! A different culture each week. A short lecture by Rev. Michael Jenkins introduces the guests to True Family Values and our workshop each weekend.

Japanese Night, Korean Night; Spanish Night; Thailand Night; Philippine Night; Russian Night; African Night and American Night. And then we start over with Japan Night again.

The Tribal Messiahs and departments and businesses all help out with preparation and cooking the meals. Rev. Jesse Avila from the Spanish Church supplied the Spanish night cooking with members and the missionaries from Peru supplying the entertainment.

On Korean Night the KEA pastor, Rev. Byung Chul Kim, emceed a program of songs and dances and costumes as the wives from the Korean community spent the week preparing the food.

The Moriya family provides Thai cooking and songs and entertainment and the next week the Philippine sisters from CARP get together with several TM wives and the mother of one sister to cook Philippine food and invite a number of important guests from the Philippine community. American members cook hamburgers and hot dogs on the barbecue as TM wives make potato salad and apple pie and Mrs. Kathleen Sometani leads a good old fashioned square dance.

The programs draw about 100 people or more with about 40 to 45 adult guests average attendance. Many of these guests return again and again for regular weekly programs or have started regularly attending Sunday Service with us.

But the big indicator is the number of guests that go on to attend a 2-day workshop at the Lake Geneva CARP workshop site. The Church and CARP and the Tribal Messiahs have been cooperating to make it a success. TM's drive guests to the workshop on weekends when church members are fundraising. Rev. Brian Winters from CARP and Rev. Michael Jenkins sharing lecturing duties with supplements as needed. TM attend and support the program with prayers and cooking and any way they can.

CARP and STF members witness downtown all week long under the leadership of Rev. Hiroshi Higashino and Rev. Shota Iwasaki and a full van goes up to the workshop each weekend, sometimes twice. One week was particularly full with 13 guests from the church of Rev. Bowers, a pastor who has worked with TFF for years. The same weekend CARP brought 23 Chinese students from local campuses.

The victories in Chicago could not have come without the support of Regional Director, Rev. Ki Hun Kim, and the entire church community of Tribal Messiahs, department leaders, businesses and CARP all working together for God. ❖

TRUE PARENTS' HISTORY FOR CHILDREN

by Linna Rapkins
part 1 of 2

This time, we find Father back in Seoul. After leaving Pusan and Taegu, going to Seoul in October 1953, and then returning to Pusan for a December visit, he returned to Seoul in early 1954, accompanied by Mr. Eu.

Father's surprise visit to his little group in Pusan turned into a wonderful and inspiring 21-day revival. On the 22nd day, Father prepared to return to Seoul, so Mr. Eu packed his things to go, too. He had joined the group before actually meeting Father, and now that he had spent 21 days with him, Mr. Eu knew he wanted to be Father's helper forever and work by his side.

A New Church

When they arrived in Seoul in early 1954, Mr. Eu quickly found a small place where they could live. Right away, Father began thoroughly teaching Mr. Eu the Divine Principle. They also prayed long hours that people might be led to their place. Mr. Eu quickly learned how earnest Father was about his mission and how hard this work would be.

Before long, a few people did start coming—one here; one there. This was good, but it wasn't enough. Father knew it would be important to get the Christian churches to help him, so he and Mr. Eu went to Christians again and again, telling them about God's new message and praying deeply for them.

Despite their hard work, however, the same thing happened as before. The Christian people heard Father teaching about God and Jesus. His stories were different from what was taught in their churches, so they thought Father must be from Satan. They stayed away.

During this time, one of the men who

had joined in Taegu arrived in Seoul to join Father. We know him today as David S.C. Kim, the former President of Unification Theological Seminary in America.

This man had been a high ranking government official under Syngman Rhee for 14 years. He wasn't like just any government man, however. He was also very spiritual. God had saved his life during the war and had given him a spiritual experience he couldn't forget. He really wanted to work for God, but he wasn't sure how. He went to church faithfully and led the choir, but he knew there had to be more to a spiritual life than that.

When his friend, Mr. Aum, suggested to Mr. Kim in February 1954 that he should visit Sun Myung Moon's little group in Taegu, he did it. After hearing the teaching and after a couple of inspiring spiritual experiences, he became one of Father's followers.

When he appeared in Seoul, then, Father welcomed him warmly and put him right to work.

One day soon thereafter, Father seemed to have made up his mind about something.

"The people in the churches still do not want to work with me," he told Mr. Eu. "But if I have no church, I cannot bring Christians together. If I can't get Christians to work together, the same thing will happen to me that happened to Jesus: I will be killed, and the Christians will go through terrible suffering."

Mr. Eu was very disturbed to hear this, but he didn't know what he could do to help.

"So—," continued Father, not waiting for an answer, "we will just have to create our own church and start from the beginning."

Mr. Eu's eyebrows went up. This sounded like a good idea, but would it be possible? There was just the two of them in Seoul.

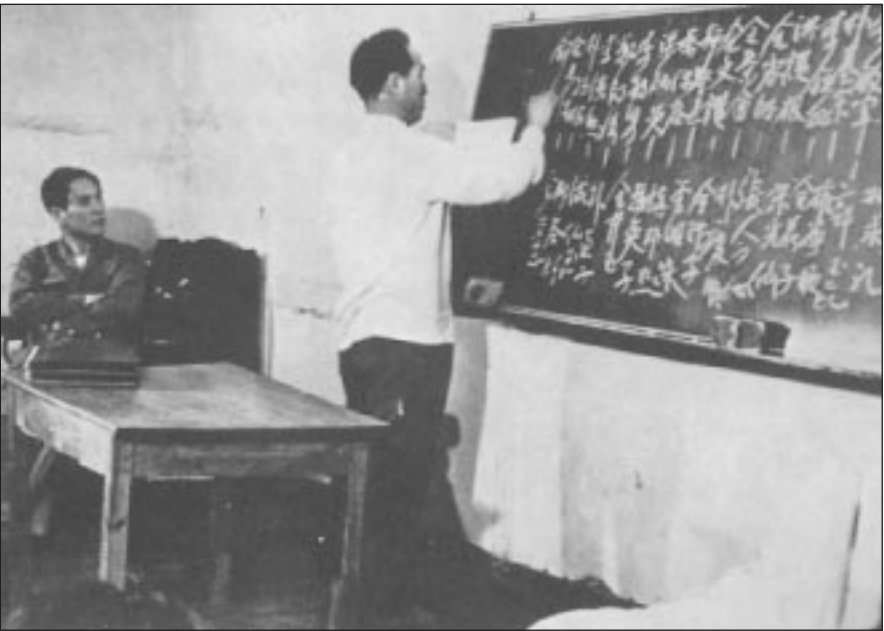
Understanding his thoughts, Father added, "It would have been much easier if the churches had united with me, but I just can't wait for them any longer."

Mr. Eu didn't dare think over how possible it might be; he simply gave Father the support he needed and nodded his head.

The building they found for their new church didn't look like a church at all. It was old and rickety. The front door was warped from the rain and lack of paint, so it was difficult to open and close. The roof looked wavy along the top, because the building was sinking in some places, and some of the tiles were missing from the roof. Holes in the walls had been

patched over with more old boards, and many of the paper windows were torn. And most strange of all, half of the building was painted red!

Father and his little band were not daunted, however. They scrubbed the building from top to bottom. Then they set to work painting a sign that proclaimed who they were: "Holy Spirit Association



Father lectures as Mr. Eu looks on

for the Unification of World Christianity. "

After nailing it in place, they stood back to admire their handiwork. Suddenly, they burst out laughing. The sign was almost as big as the house itself.

"Is this a good place to unite Christianity?" asked Father.

"Absolutely," answered Mr. Eu and Mr. Kim jovially.

They bowed their heads then and thanked Heavenly Father for their church, which later became known by a shorter name: Unification Church. It was May 1, 1954, the day Father's group of disciples became a church.

Their days were busy, indeed. There was no central figure standing over Father, telling him what to do. Although Father could feel God by his side, he didn't wait to be told what to do. He took responsibility to figure out what must be done, and then he did it.

Father followed his regular schedule. Every morning, he rose before the sun and climbed one of Seoul's mountains to pray. For him, prayer was even more important than food.

Mr. Eu worked hard, also. Father wanted him to do all the teaching, so he studied the Divine Principle long hours. He outlined it. He drew diagrams to help explain it. He prayed over it. And soon he was the official teacher. During his lectures, Father sat by his side, and Mr. Eu could feel his support. He knew Father was praying for him all through the lecture. If a guest asked difficult questions, Father would sometimes help Mr. Eu with the answers.

Before long, there were six members living with Father, sharing one room and the three old blankets they owned. They

ate from one bowl. In fact, they did almost everything together.

But despite this encouraging beginning, the time came when they couldn't convince anyone else to join. Day after day, no one came to hear about the Divine Principle.

"Hyo Won," said Father one day. "What do you plan to do today?"

"Pray and study and witness," said Mr. Eu.

"Not teach?" asked Father.

"There's no one to teach, Sun Sengnim. "

"Hyo Won," continued Father, "I want you to teach anyway. "

Mr. Eu tried not to show his surprise.

"From now on, I want you to teach every day, even if no one comes," continued Father. "This will make a good condition for people to come. And don't forget—Spirit World is always listening. "

"Yes, Sun Sengnim," promised Mr. Eu. "I will teach. "

Day after day, they prayed and witnessed. And day after day, leaning on his cane for sup-

port or sitting in a chair, Mr. Eu lectured long hours, pouring his heart out to the thousands of people in Spirit World.

Still, no people came. It became more and more difficult to do anything. It was like trudging through thick mud, with their feet getting heavier and heavier. Everything was indemnity. It was hard to keep going.

"Is it going to be just the seven of us forever?" they wondered "Maybe we're crazy after all."

Father worried about them. Could he keep them from leaving?

"Just don't give up," he urged them. "Hold on. Things will get better—I promise. You can do it." He reminded them, "God loves you very much. He doesn't want you to have to suffer, but you're the only helpers He has right now, so you're the most important people in the world."

Father also sang with them a lot, and soon there was one song they sang over and over that became their favorite:

*Jesus walked that lonesome valley;
He had to walk it by himself.
Oh, nobody else could walk it for him;
He had to walk it by himself.
Jesus had to stand his trial;
He had to stand it by himself.
Oh, nobody else could stand it for him;
He had to stand it by himself.
We must go and stand our trials;
We have to stand them by ourselves.
Oh, nobody else can stand them for us;*

We have to stand them by ourselves. They sang it over and over and over—twice, three times, 20 times, 30. Then they felt stronger and more determined.

Then, Father promised them, "By the end of October we will find new members, and they will be very good quality people, too."

Even so, there were many days when they could find nothing more hopeful than his words. ♦

Father

Father, how sad you are.
Sitting in a chair on the windswept deck,
Gazing at the last of the stars
Gleaming over the ocean;
Their light mixing with the foam
Washing behind the boat.
The chill of the night's wind,
The spray coming from the bow,
Don't move you.
When I touch your shoulders,
I feel how tired you are,
Aching and weary from your watch.
I cannot stop my heart.
I want to cry.

Peter F. Brown

DIVINE PRINCIPLE STUDY

WHY CHRIST CAME AND WHY HE MUST COME AGAIN

Volume 3 - Part 1

As the Divine Principle sections on “The Creation” and “The Fall of Man” have explained, God originally created man and woman in His image. They were intended individually to grow to full emotional, intellectual and spiritual maturity, and on this basis form families that could fully embody and express God’s love. Such families would then be the well-spring of God’s love for larger levels—the society, nation and world.

The first couple chosen to achieve this ideal, however, the Biblical characters Adam and Eve, failed to do so. Their fall occurred through an unprincipled expression of love between Eve and the archangel Lucifer, and between Eve and Adam. With the loss of love at the beginning of history, all humanity has since suffered the deprivation of love. For Divine Principle the original separation from God’s love has thwarted the realization of the divine ideal and has given rise to the tremendous pain and suffering that make up the record of human history.

History on the Horizon

Divine Principle explains that, beginning with the tragic separation of humankind from its Creator, God has sought to restore men and women to their original state, no longer crippled by the catastrophic events involving the first human couple. God wishes to elevate us to the status of His True Children and to lead us to live in love, justice, and brotherhood.

To realize this stage, prophets and holy men have appeared, directed by God, at various points in history. The coming of men such as Abraham and Moses, Buddha and Confucius, St. Francis and Martin Luther expresses God’s redemptive activity in human society. However, the central manifestation of God’s work was the advent of Jesus of Nazareth. For Divine Principle, Jesus was the man anointed by God as His Son to realize the original ideal on earth. He came in Adam’s place to restore the lost Garden of Eden—the Kingdom of God on earth.

The Bible

The New Testament offers an inspired and beautiful account of the life of Jesus and has served as the very well-spring of the Christian faith. Over recent decades, however, the New Testament—and, indeed, the entire Bible—has come to be understood in very different terms than has been the case in centuries past.

The critical catalyst in this change has been the advent of modern biblical scholarship, particularly as it has been focused on the four Gospels. While as devotional material the Gospel accounts are awesome, it is now widely considered that as historical documents they fail to provide reliable data on the human Jesus and his actual teachings.

The problem as most scholars see it is that the writers of the Gospels—writing anywhere from thirty to seventy years after the death of Jesus and writing with their own purposes in mind—

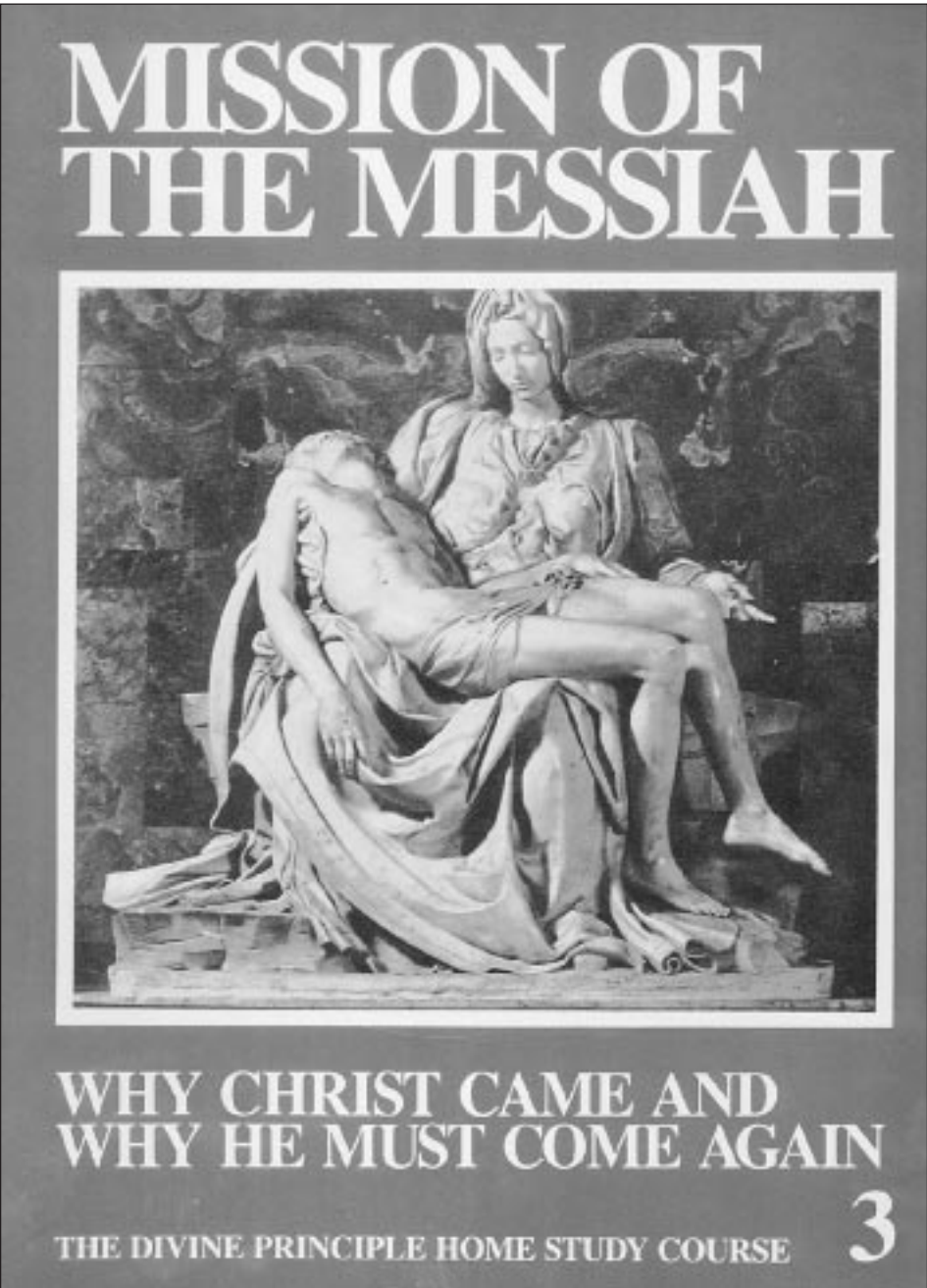
freely embellished earlier oral and written reports that up to then had been the sources of information on the life of Jesus.

Schweitzer demolished a number of his predecessors’ views of Jesus and advanced his own understanding of Jesus as an apocalyptic hero. He sees

tyranny. Jesus’ primary interest was political, and this is why he was ultimately crucified. According to this view, a careful reading between the lines indicates the authors of the Gospels “rewrote early Christian history in order to remove Roman suspicions concerning the Church.”

Such is a partial view of the debate on the life of Jesus. Many opinions have been offered, but many questions remain. As Brandon’s theories indicate, even extreme views have gained a hearing.

In the opinion of many people—both theologians and laymen—the Divine Principle has shed a very helpful and clarifying light on some of the vexing problems surrounding Jesus. As a revelation received by Reverend Moon through his spiritual communication with God and Jesus, the Principle has the advantage of being able to penetrate the New Testament ambiguities and present a clear understanding of Jesus and his mission—one that has profound implications for the contemporary church and one that will help Christianity complete the spiritual revolution begun two thousand years ago.



In the words of Father Raymond Brown, of New York’s Union Theological Seminary: “Primarily the Gospels tell us how each evangelist conceived of and presented Jesus to a Christian community in the last third of the first century. . . they offer only limited means for reconstructing the ministry and message of the historical Jesus.”

Recognizing such realities has led to extensive re-examinations of the life of Jesus. In recent decades, scholars have looked again at the Gospel accounts, questioning orthodox understandings and expressing radical dissatisfactions with traditional thinking about the Son of Man. The very fact of the volume and intensity of debate on this issue points to the problematic nature of the traditional New Testament picture of him.

Hero, prophet or zealot?

The arguments presented by different theologians have ranged over a broad spectrum. A pivotal book in this debate was written by none other than the famed Dr. Albert Schweitzer, who, among his other great accomplishments, was a highly regarded theologian.

In his *Quest for the Historical Jesus*,

Jesus as believing in the imminent, supernatural appearance of the Kingdom of God, complete with the subjugation of all evil forces.

In Schweitzer’s view, at one point in his ministry Jesus expects the arrival of this Kingdom even before the next harvest. Only when his hopes are dashed does Jesus start thinking of the cross. Schweitzer concludes that Jesus finally went to the cross believing that this act would precipitate the apocalyptic arrival of the Kingdom of God on earth.

In *The Prophet from Nazareth*, on the other hand, Professor Morton Enslin argues that Jesus must be understood simply as a man fulfilling a prophetic role. Enslin argues that the later Church paid tribute to the Nazarene Carpenter by bestowing him with such titles as Christ, Son of god and Lord, but that his original disciples thought of him simply as “a prophet mighty in deed and word.” (Luke 24:19). Indeed, for Enslin, this is all Jesus thought himself to be.

Another view of Jesus is presented by England’s S.G.F. Brandon, of the University of Manchester. For Dr. Brandon, Jesus was a Zealot, striving for the political overthrow of the Roman

Appeal: The Wanangwe Project

by Hezron McObewa—Nottingham, UK

We are a group of students who are members of Unification Church. We are planning to travel to the middle of Africa in a remote village in Western Kenya to evangelize in the region. This place has very few churches and through some of our contacts the locals are enthusiastic to join the unification church if one can be set up.

We are thus in the process of finalizing our plans and we hope to convert many people and set up a church in the long run. To help us achieve our goal we have been fundraising and so far through sponsorships (e.g. we had a rice and water week where all four of us ate only rice and water to raise money) we have collected one third of the required sum.

We believe that this mission is important and since people are willing to cooperate we can achieve something.

We still require more money and we are appealing to anyone willing to help us achieve this goal in any way possible however little donation they may give.

Donations should be made payable to Wanangwe project c/o Hezron McObewa, University Park NG7 2QT Great Britain.

Or directly into a special account number 43093116 at National Westminster Bank Nottingham QMC branch.

Or anyone can reach me on mzysom@nottingham.ac.uk for more information.

Elizabeth, Virgin Queen of England

reviewed by Simon Kinney

Director: Shekhar Kapur, Cate Blanchett as Elizabeth I, Richard Attenborough as Sir William Cecil, Geoffrey Rush as Sir Francis Walsingham, Joseph Fiennes as Lord Robert Dudley, and Sir John Gielgud as the Pope

‘Elizabeth’ is a vivid and powerful portrayal of Queen Elizabeth I and her rise to power as a young woman besieged by the political skullduggery and intrigue of sixteenth-century England. The division of Catholics and Protestants sets the tone for acute religious persecution, which brings the viewer into a state of shock for the first ten minutes of the film.

The most powerful idea that this



film portrays is the seemingly ironic reality that the world needed democracy in order for the Messiah to be born. The treachery and murder that dominates this part of history, which is extraordinarily well portrayed in ‘Elizabeth’, makes it clear that any entrance of a Messianic figure into such a scandalous and often barbaric environment would have meant certain death. It is true to some degree that artistic pursuit flourished within monarchical systems, and Elizabeth’s court boded well for European writers and composers in gener-



al as Elizabethan England grew to become the most powerful nation in the world under her forty four year rule.

However the seat of power and education was corrupted from within, to a level where divergence from the letter of the law meant in many instances,

execution or exile. This tradition was to a certain extent established by Elizabeth’s own father, Henry the VIII, when his most trusted political advisor, Thomas Moore, was put to death for following his own conscience. More had disagreed with Henry’s desire for a divorce in order to try and gain an heir to the throne through a second marriage.

To whitt it must be pointed out that the family is not a neutral state of bliss devoid of forbearance, but a blazing white hot amalgamation of history, in all its glorious splendor, complicated treachery and social misdemeanors.

Never would I take my children to this film, apart from the fact that it is rated R, but for the sake of feeling the gravity of the present, it is definitely a film that cannot be missed. ♦

A SELECTION OF MUSIC IN NYC

by Simon Kinney—NYC

Berlin Philharmonic Orchestra, Carnegie Hall, Friday October 9th, Conductor-Claudio Abbado, Soloist-Renée Fleming

Every superlative that comes to mind has already been used to describe the playing of the Berlin Philharmonic. Friday’s performance was no exception.

The flawless and exquisite performance of this mighty ensemble showed the time honored unity of its players.

Under the direction of its Musical Director, Claudio Abbado, the orchestra performed a pleasant blend of four great masterpieces; Schumann’s ‘Manfred Overture’, Richard Strauss’ ‘Four Last Songs’, Debussy’s ‘Nocturnes’ and Ravel’s ‘La Valse’. As usual, Abbado conducted the entire program without the score and with complete mastery and sensitivity. His embracing, romantic, and self effacing interpretation is not only appealing for the listener, but orchestral musicians around the world have become enamored by his tremendous skill, and his love and humility in the face of art. This was most abundantly clear to me when I worked with him during his years as Musical Director of the Vienna Philharmonic.

The Manfred Overture established the unquestionable unity and tremendous poise of the Berlin Philharmonic’s string ensemble. Their dynamic range, while staggering, was only a prelude to the much more complex and delicate interpretation of Richard Strauss’ ‘Four Last Songs’, with soloist Renée Fleming. Ms. Fleming’s performance was emotional and from the standpoint of musicianship very convincing. Her interpretation of this very difficult and demanding work showed her true colors as one of the world’s foremost sopranos, both on the opera stage and in the concert hall.

Only on one occasion have I heard a soloist take this final masterpiece of Richard Strauss’ and make it sound more perfect, and even then it is only from the standpoint of musicianship, not interpretation. The 1976 record-

ing of Gundula Janowitz with Herbert von Karajan and this same orchestra is hard to beat. However, even this comparison is unfair, since live performance and recording are two totally different performance environments.

Ms. Fleming’s lush tone and interpretative ability, ended with the perfect expression of Strauss’ peaceful transition to the next world and his final question as to what lay beyond physical life.

From the decorative melismas of Germanic Romanticism, we were transposed into the world of the French masters, Claude Debussy and Maurice Ravel.

As a master orchestrator, Claude Debussy’s music demands tremendous interpretive ability to bring forth the true sensuousness of his work. Maestro Abbado managed to enlighten us with the veiled mystery of Debussy’s character, perhaps only one small degree shy of his magnificent reading of the preceding Richard Strauss ‘Four Last Songs’. The program ended with the exotic ‘La Valse’ by Maurice Ravel.

Once again Abbado and the orchestra shined in performing this exciting piece, colorfully illustrating the layered messages of Ravel’s wrestle with the impending world of atonality, and his desperate desire to hold eternally to the bastion of traditional tonal form as the basis of his communication.

Abbado’s use of tension in this work

was palpable until the end, and left one and all in the audience begging for an encore. Obliging the audience’s exuberance, they performed the Berceuse and Finale from Stravinsky’s Firebird Suite; a fitting end to a sublime evening of musical expression.

Daniel Barenboim

Carnegie Hall, Tuesday October 13th, Soloist-Daniel Barenboim, Piano

No matter what level of ability an artist may possess, one always gets the feeling that tackling Liszt on the piano is like taking on a large crocodile in swampland; you are bound to get swallowed up. Such a brave undertaking was observed by concert-goers on Tuesday evening to hear Daniel Barenboim, one of the world’s foremost pianists of the last thirty years, tame the wild imagination of Franz Liszt’s ‘Anées de Pèlerinage: Première année, Suisse’, and the Sonata in B minor.

After taking a couple of movements of the ‘Pilgrimage’ to warm into the piece, Barenboim displayed stunning dynamic control and use of color in the beautifully lyrical ‘Pastorale’ movement. The following movement ‘Orage’ or thunderstorm, confronts the soloist with the almost physically impossible, which Mr. Barenboim handled with

MUSIC

Berlin Philharmonic Orchestra, Carnegie Hall & Daniel Barenboim, Piano

REVIEW

considerable bravura.

While his phrasing and musical expression in general are unquestionable, by the time we arrived at the final movement of this fifty minute colossus, I had the vague sense that Mr. Barenboim was not always completely engaged in Liszt’s extravaganza.

After interval, we were treated to Liszt’s most famous concert work, the B minor Sonata; once again a daunting task even for even the most sophisticated and experienced artist. This dramatic work, thirty minutes of deliberation and white heat, illustrates Liszt’s occasional experimentation of what is almost twelve tone music. This Sonata does not completely follow the standard pattern of Sonata form, which focuses on the development of a central theme, but rather takes up the cyclical idea of composition; changing through the metamorphosis of the original idea to return to theme in its original state.

Even in the best sense, Liszt’s music can be seen as the height of egocentric Romanticism. Robert Schumann, whom the work was dedicated to, greeted the work with silent horror when Liszt first played it for him.

Mr. Barenboim’s performance of this work was imaginative from the start, but it wasn’t until he reached the fugue half way through the work that I really felt he was thoroughly enjoying himself. It was at this point that I could hear strains of his tremendous Beethovenian style emerging from the densely wooded forest of Liszt’s overloaded psyche.

Mr. Barenboim screamed home at a tempo which compelled him to make ample use of the sustaining pedal, which for me seemed slightly on the heavy side. Nevertheless it made for exciting listening.

At the closure of the program he performed two encore pieces, both Schubert works, which in many ways was the most refreshing part of the program, and showed more clearly Mr. Barenboim’s fantastic interpretive ability in the face of music with true emotional depth. ♦

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**KIM KORMAN
BROWN**

The Dichotomy of the Uplifted Ideal and the Dishes in the Sink

I rented the video of the musical stage production of “Les Misérables - The Dream Cast” and watched it with my children. I kept hitting the “pause” button in order to explain the story to them. I cried through all two hours and twenty minutes of it. To summarize, it is a story set in France in the early 1800’s, about a man named Jean Valjean. He is a good man but was put in prison for 19 years for stealing food for his family. He gets out of prison, almost ruined in heart. The kindness of a priest turns his life around, and then he spends the rest of his life helping others, particularly a child he adopts. Throughout everything, he is pursued by an obsessed policeman named Javert who will not let him alone. In Javert’s mind, once a man is a criminal, he’s always a criminal.

At the end of the show, there is a big finale which includes seventeen men who have played Jean Valjean in their various countries. They sing the big song from the show, stanza by stanza,

in their native languages. It is moving, seeing noble-faced men singing the universal message in Spanish, Icelandic, Japanese (Yes, Japanese playing French People!) German, Swedish and many other languages. My throat choked in the way that it does when I’m having an epiphany, and I cried, simply overwhelmed. The final song in the show has a line about “when you love another person, you can see the face of God.” I was lifted to the highest spiritual heights by these simplest of spiritual truths.

Then I woke up Sunday morning and had my Sunday morning tantrum, which I have every Sunday. I can never find anything to wear to church, and it is an ordeal to get all the kids ready and then leave the house in a modicum of order. I glance back as we dash out the door and I see the coffee cups, pajamas, wet towels and

Sunday newspaper strewn like the remnants of a frantic ransacking.

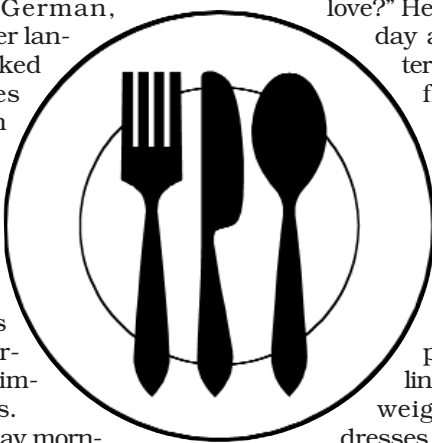
My husband asked me sweetly “if I was filled with the burning light of love?” He asks me that every day and I usually mutter something like, “I’m filled with the dim bulb of mediocrity.” But I know inside that if I was extending love to other people, my own problems would recede into the background. My problems involve lines in my face, excess weight, gray hair, old dresses, dishes in the sink, unfulfilled dreams.

My loving husband reminded me that most people don’t think of Mother Teresa as a babe, but she was someone who was always filled with the burning light of love - she was beautiful because she was always giving. She didn’t wake up in the morning,

storming around the convent yelling, “blue and white, blue and white, I’m sick of wearing the same old thing!” We don’t even know if she had any hair, never mind what color it was. But there she was, always extending, involving herself in the needs of others.

The storm clouds passed from my fuzzy little brain then, and I went to church and I sang enthusiastically, leaned my head on my husband’s sturdy, dependable shoulder and listened to the words of Jesus which were remarkably on theme; John 21:15 -17 — “Feed my sheep.” I felt a mood twinkling within me that I haven’t felt for years. I felt truly young and happy, with a little fountain of mirth welling up from within. Wow, depression really clouds the possibility of spontaneous joy. I went home and filled the dishwasher, ready for anything!

Kim can be found at web site: <http://futurerealm.com> and has email address: kimbrown@futurerealm.com. ♦



Mom, I think I’m starting to get bigger!

by Rob Sayre—New Tripoli, PA

Our daughter was only three when she proclaimed this truth—“Mom, I think I’m starting to get bigger!”. It has stuck with us through the years. Whenever either of our girls does something that seems like a landmark for a certain age, either my wife or I will turn to the other and say, “these

the lead female part. In it, Emily grows up, gets married to her childhood sweetheart, bears a child, dies at the age of 26 and returns from Spirit World to the people and places she experienced while on Earth. She sees how limited their lives were, how often shallow their time was. It is a wonderful play.

During the final performance, we were seated next to the parents of the boy “Emily” marries. There was “my little girl” in a beautiful white gown, looking ever so grown up and radiant, reciting her vows with a handsome young man and looking so happy! My wife and the wife of the groom were crying. It was a surreal experience to say the least. I was half expecting the go to a reception afterward and dance one last dance with “my lit-

tle girl.” Instead, the entire cast went out for pizza and our girl came home the same charming and buoyant young girl. Or was she the same? Since then, she’s taken on a more mature air about her, at times. She can still be silly, laughing and giggling with her sister and sometimes serious and thoughtful. In her honors English class, she is reading serious novels, writing in-depth about important issues and can discuss and argue quite effectively. She is also on the debate team, which I have

reservations about. She is becoming more effective in her negotiations with me. She is becoming a young woman.

Prior to my younger turning 13, I declared, in jest that as the True Father of the household, I was halting all birthdays for one year. No one would turn older this year. They just laughed at me. I was half-serious. My thoughts have also been on the blessing, how to help my girls prepare for it and their future happiness and lives. I’ve come to realize that all we can do, as parents is help prepare them to make the right decisions. Even the blessing must be their choice. We can influence their direction and thinking, expose them to our traditions, values and theology, we can set strict guidelines on the types of people they interact with, but in the end it will be their decision. This is as it should be.



I’ve been working pretty hard the last 4-5 years to give them experiences that will help them make the Principle their own and to experience God’s Heart. This is the best I can do. I have so many questions. Under what circumstances will their matching occur? When? What happens if Father passes on prior to “their time?” What happens if they choose not to pursue the matching? I do not know the answers to these questions. I know I’ll be more nervous about their blessing than my own. This is as it should be.

Rob & Sally Sayre live in rural eastern Pennsylvania with their two girls, two cats and their wacky dog, Banjo. Sally teaches in the public school system and runs the drama club for the Middle School. Rob is a management consultant and software developer. They, with several other dedicated families organize Youth and Family Camps and other activities for the 2nd Generation. For more information on these see www.bccamps.a9.org. ♦



kids are starting to get bigger.” We nod our heads and smile. This fall however, both our girls became teenagers! A scary thought for us as parents, not to mention our unmentionable ages! I thought I’d share with the readers of the Unification News some of our experiences with parenting teens. At least what we know to date!

A year ago, our older daughter, a freshman in High School auditioned for the fall drama production. The play to be produced was “Our Town” by Thornton Wilder. It was guest directed by the Head of the Drama Department at Lafayette College. It is set in the mythical town of Grover’s Corners, New Hampshire at the turn of the century. My “little girl” was cast as Emily,



by Catherine Ladolcetta—Irvington AL
Part III

Elmer reached back into his memories of Dillon’s trial. It had been close. It had almost come to a hung jury. The question had been one of intention—had Dillon to murder the cashier or just rob the till? Elmer could hear the man pleading, telling the story from his point of view. He’d said that the guard surprised him and he’d shot because he was frightened. But Elmer remembered that he had pressed the point that, by carrying the gun, he must have considered that he might use it. Finally, the jury decided that the murder was planned—a sort of “Plan B” if nothing else.

Then Elmer remembered something he had read at the bottom of the police report. He had sneered at it. He’d laughed with all the cynicism of an overworked, low-paid public prosecutor who had become callous from seeing too much suffering. The report said that the robber had collapsed crying at the scene of the murder. When the police arrived, he was giving the dying cashier CPR and didn’t stop until a paramedic pulled him away. In all the confusion Dillon the robber—soon to be murderer—waited tearfully on the cashier’s high-topped stool behind the counter. When asked what he had seen (the police thought he was a witness) he admitted his guilt and surrendered.

Slowly, his hands pressed to his cheeks, Elmer stood up. Tears trickled from his half-shut eyes as he looked down into the semi-darkness of the near edge of Hell. Sobs of great sorrow and regret shook his thin form; he doubled over, nearly to his toes, gasping for breath, as the realization of his cold-hearted mistake exploded in his mind.

“I killed him. I killed Beau Dillon with far more premeditation than he killed that guard.” Elmer’s heart, pounding in his narrow chest, felt like it would split in two. “I believed Dillon wanted to kill him but, in fact, he tried to save that man he shot. I used all my power to kill him without any thought that he might be saved.” Elmer’s tears were accompanied by a low moan punctuated by gasping sobs.

As Elmer continued to stand staring over the edge, the man below him raised his head and seemed to be listening. In the misty blankness, he turned as it trying to locate the sound. Finally, his searching eyes turned upward and, still not seeing Elmer, he cupped his hands to his mouth and shouted, “Hey—are you all right? Where are you? I can’t see you, but if you call out, maybe I can find you!” He took a step in Elmer’s direction, then stopped—confused because he really couldn’t see. “Look, just keep making some noise and I’ll come to you. Just keep talking—I’m coming!” With his arms extended and each foot feeling ahead as he stepped, Beau Dillon moved through the dank haze of Hell, searching for one lost, crying soul—searching blindly for his denouncer and executioner.

Elmer gulped and straightened up. “He doesn’t know who I am. He can’t

see me. In this terrible place, he’s trying to help someone he doesn’t even know.” As Elmer watched, the haze opened up in front of Beau. Elmer gasped and screamed, “Stop! Don’t move! Stay where you are—there’s a pit in front of you. Beau—stop!” In a blink, Elmer stood beside Beau Dillon, his hands gripping his arms, his body blocking his way.

“What? Who are you? You know my name....”

Beau’s hands grasped the sleeves of Elmer’s radiant garment and he peered intently into Elmer’s face. “Oh! It’s...but it can’t be! You’re not here—in this place.” Beau’s face lit up with joy and he threw his arms around Elmer. “It is you—but what are you doing here—in Hell?” He grabbed Elmer tighter and swung him around. “Hey, it’s getting lighter, I can see you better. Gosh, Elmer, you look terrible. Why are you crying, for Heaven’s sake? It’s so good to see you!”

Elmer’s face was all tied up in knots of fear and grief; it was red from crying, while his nose dripped and he was hiccuping. He buried his face in Beau’s shoulder, still sobbing, and tried to talk.

“Beau, I’m so sorry for what I did to you! I didn’t know till just now, when I saw you here, how wrong I was about you. You were truly sorry about that

man—the guard—you know—in the Speedy Mart, and I—I didn’t believe you. I—I thought you were shamming—all the tears and surrendering and everything. I thought it was all a lie. Can you ever forgive me, Beau? All these years wandering around here in the dark. Alone. And you were trying to help me; you couldn’t even see to walk. You almost fell into that deep, black hole trying to find me. How can you be glad to see me?”

“Elmer!” Beau let him go and gazed serenely into Elmer’s wondering eyes. “You are the only person I’ve seen in all this interminable time—how long has it been anyway?”

“Ten years, Beau.”

“Ten years, without any way to count it off, it’s like forever, Elmer. I’ve learned a lot just walking and thinking. I made up my mind that if I ever saw you again, I’d have only love in my heart for you—well—love and forgiveness. That guard—he forgave me. A long time ago—just before he went into the tunnel. Lately, I’ve been feeling like something was gonna happen. Didn’t know what, but just as soon as I felt that I could forgive you, I could see a little more around me and I could hear things, too. That’s when I heard the crying. All I could think of was that someone was all alone and needed help and, in my heart, I wanted to help so much that nothing else mattered.”

Elmer wiped his nose on his sleeve and gripped Beau’s arms. Smiling, he said, “Beau, come on, I’ve got someone I want you to meet! But first, do you remember that tunnel—the really bright one that you decided not to walk through?”

Beau nodded with a grimace. “It was just too bright, Elmer; I couldn’t make myself step in there. So I stayed here instead. Is that where Heaven starts, Elmer?” He watched as Elmer smiled and nodded. “I’m ready to go, now. It’s not so bright any more. Will you come through with me, Elmer? Or do I have to go alone?”

Elmer grinned. “Let me check with my boss, Beau.” Elmer’s glance turned up and he felt, rather than saw, his Father nodding joyfully. “Okay! He can go through together.... I’ve got so much to show you Beau; it’s all so light and warm. I bet you can’t find the sun! And wait until you meet our Dad!” ♦

CULTURE
from page 25

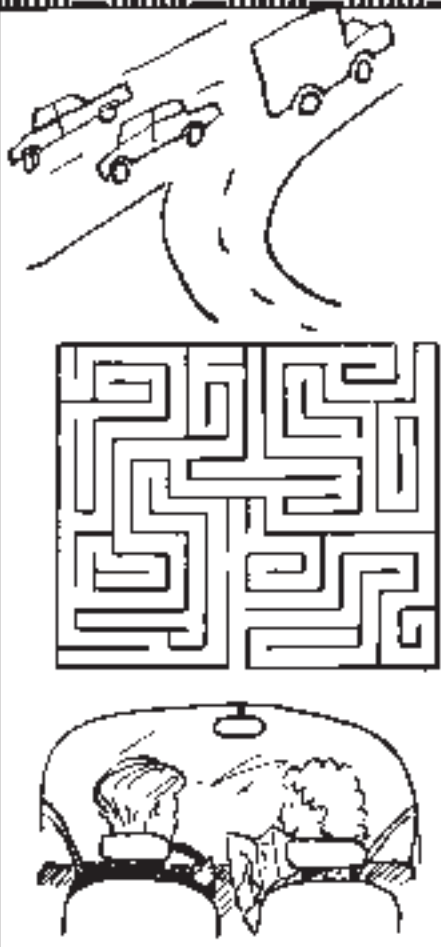
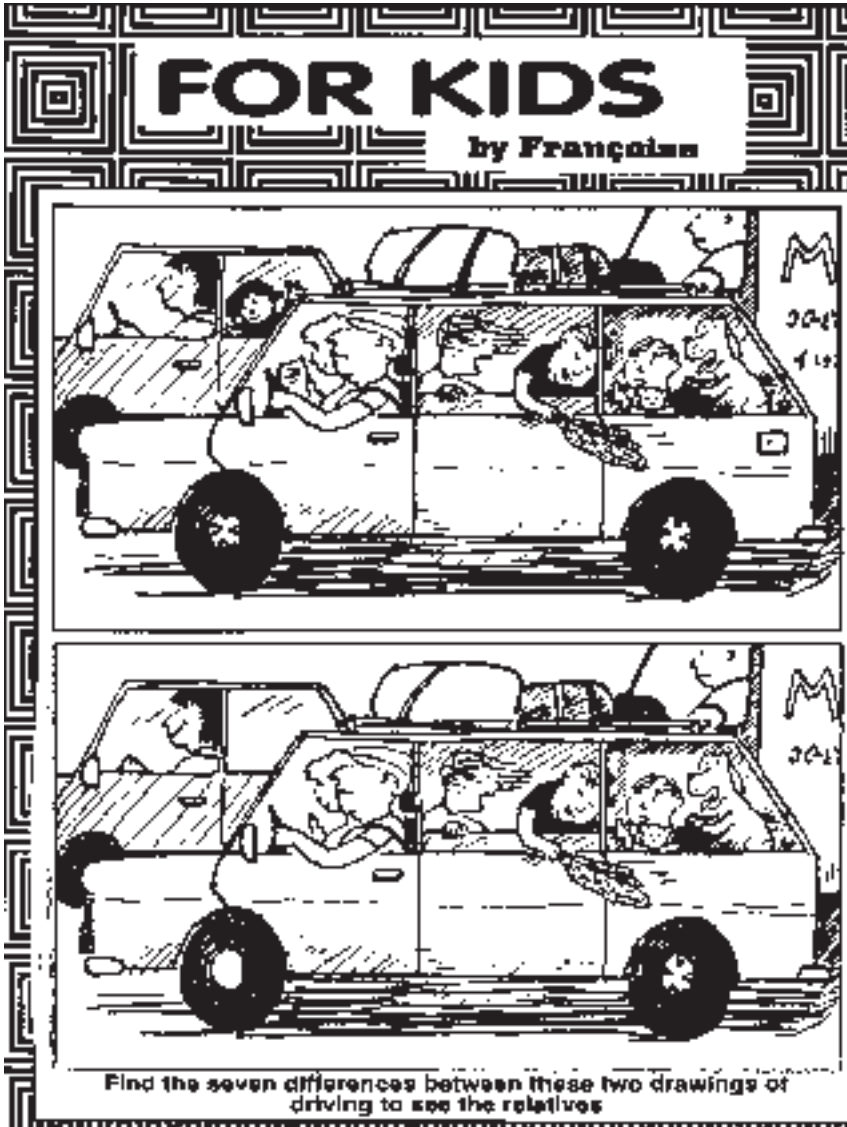
Principle, would not be so temporary or meaningless. The same thing could apply, to a greater or lesser extent, in every nation and culture.

We Unificationists have before us a tremendous project: injecting the Principle into the popular culture. Our film makers have tried. Our musicians continue to develop their talent. Our writers, dancers, athletes and others are making great strides.

Currently, in the popular culture, monotheism and morality are rare—and the Principle itself is essentially nonexistent. So far, not one single commercially published novel has any such content.

History tells us that this will not always be the case. Christianity took 400 years to conquer Rome; after only 40 we have a much better foundation. Things will move even faster in the years to come. ♦

Hello, Elmer!



Find the seven differences between these two drawings of driving to see the relatives

Help them find the interstate



PAUL
CARLSON

Before we get started, I'd like to take a moment to acknowledge the Second Generation writers who have begun contributing to these Opinion and Commentary pages. I am confident that, in the future, this section will never lack for quality material.

A culture war is raging across this world, driven primarily by America and its humanist elite. The contended grounds are familiar; this war is well-covered "from the front." Established radio shows like Rush Limbaugh's, and new ones like Michael Medved's, do so daily. Magazines like "Heterodoxy" and "Insight," and books like Thomas Sowell's provide timely information.

From the left spring many incidents that are plainly outrageous, such as the National Endowment for the Art's funding of so-called "performance art." Much of it is so raunchy I could not begin to describe it here. We taxpayers have been footing the bill for the stuff! The Supreme Court has just ruled that we cannot be required to do so.

In this war, everyone has something to answer for. Our own Dr. Hendricks has been pointing out the shortcomings of *both* the liberal and conservative camps, regarding their entrenched ideologies and the problems that result. The deeper, spiritual roots of the conflict are not widely known, and only the Divine Principle can supply certain key insights.

Earth-shaking issues are involved, so vast and complicated that they can easily become overwhelming. Fortunately there are also finer details, immediate things we can always be on lookout for.

Worldviews

Films and television are not this writer's specialty, and to learn about them I recommend Mr. Medved's works. Virtually all of the media giants are so liberal and humanistic that it hardly bears mentioning. This includes not just their "entertainment" but also their "news" divisions.

Most magazines are, at least, honest about their editorial persuasions. However, many supposedly neutral publications (in the women's, senior's, scientific, health and other fields) have become exclusive forums for the left.

My personal specialty is books, especially works of fiction. My on-line writer's critique group, with their experience and commentaries, have been most helpful in building my knowledge of the subject. (See "Friends On-line," March 1996 *UNews*.) If you are an avid reader, or know someone who is, this article is especially for you.

Every book reflects the worldview of its author, whether or not he's deliberately trying to project it, and even when he doesn't realize it's happening. This goes beyond style or even opinion, to the basic assumptions which frame each book and all the ideas it contains. In fiction, it's what "drives" the characters and plot.

Generally speaking, each genre has its conventions, which are universally assumed, but seldom admitted, much less described.

Genres

Romance novels, and their soap opera counterparts, are almost exclusively followed by women. Their influence is tremendous, and sometimes controversial. The popular "Bridges of Madison County" won praise from millions of women, but generated unease, and even disgust, from nearly all men.

Why? Because it brought passion into many women's dull lives. And it made adultery "okay," excusable, because the heroine ultimately chose to stick with her husband. (Who was absent at the time, and thus unknowing.)

Literary and dramatic works are similar. Many feature a troubled Catholic priest, who always manages to break his vow of celibacy. It's usually women who enjoy reading these finely detailed narrations of the everyday lives of fictional strangers. Some of these tales end up as TV miniseries.

Horror novels, many of which are made into movies, are popular with teenagers. Each strives to produce a larger "adrenaline rush" than the one before. If we're lucky, that's all they do. "Freddy Kruger" actor Robert Englund, when asked to describe the value of his films, replied lamely that "censorship would be worse." He forgot to point out that most horror tales do embody a certain shallow morality. To wit: the monster always gets the sneaking, illicit lovers first, and its ultimate conqueror must be sacrificially virtuous, at least on some level.

Westerns are a uniquely American genre, though Sergio Leone and other foreigners have done them justice. They are perhaps the most "principled" genre, and most embody a simple, straightforward morality. The good folks are "struck first," they suffer a while, and then rise up against the encroaching evil. In the end, the bad guys die from "well deserved" bullets. (Correct me if I'm wrong, but as I recall, every single episode of "Bonanza" ended that way.)

Mystery and thriller novels are primarily male-oriented, though a growing number of women are getting into the action. They are a relatively harmless form of escapism, peopled with odious and dashing characters that most of us will probably never meet—much less become. They are characterized by explosive action, explicit sex, and death by many means. It is *de regueur* that the villain is finally caught, and/or the world is saved from disaster.

The personal lessons drawn from thrillers are misleading. Their characters, heroes and villains alike, seduce their way across the world, but end up dying from anything *but* AIDS or other actual consequences. The only time they die in a hospital is when an assassin sneaks in!

Interestingly, these novel's *written* depictions of intense sex draw hardly any comment, much less criticism. Righteous indignation is usually reserved for the sex in still or motion pictures. Only the very worst books draw fire, like Luis J. Rodriguez's young adult novel "Always Running," with its graphic, street-talking

sex scenes. (It's recommended reading at many Public Schools.) Or Bret Ellis's revolting book "American Psycho," which is about to be made into a movie, starring the much-imitated teen idol Leonardo DiCaprio.

Historical fiction is sometimes mistaken for romance, but it is a separate genre. These tales are set in "actual" past settings, and often include real figures, sometimes retelling their life stories. Many have been made into award-winning films. The better authors conduct meticulous research to ensure accuracy.

With complex and tangled situations that reflect its true-life basis, this genre can carry all sorts of messages. These are inevitably 'colored' by our modern perceptions. For example, not too many years ago, most adults sported a mouthful of rotten teeth. How many actors would appear like that today, even if it's just makeup?

A step beyond historical fiction, we find Classical literature. These tales are *themselves* historical, dating back as far as three thousand years. The Bible, and the Homeric tales of the Trojan War, are the foundations of all western literature. The Trojan legends have influenced virtually everything written since, from Irish Celtic folk tales to Imperial Roman school books to Shakespeare's plays.

These all-too-accurate depictions of humanity, of our bravery and our foibles, have lasted through the ages. They truly range from the sublime to the ridiculous. Dismissing them as the irrelevant work of "dead white males," as most Universities now do, is a sure way of condemning ones self to bitter -not blissful- ignorance.

Last but not least, we come to my favorite genre: Science Fiction, and its cousin Fantasy. Opposite the classics, these works have been called "the history of the future." They range as far as

the world's most imaginative writers can take them, embracing all of time and space, and beyond them to "alternate timelines" and "parallel universes." H. G. Wells, Jules Verne and several others were eerily prescient in their depictions of the future—the very technological world we live in today.

Overall, F&SF people are remarkably broad minded. With vividly depicted aliens as their "best buddies," any variety of human seems familiar in comparison!

Unfortunately, most F&SF authors "side with science" in its trumped-up contention with traditional religion. Their tales often marginalize or even ridicule religious characters. In many of their imagined worlds, people have managed to "outgrow" their (supposed) "stuffy Victorian heritage."

There are very special exceptions. Fantasy luminaries C. S. Lewis and J. R. R. Tolkien were both devout Christians, and that faith, even though unnamed, shines in their works. Their "moral torch" was taken up by several F&SF writers: Madeleine L'Engle and Zenna Henderson, and today by Elizabeth Moon, Stephen Lawhead and a handful of others. (I received direct confirmation of this from one such author.)

Popularity

True Father says that the Fall, and God's redemption, are now being played out openly on the world stage. Inevitably, this is affecting the popular culture. The best and the worst are both increasing. In the end, the Principle must emerge as a "final stage." But how?

Japan is often swept by "super fads" of fashion and trendy behavior. Nearly all are trivial; most are forgotten in a few years.

However, such a fad, if based on the

see **CULTURE** on page 24

Come Break a Leg with CARP!

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- To make a reservation please call Andrea Rissanen at (303) 447 9402. ♦

Reclaiming the Seed

by John and Sandra Lowen—NYC

Years of therapeutic counseling experience with couples and families have led to the recognition of one clear point in every troubled relationship: the moment that disillusionment enters. Parents bring home their beautiful baby, intrigued and excited by the promise they see in his precious little face. Fourteen years later, when they observe that face contorted with adolescent rage and rebellion, they feel as if they want to turn him out. Newlyweds sip a wedding toast of wine, looking lovingly into each other's eyes. A handful of anniversaries later, little holds them together other than duty.



What has gone wrong? Invariably, when people allow the excitement of the moment to overshadow its meaning, difficulty can arise. A case in point is John the Baptist at Jesus' baptism; John was so dazzled by the experience of the dove descending from heaven that he failed to ponder with sufficient depth why the dove came down.

Ideals vs. Reality

An ideal is easy to get excited about; that is the nature of ideals. But what is the purpose of ideals? They are for the sake of inspiring one to work toward the substantive fulfillment of the goal. Therefore, it is easy to become "fired up" after hearing a stimulating talk about the ideal of marriage, true love, eternal coupledom, etc. It is quite different, however, when one is embroiled in an argument over the picayune events of the day, or divided with one's mate over issues affecting the future of the family.

The marriage vows call us to love, honor and obey our spouses "for better or for worse, for richer or poorer, in sickness and in health." These are, in fact, the most difficult times to love, honor and obey; are they not? It is easy to support someone who is pleasant, personable, healthy and rich. To be there for someone who is struggling spiritually or emotionally, ailing, and between jobs, is quite something else again. There are times when a spouse of lesser character may genuinely abuse the family's misfortunes and purposefully, selfishly over-stress the union; but in general, the types of "better and worse" difficulties couples experience are of their own making. Do you expect your spouse to be the impossible, fulfilling unattainable goals? Or, to quote a famous maxim, if you found the perfect spouse, would that person want *you*?

Western fairy tales are full of stories about bewitched princes who are freed from their evil spells by the lovely and innocent princess, or of young princesses in dire straits who are rescued in their extreme moment by dazzling knights on prancing steeds and carried off to a sumptuous wedding feast in a palace of delights to "live happily ever after." Reality for many modern-day couples, however, is that the prince is matched to the girl with the pimples and the lank hair who was the worst fund-raiser on the team, or that the princess is walked over from Madison Square Garden to McDonald's, or maybe the luncheon special at the Tick Tock Diner, and then whisked off by elevator to what threatens to be life eternal as Queen of the New Yorker. Their days

are filled with fundraising, Church missions at minimal wages, and pre-Blessing quotas. As the years pass, their husbands' handsome navy suits become shinier, tighter and more threadbare. The luxurious head of hair recedes beyond the reaches of Rogaine. Husbands unwrap their lovely brides, only to discover that much of what they have admired reflects the expert skills of the dressmaker rather than Nature's bounty. Over the years, their lovely ladies grow less concerned about their appearance; going for comfort and convenience rather than the extra effort beauty requires once it is no longer second nature. Lovemaking, once the spice of the relationship, now becomes something that, once the children start to come, the couple finds they don't have the privacy for, don't have the time for, don't have the energy for....

When Dreams Die

And so the inevitable day comes when one of the couple looks over in bed at the other—who is snoring, sweating, drooling on the pillow—and thinks, "What am I doing here?" Old paramours come to mind; scenes from the past, confessed at the Matching, arise with their attendant passion idealized by time. It is a short step to action, and all downhill from there.

What of the spouse, who feels a chilly wind where warmth once was, and cannot figure out why? Often there is a fear that to name the evil is to give it life. Perhaps if one says, "Honey, what's wrong?", Honey will say what is wrong; and then the responsibility will be upon *me* to help find a solution. Therefore, the chilled-out spouse resorts to hard work. "Surely, God can enter the relationship if I work hard, and the problem will go away and things will be as they were," they think. They resolve to pre-Bless more couples, or sell more product, or clean the house better, or go to Sunday service more often. When these things don't make the relationship better, they call their faith into question, and the relationship deteriorates even further.

Reclaiming the Seed

The couple must return to the ideal which brought them together in the first place, if their marriage is to survive. Just as restoration has to occur in the river of human history all the way back to the small tributaries which are its source, so the couple must go from the vast ocean of the Kingdom of Heaven, which embraces the world, to the tiny upstream tributaries where the ice melts and their personal love begins. After all, there can be no ocean without the tiny tributaries.

Before we entered into the Blessing, we disclosed everything to True Parents, who represent the ideal couple we are meant to be. To reclaim the seed, we have to substantially know and understand the workings of our spouse's heart and mind, and the circumstances of their lives which hold them to the path or may threaten to derail them.

There was a period in which Adam and Eve had to obey the commandment. This period existed not because God was anti-sex, but because Adam and Eve were not mature enough to be intimately involved until they had successfully completed a growth process. So, too, as couples, we are told not to stir up the past, because many of us are not mature enough to look at the course of restoration our spouses have gone, without passing judgment

or accusing. To avoid that temptation, that door remains closed. However, it cannot remain closed forever, any more than the commandment not to eat could remain in place forever.

It has been said that each of our marriages represents the restoration of a failed marriage prior to True Parents' coming. If this is so, there is a certain amount our spouses must know about us, so that we can understand and fulfill our missions. It is not to be interpreted that every dirty little detail is to come out; but if one goes to the doctor to be healed of an illness and does not reveal the significant symptoms, one may be misdiagnosed, and the result may be fatal.

Personal Messiah

In this regard, Hoon Dok Hae is invaluable to couples, in that it creates a safe environment and pure vessel in which couples can disentangle the pain they had to endure before they had their spouse as a personal messiah to assist in their restoration process. It is a glorious time we are in, that we can have partners help us internalize the Word. Even with the best of intentions, how many people heard Divine Principle less than three, five, ten or a thousand times in their career, and then carried on the bulk of their lives, based upon the ideology, as opposed to the personal experience of restoration that can come only with a personal messiah? How many became so involved in a mission or a career that the Principle became something they assumed was in their bones, when it was just skin-deep? The Book of Revelation speaks of those who have forgotten their first love. Our first love must be the love of God and His Word, and our mission in life must become the multiplication of that love. When we have absorbed this Word into our bone marrow, we become beautiful and powerful couples.

However, to simply absorb the Word and work hard at something else is not enough. We must work at our marriages. Many couples will say, "Why should I go to the trouble of looking nice? After all, we are married." In fact, that is the best reason to go to the trouble of making an extra effort to please one's spouse. True Father spoke deeply to Church members in Canada, Dec. 1995, about the ideal relationship of man and woman. In that talk, he spoke of preparing for one's spouse; of periodically even redecorating the bedroom, with new bedding and curtains. Should we do any less for ourselves? One should always keep surprise and excitement in one's mate's eyes, and keep those eyes turned toward one. Then fantasies disappear, and home becomes the place the spouse wants to be.

The essence of the marriage—the seed that germinated when two people realized they were called upon by God to be together into eternity and beyond—must never be neglected. Instead, the couple must make every conscious effort to spend even a small amount of time together, wooing and winning each other's hearts on a daily basis. When the couple is happy, the children are contented. The excited home is the joyful home; there, God can dwell forever.

John and Sandra Lowen (1800 Blessing) are both therapists with specialized credentials in Marriage and Family Counseling. They are American National Messiahs to the Republic of Argentina, and have one son, Aliso. ♦

The words in the word list are hidden in the diagram of letters. Find them by reading forward, backward, up, down and diagonally, always in a straight line. Some of the letters in the diagram are used in more than one word and some are not used in any words. If two forms of the same word (RICH and RICHEST, for example) are in the word list, they will be found in different places in the diagram. When you locate a word in the diagram, draw a loop around it. Cross out the word you found in the word list.

This month's topic:
Adam and Eve in the Garden of Eden

Adam, Angel, Barred, Cursed, Cherubim.

Die, Eat, Eden, Eve, Evil, Fanning, Fruit, Garden.

God, Good, Knowledge, Life, Lucifer, Not, Serpent, Sword, Trees, Way

A	N	E	D	R	A	G	M	E	G	O	D
D	D	F	K	O	S	I	M	S	V	I	D
O	E	A	C	J	B	W	H	E	S	E	R
O	D	S	M	U	D	A	O	E	R	S	Y
G	E	T	R	E	R	Y	G	R	Q	E	P
L	N	F	E	A	F	S	A	T	D	R	C
U	H	U	A	T	C	B	E	E	F	P	H
C	F	L	A	M	I	N	G	D	P	E	A
L	B	R	E	G	D	E	L	W	O	N	K
F	I	J	I	K	M	I	U	Q	G	T	U
E	N	O	T	I	F	D	Z	E	V	I	L
R	Y	X	R	E	T	S	L	D	Y	G	T

Compiled by Wendy Stovall—Salt Lake City, UT

SEE NEXT PAGE FOR SOLUTION

IN MEMORIAM

Giusi Johnson

Our dear sister, Giusi Johnson, passed away on October 5th, 1998, at home in Ossining, NY, after a long struggle with breast cancer.

She was born on July 19, 1953, in Bergamo, Italy, and joined the church November 5, 1976. She was Blessed to Mark Johnson at Madison Square Garden on July 1, 1982. They have three sons: Danu, Andrew and Gabriel.

On Wednesday October 7, 1998 the Westchester/Rockland Family Church offered the Seung Hwa Ceremony for Giusi. Over 250 members, family and guests attended the service held at the Edwards-Dowde Funeral Home in Dobbs Ferry, NY, a few miles from Belvedere.

Mr. John Hessel offered the invocation. Mr. Teruaki Nakai, Mr. Kent Trabling, Mrs. Catherine Nelson and husband Mark Johnson offered the testimonies. Everyone agreed that Giusi was a motherly saint that gave God's Love, respect, humility loyalty and other noble qualities to each person that she met. Mark's testimony accented the deeper and more intimate relationship between husband and wife.

Mrs. Susan Bouchari offered the Seung Hwa address sharing her heart as a close friend and younger sister to Giusi and the family. Daryl M. Clarke, pastor, was the MC and offered the reading of the biography, *A Portrait of a Mother*.

In attendance was Giusi's brother Franco, his wife Rosa and Mark's sister Judy.

It was a very beatiful and joyful ceremony that was full of tears and special memories of a life well lived. Giusi is considered a saint by all who knew her.

The Won Jun Ceremony was just as beautiful and peaceful. Our brother Mr. Eric Erstling offered the address. He has a way of making everyone feel relaxed in an uncomfortable situation.

Collectively, all members sent Giusi off with a happy and grateful heart. It was our blessing to have been touched by the presence of Giusi Johnson. Her mission and dweeling in the spirit world will continue to bring joy and liberation to Heavenly Father and True Parents.

Rev. Daryl M. Clarke

Her Seung-Hwa was held in Dobbs Ferry on October 7. These are two of the testimonies that were given there.

MY FRIEND GIUSI

It's always an honor to be able to write some words about a friend. It's an exercise of the heart which we should pursue, whether or not we are asked.

Giusi was blessed by God, because God liked Giusi so much. I think God liked Giusi because she liked God so much in a very natural way. Giusi loved God, Jesus and True Parents and felt close to them. This gave her lots of energy, as evidenced by her take-charge personality and desire to always be where

the action was. She loved all of the sales people and wanted to take good care of them. I remember visiting her about one month ago and she confessed that one of the most trying aspects of her illness was being away from the salespeople and those in the office. "Tell everyone how much I miss them," she requested. One often hears the cliché, "When you go to the spiritual world, you won't wish that you could have done just a little more work in the office." Well, I think with Giusi, she was an exception.

Giusi was competent, coming from northern Italy, close to Milan. I have visited there on business several times, and know this region is one of the most productive business centers in the world, and the people there are very intelligent, highly efficient and of a good and kind heart. Most capable people are picky about what type of work they can do. I can do this well, but don't ask me to do that. Others are willing to do anything, but are not actually able to do many things well. Giusi was one of those rare people who was competent to do many different tasks, and always willing to do anything.

In the case of our office, one of Giusi's most valuable functions was listening to people. Anyone who worked around her knows two of her favorite listening words: "That's right...that's right...oh...that's right...." Once I was ranting on about a particularly frustrating dilemma and she was listening to me will full intensity saying "That's right." After several minutes, I looked at her and said, "Giusi, if you were listening to the party on the other side of this situation, you'd be saying the same thing." She looked at me and smiled: "That's right!"

Giusi could listen because she cared about people and respected them. I first encountered her over the phone, when I was managing a division in California. I would call in to headquarters and she would answer the phone. If the person I asked to speak to wasn't available, then she would say, "Well, go ahead and tell me, Mr. Trabling, because I'm the one who will take care of it, anyway." I said, "Giusi, you don't need to say 'Mr. Trabling.'" Nobody out here calls me that, because that's what California is like." "Well," she told me, "I'm going to say, 'Mr. Trabling'." In this way, she insisted on lifting others up.

As you have heard, Giusi's heart was big. She could listen to salespeople for a long time. When she was asked to levy penalties on those salespeople who didn't report on time, she always took it on herself to call them up personally to get their reports, so they would avert the penalty.

Humor was one of Giusi's gifts. Even just a few days ago, I visited her. Mark told me that I could go in and see if she was awake. I went in, and she opened

her eyes a little. This energetic, take-charge mother figure for so many, many people now could hardly move. "Come sit down over here, Kent," she whispered. I came by her bedside close to her. But it was a hospital bed with the steel railings on the side, so I couldn't sit down. She slowly moved her hand over to the control switch, and pressed the button, lowering the steel bars, allowing me to sit down. "Kent," she whispered her trademark little chuckle, "I can still dominate the bed." Giusi's energy, this life force she possessed, was such that you would not be aware that she was fighting a deadly disease. In fact, she wanted to and did go beyond herself. From witnessing at the shopping center in order to Bless 185 families, to taking care of my visiting parents this spring while my wife and I were away, to challenging the mountain at Chung Pyung Lake.

God has surely blessed Giusi and is happy with her life. We pray for her and her wonderful family—Mark and the boys, Danu, Andrew and Gabriel.

Kent Trabling

APPRECIATING GIUSI

I first knew Giusi 15 years ago, when we worked together on MFT in Florida, then again from 1990, when our company moved to NY. She was office manager and I was her boss. However, I really felt our relationship was more like elder brother and sister.

Giusi worked about three years as a Florida MFT regional mother, around 15 years ago. At that time, I was the leader of the Florida MFT. MFT's schedule was very hard day after day, year after year. There were many young people around 20 years old and they had young people's problems. They were often spiritually down and struggling and had to work out their difficulties. Florida's weather is hot all year. The sun is strong, burning our skin when we work outdoors, even in January.

There were many oriental members in the Florida MFT. Their faces were turning black, and their teeth were really white. Also, Florida is one of the best tourist areas, with beaches and amusement parks; there are many short-term visitors, especially young people. We received a lot of persecution. So, naturally, we needed somebody like a mother to receive our suffering, concerns, and also to listen to our good experiences. Giusi was the most qualified person for that kind of job.

She liked to take care of people and listen to them, suffering with them. She was like fresh air among the members, smiling all the time, with a big heart, and she accepted many kinds of prob-

lems from members. Everyone needed her and she ways always with them, like an Italian mama.

At that time, she had been in the U.S. just 4 or 5 years. She was not fluent in English, but she was popular among oriental members from Japan and the Philippines as well as Americans, Europeans and Africans. So many different kinds and races of people felt embraced by Giusi's character. If a member had some problem and went to see Giusi, I felt very confident in her care of them. That's why the Miami MFT atmosphere was always bright and had a high spirit.

Miami MFT had a special campaign during Valentine's Day, Easter and Mother's Day. I remember she worked very hard at a flower stand.

From 1992, I worked with Giusi at UVS, a specialty retail company. We operate kiosks in the malls, selling gift items in 30 locations throughout the year. We needed someone to communicate between the home office and salespeople. Giusi was naturally that kind of person, and became the home office mom. She took care of salespeople as her children.

She would listen to their problems and suffering. When they had trouble with the manager or home office, they would always call Giusi. So I always felt safe when Giusi was taking care of them. We always had a mom in the office.

Giusi had great sales and office management skills. When she had a gold jewelry kiosk to manage, it was one of the top nationwide. Also, when work was requested of her from various managers, including myself, in the home office, she finished it with efficiency and did a great job. Even in her home I could see her organizational ability. She had three sons, but her home was always neat and clean.

United Vision Sales has a couple of hundred employees. Every year, we choose an "employee of the year." She won in 1997. People's comments about her were that she thinks of the group point of view, not just one company. She received a plaque, a gift, and a statement of respect from the president of our company at the managers' meeting. When she spoke, she said: "I always think of you and everyone as my family, so each person is like my elder or younger sister or brother."

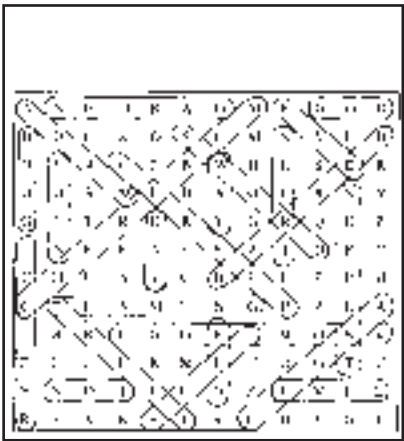
Three weeks ago, I met Giusi. Her body had become much worse, because cancer entered her lungs and there was a lot of fluid there. She had a difficult time breathing and her body was always in pain. She knew she was dying.

I went to visit her and she told me, "It's the best time to testify to my family as a good mother, because out of gratitude I want to smile all the time and show appreciation to God and my family even in pain."

Just three days before she died, I saw her one last time. She could move, just lying in bed; even with oxygen it was difficult to breathe. When I talked to her she was so tired she had to close her eyes, even after just one minute. Then she opened her eyes and said, "Mr. Nakai, please go down and eat dinner." She cared for other people more than herself, even at the end.

She is a good mother for her family, her company and everybody. From her we learned about serving others, caring for others more than herself, having a big heart which accepts everybody, and always appreciating God. Giusi, I pray for you to continue even more in the spiritual world. Thank you, Giusi.

Mr. Nakai ♦



reviewed by Chris Corcoran—NY, NY

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they?” (Matthew 7:16)

Every Christian faith community has at its core the mission to spread God’s word and save souls. Opportunities for harvesting these souls abound, from tent revivals to altar calls to simple one-on-one witnessing. Yet the initial inspiring aspect of revival is often the easy first step, containing the harvest from such witnessing is the tricky part. All churches suffer this problem in one way or another. For those interested in a viable way out of this predicament, read on.

Rev. Larry Stockstill, in his book, “The Cell Church,” writes from his own experiences as a burned-out, over-burdened pastor, and provides us with a compelling blueprint on how to overcome the persistent problems surrounding church growth and management. For those of us more interested in developing the Family Federation, the same principles apply.

In a slim book of 136 pages, Stockstill recounts for us his journey, starting as a graduate of Oral Roberts University, doing missionary work in Africa with his wife, and then returning to America, where he eventually became senior pastor of a 5, 000-member Protestant church when his father retired from that position.

Like many pastors, Stockstill led revivals and outreach programs which brought an initial increase in church membership but eventually resulted in a zero-sum gain; as many people were drifting away out the back-door as were joining through the front. He had organized what seemed to him a good system of assigning new church members to mentoring and education classes.

However, he began to realize that education classes and Sunday service weren’t enough to keep members spiritually alive. The deep human bond which knits a faith community into a family was missing in his church. Also, as the senior pastor, he was the driving force behind all the church programs; if he wasn’t doing the driving, then things weren’t really moving ahead. Something had to change.

It was then that another pastor introduced him to the concept of the cell church. He was extremely skeptical; he knew the cell church idea had worked in China for decades and he also knew of the huge success of Dr. Yong-gi Cho, pastor of the world’s largest church in Seoul, Korea. Perhaps it was something in the Asian character that made the program so successful, thought Stockstill.

Through a series of affirmations from God, he pursued the cell church idea that he now found intriguing. Unable to find a successful American cell church to pattern his church after, he flew to El Salvador and studied a thriving cell church in San Salvador. Now he was convinced that the cell church concept wasn’t just an Asian thing and that it could actually work for him.

What exactly is a cell church? First, let’s get past the name. The actual

name “cell church” is not necessary. For those of us who spent years battling against Marxism-Leninism, the word “cell” is rather odious. Call it neighborhood groups, home church, faith-based mentoring groups; it’s not important. What’s important is understanding the mechanics of the structure and the internal dynamics so that it can be replicated.

Many of us did and still do home church and Father has given us a wealth of knowledge upon which to draw. For me, Stockstill’s ideas put the necessary flesh on the bones of what I already knew about pastoring.

The recent direction from headquarters is for our pastors to model their outreach programs along the lines of the Chicago church (see Dr. Hendricks’ letters to church leaders: Chicago Report, Part One, 11/10/98, and Parts Two and Three, 11/12/98). The cell church ideas are a perfect fit for the Chicago model and in fact they already use many of the ideas.

“The cells are not an appendage, demanding attention like all the other programs (in the church); they ARE the program,” writes Stockstill. In structure, the cells operate as weekly meetings in someone’s home. There’s a group leader who takes care of the purpose and direction of the cell and who reports to a zone leader. The zone leader then reports to a District Office leader who then reports to the pastor; this is

simple enough (see “Moses: Wilderness”). This allows for two-way hierarchical communication with a geographical overlay. New members can easily join a cell close to their home.

Each cell consists of from six to fifteen people. When the cell grows to about 15, it splits and forms a new cell, and a new leader is raised up to take care of that cell. Ideally, the process repeats itself, much the same way the cells in the body replicate.

The nurturing, teaching and evangelism which takes place in the cell is the important part. Stockstill recommends alternating each weekly meeting between edification (teaching, testimonies, strengthening one’s faith) and evangelism (devising and executing a specific witnessing plan). This inhale/exhale model helps keep the members balanced between nurturing their own souls and raising up new members. This purpose and focus also helps prevent the cell from degenerating into a “care group” mentality where the goal is simply fellowship and refreshments.

Stockstill proposes some ideas for the edification meetings. “The first week’s ‘planning and edification’ gathering centers around meeting the needs of believers, doing spiritual warfare, releasing spiritual gifts and teaching on spiritual maturity. The following week’s lesson centers on a ‘felt need’ topic (divorce, loneliness, depression, parenting, etc.), and the cell members invite their unsaved friends who may fall into that category,” Stockstill writes.

On evangelism night, strategies are developed for outreach. It wasn’t clear in the book, but I believe this would see **CELL CHURCH** on page **30**

U-VIEWS
from page 29

He and his wife, Dr. Hak Ja Han Moon, have established the perfection of the one flesh, and have established the conditions for everyone of us to access that perfection, that realm of God’s glorious love. They have made the foundation for the society, for the nation, for the world and for the spirit world to access it, to become one body of God. So this is a great and glorious day, about which the world for the most part remains in darkness.

Reverend Moon built a church because the churches that Jesus built abandoned him. But his goal from the beginning—from before the creation of the world—was to transition the body of God from the church to the family. In the establishment of the Family Federation for World Peace and Unification, this has come to pass. The family is now the vehicle of salvation. This is one dimension of Reverend Moon’s statement that the age of religion has passed. The church is now epiphenomenal to the family.

These are my reflections, which, I must admit, are evolving day by day. We live in a fast-changing time and horizons are opening continually. But I wanted to share some of what I have been thinking about.

Recommended Reads

If you have time for reading in this season, I have a few recommendations.

THE WAY OF THE SPIRITUAL LEADER (Part 2), which is part of the Hoon Dok Hae series. The entire series is amazing, and True Father’s emphasis at this time is the volumes on spirit world. But I have also been reading this volume because I need to learn Father’s teachings on church building. Here it is, in spades. I find that virtually everything that I read from other church growth authorities is also present in Father’s words. Remember, Father built his church in the 1950s and 1960s. By the time he came to America he was not working on the church-building stage, but had broader agendas. Recently Father explained that the Korean National Messiahs’ mission is to teach the rest of us how to do ministry. We in America did not experience first hand Father’s “church building ministry.” This book gives amazing insights into the way that Father started our church in Korea and how he guided the early pioneers. (I don’t know why I started with Part 2; I am sure that Part 1 is just as informative.)

Staying on the topic of church growth, I have five more recommendations.

REINVENTING AMERICAN PROTESTANTISM by Donald E. Miller. This one is my current rave. Miller is a sociologist who studied in-depth three Chris-

tian movements that arose out of Southern California over the last twenty years—Calvary Chapel, Vineyard Christian Fellowship and Hope Chapel. These he sees as typical of “new paradigm” Christianity. They are booming movements, comprising between them somewhere between 2,000 and 3,000 churches, three-quarters in America and one-quarter outside of America. There are striking similarities between what they are doing and many of Father’s directions for us that we, for whatever reasons, have not accomplished.

THE PURPOSE DRIVEN CHURCH by Rick Warren. This is an industry standard detailing the internal theory and organization of Warren’s church, which would fall into Miller’s “new paradigm” category. It is a primer out of which you can gain many ideas for immediate application in YOUR church.

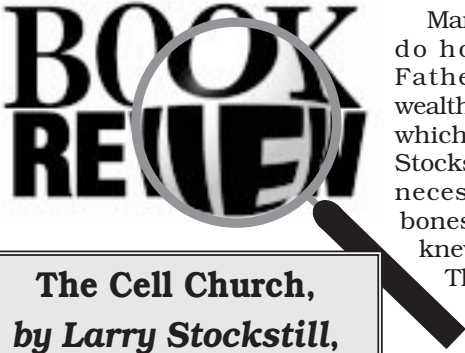
COMMUNITY 101: RECLAIMING THE LOCAL CHURCH AS COMMUNITY OF ONENESS by Gilbert Bilezikian. Bilezikian is the mentor and theological inspiration, I am told, of Bill Hybels, founder of the Willow Creek Community Church. This book begins with theology and moves quickly to application in the local church. The application part is the most important for us. I can resonate with almost everything he says. The only piece missing is the family. He views Adam and Eve as progenitors of the original community. This is correct, of course, but he pays no

attention to their role as parents and their family as prior to the community. To be fair to Bilezikian, he may have treated this in another work. In any case, there are good lessons to be drawn for church development.

BECOMING A CONTAGIOUS CHRISTIAN by Bill Hybels and Mark Mittelberg. It’s just a great book of instructions about witnessing by some guys who know how to do it in America. They also offer video and audio tapes and a complete course outline based on the book.

THE CELL CHURCH by Larry Stockstill. This is an instructive book about how to develop your church through small group life. Since the Family Federation is basically a small group activity, it is helpful for us to see how some folks have taken this idea and made it work. [See Chris Corcoran’s review in this issue of Unification News.]

FIRST THINGS. This is a monthly magazine published by Fr. Richard John Neuhaus. It is always engaging and sometimes positively brilliant. Pick up the December 1998 issue for the symposium on contraception. Have you thought about the spiritual meaning of opposition to birth control? I think it that the Catholic magisterium is tapping a deep vein of truth here, one that we Unificationists should mine even deeper. This symposium is an opening salvo. ♦



The Cell Church,
by Larry Stockstill,
Regal Books, Ventura,
California, 1998



**DR. TYLER O.
HENDRICKS**

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

ONE FLESH THEOLOGY

The first chapter of Genesis teaches that God created man “in His own image, in the image of God He created him; male and female He created them.” (NKJV) The details of this appear in the second chapter, where scripture says that God created the man out of the dust of the ground (2:7). God gave to the man a commandment not to eat of the fruit of the tree of the knowledge of good and evil, and then declared it was not good for man to be alone and that God would make him a helper comparable to him (2:18). Then God created the animals and birds from the ground and brought them to Adam to see what he would call them, “and whatever Adam called each living creature, that was its name.” (2:19) But there was nothing among these that was comparable to Adam. We know the rest:

“And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man.” (2:21-22) Woman was unique from the beginning. God created Adam and all the other creatures “of the dust of the ground” (2:7, 19). Only woman did God not create of the dust of the ground. Woman He created out of the body of the man. From one body, God created two bodies. Thus the man’s first words upon seeing woman were, “This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” (2:23) Here we have the biblical foundation for the theology of marriage, what I am calling the one-flesh theology.

God created the man out of Himself. Who were Adam’s father and mother? God Himself was Adam’s parent (Luke 3:38). Since God is male and female in image, God was Adam’s father and mother. How can God be plural? Within God, as Christianity teaches us, there is plurality, the Trinity. The opening verses of the Bible tell of God and “the Spirit of God.” It speaks of the mysterious “face of the deep” with the “Spirit of God hovering over the face of the waters” (Gen 1:2). From this perspective we can interpret the destiny of the man set forth in verse 24 of chapter 2: “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” Adam himself was to follow this path, leaving his “father and mother,” God, and becoming one flesh with his wife.

Let us reflect on why it was not good for the man to be alone. It was not good because Adam alone was not the complete image of God. God cannot see His complete image or reflection in Adam alone. God cannot see the fullness of male and female. Also, God cannot see His creativity in Adam alone. Without woman, man is not a creator in the ultimate sense. He cannot multiply children.

God created woman, “bone of his bone and flesh of his flesh.” Out of one body, God created two bodies, and then God commanded them to become one

body again and through that divine process, to multiply God’s image. God’s creativity is made incarnate in that unification into one body. The ultimate creativity is passed from the Creator to the creature. Therefore the one flesh in the Garden is a couple. This is very important: the one flesh created in the Garden of Eden is a couple, a husband and wife. God never calls Adam or Eve as individuals “one flesh.” To the contrary, He calls their union one flesh. The body is a couple. Reflecting, we can see that the reason is that the body of God is infleshed by love, and the power that makes of Adam and Eve one flesh is love.

To make it a formula, Adam + Eve + love = one flesh. If we take out love, we do not have one flesh. And from whence is the love? From God. And since God is love, we can restate the formula, Adam + Eve + God = one flesh.

Because of the fall, Adam and Eve came together as one flesh centering on Satan, not God. Their motive was physical lust and spiritual rebellion. They were outside the Garden. And so the fruit of Eve’s womb was cursed, not blessed (Deut 28:4, 18) The purpose of God from that point on was to rebuild the body, and the body is a couple. This is symbolized in the Old Testament by God calling Himself the husband of His wife, Israel (for instance, Jer 3:14, 31:32; Hos 2:16-17). It is symbolized in the New Testament by St. Paul calling Christ the husband of his bride, the church. “I promised you to one husband, to Christ,” Paul writes to the church in Corinth, “so that I might present you as a pure virgin to him.” (2 Cor 11:2) The point is that to rebuild the body means to restore a couple, a married couple. The body in the Garden was a couple, Adam and Eve. The body in the Old Testament was a couple—symbolized by God and Israel as husband and wife. The body in the New Testament is a couple, symbolized by Jesus and the church as husband and wife.

Therefore, John’s Gospel records that Jesus called the people to become one flesh and blood with him on the earth. After the miracle of the loaves and fishes, many people followed Jesus. He told them that the physical bread is not the point, but that he would give them food for eternal life (John 6:27).



Then he declared that he himself is “the bread of life” given for the sake of the world, and that all people should “eat the flesh of the Son of Man and drink his blood.... Whoever eats my flesh and drinks my blood remains in me, and I in him.” (John 6:48-56 passim) In other words, Jesus was telling the people that they should become one body with him. Knowing that Israel was chosen to be the wife of God, and that Eve, the primordial wife, was called to become one body with her husband, we can see that Jesus was calling Israel to enter into a relationship of the most profound love with him.

Tragically, this was the very message that Israel rejected. “On hearing it, many of his disciples said, ‘This is a hard teaching. Who can accept it?’” Jesus’ response was to spiritualize the message: “Does this offend you? What if you see the Son of Man ascend to where he was before! The Spirit gives life; the flesh counts for nothing.” (John 6:61-62) Nonetheless, “From this time many of his disciples turned back and no longer followed him.” (John 6:66) Only twelve remained and one of them, Jesus said, “is a devil” (John 6:70).

Jesus had wanted to give the blessing to Israel as couples. In John 4 we have the revelatory story of the woman at the well. Again Jesus spoke of the life that he came to give us, this time referring to it as “living water.” The Samaritan woman said to him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.” To this, Jesus said, “Go, call your husband and come back.” (John 4:13-16)

Now, the story goes on with the woman telling Jesus that she had no husband, and Jesus replying that he already knew that. Immediately it turns into another miracle tale, because the woman becomes excited about Jesus’ surprising knowledge and she tells everyone and they gather and honor Jesus, becoming his followers (John 4:40-41). Presumably these were among those who fell away in John 6. Miracles do not make good disciples.

The point I want to make here is that most Bible readers also are distracted by the miracle of Jesus’ knowing everything about the woman. Therefore they ignore what it was that he told her to do in answer to her simple request for the living water that gives eternal life: “Go, call your husband and come back.” Now, Jesus knew that the man she was living with was not her husband (John 4:18). We have to conclude that he was ready to accept this man, had she acted in complete faith and obedience to his words, as her husband, and to give them the living water—the blessing—as husband and wife. Through her faith, she and her husband would have been saved—but only them together, not she by herself.

But none in Israel had such faith. So at the Last Supper, Jesus broke the bread—his body was broken on the cross. And he shared the wine—his blood was shed on the cross. Israel could no longer become one body with him, physically. The body of Christ

became the mystical body. This mystical body, the church, was brought into existence by the advent of the Holy Spirit at Pentecost. The Holy Spirit, Jesus’ partner in heaven, brought the bride on the earth into existence.

God led Paul to a deepening understanding of the relationship between the husband and wife as one flesh and Christ and the church as one flesh in Ephesians 5. And here the Genesis passage reappears about the man leaving his father and mother and uniting to his wife and the two becoming one flesh. Here Paul has all the right elements. The elements are Christ and the church, husband and wife, and mind and body (“husbands ought to love their wives as their own bodies... we are members of his [Christ’s] body” vv. 28, 30). Unfortunately, but understandably, Paul does not see how it all fits together, and he concludes “this is a profound mystery” (v. 32).

And the New Testament never clarifies this mystery. On the one hand, the Holy Spirit guides husbands and wives to be faithful to each other, for their bodies belong not to themselves but to their spouse (1 Cor 7:4). On the other hand we have the dramatic vision in Revelation of the bride of Christ descending from the heavens to meet her husband in the wedding of the Lamb. Through it all, the dominant images remain “bride” and “children.”

It is no wonder that the New Testament maintains a tone of expectation, of a promise that one day will be fulfilled, because the positions of bride and children are positions that presuppose a goal not yet reached. A bride is betrothed but not yet married. Children are not yet adults, and of course are not yet married. Thus Jesus and Paul both counseled that, given this state of affairs, the unmarried, celibate status is preferable to that of marriage (Mt 19, 1 Cor 7, Gal 3:18—if there is no male or female in Christ, surely there can be no marriage in Christ). We cannot, in the ultimate sense, make one body on earth as a married couple, because Christ himself did not form one body on earth with his bride, Israel. His one body was formed in the spirit, in the church.

Since the church is the body of Christ, the church is the mediator of salvation. It is the dwelling place of God. From the viewpoint of salvation, everything else is epiphenomenal—a side issue, subsidiary to the real deal. Your job is not your salvation, your education is not your salvation, your wealth is not your salvation, nor is your power, fame or good looks. And your family is not your salvation. Only the church.

But this is not the original ideal of the Garden. As Philip Schanker puts it, God did not create a church in the Garden of Eden. He created a man and a woman and told them that their destiny was to become one flesh through His love. God has been working to restore that one flesh through His love ever since. In these last days, these latter times, Jesus has sent Reverend Sun Myung Moon to clarify this mystery.

see **U-VIEWS** on page 28

New Arrivals

This month we are proud to present: Roger & Daniela Wetherall (Milford, CT) with Lucas Mansoo & Mimi Kyla (5/29/98) To be included, send us a photo of all your family (color is fine except for those indoors-without-a-flash deep orange snaps which will turn out horrid) with all your names and the birthdate of the latest arrival along with an optional donation to: Unification News Arrivals, 4 West 43rd Street, NY NY 10036 (returns with self-addressed, stamped envelope only, please).



CELL CHURCH from page 28

also be the time to actually visit new homes or street-witness. Stockstill describes in detail what he calls the four basic principles of evangelism: purpose, partnership, prayer and penetration. If a new guest happens to attend the evangelism meeting, the focus of the group shifts to the nurturing mode and the needs of the guest become paramount.

Not surprisingly, Stockstill's initial 54 cells in his church had doubled to 108 within six months. Interestingly, almost all the new cell members came from his own church, members who developed an interest in the revival fire and the soul-winning passion the cells exhibited. After one full year, church records showed that a net growth of 600 new families were added to his church. The loss of members through the "back door" had finally ceased. After three more years, 310 cells were in place and 2,000 more families had joined and stayed.

What's important to remember here is that the original cell members started the cell because they *wanted* to be more spiritually alive and spread their

faith. No one should be pushed into a cell group. People should be drawn to the cell through feelings of joy and love and a longing to see their church grow.

The real secret to the success of cells, which for Unificationists should be no secret at all, is that the love and nurturing experienced in the intimate setting of someone's home is the key for church health and growth. The cell becomes an extended family where everyone is automatically cared for and embraced.

Sunday service still has its place as a time for high-powered fellowship. Also, Stockstill recommends that children go to the

home of the cell meeting and receive religious education during the more adult discussion-time of the cell. That eliminates the need for hiring baby-sitters.

This well-thought-out book is really for anyone looking for witnessing and church growth inspiration and guidance. Stockstill's inspired testimony of success propelled me to try this method in my own faith community. How it turns out will be material for another article, reporting what I hope will be a successful outcome. ❖

After one full year, church records showed that a net growth of 600 new families were added to his church.

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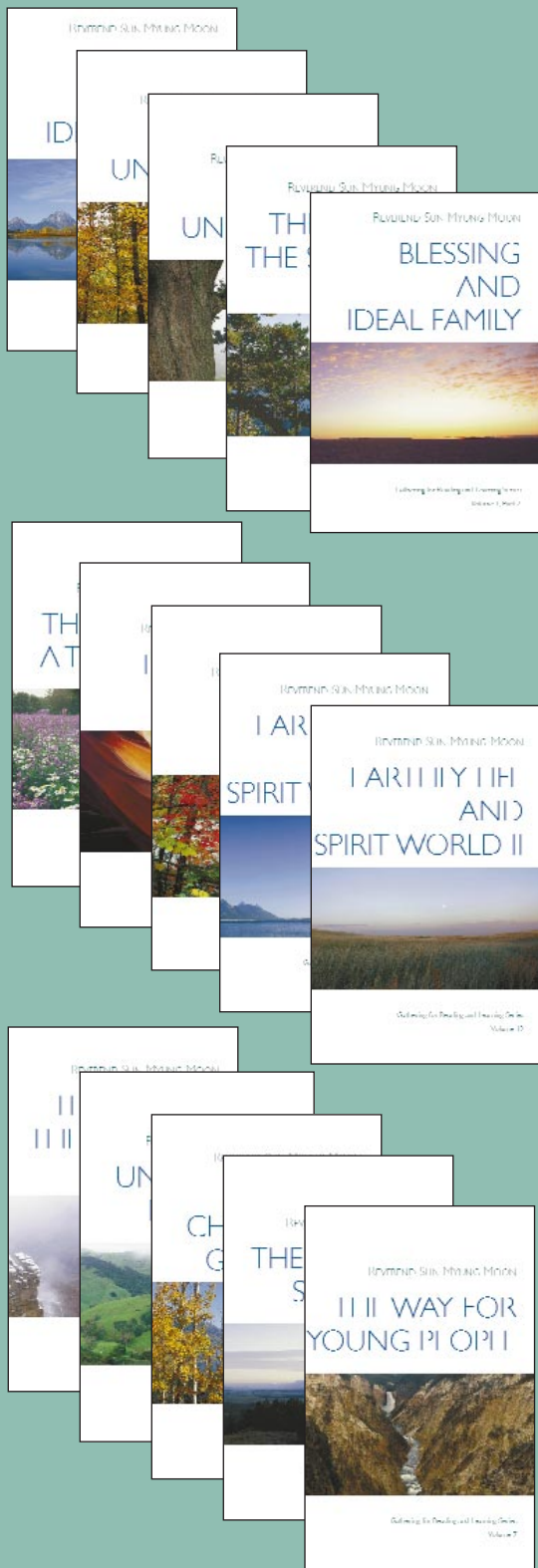
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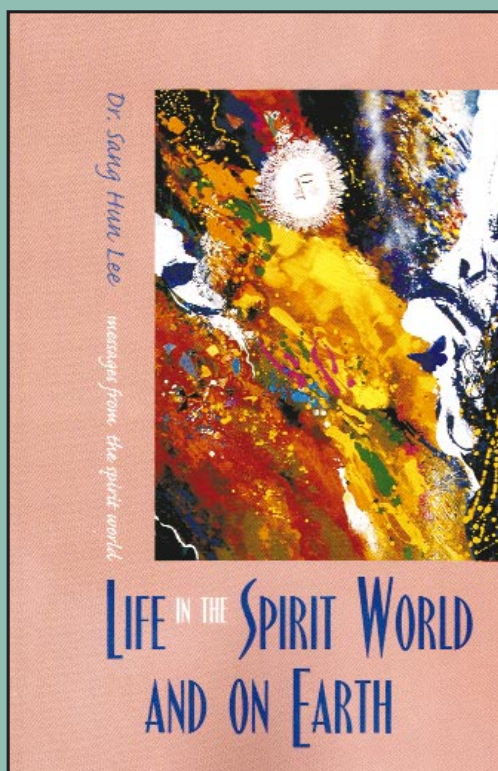
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